

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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## EDITORIAL.

### Broken Lives.

There are many of them—people whose strength has been shattered, people who can never be sure of themselves—partial wrecks.

Once each of these people had confidence in himself and in his cause. It may have been a source of weakness, for it may have been over confidence, akin to carnal security, like that of Simon Peter when he made his loud professions of loyalty to Christ. Yet there is great value in being able to have confidence in yourself, and there are evils against which you may feel yourself secure, knowing that you have no disposition to engage in them, knowing that it is morally certain you will not engage in them. It is morally sure, for instance, that a man forty years of age, who has never developed a taste for intoxicants, who has within himself an aversion to the use of intoxicants, will never take to the drink habit. Such a man will have, as to that vice, a sense of security which is within itself a source of strength in which he may rejoice. His sense of security is based upon experience and upon the present facts that all his convictions and all his tastes run against the drink habit. He is entitled, therefore, to have faith in himself; his faith in himself begets self-respect, and his self-respect is for him a source of strength. Such a man has preserved within himself the integrity, the wholeness, the oneness, of his nature. His nature is, as respects this vice, an integer, a unit, that is, all of the powers of his nature are at one in opposition to this vice, present an unbroken front against it. He is not leading a broken life wherein his appetite wars against his conscience and against his judgment and against his sense of self-respect.

But why not cast this devil out of his life? Cannot divine grace do it? Alas, how seldom does anything do it! Divine grace can do much—is, indeed, the only hope of the man. He can be saved by grace; he may do some good in his life, and he may get to heaven at the last, but experience shows us that the man most likely will lead a broken life. His powers of resistance to the vice that has once overthrown him have been impaired. His friends can never be sure of him again. He can never be sure of himself again. He may appear to be standing up like a majestic oak, but there is a breach within; the tree has been sadly "wind-shaken," as the timber men would say, and in some sudden gust it may fall. We have seen it over and over, and we weep at the sight.

It is easy to overstate the curative powers of divine grace. Divine grace does not take a sinner whose life is all shattered, whose manhood has been wasted in debauchery, and make out of that sinner all at once a great and strong man of God. It can only be said that it will make him a child of God, fixing for him a new starting point in life, giving him a new chance, and if he will use faithfully the grace given he can succeed in coming to manhood in Christ. Let us know, however, that he is born into the kingdom of God as a babe, and that he must go through the

process of character building by slow and painful methods. If in this process he must fight constantly against some devil within himself, or, if it pleases better, fight against a habit which has been made a part of his very nerves and of his very being, then let the man know, once for all, that he has on hand a battle, and let him understand that he can put but little faith in himself. A constant conscious communion with God, through prayer and meditation and reading of the word of God, these constitute about the only hope for him. Nor will the process soon be over, it were better to assume that you can never be sure of the man till he is hidden in the grave and his soul has found a refuge in heaven.

We have used the illustration of strong drink. It does not matter what the vice is by which a nature has been once overthrown, there will be in every case of overthrow thenceforward a broken life. Every such man will, even though he be walking toward heaven, walk for long by the edge of a precipice, the precipice along whose brink he has heretofore consented to travel. It will likely be many a day before his path will so far diverge from it that he will not be in real danger of falling over that precipice. For the man or the woman who falls from virtue's high plane and consents even for once to become the victim of lust,

"There follows a mist and a weeping rain,  
And life is never the same again."

For every such one the ramparts about virtue's citadel have been torn away, and within the citadel itself there is a traitor who is willing to fling down the bridge over the moat for any enemy who may come. That traitor will likely skulk about the premises for long. He did not take up his residence there except with consent; he will go out only when you are able to cast him out. Oh, the pity of God be upon all such lives! We do not despair of them. We would shout to them that there is hope. We would tell them the blessed news that Christ is able to save to the uttermost. But we would warn them with solemn emphasis that they are not likely to be saved at all, except they remember that they can put little faith in themselves.

In this view, what unutterable folly it is for any man at any stage of his life to throw the reins upon the neck of his own appetites! How dreadful a harvest must follow the sowing of every young man's wild oats! Blessed is that man whose feet have never strayed into the paths of sin.

### Money-Getters.

Many a good man chafes under the thought that he must make himself a money-getter in order to be able to carry on the work which has been placed in his hands. Undoubtedly there is not a fair distribution of labor as respects the work of the church. Perhaps the preachers themselves are to blame that so nearly all the burden of financing the church rests upon their shoulders. If a church is to be built, the preacher must largely raise the money. It has actually crystallized into a law, in the minds of many

good people, the law of the church, that the preacher is responsible for raising the conference collections. There is no such law, and never was, except as the preacher is charged with looking after every interest of the church within his charge. Again, a man is made superintendent of an Orphanage, and forthwith the notion obtains that it is his business exclusively to raise the funds to run the concern; a man is made editor of a religious paper, and he must put in half his time financing the institution, collecting what is due the paper, when he ought to be giving all his thought and time to making a paper that will bless the church.

With all our organizations for the work of a modern church, we have not yet unloaded such responsibilities from the shoulders of the very men who must be depended upon for the highest forms of work in the church. In a few places the board of stewards are beginning to say to the pastor that they will take care of the finances of their church, while he gives himself to the work of the pulpit and the pastorate. This is what ought to take place in every station and circuit in Methodism. This is the view that the apostles took of the matter when they said that it was not proper that they should turn aside from the direct work of the gospel to the serving of tables. They asked that some good men from among the laity be chosen to attend to such things, and this was accordingly done. This is the solution of the problem everywhere. We have laymen and laywomen enough in the church who are doing practically nothing at all to do all the work that is needed to be done. It is wholly unreasonable to make a factotum, man of all sorts of work, of a pastor, and then expect of him the highest efficiency in the pastorate. He ought to be the adviser of his board of stewards in all their financial plans, for he really has more experience in handling such matters than most stewards. It is also his business to endeavor to inspire men to give to the gospel, as he must inspire them along all lines of service; but he ought not to be expected to collect money from man to man and from door to door. He ought to be cut loose from all such details, given a chance to do his work, and then held responsible for doing it.

This rule applies to all other ministerial workers in the church. We have often heard Superintendent Tabor, of the Inter-Church Temperance Federation, lament that so much valuable time, which ought to be given to temperance agitation, to the preparation of temperance sentiment, to the preparation for the passing of proper temperance laws, must be given to mere money-getting, or else the work would die. We can personally testify that the amount of time taken from editorial duties to look after collections is enough to make a paper far better than the same paper can be if the time were put in on the paper. There is no economy in a man's waiting till the editor looks over his account and either goes after the money or sends after it. The better way is to send in the money direct in all such cases. We need a reform whole line of church fin-

## WESTERN METHODIST.

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REV. D. J. WEEMS. Field Editor

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## NOTES AND PERSONALS.

Prof. J. H. Reynolds, of the University of Arkansas, formerly of Hendrix College, will deliver the literary address at the commencement next June. It will be well done.

Rev. J. B. Stevenson, of Conway, is down with pneumonia. He was taken sick on the 2nd, but there are no specially alarming symptoms.

We are glad to report that, notwithstanding the unfavorable aspect of the case a week ago, Bishop Duncan is better, and there is now good hope of his recovery.

Rev. W. B. Hayes, presiding elder of the Farmington District, St. Louis Conference, beamed in on us the other day. He is doing well up in Missouri, and he is always welcome in Arkansas.

Our Sunday School superintendent at Wynne, Brother Ed Hamilton, was in to see us last Tuesday. He stocked up on Thornburgh's Catechism on Church Government and other things good for his Sunday School.

Rev. D. D. Warlick, one of the best book-selling preachers among us, was in for a new stock of books last week. He brought with him one of the good laymen of Columbus, Brother G. W. Stuart.

We extend sincere sympathy to Rev. T. Y. Ramsey and family upon the death of Mrs. Ramsey Holder. She was the eldest daughter of Brother Ramsey, and died after a long illness, in Little Rock on last Saturday.

The lower house of the Tennessee legislature has just passed the senate anti-racing bill by an overwhelming vote, 92 to 3. The governor will sign the bill and the law becomes immediately effective. Now let Arkansas act.

Bishop and Mrs. James Atkins give notice of the marriage of their daughter, Miss Love Branner, to Mr. John Walter Shackford, at their home in Waynesville, N. C., on the 14th. We are grateful for an invitation to be present, and we send congratulations in advance.

Rev. J. B. McDonald, presiding elder of the Cherokee District, preached two strong sermons at the Methodist church Sunday. Quar-

terly conference was held Monday night. Rev. McDonald applies business rules to church business and makes a success of it.—Vinita Leader.

The Vinita (I. T.) Leader, edited by Mr. F. S. E. Amos, son of one of our preachers, is a splendid weekly newspaper, and ably edited. It publishes in full the charge to the grand jury given by Judge E. F. Parker, Jr., at the opening of the United State Court last week. The charge is a strong document, and will doubtless have a wide reading, since the judge is so prominently spoken of for the judgeship of the Eastern district of the new State of Oklahoma.

Let the presiding elders in all four of our conferences remember that they were by their respective annual conferences charged with the duty of making the distribution of that portion of the 5,000 new subscribers to be raised on their respective districts and with the further duty of co-operating with this office in making the campaign effective. From some of the districts we have not yet received statement of the apportionment.

The press dispatches, often so wonderfully smart, have been saying that our bishops will likely call an extra session of the General Conference to elect more bishops. We have been endeavoring to locate the source of this rumor, without success. There is nothing at all in it, so far as we can ascertain. These dispatches have gone further and named the men who are likely to be elected bishops. About this they know still less than about the calling of a General Conference.

Our Methodists of Alabama are getting ready to establish a female college of the first grade, equal to any in the country. They are proposing to establish the college at Montgomery, if that city will donate a campus of not less than fifty acres and a bonus of fifty thousand dollars. The main building is to cost not less than a hundred thousand dollars. The project is in the hands of a commission raised by the two conferences in Alabama. We wish them much success.

Rev. L. M. Stevenson, of the Alabama Christian Advocate, is sojourning at Hot Springs. He thinks he has gotten into a "mighty tough" town. When he gets better of his rheumatism he will find some excellent people there, and when the anti-racetrack law, now before the legislature and passed in the senate this week by a vote of 27 to 2, becomes effective, he will see less gambling there. It is a disgrace to the State and to the nation that wholesale gambling has been so long permitted at Hot Springs.

A brief note announces the death of Rev. J. C. S. Baird, at Oakland, I. T., on January 25. We are sorry to hear it, and many others will be. Brother Baird was born in Texas, and was for several years a member of the Northwest Texas Conference. His last work was as supply in the Oklahoma Conference, where he did good work on several charges. He is the father of Rev. R. A. Baird, now pastor of our church at Lindsay, I. T. Our readers will remember his several contributions to the columns of the Methodist. We hope some of the brethren will give us a more extended notice for publication.

Among the many Americans of note who died during the year 1906 were President William R. Harper, of the University of Chicago, Marshall Field, Gen. Joseph Wheeler, John W. Thomas, ex-Speaker David B. Henderson, Professor Samuel J. Langley, ex-Governor James S. Hogg, Lieutenant-General John M. Schofield, Miss Susan B. Anthony, Carl Schurz, Arthur B. Gorman, Russel Sage, Rear Admiral Charles J. Train, Rev. Dr. Fran-

cis R. Beattie, Rev. Sam P. Jones, Mrs. Jefferson Davis, Major-General William R. Shafter, Mrs. Margaret Bottome, Samuel Spencer, Bishops John J. Tigert and A. Coke Smith.—Nashville Banner.

The way the average daily paper is taking on over the trial of a worthless renegade by the name of Thaw, now in process in New York, is disgusting. If the reading public demand such loathsome stuff it is a shame to our civilization. The only title this man has to notoriety is that he inherited money, that he married an actress who seems to be as morally worthless as he is, and that he assassinated a rich man in New York in a quite dramatic way, the deceased being on the same moral level. Who cares how soon the courts put the whole mess out of sight? People who permit this vile trash to come daily into their homes have a very tender conscience as to how some other papers ought to be run. We do not object to the latter fact, we only wonder at the other.

Many young married people are demoralized by their wedding presents, and many people, married and unmarried, are demoralized by Christmas presents. Some children receive so many and such costly gifts that they are surfeited and lose the power to enjoy anything. John Burroughs, in the "Independent," says: "Nothing is as salutary with children as to keep them living on a natural key and close to common things. Let them find joy and entertainment, as they surely will, if you give them a chance, in the simple and near at hand. Do not seek to excite and intoxicate them with the strange, the bizarre, the extraordinary. If their craving for novelty is stimulated, there is danger that they will find life flat, stale unprofitable." Christmas, in some houses, is a time of "toy debauchery." The children become sated and lose their interest before half the presents are distributed. Extravagant gifts cultivate the desire for something still more extravagant, and the simplicity, affection and delight of the day are gone.—Herald and Presbyter.

## On to Victory!

The gains of temperance throughout the South are rapid and steady and sure. It is difficult to keep up with the figures that register our progress. Kentucky has ninety-four counties out of its one hundred and seventeen free from the curse of whisky. In Tennessee only nine towns and cities in the State have liquor. In Arkansas fifty-eight counties of seventy-five are free, and a great deal more territory is free under local option laws. In Texas, out of two hundred and twenty-four counties one hundred and forty-five are free, while fifty-one more are partially free. In Virginia seventy-two out of her one hundred counties have no liquor. In Mississippi only four or five counties are under the curse in the whole State. In Missouri the legislators are "falling over one another" in their efforts to introduce and pass temperance measures—we shall see the situation change rapidly in Missouri. South Carolina will sweep out that pet scheme of "Tillman, the Terror," the dispensary, the present legislature having been elected on that issue. The figures are not at hand for North Carolina, Georgia and Alabama, but they are in line with their sister States in this great movement. Whisky is doomed in this country. If the initiative and referendum prevails in the constitutional convention of Oklahoma, we predict that Oklahoma will come out of the contest with no whisky for that great and beautiful State. We mean to be free!

**Methodist Hospital.**

To the Oklahoma Annual Conference in session at Enid, in October, there was offered a hospital building and equipment, and already running on a self-sustaining basis. It was valued at \$15,000 and located at Guthrie. The people at Guthrie also offered to give \$5,000 for enlarging and for equipping the building. This proposition was accepted by the conference. The business of transferring the property was consummated and the conference came into possession of the hospital on December 1, 1906.—Central Christian Advocate.

Our brethren of the North are wise. The Methodism of the future will have hospitals—must have.

**The Mena-Hendrix Academy.**

Some months ago the trustees of Hendrix College leased the Mena-Hendrix Academy to Professor J. E. Wooten for ninety years, and he has since been using it for a commercial school. As the property had been donated to the trustees of Hendrix College for a literary academy for the Methodist Episcopal Church, South, by the Arkansas Townsite Company, the latter and certain citizens of Mena brought suit to have the lease set aside and the property turned over to Mena for a public high school.

As the original deed conveying the property to the Hendrix trustees provided that if it should ever be desirable to separate the college and the academy, the latter should come under the care of the Little Rock conference directly, Rev. R. R. Moore, as secretary of education for the Little Rock conference, intervened and asked that the rights of the conference be recognized. The chancellor, before whom the case was brought, has just decided in favor of the conference and has appointed trustees to transfer the property to the Little Rock conference to be maintained according to the original agreement.

**Let Us Have the Reform School.**

One of the earliest provisions of a State government should be a reform school for juvenile offenders. The State of Arkansas is making some motions in that direction. Let her work be hastened and let all proper provision be made for it. Prevention is better than cure. The experience of all honest and faithful efforts at reforming boys lies mightily in favor of such work. The work of the great reformatory at Elmira, N. Y., is simply a wonder, if you have not investigated it. The great work of Dr. Barnardo in London for the rescue of boys speaks volumes as to what can be done. It is recorded that out of sixty thousand boys whom he handled, less than three per cent were found irredeemable. We saw it stated recently that out of six hundred and thirty boys gathered out of the slums of cities in Scotland only twenty-three failed of reform. Men who have made a close and sympathetic study of the problem are saying that practically all children can be saved if taken in time, no matter how bad their surroundings have been.

Our boys are worth saving. If they were not worth saving, it is cheaper to save them than it will be to prosecute them and hang them. Give us the reform school.

**Consider This.**

It is said that a perfect craze for games, mostly at cards, has taken possession of the women in some of our towns. What a pity that any woman in this land has not brains enough to find some other means of enjoying herself! What a shame to human nature! We commend to such as may be interested

the blunt and plain words of a Georgia circuit judge, Judge Fite, of Cartersville, Ga., in a recent charge to a grand jury:

"All society gambling is gambling, and to my mind a man that gambles in a parlor is just as guilty as a negro that shoots craps. Any one who plays a game of chance for a stake, be it money or a chafing dish, is as guilty as a negro that plays craps. I want you gentlemen to investigate the question of social gambling. I have brought this matter before several grand juries, but they have either had not the backbone or the witnesses lacked the veracity to get it before the court. The gambling that goes on in drawing-rooms, and in which society women take part, must be stopped in my judicial circuit."

**The Good Roads Convention.**

Last week in Little Rock, Ark., the State Good Roads Convention of some 500 delegates assembled. Speaker Hamiter taking the place of Governor Little, whose sickness prevented his attendance, addressed the convention, and, in behalf of the legislature, promised any reasonable laws which the convention might recommend. Able addresses were made by such men as Ben L. Griffin, secretary of the Farmers' Union; President Conger, of the Ouachita College; President Tillman, of the State University; Harry Kelly, E. A. Kingsley, Judge Kavanaugh, and others.

Laws for road improvement districts, for working convict labor, and for the State and county aid were recommended. There was much enthusiasm and the sentiment prevailed that greater progress in highway building might be expected. Much practical work has already been done since the road tax has been authorized.

On the third day the delegates present, on the invitation of Hon. Guy E. Tucker, State Commissioner of Mines, Manufactures and Agriculture, organized an Immigration and Industrial Association for the purpose of encouraging desirable immigration and promoting industrial enterprises in Arkansas.

**Shall Oklahoma Have Prohibition?**

Just before we closed the forms of the paper for this week our eye fell upon the full text of the provision of the Oklahoma constitutional convention with reference to the whisky traffic. It will be remembered that the act of Congress opening the way of Oklahoma for admission into the Union provided that the Indian reservations and the Indian Territory proper should stand free from the liquor traffic for twenty-one years, leaving Oklahoma Territory to get its liquor laws settled in the constitutional convention or otherwise. It has been manifest for weeks that the constitutional convention would not favor the traffic in liquors in any direct way. The liquor fellows have made a hard fight, and—lost. The convention did not go the length of providing by immediate and direct constitutional enactment against the traffic, but the convention refers the matter to the people, to be voted upon at the same election at which the constitution is passed upon, by a separate ballot on the prohibition provision. If the prohibition section so submitted is adopted, it becomes a part of the constitution.

The provisions of this section are substantially those of the enabling act of Congress with reference to the Indian Territory, which are sufficiently stringent for the temperance people, and which were agreed to by them before the act was passed by Congress.

We do not know what our brethren in Oklahoma think of this course; but we desire to say that we are more than satisfied with it. We think it better than if the convention

had dealt with the matter directly—for this reason, chiefly, that before this thing is over the temperance people will administer to King Alcohol such a drubbing as that there will be no doubt in the future as to how Oklahoma stands. It is worth while to have the opportunity to make this showing. The vote of the convention was very decisive. Let all temperance men now buckle on the harness for the greatest victory God ever gave to mortal men! You have done grandly up to this date, brethren; we have only one more fight, and Oklahoma shall be free beyond the power of brewers and saloon keepers to enthrall her, free for all time, thank God! For if free for twenty-one years, she shall be free forever. There will likely be no saloons in the United States in twenty-one years, almost surely none in the South.

"Give, and it shall be given unto you."—Luke 6:38.  
"God loveth a cheerful giver."—2 Cor. 9:7.

DEAR \_\_\_\_\_

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### Who Are Christians.

A great many people who are of a religious inclination permit themselves to remain in silence because of some doubt as to the propriety of their becoming church members, and many are particularly reticent when approached on the subject.

One of the most common errors which people fall into when they become sufficiently reconciled to take a lively interest in religious matters is, that they always, regardless of other proofs that they are fit subjects to be followers of Christ, must of necessity acknowledge more or less lack of faith.

There are thousands of people who cannot grasp the true meaning of faith. Remember that when Christ was speaking to His disciples because of their unbelief, He told them that though their faith be as the little grain of mustard seed, they could remove mountains. But now, let us drop so much thought and confusion about faith and go back to our subject. Faith means to trust in God. Dr. S. Clarke very aptly defines faith thus: "Faith is that conviction upon the mind of the truth of the promises and threatenings of God made known in the Gospel; of the certain reality of the rewards and punishments of the life to come, which enables a man, in opposition to all the temptations of a corrupt world, to obey God in expectation of an invisible reward hereafter."

This is faith in the true meaning of the word; it is the evidence of things not seen; of the certainty of an eternity of spiritual existence made forever blissful by rightly living here, or of an everlasting punishment brought on by wrongfully living.

A Christian is a follower of Christ, or one who keeps the commandments and can truthfully say that the commandments are not grievous. "If ye love me, ye will keep my commandments."

This does not imply that a Christian always keeps the commandments to perfection. The Scriptures teach us that no man is perfect, and that all have come short of the glory of God.

It is difficult to handle tar without getting more or less on us, and so it is with a Christian in dealing with a sinful world—he is liable at any time to find that, despite his precautions, he has come short of keeping off all impurities that Satan has hedged around him. Only if the Christian tries! If he unintentionally makes a partial failure, he is a Christian if he has truly tried. It is effort, a strong effort on our part that God wants. We may be able to show that our efforts are quite fruitless, but God knows our drawbacks and our disadvantages, and if we demonstrate a true willingness to live a true Christian life and enter the fold to lead an upright and honorable life with an iron will and with a determination to stick, God will take into consideration all the peculiarities of our surroundings, etc., prior to that time; and though we may come short of the ideal Christian, we are Christians just the same, simply because we are doing the best we can and that is all that is expected of us. Suppose a number of sheep should go to their shepherd. One says, you get five pounds of wool from me; I know I am your sheep. Another says, you get four pounds of wool from me; I think I am your sheep. Another says, I hope I am your sheep, but I don't know—you only get three pounds of wool from me, and sometimes two. And finally one poor, shaggy fellow comes who don't know whether he is a sheep or a goat, although he is trying his best to be a sheep—he cannot help being devoid of wool. Finally the shepherd would naturally speak out and say: "I would be glad to see you all produce eight or ten pounds of wool, but whether

you give me ten pounds or one, you are all mine."

The proof that the sheep belong to the shepherd is that he has paid for them and feeds and takes care of them.

A man may say, "I am a poor Christian; I am making but little headway, but I am making a fight, though it is a feeble fight." He is making a very feeble fight; and yet he may stand in the last day higher than many of you who make a better one because of your advantages. Remember, some have more talents than others. The Lord will say, "It is required of him according to what he hath, and not according to what he hath not."

W. H. LLOYD.

### Plain Statement of the French Church Trouble.

With your permission I will give your readers a condensed account of the French Church troubles as collated in the Literary Digest of January 26, 1907. The editor of the Digest prefaces his quotation thus:

A statement adequately and impartially presenting the facts as they appear in both the Catholic and Protestant journals is given by the Cumberland Presbyterian (Nashville).

The following citations are made:

France has always resisted the claims of the popes to temporal power, but on the other hand has always been a Roman Catholic country, nine-tenths of her people being adherents of that faith.

In 1801, through the famous concordat, or arrangement concluded between Napoleon and Pope Pius VIII, Roman Catholicism became the State religion of France.

According to the concordat all French churches became the property of the government, and, on the other hand, the government assumed the obligation to maintain the clergy and support the churches, the clergy having the status of French civil servants. French bishops, and even their inferior clergy, could be appointed only by the approval of the government. The Catholic Church was thus completely under State control.

Little by little the sentiment against the union of church and State grew until, in December, 1905, the Senate adopted by a vote of 181 to 102 a bill which provided for separation. The decision of the bill, as stated by Premier Rouvier at the time, was to affirm the neutrality of the State in all religious matters and to guarantee liberty of conscience to all religious faiths. The bill gave one year during which the churches could conform to its requirements.

The essential features of the law are that the State will no longer provide for the expenses of religious services and salaries of the clergy, and that all property shall be transferred to what we call boards of trustees, which manage the property in accordance with certain provisions of the law. All such associations are made answerable to the State for the faithful discharge of the trust committed to them. In short, the purpose seems to have been to put all churches upon somewhat the same basis as is recognized in this country—as voluntary associations—the title to whose property is vested in boards of trustees or corporations created under the civil law.

The law provided that if its terms were not complied with by December the 11th, 1906, the churches should be closed and the property confiscated to the State.

This seemed to open a way out of the impending conflict, but three days before the separation law was to go into effect, the pope issued instructions that all priest and church wardens should abstain from any declaration or

application to the authorities. This order precipitated a crisis. The pope's encyclical was considered by the government as indicating that he assumed political leadership and was inciting citizens of France to rebel against the laws of their country.

Thus France and the Vatican are virtually at war and the indications are that a majority of the French Catholics do not approve of the pope's attitude, and that the law will be enforced. Charles Wagner, the liberal Protestant French pastor, takes substantially the same view in the Outlook, January 12.

Among other things, he says of the act of separation: "This governmental measure evoked diverse criticism. As a general thing the people were disposed to place the responsibility for the nonobservance of the law upon the pope." He continued: "A spirit of indifference was noticeable, which the intentional exaggerations of the reactionary journalist did not seem to dispel. The spirit of legislation has been so obviously liberal that it has broken up resistance. Recent events have shown to what an extent the church of France has sacrificed her individuality, her seal of independence; and to what a spirit of indifference she has lapsed. The old error made by Roman Catholicism in draining all the sap and juice of the church into the priesthood has led that church step by step into a blind alley. The faithful among the laymen are no longer of account." And much more of the same sort, all going to support the contention that the French government is dealing fairly and justly by the church, and that the pope is responsible for all the trouble.

After all, what is the offense of the French government? Plainly stated, they refuse longer to maintain the church and its institutions out of the general treasury. That the Roman Catholics must support their church and its ministry just as the Protestants have all along done. In this respect the status of the churches there is the same that it is in this country.

Catholics profess to be satisfied with conditions here. Are they?

The Ecclesiastical Review (Philadelphia, January), in stating the temporal power of the pope, cites this saying of Christ: "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

That seems to be just what France is doing. And yet, Freeman's Journal (Catholic, New York) is bitter in its attack on the French government because of the act of separation.

It declares: "That no man with half a conscience can submit to have an atheistic government tell him how and where he should worship." Since France is a Catholic country, how can the government be atheistical? If it is atheistical, who is responsible, since Catholicism has been the dominant force there for centuries? Is Romanism a breeder of atheists?

It is sufficient to answer to all this, that nine-tenths of French Catholic citizens approve the government. I am not disposed to rail against Catholics or the Catholic Church. I am glad to believe that there are multiplied thousands of devout Christians within that fold. My sole aim has been to so present the facts in this case, which is of international interest, that your readers may clearly apprehend the matters in controversy and render a righteous judgment on the issues formed.

E. L. BEARD.

Lonoke, Ark.

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## THE EPWORTH LEAGUE

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

**Topic for February 10—"The Divine Purpose for us."** Eph. 3:11-16.

That we should live. John 3:14-17.

As to when we should be saved. Matt. 6:33.

As to our affections. Mark 12:30, 31.

As to our relation to men. Matt. 7:7-12.

As to service. Mark 10:42, 45.

As to using our talents. Matt. 25:14-30.

As to where we should spend eternity. John 14:1-3.

Jesus Christ is the perfect model for every Christian life. He has furnished the only perfect pattern of right living the world has ever seen. Every one who would live nobly, every one who would fulfill the divine purpose in his life, every one who would have his life helpful to others and a joy and satisfaction to himself, must turn to Jesus Christ for his ideal and inspiration. When we turn to him we discover that the controlling thought of his earthly life was to please God, his father—to fulfill the divine purpose. If his life is to be our model, our ideal and our inspiration, then we, too, must desire and seek to "please God." To say that the life of a man is always, under all circumstances and conditions, in sickness and in health, in prosperity and in adversity, in youth and in manhood, in private and in public, pleasing to God, entirely satisfactory to the creator and ruler of the universe, who knows perfectly the capacity and condition of every human life is the highest claim that can possibly be made for any one. At the same time, this is the goal that is to be sought by every Christian, the ideal toward which he must strive. Our lesson indicates that there is a divine purpose in our living. Have we discovered what that purpose is for us as individual Christians? Each one of us has his own place to fill, his own work to perform, his own obligations to meet.

God purposes that we should live. Real living is more than existence. "Life is not in length of days, but living to the Savior's praise." The life we live is really God's life, to be lived in God's world, among men for whose salvation Jesus Christ gave his life, and whose evangelization is entrusted to the church. It is important, therefore, that we seek to know "what he would have us to do," and to strive to please God in our lives.

It is pleasing to God that we give the kingdom of Christ the first place in our lives. (Matt. 6:33.) The interests of his kingdom cannot be relegated to a secondary place by one who would fulfill the living purpose. God does not accept the second place in our affections or content himself with only an obscure corner of the heart. He expects and requires that we use all of our talents in his service. Whether we have one or two or five talents, he expects that we consecrate what we have to him. Whether we have a shepherd's crook, or a youth's sling, or a lad's lunch, or a woman's needle, he expects us to give our lives and our possessions to him for whatever use he may be pleased to put them.

### The Conference of Missionary Secretaries in Nashville.

It was my privilege, as missionary secretary of the Oklahoma conference, to attend this meeting. This was the first conference (henceforward to be held annually) held under the new law. Dr. Lambuth had two or three times called the conference missionary secretaries together for a few days for prayer and consultation, and these improvised meetings proved so

fruitful that the last general conference authorized that they be held annually. The enactment now inserted in our discipline is as follows: "There shall be held annually a meeting of the conference missionary secretaries. (If any secretary cannot attend, the board of missions may elect a representative.) The secretary of the general board shall fix the date and place of this meeting, choose suitable topics and speakers, arrange the program, and be responsible for other details."

The wisdom of this legislation is apparent at a glance. Some conference boards have methods that are so efficient as to be at once the surprise and admiration of the whole church. Others, by slovenly methods and effete policies, misuse a sacred trust fund and justify the accusation that the church has no business sense. Many others are facing serious and difficult problems, and are on the alert for help in the solution of these problems. Some other conference has, perhaps, already solved that problem. The representative of the successful conference can in some measure communicate the formula to the other conferences. Thus this conference becomes a bureau of informa-



Mr. Dale McGaughey, Secretary Official  
Board, Hartford, Ark.

tion where conference boards can get the accumulated experience of all other boards of our church.

It is also a council of war, where the officers, gathering up the lessons already learned, plan for more successful campaigns in the future.

This meeting was well arranged for in every particular. The delegates were all entertained, at a nominal cost, in the training school. The topics had evidently been chosen with the greatest care. Specialists and missionary experts were selected to discuss these topics. The discussions were brief, pointed, practical, helpful, instructive and inspiring. No speaker attempted any oratorical flights, or gave us any display of linguistic pyrotechnics. One of the strongest men in the conference expressed the policy of the speakers, when he said we must keep right down to "brass tacks." The personnel of the conference was such as any church could afford to be proud of. They were intelligent, consecrated, had zeal according to knowledge, and are manifestly possessed with a sane but consuming zeal to save the world. At the close of this meeting Dr. Lambuth said he regarded this as the most effective missionary conference ever held in our church, not excluding the great conference in New Orleans. While not so

inspirational as the New Orleans conference, it was more instructive, fuller of plans and will have a more perceptible effect on the general missionary work of the church.

Among the many good lessons taught by this conference, I mention the following:

1. If we would have a missionary church we must have a systematic course of missionary education for our children and young people. We can no more educate our people on missions by an occasional sermon, a tract, a book, than we could educate them in science by that method. The present adult generation was not properly educated on missions; hence, our imperfect work, our spasmodic efforts, our "auction collections," and other emergency plans that we would never have to use if our people had been properly educated in the science of missions. In our Sunday schools and Leagues we have an opportunity to grow up a generation of people with a missionary conscience who will be wiser, more faithful and more successful in taking this world for Christ. Their efforts will not be fitful and sporadic, not intermittent and emotional, but a definite fixed policy to carry out the great commission. Our church is now giving more attention to this than ever before. The next generation will be intelligently devoted to saving the world.

2. Our laymen must be reached and enlisted in world-wide evangelization. Our Methodist economy puts too much on the preacher, and too little on the layman. There is a congestion of responsibility on the preacher, and a dearth of responsibility on the layman. We have excelled other churches in making preachers, because our system demands so much of the preacher. Other churches have excelled us in making great laymen, because they demanded more of them than we do, and the laymen responded to the demands. The layman should be no longer a neglected quantity in our church. His brain, his business sense, his money must be enlisted in this great work. Some thoughtful men of the church have this matter under consideration, and no doubt steps will be taken in the future that will give the layman a larger and more responsible place in our economy.

3. We must evangelize the millions of foreigners that are pouring into our country. It seems that God has grown weary waiting for us to carry the gospel to them, and now He is decreasing the expense, but increasing our dangers by landing them on our shores. This influx of more than a million a year is laying on us burdens which our fathers never had to bear. However difficult the task of reaching these foreigners, under God we must do it. The gospel is adequate to the demands.

Some of our conferences east of the Mississippi are doing a wonderful work. The South Georgia Conference is supporting more than sixty special missionaries, giving more than one hundred thousand dollars for missions last year. I chanced to room with a brother from North Carolina who is pastor of a single country church, which church supports him and a foreign missionary. The missionaries from the different fields gave most thrilling accounts of how God is blessing the work abroad. Our own people are waking up. God is preparing us to take a more aggressive movement than we have ever made before. Let us fall in line with God's plan and speedily take this world for Christ.

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**The Deaconess and Her Work.**

By Mrs. R. W. MacDonnell.

"Aunt Sarah, have you heard that Ruth Brown is going to become a deaconess?" The speaker was Margaret Graham, a bright young woman who always found a ready listener in her devoted aunt.

"A deaconess?" she replied. "And pray what has put that new-fangled notion into Ruth's head?"

"It is not new-fangled, Aunt Sarah; the office of deaconess is as ancient as the Christian dispensation."

"Well, it's new to me; for I have been a member of the church many, many years, and it is only within the last few years that I have heard anything about 'deaconesses.'"

"That is because you have always studied your Bible in English. It was written in Greek, you know, and the translators have obscured the real meaning of some passages. In the Greek Bible Paul calls 'Phoebe, our sister, a deaconess of the church' in Romans 16:1; and again in his first letter to Timothy he gives instructions to 'women deacons' instead of 'wives,' as it is translated."

"Of course I did not know all that, but why did we not have deaconesses when I was growing up?"

"This form of service decayed upon the decline of spiritual life in the church. Efforts were made to revive it in the sixteenth century, but they failed because no attempt was made to adapt it to the changed times and conditions. In 1836, however, Pastor Fliedner, a German Lutheran, began a humble work, which has restored the deaconess to the church. It is now almost two decades that they have been effective in America."

"Don't bother to tell me so much history, Margaret; I forget it as soon as you tell it. What do the deaconesses do in the church now?"

"Exactly what they did in the beginning, and what Christ taught by his life of self-forgetful service and ministry of mercy to those who needed him. Modern social and industrial conditions necessitate a personal service which only women can give, and they must be women qualified for service by a knowledge of God's word, good education, physical strength, tactfulness, and a constraining love for God and humanity."

"It seems to me you can't find those qualifications often. Of course it takes all her time, and she cannot be hampered by family cares."

"Yes, a deaconess gives all her time to the work; and, dear Auntie, there are thousands of women who could measure up to these requirements if they only had the warm, vital, sympathetic religion of Christ himself."

"I know the world needs to see more of the Christ in us, but what practical work do the deaconesses do?"

"I went to a deaconess convention last week, the first national gathering of deaconesses in America, and I tell you it filled me with joy and awe as I looked into the faces of the eighty women who were present. It seemed to me that every phase of service to poor humanity was undertaken by those women. You know I have a passion for little children, and as I heard one deaconess tell of the work done in an orphanage by herself and two others I felt that surely the Master himself is found in this woman of motherly heart."

"I wish I could have heard her. What did she tell?"

"Why, she told of the miserable little waifs taken from the street, from homes of sin and want, of precious little ones who were orphans in the true sense, and of the loving wel-

come given in her home. Then she told of the loving care given each one, of their efforts to supply a mother's interest in each, and of their development under such ministry of love."

"Poor little things! But an orphan appeals to everybody, no matter how hard the heart may be."

"That was what another deaconess said when she told of the 'Old People's Home' over which she had care. Then she told of the poor, feeble old people who had reached the end of life without money, without friends, without home, and how hard it was to find a place for them. And when she told us of the effort she and her deaconess sisters were making to give comfort, cheer, a home, to one hundred old people in their city, I said: 'Again the Christ is revealed in this ministry of love.'"

"What other homes did you hear about?"

"Why, one deaconess told of a boys' school of which she and several other deaconesses

foreigners, toilers, sufferers, and their effort and success in helping and healing that living sore. There were dozens of deaconesses in the convention who are at work in the slums of the cities. Some were visitors, some were nurse deaconesses, some were kindergartners, and many were pastors' assistants."

"Yes, and what need has a preacher of a woman tagging around helping him? Preachers I have known have been able to do their own work."

"Yes, Auntie; but you have never lived in a large city, where men and women of our class—the cultured, if you please—are indifferent to the church, or where there are thousands of good young people who are so busy as to exclude religion from their lives. I know one preacher who says there are thousands of young men and women who board or live in flats within a stone's throw of his church who never would have darkened its doors had it not been for the personal ministry of the deaconess who assists him. You can see that the woman who does this kind of work must be cultured, tactful, and full of the Holy Spirit."

"Well, they ought to do something for those who know as little of God as do the people of the slums."

"Just so, Auntie; and the pastor's assistants are used wonderfully of God for this work. A deaconess who had a wonderful voice sang for us at the convention, and they say she goes with her open Bible and ministry of song into those homes where the preacher cannot and literally sings them into the kingdom of heaven."

"It strikes me if a woman was looking for work she might find it in the depots of large cities. I traveled last summer, and I saw some young girls going to Chicago for business, and I wondered if they had any place to go to. I could not sleep for wondering what would become of those girls in that large city."

"There are many deaconesses who are employed by all the churches to look after just such cases. They meet all the trains, and O! they save many a poor girl from the pitfalls that Satan has prepared for their unwary feet. Then there are many engaged in the ports where immigrants land. Think of what it means to have the friendly service of a good Christian woman when you are a stranger, unable to speak the language of a strange people!"

"It would be good if there could be Christian nurses in our hospitals. You can do a heap with people when they are sick."

"We visited a hospital where all the nurses are deaconesses, trained first in the personal use of the Bible and other practical lines, and then trained as nurses. There are a number of hospitals managed entirely by deaconesses."

"Well, what kind of deaconess is Ruth going to be?"

"She does not know yet; but she is going to prepare for the work, and when ready, like our blessed Master, go about doing good, ministering as he did to the wants of a suffering, sorrowing and sin-laden world. And, Auntie, dear, I too want to offer myself to the church for this blessed ministry."

Georgia Letter.

I think one of the real wants of the times is more preaching about the devil. The real personal devil has been relegated too largely into obscurity.

His existence cannot be explained; but neither can the origin of evil be explained, and no man living can reconcile the facts of human sin and human misery with the power and benevolence of God by mere logical formulas. The fact of the propagation of yellow fever may be explained by the poison inoc-

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were in charge. Boys from the street who have no friends, boys whose mothers are dead and whose fathers are happy to place them in her school because of broken homes, and sons of working women who cannot possibly give growing boys the watchful care they need when in their teens—two hundred boys who need mothers are in her school, and they are taught every branch of useful knowledge. Another deaconess was equally interesting in her account of a girls' school of like character. Another told of the home her and her co-laborers have for working girls, where they live on a co-operative basis and have the restraints and comforts of a Christian home life. These girls would be exposed in a large city to the snares of a cheap boarding house but for this helpful hand of the church."

"But these institutions reach only a few of God's suffering humanity."

"Yes; but one deaconess connected with a great institutional church carried the whole house as she described her neighborhood of



ulating mosquito poison, but how came the mosquito to be, and to be poisonous? To angrily refuse to believe in a God who allows human ills to be, does not abolish these ills. To argue that the mosquito cannot be, when he is, is absurd. Evil is here, and the Bible says there is a devil. God would not allow him to be if he did not think it best, but he does not allow him to rule. He is a dangerous but not an omnipotent force. He is the power outside of us that works for unrighteousness, and there is no more reason to doubt that he exists than to doubt that bad men and bad agencies exist. There is no more reason to doubt that he aims to influence us by direct suggestion than that evil suggestions come from our thoughts, our passions and our appetites.

There is real comfort in believing in the devil when we recognize the fact that he cannot rule us if we resist him. It is not a disgrace to be assailed by him. The shame is when we flee, or when we yield, we are bravely to resist. There is more of practical religious philosophy in the holy wars of Bunyan than in all of Hegel's mysterious utterances or our philosophic explanation of the existence of sin. Diabolus is at war with Emmanuel. The Diabolic agencies who are mustered under the black flag are still mighty, and if we are not conquered we must fight bravely. My great friend, Dr. Bond, once said to me, "Tell your people there is a devil," and the longer I live the more I see the wisdom of his words.

He comes in all guises; he moves wisely, persistently and deceivingly, and is always at work. He possesses men and women, and our great work is to cast him out. Many a man is wretched who would be happy if he believed in the devil. He loses his confidence in what God has done for him because of the devices of the devil. He comes with an army of doubters, and the battle is fierce, and Captain Experience is wounded, and Captain Credence hard put to it, but let Captain Will stand firm and the field will yet be won. I shall be glad when I get out of gunshot of the devil, as Bunyan says, but while he is here I must cling closer and closer to my Lord. I may be in heaviness from manifold temptations, but I need not be overcome. God will not suffer us to be tempted beyond our power to resist. We may be severely beset, but we shall not be deserted by our Lord. We shall stand against all attacks. Though the devil leaves us for a season, we need never hope he will cease his assaults, and we should always be on our guard and watching unto prayer.

#### RESPONSIBILITIES OF TODAY.

##### A Bugle Call to the Women of Our Church.

"Lift up your eyes and look!" This was the first message of Jesus, the Christ on Christian service, and it is as needful today as when the Master gave it to His disciples. Why? Because the tendency to narrowness of vision is still as strong as when the early believers put the kingdom of Israel in the foreground of their work. Things near shut out the vision of things afar, and the church, the individual, needs to receive the command, "Lift up your eyes and look!" as the bugle call of our Commander. A missionary organization is one mouth piece through which the King Eternal communicates his message to his church, and to the women of our communion He speaks through the Woman's Board of Foreign Missions.

The eighth annual session of the board will convene in Richmond, Va., on May 9, 1907. Three-fourths of the fiscal year has passed. We are now in the middle of the fourth

quarter, and while the receipts thus far have been larger than those of last year, the successes in all fields and the appropriation of \$36,000 for buildings in Bello Horizonte, Brazil, and in Sung Kiang, China, in addition to the sustention fund for the entire work, have kept the treasury drained so that there is now need for prompt and liberal giving to enable the board to meet its pledges. But this is not enough! In the face of this wonderful nation-making epoch and correspondingly wonderful opportunities for nation regeneration, dare we content ourselves with merely maintenance of existing work? Must we not build for the future?

Lift up your eyes and look at China if you wish to see indications of changes that promise to surpass the revolution in Japan; the abandonment of the queue by high officials; the imperial edict abolishing foot binding; the proposal of a new legal code; the appointment of the Western Sunday as legal holiday; the anti-opium edict. China is awakening from her long sleep—shall Christ or Mammon rule new China? It is for the church of Christ to decide. The doors to heathen and papal lands are open wide. The work of our board in six fields has been be-

openings in foreign mission fields. Information more than exhortation is needed to stir their hearts to generosity.

3. By so realizing our own obligation to the work begun for the women and children of heathen lands and to the missionaries who have given themselves to God for service, that we will say, "by the help of God, we can do it, and we will."

Poor as Chinese people are, their expenditures in idolatrous worship mount up each year to nearly \$150,000,000. Convert these Chinese men and women, and much of that wealth will be poured into Christian channels of benevolence. They have been trained to liberality. Shall we do less for our God than they for their idols?

"Give of thy sons to bear the message glorious,

Give of thy wealth to speed them on their way,

Pour out thy soul for them in prayer victorious;

And all thou spendest Jesus will repay."

MARIA LAYUG GIBSON,

Pres. W. B. F. M.,

M. E. Church, South.

Kansas City, Mo., Jan. 25, 1907.

#### Bible "Good Roads."

Thou wilt show me the path of life.—Ps. 6:11.

Teach me thhy way, O Lord, and lead me in a plain path. Show me thy way, O Lord; teach me thy paths.—Ps. 25:4.

Make the way straight before my face.—Ps. 5:8.

Thy word is a lamp unto my feet and a light unto my path.—Ps. 119:105.

There is a way which seemeth right unto a man, but the end thereof is the way of death.—Prov. 14:12.

The path of the just is as the shining light that shineth more and more unto the perfect day.—Prov. 4:18.

Prepare ye the way of the Lord; make straight in the desert a highway for our God.—Isaiah 40:3.

And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.—Heb. 12:13.

Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.—Matt. 5:14.

Go through; go through the gates; prepare ye the way of the people. Cast up; cast up the highway. Gather out the stones. Lift up a standard for the people.—Isaiah.

Every valley shall be exalted; every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain.—Isaiah 40:4.

And an highway shall be there, and a way, and it shall be called "The way of holiness;" the unclean shall not pass over it, but it shall be for thou, the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isaiah 35:8-10.

This is he that was spoken of by the prophet Esaias, saying "the voice of one crying in the wilderness. Prepare ye the way of the Lord; make his path straight."—Matt. 3:3.

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gun on a substantial basis, but a foundation is not enough. To fulfill the divine plan, we must build upon the foundation and rear schools and houses that will furnish our missionaries with adequate equipment and sanitary surroundings. \$100,000 wisely expended now will yield more results than double that amount ten years ago, or ten years hence.

The material and commercial prosperity of this country, the prodigal harvests of 1906 call for offerings to God from grateful hearts. One hundred thousand dollars should be into the treasury before March first, to enable the board to plan for 1907-8, with liberality commensurate with the glorious opportunities. "We can do it if we will." How?

1. By intercessory prayer for the men and women of the church who, notwithstanding the calls from all nations and the fervid appeal from Bishop Candler in behalf of the East, have not yet consecrated their purses to the enthronement of Jesus as King. God can move their hearts to give when our appeal fails.

2. By placing before men and women facts that will prove the need and the marvelous

## THE SUNDAY SCHOOL.

February 17—Lot's Choice.

Golden Text—Take heed and beware of covetousness. Luke 12:15.

The date of the session is B. C. 1918, and about three years after our last lesson.

The lesson begins with Abram's coming out of Egypt so when the famine came upon the section where Abram was camping instead of searching for grass in a northerly direction he went down into Egypt. The heart of Egypt was the Nile. The settlements that finally constituted that kingdom were drawn into that locality by the richness and fertility of the environs of this wonderful stream. The certainty of the crops in Egypt has furnished most of what we know of the country in the Scriptures. Not only did Abram go to Egypt for supplies, but his posterity after him. We are not interested in what befel Abram in that heathen country, but we are to study his subsequent life. Neither the richness of the country nor the learning and letters held him long. He does not find that communion and fellowship with God that his soul desired in that land, and so he soon returns to Bethel. The altar is still standing, and he is soon engaged in the worship of the true God.

Lot is here introduced into the story of Abram's life. He was a nephew and a younger man. It is quite likely that Abram had cared for Lot in his minority, and had furnished him the foundation for whatever he had accumulated. The herds of the uncle and nephew multiplied rapidly in the promised land, and soon they spread over the land, so that strife for possession is noted. Then it was that Abram disclosed his real type. The great man may remain in obscurity for many years; he may never reveal himself. But great men always arise to meet an emergency. So we hear the godly counsel of this man of God when the occasion required. "Let there be no strife," is his admonition. "We be brethren." A nearer relationship than really existed after the flesh is spoken of. This closer relationship was brought about because of the recognition of the fact that their God was also their father."

Lot is only introduced here by way of association and contrast. If he had not been related to Abram and had not been associated with him his name would never have come down to us. True, he is spoken of as "righteous," but it was more of an associate piety than of a vigorous outbursting of an inward grace. He could not well remain with the good Abram without being himself good. His real character was revealed when he had the opportunity to make choice of the country. Abram had made him what he was, and was the senior member of the caravan, and by every token should have had the choice of the country, but Lot took him at his word and made choice of the best of all the land, and "pitched his tent toward Sodom." He soon landed in Sodom, and was there sitting in the gate with her citizenship when the messengers of destruction came upon the town. It is quite likely that Abram's pleadings with the Lord saved him from the destruction that came upon that wicked city.

The inhabitants of Canaan other than Abram were doubtless as wicked as the inhabitants of Sodom. The difference is in the fact that Abram was called to live in Canaan while Lot chose to live in Sodom. A Christian may bear the associations of ungodly men as a duty, but when a man deliberately chooses companionship with wicked men he will not only fail to do them good, but will himself lose his standing with God. Lot lost

all his property in the conflagration of Sodom, while Abram became a great and rich prince.

### The Meeting of the Epworth League Board of the Oklahoma Conference—Epworth Assembly and Else.

The board met at Ada, I. T., January 9. There was a large attendance of representative men. The meetings were very interesting and at times exciting to those engaged. There was no proof that the conference was obligated for the indebtedness of the Epworth Assembly. I meant by proof, nothing documentary. The board felt like the conference could not be bound by mere statements of individuals who knew the meeting had been called to determine this very thing. If such documentary evidence exists, it can be presented later. The conference will never repudiate her obligations, I assure.

The Sulphur matter was considered at length. All the board had to go upon was statements from two or three brethren to this effect:

1. The Epworth League Conference at Ardmore last spring elected certain trustees—they had no list of the names.

2. These trustees had held a meeting at which certain citizens of Sulphur, I. T., appeared with a proposition to give them certain lands and money if they would locate an "Epworth Camp" at Sulphur. They told us they had accepted it, formally, subject only to the indorsement of the annual conference, which had delegated its authority to the Epworth League Board then in session. The board approved with the explicit promise from Rev. J. E. Disch that he would furnish, (1) a certified—before a notary public—statement from the officers that the said trustees were elected by the Epworth League Conference; (2) a certified statement from the said trustees that they had a lawful meeting at which a proposition from certain citizens of Sulphur, I. T., was formally accepted, and setting out contract as made at that time in detail; and the further statement they had applied to the annual conference at Tulsa, November 19, 1906, for its approval, and that the said conference had delegated its authority to the Epworth League Board to hear and determine the matter.

The chairman of the board promises to present, (1) certified statement from secretary of conference that the matter was referred to the said board for action; (2) his own certified statement containing call of meeting and the action taken which, together with the statements furnished by Brother Disch, will make up the report to conference.

I wish to observe that should these statements not appear, the trustees could never convey title in abstract. This is such an important matter that I feel like notifying Brother Disch and all concerned that I shall challenge every item in the report unless it be supported by documentary evidence. If legal steps have not been taken, we had as well begin over again.

We have had too much laxity in business already. Why, at this meeting, called to transact specific business, the only document that appeared was one leaf of paper containing the proposition of Sulphur citizens and that in outline only. Our brethren must learn to be careful in handling property. We have been all too careless in this very important matter. It was recently discovered that one of our prominent preachers took a deed to a parsonage and the man's wife had not signed away her right of dower. Six years have gone by, but happily the woman still lives. The defect in that deed is fatal. There are others.

I have been explicit in this because of the very great importance attaching to it, and because I felt like the people want to know what was done. This is the most important step we

have taken in our League work. We all ought to try to get it right and make it perpetual.

J. B. McDONALD.

### Special to the Oklahoma Conference.

Dear Brethren—The general board of missions and the bishop new have a man ready for Brazil. It will be remembered that a subscription was taken at the last mid-year rally to support a special missionary in Brazil. Some of these subscriptions are not yet paid. Let all who subscribed please remit at once to Rev. L. L. Thurston, Paul's Valley, I. T. When I left Nashville it had not yet been determined which of the two soon to sail for Brazil would be assigned to us. When that is settled we will get his name, the place assigned him in Brazil, and will keep in close touch with him in the future. Let every one who subscribed send the amount to Brother Thurston at once.

O. E. GODDARD,  
Conf. Mis. Sec.

### The Great Mid-Year Rally.

The Oklahoma mid-year missionary rally will be held this year in Chickasha, March 5-7. A most excellent program has been prepared, and every possible step will be taken to make the rally a great success. Every pastor in the conference should be there. There is no measuring the help, the information, the inspiration of such a meeting. The laymen are also invited. It has been observed that the laymen who attend these rallies are the men who are getting most thoroughly enlisted in world-wide missions. The preachers who attend are the men who are infusing the missionary spirit into their congregations. The board of missions request that much prayer be offered up to God, that this may be the greatest meeting ever held in this conference. Remember the time and place—Chickasha, March 5-7.

O. E. GODDARD,  
President.

### Died of Improvements."

The following is told of a patient, a German woman, who, taken seriously ill, was sent to the hospital:

In the evening her husband inquired how she was getting along, and was told that she was improving. Next day he called again, and was told she was still improving. This went on for some time, each day the report being that his wife was improving. Finally, one night when he called he was told that his wife was dead. Seeing the doctor, he went up to him, and said: "Vell, doctor, what did she die of—improvements?"

There is a moral here for some of our churches. We know of a church that died of "improvements." The first improvement was to get a "new theology" minister. The next was to get a highly trained but godless quartet, with one or two opera-singers in it. The next was to change the prayer-meeting into a weekly literary debating society. The next was to give up the pulpit prayers, the minister saying that God knew far better what the people needed than he could tell him. The church building is large and beautiful; its location is slightly and convenient, surrounded by thousands of well-to-do people; the congregation belonged to a large orthodox denomination, and had itself an honored history. But the church is dead—dead as a door nail, and that is as dead as anything can be. Recently the church building was sold at auction to satisfy a mortgage, and a few remaining members have disbanded. Dead—dead as can be! Now, if some one wants to put up a tombstone over its grave, we suggest these words as a truthful and appropriate epitaph: "Died of improvements."—Selected.



## Knobel, Ark.

We have just closed one of the finest revivals in Knobel that was ever witnessed here for deep work. It resulted in twenty-two conversions and a reclamation and four additions to our church, and perhaps more to follow, while many will go to the other churches. We were assisted by the Rev. J. M. Benton, the blind preacher, of Hardy, Ark. Brother Benton is a power in the hands of God for good, and we would advise any of the preachers in need of help to secure his services. Brother Pridemore, a F. W. brother, preached three or four times for us, rendering very good service. We feel that the church is in a much better condition than before. The outlook is good. Brother J. K. Farris, in company with Brother J. S. Watson, called at the parsonage last Wednesday on their way to district stewards' meeting at Walnut Ridge, but these brethren found us very busy amid the flying off of the old shingles from the parsonage roof and the replacing of the new ones to keep the preacher and his little flock sheltered from the howling blast.

Well can we sing, "Praise God, from whom all blessings flow." Since we came here the weather has been very bad, but the usual pounding reached us last week, and so great was it that the "biggest" preacher in the White River Conference would have found it difficult to have stood; in fact, we could not stand it, but fell upon our knees and thanked God for such noble-hearted people to serve as we have here in Knobel.

JOHN E. KEMPER.

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As an antiseptic in all cases of Tetter, Ringworm, Eczema, Erysipelas and Itching it gives quick relief. 50c a box from your druggist, or J. T. Shuptrine, Savannah, Ga.

## Erick, Okla.

Our first quarterly conference is a thing of the past. Our presiding elder, Rev. W. D. Mathews, came and preached to our real, good, spiritual sermons and made a fine impression on our people at this place. On Saturday night after the conference the preacher, his wife and children and the P. E. were surprised beyond degree when they all returned to the parsonage and found that the good people had been there first. Mr. Editor, you ought to have seen that table. The good feelings would not have been gone from you till yet. We have been visited and pounded before, but not surprised so completely as that night with all kinds of good things. The outlook for Erick charge is brighter than usual. Being returned to the work for the second year's service, we want to make it the best Erick has ever seen. We contemplate and expect to build at least three churches on the charge during the incoming year.

J. W. R. BACHMAN, P. C.

## Rusk, Texas.

I am glad of your name, as the Western Methodist (at Memphis) was the first religious paper I remember. My first year in Texas was at Crockett Station, where there was a good revival. Salary was \$800, and paid nearly \$850. Conference collections were \$364, and raised about \$400. This year I am at Rusk Station, seventy-five miles southwest of Shreveport, La., the county seat of Cherokee county. Salary, \$800, which is \$100 over last year. The people are refined and in every way kind. A revival spirit is in every department of the church. Five children baptized and two accessions on profession of faith. My Arkansas friends would please me by writing sometime. As ever,

I. B. MANLY.

The "Look Out," Rusk Tex.

## KEEPS PIANO KEYS WHITE

IVORBLANC is harmless, efficient. Easily applied. Price, 35c a bottle, postpaid, two years supply. Neglect means yellow ivories. Snyder & Co., Dept. 18., Wilmington, Del., Sole Mfrs.

## Foreign Missionary Society.

All delegates and visitors who expect to attend the annual meeting of the Woman's Foreign Missionary Society of Oklahoma Conference, which is to be held at Chickasha March 5-7, will please send their names as early as possible to Mrs. W. H. Gilkey, Chickasha, I. T. We hope for a large attendance, and will be prepared to entertain all missionary workers who wish to be present.

MRS. F. B. CROFFORD.

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

## Newport, Ark.

Rev. Mr. Walton is here and is having a great revival. I am told that the city has never been so deeply stirred. It is wonderful to see strong men yielding to the power and spirit of God publicly confessing their sins and women giving up clubs and cards and vowing consecration to Christ. Meetings in Methodist church evenings and Sundays. Yours truly,

H. B. COX.

## A Notre Dame Lady.

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

## Chidester, Ark.

I see a mistake in the minutes. I reported \$1.50 on Bible cause, and have the treasurer's receipt for the same. The minutes do not show that I paid anything. Please make the statement in your paper

Don't Buy a Vehicle until you get our New Vehicle Catalog

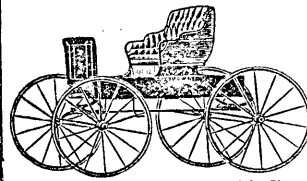
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It is the most complete catalog of vehicles and harness ever printed. The cuts are made large so as to show you just how each vehicle is made. The two center pages show a colored plate 9 1/2 inches, of our CHICAGO SPECIAL BUCCOY, reproduced in the actual color just as it is painted and finished. The descriptions are complete and plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. Be sure to see our astonishingly low prices and the most liberal terms ever offered. **Marvin Smith Co., Chicago, Ill.**

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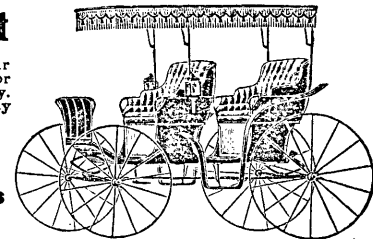
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No. 756, Bike Wagon with Fine Wing Dash, Automobile Seat and 1/2 in. Guaranteed Rubber Tires. Price complete, \$58.50. As good as sells for \$25.00 more

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**Elkhart Carriage & Harness Mfg. Co.**  
Elkhart, Indiana

that I paid \$1.50 and have a receipt for the same. Respectfully,  
J. L. JOHNSTON.

## WAR ON LIQUOR AND TOBACCO.

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

## Coal Hill, Ark.

Have just closed two weeks' meeting at Coal Hill. Result, twenty-two conversions, ten accessions to the church, with more to follow. No evangelist. Expect to secure my collections in a few days. Hope to do some good work for Western Methodist this week and next.

J. N. VILLINES.

## The Thoughts of the Heart.

"I was thinking," said a lady the other day, "of that prayer we so often repeat: 'Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah.' I fancy it is chiefly our 'words' we have in mind when we utter that petition. We do try to be careful of our speech, and we think we are doing well when we refuse utterance to the angry, uncharitable word, or keep back the bitter retort. But as for the 'meditations of our hearts'—our thoughts—what an uncontrolled medley they usually are! They are very far from being 'acceptable' even to ourselves, when we stop to judge them."

Yet, the thoughts we cherish sooner or later tinge our speech. Selfishness, censoriousness, jealousy, grow into a habit of mind, and so do charity and kindness—a habit which is certain to find expression in the personality. People are not long in learning what manner of spirit we are of, even though we may deem the gates of the lips safely barred. But even if it were not so, what gloom and unhappiness lie in these brooding, suspicious, morbid hours when doubt and bitterness hold sway! The prayer that our "medita-

tions" may be "acceptable" is not for God's sake, but for our own; not so much that His holy eyes be not offended, as that our lives be not made useless and desolate.—Forward.

## America.

Land of all lands, the best  
Of every good possessed,  
Heroic clime!

Here happy homes are found,  
Here mirth and joy resound,  
Here peace and hope abound,  
And strength sublime.

From every mountain high,  
From valleys far and nigh,  
We lift our prayer:  
Oh, God, our land defend,  
On us thy blessings send,  
And keep us to the end,  
Beneath thy care.

—S. A. STEEL.

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

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

Yours gratefully,  
JUDGE J. N. SMITH, Leach, Ark.  
The Ointment was discovered and perfected for the treatment of cancer, bronchitis, catarrh, sinusitis, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not satisfied, please cut this out and send to some suffering one.

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

### W. F. M. S. Arkansas Conference.

How many of us pray daily that Miss Maggie Rogers, Soochow, China, may have wisdom and courage, strength and health to do our work thoroughly and well? When she went to China we promised to support her. She has been faithfully doing her part for two years. Have we faithfully supported her? Support means more than a mere salary. It means also the sympathy and the help that should go with joint interests. She is our "living link" to China, teaching for us and looking to us for succor. Because she has left home and friends and given up worldly preferments to teach in a foreign land, is no sign that she has lost her human nature. She is still subject to sickness and disease, to trials and temptations, to hindrances and discouragements; and is liable also to violence at the hands of a prejudiced populace. While she must do all she can to insure God's guidance and help in the work, we are bound to watch and pray and pay; for it is our work, just as much as it is hers. It is impossible for us to shirk the responsibility and remain guiltless in the sight of God. If we are faithful in our part, we will share in her reward, for in the Christian war, as in the Israelitish, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff, they shall part alike."

One thing worthy of remark in the reports that I have had from our auxiliaries, is the fact that almost without exception the regular members are praying members. To my mind, the greatest hindrance to Christian work of every character is the lack of prayer. I asked the question, "How many of you members pray in secret for missions?" hoping to set the officers of the auxiliaries to thinking and inquiring along that line. I am sure our greatest drawback is just there. If you can get a woman to pray daily for a certain thing, she'll not lack interest in it long. I'll pledge you my word that she'll not have to be invited to or reminded of the time of the meeting, nor urged to pay her special.

Many of us, perhaps all of us, ask God in a general way to bless our churches and pastors and Christian workers, and all His of-

many things we would like to have Him look after; but that is often not prayer. There is a great difference between telling, talking or repeating something to God and praying to Him. Your heart is in a prayer; you really want what you ask for, or mean what you say; furthermore, you are willing to try to bring your prayer to pass. Did you ever ponder the fact that every great Christian movement started in a prayer-meeting or in a prayer pact?

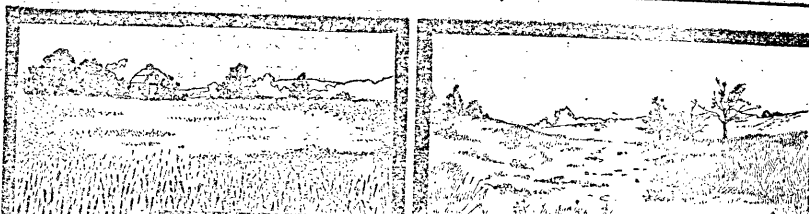
God can do great things without us; He often does great things in spite of us; yet, in a sense, He has left the salvation of the world in our keeping. We will be held responsible for pushing the Gospel forward or holding it back. All the church work and all the missionary work we do, all the money we give, and all the prayers we pray, bless us just in the proportion that these things are for the advancement of Christ's kingdom. If we work or give grudgingly, unwillingly, we have done our duty in such a way that God cannot bless us. Our services may bring a great blessing to others, but they will bring neither strength nor happiness to us.

It is not the amount of our gifts that God values, but the motive that prompts us to give. If we give money to a Christian cause, simply because Mrs. So-and-So expects us to, we have not given anything to God. We have simply paid for Mrs. So-and-So's opinion.

Now, I do not think we must love the heathen before we give to missions. We ought to give because we love God, and desire to obey Him. We have never come into personal touch with the heathen, and do not know whether we could love them if we tried ever so hard; but if we are what we profess to be, we have come in touch with Christ and love Him. If we are at all doubtful about our love for Him, He has given us an un failing test, whereby we may know whether we love Him. "If ye love me, keep my commandments" (John 14:15). His last command is recorded in Matt. 28:19, 20, Mark 16:15, Luke 24:46-48; and we must either carry the good news or send it. This matter has not been left to our pleasure, it is binding upon us, even though we are not members of the W. F. M. S. I sometimes hear a professing Christian say, "I don't believe in foreign missions," and I wonder if its because she is grossly ignorant, or because she thinks herself wiser than God.

Our year will soon have closed. Are we going to meet our promises? Let us do our very best to pay in full, and to so pray that we may realize that we are helping to answer the prayer we have so often repeated: "Thy kingdom come; thy will be done in earth, as it is in Heaven."

LILA G. ROLLSTON,  
Fayetteville, Ark., Jan. 30, 1907.



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You'll get a Timothy crop like that in the right-hand picture, if you choose a poor fertilizer. You'll get a crop like that at the left, even if the soil is poor, provided you choose a fertilizer containing 8% of

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NASHVILLE, TENN.

### Redfield Circuit.

We were changed, by the powers that be, from the Atlanta to the Redfield Circuit. On our arrival at the Redfield parsonage we found the home lighted and warmed and the dining table loaded and being loaded with good things. After the nice pounding, a good song service and prayer, we retired feeling very much at home after so warm a reception.

We have been half round on the circuit and feel hopeful for a good year. Our parsonage is pretty well furnished and is one of the nicest, most comfortable and convenient homes we have ever had. We wish also to make grateful mention of many expressions of appreciation upon our return to the Atlanta Circuit. Besides the usual pounding and many Christmas presents to myself and family, I wish to express especial appreciation for a nice John B. Stetson hat of first quality and a copy of Naves' Topical Bible in Morocco binding, by my good friend and brother of the Baptist Church, Dr. W. P. Cooksey.

We received also a five gallon keg of home-made Louisiana molasses, and by our young people as a special Christmas present, a barrel of first-class flour.

But that which we appreciated most of all was a nice and costly fob presented by the choir of Atlanta as an expression of appreciation.

We do not believe that a more pleasant and efficient and faithful choir can be found in any little village in the Little Rock Conference than the one at Atlanta.

J. J. MELLARD

### Apples! Apples!! Apples!!

Our lease has expired on a certain plot of ground containing first class two year old Apple Trees. Have a complete line of Fine Nursery Stock for sale. Write for trade list quick.

Meador Bros. Nursery, Dumas, Ark.

### 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.

### A Preacher Wanted.

Lone Rock Circuit; seven appointments; good parsonage, four miles from Haney, on the White River Railroad; will assess about \$250; ought to pay it. A great work to be done. Who wants it. Address. J. J. GALLOWAY, P. E. Harrison District, Arkansas Conference, Harrison, Ark.

### Carlisle, Ark.

Yesterday was a great day despite the weather. Large congregations at both hours. Two members received on profession and three by certificate. The outlook is encouraging.

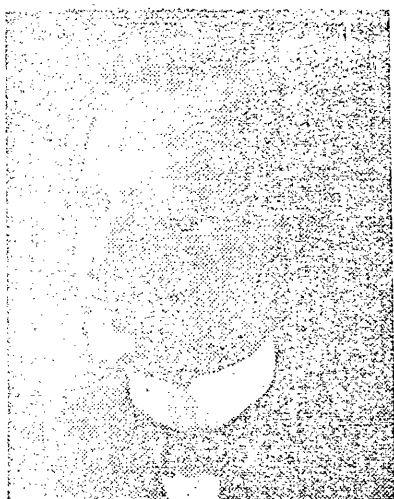
F. N. BREWER.

### 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. Gragg, Prop., Cabot, Ark.



REV. J. W. BLOSSER, M. D.

A Noted Minister and Doctor of Atlanta, Ga., is Meeting With Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 102 Walton street, Atlanta, Ga., and you will receive the free package and an illustrated book.

#### 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.]

#### For the Children.

Dear Children—I want to write you about a family here in Berryville. A few weeks ago I went to see a sick mother one afternoon. I found quite a family of little ones and some older children out at work. The house looked unkept, somewhat, but all showed signs of neatness, indicating a neat, clean mother when well. I see now the little tot, two years old, sitting on the floor playing, and another little girl, five years old, greeted us. I took my little Lois with me. Little Mary said, "My mamma's sick." Such a sweet little thing! She was so glad to see my Lois, who is almost her size. Little Mary's grandmother took us into the room where lay the mother on a very low bed. I saw a refined looking woman, but so pale and drawn with awful pain. I talked a moment, and then we knelt by her and prayed as best we could. With a bright face she bade us good-bye. She was a Christian, and a Methodist, but her husband is not, and has lived a rather hard life in some respects, making it harder for her, yet he

is a tender, kind-hearted man, and seems to love his wife.

About ten days later—last Saturday at about noon, January 26—the husband of this poor woman stood at our door. He looked so thin and cold in our snow and zero weather here, his rough, working hands bare and his face blue. He said, "You are the Methodist preacher, aren't you?" I said yes. "You visited my wife, and she is dead. Won't you come and sing and pray at the grave I know she would have wanted you to do it. My wife was a good woman. She was a Methodist—such a good wife. I have not lived here like I should, but she has always been kind and good." He gulped down, but would not cry. Looked like his heart would break.

At 3 o'clock I was in his home again. The seven children were all crying. The two eldest sons would hardly be controlled. Even little Winnie tot looked sad, and when they took pale, dead mother out some kind woman brought poor, crippled Joe in her arms and set him in a chair by the window. Joe is a cripple. He is 11 years old, but crawls on the floor; has no use of his little, twisted legs below the knees. He crawls about by the use of two short crutches. Joe has a homely freckled face, but it is so bright and smiling. He has been so much with mother. She taught him to read and write, and he learns readily. So Joe sat there by the window and cried as we went out, "Mamma! Oh, mamma! Mamma!" He looked after us as we went off down the street as long as he could see, with the tears rolling down his little cheeks and crying, "Mamma! Mamma!"

I went back again this afternoon; went alone. As I went through the gate little Winnie and Mary were playing by the path in the bright sun. They seemed so glad to see me, but with drawn voices, as I went up the steps to the door, Mary said, "Mamma's dead; mamma's dead." Winnie echoed, "My mammy's dead; my mammy's dead." I went in and they came after me. Mary came and stood by me and said, "Why didn't you bring your little girl to see me?" She said it so softly and sweetly I wanted to grasp her to my bosom and weep, but could not then. Crippled Joe crawled in with a beaming face and sat on the floor and looked at me. Fifteen-year-old Janie sat back of the stove and played mother to Winnie, who went and crawled into her lap. Grandma sat to one side, making a nice little coat for Mary. She said, "I am going away tomorrow to my home in Missouri. I must go. I will take Mary and Susie, the next oldest, with me. I wanted baby Winnie, but her father and the boys wouldn't give her up, so I will have to leave her." My heart was breaking, and I felt I

## A Short Talk to Mothers.

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

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

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

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Established 1860

# 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

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must go. I walked to the door and looked back. I said, not knowing what to say, "Well, I will come again when you are gone; we will not let these children suffer." The grandmother quickly said, "No, they will not suffer. They will have all they want." "Yes," said I, but they need a mother." And Janie, behind the stove, looked down on Winnie's face so sadly, and Mary looked ready to say "mamma," while poor Joe, down on the floor with his crumpled legs under him, looked up pathetically into my face. I left, and as I walked off that I sounded in my ear: "Yes, they need a mother." It sounds tonight, as I write here at my desk at 9 o'clock, February 1, 1907—"Yes, they need a mother." I cannot drive it away.

How about our Methodist Orphanage at Little Rock? What are we children and older folks doing for it? I am so glad I have a mother, and a mother for my Lois and Mary, living. I am so glad you have a sweet, precious mother, too; but many girls and boys have no mother tonight to put them to bed and kiss them. They did have, but she is gone, and they are alone, little ones.

Let us pray for the little motherless children tonight and do something for them.

FRED LARK.

Berryville, Ark.

#### Maumelle Circuit.

I had occasion recently in visiting a convict camp to visit also Maumelle Circuit. As this charge has been assigned since conference to Rev. D. P. Forsythe, I wish for pastor and people the greatest measure of success. This will be had if all will work in co-operation—the pastor staying among the people visiting from house to house, and people standing by the pastor in their prayers and financial support. I reflect on kindnesses of other years as I come in contact with these and other appreciative people I once served. May the faith and prayers of these good people and their pastor prevail over things for God and righteousness. JOHN F. TAYLOR.

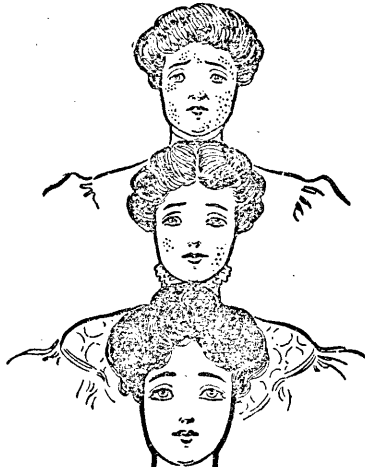
#### Borderland of the Supernatural

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The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

**HEISKELL'S OINTMENT**

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, itchy eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

Ointment 50c a box. Soap 25c a cake. Pills 25c a bottle.

Sold by all druggists or sent by mail.

**JOHNSTON, HOLLOWAY & CO.**  
581 Commerce St., Philadelphia, Pa.

### Olustee and El Dorado.

Since, during the two years of our ministry we have not before asked space in your, or our, paper in which to declare our relation to Southern Methodism, we believe a paragraph at this time publishing the pleasant features of progress in our great church will be allowed.

At the close of a trying day, my wife and I sat to eat our first meal in this, our first home, shared by both as one. A quietness had pervaded States and nation, for it was the day of thanks. We, too, observed the arbitrary custom, and in this home ate in silence, our hearts too full for utterance. For six consecutive years I ate the widely observed Thanksgiving dinner away from mother, in the midst of two hundred boys and girls who were learning to inwardly feel by outwardly touching. Once I gave thanks with the children whom I had gathered in the factory districts of Nashville; and once I ate on the day of thanks with a mother who had but little to give, save the soul, to the boy who was the brother of Christ and a minister of her church. I had not planned that it should be on the eve of Thanksgiving when I would dine in the first home of my own, so it seemed to me that His hand had brought me to a supper divine.

Today I am pastor of two congregations; one at Olustee, the other at El Dorado. The spirit of both peoples is excellent. This into town in the same car

part of Oklahoma is the territory Texas reluctantly gave after the courts had decided the "Lone Star State" had acres too many, and hence, our people are distinctly of Texas Southern type. To evidence their practical interest in the man to whom they look for counsel, sixty glad-hearted men and women visited the parsonage at an hour appointed, and much remains in this house still to remind us of the memorable visit.

Rev. L. L. Johnson, presiding elder of Mangum District, visited the charge to transact business of the first quarter. His ability to preside over a district was judged by the bishop, thus recommending him to the church as a competent man; but to have him with you in Conference session, pulpit, and home, is to know his true value more fully than by respect of the bishop's plan. Brother Johnson's sermon, delivered in our church at Olustee Sunday, January 20, was sweet in its spirit, thoughtful in its purposes, and in its effect convinced the congregation that the day which is gone was not as good as the day we now enjoy, or the day to come. It is not often we find a man who has lived in the past ready to pay homage to the day we now live. The young man is embarrassed by the recollections of the aged; and the young man, respecting age, must apologize for the present.

Among the pleasant features of our work should be mentioned the presence and valuable assistance of Brother and Sister W. A. Dickey. Brother Dickey, who is now resting from pastoral work, in order to regain his health, was once pastor of the church at Olustee and El Dorado. The intelligent, sweet-spirited faith characterizing our people is the monument which will honor and finally crown the lives of W. A. Dickey and wife. While these two able persons have vacated the parsonage for a brief time, they have not given up the Christian work. The presence of two such people is an inspiration to any man.

Trusting in the God who constitutes the majority in all things, assisting and being assisted by my people, I hope to rise when my name is called, and there tell of a year's work which has not been in vain.

OSCAR W. STEWART.

### To Drive Out Malaria and Build Up the System

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

### Two Mothers.

If there is a boy that I admire in the suburb in which I live, it is Tom Bingham. He is tall and sturdy and good tempered, and a favorite with boys and girls.

The other evening I went into town in the same car

with his mother, and father, and I had quite a chat with Mrs. Bingham. Our subject was children, and I confessed to her that I was clean discouraged about my boy, Harry; that it did seem as if talking and advice and splendid example since he was born had been thrown away on him, and that he seemed more thoughtless and hopeless every day.

"Why, I'm astonished to hear you say so," said she. "I was telling Mr. Bingham only last night that if there was a manly, well brought-up boy in the place it was your Harry, and he agreed with me. Dear me! If you had such a chap as Tom to bring up, you might as well despair. I sometimes wonder whether we'll ever get any credit for having tried to bring him up in the way in which he should go."

"Why, Mrs. Bingham, surely you are joking," said I. "Your son Tom is the one boy in town that I think is a credit to his parents. I don't believe you know your boy Tom at all."

And then it came over me like a thunder clap, "Do I know my boy Harry? Does he show off his best points at home?"

And it struck me that perhaps Mrs. Bingham and I were better off in our sons than either of us imagined.—The Brown Book.

Learn a high-grade profession. Fitting glasses pays \$50.00 to \$100.00 weekly, easily and quickly learned at home. Write for booklet.

SOUTHERN OPTICAL COLLEGE,  
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Ayer's Cherry Pectoral is a regular cough medicine, a strong medicine, a doctor's medicine. Good for easy coughs, hard coughs, desperate coughs. If your doctor fully endorses it for your case, then take it. If not, then don't take it. Never go contrary to his advice. We have no secrets! We publish the formulas of all our preparations.

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Fertilizers  
Virginia-Carolina  
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Co.

## Where The Money Comes From

Most of the money comes from the users or consumers of farm products. Are you getting your share of all this money? Our new almanac lays down necessary rules for fertilizing, planting, cultivating, top dressing, harvesting and preparing for market your crops of cotton, tobacco, corn, vegetables, fruits and grains. If you desire big profits, use from 400 to 1000 pounds of high grade

## Virginia-Carolina Fertilizers

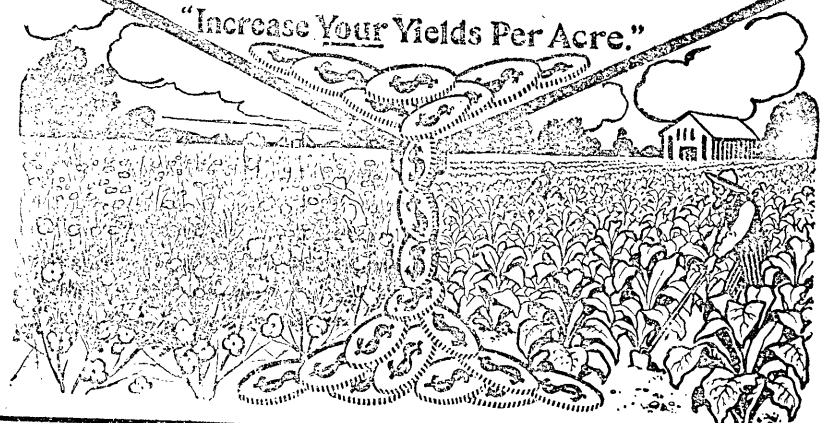
per acre on all your crops, and you will be agreeably surprised at your greatly increased yields. Ask your fertilizer dealer, or write us for a copy of Virginia-Carolina Fertilizer almanac, which is written by some of the most experienced and successful farmers in the South. While it is free to you, many farmers say the almanac is worth \$1.00 to them for its suggestions.

VIRGINIA-CAROLINA CHEMICAL COMPANY,

SALES OFFICES:

Richmond, Va. Norfolk, Va. Durham, N. C. Charleston, S. C. Baltimore, Md.  
Atlanta, Ga. Savannah, Ga. Montgomery, Ala.  
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"Increase Your Yields Per Acre."



## COTTON A PATCH

AT OUR EXPENSE

We will supply the Seed. Express charge paid by us for planting a small "patch" of the

Genuine King Cotton.

Our object is to show you and the people in your section just what the "Little Giant" will do on your soil. A great many who get their seed direct of us claim that our best strain produces double as much as other kinds. Write a postal for full particulars of our "patch" plans.

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## SAW YOUR WOOD



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

## \$100 RUPTURE CURE FOR \$6.00

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

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

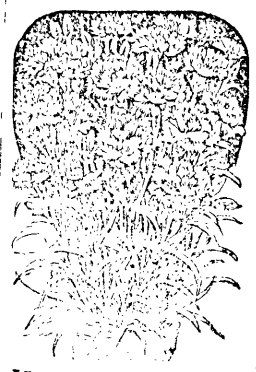
R. F. D.

FRED REUTER,  
Mandan City, Mich.

## FOR 10 Cts.

Five pkts. of our new Early Flowering Carnations, Scarlet, White, Pink, Maroon, Yellow. Bloom in 60 days from seed, large, double, fragrant and fine colors. All pkts with cultural directions and big catalogue for 10c. postpaid. 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, 600 cuts, many plates—will be mailed Free to all who ask for it.



JOHN LEAVES CHILDS, Floral Park, A. S.

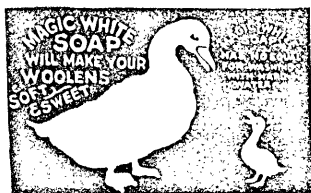
**CARMEL SOAP**  
FROM THE HOLY LAND  
MADE FROM PURE OLIVE OIL  
by a MISSION SOCIETY  
at the foot of MOUNT  
CARMEL, Palestine, where the olives grow.  
It is absolutely pure, keeps the skin soft  
and smooth and is the only safe soap for  
the Nursery, Toilet and Bath. Recommended  
by Physicians. Sold by Druggists and first  
class Grocers, 10c. per cake. Sole Importers  
**A. KLIPSTEIN & CO.,**  
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## RED CROSS BRAND OF

### Linseed Oil

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

Waters-Pierce Oil Co.



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. Retailers for 5c.  
**MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.**

### 33 a Day Sure

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

**OLYMER CHURCH BELLS**  
ONLINE SELLER BELLS  
SWEETER, MORE DURABLE, LOWER PRICE.  
WRITE FOR CATALOGUE  
TELLS WHY.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.  
**TWENTY-FIVE CENTS A BOTTLE.**

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Steel Alloy Church and School Bells. Send to  
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**AMERICAN MACHINE**  
WELL DRILLING & PUMPING  
DEEP WELL PUMPING & DRILLING  
IRRIGATING PUMPS & MOTORS  
THE AMERICAN WELL DRILLING  
AURORA, ILL. CHICAGO, ILL.

DO YOU WANT A TENT THIS YEAR? IF  
so, write us for prices  
WE ARE HEADQUARTERS FOR

### Gospel Tents

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

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

**OPIUM** and WHISKEY HABITS  
cured at home with  
out pain. Book of particulars sent FREE.  
B. M. WOOLLEY, M.D.  
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### The Clerk With a Conscience.

I was in one of Boston's largest dry goods stores the other day. In my hand was a sample of a certain piece of black dress goods, which I wished to procure. The friend who was with me also wished to purchase black dress goods, so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy with invisible specks on his coat, we turned to a third clerk rather timidly, for we were not sure of the reception we would receive.

He was making out a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded hastily, fearing that my sample might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width and price, without showing me the sample, I could have found it for you at once," he replied, with a smile; "but now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether I could carry my point. "No one knows except my friend that you have seen it," and I proceeded to tuck it away in my purse.

"But I know that I have seen it," and my conscience knows it," and he laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods desired.

As he made out his sale slip, crediting the goods to "the office," instead of his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser he was true

to himself. He did as he would have been done by. And in making future purchases in that department I shall always look for my "clerk with a conscience."—Ellen T. Maynard, in Christian Endeavor World.

### Influence.

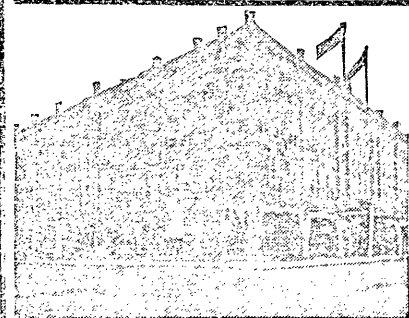
One does not have to come into face-to-face relations with another to have an influence on his life. A certain housekeeper once found out the truth of this fact. After several complaints to her grocer because unsound fruit had been sent her, she was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance:

"You will not find a single damaged peach or melon in either of these packages. If you do, I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why?" exclaimed the man. "Why, because I have found that the farmer who furnishes those baskets never sends dishonest packages to market."

The farmer's number, among the commission dealer's consignments, was "135." After that the lady always bought No. 135, and the contents of the baskets never failed in measure, condition, or in quality. Admiration for the conscientious farmer grew upon the housekeeper, and literally made her more conscientious herself. She felt ashamed whenever she was tempted to slight or "scamp" her work. Number 135 seemed to be looking at her. One particular that deepened this impression was the non-appearance in market on Mondays of any baskets bearing the favorite mark. Farmer 135 would not pack fruit on Sunday, the dealer said. The housekeeper felt her face flush when that was said. She had never been so scrupulous. The summer and autumn passed, but the sermon of the faultless fruit continued to preach to its buyer when she could buy no more. Careless lapses of duty frequently brought up the thought that "Number 135 would not have done that." She remembered and thanked the unknown man whose integrity had strengthened and helped her. His rectitude re-

## Gleason's European Hotel.



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WE USE

BOILED FILTERED WATER.

Electric Lights, Electric Elevator,  
Long Distance Telephone, Tele-  
graph and Typewriting.

COR. SECOND & CENTER STREETS,  
LITTLE ROCK, ARK.

resented to her the presence of the sinless Teacher.—Selected.

### HOW MUCH FERTILIZER TO APPLY.

The question, "How much fertilizer should be used per acre?" cannot be answered definitely, but only in a general way. It is sometimes put in this form: "What is the most profitable amount that may be applied per acre?" Neither can the question in the amended form be exactly and accurately answered. The soil, its character, condition, preparation, etc., may be well known, or controllable factors, but we know not what the seasons may be, says Hon. R. J. Redding, Director Georgia Experiment Station, Department of Agriculture, in the Virginia-Carolina Fertilizer Almanac.

We know that some crops will bear larger amounts of fertilizers with reasonable assurance of profitable returns than may be expected of other soils. A crop that occupies the soil from the fall season until spring, or early summer, will bear heavier fertilizing than will a crop that is planted in the spring and ripens for harvest in midsummer. The first case is illustrated by oats, wheat, or other small grain, or grass, especially when sown in the fall of the year. Such a crop occupies the soil during the late fall and winter, and early spring—during which periods the rains are usually abundant—ripening for harvest in late spring, or very early summer, before the burning summer heat and possible drouths of June and July. Oats and wheat therefore are ideal crops for liberal fertilizing.

Corn is rather an uncertain crop on the ordinary dry uplands of the South. It has but a short period in which to develop its flowers—tassels and silks—covering but a few days. If very dry weather shall prevail when this critical period is approaching, and for some time after it is passed, the crops may prove a greater or less failure. There can be no second effort, no second period of blooming.

It is different in the case of cotton, which commences to bloom and make fruit in June (or even earlier) and continues throughout the summer until checked by a severe frost in November. It has a number of "chances."

Cotton is therefore another ideal crop for liberal fertilizing. A small amount of fertilizers applied per acre will no doubt yield a larger percentage profit on its cost than will a larger amount. To illustrate: An application of \$2 worth of fertilizer per acre may cause an increased yield of cotton (at 10 cents per pound) of the value of \$6 to \$8, or a profit of 200 to 300 per cent. on its cost. I have frequently had such results. But it does not follow that twice as heavy an application will produce twice as large results, or that three times as much would cause three times as great an increase in the yield. In other words, the rate of increase in the yield of cotton will not be in proportion to the increase in the amount of fertilizers applied. Two dollars' worth of fertilizer per acre may yield an increase in the crop of \$6; but \$8 worth would not therefore bring an increase of \$18.

But careful observation has shown that an application of \$5 to \$6 worth of fertilizers (properly balanced) is a safe amount to apply per acre on cotton. Many farmers in Georgia have secured satisfactory returns from an application of so much as \$10 pounds per acre.

I think 600 pounds a perfectly safe unit on upland in fairly good condition, well prepared and properly cultivated in cotton. For corn, I would limit the amount to 200 to 300 pounds per acre on old uplands.

### 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.

## A DOCTOR'S PRAISE

### What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified endorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger endorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

#### REPORT OF THE ARKANSAS METHODIST ORPHANAGE.

From January 21, 1907, to February 5, 1907.	
W. A. Owens	5.00
Captain A. M. Butts, Blytheville	20.00
J. A. Chamberlain, Malvern	10.00
C. H. Nelson, Conway	5.00
Sunday School, Dardanelle	15.00
One Altenberg, Little Rock	5.00
Ladies Aid, Holly Grove	2.50
M. O. Campbell, South Hot Springs	1.00
J. W. Ellison, South Hot Springs	5.00
C. L. Bowen, South Hot Springs	5.00
J. H. O. King, South Hot Springs	2.50
J. E. Lester	5.00
C. J. Walker	1.00
J. A. Campbell	2.50
Lola Birch	1.00
Clara Loyd	2.00
Pearl Willoughby	2.00
J. G. Loyd	15.00
D. L. Weaver	10.00
J. O. Campbell	1.00
Mrs. J. Y. Christmas	1.00
H. Covington	.50
Bulah Sharp	.50
Bulah Loyd	1.00
Willie Calloway	1.00
Anna Read	.50
Dr. Ramey	.50
Mr. Doss	.25
Mrs. G. P. Smoot	1.50
Matie Weaver	1.00

Geo. North, Malvern Ave., Hot Sp'gs	3.30
Rev. M. W. Manville	4.50
John Scott	1.00
C. Copelin	2.00
W. Curl	2.00
Cash	.80
T. Moore	2.00
D. E. Finch	1.00
Charles Kroth	1.00
Mrs. Higgins	1.00
Rube Chisham	1.00
Geo. Wells, Pine Bluff, Ark.	2.50

T. W. FISACKERLY, Supt. \$145.45

#### REPORT OF THE ARKANSAS METHODIST ORPHANAGE.

From January 9, 1907, to January 22, 1907.	
Sunday School, Jonesboro	16.86
Jeff Sherman, Eureka Springs	10.00
Ed Hamilton, Wynne	10.00
E. K. Burnett, Center Point	10.00
John Beckman, Stuttgart	2.00
A. F. Comer, Paragould	50.00
John Emerson, Malvern	2.50
Anna Phillips, Malvern	2.50
M. A. Butler, Malvern	10.00
Mrs. Kipatrick, Malvern	5.00
L. Meyer, Malvern	20.00
J. E. Chamberlain, Malvern	10.00
J. E. Young, Malvern	10.00
Judge Roland, Malvern	5.00
Sam Reaney, Malvern	5.00
Miss Alexander, Malvern	5.00
Joe B. Lucy, Malvern	5.00
S. H. Emerson, Malvern	2.50
Mrs. Granitt, Malvern	2.50
Mrs. T. A. Miller, Malvern	2.50
Mr. T. A. Miller, Malvern	2.50
Catherine Miller	1.00
A. Smith, Malvern	2.50
Mary Meyer, Malvern	2.50
J. E. Johnson, Malvern	1.00
E. Jones, Malvern	1.00
E. S. McCray, Malvern	2.50
S. O. Andrew, Malvern	1.00
E. S. Carden, Malvern	1.00
Miss Barker Crow, Malvern	1.00
A. P. Richmond, Malvern	2.00
My Morrison, Malvern	5.00
E. B. McHenry, Malvern	5.00
E. A. Smith, Malvern	2.50

\$216.86  
T. W. FISACKERLY,  
Superintendent.

#### OBITUARIES.

**PAULKE**—William J. Paulke was born in Monroe county, Mississippi, June 2, 1851; was married to Miss Margaret H. Tucker, October 12, 1870; was converted and joined the Methodist Episcopal Church, South, in 1871; moved to Texas in January, 1876, and settled in Hill county; moved to Green county, Oklahoma, in November, 1892, where he joined the church at Dryden as a charter member. Uncle Billie, as we all called him, was one of the pillars in the church. He held the position of steward and trustee at the time of his death. Brother Paulke loved God and his church. He had not gone through a great meeting at his home church, where he often praised God loud. But he has joined the heavenly host, where congregations never break up. He passed quietly away, August 23, 1906, having succumbed to an acute attack of bronchitis. He leaves a wife and two sons and a host of relatives and friends to mourn his departure. May God's grace that kept him all the way sustain his aged companion and two sons, and may they make an unbroken family in heaven.

Holla, Okla.

H. B. ELLIS.

**SAMPLE**—Little Edith Sample was born to Rev. Eugene A. Sample and wife at Emory, Texas, August 19, 1904, and died at Emory, Ind. Ter., October 14, 1906, aged 2 years 1 month 25 days. She was a bright, sweet child, and had entwined her little life about the hearts of her parents, which made it a sore trial for them to have to give her up so soon. But God knew best, and so grave and plucked this tender flower out of earth's garden in the early morning, that we might transplant it in the garden above, where it shall bloom eternal. Her little body

leaps to the Wynnewood Cemetery, where it awaits the resurrection call, while her pure spirit rests in the paradise of God. May the Lord comfort the sorrowing hearts of these faithful servants of his, and bring them at last to see and be forever with their precious child in the Father's house above, with prayer and sympathy.

J. S. LAMAR.

**MORRIS**—Mrs. Virginia Callie Morris was born in Wayne county, Tenn., September 13, 1847, and died in her home at Crawfordsville, Ark., January 5, 1907. Sister Morris was converted and joined the Methodist church in her early life, and was one of our best members, doing all she could for the advancement of the kingdom of God. She was married twice, the first time to Brother Charles Morehead, with whom she lived a few happy years of her life. She was left a widow with one boy, on whom she lavished a mother's love and care. This boy is today treasurer of Crittenden county and a steward in the church of his mother's love and choice. May the blessings of his mother rest upon him. She was married the second time to Brother Henry Morris, with whom she has lived a devoted, happy life up until her summons home. Sister Morris was truly the preacher's friend, and said and did the kind things for him. She was loved by a host of friends, and will be sadly missed in church, home and town, but we, as many others have done, must submit to the inevitable. She cannot come to us any more, but we, if we are true to her, can go to her in the good home above. Her husband, son and step-children, brother and sisters have our prayers and sympathy in this dark hour. May the God of all mercies comfort them. By her pastor,

B. L. HARRIS.

**BRADLEY**—Ola B. Bradley, wife of John S. Bradley, was born to James A. and Margaret L. Lowe, June 10, 1820, near Grapevine, Ark., where she spent her girlhood days; and departed this life at Draughton, Ark., January 17, 1907. From her days of infancy she was kind and gentle and was

## The Southern Methodist Hand Book

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loved by all who knew her. At the age of fourteen she professed religion at Springhill Baptist church, in a grand old union meeting, and later joined the M. E. Church, South, at Wafford's Chapel, where she lived a useful life in the cause of Christ until February, 1904, moving then to Pine Bluff, Ark., and later to Draughton. She was married to John S. Bradley, October 1, 1905, with whom she lived fifteen months and seventeen days. Her married life, like that of her single life, was one of happiness and contentment. She leaves a husband, mother, one sister, two brothers and a host of friends to mourn her loss, but our loss is heaven's gain, for blessed are the dead that die in the Lord. FLORENCE LOWE.

**HANKS**—R. W. and Jane Hanks, of Paducah, Ind. Ter., are sadly bereaved parents in the death of their sweet little Dean, born March 14, 1904, and died November 26, 1906. They feel keenly the loss of so lovely and affectionate little gem. The sound of the little coming feet, the cheerful prattle of the little tongue is listened for in vain, for a sweet angel came in the stillness and kissed the sweet fluttering spirit away, and left the little marble lump a lifeless form, soon to be hidden away from earthly vision. You, dear children, can say with the patriarch, "I can go to him, but he cannot come to me." Yes, Dean has gone from us; but, praise him who said, "Suffer the little children unto come to me," we know where to find him.

HIS GRANDFATHER HANKS.

**NIX**—I was called today to Leola, in Grant county, to conduct funeral services of Mrs. Lorena Nix (nee Jones), wife of William Nix. She was born January 2, 1884, and died at her home near Leola, January 17, 1907. She was happily converted and united with the M. E. Church, South, in 1900. Her life demonstrated the genuineness of her faith, and no doubt her influence for good would have been great, both in her family and community in which she lived had she been spared. But He who doeth all things well ordered otherwise and called her early to her heavenly home. She died in blessed faith, and assured all that her sky was clear, and wanted all her friends to meet her in heaven. This dear, good woman was greatly loved, as was attested by the very large attendance at her funeral. Her pastor, Rev. L. M. Powell, was present and assisted in the sweetly solemn service. God bless the grief-stricken husband and the motherless little daughter, and bring them all to meet where sorrow is unknown.

JAMES E. CALDWELL.

Tulip, Ark., January 18, 1907.

**TURNER**—Lucy D. Reeves was born in Independence county, Arkansas, March 9, 1863. When about 15 years old she was converted and joined the M. E. Church, South. She was a consecrated Christian and earnest church worker until death.

She was married to Brother J. O. Turner, November 22, 1885. She spent the last years of her life in Carden's Bottom. There she laid down her armor for a home among the redeemed. She left her sorrowing husband and seven children, Aubrey, Angie, Willie, Eddie, Minnie, Mattie and Vida (2 years old), to weep as those who have hope. December 2, 1906, she was taken with a chill and pneumonia set up, and died December 8. The first visit I made to her home she was a corpse. I knew her not in the flesh, but hope to meet her in heaven. On the second Sunday, December, my first appointment at Public Chapel she was buried in the Harris graveyard. A great crowd paid a tribute to her memory. Two societies assisted in the burial, the Eastern Star, of which she was worthy matron, and the Woodmen Circle. EUGENE WOODRUF, P. C.

#### McAlester District.

Rev. J. S. Nicholson, pastor at Kiowa, has been quite seriously ill for five weeks but is now thought to be slightly improved.

The new pastor at Tishomingo, Rev. J. W. Head, has been well received, and opens the year's work with much enthusiasm. He preaches to appreciative audiences.

The second Sunday in December the presiding elder preached



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the opening sermon in the beautiful new church at Boswell. Rev. G. A. Lovett, the pastor, begins the year auspiciously.

Rev. W. W. Crymes, who came to us by transfer from the Alabama conference, begins the year enthusiastically at Atoka. The church is pleased with its new pastor. Crymes was a success where he came from, and will be here.

No pastor in the district has been more cordially received than Rev. R. C. Alexander at Bokchito. He came to us by transfer and we need more like him. He preaches o full houses. The Sunday School has increased from fifty to one hundred and fifty.

Rev. J. R. Brooks was early in the bounds of his new pastoral charge after the adjournment of the annual conference. Stonewall Circuit promises well under his ministry. He is a level runner and does faithful work as pastor and preacher seven days in the week.

I shall need two or three men to do supply work for the remainder of the year. One man with a small family and two single men. All applicants must be recommended by pastor and presiding elder. It will be necessary for those who are accepted to be on the ground March the first.

S. G. THOMPSON.

South McAlester, I. T.

#### Notice!

Preachers wanted for three good charges in Holdenville District. Works will pay from \$300 to \$500. Send recommendations to C. M. Coppedge, P. E., Holdenville, I. T.



## 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., 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 13, 14
Davis Sta., Davis.....	April 20, 21
Byars Ct., Stratford.....	April 27, 28
Hickory Ct., Palmer.....	May 4, 5
Purell Sta., Purell.....	May 11, 12
Wanette Ct., Mt. Zion.....	May 18, 19
Tussy Ct., Henapin.....	May 25, 26
Lexington Sta., Lexington.....	May 26, 27
Noble and Shilo, Shilo.....	June 1, 2
Pauli Ct., Pauli.....	June 8, 9
Wynnewood Sta., Wynnewood.....	June 15, 16
Moral Ct., Trousdale.....	June 22, 23
District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.	

J. S. LAMAR, P. E.

## HOLDENVILLE DISTRICT—FIRST ROUND.

Checotah Circuit.....	Feb. 9, 10
Let us clear our decks on Foreign and Domestic Missions the first quarter.	

O. M. COPPEDGE, 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:	
Leon and Burneyville, at Simon.....	Feb. 9, 10
Woodford Ct., at Graham.....	Feb. 16, 17
Lone Grove Ct., at Hewitt.....	Feb. 23, 24
Ardmore, I. T. Jan. 22, 1907.	

W. T. FREEMAN, P. E.

## WEATHERFORD DISTRICT—FIRST ROUND.

Cloud Chief, at Bethel.....	Feb. 9, 10
Cheyenne, at Cheyenne.....	Feb. 16, 17
Sweet Water, at Buena Vista.....	Feb. 23, 24
Herman, at Kiowa.....	Mar. 3, 4
Weatherford Circuit, at Poage.....	Mar. 10, 11
Texmo, at Bethel.....	Mar. 17, 18
Roll, at Dudley.....	Mar. 24, 25
Gip, at Butler.....	Mar. 31, 1
Burnham, at Center Point.....	Mar. 8, 9

WM. D. MATTHEWS, P. E.

## CHOCTAW DISTRICT—FIRST ROUND.

Kiamitia Circuit, at Biglick.....	Feb. 9, 10
Hugo Station, at Hugo.....	Feb. 16, 17
Kosmos Circuit, at Jumbo Mission.....	Feb. 23, 24

W. P. PIPKIN, P. E.

## MUSKOGEE DISTRICT—FIRST ROUND.

Muskogee Ct., at Frozen Rock.....	Feb. 9, 10
Enterprise Ct., at Enterprise.....	Feb. 16, 17
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.

## McALESTER DISTRICT—SECOND ROUND.

McAlester, Phillips Memorial.....	Feb. 19, 20
McAlester, Stonewall Ave.....	Feb. 20, 21
Canadian Ct., at Crowder.....	Feb. 26, 27
Hartshorne and Dow, at Hartshorne.....	Feb. 27, 28
Atoka Sta., at Atoka.....	Mar. 3, 4
Kiowa Ct., at Kiowa.....	Mar. 10, 11
Bennington and Boswell, at Bennington.....	Mar. 17, 18
Bokchito and Freney, at Bokchito.....	Mar. 24, 25
Tishomingo Sta., at Tishomingo.....	Mar. 31, 1
Mowdy and Herbert, at Herbert.....	Mar. 8, 9
Wapanucka Ct., at Emmett.....	Mar. 15, 16
Wilson Grove and Bogay, at Bogay.....	Mar. 22, 23
Wilburton Sta., at Wilburton.....	Mar. 29, 30
Albany Ct., at Blue.....	Apr. 5, 6
Durant Sta., at Durant.....	Apr. 12, 13
Coalgate Sta., at Coalgate.....	Apr. 19, 20
Stonewall Ct., at Tupelo.....	Apr. 26, 27
Twelve Mile Prairie, at Cox.....	Apr. 27, 28
Edwards and Craig, at Craig.....	Apr. 28, 29
Cada and Sterritt, at Sterritt.....	Apr. 29, 30
Pontotoc, at Campground.....	May 4, 5
Colbert Ct., at Kemp.....	May 11, 12
Pastors will please make a strenuous effort to pay assessments for Temperance, Foreign and Domestic Missions by the time of the second Quarterly Conference. If possible report the number of subscriptions your charge has been assessed for the Western Methodist. Now, an earnest word of exhortation to the stewards: Please see to it that half the year's salary is paid to your pastor at the second quarterly conference.	

S. G. THOMPSON, P. E.

## BEAVER DISTRICT—FIRST ROUND.

Woodward, at Woodward.....	Feb. 9, 10
Hazelton and Ingelsoll, at Hazelton.....	Feb. 16, 17

J. E. LOVETT, P. E.

## DUNCAN DISTRICT—SECOND ROUND.

Comanche Sta., at Comanche.....	Feb. 9, 10
Rush Springs, at Little Ruth.....	Feb. 16, 17
Cement, at Ninekah.....	Feb. 23, 24
Duncan Ct., at Roseland.....	Mar. 3, 4
Lawton Sta., at Lawton.....	Mar. 10, 11
Carnegie and Fort Cobb, at Fort Cobb.....	Mar. 17, 18
Anodarko and Minco, at Anodarko.....	Mar. 24, 25
Temple Sta., at Temple.....	Mar. 31, 1
Terral and Ryan, at Ryan.....	Mar. 8, 9
Marlow Sta., at Marlow.....	Mar. 15, 16
Walter Ct., at Gregg.....	Mar. 22, 23
Hastings, at Wauveka.....	Mar. 29, 30
Chickasha Sta., at Chickasha.....	Mar. 30, 31
Verden and Tuttle, at Verden.....	Apr. 6, 7
Chickasha Ct., at Chickasha.....	Apr. 13, 14
Bailey Ct., at Bailey.....	Apr. 20, 21
Indian Work.....	Apr. 27, 28

## DUNCAN DISTRICT—SECOND ROUND.

Boynton and Morris, at Boynton.....	Feb. 9, 10
Checotah Ct., at Middleton.....	Feb. 16, 17
Infant Sta., at Infanta.....	Feb. 23, 24
Infanta Ct., at Infanta.....	Mar. 3, 4
Infanta Ct., at Infanta.....	Mar. 10, 11
Infanta Ct., at Infanta.....	Mar. 17, 18
Infanta Ct., at Infanta.....	Mar. 24, 25
Infanta Ct., at Infanta.....	Mar. 31, 1
Infanta Ct., at Infanta.....	Mar. 8, 9
Infanta Ct., at Infanta.....	Mar. 15, 16
Infanta Ct., at Infanta.....	Mar. 22, 23
Infanta Ct., at Infanta.....	Mar. 29, 30
Infanta Ct., at Infanta.....	Mar. 30, 31
Infanta Ct., at Infanta.....	Apr. 6, 7
Infanta Ct., at Infanta.....	Apr. 13, 14
Infanta Ct., at Infanta.....	Apr. 20, 21
Infanta Ct., at Infanta.....	Apr. 27, 28
Infanta Ct., at Infanta.....	Apr. 28, 29
Infanta Ct., at Infanta.....	May 4, 5
Infanta Ct., at Infanta.....	May 11, 12

C. M. COPPEDGE, P. E.

## MANGUM DISTRICT—FIRST ROUND.

Elmer Ct., at Veldell.....	Feb. 9, 10
Holls and Dryden, at Hollis.....	Feb. 16, 17
Mangum Ct., at Mangum.....	Feb. 23, 24
Mangum Sta., at Mangum.....	Mar. 3, 4

L. L. JOHNSON, P. E.

## White River Conference.

## PARAGOULD DISTRICT—FIRST ROUND.

Amber Ct., at Amber.....	Feb. 9, 10
Corning Sta., at Corning.....	Feb. 16, 17
Corning Sta., at Corning.....	Feb. 23, 24
Black Rock and Portia.....	Feb. 24, 25
Pocahontas Sta., at Pocahontas.....	Feb. 25, 26
Reyno Ct., at Reyno.....	Feb. 26, 27
Maynard Ct., at Siloam.....	Mar. 2, 3
Pocahontas Ct., at Pocahontas.....	Mar. 9, 10
Imboden Ct., at Imboden.....	Mar. 16, 17
Manmoth Spring and Hardy, at Manmoth Spring.....	Mar. 23, 24

J. K. FARRIS, P. E.

## BATESVILLE DISTRICT—FIRST ROUND.

Beaumont, at Wesley Chapel.....	Feb. 9, 10
Beaumont, at Pleasant Grove.....	Feb. 16, 17
Salco Rock, at Salco Rock.....	Feb. 23, 24
St. View, at Mt. View.....	Mar. 3, 4
Beaumont, at Alderbrook.....	Mar. 10, 11
Pleasant Plains, at Cedar Grove.....	Mar. 17, 18
Bethesda, at Bethesda.....	Mar. 24, 25
Bethesda, at Bethesda.....	Mar. 31, 1

A. P. SKINNER, P. E.

## JONESBORO DISTRICT—FIRST ROUND.

Osceola Sta., at Osceola.....	Feb. 9, 10
Osceola and Rozen.....	Feb. 16, 17
Grundy Ct., at Grundy.....	Feb. 23, 24
Shiloh Sta., at Shiloh.....	Mar. 3, 4
Shiloh Sta., at Shiloh.....	Mar. 10, 11
Shiloh Sta., at Shiloh.....	Mar. 17, 18
Shiloh Sta., at Shiloh.....	Mar. 24, 25
Shiloh Sta., at Shiloh.....	Mar. 31, 1
Shiloh Sta., at Shiloh.....	Mar. 8, 9
Shiloh Sta., at Shiloh.....	Mar. 15, 16
Shiloh Sta., at Shiloh.....	Mar. 22, 23
Shiloh Sta., at Shiloh.....	Mar. 29, 30
Shiloh Sta., at Shiloh.....	Mar. 30, 31
Shiloh Sta., at Shiloh.....	Apr. 6, 7
Shiloh Sta., at Shiloh.....	Apr. 13, 14
Shiloh Sta., at Shiloh.....	Apr. 20, 21
Shiloh Sta., at Shiloh.....	Apr. 27, 28
Shiloh Sta., at Shiloh.....	Apr. 28, 29
Shiloh Sta., at Shiloh.....	May 4, 5
Shiloh Sta., at Shiloh.....	May 11, 12

M. M. SMITH, P. E.

## SEARCY DISTRICT—FIRST ROUND.

Wynne Ct., at Gray.....	Feb. 9, 10
Augusta Sta., at Augusta.....	Feb. 16, 17
Dye Memorial, at Dye.....	Feb. 23, 24
Gardner Memorial, at Gardner.....	Mar. 3, 4
Cato Ct., at Cato.....	Mar. 10, 11
Cato Ct., at Cato.....	Mar. 17, 18
Pangburn and Mount Pisgah.....	Mar. 24, 25
Heber Sta., at Heber.....	Mar. 31, 1

J. D. SIBERT, P. E.

## HELENA DISTRICT—FIRST ROUND.

Marianna Sta., at Marianna.....	Feb. 9, 10
Goodwin Ct., at Goodwin.....	Feb. 16, 17
Parkman Sta., at Parkman.....	Feb. 23, 24
McClary and DeView.....	Mar. 3, 4
Helena Sta., at Helena.....	Mar. 10, 11
Wesley Ct., at Wesley.....	Mar. 17, 18
Clarendon Sta., at Clarendon.....	Mar. 24, 25
Laconia Ct., at Laconia.....	Mar. 31, 1

Z. T. BENNETT, P. E.

## MORRILLTON DISTRICT—FIRST ROUND.

Pottsville Ct., at Pottsville.....	Feb. 9, 10
Atkins Sta., at Atkins.....	Feb. 16, 17
Russellville Sta., at Russellville.....	Feb. 23, 24

J. H. GLASS, P. E.

## PORT SMITH DISTRICT—FIRST ROUND.

Charleston Ct., at Charleston.....	Feb. 9, 10
Port Smith Ct., at Port Smith.....	Feb. 16, 17
Hackett Ct., at Hackett.....	Feb. 23, 24
Greenwood Sta., at Greenwood.....	Mar. 3, 4

F. S. B. JOHNSTON, P. E.

## HARRISON DISTRICT—FIRST ROUND.

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

J. J. GALLOWAY, P. E.

## Little Rock Conference.

## PRESCOTT DISTRICT—FIRST ROUND.

Murfreesboro Ct., at Murfreesboro.....	Feb. 9, 10
Pike City Ct., at Pike City.....	Feb. 16, 17
Harmony Ct., at Harmony.....	Feb. 23, 24

W. R. HARRISON, P. E.

## MONTICELLO DISTRICT—FIRST ROUND.

Crosscut Sta., at Crosscut.....	Feb. 9, 10
Demott and Arkansas City, at Demott.....	Feb. 16, 17
Wilbur Ct., at Wilbur.....	Feb. 23, 24
Endora Ct., at Endora.....	Mar. 3, 4

J. W. HARRIS, P. E.

## TEXARKANA DISTRICT—SECOND ROUND.

Foreman Ct., at Foreman.....	Feb. 9, 10
College Hill Sta., at College Hill.....	Feb. 16, 17
Whedown Ct., at Richmond.....	Feb. 23, 24
Tena Sta., at Tena.....	Mar. 3, 4
Hilton Ct., at Hilton.....	Mar. 10, 11
Henry Hill Ct., at Highland.....	Mar. 17, 18
Queen Sta., at Queen.....	Mar. 24, 25
Queen Sta., at Queen.....	Mar. 31, 1
Queen Sta., at Queen.....	Mar. 8, 9
Queen Sta., at Queen.....	Mar. 15, 16
Queen Sta., at Queen.....	Mar. 22, 23
Queen Sta., at Queen.....	Mar. 29, 30
Queen Sta., at Queen.....	Mar. 30, 31
Queen Sta., at Queen.....	Apr. 6, 7
Queen Sta., at Queen.....	Apr. 13, 14
Queen Sta., at Queen.....	Apr. 20, 21
Queen Sta., at Queen.....	Apr. 27, 28
Queen Sta., at Queen.....	Apr. 28, 29
Queen Sta., at Queen.....	May 4, 5
Queen Sta., at Queen.....	May 11, 12
Queen Sta., at Queen.....	May 18, 19
Queen Sta., at Queen.....	May 25, 26
Queen Sta., at Queen.....	May 26, 27

The brethren on the circuits who have not already done so, will please send me the most office address of each steward in their charges at once.

T. O. OWEN, P. E.

## ARKADELPHIA DISTRICT—FIRST ROUND.

Maivern Sta., at Maivern.....	Feb. 9, 10
Perla and Walco, at Perla.....	Feb. 16, 17
Arkadelphia Ct., at Arkadelphia.....	Feb. 23, 24
Arkadelphia Ct., at Arkadelphia.....	Mar. 3, 4

H. M. BRUCE, P. E.

## LITTLE ROCK DISTRICT—FIRST ROUND.

Austin Ct., at Mt. Zion.....	Feb. 9, 10
City Mission.....	Feb. 16, 17

A. C. MILLER, P. E.

## FINE BLUFF DISTRICT—FIRST ROUND.

Sherrill, at Sherrill.....	Feb. 9, 10
St. Charles, at St. Charles.....	Feb. 16, 17
St. Charles, at St. Charles.....	Feb. 23, 24
St. Charles, at St. Charles.....	Mar. 3, 4
St. Charles, at St. Charles.....	Mar. 10, 11
St. Charles, at St. Charles.....	Mar. 17, 18
St. Charles, at St. Charles.....	Mar. 24, 25
St. Charles, at St. Charles.....	Mar. 31, 1
St. Charles, at St. Charles.....	Mar. 8, 9
St. Charles, at St. Charles.....	Mar. 15, 16
St. Charles, at St. Charles.....	Mar. 22, 23
St. Charles, at St. Charles.....	Mar. 29, 30
St. Charles, at St. Charles.....	Mar. 30, 31
St. Charles, at St. Charles.....	Apr. 6, 7
St. Charles, at St. Charles.....	Apr. 13, 14
St. Charles, at St. Charles.....	Apr. 20, 21
St. Charles, at St. Charles.....	Apr. 27, 28
St. Charles, at St. Charles.....	Apr. 28, 29
St. Charles, at St. Charles.....	May 4, 5
St. Charles, at St. Charles.....	May 11, 12

W. W. CHRISTIE, P. E.

## WARNING ORDER.

State of Arkansas, ss.  
County of Pulaski.  
Matilda 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, Matilda Lockhart.  
F. A. GARRETT, Clerk.  
JEO. L. BASHAM, Solicitor for Plaintiff.  
January 12, 1907.

## MARRIAGES.

DEAN-PETTY—January 27, 1907, in Junction City, Ark., at the home of the bride's mother, Mr. Joe Dean and Mrs. Anna Petty, Rev. J. R. Sanders officiating.  
OLIVE-WRIGHT—At bride's father's residence, Mr. Dick Wright's, Mr. L. W. Olive and Lucy Wright, on January 20, Rev. W. A. Nelson officiating.  
SIOLETT-FIFER—On January 25, at residence of bride's grandfather, Mr. Juster, near Arden, Ark., Mr. E. L. Sigler and Miss Annie Fifer, Rev. W. W. Nelson officiating.  
SCHOOLFIELD-BENNS—At the residence of Mr. John Harrison, of this city, Mr. Hugh Schoolfield and Miss Gertrude Benns, on evening of January 30, Rev. W. W. Nelson officiating.

## Harrison District.

We are closing up our first round. We still find mountains to climb, valleys to cross, and currents to stem, but with it all God is on our side and we are accomplishing some things in His name. Churches and parsonages are being improved very much. Fair View, with a very weak membership has built an \$800 church-house this quarter, and we dedicated it last Sunday. Two of our boys, Albright and Robertson, the outcome of last year, are doing well on circuits this year. Davidson, though following the affable and untiring Bearden, is filling the bill. He is a wise workman. Martin grows on Mountain Home with every passing month. O'Bryant, at the railroad division town, Cotter, is making many friends among the railroad men, and has already paid off some old debts to the church. Womaek, at Yellville, in the language of the president of his official board, "is just slipping upon the people." Already his people love him and believe in him. Griffin is serving well his second year on the Yellville Circuit. He is one of our most faithful men.

## EPWORTH ORGANS

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Gossett, on the Valley Springs Circuit, is in great favor with his people, and is working for great results. Cullum, at Marshal and Leslie is planning a \$5,000 brick church for Leslie. Stroud, on the Bellefonte Circuit, is a hero and the people appreciate him. Villines, at Lead Hill, has had a good meeting and added some material strength to the church. Ruble, the itinerant local preacher, has already held two meetings. Lark, at Berryville, is doing a great work. The church is developing rapidly under his ministry. Faithful Brother Cummins is doing some real good work on the Berryville charge. Morris is now on the field at Kingston and will do good. Sherman, like a mountain goat, climbs more hills and sees more people than almost any preacher in Arkansas. His work is being done well.

The conference missionary has plans on foot for the building of two new churches in neglected territory. Cline will prove a great blessing to the Harrison District this year. Ennis is working away on the Huntsville charge. We'll go to him next week. Lone Rock is without a preacher. For good reasons Brother Bratten will wait another year to take work.  
J. J. GALLOWAY.

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## 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 is persisted to cure the most acute and chronic cases. Write at once for FREE BOOK and TREATMENT. DR. A. A. BROOKER, 546, an Antonio, Texas.

**W. H. M. SOCIETY.**

Woman's Home Mission, Oklahoma Conference.

Dear Sisters—February, the last month of our fiscal year, is a very important and busy one to both societies. We should try and come up with all departments of the work, paying up our dues in full, our pledge to the foreign work, our "extra dollar" to the home. Then only can we begin the new year with clean sheets and clear consciences. During this month we elect our officers for the new year. May we do this wisely and prayerfully, and if it falls to our lot to be one of the "burden bearers" in office we should do our part faithfully and to the best of our ability. No woman should accept an important office unless she knows that she can fulfill every obligation that it puts upon her. I am sure we have more than enough splendid, capable women in our conference to fill all the offices, and yet it burdens my heart to learn of gaps all along the line. Why, oh, why is it that the literary and social organizations get the most intelligent, cultured and earnest women for their work? I did not say consecrated, but they never lack for intelligent women, and women who never fail to come up with the duties assigned them. Shall we, as Christian women, fail? It is not that the women are lacking, but that they are not as willing to bear the burdens of the church societies as they are to undertake those of the clubs.

Our topic for February is "The Deaconess and Her Work." Mrs. Macdonnell has prepared a splendid leaflet, which we should not only read, but discuss in our meetings. Here we have a consecrated, trained worker—one who has given not a very small and insignificant part of her time to God, but all of her time, all of her talents and her whole beautiful life. With such an example before us, can we refuse to give a part of ourselves to missionary work? One afternoon out of each week, ten cents per month, and an extra dollar or so that in one year we would spend ten times over for theater tickets and ice cream? She, the deaconess, has given her life. What have you given, dear sister?

FLORENCE B. CROFFORD.

**WOMAN'S F. M. SOCIETY**

The twentieth annual meeting of the Woman's Foreign Missionary Society of the Oklahoma Conference, M. E. Church, South, will be held at Chickasha, Oklahoma, March 5-7, 1907. It being held at the same time as the mid-year Missionary Rally of the conference, rates of one and one-fifth will be granted, I suppose, though no official notice has been given.

All interested in Foreign Missions are invited and each society

is urged to send a delegate.

MRS. G. B. HESTER,  
MRS. SPAULDING, Pres.  
Cor. Secretary.

Dear Sisters and Brethren of Oklahoma Conference, and all who love the work of Foreign Missions—Greeting: And may the awakening power of the Holy Spirit be in all our hearts and lives; helping us to see clearly the vision of a world lost in sin, but redeemed by the precious blood of the Son of God. These are wondrous times in which we are permitted to love. There are no longer any closed doors, or inaccessible posts, but the doors, open to the gospel, are off their hinges, and the invitations to workers and missionaries come from every land. Revival fires are burning on the hearts of the people of far off India, now brought nigh by the blood of Christ. In Japan consecrated bands of native Christians are praying for the baptism of the Holy Ghost. In China whole villages are seen throwing their images into the river that their temples may be used for a Christian school. In Korea one woman walked more than one hundred miles with her babe on her back to attend a mission study class that she might be better prepared to teach her people the glorious gospel message. The people of the Pacific Islands put us to shame by their self-sacrifice and their eagerness to carry the good news to those who have never heard. They, out of their penury and meager surroundings are doing a work for the Master of which angels might be proud. Can we, unto whom the ends of the earth are come, and for whom the bright effulgence of the sun of righteousness shineth forth, making us light more and more, can we be satisfied with small attainments? What are we doing for him who has done all things for us?

I know many of us feel that we are very busy—so much to do and so few to carry on the work. But we have the grace that is sufficient, the strength wherewith he strengthens, and all power is vouchsafed to us, "for ye are complete in him," praise his name!

I feel proud of every victory gained, of every church and parsonage built, of every bit of territory taken from the enemy in this our new State. I rejoice in all the work done in our own dear land, and I hope every woman in the Methodist church will enlist to carry forward all the blessed helpfulness planned by the Board of Home Missions. It is all good and beautiful and full of blessing. I hope, also, that our women will, in all this, remember there are women and children in heathen lands who have never heard of Jesus Christ, the Savior

# The way of the transgressor is Lard

The wise housewife specifies *Cottolene* every time in place of lard. Anyone with a particle of respect for his stomach would prefer a pure vegetable product to one made from hog fat.

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A NEW FEATURE—The patent air-tight top on this pail is for the purpose of keeping **COTTOLENE** clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.



## Nature's Gift from the Sunny South

and friend of the weak, the helpless, the sin-sick soul. I am glad we have sixteen small foreign missionary societies banded together in our conference to pray and work for women and children in heathen lands. May we have many more before another year shall have closed.

Our little society has undertaken to raise the salary of a missionary this year. It is a large task for such a small company, but with the help of our God we will succeed. If there are any in our conference who would like to help us in this, I am sure they would be blessed in so doing. Our treasurer, Mrs. J. F. Quillian, of Vinita, will be glad to receive any amount sent for this cause.

Our conference year closes the first of March, and we will have to send in our reports to the general treasurer at that time. Brethren and sisters, friends of the Oklahoma Conference, God has a great work for us to do. May we fail him not, but may we go forward strong in faith, unconquerable in zeal, patient in well doing, obedient to the heavenly vision. for God is not slack, but is faithful in all that he has promised, and will reward us in due time. My love goes out to you all. The

richest blessing of our Father upon you.

Your sister and servant in his work,

MRS. H. B. SPAULDING.  
Muskogee.

Frederick, Oklahoma.

We are glad to report our work at Frederick as improving. Congregations are large and attentive. We have some very excellent people in our church here and others are joining every week, twenty-seven since conference. The choir is inspiring; Sunday School fine; new Epworth League promises good; prayer-meeting spiritual and helpful. We have just moved into our new four-roomed parsonage; it is well finished and one of the most convenient of its size I ever saw. This is the result of a live Woman's Home Mission Society—noble women! God bless them. Our people and the citizens of the town gave us a most generous pounding.

The young ladies of the church made us a present of a beautiful rug for new year.

There is much work to do. Blessings on the Methodist and its force. Yours fraternally,

W. J. WILSON.