

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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No. 10.

EDITORIAL.

Sanctity of Marriage.

We noticed a few days ago the announcement of a marriage on skates at a skating rink in the city of Pine Bluff. We note that one of our pastors in that city, Rev. T. Y. Ramsey, declined to perform the ceremony. We note further that Monsignor Lucey, a Catholic priest of the same city, files his protest in one of the daily papers against such a desecration of the marriage rite.

We desire in the plainest possible terms to record our endorsement of the course of Dr. Ramsey, and to join in the protest of Mgr. Lucey, to whose high personal character we are glad to testify, as we chance to know him. It is needless for us to say that we do not go the length of considering marriage a sacrament of the Christian religion, but we would prefer to give our endorsement to that view rather than degrade it to the level of a spectacular performance. A sacred rite of divine institution, it certainly is "not to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly and in the fear of God," to quote the beautiful language of our ritual. We shall not quarrel with our Catholic brother about words and names, therefore, but join him heartily in his protest, as a minister of religion against such flippancy in sacred matters. And we are heartily glad that for the honor of religion and the credit of our ministry, Dr. Ramsey stayed away from that performance.

We wish it distinctly understood, further, that the young people who were married are wholly unknown to us, except as they stand related to this event. We mean no reflection upon their general standing; we hope their folly is chargeable to nothing more blameworthy than mere thoughtlessness. We sincerely trust that their married life may be as happy as that of the best. We have no sort of purpose here to hold them up to public odium.

What concerns us is the foolishness, the irreverence, the flippancy which so frequently attends upon marriages. A wedding on skates at a skating rink! Can anything be more incongruous, more out of harmony with all the sacred meaning of the marriage relation? Then somebody must get married on a Ferris wheel! Somebody else must invent some other new feature that will make the wedding spectacular! Spectacular, that is the thing! Often grotesque, even, if not positively vulgar. How shall people ever be expected to regard the sanctities of married life when they enter upon its vows with such folly? And how can a woman who has a just sense of modesty consent to make a public exhibition of herself in the very midst of the deepest solemnities of her life? People who do such things may be thoughtless; it is certain that if they have considered, they are sadly wanting in their estimate of the whole matter. As long as people make a frolic of marriage, we may expect unhappy lives and divorces.

Another frequent wrong is the secret marriage. In the first place, the secret is seldom ever kept. If it could be kept, there is no just reason for it. The question always arises, Why was such a course taken? If everything is perfectly straight and honorable, why should a young couple awaken suspicion that there must be some sort of illicit circumstances connected with their marriage.

The whole subject of marriage has by such follies been so brought down in the estimation of some people that temporary and experimental marriage is being openly advocated in some quarters, as it seems to be practically tried in many cases. This is to bring into human life the sexual commerce of brutes. We are bold to say that the marriage relation cannot be truly pure if entered upon with any intention to make it less than a covenant binding so long as the parties thereto shall both live. And it is a living outrage upon the children who follow upon marriage for either parent to incur the responsibility of dissolving the bond. Children have some rights, natural rights, in the premises, rights as sacred as life itself.

The writer of this has often been requested to "make the ceremony short." His uniform reply has been, "I will not degrade your wedding; I have too much respect for you both to give you a little jerked-off ceremony, and I will marry you with decency." We have never yet found anybody who objected to that view upon its bare statement.

We hold it to be the duty of ministers of the gospel everywhere to see, so far as in them lies, that no unbecoming features shall attend upon the marriage ceremonies which they perform.

We hold, further, that all marriage ceremonies should be performed by ministers of the gospel, for the reason that marriage is not a mere civil contract, to be entered upon under the sanction of a civil officer. It is distinctly a divine ordinance, and should be under the sanction of one who ministers about divine things. The State has rights in the premises, to be sure, and from her standpoint has the right to authorize civil magistrates to perform matrimony, yet we doubt the ultimate propriety of it on any ground, sacred or economic.

(Since this was written we have received a deliverance on the same subject from Dr. J. E. Godbey, which we are glad to have.)

The Skating Rink Marriage at Pine Bluff.

Last week a marriage was celebrated at the Pine Bluff skating rink in the presence of two thousand people. The contracting parties sought notoriety, and they obtained it. The affair was seen by many. It will be much talked about, and somewhat written about. A timely, sound and ringing deliverance, from Monsignor Lucey, pastor of St. Joseph's Catholic church, sent to the Graphic the day before the marriage, every religious person in Pine Bluff, and we dare say every thoughtful and serious person must have approved. The Episcopal rector had been announced to

solemnize the bands. He found an engagement would keep him away. Our people will be glad to know that Rev. T. Y. Ramsey, pastor of our First Church, declined to officiate. We presume no preacher in Pine Bluff cared to be a party to this travesty on the sacredness of marriage. J. E. GODBEY.

To My Critics.

Several times since the present editors have been in charge of this paper, articles have appeared signed by one of the editors. Sometimes such articles appear in the space usually allotted to editorials. But in all such cases it must be remembered that the article is intended to represent only the personal views of the writer, just as any "contributed" article would do.

This statement is called out at this time because certain brethren have written us protesting against a position which I took in such an article two weeks ago.

My position was that while the principles enunciated in the Ten Commandments are binding upon the lives of men under the gospel dispensation, we do not bow to those principles because of their promulgation on Mount Sinai; but they must stand authenticated, and, as a matter of fact, do stand authenticated on other grounds. In other words, the whole Mosaic covenant, as such, including even the Ten Commandments, which are the very heart of that covenant, has been abolished.

Several brethren have desired to argue the point. The writer would personally be glad if we could give all the space that is wanted for a discussion of the point, would be glad to submit an argument on the subject for himself; but if a controversy over the matter is to ensue, there are several reasons why it ought to be declined at this time. In all such cases one reason ought to be sufficient—this, namely, that I should be compelled to stand in the double and certainly very undesirable relation of being a party to a controversy and an umpire of it. Therefore, I shall not follow up the matter in these columns. It seems more appropriate that I should step out into the open, if I am to say anything at all. If proper opportunity can be had, I shall be glad to do that. Jas. A. A.

The leading article in one of our recent exchanges opens with this sentence: "Jesus Christ is the most remarkable Being in the universe." It reminds us of the climax of a certain negro sermon preached on the banks of the Tennessee river some years ago. "My brethren, Jesus Christ and Andrew Jackson are the greatest men that ever came down the Tennessee river."

Circumspection is enjoined upon all Christians by the New Testament. There can be no doubt that we live in an age when this injunction is greatly needed. Watchful and always watchful, is the best course.

WESTERN METHODIST.

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER.....Editors

REVS. D. J. WEEMS and J. C. RHODESField Editors

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NOTES AND PERSONALS.

Prof. S. J. T. Wynn, principal of Newark, Ark., school, made us a pleasant call last Saturday.

Rev. J. A. Anderson, of our editorial staff, is off to Oklahoma for a months' trip among the churches.

We are pleased to learn that Rev. R. B. McSwain has returned from Chicago University, and is now in charge of Clarendon Station, White River Conference.

Rev. H. M. Bruce, presiding elder of Arkadelphia district, spent a few minutes with us Tuesday. He reports his district in good condition, with fine prospects for progress.

We had a very pleasant call from Dr. John H. Riggin, of Magnolia, last Monday. He is greatly enjoying his work, and thinks Bishop Atkins was wise at the Little Rock Conference last fall.

Brother I. N. Runyan, one of our staunch laymen from Amity, called last Tuesday, and, as he does every year, renewed the subscription of his married children. He reports Amity church in good condition.

Capt. G. W. Marshbanks, of Marianna, has just given his note for \$1,000 to the Methodist Orphanage. He is deeply interested in this worthy enterprise. Brother Fisaackerly is rejoicing over this gift and the bright prospects for improvement.

Among its personals the Gallowegian has the following:

We girls are highly pleased with our new minister, Dr. Henderson.

Miss Russell Henderson has entered Galloway as a student. We are glad to have her.

A personal note from Rev. C. B. Mosely, dated at Yamaguchi, Japan, February 5, says that he had a delightful voyage and that he is enjoying the best of health. We trust this faithful man of God will be greatly prospered in his work in Japan. It will be remembered that he left his family in this country, at Bentonville, Arkansas.

Rev. W. C. Watson writes that Rev. James Thomas had a great day in Pine Bluff, preach-

ing at First Church in the morning, lecturing at the Y. M. C. A. in the afternoon, speaking to the League at Lakeside, and preaching there at night. He won the hearts of the people and made a decidedly good impression for the great cause he represents as Commissioner of Education.

Brethren, the Western Methodist is "our paper," and we should strive to put it into the homes of all our people. It will do them good, even if some of our discussions are squelched by the editor. An editor's business is to keep things out of a paper that he does not want in it, as well as to fill it with good reading matter.—Camden District Messenger.

We were honored by the presence of the following brethren in our office last Tuesday: Revs. J. B. Stevenson, Conway; J. M. Hughey, Morrilton; M. N. Waldrip and F. S. H. Johnston, Fort Smith; T. H. Ware, Camden; W. C. Davidson and Mr. J. H. Stuck, Jonesboro; and President S. Anderson, Conway. All were attending the Hendrix Board meeting.

The Sunday School at Stephens has grown so much of late that new quarters have been found necessary. Rooms in a nearby residence are being used at present, but an annex to the church building will be built at once, and fitted up as a primary room. It took less than half a day to raise the necessary funds. Stephens entertains the Camden District Conference again this year. It is needless to say that it will be well cared for.

We count it an outrage upon decency and upon American principles that Reed Smoot should have been retained in the United State Senate. He represents an hierarchy that is as truly an offense to American loyalty as any that exists on the earth, and to that hierarchy, above all authority over him, he is sworn. The vote was merely a strict party vote, as we intimated in these columns a few weeks ago it would be. Not content with retaining him in his seat, the Senate has voted him \$15,000 to reimburse him for the expense of the fight by which he has won in the contest. "O Tempora, O Mores!"

China Relief Fund.

The following amounts have been received for the China Famine Relief fund: Mrs. A. S. Fitzhugh, Augusta, Ark., \$2.00; Methodist Sunday School, Afton, I. T., \$16.00; Methodist Church, Mangum, Okla., \$32.25; C. M. Roberts, Booneville, Ark., \$2.00. We hope to be able to report many other contributions soon.

Brothers Preside.

Rather a remarkable incident took place in the Arkansas legislature on Tuesday. Hon. A. H. Hamiter of Lafayette county is the speaker of the lower house, and in the absence of Mr. Moore, president of the Senate, Hon. J. H. Hamiter, of Pulaski county, was called to the chair. He is a brother of Hon. A. H. Hamiter, so it came to pass that the Arkansas General Assembly in both of its branches was presided over by brothers. This is the first time in the history of the State when a circumstance like this occurred. When we come to think about it, we doubt if the like has occurred in many States of the Union before.

Russian Douma Assembled.

On Tuesday the Russian Douma or lower house of the Russian Parliament, assembled in the capital at St. Petersburg. The meeting was without incident, other than revolutionary demonstrations on the outside. These demonstrations are unfortunate if the think-

ing people of Russia expect to patch up and improve their government. That there are grave abuses of authority on the part of the official classes no well-informed man will deny for a moment, but the Douma is a step in the direction of reform, and such demonstrations can only tend to prejudice the nation in such a way as to defeat the very object had in view. Wild fanaticism is a menace anywhere it is found.

CHINA'S SUFFERING INCREASING.

Late Cable News From the Afflicted Districts.

Outside Relief Admirably Administered, But Is Merely a "Drop in the Ocean of Need."

The distribution of relief to famine sufferers by the Missionary Committee with headquarters at Chinkiang is proceeding smoothly. It is recognized, however, as only a drop in the ocean of need. The area of the affected district is enlarging as winter advances and destitution is longer drawn out. Daily the number of deaths is increasing, and in the interior are thousands of deaths that never will be reported.

Authorities are sending many refugees who can travel back to the localities whence they came, promising individual relief when possible. The trouble is, so few have homes to which they can return, floods having destroyed houses as well as crops. Isolated riots are reported, but all are unimportant.—Editor North China News.

Hendrix College Board Meeting—Correction.

March 5, at a called meeting of the Hendrix College Board at Little Rock, to consider resolutions of the Galloway Board concerning the unification of the educational interests of Arkansas Methodism, twenty-five members being present, the action of the Galloway Board was heartily and unanimously endorsed, and Henderson College, also, was invited to join in the movement for the correlation of our schools. The commissioner of education and the presidents of the several schools were appointed a committee to work out details and arrange for a joint meeting of the boards. This is a far-reaching movement in the right direction, and deserves success.

Protest of Monsignor Lucey.

I wish to record my protest as a minister of one of the Christian Churches of Pine Bluff against the desecration of the marriage rite, which is advertised to take place at the Bluff City skating rink. Marriage is one of the highest and holiest acts that man and woman can perform. It should at all times be surrounded by such associations as will impress in a profound manner upon the actors the sacred and solemn obligations which they assume before God and man, and which cannot properly be fulfilled without the blessing of Him who reigns above. What happiness can young people promise themselves when they for merely vulgar notoriety and perhaps a few dollars make sport of God's sacraments. Moreover, what right has a place of public amusement to insult the religious sentiments of a community?

Skating rinks are fast becoming cess pools of vice, and the time may speedily come when an outraged community will rise up en masse and burn them to the ground. If skating rinks cannot live without having recourse to such debasements, they should be suppressed. —J. M. Lucey, in Pine Bluff Graphic.

Death of the Oldest Methodist in the World.
Rev. George Washington Brinsfield, the oldest Methodist on the earth, and the oldest Methodist preacher, of course, died at his home near Huron, Arkansas, on February 26. He was born May 16, 1799, and would have been 108 years of age if he had lived until next May, his exact age being 107 years, nine months and eleven days. He has been active until the last two or three years.

We have before called attention to this venerable patriarch as being the oldest living Methodist. Some two years ago the Christian Advocate of New York made mention of a certain good woman, Mrs. Barrinton, if we correctly remember the name, of England, as being the oldest Methodist. We found that Brother Brinsfield was older than she by fourteen months. His long pilgrimage is ended. Though a man in humble life, he has been long honored among us. We trust some friend will furnish an obituary.

A Word to the Presiding Elders, Pastors, Superintendents and Teachers.

By request of some of our Presiding Elders and Pastors, I have outlined a two-days' program for a Sunday School Missionary Institute.

The object of this is to bring the Sunday Schools more directly in line with our missionary work, by having each Sunday School properly organized into a missionary society, as directed in our discipline, page 105, paragraph 247.

In order to do this work it will require full co-operation of Presiding Elders, Pastors, Superintendents and Teachers.

May the board of missions depend on you?

These programs may be ordered of me at Warren, Arkansas, without cost to you.

Let us have a missionary contribution from every Sunday School in the Little Rock Conference.

Yours truly,
W. F. EVANS.

Now What?

Brethren, we begin at once the second round. What do we need most to emphasize?

As seen by your servant, and by most of the leading laymen, as expressed to him, we lack nothing but a deep spiritual awakening among preachers and people, so that as a church we will all feel the weight and worth of immortal souls.

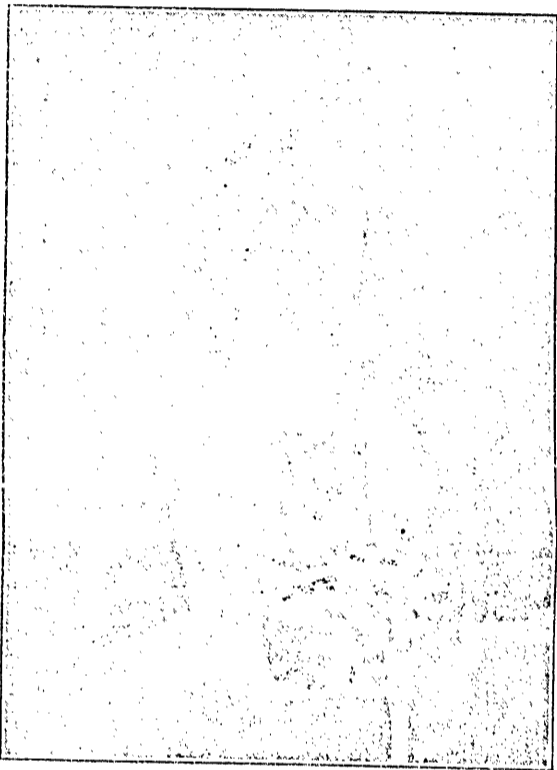
Under the power of the Holy Ghost, whose office it is to administer the Gospel Covenant, we are working to bring in the kingdom of the Lord.

We need to be imbued afresh with his power, so that we may transmit it to the unsaved people, and when the Holy Ghost is come upon us we will have no farther trouble solving the problems of the work in any department.

To this end let us cease to discuss strange doctrines and abstruse questions. What can it profit average men and women, who constitute the bulk of the human family, if we were to solve such problems as, "Who was Cain's wife?" or "Can God annihilate a human soul?" or "Is there a state of probation after death?" or "Is the story of creation, as told by Moses, true?" Leave all these questions to be wrestled with by the giant intellects and editors of exceeding great learning. They can serve no good purpose to anybody else, therefore let us believe God rather than men. Let us accept his word as revelation, and not as literature deduced from mere human research. Let all our lines be run from this corner stone of the Faith of the Saints of Ages;

for the very atmosphere of any other construction is laden with deadly poison to the spiritual life of the wise or the ignorant.

Let us defer to scholarship to the extent that we make no war upon them as heretics, but let us be assured that God's word is truth. Jesus, our divine Lord, certainly recognized it as truth, and said to his Father and ours, "Thy word is truth." Let us therefore accept his judgment in contradistinction to that of the world, and put aside all foolish and overlearned questions, for unless God's word is true we are yet in our sins and have nothing to preach—yet the simple story of the Jews, as given in the Book of God, aside from any other proof, ought to outweigh all the interrogation points of the waterless Campbellism and Zinzendorfianism that may be advanced from such places of prominence as to throw many into consternation and quench their faith in the truth of God's word and the verities of spiritual religion. Let us heed the cry, "To your tents, oh, Israel!" and pray mightily that God will pardon the backslidings of



Rev. George Washington Brinsfield.

his people, and blow out the strange fires that they may have presumed to kindle upon his altars in bowing down to mammon, and pour out his spirit upon the Methodism of our district, so that she may be able to once again witness the true conviction of grown men and women, as well as children of tender years, and hear the joyous notes of their prayers for mercy, while the church, stirred by such demonstrations of power, will come to their aid with words of instructions and songs of praise, while in the secret souls of the penitents the work of regeneration is done by the Holy Spirit.

This, my brethren of the household of faith, is our "one thing needful." Simple faith and unreserved consecration, which can result in nothing less than a baptism of power that will enable us to do the work that God has put into our hands. It will matter very little to us soon whether we can solve all the scholarly problems or not, for we are dying rapidly, but whether we do our work in the way that God commands us is a matter of eternal moment.—Camden District Messenger.

Losing Well.

Bob sat in the barn doorway staring moodily down the road. When he heard Dick's step he began whistling. Usually Bob was proud of his brother's friendship, but just now that brother was the last person in the world that he cared to see. Still, it had to

be done, and the sooner the better; Bob whistled and braced himself for the greeting he dreaded. It came in the form of a hearty hand upon his shoulder and a voice full of cheer.

"It was hard, sure enough, old man, but you'll have better luck next time."

Dick nodded. "I know. I've been there. Do you remember the time I lost the race I'd been so sure of? I felt just as you do—disgusted—ready to throw the whole thing over. It was Prof. Dana who saved me. He came up and shook hands and congratulated me. I can remember his words now. 'Field,' he said, 'you put up a good race, and next time you'll win; but you've won a bigger victory today in proving yourself a good loser. I'm proud of you.' I wasn't, you know; I was black as thunder inside, but that made me think. Sometimes I've thought I didn't get anything in college so valuable as that sentence. It fits in everywhere."

This time Bob nodded.—Forward.

A Hard Test.

The boy was twelve years old. All he knew of life was that there were nine months of school, with a little of play, and three months of a lot of play and no school.

This vacation was to be a little different, but the boy didn't know it.

"Come on, son, I need your help," said the father one evening, after his own day's work was done. "I want this dirt carried up to our flat."

The boy opened his mouth wide. His father wanted him to carry baskets of earth up three flights of steps. There was a queer feeling of resentment all about inside him.

"I can't carry dirt," he said.

"Never too late to learn," said father, good-naturedly. "Here, you take the lighter baskets."

Up the stairs went the boy. The air was close and he got hot and breathless.

Down he came again. The dirt had to be dug and shoveled into the baskets. He grew hotter and the sweat began to trickle down his back.

"The boys are playing ball. I'm going over," he said at last, with impatience. "I can't shovel dirt."

"All right, my boy," said father, "but I'm disappointed in you. I had expected to find you able to stick to a thing. I'd counted on your help, too. But it's all right; go ahead and play ball."

The boy washed his hands and went over into the next yard. It was the first time he had ever remembered feeling uncomfortable when playing ball. Tonight it wasn't much fun.

Pretty soon he left the boys and went upstairs to his mother. By and by he came down, rolled up his sleeves and went at the shoveling.

His father had planned a little garden for the fire escape corner. It took a lot of dirt.

The boy sweated and puffed. He blistered his hands, but he stuck.

At last the work was done. Father and son washed themselves and got ready for supper.

After supper, when the father had stretched himself out for a pleasant hour with his newspaper, the boy came to him.

"I guess, father," he said, with an air half-ashamed and yet of new manliness, "I guess it was a good thing for me to do something that I didn't want to do."

Father held out his hand. The boy grasped it with a strong grip.

"I'm mighty glad I stuck, father," said the boy.

"Good for you!" said father.—Selected.

The Presiding Elder's Harvest Field.

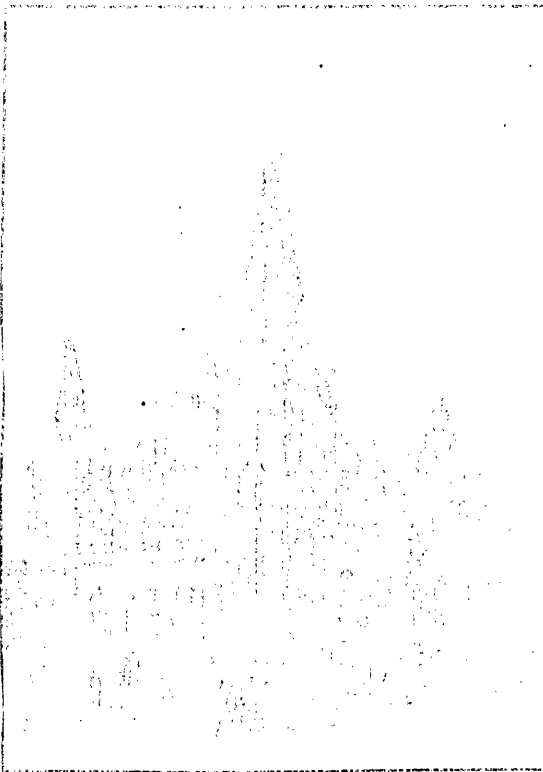
(By W. P. Whaley.)

I am glad that some of the new presiding elders in the Little Rock Conference have expressed a purpose to give special attention to the circuits in their districts. The plain truth is, the presiding elder is not needed in the stations. That is a general rule. The station charge is compact. For some reason, it has long been the policy of bishops and cabinets to select the best prepared men for work in the towns and cities. Because of the fruitfulness of the field? Because of the difficulties? Because of the pay? It might take many words to answer the question, why. The town and city are vital and strategic points, and without doubt the policy of all churches in putting their best prepared pastors in these populous centers is justifiable and wise. All our stations are compact charges, with good buildings and other material equipment, with lay leadership and an efficient pastor always at command. The Sunday School, the League, the missionary societies, the prayer-meeting, are in regular operation in our stations; and these are educating, training, and using the membership. The station preacher has all this modern machinery with which to do his work, and, hence, has a wonderful advantage over the pastor, who has almost no such aid. The station pastor and people know what the conference expects of them in every way, and they mean to accomplish it. Of course there is no crying need for the presiding elder's preaching in our towns and cities, because the pastors do quite as much of that as can be relished. The presiding elder is not needed for his business management; for the pastor, trustees, and stewards, will see that the church's business obligations are met. Of the forty-three stations in the Little Rock Conference, only seven failed to meet all financial obligations in full last year. The per capita payment for all church purposes last year in the forty-three stations of this conference was nearly \$13.00. There are about 12,000 members in these stations, and they paid \$152,907.00 for all purposes last year.

It is quite otherwise in the circuits of our conference, and throughout our rural Methodism generally. How miserably housed are many of our heroic circuit preachers! Nearly a fourth of our circuits have no parsonage at all, and the rented house must be very poor comfort. There is a group of fifty circuit preachers in this conference who get an average salary of \$250.00. The circuit preachers of the Little Rock Conference preach to nearly one hundred congregations that have no house of worship. Many buildings that are owned and used as places of worship are the rudest shacks that are unsightly and cannot be made comfortable in summer or winter. One hundred and fifty congregations on these circuits have no Sunday School. Prayer-meetings are rare. The Epworth League is almost unknown. The women's societies have not been heard of. The congregations are not supplied with hymn books. Very few church papers are taken. On most of the circuits in this conference the pastor has worked without adequate buildings, without educating literature, and without any sort of church machinery. With from six to twelve appointments, he does but little more than go from place to place and preach. He is punctual to hold a four or five days' protracted meeting at each appointment, and usually gets several converted people into the church. From that time until conference he is busy getting up

his collections. He makes twelve visits to each neighborhood during the year, if rain, sickness, all-day singing, or some other interference does not keep him away. He is almost sure to be moved at conference, and sent to a worse place and have a sorrier man succeed him. The conditions are so hard on many of these circuits that they produce restlessness.

Of the eight-one circuits in our conference, twenty paid their small assessments in full last year. The per capita payments on the circuits last year for all church purposes was nearly \$2.80. More than 23,000 rural members paid the sum of \$65,244.00. The difference between the financial showing of the stations and that of the circuits is not due altogether to the difference in financial ability. Thousands of members in our stations are so extremely poor that we do not expect any financial help from them. Many of them are actually dependent upon the charity of the church. Not all the rich are in the church, or liberal in their giving. The financial strength of the church in towns and cities is in that large middle class of only comfortably situated people. Men and women on moderate



St. Paul M. E. Church, South, Muskogee, I. T.,
Rev. W. H. Roper, Pastor.

salaries, young men just beginning a profession, or just starting in business for themselves, are the wealth of our station churches. On the circuits of Southern Methodism we do not have the extremes of poverty so frequently met in our towns and cities. If there are not so many costly houses in the country, there are quite as many comfortable homes. If there is not so much wealth displayed in paint and tinsel, there is a great deal in lands, cattle, and the plenty of farm life. Out of what they have, and such as they have, our rural members can care as well for their pastors as the towns and cities do. The expense of living in the country is not so great as in the towns, and a somewhat smaller salary would give the circuit preacher every comfort and advantage that his brother in the station has.

In 1890, taking the United States over, about one-fourth of the wealth of the nation was rural and about three-fourths urban. But that division does not express the situation in the South, where our church is. The northern and eastern sections of our nation are full of large towns and great cities; but the South has no great cities. Unless we claim St. Louis, we have no city of 500,000 population.

We have one city of 300,000, one of 200,000, and three of little more than 100,000. Of the seventy-eight cities in the United States having a population from 50,000 to 3,500,000, only ten are in the South; and our ten are among the smaller. These figures show us that, while in the north and east considerably more than three-fourths of the property value may be in the towns and cities, in the South perhaps fully one-half of the property value is rural.

DeQueen, Ark.

(To be continued.)

Logic or the Rod?

"What is Mrs. Black doing?" I asked a lady. "Oh, nothing but reading about how to raise her one child." It is amusing to the observer and pretty hard on the child, the way some fond parents try their theories on their first child, their theories about "child culture." They get over it as the family grows—and the child often lives through it, though sometimes pretty badly worsted.

"Why," continued the lady, "she will spend a half-hour reasoning with the lad as to what she has forbidden. I've raised a house full of fine young men, of whom I'm not ashamed, and I never had any time to waste reasoning with them as to why they should obey me. What I said was law."

She was right. Obedience first, logic afterwards. "Son, go bring in some stove-wood." "Oh, ma, why can't Jim go?" "Son, go pull up the weeds growing along the front walk." "What's the use, ma? They'll grow thick again in less than two weeks." "Son, go bathe now and put on some clean underwear." "Oh, why? I'll get dirty again before Sunday."

Cut out this "why." Have him obey at once, with no "whying" about it. Don't give a command till it ought to be given, then have it obeyed, even if the housetop fall in. That it is your wish is "why" enough.

Of course, do not be harsh or tyrannical. Give the "why," if it seems best, at the proper time. But for obedience your wish is to be the "why," and your word the law. You can let your child "why" you into a fool and himself into a nuisance and an anarchist.—
Ex.

Announcement.

In London, from July 3 to July 8, 1907, will be held the Eleventh International Conference of Evangelical Alliances, together with the Diamond Jubilee of the founding in London of the original Alliance in 1846. The meetings will be held in King's Hall, Holborn, and the splendid adjoining halls will also be at the service of the Conference. Special visits will be arranged for Saturday, July 5, and on Sunday, July 7, special sermons will be preached in metropolitan pulpits. Conferences may subsequently be held in such centers as Liverpool, Manchester, Edinburgh and Glasgow. It is possible that there will be a re-formation of an International Committee, to which international matters may be referred.

As the invitation is not only to members of Evangelical Alliances, but also to all Evangelical Christians, it is earnestly requested by the Alliance for the United States, that brethren who foresee that they may be in London at the date mentioned will promptly communicate that fact to Rev. Dr. Leander T. Chamberlain, president of the Alliance, Address 222 West Twenty-third street, New York, N. Y.

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

THE SUNDAY SCHOOL.

March 17—Jacob and Esau.

Golden Text—"Lying lips are an abomination to the Lord; but they that deal truly are his delight." Proverbs 12:22.

The events of this lesson transpired about 1760 B. C.

Beersheba is the place where the scenes of our lesson transpired.

Something over a hundred years have passed since our last lesson.

Lesson Text—Gen. 27:15-23, 41-45.

Rebekah made Isaac a faithful wife. They lived together in perfect faith all the days of their earthly pilgrimage. Rebekah, however, was not as true in her religious character as was Isaac in his. Lying has always been a characteristic of the East; Abraham and Isaac were not altogether free from it, and Rebekah was much like her kinsmen. She halted not at deceit, and taught her favorite son to lie.

Jacob and Esau were twin brothers. They had been close to each other since they had had a being in the world. Yet they were widely separated by their nature. One took to the fields, while the other remained in the house. Esau was the firstborn, while Jacob desired the benefits of the firstborn. It will be remembered that Esau had sold his birthright to Jacob, thereby despising it. Jacob bought his brother's birthright then defrauded him out of it, and still did not get it. The saying of our Lord: "He that would save his life shall lose it," seems to be verified here. Jacob placed the greatest value upon the birthright; he procured it by barter and deceit, and yet lost it. His mother, in order to elevate her beloved son and to keep him in the house with her by securing the birthright for him, lost him by the attempt. He never returned from Haran until after his mother's death. Again, the scripture is fulfilled in Jacob's case. He deceived his father and afterward labored for his uncle for fourteen years that he might have his daughter to wife, but when the wedding day came he was given her sister instead. It would seem from this that honesty would have been the best policy. His sons also deceived him in his old age.

We are not, however, to place too much estimate upon the weaknesses and follies of youth. We must look to the whole of a man's life. Biographies are not to be written until the subject is dead. Jacob proved after all to be the best man. God does not blindly choose those who are to be representative in his kingdom. There was deceit in Jacob and he needed to have a night struggle with the angel of the Lord, and he needed to have his name changed so that it might be understood that he had passed from sin to righteousness, but he had the spirit of his illustrious ancestors in him, and the final result is creditable to him. When life was ended Jacob had wrought out the will of God and his bones were revered by his descendants. We should understand from this lesson that the grace of God is not a matter of barter, and that God's grace can make of any man who will trust and obey an honorable citizen.

Sunday School Notes, Oklahoma Conference.

(By W. J. Moore, Chairman.)

Let me again request that all applications for supplies for needy Sunday Schools be sent to Rev. R. A. Crosby, Chelsea, I. T. That work is committed to him.

A fine, interesting program has been prepared for each of the twelve district con-

ferences. Let pastors, superintendents and teachers attend their conferences and make the Sunday School program helpful.

The great Texas Methodist State Sunday School Conference meets in Houston on March 27. Bishop Ward, Dr. Hamill and other prominent men are on the program.

If you, as superintendent or teacher, want to gather some inspiration for your work, be on hand for the Sunday School program at your district conference.

To Sunday School people of Muskogee District: Be on hand at your conference at Vian, and help to make the program an enthusiastic success. A program will be in your hands in due time.

Two presiding elders have not sent their "Directory of Pastors and Superintendents" to the chairman of the Sunday School Board, as required by paragraph 117 of Discipline. Will they kindly send them in?

The numerous reports from the field are encouraging for our Sunday School work. The pastors are alive to its importance and its needs, and are co-operating with us.

The presiding elders have nearly all des-

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ignated an afternoon for the Sunday School program. That is quite satisfactory, and we thank them for their kindness. Let us make it a lively and profitable occasion.

Do you want to be a better teacher for the Lord? Then attend one of the institutes. Also be on hand at your district conference. When can we put a Sunday School man in the debt? And how could we pay them?

Pastors and superintendents, do something to interest the children on Easter. Have an "Easter Egg Hunt," if nothing else. You could use it happily to tie them on to the Sunday School. Try it.

Validity of the Bible.

Most books die young. Many books are dead already when they are born. There is no demand for them. They contain nothing that men want. They are not read. They make no impression even on the community where they are published. They are like a feather which flutters through the air and no one heeds it pass, and no one knows when or where it falls.

Some books come into the world with a great flourish of trumpets. They are highly commended by reviewers and critics. They leap into prominence in the literary world

at a single bound. They create a sensation for a time and are the talk of every town. But after a few years the demand for them declines, they slowly die, and are soon out of print. A few books have lived through many generations. The Iliad of Homer, the history of Herodotus, the Republic of Plato, the orations and essays of Cicero, written thousands of years ago still live. They contain something which men want and will not willingly permit to perish.

But the Bible, which is one of the oldest in the world, is the most vigorous book on the globe. Some parts of the Bible were written thousands of years before Plato and Cicero and Homer were born. Many efforts have been made to kill it. It has been burned, shut up in prison, bound with chains, pelted with rhetoric and logic and eloquence and ridicule. Again and again its enemies have pronounced it dead. They fondly hoped that intelligent people would no longer read it. But it still lives. Its enemies have perished. Their weapons have decayed. Their names have been forgotten. But the Bible lives on. Not as the works of Homer and Plato live does the Bible live. They are read only by a small circle of admirers and students. Their influence on this generation is feeble indeed. But the Bible is the most popular book in the world and the most potent factor in modern thought and civilization. Its enemies have not been able to kill it, time has not destroyed it, the advance of learning and science has not affected its influence.

Few books can survive transportation. They show signs of life while they remain at home where the atmosphere is congenial, but carry them over the sea, where educational, social and political conditions are different and they wither and die. They are like trees which will not endure transplanting from one soil to another. But the Bible has crossed all seas and all continents; it has overleaped the boundaries of all nations; it has gone from island to island, from zone to zone; and everywhere it is the same fresh, vigorous, living book.

Translation is the severe test of the vitality of a book. It is almost impossible for a book to carry with it the vigor and freshness of the original into a new language. Translated into a foreign tongue it seems like another book. It has lost some of the fragrance and richness of its thought and feeling. But the Bible has been translated into four hundred different languages, and sometimes under most unfavorable conditions, and still it carries with it into every language the sweet savor of its truth and life. It is a tree for all climes, a message for all hearts, a song for all tongues, a book for all people. "The grass withereth, and the flower fadeth, but the Word of the Lord endureth forever."—New York Advocate.

Young People's Hymnal No. 3

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly gaining favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shape notes, boards, by mail or express prepaid, 50 cents apiece, not prepaid 25 cents. Word edition, boards, by mail or express prepaid, \$1.25 per dozen, same not prepaid \$9 per hundred. Be sure to state kind when ordering. Anderson.

Cook's Vest Pocket Sunday School Lessons for the whole year, only 25 cents; leather, 35 cents.

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THE EPWORTH LEAGUELESSON BY REV. W. M. WILSON, DUNCAN, I. T.
FIELD NOTES BY REV. T. L. RIPPEY, ADA, I. T.**Topic for March 10, 1907—Life Through Christ. (John 10:10-28.)**

The highest ideal for human life that the world has ever seen is the earthly life of Jesus Christ. In him God was well pleased. In him his bitterest enemies could find no fault. In him Satan met his conqueror. This life is the ideal toward which the best men and the best women the world has ever known have constantly looked and striven. It was without sin. Christ not only shows the perfect ideal, but announces that he has come that others might have life, and that they might live the more abundant life. In him is life. Paul said, "For me to live is Christ." His life was hid with Christ in God. He had learned that he could do all things through Christ who strengthened him. So we are to find in Christ strength of our lives. We are to be guided by him, because as a good shepherd he is seeking to lead his sheep. He will lead them into the best pastures and supply them with proper food for the development of strength and for the enrichment of life. As the Good Shepherd he has given and is giving his life for his sheep. Through him, through the atoning sacrifice of his life, through the cleansing of his blood, through the renewing and uplifting power of his spirit, through the sustaining strength of his presence we live.

Our lives are not our own. We have been bought with a price. We belong to Christ, we live through him. He would live through us. Paul said, "I am crucified with Christ; nevertheless I live, and yet not I, but Christ, liveth in me." May we allow him to whom we belong to have full possession of our lives that he may make them what he wants them to be?

Bible Illustrations.

The Good Shepherd. John 10:10-28.

David's Plea. Psalms 36:9.

Life Bought With a Price. Gal. 2:20.

Jesus Manifest in Our Body. II Cor. 4:10.

Lift Bought With a Price. Gal. 2:20.

Life Hidden in Christ. Col. 3:3.

Missouri Letter.

It has been a long time since I sent a communication to your columns. But notwithstanding my dereliction, your valuable paper has come to my desk week after week with unflinching regularity.

And what a change has been wrought in the paper's appearance! I scarcely recognize it now, and feel every week that I must cultivate the acquaintance of this welcome visitor, who bears on its bright face its new name, and whose "new clothes" bespeak its prosperity and self-respect. I heartily and sincerely congratulate the editors.

I am stationed this year in Centenary Church, Nevada, Mo. After twenty-four years of service in the Southwest Missouri Conference, I am back at the place of beginning. This was my first appointment. I served it four years, and built the Centenary Church, which was at that time the best church in the conference south of Kansas City. I find after twenty years of absence that the church as well as its former pastor bears some of the marks of the passing years. So we have spent some two thousand dollars on the building since last October, and have further plans to be wrought out in the near future. We have had a four week's protracted meeting in which the church was wonderfully revived.

The results of the meeting appear in our regular work rather than in the numbers added to the church during the meeting. We

have organized a Baraca Class, in which some thirty or more young men have been enrolled. This is a new addition to our Sunday School. Our prayer-meeting has more than doubled its attendance. And our congregations fill the house at our regular services, and our Epworth League has moved out into a new life.

As is generally well known Cottey College is located in Nevada. Mrs. V. A. C. Stockard has been the owner and proprietor of this splendid institution from the first. And while the school has never belonged to the church, I believe that a careful comparison of the records will show that the church has received as much direct help from it in missionaries in the foreign field, in consecrated Methodist wives and mothers as from any other institution of learning of like character in our State.

Mrs. Stockard is a devout member of our

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church, and a woman of wonderful capacity for work, and the impress of her personal influence and character upon the mind and heart of every pupil committed to her care is as far-reaching as the great records of eternity.

The college furnishes us three violins for our regular services, and these in tune with our pipe organ and three horns, with a splendid volunteer choir make great leaders for our congregational singing. The enrollment at the college this year, I think, will go a little beyond three hundred young ladies. These are gathered from many States, from New Jersey to old Mexico.

I was very much interested in Dr. Briggs' letter in your last issue. Dr. Briggs is one of my life-long friends. Somehow he has acquired the habit of following me in the work of the conference. He succeeded me on the Kansas City District, and now he has my former charge in beautiful new St. Paul in Springfield, one of the most delightful pas-

torates in Southern Methodism. Perhaps I ought to put in an explanatory clause about the Doctor's habit of following me. I would not be understood as intimating that Dr. Briggs had anything to do personally with his appointments. It was a great surprise to him. There is not a Methodist preacher in the whole connection who submits his case into the hands of the appointing power more perfectly than Dr. Briggs. And he is filling his appointments to the delight and satisfaction of all his people.

But I have been thinking a good deal of his great problem, expressed in his own words as follows:

"I find in recent issues of the Christian Advocate of Nashville and St. Louis pleas for Methodist union by branches of the St. Louis Conference, but in none of such pleas can I find the slightest indication that the writers have ever seriously considered the practical phases of the problem they profess to deal with. Passing by many minor differences, there are three that are vital. I have occasionally mentioned these differences to advocates of union in both churches and have never yet found one who was prepared to suggest a compromise position which even he thought would make union feasible. The three points are:

1. The M. E. Church requires of candidates for membership, assent to the XXV Articles and the Apostles' Creed. The M. E. Church, South, requires assent only to the Apostles' Creed.

2. The M. E. Church has a large colored membership, represented in the General Conference by eighty or ninety colored delegates.

3. The M. E. Church, South, lodges a veto power with its college of bishops. There is no veto power in the M. E. Church. The difference indicated here divided the church in 1844, and the two branches are farther apart than they were sixty years ago.

Until these practical problems are recognized, gush and sentiment in favor of union are worse than wasted. I am proud to say that I, for one, am not willing to surrender our position on any one of the three issues for the sake of union with any church, and I do not consider myself lonesome in that view."

I submit that if the union of the two churches is desirable upon any grounds, there is no reason why the M. E. Church might not readily yield the three points without compromise or embarrassment to herself in any way. The matter of church union between such large bodies must have as a basis the fundamental principle of "give and take." The Doctor's problem is a matter of detail to be solved by special committee, but the great problem that stares us all in the face constantly is: Have these two great churches the spirit of fraternity one toward the other that will justify the attempt to remove minor difficulties in the way of union?

Nevada, Mo.

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The First Men's Missionary Convention.

By Mr. J. Campbell White,
General Secretary of the Laymen's Missionary Movement.

That men are beginning to take a large interest in world-wide missions was abundantly demonstrated at Omaha, Nebraska, on February 19-21. Ten hundred and fifty-five registered men delegates, out of all the States from Michigan to Colorado, and from Minnesota to Texas, spent three days in considering the distinctive missionary responsibility of the Presbyterian Church. It is believed that this is the first Foreign Missionary Convention for men ever held in America. But it is doubtless only the beginning of a series, for the interest was so profound, and the action taken was so important, that similar meetings are likely to be held in other churches and in other sections of the country. The crystallized conviction of the Convention was emphatic in declaring it to be the present urgent duty of the church to preach the gospel to every creature. The number of people in the districts occupied by the Presbyterian Church in non-Christian lands is about one hundred millions. This is about 100 heathen to be reached by each member of the Presbyterian Church in America. To evangelize these multitudes it is believed by missionaries, that one missionary is required for every 25,000 heathen. This would mean 4,000 missionaries for the Presbyterian Church. At present they have only about 900. Instead of an annual offering of about \$1,200,000, the amount now being contributed, about \$6,000,000 would be required to support this enlarged work. These advances were frankly and fearlessly faced, and with intense and profound conviction, were unanimously accepted and recommended as the basis on which the Presbyterian Church should operate. If other denominations would adopt a similar policy, and carry it out successfully, the number of American missionaries abroad would be increased from 5,768 to at least 25,000, and the annual contributions from about \$9,000,000 a year to \$50,000,000. Something like this is needed in order to evangelize the world. After all that would be only an average of a street car fare a week from Protestant church members!

The Pastor's Obligation to Men of Wealth.

Knowledge and love are keys which open the door of the soul to sublimest action. God never implanted a soul in a temple of clay that was sluggish in its desire to do good if the door of the world of need should open so it could behold life in its true aspect. The soul's longings cannot be other than noble. Partaking of its Father's nature, all its desires are to lift and be lifted.

Ignorance has bolted the door, hiding the larger life from the view of the soul. It is the key that unlocks the door to parsimony and spiritual stagnation. It need not be the ignorance of current events, neither the ignorance of a limited history of mankind; but it is an ignorance of that larger life with which God has endowed all mankind. It is an ignorance of those lofty principles which, when cultivated, make the completed man. It is an ignorance of those holy rhapsodies which come to men, who, having learned their whole duty, diligently seek to do their whole duty.

The soul, untutored and unacquainted with the larger visions of life, creeps like a sluggish stream through a stretch of oozy slime, winding its way to the sea. But the larger life, the life with a broad vision of the world's needs, cultured and consecrated, comes sweeping at high tide, filling every creek and cranny with its bountiful goodness.

For a few years in the beginning of the Christian era a great Teacher, by his glorious example, taught men to "prefer others before themselves." That Teacher no longer lives in the flesh, but he has commissioned other teachers to represent his great principles of true knowledge and pure love. These teachers are ministers of the gospel of the Christ. They are men of large mind culture, sincere spirit-humility, thorough consecration in life purpose and wide-world knowledge of humanity. They must lift the heavy veil which casts its thick shadow over the soul. They must uncover the God-life, the soul, so that it may exert its unbounded worth. They must not only have minds as large as the needs of the human family, but ability to impress these needs upon those who are able to help their fellows.

Man is only a steward of God. He is endowed with power to accumulate and to distribute property. If he properly dispense with the wealth which he has been enabled to accumulate through the superior talent which God has given him, the windows of heaven will be opened to his spiritual and mental enlargement, so that the larger life becomes a possibility for him. The more of his life he puts into abiding monuments, which continue indefinitely to bless mankind, the larger and more complete becomes his life. He learns to bless the day when God's spiritual adviser lifted him from the slough of parsimony and launched him upon the highway of noble living.

I recall an act of large benevolence only a few months ago which was a result of knowledge prompted by love. A man with quite a large financial income, anxious to place the tenth, yet, more than the tenth, where it would best bless his fellows, came to me, after hearing an agent deliver an impassioned and noble address on the needs of one of our church institutions, and said, "I am convinced I should give money to that noble institution. To whom shall I give it?" We had the agent in a moment, and the transaction was completed in five minutes. Less than a year ago a parishioner of my present charge, after learning the needs of another institution, gave largely and liberally; but in ten minutes, learning more about the same institution, he doubled his magnanimous gift. Many pastors of the church can testify to the fact that knowledge, prompted by love, unlocks the door of parsimony and pours out its substance where God is pleased and where man is blessed.

If a single sermon inspire the erection and equipment of an institute of technology costing a million of dollars, what must insistent, persistent and consistent pulpit effort and pastoral work accomplish? The blessing that comes to the givers and the blessings that come to the receivers cannot be computed by finite minds.

Pastors owe it to their parishioners to enlighten them upon every noble enterprise in the church, and to solicit their hearty co-operation in the work which is theirs. To neglect this great work means to cripple both the church and the wealthy parishioner. His great wealth, as many testify, is a burden to him. If he were fully awakened to the good it can do the church, he could make his burden a blessing to a multitude of unsaved souls, a blessing to young souls, and insure the larger usefulness of the church, which has given him spiritual light and is safely leading him to his blessed home.—L. A. Stangle, in Religious Telescope.

The Shepherd's Psalm.

"Mother, I don't see why you have me learn a psalm every month," said Eva Preston;

none of the other girls do, and you can always read them."

Her mother was silent for a few minutes, and then she said gently, "You don't see the use of learning them now, dear, but you will when you are a little older."

The next day was Sabbath. A stranger talked to the Sunday school. He said: "I work among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store near by to wait for the ambulance to carry him to the hospital. The doctor and I were with him, and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly. All at once he said: 'If I could hear about the shepherd I could hear it better.' I knew what he meant, for I had told them about King David's beautiful psalm at the mission school. I said it now over and over, and I wish you could have seen the looks in his face as he listened. That little rough newsboy said after me, 'And I will dwell in the house of the Lord forever.' Before the ambulance came Dave had gone to the Lord's house above. I tell you this, dear children, because few of us learn the Scriptures by heart. We don't think it necessary. But I know it is. I wonder, now, if any child here can repeat the twenty-third Psalm for me?"

There was a long pause, but no one stirred. Then Eva Preston stood up and repeated it very clearly and correctly.

As she finished, the children—and even her teacher—forgetting the place, softly clapped their hands.

The minister lifted his hand to check it. "Thank you, my dear," he said to Eva; "you have a gift no one can take from you."—The King's Own.

Sunday School Literature.

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

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Muskogee District Notes.

Having completed the "first round," I follow honorable precedent, and set down a few things concerning Muskogee district.

First Church, Muskogee, has had a great revival, with many additions. Its Sunday School, led by Dr. A. E. Bonnell, enrolls above 600, and is growing. Having almost a perfect organization, it does such work as should be done in a Sunday School.

St. Paul's people have entered their new church, the handsomest structure in the conference (so far as I know), with all equipments. Congregations grow rapidly, as do the Sunday School and all the auxiliary organizations. This church now pays to all claims and for ministerial support the same as First Church. The pastors of both these charges are in high favor.

Rev. J. D. Z. Munsey, "The Old Man Eloquent," has Quinton circuit well in hand. Is building a five hundred dollar parsonage at Quinton, and about ready to start a church.

Rev. A. B. C. Debnam has taken hold of McCurtain charge with vigor. Has saved our property at McCurtain by paying out the lots, and improved it by changing the frontage and building a new parsonage.

He has also secured lots and will build at Bokoshe, and perhaps one other place.

Rev. W. L. Anderson at Poteau and Cameron is in high favor, and will build at Poteau.

A new circuit, the Poicola, has been organized, including Poicola, Braden, Bethel and Mary, with Rev. J. W. Davis in charge and starting well.

At Spiro Rev. G. W. Damon, the hero of many conflicts in this conference, has our affairs well organized and will complete the church this year. He was the first to report collections paid.

Muldrow circuit is served by Rev. Turner L. Smith, a young man, but a genuine hero of the cross. No man ever served a harder field or entered upon work with greater fortitude. He will succeed.

Rev. C. F. Mitchell, whom to know is to love, and who always succeeds, has put new life into Muldrow Station. They all love Mitchell, and only fear he cannot be kept.

Brushy Mountain circuit is served by Rev. Wm. Grose, a local preacher, ably assisted by Rev. George Silk, a Cherokee. He will build at Hanson, and perhaps at one other place. He is host of the district conference at Vian, where our people have completed and furnished an elegant little church, and will add a parsonage. Grose never fails.

At Sallisaw Rev. J. E. Martin has made substantial improvements to the parsonage, and so

beautified the church and parsonage premises that former pastors would not know the place. He is much esteemed by all the people, and has affairs progressing.

Vian and Webbers Falls circuit was, per force, divided up among other charges. The appointed pastor, Rev. G. A. Martin, asked to be relieved from his charge, and no supply could be had. Webbers Falls brethren are building a handsome brick church. They now belong to Porum and Warner circuit.

Of this circuit, Rev. J. S. Simmons is pastor. He has bought a new parsonage at Warner, second church and lots at Porum, and is building a church there. He is a true man and will succeed, though the work is hard and salary small.

Fort Gibson has not been in better shape for many years. The pastor, Rev. W. M. Spain, is a new man and young, but works like a veteran and his church responds nobly. Illinois and Braggs

Coweta and Porter is served by Rev. J. M. Wooldridge, a gem from Kentucky. At the former place he is building a new parsonage, and has organized a Sunday School that is a veritable hive of life. At Porter our predecessors have entangled us in a quasi-federation scheme with the M. E. Church. But the thing was so crudely and bunglingly done that it looks like child's play and works like an unbroken colt. What the outcome is to be only time can reveal. But we hope for the best. At least we are patiently working to complete what was begun.

Stigler circuit has been enlarged by the addition of two societies. Brother Sturgeon is much loved by his people and is looking carefully after all interests of his charge, especially church property titles.

Stigler Station is greatly pleased with the ministry of Rev. T. A. O'Bryant. An elegant new church is under way and will be

conversions and one accession to the church at the quarterly conference occasion. We are pushing things toward building our parsonage; expect to be able to move in by the 15th of April, if not sooner. We expect to do something for the paper as soon as we have unloaded the parsonage.

There are two great difficulties to overcome in this country. The one is the love or taste for whisky, the other is the thirst for money. It seems that most of the people of this country are here for self (the dollar), and think that whisky will make their health better. My Lord! what an awful thing for a man to barter his soul for a toddy two or three times per day. Brethren, we need to preach a salvation that will save men from such a ruin.

FLOYD BLEVINS.

Quinton Charge.

Rev. Wm. F. Dunkle, presiding elder, is full of labor and love, on the Muskogee district.

Our new parsonage at Quinton is nearing completion, and we will occupy it ere this is in print.

We will soon be able to devote more time to our church enterprise. I have had "grip" for several weeks, but have been going both day and night. A wave of "grip," measles, pneumonia, etc., is sweeping over this country.

The Baptist pastor and another man were buried today. Six died last week, near one of our points. There are over twenty homes with sickness that I could reach in ten minutes.

I buried my little cousin, Leah Margaret Carter, daughter of the editor of the Pioneer and granddaughter of Rev. J. Munsey Carter. She was a little lily in the flower garden of our people. To her I dedicate a verse of "Coming Home," from the Sabbath School Visitor:

Oh, what do you think the angels say?

Said the children up in heaven; There's a dear little girl coming home today—

She's almost ready to fly away.

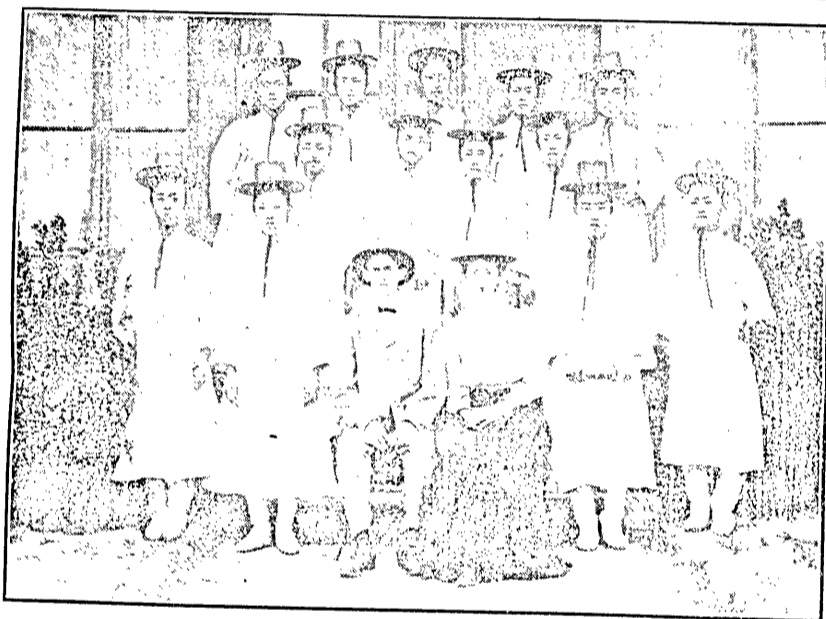
From the earth we used to live in;

Let's go and open the gates of pearl—

Open them wide for the new little girl.

Said the children up in heaven. This mutual suffering has endeared us all, one to the other.

J. D. Z. MUNSEY.



Rev. and Mrs. A. W. Wasson and Mrs. Wasson's Class of Korean Boys.

have been added to this charge. At the former place we have a small house and class; at the latter a class but no house. We hope to build within the year.

Rev. J. M. Hively of Muskogee circuit was greatly afflicted by a long move and sickness in his family, but despite a late start, he is doing pretty well. The people like him and he hopes for a good year. This is the poorest charge in the district.

Wagoner circuit is served by Rev. Wiley Smith; a supply, and is doing well. Two new classes have been added to the charge, some revivals held, and the work is in good condition.

Wagoner Station is full of life under the leadership of Brother Hunkapillar. The church has been heated and lighted by gas. The Leagues have taken on new life; the W. H. M. S. has been reorganized and put to work; the Sunday School is growing, and it looks like the long-deferred new church will be built.

completed this year. Congregations are much enlarged and all interests of the charge active and growing.

An old district parsonage embroglio of five years' standing, is on the way to settlement, though the church is to suffer loss and the district to be hurt by the delay.

The finances of the district are somewhat advanced above last year, and if full payments are made the pastors will fare better. Collections to date are above even date of last year.

So far as I know, pastors and people are pleased and hopeful, and praying and laboring for a gracious revival in each society.

W. F. DUNKLE, P. E.

Wiville, Ark.

Our first quarterly conference has come and gone. Our presiding elder, Brother Sibert, was with us and preached three excellent sermons. Brother Sibert believes in and preaches a soul-stirring gospel. We had three or four

Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.

DO YOU TENT THIS YEAR? IF
WANT A TENT 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.

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.]

"Chock."

Chapter III.

(By Ruth Carr.)

Two weeks later the Doctor said Chock was strong enough to go home.

"I have no home to go to, sir," said the child.

"I will get you a place in the orphans' home," said the kind superintendent, as he noticed a quiver in Chock's voice.

"I'm much obliged to you, sir, but I'd rather not go there; I think I can find work to do, and besides I have something special that I want to do;" so, thanking the superintendent for his kindness to himself and his mother, he picked up his faded old cap and went slowly down the street toward the city. Chock's mind was busy—what could he do—where could he go. To prove his father's innocence was the one desire of his heart; but in the meantime he must eat and sleep and wear clothes; so he must think of these things first.

"I might go back to Taylorsville, but every one there believes he is guilty, and will not give me work to do, so I'll just try and get a job here."

All the morning Chock went from door to door trying to get something to do, but no one wanted to employ so small a boy. The hours of the afternoon were almost gone when he noticed a sign on a window, "Boy Wanted," so taking off his cap, and smoothing his hair with his hands, he rang the door bell.

"What yer want," said a big boy who opened the door.

"I want to see if I can get a place to work."

"Well, I do believe you are the very kid that I saw come out of the prison gate a few weeks ago with a sick woman, and I heard a policeman say your daddy was inside, so we don't want no kid with low-down kin folks like yours."

Quick as a flash Chock sprang at him, and all the Indian blood in him boiled as he clutched the larger boy around the throat and threw him to the pavement.

"Hi, there! what's up?" said a burly policeman, coming up with a heavy club in his hand, as he took Chock by the back of the neck and dealt him a severe blow.

"This little rag-a-muffin applied for a place here, and when I told him that we didn't want him, he jumped at my throat like a young tiger."

"Well, he said my folks were—"

"Never mind what he said, you come with me and I'll see what

we can do for a fellow who fights like this," as he led Chock to the station, where he was locked up.

"Quite a juvenile offender, Bill."

"Yes, but a regular tiger, I think; he jumped on a boy nearly twice his size and gave him a choking."

"We'll keep him locked up for a day or two, and see if that will tame him."

Chock was shoved in a cell, where he sat on the hard floor thinking of the changes that had come since he came to the city three weeks ago. Suddenly the heavy door was opened and some hard bread and black coffee were handed him by the jailor. As Chock had not eaten since morning, he was very hungry, and soon devoured the dry bread, but could not drink the coffee.

"They tell me you're a fighter, kid."

"Well, I guess you'd fight too if a fellow called your—your—folks names; but I'll prove it ain't so—see if I don't! I wish I had killed him," as his Indian blood rose again.

"You're a tough kid to be so young; I guess they'll send you to the reform school."

"I'll run away."

"You'll find it hard to run away from such a place, I guess. Where is your home?"

"I haven't any."

"Where do your folks live?"

"I have no folks."

"Are they all dead?"

"I don't know that my family matters concern you."

"But I am an officer, boy, and it is my business to find out these things, for you're too young to be turned loose on the world, for you would soon land in the 'pen,' where your sort stay."

Thinking the officer meant a personal thrust at his father, the boy doubled his fist and struck the officer a severe blow in the stomach.

In an instant the officer's heavy club fell across Chock's pale cheek, and knocked him down.

"Take that, you young hyena, and stay in here till you can learn to treat your superiors as they deserve," said the officer, as he shut the heavy door with a bang.

(To be continued.)

Atkins, Ark., Feb. 20, 1907.

Dear Western Methodist—As I enjoy reading the cousin's letters, I will try to write one myself. I live in Pottsville charge. Brother Glass is presiding elder. Brother Reynolds is our pastor. We haven't any Sunday School now, but will begin the 1st of April. I like to go to Sunday School. I am nine years old. I have read through the New Testament once and nearly through again. If I see this in print, I will write again. Your cousin,

IRENE REED.

The Battle Cry of Freedom from Intemperance

A Sure Escape from the Slavery of Drink

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



FREE Trial Treatment of Willis' Home Cure

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

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

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

\$39.85 Buys This \$60 BUGGY

Our 1907 Special. Wheels, compressed band or sarven 38-42 or 40-44. 1/2 or 3/4 inch tread screwed rims. Axles, long distance arch or drop. Shafts, split hickory, high bend, 36-inch leathers and stitched shaft straps. Quick shift couplers. Springs, 3 and 4 leaf, oil tempered, 30 inches and adjusted to easy riding; Bailey loop hangers. Upholstered with heavy wool cloth, either blue or green full length velvet, and leather covered dash and whip socket. Spring back and cushions. Top, leather quarter 3 or 4 bow. Gear, track 4 feet 8 in. or 5 ft. 1 in. Improved Brewster fifth wheel. Body, piano 20-22-24 or 26x56 inches. We give a TWO-YEAR GUARANTEE with every vehicle. Send us your name and address at once and we will send you our beautiful catalogue describing and illustrating a full line of Buggies, Surreys, Phaetons, Carriages, Spring Wagons, Carts and all kinds of Harness; also thousands of other articles on which we can save you money. Just a minute's time and the cost of a postal card will bring you this valuable information. Write today. We Refund Freight and Express.

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AGENTS

NEED NO MONEY to go into the PICTURE BUSINESS. Everything furnished FREE, including big expensive SET OF SAMPLES. PORTRAITS at wholesale cost 35c. FRAMES 15c and everything in Art at LOWEST PRICES. 30 DAYS CREDIT to honest men, allowing time to deliver and collect before paying WHOLESALE COST for goods. Many poor but honest men clear from \$1,200 to \$3,000 a year under our Plan which is fully explained in our big FREE CATALOGUE now ready to mail. We will start you in the PICTURE BUSINESS with everything accorded except postage on your letter. WHY NOT TRY at our expense? CONSOLIDATED PORTRAIT & FRAME CO., 290-306 W ADAMS ST., CHICAGO.

Bald Knob, Ark., Feb., 1907.

Dear Western Methodist—I am a little girl 12 years old. I joined the church the 20th day of October, 1906, and I want to live a good girl. I like to read the little cousins' letters.

Our pastor is Brother J. A. Roberts; this is his second year, and we like and love him so much. I go to Sunday School every Sunday when I am well. Mamma takes the Methodist paper. We have seven Shetland ponies, and I go riding and driving so much in summer. Your cousin, LEANNA CAMPBELL.

Velma, I. T., Feb., 1907.

I will answer a question that was asked. It was, "Where did Cain get his wife?" He went into the land of Nod. But no one knows what her name was. I am glad to know that there is going to be a Children's Page in the Western Methodist. I will read every letter that I can. I hope that it will improve in its letters. The pastor of our church is Rev. J. W. Harper. I like him just fine. If I see this letter printed I will write again. I have three

sisters and my age is eleven. Your cousin, WILLIE MILLER.

Church Extension—Arkansas Conference.

The executive committee of the Church Extension Board will meet at Central Church, Fort Smith, at 4 p. m. Monday, March 19. Let all those desiring to make application to the parent board make sure that their application, in perfect form, is in the hands of the committee before that time. Those desiring blanks will write the secretary, Rev. E. R. Steel, Fort Smith. J. M. HUGHLEY, President Board, Arkansas Conference.

\$100 RUPTURE CURE FOR \$6.00

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

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

and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. R. M. WOOLLEY, M. D. Atlanta, Ga. Office 104 N. Pryor Street.

Cancer Cured

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

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

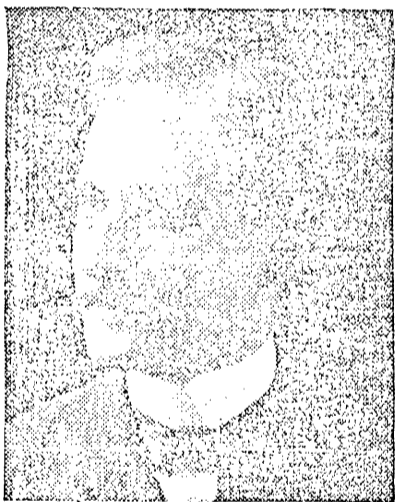
Annual Meeting Woman's Board of Home Missions.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its ninth annual session in Shearn Memorial Church, Houston, Texas, beginning Thursday, April 25, and closing Wednesday, May 1.

The names of delegates and of other persons expecting to attend the meeting should be sent promptly to Mrs. George Sexton, 3010 Milam street, Houston, Texas.

Announcement as to rates will be made in April issue of "Our Homes."

MISS BELLE H. BENNETT,
President.
MRS. FRANK SILER,
Recording Secretary.



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.

Pine Bluff District, Missionary Institute.

March 19, 20 and 21, 1907.

Hawley Memorial Church, Pine Bluff, Arkansas.

First Day, March 19:

7:30 p. m.—The Whys of our Sunday School Work, Rev. W. M. Hughes.

Second Day, March 20, morning:

9:45 a. m.—Devotional, Rev. C. M. Drake.

10:00 a. m.—The Pastor Surveying the Field and Organizing His Forces, Rev. J. H. Bradford, Rev. J. K. Hugo.

10:30—Some Guiding Points, Rev. W. C. Watson.

10:45—Exchange of Opinions.

11:00—How to Organize (Let the Institute be Organized into a Sunday School), demonstrated, C. O. Huber.

11:30—Organizing the Classes, O. P. Maxwell.

Afternoon:

3:00—Devotional, Rev. T. M. Armstrong.

3:15—Guiding and Inspiring Workers, Rev. D. C. Holman.

3:30—The Pastor at Work in His School; His Place and Work, Rev. P. S. Herron, Rev. J. J. McKinnon.

3:45—The Work the Superintendent Should Do, and the Work He Should Direct, Prof. J. L. Holt.

4:00—Open Discussion, first speaker, Rev. B. F. Scott.

Evening:

7:30—Song Service.

8:00—Missionary Address, Rev. W. F. Evans.

March 21, Morning:

9:45—Devotional, Rev. J. E. Waddell.

10:00—The Sunday School Hour Demonstrated, using the previous Sunday's lesson, Rev. W. F. Price.

11:00—The Sunday School Organized into a Missionary Society, Rev. W. F. Evans.

11:30—Missionary Day in the Sunday School, Rev. W. F. Evans.

Open questions and answers.

Afternoon:

3:00—Devotional, Rev. W. F. Lassiter.

3:15—Equipment for Sunday School Work:

First—For the Pastor, Rev. W. J. Rogers.

Second—For the Superintendent, Captain N. T. Roberts.

Third—For the Tetcher, Rev. J. D. May.

Fourth—For the Pupil, Rev. E. J. Slaughter.

3:45—Importance of Home and Cradle Roll Departments, Mrs. F. R. Hamilton.

4:00—Hindrances to Our Work:

First—In Stations, Rev. T. Y. Ramsey.

Second—In Circuits, Rev. M. O. Barnett.

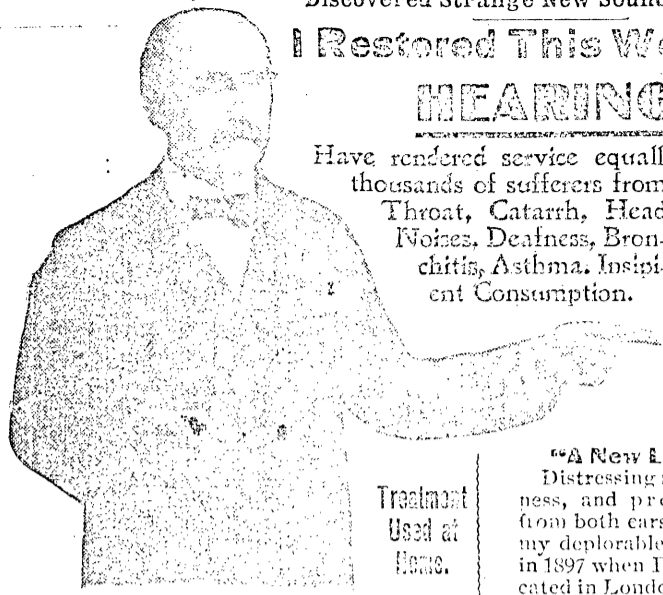
4:30—Experience and Consecration to Our Work, Rev. C. C. Greene and Rev. R. A. McClintock.

"Discovered Strange New Sounds Every Day"

I Restored This Woman's

HEARING.

Have rendered service equally valuable to thousands of sufferers from Coughs, Sore Throat, Catarrh, Head Noises, Deafness, Bronchitis, Asthma, Inipient Consumption.



Treatment Used at Home.

Involves no loss of time.

Reports of many remarkable cures, and desired information on request.

J. H. MOORE, M. D.
WICKORY, N. C.

Evening:

7:30—Song Service.

8:00—The Church's Opportunity in Her Children, Rev. J. J. Mellard.

Let each Sunday School in the district send at least three delegates. Send the names of delegates to Rev. J. D. May, Pine Bluff, Arkansas.

W. W. CHRISTIE, P. E.

GOLD SPECTACLES FREE.

The following attractive advertising offer is now being made by the Dr. Haux Spectacle Company, of St. Louis, Mo.: "Send me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test, I will send you a complete \$5.00 family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1.00, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge. With these famous Perfect Vision Spectacles of mine you will be able to read the finest print just as easy as you ever did in your life—and I will return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price. Send for my free Eye Tester today, and address my company as follows: DR. HAUX SPECTACLE COMPANY, Haux Building, St. Louis, Mo. I want agents also, and anyone can easily earn as high as \$100.00 weekly, fitting spectacles with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish necessary documents with agent's outfit."

Boynnton, I. T.

Dear Methodist—The second quarterly conference for Boynnton and Morris was held at Boynnton February 9. Our beloved presiding elder preached and presided to the delight of all who heard him. We are always glad for Brother Coppedge to come. His presence and preaching does us good.

We are moving on slowly on this work, but we trust surely. We expect to build a good church at Morris this year—we are taking steps in that direction now. We need a good church here at lead us on to victory.

Boynnton also, and may the day speedily come when we may have a good church house in every town and community.

Many tokens of love and appreciation have come to this parsonage home since our return to the work for this year. We are praying that this may be the most suc-

cessful year we have ever had. We commence a meeting at Boynnton March 8, with Rev. H. H. Everett helping. Let everybody pray for us.

A. M. LUSK.

Notice.

The Dardanelle District Conference will convene at Ola, Ark., April 31, at 2 p. m. Dr. W. W. Pinson, Assistant Missionary Secretary for our church, will be with us throughout the session. Let us have a full attendance.

Committee for License to Preach and for Admission on Trial—H. Hanesworth, W. T. Thompson, J. C. Weaver.

For Deacons' and Elders' Orders—J. M. Cantrell, F. M. Johnson, J. M. McAnnally.

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

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Traveling Salesman, Clerk, Merchant, Teacher—

No Matter What Your Business!

A complete reorganization of the producing department of the Mutual Life Insurance Company of New York in Arkansas affords an opportunity for a few good men in different sections of the State to engage in a remunerative business, by becoming a part of my agency force. You can find out by writing whether it will be worth while for you to make a change. No previous experience is necessary.

A Course of Professional Instruction Given Free.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK,

Charles A. Peabody, President.
Has Paid Policyholders over 739 Million Dollars. Its Present Assets are over \$495,000,000, being greater than any other company in the world.

A couple good men wanted exclusively for Little Rock. Mention having seen this ad in the Western Methodist.

H. L. REMMEL,
MANAGER,
Little Rock, Arkansas.

Morrison Station.

All things considered, we are doing well. We have paid off our church debt. We have raised in the last three months about \$400.00 for church purposes. Our presiding elder was with us last Sunday and preached a fine sermon, and went about among us doing good, and inspired us with increased courage. No one is more welcome than our presiding elder at Morrison.

We have church property and Methodists that any conference ought to be proud of.

E. H. CREASY.

DR. W. S. MAY.
Specialist Eye, Ear, Nose and Throat.
Office, 219 1/2 Main, Little Rock. Office hours, 9:00 a. m. to 12:00 m., and 2:00 to 5:00 p. m. Old phone, office, 4014; residence, 3318.

The Vinita Star speaks of one of the oldest and most enthusiastic missionary societies in the Oklahoma Conference. This society paid over a hundred dollars on specials last year.

"The Woman's Foreign Missionary Society of the Methodist church held a very interesting meeting yesterday afternoon at the residence of Mrs. W. T. Wade. Mrs. J. B. McDonald was re-elected president and made delegate to the annual meeting at Chickasha. Most of the officers were re-elected."

EARN \$5.00 A DAY

Learn to be a plumber in from 4 to 6 months, on easy payments. For particulars address Master Plumbers' Trade School, 3408 Lindell Ave., St. Louis, Mo.

Desha, Ark.

The people have received me back to this charge, after a quarter of a century, with great cordiality, and a pounding—such as every pastor likes to receive—which makes me feel very much at home with them, and determined to give them my best service.

Our first quarterly conference has come and gone, and our new presiding elder was at his post and made a fine impression on our people. I have never been given to flattery of the beloved presiding elders, but I will say right here without flattery that A. F. Skinner is one of our very best men and preachers, and without hypocrisy and deceit, and will make a number-one presiding elder. I say this in the beginning of the year, because he is worthy and deserves it.

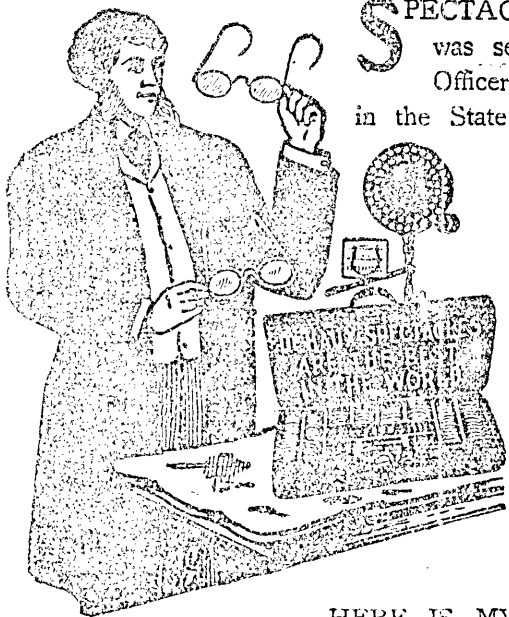
I would be glad to have one or all of the editors visit us this year. Come brethren, and we will treat you kindly and let you preach as often as you desire.

S. L. COCHRAN.

Loan Wanted; Ample Real Estate Security.

Christian worker and a Methodist, wants loan of \$1,000.00 at once, for 1 or 5 years; secure by first mortgage on residence property close in to business part of a live, growing, temperance town (a manufacturing and railroad center) of over 200 inhabitants. Address No. 101, care Western Methodist, Little Rock, Ark.

Get This Gold Pair FREE!



SPECTACLE-WEARERS! Listen! The following very remarkable letter was sent me unsolicited by Dr. G. W. Smith, the County Health Officer of Ottawa County, and one of the most prominent physicians in the State of Kansas. Read his exact words.

MY DEAR DOCTOR HAUX:

"If anyone were to offer me fifty dollars spot cash for the pair of Perfect Vision spectacles which you fitted to my eyes by mail, I would absolutely refuse to accept it—if I knew positively I could not get another pair like them. Your spectacles are certainly wonderful."

(Signed),

Dr. G. W. Smith

Now I would like to get this kind of a testimonial from you too—and that is the reason why I am making you the following very extraordinary but honest proposition, whereby you can (for a short time only), obtain a pair of my handsome Rolled Gold Spectacles without one cent of cost.

HERE IS MY SPECIAL ADVERTISING OFFER:

SEND me your name and address and I will mail you my Perfect Home Eye Tester, free.

Then when you return me the Eye Tester with your test I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision spectacles for only \$1, (which is barely enough to pay for this announcement), and this will include a handsome pair of Rolled Gold spectacles absolutely free of charge.

With these famous Perfect Vision spectacles of course you will be able to thread the finest needle and read the smallest print both day and night just as well as you ever did before

—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought at any price, anywhere—and you yourself are to be the sole judge.

Can anything be fairer?

Write today for my free Eye Tester. Address,

DR. HAUX SPECTACLE COMPANY,

Haux Building,

St. Louis, Mo.

I Also Want a Few Agents

And any one can easily earn from \$25 to \$100 weekly, fitting spectacles to the weakest eyes, with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish the necessary documents with an agent's outfit.

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Bearden and Thornton.

I am sending herewith one renewal.

Our work is still advancing. I have met all my appointments throughout the winter. Have had ten additions to the church since conference. Baptized seven infants on my last preaching day at Thornton.

Salary and general collections are coming in encouragingly. We have organized a Junior League at Bearden, under the efficient leadership of Sister M. A. Dickinson. They have raised money and ordered them a library, and are now planning to raise funds to buy coverings for the parsonage floors. To assist them in this, I am to deliver a lecture in the near future, on "California and the Great Earthquake."

Our W. H. M. Societies both at Bearden and Thornton are doing fine work. They have greatly improved the parsonage, and the Thornton ladies are now going about the task of overhauling our church at that place.

I am slowly recovering from an attack of grippe, which has disabled me for several days. Hope to be able to fill my pulpit next Sunday, March 1.

A. M. SHAW.

Imboden Revival.

We have just closed a fine meeting at this place. The church is greatly revived. About fifty conversions and reclamations, and about thirty accessions to the churches—nearly all to the Methodist church.

The Hendrix Academy was a great force in the revival. All of the students (except one) were converted. This school is doing a fine work for the church. We need a good preparatory school like this in every district as a feeder to our Methodist colleges.

Prof. Williams, who is the principal of the academy, is a fine Christian gentleman, and a splendid educator. He is ably assisted by his son, Prof. Bateman and Miss Grant.

The meeting was hindered somewhat by the many cases of grippe. I myself was out of the meeting two days on account of a severe case of the grippe. I find it a hard thing to get rid of. It is like the Irishman said: "It's a disease that makes you sick six months after you get well."

I found Brother Craig in good spirits. He is doing a fine work for the church. His Christian life is a benediction to any community. He was greatly de-

lighted with the good results of the meeting.

I go next to Forrest City, then to Brownwood, Texas, to assist Dr. S. A. Steel in his meeting.

W. M. McINTOSH.

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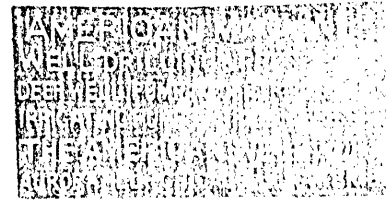
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Mill Creek, I. T.

A few facts from our charge which we deem worthy of note. Our membership here is very small, but little more than a half-hundred. However, we think it a heroic little band, because, as we all know, it is a few (of the few with us) who come to the front and bear the burden like men.

We have organized a Woman's Home Mission Society with eighteen members, and they are doing good work. The poor are being looked after, the preacher cared for, and the poor of God being sought to better our little town.

Two rooms of a neat little parsonage have been completed, and if the board will treat us right we will have two more before the year shall have closed. We are proud of our little home as it is, and the people seem to be proud of us, for when we had just gotten settled we had a storm. But it was in the right direction, and did no damage, though it blew strong and came from the three corners—the dry goods house, the grocery and the United States mint.

But this is not all. Our town has the reputation far from home of being among the toughest in the territory for gambling and drink, and the reputation is not altogether undeserved. But the bugle note, "To battle for law, order and God," has been blown, and the good people are rallying to the cause determined to down the demon, and, by God's help, he shall go.

We are working and praying for a great revival, and we believe it will come. You who read this, pray God's blessings upon our efforts.

E. W. CRUMP.

Muskogee District Conference.

The Muskogee District Conference will meet in Vian, April 9-13. Rev. P. B. Hicks, our conference missionary, will preach the opening sermon on the evening of April 9, and will hold a series of evangelistic services throughout the entire session. His hoped a great revival may result.

The business sessions will be in the mornings, afternoons will be used in institute work and addresses. It is hoped that all our conference boards may have some one present to represent their work, as time will be given to each phase of the work—especially to missions, church extension, Sunday schools, and Epworth Leagues and education.

The following committees are hereby appointed:

- License to Preach—Rev. J. A. Smith, Spiro, chairman; Rev. W. O. L. Eaton, Sallisaw; Rev. Turner L. Smith, Muldrow Circuit.
- Deacons and Elder's Orders—Rev. J. D. Z. Mimsy, chairman, Quinton; Rev. Wiley Skiff, Waggoner Circuit; Rev. J. S. Stammers, Warner Circuit.

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Admission and Readmission— Rev. A. B. L. Humkapillar, Rev. W. H. Roper, Rev. J. M. Hively.

Quarterly Conference Journals— A. B. Holleman, chairman, Stigler; A. T. McGarr, First Church; R. M. Templeton, McCurtain Circuit; W. R. Rogers, Poteau; C. R. Murphy, Coweta.

If for any reason it be found impossible to serve, members of the foregoing committees will please notify me.

W. F. DUNKLE, P. E.
Muskogee, February 22.

Cloudechief, Okla.

We are not dead, but much alive on Cloudechief Circuit. Our first quarterly conference was held February 9-10, and it was certainly a "live wire," with William D. Mathews in the chair. We had four sermons: three by presiding elder, one by pastor of charge. Dinner on the ground Saturday. All of the six appointments were represented, though three of the stewards were absent. All the interest of the church was carefully looked after by the presiding elder and he expressed himself as being well pleased with the outlook for Cloudechief Circuit.

The steward made a liberal assessment for our support and from the way they came up the first quarter, we believe they mean business. We never had a more business-like board of stewards to serve us, and we never served a better people. We have not had any regular pounding, but oh, my, the people have been so kind to us. We have had the grip all winter, but are like the old fellow who got up to talk in meeting, who told of his long religious experience, said "he had been sometimes up and sometimes down, but mostly down." I have been sometimes up and sometimes down, but mostly up. You ought to have seen me with overcoat, over shoes and leggings on, with square and pencil in hand, bossing the building of the church at or near Cow-

den on the east end of our charge. Yes, we are building a church out here in the country in Oklahoma. But we find it is a hard struggle. Our people are getting almost threadbare; they have been paying to the church extension board for these years, and now in their extreme need they can't even hear from their application for help from the board. And we will say just here, if there is not something done for this part of the Lord's vineyard soon, we had just as well leave church extension off of our conference collections, for the people will not pay it. There never was a country where churches were more needed than here. We have every ism, and every creed, to contend with in this country, and Methodism can never do much until we get houses of our own. May the Lord bless the day when we can have a community all over this land of ours.

J. M. HOLT.
Cloudechief, Okla.

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SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

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Thousands of women have written to testify of its great value in all cases of female weakness and disease.

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Leon and Bunneyville, I. T.

Dear Methodist—I will write a short letter from this part of the field. We are getting along nicely

in this part, all things considered. The outlook is encouraging. I feel like we will do a good work here this year. We have organized a Wednesday night prayer meeting at Leon class. We have a good prayer meeting. Come over and be with us. Have reinstated the Sunday School at Leon; interest is very good. We are laboring and praying for an old-time revival this year, all over the charge and elsewhere. Some seem to think God is withdrawing His power from the world, which I do not believe at all. The trouble is on the part of the church. The church is too worldly and too proud. We need old-time consecration in the Methodist church that we used to have, and the blessing that follows that kind of consecration. If we preachers would call our church to the altar of consecration more we would have old-time power. If we would do this, then our people would have what they need, then they would not run off after fanatical Holiness. We need not leave the Methodist church to find holiness, because the Methodist church is of God. Then if it is God's church, then God dwells in His church. Therefore a holy God will not dwell in an unholy church. Therefore if the Methodist is God's church, then God dwells in the Methodist church, which I believe. Therefore I conclude that the Methodist church is a holy church, and all the sanctification and holiness we need should be found there. This is a question that should be studied very close by all Methodist preachers that is true holiness and fanaticism.

My first quarterly conference has come and gone. Reports were fairly good. Next quarterly conference will be held at Burneyville, April 27 and 28. Let us take due notice and work accordingly. Let us make the second quarterly conference a good one. Let all the officials be present. Look at what Brother Freeman, the presiding elder, says in his second round, and comply with same.

We expect Brother Lawliss to visit us at our second quarterly conference at Bunneyville.

Brethren, pray much for the Leon and Bunneyville charge.

Truly,

D. E. SHAFER, P. C.

GILES-KIRBY—At the residence of the bride's parents, near Texarkana, Miller county, Arkansas, on the 17th of February, 1907, Mr. Dallas Giles to Miss Susan Kirby, Rev. Frank Hopkins officiating.

NORA-CONTRERRS—At the court house, Texarkana, Miller county, Arkansas, on the 25th of February, 1907, Mr. Manuel Nora to Miss Oella Contrerres, Rev. Frank Hopkins officiating.

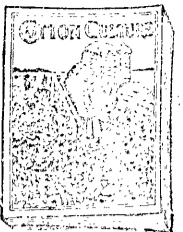
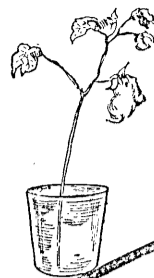
QUARTERLY CONFERENCES.

- CAMDEN DISTRICT—SECOND ROUND. Boarden and Thornton, at New Hope..... Mar. 23, 24 Onalaska and Eagle Mills, at Harmony Grove..... Mar. 30, 31 Atlanta Ct., at Piedonia..... April 13, 14 Millville Ct., at Postiner..... April 20, 21 Junction City Ct., at Pleasant Hill May 18, 19 Lewisville Ct., at Walnut Hill..... April 6, 7 Strong, Mt Bolding..... May 11, 12 Camden Ct., at Buena Vista..... April 27, 28

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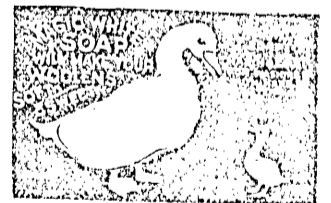
- Magnolia Ct., at New Hope..... June 8, 9 Stephens June 9, 10 Stephens and Waldo..... May 25, 26 El Dorado Ct. May 4, 5 El Dorado Sta. May 5, 6 Hampton Ct. June 22, 23 Magnolia Sta. June 15, 16 Fordyce Sta. June 1, 2 Camden Sta. June 30

Our District Conference will be held at Stephens embracing the second Sunday in July. The District Epworth League Conference will have the entire day on the 11th, and the District Conference proper will convene on the 12th. Let all our churches be sure to have representatives at the League Conference on the 10th. B. B. THOMAS, P. E.

SEARCY DISTRICT—SECOND ROUND.

- West Searcy, at Pleasant Grove..... Mar. 2, 3 Beebe, at Beebe Mar. 9, 10 Searcy Sta. Mar. 16, 17 Newport Sta. Mar. 23, 24 Auzergne and Weldon, at Auzergne..... Mar. 21, 22 West Point, at New Hope..... Mar. 30, 31 Tuckerman and Kenyon, at Kenyon..... April 6, 7 Bald Knob, at Bradford..... April 8, 9 Beekany, at Mount Olive..... April 13, 14 Augusta Sta. April 20, 21 Wixville Ct., at Wixville..... April 22, 23 Cabot, at Cabot April 27, 28 El Paso, at Cypress Valley May 4, 5 Heber Sta. May 11, 12 Pangburn and Mount Pisgah, at Mount Pisgah May 13, 14 Dye Memorial May 15, 26 Gardner Memorial May 26, 27

J. D. SIBERT, P. E.



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

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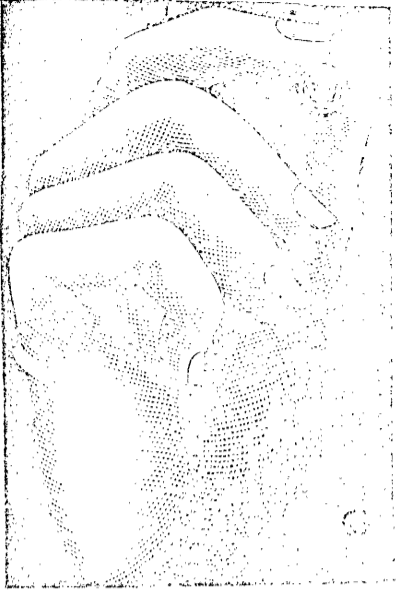
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Speed the day by sending now to
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Choctaw District Notes.

Last Saturday we held the last quarterly conference of the first round for this district. I am sure we are making some advancements over last year. I think every charge has increased the assessment for pastor. The preachers have all entered upon their work with zeal and energy, and all have been well received.

Hugo has been a mired wheel for the last three years, but it seems that we can see the day dawning. Brother I. M. Woodward is very energetic and things are moving. The town is growing very rapidly and it keeps a minister very busy looking after the new comers.

Brother C. E. Wallace of Grant is moving along smoothly and quietly, but he is bringing things to pass. He is now using the new church at Soper, though it is not completed. He is building a splendid church with a membership of less than twenty.

Brother James F. Hendry at Fort Towson is having a hard pull but I predict for him a successful year. He has succeeded in getting the note paid that was against the church. It was done by the help of the church extension board. He has the measles to contend with this winter which has caused the congregations to be smaller than they would be otherwise, but Hendry is not to be discouraged. We expect to hear a good report from Fort Towson next fall.

Brother J. W. Fulton of Idabel circuit has been in poor health since conference, but he has been doing some good work. He expects to have three good churches built soon, one at Idabel, Garvin and Goodwater. Idabel and Garvin are very important towns on the A. & C. Railroad, and there is not a church in either one. Brother Fulton has secured choice lots in each.

T. E. Roberts is giving satisfaction at Tahihina. We have had a hard pull on this work, though we have some as good members here as can be found anywhere. We have the best Sunday School here that there is in the district, and I doubt if there is a better one in the conference, according to the size of the town. Brother Roberts is one of our true young men.

Brother Blaylock of Howe is a busy man. He will soon be in the new parsonage, which was badly needed. He is in great favor with his people, and we hope to hear good things of him during the year.

Brother R. A. Cowan of Chapel circuit is starting off nicely. He is one of our old preachers who has done many years of hard work in the conference, and his field of labor is a hard one this year, but he enters upon his work cheerfully, and we feel sure God will honor his work.

Brother J. E. Gates of the Albion circuit is starting off well. His circuit is a new one, just organized last year. He received more on profession of faith last year than any other man in the district.

Brother W. D. Philippott of Kosoma circuit is a very hard working man. His is a new work and he is gathering in several members. His people love him. The most of them have never been educated to pay, and it makes it very hard on him, as he has no appropriation, but he goes to his work without murmuring.

Brother T. L. Mellen of Antlers started off fine. The people all like his preaching. Doubtless this

A Fortune to Those Who Invest Now.

The EMPIRE MACHINE COMPANY now being organized as a corporation to manufacture Concrete Block Machines, Concrete Brick Machines, Concrete Mixers and Concrete Sidewalk Machines, capital stock \$300,000.00, temporary price of shares \$25.00 each, par value \$100.00, offers investors an unusual opportunity to make money. We want one reliable person in each county in the United States to take stock in this corporation, which will pay from 50 to 100 per cent per annum on the investment. This is the first opportunity the public has ever had in participating in a business of this kind. A few hundred dollars invested now will make you independent for life. Unless you are prepared to invest not less than \$100.00, this proposition will not interest you. Our machines are fully protected by United States and foreign patents. They are already on the market and the demand is increasing so rapidly we must have more capital to handle the business. Concrete has long been recognized as the building material of the future. Its development as such is becoming a necessity; that some new material is needed is proven by the diminishing supply of wood, practically all of which, it is estimated, will be cut in twenty years. Increased cost of brick, because of higher priced fuel in burning and the advance cost entering into its manufacture, the constant repairs and increased value of buildings of these materials are large elements that have made the necessity of a new building material urgent. Wooden buildings have practically a short life of usefulness, and buildings of brick, although they have a longer life, are subject to weather conditions and will eventually disintegrate. Concrete, on the contrary, when subject to the same conditions, becomes stronger as time goes on. Within a few years all of the houses built in this country will be made of Concrete.

We are desirous of distributing this stock in different States and Counties, thereby securing the good will, help and influence from so many people in different sections. This alone will be worth more to us than many thousands a year in the way of advertising. For this reason, we reserve the right to reject any and all subscriptions, or applications for stock, and will refund the money of such applications and subscriptions, in case sufficient amount of stock is not subscribed for in the proper territory. You can subscribe for this stock now at \$25.00 a share for cash, or on the easy payment plan. In a few years this stock will be worth \$100.00 a share. Write today for full Prospectus, and our reason for accepting only one subscription from each county, together with our references. Full investigation will prove this to be the opportunity of the Century.

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is the hardest place he has struck lately, but he entered into the work heartily. He has put considerable furniture in the parsonage and has had it recovered, and a cistern built. New lights for the church have been secured, and he has ordered new seats for the main auditorium. He will have a good report at annual conference.

Brother J. T. Hall is one of our white preachers, though he has an Indian work, assisted by L. V. Colbert, an Indian. They have a very large circuit. It includes about all of the Chickasaw nation, where there are Indians. They

are doing a good work. Brother Hall seems to be adapted to this kind of work.

We have eight other Indian circuits, and what we say of one we will say of all this time. The preachers are all faithful, consecrated men. They take a great interest in the work and are doing all they can to lead people to a higher life. The Indian is the most self-sacrificing people I have ever labored among. In my next I will write of them more fully. We take courage and go forward, trusting in the great Jehovah to help. W. P. PIPKIN, P. E.

Duncan District Notes.

The work of the church is in a healthy condition in the bounds of the Duncan District. All of the pastors are at their posts, hard at work, and this bids fair to be the best of the four years.

Rev. W. M. Wilson, a transfer from the White River Conference, is the pastor of Duncan Station. The board of stewards placed his salary at \$1,200.00, an advance of \$200.00 over last year. They will build a new parsonage, to cost \$1,600.00. Wilson is a valuable addition to our conference.

Duncan circuit has as its pastor Rev. E. H. Driskill, a bright young man who came to us last fall by transfer from the North Alabama Conference. He has been well received by his people.

T. P. Turner was returned for the second year to Comanche Station. The stewards made an advance in his salary of \$200.00. Comanche is now a \$1,000.00 station. Brother Turner will build a \$10,000.00 church this year. He has sold the old church and lot, and bought a beautiful downtown lot.

Terral and Ryan charge was delighted to have Rev. J. J. Shaw returned to them for another year. They will make a nice advance in his salary.

Rev. M. C. Dobbs, a transfer from the North Texas Conference, was sent to Hastings Station. The stewards more than doubled the pastor's salary from what it was last year. Dobbs is a success.

Rev. R. E. L. Morgan was returned to Temple Station. His salary was advanced over last year \$250.00. He is a valuable young man.

Rev. J. T. Thornton was sent by the Bishop to Walter charge. His salary is more than double the salary paid by this charge last year. Brother Thornton has built a splendid parsonage, and is doing a fine work in this important field. We are indebted to the Tennessee Conference for him.

Rev. A. L. Seales, one of the best equipped young men in the church, bid his brethren of the North Texas Conference adieu, and has cast his lot with us. Bishop Key sent him to Lawton. He is planning great things for our church in this important city. We need a \$75,000.00 institutional church at Lawton, and Seales can and will build it. Lawton made an advance of \$100.00 in the pastor's salary. They now pay \$1,200.00.

Rev. M. A. Clark is doing a lasting work among the full blood Indians. God bless these old battle scarred soldiers of the

cross. They are a benediction to our younger men.

Rev. John F. Roberts has made a fine impression at Carnegie and Fort Cobb. He is consecrated, intelligent and prudent, and will succeed. His salary has been advanced \$200.00.

Rev. Frank Naylor, the chaplain of the constitutional convention, is the pastor at Anadarko and Mineo. The church at Anadarko has been moved on our downtown lots, and soon the wheel will be lifted out of the mire. Mineo has raised the assessment for the pastor to \$600.00, \$350.00 more than what it was last year. Anadarko has not made an assessment yet. Brother Naylor is talking a new \$6,000.00 church for Mineo, and it looks like he will get it.

Cement and Ninekah charge is delighted with Rev. M. S. Allen. He is a lovable character and a splendid preacher. A nice advance was made in his salary.

Verden and Tuttle charge is presided over by Rev. W. N. Vernon, one of our own boys. He is a hard worker and always brings things to pass. The people are well pleased and his work is in a healthy condition.

Rev. C. H. McGhee came to us from the Virginia Conference, and was appointed to Chickasha Station. His salary has been set at \$1,600.00, an advance of \$100.00 over last year. He has his hand on the pulse of his large membership and is bringing things to pass. Chickasha is an important point, and McGhee is equal to the emergency.

Rev. B. F. Stegall, the new preacher in charge at Rush Springs, is building a splendid parsonage. We have no more self-sacrificing men among us.

Marlow Station is delighted with their new pastor, Brother H. S. Snodgrass. A new parsonage has been built and the salary of the pastor advanced \$150.00 over last year.

Pailey circuit is well pleased with their pastor, J. W. Harper.

Our work is growing by leaps and bounds. With such a set of men as pastors in the district, we have a right to expect a prosperous year.

N. L. LINEBAUGH,

Duncan, February 25, 1907.

CURE FOR DANDRUFF.

One Form of Skin Disease.

TETTERINE.

Fragrant, soothing and pleasant to use, once used, always used. Mrs. O. Kelley of Louisville, Ala., says: "While at Julian, Pa., a short time ago, I heard Tetterine spoken of in such commendable terms until I bought a box and used it for Ringworm, and Dandruff. It certainly worked like magic. Ask your druggist for it or send 50c to J. T. Shugrine, Savannah, Ga."

Bay and Marked Tree.

Dear Editor You have asked for items of progress. So far, we have not many such to chronicle. This low country and exceptionally wet season has almost made progress out of the question. We have passed the dulllest and bluest winter of our experience, but we have done something, neverthe-

Get rid of the Lard habit

Cottolene makes pies and pastry digestible—it makes crisp, flaky pie-crust—the kind that will melt in your mouth rather than stick in the pit of your stomach.

There is no getting away from the fact that lard is the fat of the pig. There was a time in the olden days when lard was made from a particular part of the pig, the selected part—it was called the "leaf"—that is the peritoneum; but, with the growth of the industry lard is now thrown on the market made from pig-fat from all portions of the animal, and lard, today, is not as good as the lard of years ago—in fact it is more indigestible, and more unhealthy.

Cottolene is a cleanly vegeta-

ble product made from pure, refined cotton seed oil. It makes food palatable, digestible and healthful.

Cottolene is the purest and best shortening. It is not a substitute for lard, but an improvement upon lard or any other shortening. When you accept a substitute for *Cottolene* you are not getting your money's worth. *Cottolene* is the original and only shortening on the market. It is preferable in more ways than one—in purity, results and healthfulness.

Buy a pail of *Cottolene* today, use it according to directions for a few weeks, and if you ever go back to lard we will miss our guess.



COTTOLENE was granted a **GRAND PRIZE** (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition, and food cooked with **COTTOLENE** another **GRAND PRIZE**.

"Hom- Helps" a book of 300 choice recipes, edited by Mrs. Rorer, is yours for a 2 cent stamp, if you address The N. K. Fairbank Company, Chicago.

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

less. We were well received and duly pounded by the excellent people at Bay, and at the first quarterly conference the officials expressed unbounded confidence in our ability to bring things to pass, so we were forced to make some sort of a showing to maintain the reputation which seemed to have preceded us.

At Bay we have materially improved the parsonage property in value and comfort by rearranging and repairing the fences, adding one room and hall to the house, and building a comfortable office. A new bellfry has been added to the church.

We have here a good prayer meeting and Sunday School, and all the services are well attended.

At Marked Tree the greatest gains have been made. We have succeeded in interesting the business men in church work. They have raised a subscription of \$1,000.00, \$500.00 for pastoral services, and \$500.00 to liquidate an old debt on the church building. We have an excellent Sunday School here, and great interest is being taken in the improvement of the morals of the city. The Ladies' Aid has been busy at work and have sufficient funds on hand to place a new pulpit set in the church, which will com-

plete its furnishing. The membership here expects to be in position to maintain a pastor by next year, having got rid of the burden of debt and the expense of building.

At Trueman, Gilmore and Tyroneza we have had but little chance to do more than to fill our regular appointments. We hope to do something at these places before the year closes. The field is so large and there is so much to be accomplished at each of these places that we despair of doing anything like satisfactory work. The churches have kindly placed our assessment for salary at \$1,150.00, exclusive of presiding elder's assessment. We have engaged the services of Dr. J. R. Woodcock, a supernumerary of the Western Conference, to assist us at Marked Tree as pastoral helper, for which we pay him \$20.00. Congregations are fine and outlook encouraging all over the work.

Yours in Christ,

F. C. STERLING.

To Drive Out Malaria and Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle showing it is S.S.P. 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.

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 a cup of 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.