

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. 11.

EDITORIAL.

The Jews and Christ in the Public Schools.

Some months ago Rev. W. F. Andrews, pastor of our First Church, Little Rock, called attention to an order given by the superintendent of the Little Rock public schools to omit from the Christmas exercises certain references to Christ. It developed that this order had been given at the request of Rabbi Wolsey, who is a member of the School Board. The matter has been discussed in the secular press and in the Baptist Advance. As a result of a letter from Rabbi Wolsey, published in the Advance and answered editorially, the subject came before the Ministerial Association recently. A committee composed of Revs. W. F. Andrews, J. T. Christian, J. S. Eduburn, C. R. Hyde and R. W. McKay was appointed to confer with the members of the Jewish congregation. After the issue was squarely put, Rabbi Wolsey and his people held a meeting. It seems to have been agreed that a request should be made to the superintendent to withdraw the obnoxious order. In a speech before the Ministerial Association Rabbi Wolsey reported the agreement, and he and Dr. Christian were appointed to report to the superintendent and request that any order on the subject should be withdrawn. So much indignation had been aroused among the Christian people over the presumption of the order that tactful handling of the matter alone prevented a serious rupture of the good feeling which has hitherto prevailed here between Jews and Christians. Fortunately, the conference between the preachers and representative Jews enabled the latter to understand the position of the preachers, and by agreeing to request the withdrawal of the offensive order the Jews relieved the superintendent and School Board of embarrassment. All parties concerned are to be congratulated on the happy issue of a delicate and complicated affair. As a Methodist minister first noticed the situation, it was best that it should be discussed in a Baptist paper, so that it might be seen that it was not merely a case of backing up a brother of the same church, but was a matter in which all Christian people could and did agree.

The rabbi's request and the superintendent's order for public school teaching expurgated of all save historical references to Christ evidently grew out of a misapprehension of the term "sectarian," as used in constitutions and laws in this country. This nation is a Christian nation, as distinguished from a Mohammedan, a Jewish or a heathen nation. Its founders, with few exceptions, were Christian. Its laws and institutions are distinctively Christian, as compared with those of Mohammedan, Jewish or heathen countries. Our forefathers, fleeing often from persecution, provided that there should be no preference given by the State to one sect or denomination over another, and secured both Jew and Gentile in the right to worship God according to the dictates of conscience. Consequently all may build and maintain churches; all are protected by law; all may

attend our public schools, and no one is required to subscribe to any creed. The Jew is freer here than he ever was in Judea. Here he may blaspheme and live; there he was put to death. The Mohammedan is freer here than in the lands of his prophet. But the Jew and the Mohammedan are safe here, not because religion has been eliminated from our institutions, but because, in some measure, Christ is in our constitution, our laws, our schools, our lives. If this country had been founded and maintained by Jews as largely as it has been by Christians, would the Christians have equal rights and privileges? Our people are far, very far, from Christ's ideal, and yet, as a whole, our institutions more nearly than any others in the world stand for what Christ taught. Is it, then, a mere coincidence that here the Jew is loved and respected more than in any other country. We should regret exceedingly to lose our Jewish citizens, but no law compels them to remain. If partially christianized Russia treats the Jew better, let him seek refuge there. If Spain has been more hospitable, he is not forbidden to transfer his allegiance. If the Mohammedan offers him equal rights and privileges, let him find an asylum in Turkey.

From the first day of the republic up to the present hour the Jew can find no law on our statute books that denies him any right or privilege enjoyed by Christians. In no other country of the same age has this been true. Because we have given the Jew the rights of a man, when others have denied them; because we have grasped his hand and called him brother when others have scorned him; because we have helped him to grow rich while others plundered him, does he think that we do not respect ourselves and value the institutions which have enabled us to deal righteously with him?

Let him not think that because Christians obey (in some degree) Christ's command, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," that they will suffer their Master to be reviled and insulted. If recognizing the personal merit of the Jew in cabinet office, on the School Board and in the school room gives him license to destroy the institutions that have been his bulwark and ours, then for his sake as well as our own we will not revile him, we will not persecute him, but we must be careful not to give him authority, long lack of which makes it dangerous for him to handle. If our Jewish friends are wise they will not raise such issues as have come up in New York, Pine Bluff and Little Rock.

Personally the writer has always had friendly relations with Jews. He has known some who bemoaned their Hebrew origin. If he were a Jew by blood, he would be proud of it. Knowing God's care for the Jew and his curse upon any who wantonly abuse his people, even when they are in rebellion, the writer would not dare to deal unkindly or unjustly with a Jew. Knowing that God chose the seed of Abraham to exemplify righteousness, he is deeply grieved when they

incur any just criticism. What an example to worldly Christians would be a Jew who would suffer loss for the sake of his Sabbath! What gain for the Sabbath principle, if Jews would rebuke Christians by keeping their own Sabbath holy and respect the scruples of the best Christians for observance of the first day of the week! The men who unite with the Jews to overthrow the Christian Sabbath would be first to resist the Jewish Sabbath. If the writer were in a Jewish state, he would without restraint of law respect the Jewish Sabbath. Is it asking too much of devout Jews that they should join the truest Christians in securing for rest and worship the day accepted by the vast majority?

When we remember that our Master was after the flesh a Jew, and our greatest human teacher, St. Paul, was a Jew, we must love our Jewish brother, and nothing but his exclusiveness keeps us from knowing him better. When the Jew discovers that the constraining love of Christ alone has transformed the descendants of the virile viking and the warlike Saxon, the hardy highlander, and the conquering Norman into men of peace, he will not restrain the pierced hand that holds the scepter of our people.

If you had submitted yourself to some other man to carry out his will from day to day it would be a matter of first concern to keep in touch with that man and know precisely what that man's will might be; you would be of little value otherwise. Now, this is precisely your relation to God; at least, you profess that you have so given yourself to him. How, then, can you dare to enter upon the work of any day without first getting into personal touch with him?

George Adam Smith relates that once he spent a great while climbing with great labor and with the help of a guide to the top of a mountain in the Alps; that when they had reached the top he rushed toward the edge of the glacier to take a view of the splendid scene; that his guide grasped his arm and said, "Get down on your knees; if you risk your feet you are gone." Is not this the precise case of many a man who has climbed, after a long struggle, to the top?

Much "preaching" would be improved in its quality if the preacher would consent simply to earnestly teach his congregation and leave off "preaching," though we do not deny preaching, if it be preaching. The difference lies in the consciousness of the man in the pulpit. The purpose of all public speaking should be not to "orate," but to get the message into the people's minds and hearts.

New thoughts, if they be new doctrines, had better be placed in a crucible of examination and criticism, and there melted over and over and given a thorough testing before they are offered in the markets of religious thought today. There never has been a time when men were more careful of new dogmas,

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.

District Conferences.

Muskogee, at Vian, April 9-13.

Morrilton, at Atkins, April 23-26.

Dardanelle, at Ola, 2 p. m., April 30.

Fayetteville, at Prairie Grove, May 1-4.

Harrison, at Leslie, May 9-12.

Jonesboro, at Nettleton, May 23-30.

Wynnewood, at Sulphur, June 12-16.

Weatherford, at Cheyenne, June 25.

Arkadelphia, at Hot Springs, June 27-30.

Prescott, at Gurdon, June 27-30.

Pine Bluff, at Rison, July 4-7.

Camden, at Stephens, embracing second Sunday in July.

Rev. Ed C. Cook made a profound impression upon the missionary meeting at Chickasha.

Rev. H. M. Conger, formerly of the Arkansas Conference, is now in charge of Calvin Circuit, Oklahoma Conference.

A conference of Epworth League works for Little Rock Conference will be held at Fordyce, Ark., April 16-18. The program will soon be announced.

The sermon of Dr. Winton on the opening night of the missionary meeting at Chickasha was a great deliverance. The theme was Redemption, as applied to nature and to man.

Knoxville, Tenn., has just voted on prohibition of the saloon, and by an overwhelming majority has decided that the saloon must go. Thus the good work goes on.

Dr. E. B. Chappell, our Sunday school editor, led the half hour devotional services at Chickasha. His theme was prayer, as seen from lessons in the Gospels, and his work was most excellent.

It is reported that Bishop T. B. Neeley is off Callao, South America, on a pest ship, that cholera has broken out and bubonic plague was feared. Rotting fruit was below decks, and things were in bad condition.

The friends of Rev. W. M. Wilson in Arkansas will be glad to know that the Oklahoma brethren have received him with open arms and are inquiring if we have any more like

him. He is gaining in flesh already, and his people at Duncan are delighted with him.

We are printing this week, in the absence of the authors, articles by Revs. A. C. Millar and J. A. Anderson, of our editorial staff, contributed to the editors' number of the Nashville Advocate. They are both interesting reading, and we are sure our readers will appreciate them.

We were pleased with our new men in Oklahoma. Rev. S. H. McGhee, at Chickasha; Rev. A. L. Scales, at Lawton, whom we saw at the missionary meeting, are doing well in this, their new, field.

Bishop Candler called for \$5,000 to start the Korean school, of which Hon. T. H. Yun, the greatest of Koreans, is to be the head. Twice the amount has been subscribed, but it must be understood that \$50,000 could be used now with great profit in that vital enterprise, a basal factor in our Korean work.

No man who spoke to the meeting at Chickasha more thoroughly succeeded in getting his cause on the hearts of his hearers than did Dr. McMurry, our church extension secretary. He reached high tide in a challenge to the Oklahoma Conference to meet him half way in an effort to provide \$100,000 church extension money for that field. The challenge was promptly accepted. We predict the \$100,000 will be raised.

John Alexander Dowie, generally known through the newspapers as Elijah Dowie, died on last Saturday morning, after an illness of several months. He was in some respects a remarkable man, though regarded by his family and friends as insane. He was the builder of the famous Zion City, in Illinois. His assumed title was First Apostle of the Christian Catholic Church.

The Methodist office was glad to have a pleasant call from two prominent citizens of Ozark, Ark., on Monday. One was Rev. W. H. McKinney, a Presbyterian minister and judge of his county; the other, Walter Clinton, a Methodist steward and superintendent of our Sunday School in Ozark. Both were deeply interested in religious work, and being together, they naturally gravitated to the office of a religious book house.

The Death of Sister May.

Sister May, wife of Rev. J. D. May, pastor of Hawley Memorial Church, Pine Bluff, died March 6, 1907. She had pneumonia. She leaves her husband and two small children. May God sustain them by His grace.

W. W. CHRISTIE.

Pine Bluff, March 7.

A Correction.

Rev. S. K. Burnett desires us to state that there were several mistakes in the notice recently published of gifts to the fund to purchase a home for the widow of Rev. J. M. G. Douglass. It should read: W. K. Ramsey, \$100.00; Rev. R. W. McKay, \$10.00; B. H. Logan, \$5.00; Dr. W. J. Pinson, \$5.00; W. J. Miles, \$2.50. This sets the matter in better light and we hope that many more subscriptions will be sent in to Brother S. Keener Bennett, Center Point, Ark.

An Arkansas Enterprise.

The Educational Lyceum Bureau has been incorporated, with office at Conway, and Professor S. C. Perry, president and general manager; Professor C. J. Green, vice president, and Professor H. H. Barger, secretary and treasurer. Its purpose is to arrange for lectures and concerts all over the State. It controls about fifty of the best lyceum attractions on the American platform. It is a movement that deserves success.

A Missionary Triumph.

Our Brother Moose, of Korea, now in this country, relates that during six years of service in Korea on his circuit, during the first year or two of which he used the language with difficulty, 1,100 people have been converted and are now in the church. At first the preacher spent his nights continuously in Korean inns; now he seldom spends a night outside of a Christian home.

China Famine Fund.

Previously reported\$54.00
C. M. Roberts, Booneville, Ark..... 2.00
W. F. M. S., Gurdon, Ark..... 14.33
Mrs. S. C. Follin, Fort Worth, Tex.... 1.00
Epworth League, Ozark, Ark..... 23.75
Rev. T. W. Hayes, Texarkana, Ark.... 5.00
Rev. H. Townsend, Benton, Ark..... 2.00

Total\$102.08

At Conway and Fordyce.

Recently I spent a short time at each of these good towns. Much improvement is noticed in both. Hendrix College was visited. Improvement is seen everywhere. The administration rooms, furnished under direction of Commissioner Thomas, are elegant. The halls and auditorium are also greatly improved. The student body is large and fine looking. Enthusiasm and hope are manifest.

I went to Fordyce to meet with the Executive Committee of the Little Rock Conference Epworth League Board. It was decided to hold a Conference at Fordyce, April 16-18. A fine program is in process of preparation. A large attendance is expected. The Training School was visited by Brothers Workman, Christie, and myself. Professor Clary is perfectly at home again, has a fine body of boys and girls, and is doing his usual good work. One of my old students, Professor J. S. Utley, is there and seems to be fully in harness.

After a long illness Rev. J. A. Sage, the popular pastor, is able to take up his work. He is yet far from strong, but is rapidly becoming himself again. Association with the brethren named and with Presiding Elder Thomas was greatly enjoyed. I never have time enough to spend at these two delightful towns.

A. C. MILLAR.

Death of Rev. T. W. Fisackerly.

Just as we go to press we learn that Brother Fisackerly died at midnight Tuesday night. He had been feeble for several weeks, but it was hoped until yesterday that his case was not serious. Pneumonia seems to have been the proximate cause of his death. He had been for some twelve years a very useful member of White River Conference, and for the last fifteen months superintendent of our Orphanage. He had this great interest on his heart, and was succeeding beyond expectation. He was planning a forward movement. We have suffered a great loss. His wife and children have our heartfelt sympathy.

Mountain View, Okla.

When the missionary meeting was over, Brother McGhee gave me all the time needed to look after the business of the paper in Chickasha. Our association with him and his good wife was very delightful. They are typical Virginians and will do well in the West. We did well for the paper in Chickasha, and passed on to Mountain View, where we spent twenty-four very pleasant hours with Brother R. P. Witt and his splendid wife and children. They are from this writer's old Conference, Memphis, Brother Witt being the son of Rev. John H. Witt of that Confer-

Love Constraining.

(By Rev. A. C. Millar, D. D., Editor Western Methodist.)

O loving Christ, when, in the glow
Of ages open to thy gaze,
Thy searching eyes saw come and go
The multitudes throughout the days—
Didst thou in wonder pause to see
The littleness of lives to be:
The lives belonging, Lord, to thee?

The martyrs, scorning sense and pain—
White souls that lived and died for love—
Could not thine interest fail to gain
While struggling toward their goal above.
Yea, though they falter, still they rise
And sweep as victors to the skies;
We grovel low, we close our eyes.

We need thy heartening presence, Lord,
To stir us from our thoughts of earth;
We need thine animating word,
Recalling our diviner birth.
Let not desire for gold or fame
Nor purpose low bring blush of shame;
O Christ, remember thou our frame!

We are but dust, yet thou canst fill
Our spirits with a quenchless fire;
Thou givest courage; Calvary's hill
May move us, prostrate, to aspire.
Enlarge our lives, our souls illumine;
As thou didst rend the selfish tomb,
Our bondage break, thy throne assume.
—Nashville Advocate.

Moses and Christ.

Jesus came to fulfill the law in every jot and tittle. How did he propose to do this? By bringing forward every word of command in the law or the prophets? That was the method of the Pharisee. The Pharisee even added other restrictions—traditions, which were rules of godliness. But the law never could be fulfilled in every jot and tittle while every jot and tittle of the letter was regarded. Rules and precepts cannot be formulated to produce a perfect life. Therefore, Jesus turned to principles—not rules. "Blessed are the meek, the poor in spirit, the peacemakers, the pure in heart, the merciful, they that hunger and thirst after righteousness." Thus Jesus begins to teach. See his next step:

"Ye have heard that it hath been said;" then he quotes the very letter of the law, and proceeds, "but I say unto you," and in what he says teaches that a man may keep the letter of the moral law and still break the law. There was clear implication in what he said that the converse would often prove true—that the proper keeping of the law would at times even require the letter to be violated. This was plainly taught elsewhere in Jesus' acts on the Sabbath day. The Pharisee had the advantage there, if the controversy could have been settled by the letter of the commandment.

Phariseism has always grounded itself upon the letter, and always will. It wants definite rules to verify its own righteousness and to condemn others. It counts tithes, fasts and prayers; verifies its tribute of divine service by arithmetic, and thanks God that it is not as other men.

You teach a child mathematics, beginning with rules and formula. If he rejects these he makes no progress. If he holds to these always, he never becomes a mathematician. Until he discovers principles, he works mechanically. When the principles are grasped the rule and formulary are pushed aside.

Principles never change in one jot or tittle, but methods are only illustrations, and may be varied. The novice works by the square, the master by the compass. The square represents an outward rule, the compass desires and affections incircled by the will of God. Let those work by the square who need. Let those work by the compass who can. "Until we all come in the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." J. E. GODBEY.
Prescott, Ark.

The Presiding Elder's Harvest Field—No. 11.
By W. P. Whaley.

In a foregoing article I tried to show the inferior equipment for church work on our circuits. I tried also to show that the poor equipment is not due so much to the lack of financial ability on these circuits. The fact is, our rural population is comfortable in a financial way, and rich if they only knew the value of what they possess. True, Southern lands have not a high market value yet; but they are the finest in the world in actual value. Eastern capitalists are glad to realize three per cent on their investments; but a Southern farm will more than pay for itself in a single year. At an early day, there will be a rush for these Southern lands, and they will command a price that now seems to us fabulous.

The Southern rural population can be comfortable, independent, rich. The Methodists on our circuits can build churches and comfortable parsonages. They can pay their pastors as good salaries as the towns are doing. They can be independent of the Mission Boards. They can pour large gifts into the treasury of the church for missionary purposes. They can have Sunday schools all the year round. They can have the League and Missionary Societies. They can supply themselves with Methodist literature. They can make their church services as interesting, beautiful and effective as any.

They do not know these things however. If they did believe it possible, they would not know how to bring about such a state of affairs. I am glad to know a few circuit churches far from any town that have found out what they can do. There are some beautiful, well-furnished, well-organized, and enthusiastically conducted country churches. They are the exception to the general condition, but there are a few country neighborhoods in the South that could not come up to this standard if properly instructed and encouraged.

The circuit pastors, with almost whole counties to travel over, have not been able to give enough attention to any one church to instruct, inspire, or develop it. They can only go around and preach. They have no time to stop and organize, and train, and teach. Many of our faithful pastors have gone this gait so long that they do not know how to do otherwise. Many of them are the best preachers among us. It has long been said, "If you want to hear a good sermon, go to the country." But these men have had no time or opportunity for anything but preaching. The important duties of organizing, teaching, training and putting church machinery in operation they are largely disqualified for, because they have had no time for developing themselves on that line.

Of course, a crying need is for more preachers. Most of our circuits ought to be cut in two if we had men with which to occupy them. The territory more closely worked would yield larger results. It is the intensive cultivation that has told the tale in the stations. It is

the circuit riding over large territory, and sowing the seed among thorns, and leaving it mainly without cultivation, that yields such meager results.

The circuit in the country is the most responsive and productive field naturally that can be given to a preacher. The people are appreciative. Practically all of them go to hear the preaching. Almost every country congregation has its annual revival in which there are conversion and additions to the church. There is about the same per cent of conversions and additions to the church in the country as in the towns. It is astonishing that it should be so. In the country it is preaching that wins. In the towns the preaching is wonderfully aided by the church machinery. In the town the preacher has a hard fight. Thousands are with the church. There is a great mass of nonchurch-going people. The utmost diligence of a thoroughly trained pastor, using every device he can command, is the price of what success we have in the stations. The circuit preacher finds abundant fruit ripe for picking. If the same intensive and thorough culture could be given on the circuits that must be given in the stations, what glorious harvests would be gathered in!

If our circuit riders had time and help to get these country congregations equipped, to get our modern Methodist machinery organized and in operation, to get the membership interested in our church literature, to wake up our people to what they can and should do, to properly stir up a legitimate pride, and to thoroughly arouse a righteous conscience, the rural church would be the harvest field of the Holy Spirit and the redemption of our whole South land—rural and urban.

I think the Little Rock Conference is an average conference for our Southern Methodism. Although the per cent of additions to the church on profession of faith is about the same in stations and circuits, the circuits of this conference have not gained in membership in fifteen years, while the stations have gained steadily. Almost the entire gain in the membership of this conference for fifteen years has been given to the stations. This is not due to superior revivals in the stations, but to the flocking of our people to the towns and cities. The table below is suggestive in several particulars, and represents conditions generally throughout our church.

Little Rock Conference.

Year	Circuits	Circuit Members	Additions by Profession	Average Salary	Stations	Station Members	Additions by Profession	Average Salary
1890	77	23,450	1,878	\$344.00	22	4,197	436	\$750.00
1895	81	24,534	1,782	\$277.00	24	5,362	362	732.00
1900	87	23,960	1,101	319.00	26	6,883	411	848.00
1905	81	23,711	1,572	362.00	43	11,943	951	958.00

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THE SUNDAY SCHOOL.

March 24—Woes of Drunkenness.

Golden Text—Wine and new wine take away the heart. Hos. 4:11.

The prophet delivered the words of the prophet about 725 B. C.

The place where the lesson was uttered was the capital city, Jerusalem.

Lesson Text—Isaiah 28:7-13.

We turn aside from the interesting study of the great men of the Bible to view some of the wickedness of the people which grieved God, vexed his prophets and caused the overthrow of the tribes of the children of Abraham. The lesson is a dialogue with the great prophet on the one side while the drunken and debauched men of Ephraim are on the other. The "priest" and the "Levite," the religious leaders in that day, are represented as "out of the way" of drink. This is a sad picture. If the best elements of the people are overcome of the evil, what are we to think of those who have no character for piety? The times were deplorable. They are represented as replying to the warnings of the prophet in verse 9: "Whom shall he teach knowledge?" The babes is their answer. According to their statements and ideas Isaiah was only capable of instructing babies. As for themselves they were too wise to heed what he might say. Then the prophet predicts that God will teach them a lesson by allowing strange people to come in and scourge them by war. "For with stammering lips," people of a language that was to them stammering. By these that they despised they were to be destroyed. The Lord goes further and adds line upon line, precept upon precept, in his determination that they shall be warned. Yet those warnings served only as a snare and a pit into which they fell. The Israelites and Jews were overthrown many times, but wine caused the completest destruction mentioned. By it they fell as dead men from the very highest places to the very lowest. They lost wealth, they lost standing, they lost reason and were spoiled by their enemies. They were literally spoiled by wine.

It should be remembered that this destruction was not caused by the open saloons, by the use of rectified or manufactured spirits, but by "wine"—home-made native wine. This wine never saw a distillery nor passed through a process of adulteration. It had fermented, it is true, but had not been "doctored" by the commerce in ardent spirits. And yet what a complete destruction it brought upon the men who reveled in it!

"A well-known traveler in Syria tells of several ways of making wine. Sometimes it is trodden out with the feet and sometimes pressed out in vats, and then put in vessels half buried in the earth in some cool place. A little lime is thrown in to control the process of fermentation and to prevent its turning to vinegar. The bottles are made of goat-skin. As soon as the animal is killed, an opening is made in the skin large enough to introduce the lips, and the man begins to blow between the skin and the flesh until the two are completely separated from each other. The head and feet are then cut off, and the entire body of the animal is drawn out of its skin through the opening at the neck. The hair is partially removed and the skin tanned. The ends of the legs are sewed or tied up, and the opening at the neck is used for pouring in the wine.

"Among the ancient Romans no one was allowed to drink wine until he had attained his

thirtieth year—whether from the scarcity of liquor or attention to the morals of the people does not appear. When grapes became abundant, the excess of wine became prevalent in Rome. Seneca says that Tiberius was drunk only once in his life—that was from the moment he was intoxicated to the day of his death.

"The Romans lined their vessels with odorous gums to give them a warm, bitter flavor. It was customary among the Romans to give persons to be crucified a stupefying drink, wine and myrrh. The revelers of all nations seemed to have their peculiar customs. The Egyptians offered wine before the dinner commenced, and the guests also drank during the repast. Among the Greeks each guest was obliged to keep the round or leave the company. "Drink or be gone" was the proverb. In other countries the guest was left to his own discretion. There was a custom among the Ninevites of dipping wine cups into a huge bowl which stood on the ground and carrying them full of liquor to the guests. It is supposed that the ancient Egyptians drank no fermented wine, but the

will and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers worn upon their heads on occasions of festivity—expressed by the proud crown and the fading flower of the drunkards. Hence this custom of wearing chaplets in their banquets prevailed among the Jews as well as among the Greeks and Romans."—Selected.

Sunday School Notes.

(By W. J. Moore, Chairman.)

On to Madill, March 31 and April 1; on to Muskogee, April 2, 3; on to Lawton, April 4, 5! These are the places and dates for our Sunday School institutes to be held by Dr. and Mrs. Hamill.

Ye pastors, superintendents and teachers, bestir yourselves for a great attendance for each of these meetings. They will do the Sunday School cause untold good. We ought to avail ourselves of these great opportunities. Programs will be in your hands by the time you read this.

The great rally at Chickasha was a really great contribution to our Sunday School cause, though that was not its primary object. The Sunday School is the best place on the earth to teach the doctrines of the church, to train in Christian service, and to plant a permanent missionary zeal. Did not nearly every speaker come back to the Sunday School as the beginning point for all these things. Then let us put this interest to the front.

The chairman is very much gratified at the general and hearty response to his circular letter sent out to pastors. Their reports were encouraging, and the suggestions helpful. We are thankful. Now let the few others send us their reports.

We hope to meet many of the Sunday School workers at Vian on April 9-13—the place and date of the Muskogee District Conference. The generous presiding elder of that district has given our cause a prominent place in his program.

Don't forget the Hamill Institutes. Go to the nearest one to you. Be there! It may be the last opportunity you will have for a long time to hear that prince and princess in Sunday School work. Be there!

If you will take care of the children of the present, they will take care of the church of the future. Then ought we not to be taking care of the children?

"Every church member in the Sunday School and every Sunday School pupil in the church" is the watchword. Let us take it up.

About three-fourths of the pastors, in their recent reports, say that we need a man in the field all the time in the Sunday School work. Who will rise up and tell us how to get him there?

Every presiding elder has cordially granted a place for a Sunday School program at his district conference. We are thankful to every one of them, and the board will endeavor to use the opportunity in such a way as to promote the cause in our conference.

Norman, Okla.

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

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pure juice of the grape. Pharaoh's butler would press the juice of the grape into a cup that the king might drink. Yet on some of the old monuments there are representations of wine presses in operation and of drunken men and women.

"Harner supposes that the "mixed wine" so often mentioned was old wine drawn from jars which, being too strong, mingled with the lees; but Bishop Loweth thinks that foreign substances were introduced into the wine, either honey, spices, or opiates of some kind. Kitto gives it as his opinion that wine mixed with water is what is meant by "mixed wine."

"In Greece they infused the cones of the pine into the wine vats. They also used sweet-scented violets in their sherbet, and the grandee would introduce ambergris. Most of their wine was strained through a cloth to separate it from the sediment, and it was also poured from one jar to another to improve its quality.

"Among the other offerings made by the priests was the drink offering. The wine was taken by the priest and poured at the foot of the altar of burnt offering.

"The city of Sebaste, the ancient Samaria, beautifully situated on the top of a round

How to Relieve the Board.

It was a great disappointment to me that I did not get to attend the great missionary and church extension rally at Chickasha. As I did not, therefore, get to make my little speech on "How to Dispense With Help From the Foreign Mission Board," I will send for publication a few suggestions:

First of all, take every dollar of appropriation off of at least eight of the presiding elders' salaries.

Oklahoma City, Mangum, Duncan, Weatherford, Cherokee, Holdenville, Wynnewood and Muskogee districts each, according to the minutes, paid its presiding elder from \$1,725 to \$1,007. These all received from \$100 to \$300 each last year. Here would be a great saving to the Mission Board.

The other four districts, paying less than \$1,000, should yet receive a reasonable appropriation. It is but just to say that Oklahoma City, Mangum and Duncan districts receive no appropriation this year, but this is the first year in their history that this has been the case.

In the next place, let us, as presiding elders and pastors, educate our people, train and lead them to larger liberality in the support of the gospel and all missionary enterprises.

As a means to this end, let all our preachers preach and practice the scriptural law of tithing, and try to persuade all our people to practice the same. Let us all order from 100 to 500 of Bishop Key's sermons on "Tithing," also "What We Owe and How to Pay It," by a Layman, and place one in the hands of all our leading men and women. Follow this up by repeated appeals to the people, both public and private. "Line upon line, and precept upon precept, here a little and there a little."

Train the children in the home and the Sunday school to systematic and proportionate paying of their means to the support of the gospel and all religious causes, and the next generation will be a vast improvement over the present one in Christian liberality.

J. S. LAMAR.

March 11.

"Life and Memories of Rev. J. D. Barbee."

I have just finished reading the "Life and Memories of Rev. J. D. Barbee," by Dr. H. M. DuBose. And so great was the relish with which I read it that I could hardly get my consent to lay down the book until I had read the last line.

Aside from the author's great subject, the book has real literary merit. It is written in a crisp, fresh style, that makes the reading stimulating and delightful. The book is a neat volume of 236 pages, divided into eighteen chapters, and printed in large, clear type that is most restful to the eye. The author has displayed no little skill in the arrangement of these chapters, each of which treats in a most natural and straightforward manner of some definite phase of the subject in hand. There is not a monotonous or tiresome page in the book. Dr. DuBose has done his work well. He was evidently a very warm personal friend of Dr. Barbee. He has, however, certainly not overdrawn the character of the great man whose history he has written. In fact, I think at some points he could have used greater emphasis. For instance, in one place he says, "The preacher was not a great orator." While he was a great preacher rather than a great orator, yet he evidently did possess the elements of a truly great orator. He had a splendid vocabulary, an excellent voice and a most distinct enunciation, was free and fluent of speech, and was at times supremely eloquent. It is true that his oratory was not so ornate and flowery as it

was elevated and powerful. But it was oratory of the highest order.

I have heard Dr. Barbee preach several times, and while some of his sermons were not above the ordinary, some of them were tremendous. In some respects I think he was the greatest preacher that ever visited our conference. The first time I ever heard him was in this city (Jonesboro), at the White River Annual Conference, in the fall of 1893. He preached on Wednesday night, and chose "Repentance" for his theme. So strongly did he impress me at that time that I can recall the subject, and in most instances the text, of every sermon I ever heard him preach. What a majestic personality he did possess! I can never forget the appearance of the man as he stood in the pulpit that night and delivered that great sermon. He was a man of commanding proportions. Stately in height, broad shouldered, with deep chest, a strong, resonant voice and animated countenance, a massive head crowned with hoary locks, he was as venerable as Saint John and as invin-

cosion, as on the former, he rose to heights of the loftiest grandeur and sublimity before which his hearers sat in wondering gaze, or shook with overpowering emotion. His preaching that day was with holy unction. This was the first time I had heard him after the collection of the famous "war claim." Afterwards I said to some one, "Dr. Barbee is a man of God." I do not think I have ever heard any man surpass these efforts of Dr. Barbee. They were sermons that burned with heaven's light and breathed and throbbed with the life and power of the Holy Ghost.

Dr. DuBose's treatment of the "war claim" transaction is clear and conclusive. I have always believed that Dr. Barbee was utterly sincere in all that he did, and now I am absolutely convinced. I furthermore believe the future verdict of the church will be that in the matter of collecting this claim he has rendered the church a truly great service, and that his name will go down in the history of our church as one of her greatest heroes, as well as one of her most powerful preachers.

The author refers to him as a favorite among the preachers. This was eminently true with the younger preachers, because he was such a splendid type of a real preacher. His visits to the annual conferences were always a source of great pleasure and satisfaction to them. Indeed, some of us came in time to feel a genuine disappointment if he failed to attend the conference. In his addresses before that body he often counseled the young men in regard to books, reading and sermonizing; nor did he fail to admonish them against the improper use of homiletics, sermon outlines, etc., urging them to diligent study and original thought. On one occasion and forge your own sermon. Any man who he said: "Select a text, lay it on the anvil, can make one sermon can make a hundred." The influence and value of such men to the church and her ministry is beyond all computation. To this writer there will ever be in the memory of this grim but gracious old hero a peculiar charm and a mighty inspiration.

W. C. DAVIDSON.

Jonesboro, Ark.

19-Cent Man.

He came in to see the merchant and sold him his entire crop of peanuts at 81 cents. But before he began delivering the price was one dollar. Then he positively repudiated the contract, saying, "I am a poor man, and can't afford to lose 19 cents on the bushel. You know you'd have backed out if the price had gone down."

At the same time another farmer, having made the same contract, went right on with the delivery, saying nothing about his loss. In settling the merchant, unsolicited, paid him one dollar, the market price at the time of delivery.

Look at the two. They are types. One sold out for 19 cents; the other was not for sale. "Poor and couldn't afford it." A man must be poor indeed to feel forced to sell his word, his honesty, his honor, for 19 cents.

"I don't believe there is any such thing as real honesty in business, when it comes to the pinch." Well, I do. There are lots of merchants, farmers, insurance agents, and even horse traders, who have nothing for sale but their goods.

Suppose I do lose \$500 by keeping my word. Bad deal? No, sir. I saved at least \$1,000 in honor, made \$10,000 in moral strength, and added \$10,000,000 to my eternal life capital. Certainly that ought to be satisfactory. In business, while we are making lightning calculations in mental arithmetic, let us not forget our moral arithmetic.—Selected.

Why Not Use Our Books? They Are Very Popular.

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

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

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

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cible as the forerunner of Christ. I regard it as one of the privileges of my life to have heard him on that occasion. He began low and in a conversational style, as was always his custom. But as he proceeded with the analysis and unfolding of his theme his great soul caught fire, his voice sounded like the crash of thunder, and his countenance flashed like the lightning, while the effect on the audience was as the burst of storm that sweeps all before it. There were loud amens that broke from many approving mouths, while shouts of joy leaped from overflowing hearts under the baptism of gospel fire and power.

I have heard him on other occasions when his sermons produced equally as great effects. One instance was at Searey at the annual conference in November, 1899. He preached on Thanksgiving Day at the 11 o'clock hour, choosing for his subject "Christian Beneficence," founded on Eccl. 11:1-6. On this oc-

The Midwinter Institute of the Methodist Training School.

There have just closed in Nashville, Tenn., one of the most helpful institutes which has ever been held in the history of the church, namely: The Midwinter Institute of the Methodist Training School. For three weeks, beginning January 31, the institute was carried on, embracing lectures for three hours every morning, and an address or lecture three or four evenings during the week. The afternoons were left open for reading and study and careful preparation of the notes of the morning.

The opening week was largely devoted to a Sunday school institute, which included a missionary day; Dr. and Mrs. Hamill being the leaders. Mr. John R. Pepper, the Sunday school expert of the South, and member of the International Committee, delivered an address, and also Mr. Miller, State Superintendent of the State of Illinois, and others were associated with him. The work done was of a high grade and bristling with points.

Notable among the leaders of the missionary institute were Dr. O. E. Brown, of Vanderbilt University, who gave a series of studies in the Acts of the Apostles. Dr. Alexander, editor of the Review, the leading exegete of the country, who lectured on the "Sermon on the Mount," and gave in addition three lectures on Fichett's Life of John Wesley. George Stewart, eminent evangelist, gave a capital address to a large audience on "How to Reach the Masses." Bishop E. E. Hoss made a masterful presentation of Brazil as a great mission field. Bishop James Atkins stirred the audience with his presentation of the Great West and the Pacific Coast as a base line for missionary operations in the Orient; and Dr. Josiah Strong, of New York City, whose books have been translated into a dozen different languages, and who is the highest authority in this country, as well as in Europe, on Social Service, and whose institute and exhibit has recently attracted much attention in France and in Italy, spoke on the two closing evenings of the institute to the largest and most intelligent audiences that perhaps have ever gathered in Nashville.

In addition to the foregoing, Dr. Lambuth, Senior Secretary of the Board, delivered several addresses on our mission fields. Dr. Nelson R. Nelson a series on Home Missions, and Rev. F. Cook on "Financing the Kingdom." Dr. Nelson has for years been Secretary of the Conference Board of Missions of the largest and most aggressive conference in Texas, and as Secretary of the Home Department of the Central Board of Missions is demonstrating the wisdom of his election to that office. Dr. Cook is one of those live presiding elders in South Georgia who have helped largely to bring the South Georgia Conference up to a high level of activity in planning for the extension of Christ's kingdom at home and abroad.

The lectures by Dr. Kern, of Vanderbilt University; by Professor H. B. Carre, of the Theological Department; by Professor Stephenson, of the same institution, and the powerful presentation of "Crime and Criminals" by Judge Thomas, of Montgomery, Ala., constitute other features of an institute which has proven to be one of the most helpful and inspiring factors in the new movement which has been inaugurated in our church in connection with The Methodist Training School.

There were fifty-two preachers who were in attendance, many of whom came great distances and at considerable personal inconvenience and expense aside from the assistance they may have received. Almost to a man

they have expressed themselves as greatly profited by their coming. Judged from the past, these institutes will be rich in results both in their own lives and in the contribution made through them, and the charges which they serve. Five of those in attendance have offered for service in foreign fields during the course of the institute and two have been accepted.

With thankfulness to God for the added opportunity of serving their brethren and through them the entire church, the Board of Directors of The Methodist Training School will plan for even better things in the years to come. Arrangements are being made to open this fall a Training Department for Christian nurses.

Her Brother's Keeper.

Helen Egerton was going out home on the is not the spirit of a true child of God, who thinks more of the Giver than of the gift, who six-thirty train. Just as the train was about to start a flashily-dressed girl of about Helen's age came bustling in, laughing and talking loudly to someone outside.

"That girl works in your store, doesn't she, Burnham?" said a gentleman in the seat in front of Helen to the one beside him.

"Yes," was the reply. "Why?"

"Oh, I would watch her a little if I were you. I see a good deal of her, and I do not like the company she keeps. Besides, she dresses more than I should think she could afford to, for she has nothing but what she earns."

"I have thought of that myself," said the merchant; "but I supposed she had help at home. I will have my eye on her hereafter. I do not like her manner."

Somehow Helen found it hard to fix her attention on the notes of her afternoon's work after this. She knew the girl in question—Hester Morgan by name. She had once been in the same class in Sunday school with her. Why Hester had dropped out some little time before was more than Helen knew—or cared, if the truth were told.

"But you ought to have cared, and to have found out and brought her back," whispered her newly-aroused conscience. "You have had everything to help you and make you happy. Aren't you ashamed to be so selfish?"

"But she isn't nice. She dresses so showily, and talks so loud, and goes with a fast set; I do not want to have anything to do with her," pleaded Helen, impatiently, to herself.

"How much better would you do if you had never had any more chance than she has, and if 'nice' girls let you severely alone?" said the relentless little monitor, sharply. "Have you lifted your finger to help her? Since she has been put in your way, aren't you in a measure responsible if she goes wrong? Will your Father in heaven hold you guiltless?"

It was very vexatious, to say the least. "I wish," thought Helen, as she strapped her books up, "that Hester hadn't come home on this car, or these men hadn't sat where I could hear what they said."

"But you see she did, and you heard every word of their conversation. Don't you think perhaps God meant you to? If even not a tiny sparrow falls to the ground without his notice, do you suppose he is unmindful of the danger of one of his children?"

These questions followed Helen all the next day, and when it happened that she was detained again she felt no surprise to find Hester on the same train. "I must help her if I can," she thought. "God has surely put her in my way." It was hard to go to her—

Helen was ashamed to find how hard. But she did. "Good evening," she said, pleasantly. "May I sit with you? I haven't seen you for a long time. I hope you haven't dropped out of our class entirely, have you?"

Hester looked thoroughly surprised for an instant, then she smiled brightly. Unknown to Helen, she had always cherished a great admiration for her, though she had no thought or hope of ever being in the least intimate with Judge Egerton's daughter. "Well," she answered, really trying to speak lower than usual, though Helen winced in spite of herself. "Well, I'll tell you just how it was. I didn't care so great about going, and I didn't see as anyone cared any more about having me."

"Didn't I tell you?" whispered conscience, triumphantly.

"But I care, for one. Won't you come back to please me?"

"Sure," was the unhesitating response. That was the beginning, and Helen, once enlisted in the work, would not give up. Often she was very discouraged; many and many a time it seemed to her utterly hopeless, but still she prayed and struggled on, seeking to uplift and strengthen her weaker, more unfortunate friend.

One night Hester came to her, her eyes shining brightly through tears.

"I want to tell you what you have been to me. Mr. Burnham has just given me a much better position than I have had. He told me that I had changed very much for the better the last year, and that if I kept on he would do better yet for me. Miss Helen, I owe it all to you. You have made a friend of me; you have reached down and tried to lift me up, and I never can tell you how much I thank you and bless you for your help."—Zion's Herald.

The Giver More Than the Gift.

Gipsy Smith tells in his autobiography how, after having been away from his family for seven months, they received him with joy on his return, shortly after which all of them attended a bazaar. Thinking to give pleasure to his little girl, he took some money out of his pocket, and, displaying it in the palm of his hand, said: "Zillah, take what you like and go and spend it!" The child's big, dark eyes filled with tears. She looked wistfully at her father and said: "Daddy, I don't want your old money; I want you! You have been away from us for seven months, do you know it?" Gipsy Smith felt rebuked, and he thought how different his little Zillah was from many people in the world who are willing to have the gifts of God and yet do not recognize him as the Father and Giver of all. This is a condemnation which, with entire justice, may be visited upon many of the residents of happy America, who, filling their hands with God's gifts, never lift up thankful hearts unto him, nor seek to approach him for communion and filial fellowship. Such cares more for fellowship than for favors, and who is most blessed when feeling most intensely his nearness to God. It was this intimacy of spiritual relationship to the great Father in heaven which inspired the poet to sing:

"Thy gifts, alas! cannot suffice,
Unless Thyself be given;
Thy presence makes my paradise,
And where Thou art is heaven!"

—Selected.

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

ANDERSON, MILLAR & CO.

Kingsland Circuit.

I like your name. The paper is good and many of my people enjoy reading it. I do not see how any one who cares for their church can get along without a religious paper of their church.

My work is progressing very well I think. Kingsland Circuit has many good loyal people. In many respects it is convenient to travel and a desirable work. Some have joined this year and some dear ones have moved away, and others have died.

My presiding elder, W. W. Christie, was here the second and third of March. The weather was ideal, and the attendance Saturday and Sunday was good.

All are pleased with our matured presiding elder. It puts us in a good humor to look at him, and better to hear him preach.

We have many reasons to thank God for His blessings.

B. F. SCOTT, P. C.

Revival at Imboden.

With obstacles seemingly insurmountable, our meeting swept on for more than two weeks. More than half of the time Brother McIntosh was sick. Brother Tatum was not able to be with us but two services, yet we had the victory. The Lord was with us in power. More than fifty souls were converted or reclaimed. Twenty-five have already joined the Methodist church; others have given their names to other churches.

Every boarder at the Academy except one was converted. The work was especially gratifying among the students. If the same interest had been manifested by all the Christians of the town, that was shown by the students for their classmates, I believe every sinner in the town would have been converted.

We are proud of our school. It is a real moral force in the town. The influence of the teachers is very fine.

Another noticeable feature of the meeting was the influence of the Sunday School. We have a good Sunday School, the best department of our church.

Nearly every convert has been attending the Sunday School regularly for many months.

We had as fine a body of young people into the church the last service as I ever saw.

We were pleased with the preaching and management of Brother McIntosh. Although he was sick the most of the time, he did us good service.

I have been in the clutches of the grip for two weeks, but am able to be about my work. In the last place, we are under many obligations to all the Christians of the town for their coöperation, thus making it possible for the success of the meeting.

L. C. CRAIG.

Imboden, Ark., March 6, 1907.

Ashdown, Ark.

It has been about three months since we reached this place, coming as soon as we could after conference. We received quite a hearty welcome from the people of the town and surrounding community, as much if not more so than any of our recent charges. We had hardly settled down to housekeeping before the pounding began, and it has not ceased yet. They seem to want to divide the good and substantial things of life with the preacher. We feel very grateful to them. Our work has continued to improve in attendance on divine worship, and in spiritual growth among the people. We have received into the church upward of twenty members. Prayer-meeting, Sunday schools and Epworth League are all in good condition.

Ashdown is growing. People are coming in from different parts of the country. Property is advancing and another railroad will soon be completed to this point. A new court house is to be built at once, and there is no good rea-

sulting in twenty-three professions, one reclamation, and many members of the different churches stirred to new life by the power of the Holy Spirit.

Six members united with our church by baptism and vows, with more to follow. Several will unite with other churches.

We were assisted by Brother A. M. Braannon, of Claremore. He is certainly good help. Earnest, zealous, powerful in his preaching. We shall watch him climb in the years to come.

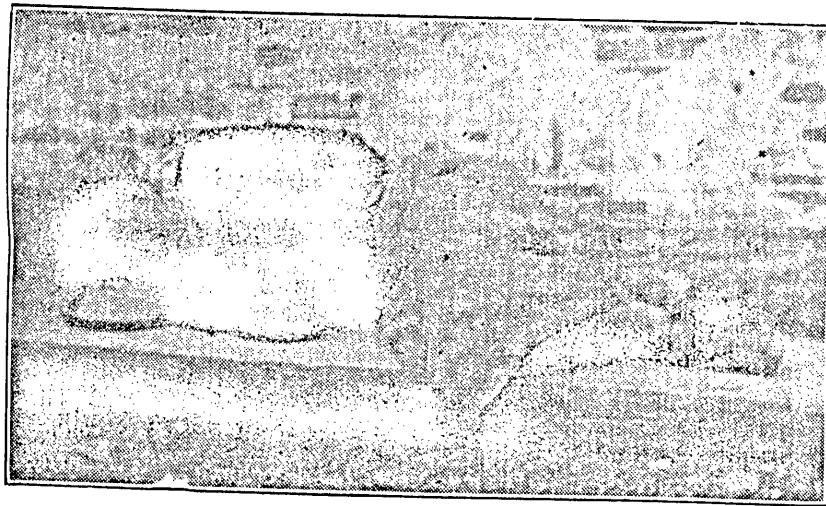
We are well pleased with Chelsea and her people. They have treated us royally. This is indeed a very pleasant appointment. The pastors who have gone before me have wrought well. I hear nothing but good of them.

Come over, Mr. Editor; you will find a royal welcome. Success to you. You are giving us a good paper.

R. A. CROSBY, Pastor.

Mount Ida, Ark.

Bear with me that I may boast a little. The Western Methodist



Nothing Left But Death—China Famine.

son why the church should not be built up in every respect. It is true that there are a great many irreligious people in this place who take very little interest in spiritual matters, but there is one hopeful sign, and this is, most of the people attend church, and we rejoice in the fact that we have some very faithful, true people in all the churches here.

Our first and second quarterly conferences have been held. The presiding elder was on hand looking carefully after all the work of the church and preaching very acceptably. As he is a new man on the district work, he is like all the other presiding elders in the conference; he is doing his very best to succeed in building up the work in the district. We feel grateful to the editors of the Methodist in their efforts to give their patrons such a good paper. Shall be glad to have you visit our town.

A. M. ROBERTSON.

Chelsea, I. T.

We have just closed a splendid meeting at Chelsea Station, re-

is the best paper that it has ever been under any of its former titles. And I do not mean to speak disparagingly of any of your predecessors. We expect greater things of you, and so does our heavenly father. Continue so to do. God bless you.

We are moving along nicely on the Mount Ida Circuit. Have a good people, full of the Holy Ghost, and claiming all the blessings that God has in store—but not so full of cash. The stewards made the assessment for the charge \$15.00 less than it was last year, although the good Lord gave an abundant yield. Our first quarterly conference has come and gone. Our presiding elder was with us in the fullness of the gospel of God. He preached the best sermon Sunday at 11:00 a. m. on the "Church Spiritual that I ever heard. And I think I am a competent judge. I have heard some very fine preaching with the gospel tent for ten or twelve years.

Say, ye editors and field laborers, we would be glad to see you

at any time. We are forty miles from any railroad point only, but I have an outfit that can draw you anywhere on land, and I will meet you anywhere, if you will write me. We have a new railroad within fifteen miles of the county seat.

We need three new church buildings on this circuit, but we must wait until the railroad settles. I have my eye on the matter. Have the promise of a lot free, but have to wait the railroad progress. Some of the former pastors will be elated to know that we are selling the pine timber on the eighty acres at Black Rock campground to rebuild the shed and wall and cement the spring and build a new preacher's tent, of which we will speak more fully in the future, to gladden the happy spirit of dear Brother Christmas, who did so much for the establishing of the camp.

If God permits the angel to see the penitent sinner and rejoice, do not tell me that our loved ones cannot know.

I solicit your prayers that we may have a sweeping revival all over this charge. Your brother in Christ, HUGH REVELY.

To Drive Out Malaria and Build Up the System

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

Foss, Okla.

I am one of the transfers who came to the Oklahoma Conference last November. This is my third year in the itineracy, spent two years in the North Texas Conference. We are in charge at Foss, Okla. It is needless to say that we are pleased with our appointment. We could not be otherwise among people with large hearts and liberal hands. From the beginning tokens of love have been finding their way to the parsonage. The general pounding came about the first of the year. Foss delegation came in late one evening and the next morning early a load came in from Page. The people know how to pray for their preacher.

An old debt of \$469.00 has been lifted, parsonage papered, one room ceiled, \$50.00 worth of furniture, and well with a pump; all paid for.

Have received several members over the work. Expecting good revivals. Pray for us. Brother Matthews is in high favor. We are at home for the time being. Call and see us.

MALLORY FLANAGIN.

Loan Wanted; Ample Real Estate Security.

Christian worker and a Methodist, wants loan of \$1,000.00 at once, for 4 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 centre) of over 3000 inhabitants. Address No. 101, care Western Methodist, Little Rock, Ark.

CHILDREN'S PAGE.

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

CHOCK.

CHAPTER IV.

By Ruth Carr.

When the heavy jail door closed with a bang, and Chock found himself alone in a dark cell, a strange feeling of fear and hatred came over him. He was too mad to cry, so closing his fist, he shook it at the heavy door, which the officer had just gone through, and dared any one to say his father was a mean man who deserved to be in prison.

"He don't belong there—he don't—and I'll prove it some day; see if I don't."

Chock was still very weak from his long illness and as he lay on his hard prison bed of straw, he trembled in every limb; he was stiff and sore from having walked all day, and his head was bleeding from a cut made by the officer's club. It was dark in his cell and he was afraid, for until his mother's sickness, he had never slept away from her in his life; but now he lay on the hard floor, in a strange place, where chains were clanking and heavy feet walking to and fro all night.

He had never gone to sleep since he could remember, without saying his prayers by his mother's side, but tonight—Oh! could he pray? Had God forgotten him?

"Lo, I am with you always," came into his mind. "O God, if ever I needed any one with me in this world, I need you tonight."

"I will never leave you, nor forsake you," came another verse that he had said in Sunday school.

So, turning his hot, swollen eyes toward the ceiling, he offered his little prayer to God, then fell into a restless sleep.

"It's time to get up, kid," said a big man, with the kindest voice he'd heard since he left the hospital. Rubbing his eyes, Chock sat up on his pallet. The little light that came through the iron bars told him the sun had been up for a long time.

Chock followed the officer down stairs, where he was given some bread and black coffee, and then taken to the court room.

"With what is this prisoner charged?" asked a fat man with glasses on his nose.

"With disorderly conduct, your honor; and he's a regular Comanche Indian, I think, judging by the way he acted in his cell last night, when the jailor took his supper to him."

Chock was questioned about his home and parents, but refused to answer when asked where his father was. Failing to find any one who was responsible for the

boy, the judge ordered him sent to the "Home for Orphan Children." When he arrived there he was met by a kind-faced old lady, who stooped down by his side, put her arms around him, and with her apron wiped the tear stains from his dirty little face.

"Have you had any breakfast, dear?"

"Yes'm, I had some bread and coffee."

"But wouldn't you like to have some eggs and milk?"

Eggs and milk! What a treat! The very thought of it made his mouth water! After a good breakfast, Chock was given a bath and some clean clothes and the wound on his head dressed.

"How did you get hurt, dear?"

"A man hit me with a club."

"Why did he do so?"

"Because I hit him first."

"Don't you know it is wrong to fight, dear? What made you do it?"

"Because he said my—my—people ought to be in the pen."

"You don't look like a bad boy, and I believe you must have had a good mother."

"Deed I did, ma'am; and she taught me it was wicked to fight, but when anybody says my papa—I mean my people—ought to be in prison, I just won't stand it—no I won't," and clinching his fist he struck at an imaginary foe, while his black eyes flashed in such a way as to betoken the bitter hatred that was in his heart.

"You must not allow yourself to get in a passion like this, my dear, for it is wrong. Run and play with the other boys now, and try to be a little gentleman, like your mother taught you."

(To be continued.)

Batesville, Ark.

I read in the Methodist that you have given the children a page, so I thought I would write. I am a girl, eleven years of age. My papa is presiding elder of the Batesville District. Brother Moorehead is our pastor and we like him very much. We like to live in Batesville; it is a beautiful place in which to live. We have beautiful mountain scenery.

I go to school every day, and am in the sixth grade. I go to Sunday school every Sunday. We have a nice little League, of which I am president. I have two sisters in St. Louis and one in Heaven. I hope to see this in print.

Your little friend,

LUCY MAY SKINNER.

Papa takes the dear old Methodist and I see there is a Children's Page now. I am so glad; I like to read what they write. Ruth Carr surely does write nice letters.

Papa has been taking the Methodist about five years. I have been reading Ruth Carr's letters for a long time and she always writes good letters. I have four sisters


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This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

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and two brothers. One of my brothers has gone to live with God and the angels. My oldest sister is married, too. He has two sweet little boys. Their names are Douglas and Nathan.

There are only three girls at home, and I am the oldest. I am fourteen and I am in the fourth grade. Never have gone to school more than four months in my life, but I study at home. I have two dolls; their names are Helen and Mable.

Your cousin,
WILLIE LEE.

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

Reminiscence.

Seeing the picture of Brother A. H. Avery, it calls back a time when he was our circuit preacher on the Fayetteville Circuit, which included the Farmington of today. The church was a log structure, 22x26, and was called Ebenezer. Brother Avery can possibly recall some of the members. Will give a few names: Josiah Trent and wife, Samuel Woolsey and wife, William Woodruff and wife, David Ruce and wife, William Polson and wife, Mrs. Jane Kinnibrough.

The conference held in Camden, convening 19th day of November, 1845, with Bishop Soule presiding, sent John Harrell as presiding elder to Fayetteville District and Brother Alexander Avery as pastor of charge to Fayetteville Circuit. Brother Harrell was with us four years; he had been with us one year when Brother Avery came. I was fifteen years old when Brother Avery was sent here. I well remember the name, and am sure I have heard him preach.

W. H. ENGLIS.

Farmington.

Berryville Station.

We have just closed a three-weeks' meeting at Berryville, Ark. We had Rev. Jeff Sherman with us one week and Rev. J. J. Galloway was with us all the latter part. You know the preaching was excellent.

The meeting has been a most excellent one. We had fifteen conversions. Our church is much revived. One beautiful feature of the meeting was the personal work done by our membership. Nearly every house, both business and private, was entered and prayers held in a large part. I never saw a town more deeply moved. The public said: "This is Christianity."

God moved mightily upon every heart. We are to license one of our noble young men to preach at district conference—Brother Winifred Potter. He will do us much good, the Lord being merciful to him.

We have had a continual increase in membership—joiners almost every Sunday. We have received to date twenty-one names and about half by vow. The finances are about up, all up on pastor and presiding elder.

I believe we have among the best of Senior and Junior Leagues in North Arkansas. Just organized since January. Everything is at work, and so deeply interested.

We are going to repair our parsonage. We are contemplating the building of two new rooms in front, to be done by our strong Home Mission Society. We have just put in a fine gas system.

Brother Galloway says we have the best lighted church in district. The growth is not unusual, not what it might be, but it is steady and strong. The battle is the Lord's and His servants'. Berryville has a bright future as a church.

May it have no setback. We are among a good people, so proud of our field of labor.

F. A. LARK, P. C.

Cancer Cured

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

Yours gratefully,
JUDGE J. M. SMITH, Los Angeles, Ark.
The Ointment was also used and reported for the treatment of cancer, bronchitis, catarrh, consumption, piles, hemorrhoids, skin diseases, the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not satisfied yourself cut this out and send to some suffering one to suffer from. Enclose stamp for reply. (Cut out or address Dr. R. E. Woodard, 109 E. Fifth Street, Little Rock, Ark.)

Millville Circuit, Ark.

We are moving along nicely on this charge. There is nine appointments. It keeps us on the move. We find some good people, good workers in the church. Our home is a very comfortable one, while it needs some repair. We expect to make an effort to have the church and parsonage both repaired. Here at Woodbury I am sure that I can see some improvements along all lines since I came on the work. The greater portion of the work is unorganized, but we expect to organize it thoroughly before the conference year ends. The Lord is with us in the work. We have thirty in number, male and female adults, in a covenant with us to fast and pray March 17 for the building up of the work and for the strengthening of the whole body of believers inside the district. Our prayer-meeting here at Woodbury is increasing.

We commenced at 6-14-24-32-46.

The young people are deeply concerned about the prayer-meeting. The pastor is present at each prayer-meeting.

Brother Means, Brother Cobb and Brother Dunn, all promising and intelligent young men, take hold of the prayer-meeting.

We are making a strong pull for the Western Methodist. I think we shall be able to place it in a number of homes.

J. C. WILLIAMS, P. C.

Pine Bluff.

Perhaps a little report by the pencil of a temporary supernumerate regarding the general work among our city churches here will be of interest to some of your readers.

Carr Memorial.—It is generally known before now that the great fire some weeks ago in the east end of the city swept away our church and parsonage, with all the furnishings of both buildings. There was \$2,500 insurance on the two buildings, and about \$2,350 of that amount has been promised to be paid. But that amount will only partially restore the loss. Every cent of it ought to be paid without quibbling.

This is Brother McClintock's second year at Carr Memorial, and he was moving along nicely, having paid off a debt of more than

\$900 since his pastorate, and was beginning to make some needed repairs when the fire came. Plans are in the incipency for a much nicer and more commodious structure than the one destroyed, but not far enough advanced to publish yet.

For want of a place of worship Brother McClintock has not assembled his congregation since the fire, but the board of directors for the First Ward school have very generously become the grantors of a large room in the school building to accommodate the Carr Memorial congregation, and on next Sunday, March 17, they will assemble there.

Lake Side.—Brother Watson is in his fourth year, and, with large congregations, everything seems to be sailing smoothly as if they were on a sea of glass. His Sunday school has increased to such an extent in membership that there is scarcely room for more growth without moving into the street or extending the building. The Epworth League is also reported to be doing well. This church is in a growing part of the city, and, with new members constantly coming in, it will soon become necessary to erect a more commodious edifice to shelter the increasing congregations.

First Church. Brother Ramsey has started off well in his second year, and everything is moving along harmoniously, with reasonably good congregations, and about twenty-five new members received since conference. Brother Ramsey has succeeded in paying off an old church and parsonage debt of more than \$1,000.

Hawley Memorial.—A very sad bereavement has fallen upon our pastor at this church in the death of Sister May, the wife of our pastor with pneumonia she passed away on the evening of the 6th inst., leaving Brother May with two little children, 5 and 3 years of age. A true and faithful woman has moved from an earthly parsonage to a heavenly mansion, and will enjoy her part of an itinerant's reward. Brother McClintock and the writer filled the pulpit at Hawley last Sunday morning and night, respectively. Our preachers and people have stood nobly by Brother May during his afflictions, which has helped to dissipate his clouds of sorrow. All our pastors in the city, and some from near-by charges, attended in the time of his affliction.

The congregations and Sunday school have more than doubled at Hawley this year. Brother May has a good hold upon the people, and we expect great things in the future of this church.

The District.—I have only visited three out-of-town pastorates, and had the privilege of preaching for Brother Drake at Altheimer and for the presiding elder at Joe. Drake is moving on smoothly, like he always does, and the congregations are better this year

tor. After suffering several days than last. Brother Hugo, a supply, is at Roe, and he and the people seem to have fallen in love with each other, and things are moving in the right channel.

In passing up the road, I heard of another case of "love at first sight," and still growing, and that is a case between the pastor and congregation at Stuttgart. They say up that way that Stuttgart is having some powerful preaching this year, and all who know Hays, the ex-presiding elder, will doubtless believe the hearsay.

Brother Slaughter, my successor on the Sherrill pastorate, is said to be slaughtering things "gwine an' comin'." He has push and vim, and will be heard from in the future. He has some noble people, and with his snap and enthusiasm we look for good things.

I have had what are sometimes called "grapevine telegrams" from nearly all over the district, and the messages state that there is not a vestige of friction in the machinery of the whole district. All the preachers are said to be hard at work, and most of their financial reports are in advance of former years at first quarter. Brother Christie, the presiding elder, has given two days to each appointment during the first round, that he might study the situation; has not missed an appointment nor been one minute behind. He sometimes preaches four and five times at a meeting, smiles on the quarterly conferences and inquires into everything minutely. Some of them are beginning to say, "Our presiding elder is a pretty clever fellow." Keep your eye on him; they will say more than that some day.

O. H. KEADLE.

Gillett Circuit.

We were kindly received by our people for the second year, and the prospects were good in the beginning for one of the most prosperous years in the history of the work. But we have had so much sickness in our own family and among our people that we have been able to do but little to date. But we still have hopes for better times later.

Whooping cough claimed our baby as a victim on the 26th of February, making the second baby girl to go from us to heaven in less than four months. Why, we do not know; but our trust is in him who doeth all things well, and if we are faithful we can go to them.

Our people have stood by us faithfully, have ministered to us in every way possible; some have been a great source of spiritual help to us.

Our first quarterly conference was held on the 23d and 24th of February, but owing to the rainy weather Brother Christie preached to small congregations.

Fourteen years ago Brother

An Error Last Week.

Attention is called to an error made last week in an advertisement which appeared at bottom of first column on page eleven. Instead of "over three hundred inhabitants" it should have been "over three thousand inhabitants." Those interested will please note.

Christie served his first work on Little Prairie, which is now a part of this work, and all who knew him then love him now, and all others are delighted with our presiding elder.

We have organized an Epworth League since conference, and now have thirty-one members and are getting down to systematic work, and we expect great results from our Leaguers.

We have received into the church since conference one by baptism and six by certificate, among whom are some faithful, much needed workers.

DON C. HOLMAN.

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St. Vitus' Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE 32 00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 331 Arch St., Philadelphia, Pa.

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'BRYANT, P. E.

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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.

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COMPANY OF NEW YORK,

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

H. L. REMMEL,

MANAGER,
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Revival Melodies No. 2.

The Songs Our Fathers and Mothers Sung.
The revival season is at hand, and this is the book you need. The best song book on the market. Art Lined binding, round or shape notes, only 15 cents; \$1.50 per doz; \$10.00 per doz. When cash accompanies the order we prepay express charges. Address:
D. J. EVANS, 170 Wright Ave.,
Little Rock, Ark.

Huntington, Ark.

We have held both our meetings, resulting in about 175 conversions, with something more than 100 joining our church, and most of the others going to the other churches. All the churches of both towns were greatly helped by the meeting.

Many long-standing feuds were removed. The people showed their appreciation of the spiritual blessings they received by contributing liberally of their means to Brothers Newsom and Shook. The contributions amounted to \$450. I heartily recommend these two most efficient men to my brethren in the ministry when they desire help in revivals.

I am now ready for a vigorous campaign for the Western Methodist. Fraternally,
J. W. HOUSE.

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, 5318.

Murfreesboro, Ark.

At Warren I was sent by Bishop Atkin to Murfreesboro. I was here six and seven years ago. I doubted the wisdom of the appointment very much. I tried to exchange work with some other brother, but could not make things fit all around. I was here the first Sunday night after Conference. The people were glad to see me and gave me a hearty welcome. I purposed to occupy a room in the parsonage and take my meals at the hotel, but that big-hearted man called W. J. Smedly said, "No, no; you can have the best room in my house and eat at my table, and we will rent out the parsonage."

Our first quarterly Conference has just been held. Our new presiding elder, Brother Willie Harrison, was in his place, full of the Holy Ghost and loving everybody. He made a fine impression. The

stewards made an assessment of five hundred dollars and paid more than one-fourth of it in cash. We will have our missionary collections in hand by April the first.

Murfreesboro is one of the best towns in the Little Rock Conference. They are a well-to-do people, a fine type of old-time Southern folks. Big-hearted, liberal, they give fully and give largely. We have one man, a farmer, who gives one hundred and twenty-five dollars a year, and two other farmers who give one-tenth they make.

Murfreesboro has no rich men in money or lands, but many rich in good works.

I was present at a negro meeting in Houston, Texas, once, and heard the negro pastor make a talk and take a collection. He said some good things, and some funny things. Among them, he said: "I wants my church to come up to the million dollar line." An old sister said: "What's dat, parson?" "Why, oberpay eberthing and give de preacher a new suit, over coat, boots and hat to wear to Conference besides. Dat's de million dollar line, sister."

Murfreesboro is coming to the front. Ex-Senator J. C. Pinnix is having one of the best Epworth Leagues in Arkansas. The young people are working well. The people love their preacher, and he loves his people.

D. D. WARLICK.

Plummerville Circuit.

We are finding a great deal of work to do, and some of it is very difficult to perform. Yet we are realizing some permanent results.

Plummerville Circuit is advancing. Our first quarterly Conference made a good report.

We have the Foreign, Home and Juvenile Missionary Societies at Plummerville Church and the banner Juvenile of the Conference at Lewisburg. They have nineteen members and have collected seventy-two dollars for all purposes this missionary year.

On last night, March 3, we had a missionary service with an instructive program. There were papers read describing the object and the work of all our missionary departments in the M. E. Church, South.

Miss Minnie Burton, of Morrilton, the Home Mission District Secretary, made a helpful talk; and Miss Iva Greer, of Lewisburg, read an inspiring paper and made report of work done by Lewisburg Juvenile for this year.

The children of Plummerville Juvenile rendered an enjoyable program. We had a house full to hear.

J. T. McBRIDE.

Plummerville, March 4, 1907.

Grand Valley, Okla.

We have started off fine on the Beaver Circuit. We have had some additions to the church. One of our members has left us. Gone

to the better world. Her work is just beginning in death. Through her influence I will build a church at Tapley. Pray for me, brethren, and send me help in a financial way for my church. We only have seven building there. Think of seven building an eight-hundred-dollar church! All poor, too.

R. C. AUBREY, P. C.

Woman's Societies.

Both the Home and Foreign Mission Societies close their year in February. At Winfield Memorial this year both Auxiliaries closed up their accounts and took stock, as it were. On the whole we have much to encourage us, though there is always the unexplainable fact of the continued absence of many members.

In the Home Society we have in addition to our connectional work, done much toward refurnishing our church, and we sent a fine box to a needy family.

The election of officers in February resulted as follows:

President—Mrs. T. S. Buzbee.

First Vice President—Mrs. J. W. Holland.

Second Vice President—Mrs. George Thornburgh.

Third Vice President—Miss Julia Shoppach.

Treasurer—Mrs. E. D. Irvine.

Recording Secretary—Mrs. G. H. Shelton.

Corresponding Secretary—Mrs. F. S. Overton.

In the Foreign Society we close the year with all pledges paid in full, and a live and healthy interest manifested in the work. We keep up the Reading Circle and are now studying Africa.

The new officers for the year are as follows:

President—Mrs. George Thornburgh.

Vice President—Mrs. A. R. Stover.

Treasurer—Mrs. John I. Bishop.

Recording Secretary—Mrs. F. S. Overton.

Corresponding Secretary—Mrs. Elmira Snodgrass.

With this executive force and the faithful women of the rank and file, we hope to do greater things in the coming year.

MRS. F. S. OVERTON.

Newport, Ark.

Three months of the Conference year are gone, and we have a fairly good start, and things generally are going along all right. We had a great revival when Dr. Walton, of the Presbyterian Church, South, came to our city. It was strictly a union meeting. Most all the services were held in the Presbyterian and Methodist churches. It was truly a great meeting. Many precious souls were saved. About seventy have united with the churches of the city, and scores were reclaimed. Dr. Walton has splendid methods and has wonderful success. He is fair in every way, and makes no compromise with sin. He has a Christ-

like spirit. The congregations of the Methodist church are good. Peace and harmony prevails. We are hopeful of still greater results during the year.

The Sunday school is growing in every way. Nearly fifty per cent increase in attendance in three months.

Brother C. E. Crook is proving his efficiency in the superintendency of the school, and everything moves along in perfect harmony.

The teachers are a fine selection of Christian men and women, and we expect to accomplish something more in the way of a still greater advance.

The Senior League has been re-organized, with Mrs. Arthur Umsted as president, and it is having fairly good attendance. We have received into the church since we came here, twenty-nine members, and given certificates to eight who have gone away.

H. B. COX, Pastor.

March 11.

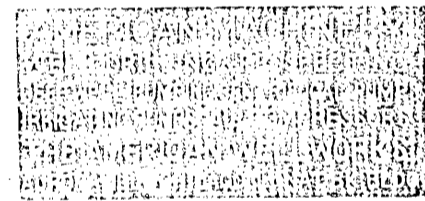
Notice.

To the Epworth Leagues of the Little Rock Conference:

There are a few unpaid subscriptions to the Palmore Institute Fund. We will have our spring meeting pretty soon and I want to pay over at that time all that is behind. Please send your amount to us at once, or as soon as possible. Send to 1402 Rice Street, Pine Bluff, Ark.

W. W. CHRISTIE.

Fourth Vice Pres. Little Rock Epworth League Conference.



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LITTLE ROCK, ARK.

HOW TO GET RID OF CATARRH.

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

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

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

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

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

Write him immediately.

Mangum Circuit.

Dear Western Methodist—As our first quarterly conference has gone to record, and as we love to read the reports from the brethren, it seemed good to me to also write unto thee, most excellent Western Methodist, that we might tell something of this great country and good people.

On the morning of February 23 preacher and wife, in company with our presiding elder, Brother L. L. Johnson, and his daughter, headed for Marie for the quarterly conference. A twelve-mile drive and other things made us begin to hunger more and more for food for the soul, which was abundantly bestowed upon us in the 11 o'clock service. Bless God. We had another great privilege of feasting upon his blessed gospel, so good for the hungry soul.

The good sisters of Marie spread before us the finest dinner, and you know, Brother Editor, what comes next. Well, talk about the good old days, but who doesn't enjoy these good days, and better ones still coming.

One of the appointments was not represented, because of sickness. The three reported paid, for all purposes, first quarter, \$148.25.

We have receive thirteen members during the quarter.

We are living in a rented house at present, but had a letter from one of our stewards last night, and he said we must get about it and build a parsonage, and stop this rent—and so we will.

Faternally,

W. E. LEE, P. C.

Muldrow Station.

I have found a fine class of people in Muldrow. My brethren have left their impressions both in the hearts of the people and in material improvements. Brother J. H. Messer was here in 1895, the year I was "admitted on trial;" 1897, B. F. McManima, then came M. D. Hill, who built the church, and W. M. Pope in 1899. Brother Edwards was here two years and built the present parsonage, which is a good one and well furnished. Brother E. H. Creasy served this charge acceptably two years. His tracks are still seen about here in many places. 1904, H. B. Scruggs, the patient, painstaking pastor whose wife is the most loved woman it has been our pleasure to follow. 1905, C. D. Ward came here as a transfer from Kentucky, but did a fine work, and went to Florida for his health.

This year has started well. Have received some members and congregations are fine. Counted sixty at prayer meeting last Wednesday night.

Our Epworth League is in fine condition. Have organized a Mission Study Circle, and the young people are really enthusiastic in this work. I expect God to call one from our circle to the Mission field.

Have organized a Juvenile H. M. Society. They, too, are willing workers.

Have gotten most of our collections in good subscriptions. Installed a new hollow wire lighting system. Bought and paid for a \$112.50 organ, also signed a contract for solid oak pews, to be installed the first of June. The first payment will be waiting when the pews come.

Have planted ten fine fruit trees in the back yard. The brother who comes after me had better keep Pide, the parsonage cow, out, or I will reckon with him at the judgment, if not before.

Our first quarterly conference was one of pleasure and profit. Brother Dunkle is the most resourceful man among us, and takes hold of the district with a strong, sure hand.

Sister Dunkle, the last addition, but by no means the least in the district, made the "first round." We will be glad to have her come again.

Dunkle, like the most of us, beat himself bad. The charge made a liberal assessment for us, and will pay it.

C. F. MITCHELL.

DO NOT EXPERIMENT

with any skin disease, but get TETTERINE and keep it in the house. It will save doctor bills and keep you from having any of those stubborn diseases—Tetter, Ringworm, Itch, Erysipelas, Eczema, Itching Piles, etc. If your druggist doesn't keep it send 50c to J. T. Shuptrine, Savannah, Ga.

Texarkana Circuit.

I am settled on my new work and am getting along fine. I got

First Rule of Health

Ask your doctor, "What is the first great rule of health?" Nine doctors out of ten will quickly reply, "Keep the bowels regular." While you are about it, ask him another question, "What do you think of Ayer's Pills for constipation?" We are willing to trust him. Are you?

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

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in all your farming, whether you grow melons, grapes, berries, apples, or other fruits, vegetables, cotton or tobacco, if you use from 200 to 1000 pounds of

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per acre ten days before planting, and some more later as a top dressing. The ingredients in these fertilizers will supply to your soil the elements which have been taken from it by constant cropping.

You can get valuable information about planting from Virginia-Carolina Fertilizer almanac—free to farmers. If your fertilizer dealer has not a copy left, write us for one. They are "going like hot cakes." Many farmers say the farming information in this almanac is worth \$1.00.

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"Increase Your Yields Per Acre."

here late on account of first being appointed to Arkadelphia and then changed.

There is no parsonage on the work, but the good people rented a house and had it ready for us when we came.

We have received a hearty welcome, which makes us feel good. Got a good pounding, and the brethren have bought us a horse and buggy. The people all speak well of Brother Forrest, the pastor the last two years, and also Brother Moore, the presiding elder. I find here the footprints of good men.

Brother Owen, our presiding elder, was with us January 9, our first quarterly conference, and preached a good sermon, to the delight of all present. He is a sweet spirit, and a man of great abilities.

There is a tendency toward up-building, and we trust to do something here this year, under God.

FRANK HOPKINS,

Joint Commissions on Federation in Oklahoma.

The joint commissions on federation for the two Methodisms in Oklahoma will hold their first meeting in Epworth University, March 12. All the brethren who are interested in the work of this commission, or who have cases which they desire the commission to consider, should be present.

Bishop Key, not being able to attend the meeting, has appointed Bishop Hendrix to act in his place.

Commission—O. E. Goddard, S. G. Thompson, N. L. Linebaugh, Hon. A. S. McKennon, Hon. C. B. Ames.

Opium and Drink

Habits cured at the Purdy Sanitarium, Houston, Texas, by mail. Safe guaranteed method; no guards or confinement. Read the following statement:

Joseph, Waller Co., Tex., Feb. 28, 1907. This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine twenty-six years and that I was using thirty grains of morphine daily when I went to the Purdy Sanitarium November 6, 1906. I remained there five weeks and three days, returning home December 15, cured. No words can describe my feelings of thankfulness, and I write this without being asked to do so by Dr. Purdy or anyone else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters.

H. M. POSS.

Mr. Poss is a Confederate veteran, a member of the Baptist church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for free trial package of our home treatment. Sealed booklet sent on request.

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

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Professor. Rating classes persons to \$100 weekly; easily and quickly learned at home. Write for Booklet.
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Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use
MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocery order or send us \$4.00 for 1 box of 100 so. cakes. We pay for freight. Save the wrappers.
MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.

Church-Going by Children.

The Rev. Dr. Hillis, of Plymouth church, Brooklyn has been doing good service by sharply calling attention to a lack of parental authority in the matter of church-going habits of children. He justly condemns the practice of letting children of even eight or nine years of age decide whether or they shall go to church or not. Parents are altogether too indifferent in this matter, especially in cities, and it is a subject which the pulpit can very well treat with vigor.

In this connection it might be said that the Sabbath school is a splendid supplement to church attendance, but a poor substitute for it. In this age of specialization, many look upon the Sabbath school as the children's church. This is a grave mistake.

The Sabbath school has information for its keynote, not for worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere, lack the quality of reverence, which is the very first essential of public worship. The best Sabbath school for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary services of the church.

The argument that children acquire an aversion to the church by being forced to "go to meeting" by their parents is ridiculous. Children are "forced" by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep or to an education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to more mature years, constitute the absentee class from church attendance and services.—Selected.

Don't Cross Your Knees.

A medical authority has recently uttered a warning against the habit of sitting with one knee crossed over the other—a pose which is nowadays almost as common among women as among men. This apparently harmless habit, it seems, is likely to cause sciatica, lameness, chronic numbness, ascending paralysis, cramps, varicose veins and other evils. The reason is simple: The back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and the armpit, contains nerves and blood vessels, which are less adequately protected than in other parts of the body. The space behind the knee contains two large nerves, a large artery, and numerous veins and lymphatic glands. It is the pressure on these nerves and vessels which is apt to give rise to the various troubles against which we are warned.—Harper's Weekly.

Gleason's European Hotel.

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 80x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD
No. 62 WILLARD BLDG.
820 CHESTNUT STREET
ST. LOUIS, MO.

The class was discussing animals, how they walked, got up, etc. After she had explained the cow's method of rising to her feet, the teacher asked: "Do you know of any other animal that gets up like the cow?" Silence reigned for a moment; then one little girl timidly raised her hand. "A calf," was the whispered reply.—Exchange.

MARRIAGES.

WEST-FEATHERSTONE—In Sulphur, Ind. Ter., February 24, 1907, at the home of the bride's parents, Mr. and Mrs. R. H. Featherstone, Miss Georgia Featherstone to Mr. W. B. West, Rev. C. A. Burris officiating. Mr. West is a prominent merchant of Wheeling, West Virginia. Miss Featherstone is the charming and accomplished daughter of Mr. and Mrs. R. H. Featherstone, formerly of Arkadelphia, Ark.

OBITUARIES.

CHANDLER—Last week, in the town of Fordyce, at the age of seventy-eight years, dear old Grandma Chandler, entered into rest. She was a native of middle Tennessee, but came to Arkansas at a very early day. She was a consecrated Christian and an old-time Methodist. One by one she led her large family of boys and girls to know and love her Christ. With great joy she would point the visitor in her home to the old cedar chest where in their childhood she was wont to gather her children in prayer. At that altar some of them first "saw the light." For some months it was my privilege to be her pastor, and a regular guest in her home. We used to sing the old songs together, and she would shout, while I with misty eyes and glowing heart would hurry away to my work. Some of the sweetest expressions of devotion to Christ I have ever heard came from her lips. She had been a great sufferer, and to the patient listener, she repeatedly told the story of her afflictions. "But I have not suffered one-half as much for my Lord as he suffered for me." For me and the other young men who found a home in her house, she was as solicitous as a mother. The news of her death brought a distinct sense of personal bereavement. We shall meet her again. My heart goes out to the children. May they follow her as she followed him.

FORNEY HUTCHINSON.

NIX—Mrs. Louisa Carson Nix, beloved wife of W. S. Nix, was born November 12, 1859; died September 27, 1906. Mrs. Nix made a profession of faith in Christ at the age of twelve years. She joined the M. E. Church, South, and lived a consecrated Christian life. At her death she said she would take wings and fly away to paradise. As a child she was kind and obedient to her parents; as a wife none could excel her. In her early, as in her later days, her characteristics were an extreme gentleness of disposition and kindness of heart, as kind as Mary, the sister of Martha. She was so gentle and kind, always ready to bless me and cheer me on the way. I deeply mourn my loss. As a mother it seems to me she was more excellent than any. She was so devoted, kind and sacrificing; so gentle and instructive. Her children will always bless her name. As a neighbor and friend her life will live and her neighbors will call her blessed. Dear sainted child, take your rest. We will be together again. I will come to the land of the blest. There will be no part-

ing there. Her sorrowing husband,
W. S. NIX.

HENSLEY—Cynthia Ann Mayers, wife of G. W. Hensley, was born in Mississippi, March 14, 1838, and departed this life February 18, 1907. Sister Hensley was a devoted Christian. She loved her church. The Lord has called her from labor to reward, but her influence will be felt for many years. She was patient in her affliction. She suffered much. The writer visited her several times during twelve months' affliction. She would say when telling me good-by, "If I am gone when you come again I will be up yonder." She professed faith in Christ at the age of thirteen; moved with her parents to Arkansas 1850; was married to G. W. Hensley, February 8, 1862. She has been a faithful member of Walnut Grove church for forty-two years. Weep not, loved ones; she is transferred to the church triumphant. Blessed are the dead which die in the Lord.
W. S. STOREY, P. C.

BROWNLOW—Hazel Brownlow was born in Ellis county, Texas, April 13, 1892, and departed this life at Sulphur, Ind. Ter., December 19, 1907. How much is bounded in a brief span of life on earth. Hazel was a sweet child. She inherited from her father a predisposition to consumption, and that dreadful disease that robbed her of her father was the means of reuniting them. She had a lovely home, a devoted mother, and I who knew them for years never suspected the fact that Brother Satterfield was only her stepfather. His tender care for her showed that he loved her as if she was his own, and she was in all but blood. Hazel always seemed to love and trust God, and was never so happy as when helping the poor and needy. "Now absent from the (poor, frail) body, she is present with the Lord." The writer conducted the funeral services.
A. C. PICKENS.

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

CAMDEN DISTRICT—SECOND ROUND.

Bearden and Thornton, at New Hope.....	Mar. 22, 24
Onalaska and Eagle Mills, at Harmony Grove.....	Mar. 30, 31
Atlanta Ch. at Fredonia.....	April 12, 13
Millville Ch. at Fredonia.....	April 20, 21
Junction City Ch. at Pleasant Hill.....	May 18, 19
Lowville Ch. at Walnut Hill.....	April 6, 7
Strong, at Bolding.....	May 11, 12
Camden Ch. at New Hope.....	April 27, 28
Stamps.....	June 8, 9
Stephens and Waldo.....	May 25, 26
El Dorado Ch.....	May 4, 5
El Dorado Sta.....	May 5, 6
Harmon Ch.....	June 22, 23
Macolia Sta.....	June 15, 16
Pordyce Sta.....	June 1, 2
Camden Sta.....	June 1, 2

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
Auvergne and Weldon, at Auvergne.....	Mar. 24, 25
West Point, at New Hope.....	Mar. 30, 31
Tuckerman and Kenyon, at Kenyon.....	April 6, 7
Bald Knob, at Bradford.....	April 8, 9
Bethany, at Mount Olive.....	April 13, 14
Augusta Sta.....	April 20, 21
Wickliffe Ch. at Wickliffe.....	April 22, 23
Cahoon, at Cahoon.....	April 27, 28
El Paso, at Cypress Valley.....	May 4, 5
Heber Sta.....	May 11, 12
Pineburg and Mount Pisgah, at Mount Pisgah.....	May 13, 14
Dye Memorial.....	May 25, 26
Gardner Memorial.....	May 26, 27

J. D. SIBERT, P. E.

WEATHERFORD DISTRICT—SECOND ROUND.

Weatherford Sta. at night.....	Mar. 13
Clinton Sta. at night.....	Mar. 29
Erick, at Texola.....	Mar. 30, 31
Savoy.....	Mar. 31, April 1
Geary.....	April 6, 7
Burnham, at Liberty.....	April 13, 14
Custer, at Custer.....	April 14, 15
Dixey, at Fulton's Chapel.....	April 20, 21
Elk City.....	April 21, 22
Packey, at Sentinel.....	April 27, 28
Wood, at Wood.....	April 28, 29
Cloud Chief, at Pleasant View.....	May 4, 5
Cardell Sta.....	May 5, 6
Weatherford Ch. at Payne.....	May 8, 9
Foss, at Foss.....	May 11, 12
Clinton Sta. (preaching at night).....	May 12
Gip.....	May 15, 16
Hannum, at Samsville.....	May 18, 19
Texmo.....	May 20, 21
Roll.....	May 22, 23
Sweet Water.....	May 25, 26
Cheyenne, at Bethel.....	May 26, 27

To the preachers: Be sure and raise every cent of your missionary collections during the quarter. Press the claim of our conference organ, The Western Methodist.

Brother stewards, look after your pastor's wants and raise at least one-half of their salaries during this quarter.

The District Conference will be held at Cheyenne, commencing on Wednesday evening before the fifth Sunday in June.

WM. D. MATTHEWS, P. E.

JONESBORO DISTRICT—SECOND ROUND.

Nettleton Sta.....	Mar. 30, 31
Vandale.....	April 6, 7
Bay and Marked Tree.....	April 13, 14
Harrisburg.....	April 20, 21
Harrisburg Sta.....	April 21, 22
Crawfordsville and Marion.....	April 27, 28
Jonesboro, Second Church.....	May 4, 5
Jonesboro, First Church.....	May 5, 6
Wilson and Louise.....	May 11, 12
Oseola Sta.....	May 14, 15
Luxora and Rozell.....	May 18, 19
Trinity.....	May 25, 26
Shiloh.....	June 1, 2
Yarbro and Dell.....	June 15, 16
Plythesville Sta.....	June 16, 17
Monette and Manila.....	June 22, 23
Lake City.....	June 29, 30
Cotton Belt.....	July 6, 7

District Conference at Nettleton, May 23 to 30. Opening sermon at 8:00 p. m. of the 27th.

M. M. SMITH, P. E.

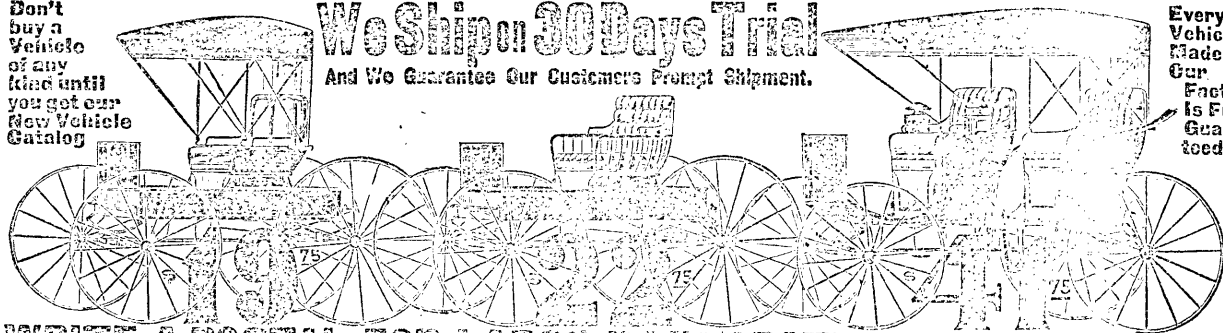
FINE BLUFF DISTRICT—SECOND ROUND

Altheimer, at Wabasha.....	Mar. 30, 31
Douglas and Grady, at Moca.....	April 6, 7
Carr Memorial.....	April 7, 8
Swan Lake.....	April 13, 14
Macon, at Union.....	April 20, 21
Hawley Memorial.....	April 21, 22
Sherrill, at Humphrey.....	April 27, 28
Lakeville.....	April 28, 29
R. well, at Union.....	May 4, 5
R. 2, at Hunter's Chapel.....	May 12, 13
De Witt.....	May 12, 13
Sar City, at Dumas.....	May 18, 19
First Church.....	May 19, 20
Stuttgart Ch. at Mt. Zion.....	May 25, 26
Stuttgart Sta.....	May 26, 27
Rison, at Mt. Carmel.....	June 1, 2
Kingsland, at Cross Roads.....	June 1, 2
St. Charles, at Bethel.....	June 8, 9
Gillett, at Haller's Chapel.....	June 9, 10
Bellevue.....	June 15, 16
Saunders.....	June 15, 16

District Conference will convene at Rison, July 4, at 9:00 a. m., and run until Sunday night. Epworth League Conference will convene at the same place, July 3, at 9:00 a. m. Prof. L. L. Holt will preside over the League Conference. Rev. J. H. Bradford will preach the opening sermon for the District Conference, July 4, at 11:00 a. m.

Let each pastor see that his Quarterly Conference record is on hand for examination. Let each local preacher be present or

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Send a written report.

W. W. CHRISTIE, P. E.
COMMITTEE ON EXAMINATION.
For license to preach: C. W. Drake, R. A. McClintock, J. J. Mellard.
Deacons' Orders: T. Y. Ramsey, M. O. Barnett, B. F. Scott.
Elders' Orders: J. H. Bradford, W. F. Lasiter, W. J. Rogers.
Admission on trial and readmission: W. M. Hayes, W. C. Watson, J. D. May.

W. W. CHRISTIE, P. E.

Waldo, Ark.

Our first quarterly conference was held February 23 and 24. The presiding elder, Brother B. B. Thomas, was with us from the beginning to the ending, Sunday night. The people said it was like an old-time quarterly conference. Brother Thomas endeared himself very much to the people, looked well after the interest of the church, and made a fine impression on all the people. The stewards made liberal provision for support of ministry, and reports show things to be in a growing condition, and the work starts off well. At Stephens our Sunday school grows under the management of that indomitable man, J. P. Womack, to such an extent that it became a necessity to enlarge our house to husband it, and arrangements have been consummated to meet the necessity. Mount Prospect church is also undergoing a general overhauling. We are also planning for a new church at Waldo. The church at McNeil is a new building, and everything is in fairly good condition, so we feel hopeful of a good year. We are praying for a great revival, one in which souls will be saved, and the name of our Lord be glorified. Pray for us. As we are to entertain the Camden District conference this year here and now extend a most hearty and cordial invitation to ye editors to come to see us.

J. J. COLSON.

A home for Sister Douglas.

I want to thank Brother Bennett, of Center Point, for his kind service in starting the subscription to get Sister Douglass a home. She needs a good home for her and the girls, as paying \$8.00 to \$10.00 per month for rent will take nearly all that the Conference appropriates for them. I do hope people where our dear Brother Douglass has preached, with many others, will send us offerings for our good sister. Hence I will make the announcement in the Methodist.

Since Brother Bennett's letter was published, Brother R. B. F.

Key, of Arkadelphia, sent a check for \$25.00. Many thanks. May many more come soon.

W. A. STEEL.

Gurdon, Ark.

Welceetha Station.

Our church at this place was never in better condition spiritually and financially. We have a good growing congregation. Our prayer-meetings are well attended. The Epworth League is doing splendid work, so many take part in all the services.

The Woman's Home Mission Society is succeeding admirably this year with their work.

The Sunday school is well organized; all are greatly interested. More so than at any time in the history of our church here.

Rev. G. W. Martin, our pastor, is certainly doing faithful work. He has done more pastoral work than any preacher we have ever had, and his efforts in the pulpit fully meet the demand. Our people appreciate him very much. He was transferred to us from Vian and Webber's Falls, Muskogee District, shortly after the session of our annual Conference by Bishop Key on account of his health. We feel we have got the right man in the right place. Our church is so rapidly coming to the front.

Brother Martin is an able preacher and a faithful pastor. May he succeed everywhere as he has here.

WILLIAM BUCK.

March 11.

Notice.

Dr. Hammond requests the Board of Education of the Little Rock Conference to appoint six delegates from this Conference to the Educational Convention which meets in St. Louis, April 23-25. I felt it unnecessary to call the Board together, and after consulting with some of the Board I have appointed as delegates, Revs. A. C. Millar, J. E. Galt, James Thomas, J. H. Hinemon, J. M. Williams and D. Clary. Alternates, Claud O'Rear and L. B. Leigh.

The Board has no funds to defray expenses of these delegates, but I hope these men can see their way to go bearing their own expenses. I am sure it would be to them individually, as well as to the church, "money well spent."

J. D. SCOTT.

March 11.

Correction.

Editor Western Methodist:

In this week's issue of the paper you publish a field note from me, from Desha, which is a mistake. True, I was appointed to Desha by Bishop Atkins, but afterwards was changed by Brother Skinner, my presiding elder, to Melbourne Crenit. Hence, my note was from Melbourne, and not from Desha. I served this charge in 1880 and 1881, and had two of the most successful and happy years of my ministerial life. After an absence of twenty-five years, I have been most cordially welcomed back to the work.

S. L. COCHRAN.

March 9.

S. S. Institute.

Modill, I. T., March 11, 1907:

All who expect to attend the Sunday School Institute of the Ardmore, McAlester and Choctaw Districts, to be held at Madill, March 31 to April 1, please write me at once which train you will arrive on.

Train from the—
East.....6:40 p. m.
West.....7:15 a. m., 2:15 p. m.
South...7:20 a. m., 3:10 p. m., 9:45 p. m.
North...10:3 a. m., 12:30 p. m., 9:45 p. m.

Room for all.

Respectfully,

I. K. WALKER.

Hazen Ark.

Yesterday was a great day with us. Large and enthusiastic congregations at both hours. Seven members received at morning service and a general forward movement experienced.

Sunday school and Epworth League services, both up to high-water mark. The money is in hand, and contract let, for the enlargement of our church building. Much needed improvement, long deferred.

The people of this community, besides the payment in full of their monthly assessment, have within the past week administered to their pastor the "severest pounding" of his ministerial life.

Everything is pleasant, and the outlook is full of encouragement.

F. N. BREWER, Pastor.

March 11.

COMIC POST CARDS

25 10 for dime, Box 78, 25cts.
Ragland, Auburn, Ky.

Gurdon, Ark.

"The decks are cleared" on Gurdon charge. The collections were secured with gilt-edge subscriptions and cash. The next move is a great revival—and then a new brick church.

W. A. STEEL.

Notice.

Our pastors, superintendents and teachers, Sunday school and missionary institute for the Monticello District, Little Rock Conference, M. E. Church, South, will meet in the Methodist church in Tillar, Ark., April 9, at 7:30 p. m., and continue through Wednesday and Thursday, April 10 and 11. We hope and expect every pastor present, also every Sunday school superintendent, with one or more teachers from every Sunday school. Brethren, some, whether your names are on the program or not. Come prepared to take part in all the discussions. Let us pray for a good time. Yours in the work, J. W. HARRELL, P. E.

The Presence.

Thy face I cannot see,
Thy voice I do not hear,
No form appears to me;
Yet thou art near.
I feel thee all around
In love enfolding me;
O mystery profound,
I live in thee!
And from thy face there shines
A light upon my way;
While thought of thee divines
What thou dost say.
Thy words are silences
That tell of perfect peace;
With heavenly calm they bless,
And troubles cease.
As in thy love I die,
Yet closer would I be;
Thy will be mine, that I
Be one with thee.
—A. I. Innes, in Christian Register.

Little Lan See.

When little Lan See was three years old her father, mother, brother, and sister were heathen. They had never heard of Christ, so of course they knew nothing of Christmas. They had, however, many gala days—festal days—filled from dawn to darkness with the worship of hideous idols. There was a great deal of noise during these feast days, the main object of which was the worship of heathen gods.

You remember what the angels sang when Christ was born. Well, some one, a good missionary, of course, with "Glory to God in the highest, and on earth peace, good will toward men," in his soul, reached little Lan See's father. He was the instrument in God's hands of lifting the poor heathen's feet up on the rock, Jesus Christ. Then, when the father was there, the rest of the family soon followed, all but one—a boy nearly grown.

The father became a native helper, a brave and faithful one. On Christmas eve, when little Lan See was five years old, there was an entertainment to be given in the church, which was decorated with green branches. Lan See was to take part, and all the rest of the family were going to see her—all but the one brother out of the fold.

Lan See was his dearly loved pet, and when she put her tiny arms around his neck and begged him, with tears in her eyes, to "come and see her," she was irresistible.

A very strange thing happened that night. The little ones from the kindergarten were going through a motion song. Little Lan See was the most beautiful of the children. Her big brother's admiring eyes followed her every movement. Just as the motion song was over, Lan See came forward and recited in Chinese:

"I'm Jesus' little child,
And I love Him,
O, how I love Him—Love him!"

She was charming. Her black eyes were glowing, her lips were red as coral, and her shimmering silk gown with its gold dots waved like blue and white clouds sprinkled with stars about her. It was over, even its repetition after a prolonged encore, and then, suddenly—out from the large audience—darted a boy, who, leaning over the altar railing, held out his arms for little Lan See. She did not hesitate, but sprang to her loving brother's arms. Then, bearing her aloft, he cried out, with the shout of a victor: "And I love Him, too, dear little Lan See. O, how I love Him—love him!"—Mrs. Helen Hall Farley, in the Woman's Missionary Advocate.

Bobbie's Reason.

When Bobbie brought his report card to papa, there was a little black cross in the section marked "deportment." Bobbie knew papa's eyes would find that the first thing, and he twisted his small handkerchief into hard knots, and tried to hide part of his chubby head behind the chair in which his father sat.

"What does this mean, Bobbie?" asked his father.

"I was late at school," said Bobbie, who knew that his mother had seen him leave the house in good season each day. "The teacher rang the bell when I was just in the yard, but—I couldn't run." Bobbie was near to tears, but he was winking manfully.

"Well, that is rather bad," said papa, gravely. "I don't want my son to grow up into a man who is always behind hand. Now, I am going to be very severe. I shall not tell you tonight what the punishment will be, but unless you can show me a good reason why you were late"—

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.

Address,

EMPIRE MACHINE COMPANY,
P. O. Box 297. Nashville, Tenn.

"I can show it!" cried Bobbie. "I can show it! you just wait! He ran out of the room, and soon came running back, holding in his hands the smallest mite of a kitten. It was poor and scraggly and forsaken in appearance. Its large, frightened eyes fixed themselves on Bobby's papa as if pleading for him. "I can show the reason," urged Bobby. "This little cat was bound to follow me, and I tried to get away, and I kept putting him over the fence and running very, very hard; but he just jumped over and struck his claws in my pants until I had to leave him with the lady in the candy shop until

school was done, and then I brought him home." Bobbie finished, all out of breath.

Papa put on his glasses and looked at the kitten. Something in its forlorn, frightened face touched him. "Well, I guess we shall have to forgive you this time," he said. "Now had better feed him on cream for a while."

"Then I needn't have that punishment—that one that was too awful to think up?" asked Bobbie.

"No, that is all forgiven," said papa.—M. J. S., in Youth's Companion.

Colbert, I. T.

Perhaps the brethren have forgotten that there is such a place as Colbert. So I have decided to write a few lines.

We are here and I suppose we are doing about as well as usual. We are not "turning the world upside down," but we are trying to let the people know that we are here, and that for a purpose. We are not very religious, but I think we are growing in grace a little.

When I came Brother Garrett gave me the plan of the circuit, with four appointments. Since that time I have taken three others in, making seven, and I will perhaps take in one or two more. So you see I am an expansionist.

The people all over the work have been extremely kind to us. Besides the pounding that came in due and ancient form, there have been continual evidences of kindness all along the way. We are thankful.

I am due at Kemp today, but it rained all night last night, and is still raining today (Saturday), so I am not going.

Now, Mr. Editor, I want to shake your hand for your editorial in the Methodist of 7th inst. on the "Sanctity of Marriage." My! My! what are the people coming to! What do you think of a young couple, both getting on the same horse, both astride, the man behind, and they riding out on the prairie, and getting married, still sitting on the horse? And what do you think of a Methodist preacher who will degrade the marriage rite by marrying a couple in that way, with no witnesses present? And, further, What do you think of a couple getting married after the following:

"A very pretty romantic wedding took place at ———, Rev. S. S. R. officiating, pastor of Baptist church at ———, at 4:00 o'clock a. m. Wednesday morning, March 6, 1907. The contracting parties being Miss W. G. and Mr. C. W. The bridal party, after alighting from the train, immediately repaired to the famous toll bridge (mile away), where they were joined by a number of friends, and where the ceremony was said," etc.

"On the way from the station to the bridge all the cowboys were in evidence with their automatic pop, pop, and the screams from their strong lungs, as they joyously accompanied the bridal party to the bridge. On arriving at the bridge the first word from Brother R. changed the aspect of the merry crowd. There was a hush, and all was quiet, tears rolling down the cheeks of the case-hardened cowboys and outlaws," etc.

Now, what do you think of that? Don't these two marriages (?) beat the "skating rink" performance? All this is the out-

come of reading dime novels and continued stories in these story papers. Again, I say, what are we coming to?

These two cases took place in this new State of Oklahoma, among civilized people, and among Methodist too.

Well, I want to also shake the hand of Brother Whaley on his article about the presiding elders in the country. You are right, brother; "them's my sentiments." When you get through with presiding elders, exhort the station preachers to get out into the country, too, and help the "circuit rider" hold some meetings, and get religion himself. I will quit. Truly,

J. D. ROGERS.

WOMAN'S F. M. SOCIETY

Oklahoma Conference.

This letter from our secretary needs no comment, but speaks for itself.—Mrs. Spaulding.

Nashville, Tenn., Mar. 6, 1907.

Dear Sisters—Soon the Woman's Board will meet in annual session in Richmond, Va. The necessity of sending at once all reports and remittances is apparent. I am having sent you "Suggestions to Leaders," and some material for calling your attention to the valuable booklet, called "The Quiet Hour." This book you will find helpful in the Morning Watch, as well as in family prayers. We should be provided with everything helpful in Bible study.

Urgent business called the Executive Committee together on Saturday. Bishop Ward, after considering the condition of our affairs in Guadalajara, advised the selling of our property there, and the purchase of a very desirable building and grounds now offered on most reasonable terms. Dr. Lambuth, Dr. Pinson and others who understand the situation, agree with Bishop Ward in our board's taking advantage of this opportunity, which may never come to us again. To wait until the annual meeting would be to lose the opportunity, as such a piece of property will not long be on the market. After careful consideration, it was decided to make the purchase, if our school buildings can be sold at once. Several thousand dollars are needed now to put our buildings in repair, the school having outgrown the house, which since the growth of the city is not suitably located. What is to be done must be done quickly.

Dr. Emily Runyon's papers being approved, she was recommended to go to Dr. Polk's assistance not later than June.

A vote of thanks was ordered sent Rev. J. J. Methvin for his success in securing a patent to our Anadarko land.

Miss Churchill's health demanding a removal from city of Mex,

Don't Be a Soap-Slave!

Do you know that it's soap that piles up your household labors—doubles your duties?

Not because of what it *does*, but because of what it *doesn't* do. For, with soap alone, home-purity depends on *your* efforts, and not upon its meager help.

Mere soap is so powerless—so totally unnecessary—for household use, that it is a wonder any thinking woman will continue to be pestered by it.

GOLD DUST

is soap "with its working clothes on"—good, honest, vegetable-oil soap, ground fine and blended with other purifying materials—a smooth golden powder that vigorously and thoroughly cleanses, without taxing your strength, and with no injury to garments or fine woodwork.

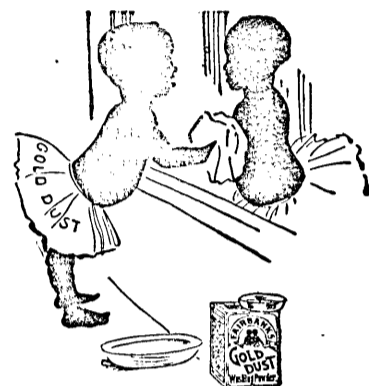
No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST

Gold Dust dissolves quickly in hot or cold, hard or soft water—becomes "liquid muscle," rich, cleansing, purifying suds, almost in an instant.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.

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leo, she was given permission to return home, until she is well. Our missionaries generally are well. The recent death of Miss Nicholson, one of our best beloved China workers, leaves a vacant place hard to fill.

The Isabella Hendrix Institute is under roof, but more funds were needed, which Miss Watts drew on the bank for, rather than stop the work.

Miss Maidee Smith returns to Brazil on the 9th, and will go to Miss Leonora Smith's help in Ribeirao, Preto.

My dear sisters, our needs as a board are so urgent, I pray that you may not be satisfied with what you did last year. Pray as you work, that our treasury may meet all the demands upon it, and God will hear. Sincerely,
S. C. TRUEHEART.

The Truthful Boy.

Robert Burdette says: "Iow people do trust a truthful boy. We never worry about him when he is out of sight. We never say, 'I wonder where he is; I wish I knew what he is doing; I wonder whom he is with; I wonder why he doesn't come home.' Nothing of the sort. We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going or how long he will be gone every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over. When he says, 'Yes, I will,'

or 'No, I won't,' just once, the settles it."—Selected.

A Notre Dame Lady.

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

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This Handsome Walking Skirt \$2.98

Made to conform exactly with your measurements



The illustration shows the exact style of skirt, but it fails to do justice—you must see the wonderful bargain which really is—This model is made of all-weather panama cloth, color black and blue. It is made with seven gores, two front gores being trimmed with same material extending from the waist to the knee and finished with button trimmings. The skirt is plain and back closes with an inverted plait—the tailoring is splendid. Lengths 38 to 44—waist measure 23 to 25. Samples of the cloth the skirts are made of mailed upon application, but you need not pay we run all risks, if you are not satisfied we refund your money together with express charges.

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