

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL.

Individualism.

In the ancient monarchies the State was everything, the individual was next to nothing. The government did not exist for the individual citizen, he existed for the government, which might draw almost without limit upon him, according to its own will, for military service, or any other service it chose to demand.

There were efforts at a democracy in one or two of the ancient governments, as, for example, in the golden age of Greece. There was for many generations a tendency toward democracy in the Roman government, till civic worth so far decayed that imperialism took the rule over a people who were no longer worthy to rule themselves. Our humanity has always in a blind way, if in no better way, struggled toward the liberty of the individual. The deep instinct of freedom is in men, and binds them ever to such a struggle.

Very pitiful is the sight, this blind and hopeless welter of the masses of humanity, floundering ever amid the quagmires of tyranny in all the old past. Men were never yet able to establish liberty upon any foundation of their laying. All their efforts have ended in failure, in re-enslavement. The proud boast of Athenian democracy and the prouder boast of the Roman tribunes, like the frenzy for freedom, for liberty, equality and fraternity, of the French revolution, ushered in with such loud acclaim—all have gone down to be trodden under the heel of despotism. Liberty is a gift of God. It was God who made men to be free; it was God who implanted in the depths of the human soul the love of liberty, and wrote the indestructible charter of human rights in the inherent aspirations of human hearts; it is God alone, among all the forces that have ever been operative in the world, who has shown men the way to establish and perpetuate liberty.

The code of masses was the only code in all the ancient ages which for any considerable length of time secured the rights of the individual. Above all, the Gospel of Christ brought an investiture of personal dignity to the individual man. It deals with him individually, without the mediation of king or priest. It proclaims every individual man as worthy of the personal attention of the king of kings. It comes with its cleansing grace to make every man a son of God, and to open before his feet the pathway to a deathless life in which he shall throughout endless ages reign as a king and a priest unto God.

It has been the tremendous assertion by the Gospel of the dignity and the worth of the individual, and this alone, that has given modern nations the liberty which is now the highest heritage of men. It was the failure of the first French republic to base its ideals upon the Gospel that sent its people back into chaos and into bondage. The Lutheran Reformation had sent a thrill of individualism throughout the civilized world. It proclaimed in thunderous tones that a man has rights—the right

to think, the right to exist, the right to approach through the living way into the presence of his own Maker. This spirit has struck its roots into all the governments of the Protestant world, and the tree of liberty is spreading its branches over all mankind.

Priceless as is this heritage, we are prepared to affirm that the spirit of individualism is going too far. There is a distinct tendency in our country, even among the best class of people, to abuse this high trust from God. The liberty of the individual does not mean that a man has no obligations which he must respect. A man owes duty to his country; he owes duty to his wife and to his children; he owes duty to the church. In all these respects there is a tendency to loosen the bonds of obligation. It is the rule among us that men dodge all the service for the country they can, jury service, road duty; and many pay as little tax as they can, with grudging as to what they must pay.

The frequency of divorce is another form of the assertion of an excessive individualism—the supposed right of man to do as pleases himself without regard to the claims of his family.

Under an ancient despotism every man paid in some way for the maintenance of religion, but because men have by the Gospel been given liberty, they take it for granted they are under no obligations to religion.

We need a deeper recognition of the right of the State, the right of our neighbors, the right of the church to a share of our attention.

Our commercial system, our competitive economic system contribute immensely to breeding a state of things in which every man is for himself. Our liberty is becoming individualism over mad.

Sense.

Saloon domination, in almost every place where it exists, is a result of a shrewd and practical handling of the balance of power between the political parties. The liquor men throw party platforms and abstract theories to the winds; they go in to win. There are some temperance people who are not so sensible—they must follow a theory, no matter what happens. We commend most heartily the policy of the Anti-Saloon League. It knows no party, has been accused within the limits of the same State of being "a Republican side-show," a "Democratic scheme," and by the Prohibition political party, "a compromise with iniquity." Meantime, the Anti-Saloon League kept its eye on the very practical purpose of winning ground against the liquor traffic—and won it. It preferred to accept an acceptable candidate who had a chance of winning, rather than an ideal candidate who had no chance. It met the liquor fellow with a practical effort to control the balance of power. It has wasted no more energy on party platforms and temperance theories than the saloon men have wasted. It has known but

one goal—win every inch you can, every time you can.

To put it in a flat phrase, the Anti-Saloon League has got sense.

It has often been remarked that God raises up men to meet the necessities of his kingdom. Luther, Wesley, Knox and others were doubtless providential men. Paul was a providential actor in the New Testament times. There have been others, many others that might be mentioned. In the last few years the Bible has undergone a series of attacks from critic and sceptic that has made many fear for the perpetuity of the Good Book. It has been sifted, and while the faithful have been steady in their devotion to the truth contained in it, some have been turned aside. To meet this condition there has come to light from the ruins of the ancient cities many new evidences of the absolute truth of God's Word. Fragments of history, written on clay tablets or graven on the stone, have come to the rescue. These evidences of the truth of the sacred records have laid hidden under the sands and debris until there was necessity for their discovery. In them we have clustering around the Bible evidences sufficient for the needs of the times. Any who wish can be convinced.

Bishop Galloway's Restoration.

In a private note to us, Bishop Galloway writes from Tampa, Fla., under date March 6:

"We leave here on the 11th inst. for home, stopping en route for a week at Indian Springs, Ga. My friend, Col. Trice, in whose home I have been a guest, thinks a few days at those springs will complete my restoration to perfect health. I really do not need the waters, but will gladly go for a few days. By the 20th or 22d I will be in Mississippi again. For four Sabbaths past I have been in the pulpit, and have an engagement to preach next Sunday.

"Blessings on you and all our workers in Arkansas. Truly and fraternally,

"CHAS. B. GALLOWAY."

With the exception of Thibet and some few tribes of Indians in South America, every nation and tribe of the earth is open to the gospel. Just two things are needed—men and money. The Christian church has plenty of both. Will men give themselves, and will the church give the money?

It is now estimated that the Christian churches of this country own twenty billions of wealth. In less than twenty years it is thought this vast sum will be more than doubled. The people who will control at that time this stupendous wealth are now in the Sunday Schools and Leagues; is it worth while to give them sympathetic attention or not?

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.

Fort Smith, at Mulberry, April 24-27.

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 28-30.

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.

The celebrated author, T. B. Aldrich, died at his home in Boston, March 19.

Mrs. M. M. Stubblefield, a reader of the Methodist at Orlando, Ark., made this office an appreciated call Tuesday.

We regret that we missed the call last Monday of Rev. T. D. Scott, of Hope, who spent the day in the city.

Presiding Elder Glass of Morrilton District spent Wednesday in the city. He is greatly encouraged by the results of the first round.

Rev. B. L. Harris will preach the opening sermon for the Jonesboro District Conference.

Rev. L. H. Armstrong, of St. Charles Circuit, Pine Bluff District, made the Methodist office a pleasant call Monday.

Mr. Rockefeller is said to be contemplating a gift of \$50,000,000 to educational and charitable institutions in New York City.

Rev. R. T. Davis of Ouachita Circuit called last Tuesday. He reports a fine start, and the best quarterly conference held so far in Camden District.

Rev. R. W. McKay, of Winfield Memorial, and Rev. Barnett Wright, of Lonoke, exchanged pulpits last Sunday. Those who heard Brother Wright expressed themselves as well pleased with his sermons.

Last Thursday we had calls from Brothers Norsworthy of Malvern, Walker of Walnut Ridge, and Mellard of Redfield. They all re-

port progress and favorable conditions in their respective charges.

Rev. F. E. Dodson, of Forest Home charge, Hot Springs, spent last Tuesday in the city in the interest of his new church, Tigert Memorial. He is making fine progress on his new building, and sees great things in its future.

Sister T. W. Fisackerly requests us to state that Brother Fisackerly, before his death, had lost a Bible which he had carried for about fifteen years, and that any one knowing of the whereabouts of the Bible will confer a very great favor by notifying her.

Judge Milwee, of Monroe county, Arkansas, is greatly to be commended for emphatically refusing to allow street fairs to show in his county. The ordinary street fair is an aggregation of fakirs taking money without a reasonable equivalent, and the moral influences are baleful.

Last Thursday Rev. T. H. Ware was in the city and conducted the funeral services of the little daughter of his nephew, Mr. Colburn Butler. The sweet little girl had been instantly killed in a runaway the day before. Our tender sympathy goes out to the bereaved family.

At the Y. M. C. A. Auditorium, in Little Rock, last Tuesday night, Dr. Josiah Penniman, dean of the University of Pennsylvania, delivered a very instructive lecture on the value of recent research among Oriental ruins in corroborating Bible history. He declared that the result of recent excavations tended to confirm the Bible accounts. In cases where contradictions at first seemed to appear, it was usually found that the events referred to were similar, but not the same. The University of Pennsylvania deserves great credit for sending out expeditions to make research.

We note in one of the Florida papers an account of the laying of the cornerstone of Hyde Park Church in Tampa, at which ceremony Bishop Galloway swept the decks with his eloquence, as heretofore: "The feature of the occasion was, however, the grandly eloquent address of Bishop C. B. Galloway, of Mississippi, who for about an hour gave an oration on Christian Civilization and Citizenship, which has never been excelled in this section in brilliant word painting and effective delivery. The large crowd listened with intense interest and pleasure to the magnificent address, an absolute stillness prevailing through its entire delivery." The whole church will rejoice in the restoration to health of this gifted servant of God. May he have many years in which to engage in his loved employ.

China Famine Fund.

The following amounts have been received on the China Famine fund: Mrs. Mary King, Charleston, \$2.00; Loyd & Co., Hot Springs, \$10.00; Miss Cora Myers, Pecan Point, \$3.00; R. H. Harris, Wapanucka, I. T., \$4.95; Fairview, Texarkana, \$8.92; Mena Methodist Sunday School, \$8.00. Total to date, \$138.95.

The Special Canvass.

We again urge our pastors to push along the special canvass for new subscriptions to the Methodist. Your year's work will largely depend upon the interest that is taken in the affairs of the church, and the best way to stimulate this is to introduce into the homes of the people the church paper. We have temporarily suspended publication of number of names sent in from the different charges. We have not abandoned it, and a little later the lists will appear again. It is a good time to work now, and when the lists appear again you will get credit.

Martha and Blair.

After a most interesting stay of several days the writer ran over to Granite, Okla. The pastor, Rev. C. F. Roberts, was absent, for the first time since conference. In such a case a representative of the paper is usually little better than a blind man. There was nothing to do but go to the hotel and hang up and write and wait for the next train. So to the hotel I went. I have said that I can seldom get beyond the range of any acquaintance. So it happened on this occasion, for after supper, sitting in the hotel office, a gentleman approached and said, "Isn't this Brother Anderson?" It was my friend Mr. Horace A. Northcutt, formerly of Salem, Ark., who at once took charge of me, proposing that we make a buggy trip down to Martha. To this we quickly agreed, and the next morning, a fine frosty morning, we were behind a brisk chestnut sorrell and off to Martha, a distance of sixteen miles, easily covered in two hours. Mr. Northcutt showed me many courtesies and made the whole trip most agreeable. He fares well.

Just as we were driving into Martha we met the pastor, Rev. George W. Lewis, who was on his way to Blair to conduct the funeral of a little child. We went to Blair, looked after the interests of the paper in that town, meeting many of the people, and were back at Martha that afternoon. It was no small surprise to meet with a good layman there to whom I had preached for several days a year or two ago in Salem, Ark., Brother H. C. Doughty, merchant and farmer. He and his good wife and his son Horace all gave a good welcome. There is quite a connection of the Doughties, originally from Fulton county, Ark., in and about Martha; and they are a great stay to our church, being among the best people.

In the same neighborhood live the Womacks, Lee and Pierce, formerly of Center Point church, Benton county, Ark., men of the most sterling worth, just as true in Oklahoma as they were in Arkansas. More than twenty years ago, when a young presiding elder, I knew them. It was a genuine pleasure to be with them once more.

The region of country of which I am writing is as fine as any on earth. There are tens of thousands of acres of the most fertile lands, which will grow in great abundance almost anything to be found in the temperate zone. Cotton! They plow under more of it than many cotton countries will yield. Wheat, corn, oats, alfalfa, all grow in great abundance. The lands range in price from \$25.00 to \$50.00 per acre, and they are certain to advance greatly in value. And the expanse! I was near a knob known as Navajo Mountain, not a very high point, perhaps two or three hundred feet, from the top of which nine towns can be seen, ranging in population from three thousand down to a village. I climbed a granite mountain, at the town of Granite, say 800 or 1,000 feet high, from the top of which Hobart, Mangum, Altus, all young cities, and several smaller places are in plain view, while two forks of Red River can be traced by the eye for many, many miles. All the land under the eye in this vast expanse is as rich as the valley of the Nile. A truly wonderful country, and its marvels are not yet revealed.

Mangum, Okla.

Several days spent there, for several reasons. There was quite a little business to be done for the paper. There was a Sunday for preaching; there was good fellowship and a warm welcome by the preacher, Rev. J. C. Fowler, and his good wife, and by the presiding elder, Rev. L. L. Johnson, and his elect

wife. I was among a good people, who showed me every kindness, and I had an opportunity to catch up a little with my correspondence.

Mangum is an old town, as such matters go in this region, having been settled some eighteen years ago, as the county seat of Greer county, when Texas was still laying claim to this fine region, lying between the forks of upper Red river. It is now a nice little city of about three thousand people, and has a thrifty population, with every prospect of a good future. To the eye of an Eastern man the whole region has an appearance of being spread out where everybody can see it, out under the open sky, with a sort of bizarre effect. The valleys stretch away in the distance, but they are treeless, practically; the mountains are in view, but they are bald. The winds are often swishing and sweeping, rattling everything that will rattle, and producing upon the stranger, along with other influences that operate upon him, an effect closely akin to the weird, and a feeling that life is not yet quite settled in this region. Yet there are people who have been here all during the life of the town, and they are likely to remain here while they remain on the earth.

Our cause prospers. Brother Fowler is doing well and getting the lines of action well in hand. Brother Johnson is taking hold of the district like an old hand. Brother Lee, of Mangum Circuit, whom I had the pleasure of meeting, makes a good report of his work. Yet, with reference to all this work, it must be remembered that much remains to be done; a great church cannot be built up in a day; people are continually coming and going, in all parts of this country, and our brethren labor under unusual difficulties, if also among many inspiring conditions.

Surprises never end as one travels about over Oklahoma. I met a man the other day, a good, substantial citizen, by the name of Fletcher. Upon being told who I was, he said that it was through the Western Methodist he located a nephew of his who is a Methodist preacher—Rev. P. C. Fletcher. He spoke of Fauquier county Virginia, whereupon I inquired if he knew the Lakes of Fauquier and the Bishops of Loudon, and he proceeded to tell me all about the paternal relatives of the woman who has put up with my ways for more than a quarter of a century. He told me of Aquila Bishop, the father of them all; of Robert, George, Elijah, the younger set, and about having been a comrade with George under Mosby. He did not know that all of them except Elijah had passed into the great beyond, but took great delight in hearing about them. Of course we talked of Phil Fletcher. This was at Mountain View, Okla. When I got over to Mangum, after preaching Sunday night, a lady came up and asked after the initials of my name, and about Waldron Circuit, and about my having been once accustomed to stop at the house of J. C. Bell—it was the then little Ellie Bell, now Mrs. Mathewson, wife of a banker of Mangum. The next morning I ran up on the nephew of Rev. A. R. Wilson, one of the old guard of the Memphis Conference, who had been out in this country as an Indian trader in the days now gone by, his own name being A. R. Wilson, citizen of Mangum. Later in the day I came upon an old lady by the name of Wells, from ten miles north of Brownsville, Tenn., and we talked of the Taylors, the Harts, the Williamses and the Greens of that grand old neighborhood, which tolerated some of my preaching when I was a boy. So it runs out in this new country. Brother T. S. DeArman laid me under special obligations.

JAS. A. A.

Resolutions

Adopted by the Board of Education of the M. E. Church, South, Chickasha, I. T., March 7, 1907.

Whereas, It has come to the knowledge of this board that a large number of young people of our church are being induced by skillful canvassers to attend educational institutions in neighboring States which are in no wise connected with the Oklahoma Conference and which in many instances are distinctly inferior in character and equipment to our own,

Resolved, That this, the Educational Board of the Oklahoma Conference of the Methodist Episcopal Church, South, views with decided disfavor all such activity on the part of outside schools of our church; and our people, especially our clergy, are hereby urged to discourage any and all such efforts to divert patronage from our own Conference institutions.

Kigensetsu in Kwansei Gakuin a Great Day for Christ.

Rev. J. C. C. Newton, D. D., Kobe, Japan.

Brother T. H. Haden, our chaplain, had invited Brothers Hinohara and Akazawa to conduct evangelistic services in the school. All felt that the student body needed a religious quickening, in fact, many of the day students knew but little about Christianity. Plans for personal work were laid beforehand and carefully carried out. There was earnest prayer for a week by the Christians. The two preachers came in the Spirit of the Lord, the Holy Ghost's presence was manifest from the first in the deep seriousness among the boys. Consciences were touched and many confessed their sins.

The great day was on Kigensetsu, the anniversary of Jimmu Tenno's accession, 666 B. C. After the Imperial Rescript was read and the Kimi ga yo was sung, all in due form, Brother Kinohara stepped to the platform and preached to the whole school in great boldness of spirit. The night before there had been a gracious visitation to many hearts, and so at the close of this sermon we saw a great sight. Sixty or more students stood up and gave in their names as inquirers; sixteen asked for baptism direct. All these are to be immediately organized into seven probationers' classes. I have never known more hearty cooperation on the part of teachers and Christian students. Our Theological students rendered important service in the line of personal work.

We are all rejoicing and the religious outlook of the school was never brighter.

The Methodist Orphanage.

A word from me may be proper just now in regard to our orphanage. Since the death of Brother Fisaackerly a number of applications have been received; some for the agency, some for the matron's place, and some for both. It is well enough for the Board to have the applications of all who desire the places, that they may be duly investigated, but it is due to all applicants to say that the Board may not fill the vacancy before the annual meeting in October. Mrs. Fisaackerly will remain, for the present, as matron. And the Executive Committee will give special attention to the work. In the meantime, we request those who owe the orphanage on subscription to remit promptly to G. H. Kimball. And we request every pastor to take the collection and remit for his assessment for the orphanage as soon as he can. If we do not put an agent in the field at once, we will need the help of preachers and friends to carry on the good work. We now have eighteen children in the home, all doing well. One

little girl has just recovered from a spell of pneumonia. It was a strange providence that called the superintendent to be the first to depart this life from the "home."

GEORGE THORNBURGH,
President.

March 18.

Works of the Enemy.

On my return from church after having preached Sunday night, I met a man who was in the congregation during the service. He slipped into my hand a little pamphlet, saying: "This is good for you to read, although I do not indorse all it says."

On entering my room I took the leaflet from my pocket. I found it headed, "Babylon is Fallen."

After quoting at length from a bishop of the Methodist Episcopal Church on the worldliness of the church, he proceeds to comment upon it. One can't help but notice the green-eyed envy of the commutator, and smile at the poor fellow as he unspleens himself. He brands all denominations as "Babylons," saying, "It is true there are some good honest souls in some of these sects, who are children of God, or else He would not say 'Come out of her, my people.'" The whole thing is enough to produce a peristaltic action on any digestive organism.

It is true God wants us to be a holy people. But what account would we be in the church were we to imbibe the kind of holiness this so-called holiness gang possesses? What are they doing toward fulfilling the great commission to carry the Gospel to darkened lands?

They, who are always spouting about the "unclean" church, owe all they have and are (that may not be very much) to the church. It stands in reason that if they were so devout they would try to send the "Gospel" where people would believe it, since so many here refuse it at their preaching.

Away with the kicker and the knocker! Let God's right arm, the Protestant or Evangelical church, encircle the entire world and lift it up into the smile of His face.

The church is no worse than it has ever been. No one but a pessimist can help but see that the "glory of God" is filling "the earth as the waters that cover the sea."

Any confession of Christ that fails to assume the responsibility of the world's redemption is either false or unenlightened—which incurs guilt in this age of missionary achievements.

The more I see and hear of the crowing holiness crowd, I am reminded of what Jesus said to the Pharisees: "Ye shut up the kingdom of heaven against men. * * * Ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves."

Such preaching as this pamphlet outlines, especially in our country churches, does more harm than a saloon for the time it goes on. We are suffering bitterly in our country churches from the effects of such preaching. Wherever they hold their meetings the young people have no regard for the sanctity of the church, and attend services in the same spirit and attitude they would a ball or a circus, or a minstrel show. The worst enemy to the good of the church today in country places is the so-called sanctified crank.

But, after all, we preachers ought to preach the doctrine of Christian perfection; or, as Paul said, "pure" holiness to our people often, and show them the difference between the counterfeit and genuine. To my mind the best way to do this is to interest them in the salvation of the heathen within this generation.

W. H. DUNCAN.

On Sea and Land.

Since we reached our first landing at Madura Island, I have found very little time for writing. Till then time hung rather heavy on my hands, but I had nothing of interest to write; besides the third day out from my harbor we ran into a storm which raged for about forty-eight hours, and when it had finished there was not much left of me. Five hundred of the six hundred passengers in our cruise were sick, and being a democrat, I joined the majority. I have always wished to be in a storm at sea, but I never shall be so foolish any more. I think to see the waves roll as high as the top deck of the vessel, which stands six decks above the water, and thirty-six feet in the water, and then break against the vessel, deluging passengers out on the top deck, made a fellow feel that the old ship might never rise to the crest of the wave, and when she did rise to look down in the chasm would have made a well man dizzy. Then suddenly the whole ocean would seem to roll out from under one side and she would reel over at an angle that made you hold tenaciously to the railing and wonder if she would ever again regain her equilibrium. I confess that forty-eight hours of that kind of experience is sufficient for a lifetime.

After that we had pleasant sailing, and on Friday morning, February 15, hove in sight of Madura, "the verdent mountain isle, towering in a glistening haze like some realm of enchantment." Its rugged outline was veiled in the mists of the clouds, but the snow-capped summit of the highest peak shimmered in the rays of the morning sun. On closer approach, what appeared at first as barren mountains proved to be verdent fields covered with a carpet of green, the steep mountain sides being in the highest state of cultivation.

At noon of the same day we landed in Funchal, the capital of Madura, which has a population of about 50,000.

Madura is of historic interest, because it was here that Columbus married and lived several years. He met Menina Prestrello at a school in Portugal and followed her to this, her island home, where he married her in 1473. It was here also that the defeated Napoleon was brought before being conveyed to St. Helena.

We found Funchal a very quaint little city, inhabited mostly by Spanish and Portuguese, and built after the style of the Spanish cities, with narrow streets. It was beautiful to look upon from the harbor, as it rises gradually up the slope of the mountain. We found but one street car line, and that operated by horses. The usual mode of travel is in ox-carts or sleds. Several of us went several thousand feet up the side of the mountain on a cog-wheel railroad, wandered for awhile among the verdent grass and flower gardens, and then making the descent on a toboggan slide, traveling a distance of two miles in about twelve minutes, followed by two native guides who kept us from plunging into the walls and off the precipices. It was rather an exciting experience.

A walk through the market revealed many things of interest. Men too old and boys too young to work were often seen leading pigs by a string around through the streets to gather up the refuse of the city. But the thing of most interest was the way the natives utilize every foot of ground along the mountain slope. Rock wall two and twenty feet high are built all up the mountain side to hold the soil, nearly all of which is carried up from the sea shore on the backs of donkeys. No rain; they are forced to irri-

gate, thus making most of their farming an artificial process, but their crops of tropical fruits and vegetables are abundant. You see grapes, oranges, figs, bananas and date palms growing everywhere.

But we must leave Madura, this lovely isle of the open sea, and journey northeast to the coast of Spain, landing at Cadiz, Monday morning, February 18, where we spent a day looking into old cathedrals, driving through narrow streets, and visiting some art galleries of note. Tuesday morning we went by train out into Spain, a distance of ninety-five miles, to Seville, which was the home of Munillo, the famous artist. Here we saw several of his most famous paintings, among the number his favorite, "Saint Thomas Distributing Alms." We also visited here a cathedral that in size is second only to Saint Peter's. The construction of the cathedral was begun in 1402, ninety years before Columbus discovered America. In this building are to be found the remains of Columbus and his sons, also many of the kings of Spain. Hidden away in the dark corners are to be found also some of Munillo's best paintings. We found Seville much more interesting than Cadiz, and it is here that Spanish life may be seen at its best, as well as its worst. As we passed down by the river side I noticed great throngs of Spanish people crowding the shore. I asked our guide what it meant. He said a few days before a famous bull-fighter had been killed in Mexico and his remains were expected in that afternoon by boat. Then he volunteered the information: "We Spaniards think more of a good matador than we do of our king."

The country through which we passed from Cadiz to Seville is very similar to our western plains. Part of it is in a higher state of cultivation, carried on by the most primitive methods; wooden plows and a yoke of oxen harnessed to it, the yoke being fastened over their horns. Where the country was too mountainous for cultivation there could be seen great herds of cattle, sheep and horses. Through all this country may be seen the old moorish walls with many of the turrets still standing in tact.

We sailed out of the harbor at Cadiz Wednesday at midnight, and after seven hours landed at Gibraltar. I arose at six o'clock and went out on deck, and in the dim north-west distance dawned Gibraltar, grand and gray, and a few moments later the sun came up out of the clear, blue Mediterranean, making the eastern sky look as though the angels had come out for a holiday, building their camp fires along all the highways of space and curtaining the heavens with their most gorgeous canvas.

We found Gibraltar very interesting. This huge rock over which the Phenicians, the Romans, Goths, Vandals, and Moors all fought would be of interest even without the historic associations. During the morning we climbed up through the galleries and looked out through the port holes, where the bristling cannons overlook the sea. The whole rock is honeycombed with these tunnels. After coming down from the galleries I walked around to the seaward side of the rock where it rises a stone wall, 1,400 feet perpendicularly out of the sea. It was a pleasure to get into the streets of Gibraltar and find so many people who could speak English, after being in the Spanish towns, where it was a rare thing to hear our language spoken.

Today we have been skirting the coast of Africa, where the Atlas mountains rise to such heights. In some places the snow caps their summit. Yesterday we spent in Al-

giers, Africa, where we saw something of Arab life. Tomorrow we will be on Malta, the island where Paul was shipwrecked.

In about two weeks we will be in Palestine, where I shall spend seven days on a horse-back ride down through the center of the Holy land, and six days in and around Jerusalem.

With best wishes to the Methodist and all my friends,

J. D. HAMMONS.

First Methodist Church in Northwest Arkansas.

Rev. P. C. Fletcher.

The first Methodist Church in Northwest Arkansas was organized in Washington county in 1833, three years before Arkansas was admitted to the Union, where the present town of Farmington is situated, about five miles west of Fayetteville.

It was in December, 1828, that young Josiah Trent, of Virginia, stretched his tent on what is now known as "the Trent homestead." This is the year that Fayetteville was named and that Washington county was organized. In 1830, Samuel Woolsey and family located near the Trent place, and two years later, 1832, Josiah Trent and Miss Sarah Woolsey were united in marriage. The following year, in the home of the young husband and wife the first Methodist Church in this section of the State was organized. The following persons were present and became charter members: Josiah and Sarah Trent, James and Jane Kinnebrough, William and Matilda Woodruff, William and Elizabeth Polson, Samuel and Matilda Woolsey. All of these have ascended.

At the time of the organization Washington county was included in the Washington circuit, Batesville District, Missouri Conference. The minutes show that Rev. Allen M. Scott and Rev. Alvin Baird were appointed to serve the Washington Circuit by the conference of the fall of 1832, hence one or the other of these pastors were likely present and conducted the organization.

Josiah Trent, who in a sense may be regarded as the Nestor of Methodism in Northwest Arkansas, was born in the State of Virginia in 1801. He was licensed to exhort October 18, 1843, and his credentials were signed by Rev. Stephen Carlisle, who died in 1860. The exact date when he was licensed to preach is unknown. He was ordained a deacon October 31, 1852, by Bishop Robert Paine. In the fall of 1869 the annual conference convened at Fayetteville, and on October 24 he was ordained as elder by Bishop George F. Pierce.

For many years Brother Trent was a vital religious force in his section of the State. He was a man of profound piety, deep convictions, and unquestioned moral courage. He was a devout student of God's word, and proclaimed it with effective power. His translation took place March 26, 1876, and the next day his body was laid to rest in the Farmington cemetery, near where he had lived for forty-eight years. Among his children who revere his memory and call him "blessed" is Brother A. L. Trent, one of the most loyal and devoted officials of the Central Methodist Church, Fayetteville.

When this first church was organized it was called "Ebenezer,"—a memorial stone. In 1838 a log building, twenty-two by thirty-six feet, was erected. Rev. James B. Annis was the pastor and Rev. John Harrell the presiding elder. This is the year the Fayetteville District was formed.

In 1859 "Ebenezer Number Two" was

built, the first house of worship having been destroyed some years previous. In the interval a log structure was erected for school purposes, in which our people worshipped till they could rebuild. This house still stands. At the time that the second Ebenezer was built Rev. Jordan Banks was pastor, and Rev. Thomas Stanford presiding elder.

In 1891-92 "Ebenezer Number Three" was erected. It is a neat frame structure, thirty by forty feet, and is a half mile east of the second building. It occupies a choice lot in the center of Farmington. It was erected during the pastorate of Rev. W. H. Dyer, and during the presiding eldership of Rev. F. S. H. Johnston. The latter dedicated it in 1892.

The following long list of pastors have served Ebenezer from 1833 to 1907: William Duke and J. L. Gould, 1833; H. G. Joplin, 1834; John Harrell, 1835; W. H. Bump, 1836; Hiram Gearing, 1837; James B. Amis, 1838; Andrew Hunter and James Morris, 1839; Jacob Custer and William A. Cobb, 1840; W. T. Anderson and R. W. Cardwell, 1841; S. Carlisle and H. Hubbard, 1842; H. C. Boyers, 1843-1844; Alexander Avery, 1845; Thomas Stanford, 1846-1847; Lewis Marshall, 1848; R. M. Morgan, 1849-1850; L. P. Lively, 1851; Young Ewing, 1852-1853; W. T. Thornberry, 1854-1855; J. S. McCarver, 1856; Josiah Williams, 1857-1858; Jordan Banks, 1859; W. M. Mathis, 1860; Thomas Stanford, 1861-1862; War—no appointment, 1863-1864; William Robinson, 1865; H. M. Granade, 1866-1867; W. M. Mathis, 1868; E. J. Daune, 1869-1870; S. D. Gaines, 1871; Robert Atchley and Jerome Haralson, 1872; David Sturdy, 1873; W. H. Corley, 1874; T. J. Smith, 1875; J. F. Hall, 1876-1877; J. A. Walden, 1878-1879; P. B. Summers, 1880; Burton Williams, 1881; W. H. Corley, 1882-1883; J. A. Walden, 1884-1885; P. B. Hopkins, 1886-1888; H. M. Granade, 1889; W. H. Dyer, 1890-1891; Arthur Marston, 1892; W. H. W. Burns, 1893; Arthur Marston, 1894; W. H. Hatfield, 1895; J. H. Smith, 1896; W. J. Stone, 1897; Y. A. Gilmore, 1898; J. L. Keener, 1899; Z. W. Lindsey, 1900; H. A. Armstrong, 1901; J. H. Sturdy, 1902; G. B. Griffin, 1903-1904; W. H. Dyer, 1905-1906.

In 1873 Rev. R. G. Porter, of Mississippi, known to Methodism as "Gilderoy," was transferred to the Arkansas Conference and appointed to serve the circuit which included Ebenezer, but he did not come.

The writer is indebted to Brother W. H. Eagles, of Farmington, for much of the data which rendered this sketch possible. He and his consecrated wife have been members of Ebenezer for over forty years. He was living at his present home in 1868, when Farmington was laid off and named. He has a book in which he has a record of every pastor that has served Ebenezer from William Duke to William H. Dyer; and of every presiding elder that has served the Fayetteville District from John Harrell to William Sherman. In many instances he has their signature.

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THE EPWORTH LEAGUE

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

Topic for March 24—Christian Heroism Illustrated by Missionary Biographies.

(John 15:18-21.)

"Among all the sons of the mighty there is no nobler figure than David Livingstone. A native of Scotland, converted at twenty, and for forty years a missionary in Africa. He worthily sleeps in Westminster Abbey and the 'bonny dust' of the United Kingdom. He prepared for work in China, but was providentially directed to Africa. When consulted by the London Missionary Society as to what field he preferred, he said, 'I am ready to go anywhere, provided only it be forward.' In his last public utterance in his native Scotland was to a school, and these were his concluding words: 'Fear God and work hard.' This was the inspiring motto of his laborious life. As either explorer, traveler, geographer, astronomer, botanist, zoölogist, physician or missionary he would have been

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among the most distinguished of men. He added to the known regions of the world a million square miles. His labors knew no bounds. When entreated to rest, he replied, 'Death alone will put a stop to my efforts.' So deep and pure was his piety that savages trusted him, the world admired him, and his friends almost adored him. When we think of this man, decorated by geographical and scientific societies, offered the freedom of great cities, publicly thanked by queen and Parliament, sleeping on the coarse, damp grass, eating birdseed, roots and African maize, forty times scorched with fever, his arm torn by the tooth of a lion, and all to serve and save the savage tribes of the Dark Continent, he stands out transfigured like one of the tall angels Isaiah saw next the throne of God. Three scenes in his noble life are most prominent and pathetic. First, when he turned away from his dear Mary's grave at Shapangna, in 1860, to find the only balm for his broken heart in seeking Africa's redemption; second, when in 1863 he expected recall from the field, and his great heart protested, crying out, 'If I am to go on the shelf, let that shelf be Africa;' and the third, when, though feeble and nearing the grave, he resisted Stanley's entreaties to return with him to England, bade his dear friend

good-by and turned back in the wilderness to labor for a while and die on his knees in prayer. David Livingstone has left the church the lesson of an incarnated conscience."—Bishop Galloway.

News From the Field.

Siboney, Okla., Deep Red League—As it has been some time since you have heard from us, I write to report that we are getting along nicely. We are trying to do our duty; have a good attendance and have all our dues paid up except the ten-cent assessment, which is one dollar and forty cents. We have thirteen active members. Our officers are: President, G. D. Thompson; first vice president, J. E. Rainey; second vice president, Lizzie Dorsey; third vice president, Bob Thompson; fourth vice president, Fred Dorsey; secretary, Thomas Dorsey; treasurer, Jessie Thompson. Our regular attendance is about forty every Sunday, mostly young people, and we are doing some good, as is evidenced, as some say that the first time they ever thought of being Christians was due to seeing the young people working for Christ. We enjoy reading of other Leagues, and are sure that the Leagues are doing a great work. There is much more to do yet. Therefore, let us keep on and let us think of our League motto, "All for Christ."

THOMAS DORSEY, Secretary.

Searcy, Ark., First Church Juniors—I think the Junior League here is in splendid condition. There are about thirty-three members, most all of whom are thoughtful, active workers. The League is really more of an intermediate than a junior, although the name remains as it has been. Our devotional, social and business meetings are all very helpful, interesting and successful. We derive wonderful help from the use of the Junior Topics Quarterly. We will also begin this week a study of "Bible Hero Classics."

MISS FANNIE L. HARDER,
Superintendent.

Blytheville, Ark.—In regard to the progress of our Boys' League here, we have just fully organized. We have a band of twelve of the brightest boys I ever knew. I believe they will stand for Christ and the right; yea, I believe that God will call at least one of them to preach his gospel. We are not prepared to take in any new members within three months. We have all our sashes completed with the white Maltese cross and the open Bible over the heart. Brother Taylor, the pastor, is our leader, and he is an excellent leader. We all love him, and we believe he loves us. May God bless Dr. Du Bose for encouraging such great and good organizations, and may God's blessing rest upon the Boys' League everywhere is my prayer.

THOMAS WILLIAMS.

Lord, Make It Plain!

Being in doubt, I say,
"Lord, make it plain
Which is the true, safe way.
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee:
Lord, make it clear to me."
Being in fear, I say,
Lord, show Thy face!
Shine on my daily path,
Lighting each place.
Little 'twill matter then
How death comes, where or when;
Little what life may be,
Little what griefs I see.
All will be well with me.

—Selected.

The Presiding Elder's Harvest Field—No. 3

By W. P. Whaley.

In 1888, there were 68 circuits in the Little Rock Conference. Of these, a group of 25 paid an average salary of \$500.00. Now there are 81 circuits, and a group of 35 of these pay an average salary of \$500.00. The average station salary in 1888 was \$698.00. The average circuit salary for the same year was \$318.00. The average station salary now is more than \$1,000.00; and the average circuit salary is \$390.00. In 1888 the per capita payment of circuit members for preachers' salary was 98 cents; and the per capita payment of station members for the same purpose was \$3.42. Last year the circuit members paid on pastors' salary \$1.41; and the station members paid on the same item \$3.38 per capita. It is seen by this that the circuit members have been steadily increasing their per capita payments for the support of the pastor, and are now paying about one-third more per members than in 1888. But their numbers have not increased much; their wealthiest members have been moving to the towns; and they have 13 more pastors to support than in 1888. Thus, while the circuit member has increased his payment more than 40 per cent, the circuit salary has increased only about 22 per cent. In the same years the station salary has increased more than 40 per cent, although the station member has slightly decreased his payment. The pastor's salary is about half the church expense of the circuit member, but it is only about one-third the church expense of the station member. The station member is paying a larger purportion for other things—building, furnishing, missionary, etc.—and the total for church expenses in our stations runs up to nearly \$13.00 per capita.

It is distressing to remember that the average salary on the circuits in this conference is only \$390.00, slightly more than \$1.00 per day. Out of this the preacher must support his family, keep up a horse and buggy, and bear the expense of a move nearly every year. And conditions are not worse in this conference than in others of our Southern Methodism. They are far better in this conference than in the Arkansas, the White River, and the Oklahoma. In Oklahoma there are forty charges where the salary of the pastor ranges from \$380.00 to \$500.00; and 141 more charges where the highest salary paid is \$355.00. The per capita payment on pastor's salary for the whole conference is \$2.15; but there is one whole district of eighteen appointments where the average salary is not quite \$162.00, and where the per capita payment on pastor's salary is not quite \$1.10.

Of course, some of these pastors are helped by small missionary appropriations, but the amount they receive is small indeed; and hardly any charge that pays as much as \$250.00 receives any aid from the mission boards.

If our circuits were properly waked up, and made acquainted with themselves, we would have very little Home Mission territory in the South. Our people are able to support their pastors, and ought to have their consciences aroused to do it. The pitances that the Home Mission Boards deal out are just enough to keep down self respect of mission charges, and to keep their pastors alive on the rack of poverty. This condition of affairs has come about and is kept up by wrong methods of Home Mission work. Our Mission Boards and Presiding Elders, co-operating, can quickly relieve this chronic dependence of both pastor and charge.

(To be continued.)

The Sabbath College.

By C. D. Pugsley of New York.

Founder of the Sabbath College and President of the National Society.

The Sabbath College is an advanced Sunday School for organized classes for young people and adults. It is designed for them as the Sunday School is for children. Although some Sunday Schools do have one or two classes for young people and adults, yet the fact remains that the Sunday School is for children, its service is arranged for them, and it has always been and always will be intended primarily for them. This is its sphere, and there it is doing a great and good work. But if we are going to reach the young people and adults and interest them in Bible classes, we must have an advanced Sunday School, the Sabbath College, arranged for the mature mind. In every

member has a voice in its affairs, and a part in carrying them on, and is thus personally interested in its success. The classes are arranged to appeal to all in the church, there being classes for young men, young women, and for men and women. The leaders are elected by the class, and thus have their loyal support and co-operation. The plan of class study is to have an open discussion, and to bring out the various views and aspects, and then the leader sums these up, and by personal and general questions brings out the points not touched on by the members. The leader is generally the President of the class, and there is also a Secretary, who keeps the records and makes out the class reports.

Although the first Sabbath College was started only a few months ago, the movement is rapidly spreading throughout the country, and among all denominations. The Sabbath College is not only reaching the adults in the church, but it is also attracting the non-church people who from attending Sabbath College have become churchgoers. A Sabbath College, with its systematic study and discussion of the Bible, is really as important to the church as the prayermeeting, and gives its members a better knowledge of and greater interest in the Word of God. It can be conformed to meet the need of any church and is equally successful in large city and country churches. To form a Sabbath College with two or more classes is very easy, and will largely increase the membership and interest in the church.

The Tramp.

By Rev. A. M. Shaw.

What a disgustingly interesting character is the tramp! He is multiform and almost omnipresent. From New England to California and from the Great Lakes to Rio Grande he ranges at large. In fact, the world is his pasture. Wherever we go we find him.

He makes the crowded city his caravansary, and he makes his lonely bed on the sparsely settled frontier. When the country is prosperous he is as poor as ever, and when times are hard he lives as usual.

But there are tramps and tramps! And that vulgar specimen, whose shambling form clad in tattered raiment, appears at the back door and makes piteous appeal for a "hand-out" is the most harmless of all the tribe. He takes his lunch in silence and passes on to the next town.

But the tramp to be feared and dreaded, to be watched, avoided, ostracized—the tramp to set the dogs after—is he, or she, who comes with a "work to do," an "article to introduce," or a "mission to accomplish." Beware of a tramp with a white shirt, and patent leather shoes! He is sure to prove a "green-goods" dealer; his wares are always of the "gold brick" variety.

But why am I writing this? Do not the people know these things? Haven't they long since learned all the tricks of the traveling tradesman. Who has not paid honest coin for the worthless wares of the pack-peddler? Who has not met the corn salve man, the cancer quack and the painless dentist? Yes, the people are getting wise. Even the vender of county rights on patent churns hasn't the smooth sailing that he once had.

But it seems that the clerical tramp has come to stay. He alone, of all the numberless host of fakirs, is wanted. This seems almost incredible, yet it is true. People who cannot be imposed upon in minor matters, who would not pause for a moment to listen to the jargon of the long-haired hawker of "Indian remedies," who have no patience

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church where a Sabbath College has been started it has been a great success, and is generally as large as, and sometimes larger, than the Sunday School. Those who would not attend Sunday School because "it is for children," and "they were too old to go," are the first to join a Sabbath College, and often become its most enthusiastic supporters.

The Sabbath College meets every Sunday, either immediately following the morning preaching service, or at the Sunday School hour, in the man body of the church. The exercises are conducted by the President, and consist of an opening hymn, scripture lesson and prayer, concluding with the Lord's prayer, in which all join. Then there are thirty minutes for class lesson study and discussion. The closing exercises include the reports of the Secretary and the Treasurer, announcements, hymn and benediction.

The Sabbath College is organized and has a President, Vice President, Secretary and Treasurer, and Membership and Social Committees, elected by the members. Every

with the book agent or the spectacle man, will still waste their time, give their money and impoverish their characters, to support every irresponsible addle-pated dispenser of cheap emotionalism and shallow fanaticism, who happens to come their way!

Why do Christian people countenance these tramps? A few of them are honest and sadly misguided. By far the greater number are frauds—nothing else.

Here is the woman preacher, with a hand-bag full of credentials and recommendations. It is amazing how her personality appeals to some people. They flock to the church, or hall, or tent; they crowd the "altar," they cry, they wail, they shout! Wonderful revival! The whole town is awakened! One month after she is gone all that remains of her work is a memory—and a bad taste in the mouths of intelligent Christians. The single truth is, that in ninety-nine cases out of a hundred, she is a humbug. I know whereof I speak. One came to me once, bearing indorsements from the leading divines of London, New York and Brooklyn, including two Bishops. Some of her papers were old; some were quite recent. All were gilded!

I let her use my church, assuming no responsibility for her work or remuneration. She ranted and declaimed, and "struck attitudes," and posed, and "mixed up her conduct" generally—and went away leaving a thirty-two dollars board bill unpaid!

The masculine tramp is not always so "irresistable," but is equally unreliable! He has made a "discovery" or received a "revelation," or had a remarkable "experience;" or, quite frequently, he has been "turned out of the church because he is sanctified and preaches holiness!" He belongs to no church, therefore all the churches ought to work with him, indorse him, and pay him!

And hundreds of disgruntled, lean-souled church members will rally around this insufferable mountebank, and laud him as an Apostolic Martyr, and scarcely show their heads in a place of worship for the next twelve months.

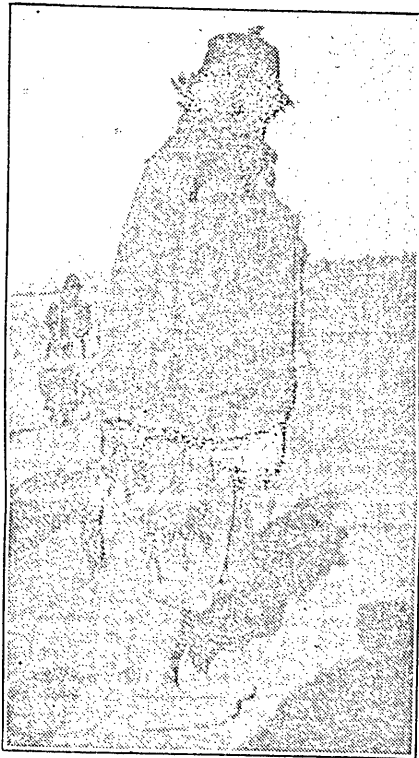
Brethren, Methodists ought to have nothing to do with these men and women and their work. They often do more harm than the open enemies of our Lord.

A pastor who encourages such charlatanism ought to be located.

The pastor can usually do the evangelistic work needed within his charge, if the people will work with him and sustain him as they do the visiting preacher. If he cannot there are other pastors willing to help him. And if anything more is needed there are evangelists and local preachers, whose character and standing are known to all the church. There is simply no excuse for falling in with these irresponsible tramps. There are three facts which ought to appeal to every thinking man and woman: First, every pastor is far more anxious to have revivals, to get men and women saved, to build up the Kingdom of Christ, than any of these roving preachers. Moreover, he knows the needs of his charge far better than any stranger, and can therefore direct the fight to better advantage. Stand by him, and you'll see permanent results. Secondly, the authorized institutions of the church, if rightly supported, will accomplish far more than any amount of peripatetic evangelism. And they need every variety of talent, and every mite of energy that the church possesses. The Sunday Schools, the prayer meetings, class meetings, Leagues, Missionary Societies, and official boards, are all in need of workers! Too many workers cannot be had. And work

given by these departments will yield the largest possible results, because wisely directed and conserved. Thirdly, if you have money to bestow upon a good cause, it can in no other way accomplish so much good, as by passing through the authorized channels of the church. It is positively sinful to give money to a roving crank, when the pastor and presiding elder, who bear the burden and heat of the day, are living in a way that verges upon want. Hand your money for the support of the gospel to the steward—and to nobody else.

Then remember our worn-out preachers. What a shame that they are so poorly cared for! Have you any money to waste on tramps, while these old veterans are destitute? Remember our mission work at home and abroad. What a stupendous task the church has before her—the evangelization of a billion of heathen!—and what a day of opportunity this is! Yet the cause of missions is bleeding at every pore, for want of resources. Remember our church extension



Hopeless, Homeless, Hungry—Chinese Famine.

work and our educational institutions! Every Methodist stands pledged to support them. Yet, how they suffer! Think of our orphanage. If we support it, it will do our work for helpless, homeless children far better than we can by private efforts.

Now, while all these wisely directed, systematic benevolences are crying out for help, have we Methodists any money to invest in doubtful enterprises? Let conscience answer! Once for all, let us resolve that our prayers, our energies and our means shall be devoted to the help of those divinely appointed agencies which we have promised to support, and which have been so singularly blessed of God in the past. Let us steer clear of "independent" movements, and unauthorized purveyors of the "spiritual truth" (?).

A Texas Note.

I will say a few words for the sake of my old friends in Arkansas, who would be glad to know of us. We found the coast climate too damp and chilly for Mrs. Haralson, and six weeks ago accepted a call and the appointment to this charge, Pierce Station. Climatic conditions over a very extensive area in Southwest Texas are the best to be found in the United States, beyond doubt.

I took Mrs. Haralson to California in the hope of relief for bronchial and asthmatic

trouble, from which she has been much distressed for two years. Since coming to this exceedingly soft climate she has been entirely free from distress or pain. I believe she will fully recover her health here.

This is within the West Texas Conference. We are sixty-eight miles west of Houston and fifty from the gulf coast. An exceedingly fine country, with an immense area of level black waxy soil, very fertile, and filling up very rapidly with an active citizenship. Cotton is being supplanted with rice, and it is proving to be very successful and remunerative. A large government test farm is near here, and tea is proving to be successful under Japanese culture. The face of the country is being changed by many pumping plants and irrigating canals and ditches.

The climate is far better than that of California. But I am not a land agent.

Pierce is a pleasant pastorate, and I anticipate a delightful year.

You are giving us a good paper, and it's a letter from home to us always. God bless you.

JEROME HARALSON

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.....	Standard Catechism.....	\$1.20 per doz.		
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.....	Child's Catechism.....	40c "		
.....	Roll and Record.....	50c each.....		
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.....	Star Charts.....	30c "		
.....	Stars.....	30c per box		
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THE SUNDAY SCHOOL.

March 31—Easter Lesson.

Golden Text—Now is Christ risen from the dead and become the first fruits of them that slept. I Cor. 15:20.

Date—The spring of A. D. 57.

The first epistle to the Corinthians was undoubtedly written from Ephesus.

Lesson Text—I Cor. 15:12-21, 55-58.

We part company for a day with many of the Sunday schools of the land, and while they give the day to review we take up the study of the resurrection. We are not willing that so important an event as Easter should pass without giving attention to this important subject. Paul places the greatest weight upon the consideration of this subject, as the lesson will reveal.

The Christian system is dependent upon the resurrection. If Christ be not raised, then there is no resurrection. If there is no resurrection, our preaching is vain. If our doctrines are false, then are ye yet in your sins, for ye are sinners, and if Christ fail, then ye are not delivered.

God has testified that Christ is risen. By his divine revelation he has repeatedly stated that Christ arose. He has called ministers who have gone out declaring the event and doctrine. The Christian system is built upon it.

The testimony of eye-witnesses declares that he has arisen. Thomas had the opportunity of examining the marks of the crucifixion as they appeared after the Lord had risen, and he declared that Christ was his Lord and his God, thereby owning his resurrection. The other disciples give the same testimony. Above five hundred saw him at one time, and they all, without dissent, give testimony that he is alive forevermore. Nothing that ever occurred in human history is more strongly supported by good evidence. We are dependent upon human evidence to establish most of the great historical events and personalities in the world and we accept this evidence as conclusive, and it is conclusive. Then this doctrine is established.

Even if we should leave out the inspiration of the Bible and take it as a mere human production, still its testimony to the resurrection remains. It is the same as that upon which many other great facts are established.

The resurrection is predicated upon the doctrine that that which was dead has or shall have life again. This can not be spoken of the soul, as the soul is immortal and cannot die. Only the body is subject to death, so the resurrection is spoken of the body. If the soul lives on through eternity disembodied, then we have no use for the word. If the soul is clothed with another body, then is the word equally useless. But if the soul reenters the body, so that the body lives again, then we have a resurrection.

It should be remembered that the body was formed of the dust of the ground before a soul was breathed into it. Or according to the Mosaic account the body was created first and the soul afterward. If the soul had been created and then a tenement or house for it to live in had been constructed, then we might think that the body had an inferior place in creation. We might think that another temple might be made. But it was not so. They are naturally coupled together. The soul is not complete without the body. It may and can exist without the body, but God made them both at the beginning, and joined them together, so that the normal state of each is with the other. So the mortal bodies

shall have a resurrection, and, reunited with the soul, live on through eternity.

Sunday School Notes.

By Rev. W. J. Moore, Chairman.

Ye pastors, superintendents and teachers, do not forget the Hamill institutes at Madill, March 31, April 1; at Muskogee April 2-3, at Lawton April 4-5. A rare opportunity awaits you. Be there.

Entertainment will be provided at Madill, Muskogee and Lawton for those who attend the Hamill institutes. Send in your names to the pastors, Revs. I. K. Waller, W. H. Roper and A. L. Scales, at these places, respectively.

If the pastors and superintendents are not supplied with programs for Hamill institutes, it is because the board could not secure the names and addresses.

About three-fourths of the pastors from whom we have heard are in favor of putting a Sunday school evangelist in the field another year. The main question now is, How can we provide for his support?

To pastors and superintendents: If you want to know anything about the Sunday school departments or work, write to our house, Nashville, Tenn., or Dallas, Tex., and you can get literature, information, etc. Do not send to outside concerns.

A well-informed Baptist told this chairman a few days since that 30 per cent of the Baptist churches in these two territories grew up out of mission Sunday schools. They plant a Sunday school and then organize a church. One of their Sunday school evangelists organized forty-six Sunday schools last year. According to their plan, that means forty-six churches. Methodists ought to wake up!

We hope a great multitude of Sunday school people will attend the Muskogee District Conference, April 9-13, at Vian, and will get a great inspiration out of the Sunday school session. Be there.

"When you save a child your service is two-fold—you save a life and a lifetime." If that is true, ought we not to put forth strenuous efforts to save the children of this country? And it is so easy to get a child converted! Oh, for more "children's preachers!"

Statistics show that 85 per cent of those coming into the church come through the Sunday school. That church is wise which gives prominence to this department of church work.

The Sunday schools of this great conference contributed \$178 last year on "Children's Day." Will not the pastors and superintendents give the children a chance this year? We ought to raise \$600 easily. We started into this year's work with \$30. We are greatly hindered for lack of funds.

Dr. Ed F. Cook says, "One cent per member in our Sunday schools each Sunday will pay more for missions than all the churches of the land. And one cent per member in our Southern Methodist Sunday schools each week would finance every phase of our missions." Why not give the children a chance?

The institute in Muskogee will be held in Brother Roper's church.

On to Madill, Muskogee and Lawton for a new inspiration in Sunday school work.

Norman, Okla.

Program of the Sunday School Institutes.

Following is the program of the Sunday School Institutes to be held at Madill, March 31 and April 1; Muskogee, April 2 and 3; Lawton, April 4 and 5:

FIRST DAY—MORNING SESSION.

- 9:00—The Quiet Half-Hour.
- 9:30—Bible Drill. "The Old Testament"—Dr. Hamill.
- 10:00—The Primary Class. "How to Equip and How to Manage."—Mrs. Hamill.
- 10:30—Points in Teaching.
 - a. Managing a Class.
 - b. Getting and Holding Attention.
 - c. How to Draw Out the Student.
 - d. The Spiritual Application.

—Led by Dr. Hamill.

AFTERNOON SESSION.

- 2:30—Song and Prayer Service.
- 3:00—Bible Drill. "Old Testament History."—Dr. Hamill.
- 3:30—The Primary Class. "How to Teach It."—Mrs. Hamill.
- 4:00—Points in Training.
 - a. Training to Give.
 - b. Training to Attend Church.
 - c. Training to Punctuality and Regularity.
 - d. Training in Missions.

—Led by Dr. Hamill.

NIGHT SESSION.

- 7:30—Song and Praise Service.
- 7:45—Question Box on Sunday School Work.
- 8:00—"Saving the Boys and Girls"—Mrs. Hamill.

SECOND DAY—MORNING SESSION.

- 9:00—The Quiet Hour.
- 9:30—A Bible Study. "The Life of Christ."—Dr. Hamill.
- 10:00—"Some Primary Problems."—Mrs. Hamill.
- 10:30—Round Table. Home Department. House-to-House Visitation. Cradle Roll. New Movement Classes.
- 11:00—"The Child in the Church."—Mrs. Hamill.
- 11:30—"The Young Man in our Midst."—Dr. Hamill.

AFTERNOON SESSION.

- 2:00—The Quiet Half Hour.
- 2:30—"Our Methodist Sunday School Helps and Needs."—Led by Dr. Hamill.
- 3:00—"The Children Today, Our Church Tomorrow," or, "Our Responsibility."

Adjournment.

ANNOUNCEMENTS.

1. This program is subject to change as needed by Dr. Hamill.
2. The music will be furnished by the local churches.
3. The Institutes will meet in the Methodist churches of the places named.
4. Invitation is extended to all Sunday School workers of other denominations.
5. Bring pencil and tablet, take notes and carry back the best things to your school.
6. Be on hand before the Institute begins next morning.
7. Presiding Elder, Pastors and Superintendents—Please give notice of these Institutes.
8. Watch the Sunday School column in the "Western Methodist" for further statements.
9. Be there yourself.

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HILLORY JENNINGS,
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 Little Rock.

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 V.

By Ruth Carr.

Chock was delighted with the "home," for he had plenty of milk and eggs, a nice clean bed to sleep on, and boys with which to play when he was out of the school room.

A few days after his entrance he was playing ball on the lawn with some boys, when a voice in the street caused them to look up.

"Oh, come here, boys," cried one nearest the gate, "and look at these funny men, all dressed in striped suits."

A general rush ensued, and each little form was perched on top of the fence watching the "funny men."

"Oh, there's one with a chain tied to his leg; look at him. And there's another one chained to the first one."

A sudden cry went out from Chock as he fell to the ground.

"Oh, Chock's hurt! Chock's hurt," said one of the boys. "Did you break your leg, Chock?"

"Get out of my way; I'm not hurt," and, scrambling to his feet, he rushed out of the gate and down the street.

"Chock's outside! Chock's outside!"

"Come back, Chock; Mother Flemming does not 'low us to go outside!"

Chock paid no attention, but kept running toward the "chained man."

"Oh, look! Chock's kissing the man."

"Yes, and they're both crying."

"Here, boy," from a stern officer, "get back to the house; you have no business here."

"Oh, please let me stay with papa."

"No, you must leave."

"Run back, darling," said his father, gently pushing the boy from him.

"I'm going to keep my promise to mother, papa, and some day we will live at home together."

There were tears in his eyes as he entered the gate, where the boys were still watching him.

"Was he your daddy, Chock?"

"What's it to you?" as he drew his sleeve across his wet eyes.

"Eh! Eh!" shouted the boys, as they pointed at him, "Chock's got a prison daddy—an old striped daddy."

"Well, he don't deserve to be for he's an innocent man."

"Oh, say, now, what yer tryin' to give us? What did your old daddy steal?"

Quicker than thought a stinging blow fell on the boy's face, and he was sent reeling to the ground. A general fight ensued,

and Mother Flemming was called to settle the affair. When questioned, Chock told the truth about it, adding:

"No one shall call my father names, for he's good, and I promised mamma I'd prove it, and I will."

Life was not so pleasant for Chock since the boys knew about his father, and almost every day he had to be punished for allowing his hot Indian blood to get him into trouble. Some of the larger boys learned how tender he was on the subject, and often tantalized him on the playground, invariably causing trouble, which ended in Chock being punished.

As he entered the school room one morning he discovered a large picture, which some one had drawn on the blackboard. It was of a man in stripes, with a chain around his leg, and underneath the picture were the words, "Chock's daddy."

It was useless to try to find out who did it, so with scarlet cheeks and flashing eyes he hurriedly erased the picture from the board and threw the eraser violently on the floor, put on his cap and rushed from the building, down the street, out into the world. Chock was gone from the Orphans' Home forever.

(To Be Continued.)

Dover, Ark., Feb. 24, 1907.

Dear Methodist—As I see you have given the children a page, I thought I would write a few words. Papa is pastor at Dover and London charge. I am ten years old, and in the third grade. Mr. Pless is my teacher. School will be out in six weeks, and I am very sorry. We are planning for an exhibition. I hope to see this in print.

BUNA WILLIAMSON.

The Johnson's Chill & Fever Tonic Co.

Notice to Dearers. Savannah, Ga., March 12, 1907. Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep-seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant. THE JOHNSON'S CHILL & FEVER TONIC CO. References: Every Bank in Savannah, Ga.

Pineville, Ark., Feb. 23, 1907.

Dear Methodist—I am a little girl 13 years old. I will write a few lines. Papa takes the Western Methodist. I have one sister. Her name is Arka, and I have two brothers, named Marl and Lance, and one little brother dead. His name was Harold Hall. Lance is the oldest boy. I go to school.

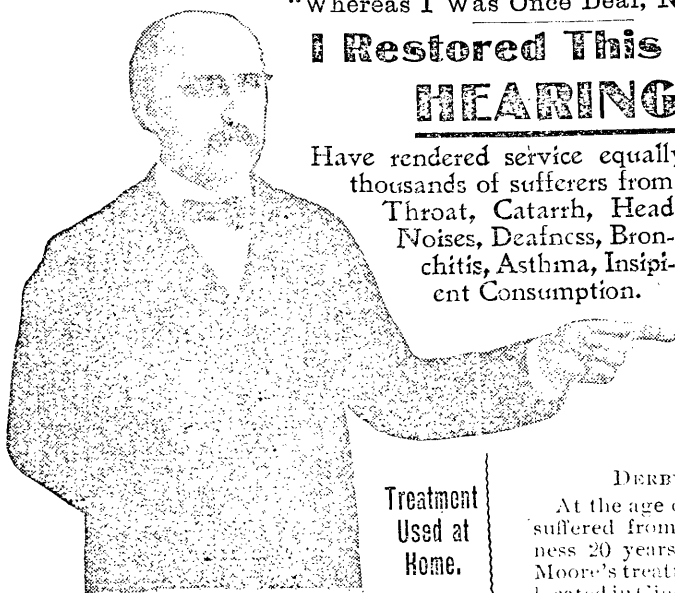
D. LANGSTON.

El Dorado, Ark., Feb. 28, 1907.

Dear Methodist—I am glad you have a Children's Page, as I like to read the letters. This is my first letter, and I hope it will miss the waste basket. We have a nice brick school house nearly finished, and we are so glad of it. I am going to school every day.

"Whereas I Was Once Deaf, Now I Hear."

I Restored This Man's HEARING.



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



DERBY CENTRE, VT.

At the age of 69 after having suffered from Catarrhal Deafness 20 years, I obtained Dr. Moore's treatment when he was located in Cincinnati O. in 1895. After using it about six weeks I began to hear, and in three months was entirely cured, and my hearing, which had become so bad I could not hear a watch tick, or conversation, is fully restored. WILLIAM RITCHIEY.

Treatment Used at Home.

Involves no loss of time.

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

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

AGENTS

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

THE VICTOR SANITARIUM

321-323 Whitehall Street, Atlanta, Ga.

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

I love my teacher, for she is so good. I have a pet cat; his name is Tabby. He likes to play with me. I go to Sunday school every Sunday. I have a good teacher; her name is Mrs. Wilson. Brother and I are going to have a little garden and work it ourselves. I am 7 years old. Your little friend,

GEORGE KINARD.

Better Than Spanking.

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

Dover, Ark., Feb. 24, 1907.

Dear Methodist—I will write a few lines to the Children's Page. I am going to school and I am 14 years old, and Mr. Pless is our teacher, and I like him well. I live in Dover. My papa is a farmer. I have two sisters and one brother. I like a horse for a pet. I will be glad to see this in print.

FRED WALKER.

Solution for Labor Troubles.

"Refrain from treating; let whisky alone, and you will have taken a mighty step toward solving labor and other troubles that beset the workingman." This is

the advice of S. L. Munner, business agent of the Milk Wagon Drivers' Union, who has started a campaign against the treating custom. "It is the most serious and vital thing labor has to contend with. Whisky is the greatest foe of the workingman and the trades unionists. It maddles his brain and he can't work as he ought. It swallows up his salary, and he goes home on pay night with no money to buy food for hungry mouths and coal for the winter's fires."—The Globe-Democrat.

FITS

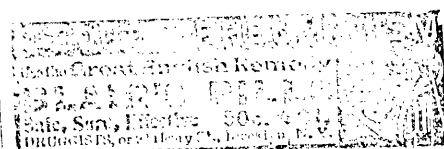
St. Vitus' Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE 32 (3) trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

DO YOU TENT THIS YEAR? IF SO, WRITE US FOR PRICES. WE ARE HEADQUARTERS FOR

Gospel Tents

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

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



Texas Travels.

Having a call down in Southern Texas to deliver some lectures and a desire to see the State and breathe some Southern atmosphere, I left Little Rock via Texarkana, Marshall, Palestine, etc. The first night's lecture proceeds amounted to over \$30.00. Many churches with proper advertisement might use this lecture with good financial success; however, I do not enjoy going to a place where no interest has been manifested to work up an audience. I had a delightful time in Southern and Northern Texas. I never realized the greatness of Texas before this trip. Some of the finest land I have seen in my travels is here.

At Whitewright, Texas, I met relatives whom I had never met before. I preached at the Methodist church on Sunday and lectured Sunday night. There are many wealthy people in this part of the State. I have just been out driving with a member of our church who is worth a half million dollars. I have met several preachers of our church in Texas and heard of many others, any they are noble men.

I spent one day and night with Bishop Key, at the "Kid-Key College," or North Texas Female College, at Sherman Texas. This is a great institution—the work largely of one great woman—Mrs. Bishop Key. When they appealed to her to take up the work it must have looked gloomy, but she asked the town to assume half of the amount and she went to work to get the other. She has brought the school up to be one of the best female colleges in Southern Methodism, especially the musical department and in other respects.

The plant is worth possibly \$200,000. There are fourteen buildings, with an enrollment of over 500 girls. The best managed college of its size I have ever been in. Mrs. Key selects the finest musicians in the country for the institution. They are soon to have a musical for the public in Sherman, and the orchestra coming from Chicago to assist the 150 voices of the college will cost \$1,000. Such efforts have, no doubt, made the college what it is today.

Mrs. Key has been with the school over twenty years, and over 1,000 girls have graduated from the institution.

Invariably I met on the trains traveling, some of our preachers. I was surprised to learn from one of them that in one good district in the North Texas Conference there were but four Epworth Leagues. One city in that district has no Senior League at all. We seem to be reaching the young people better in the Little Rock Conference than are some of our friends in Texas. I find that nineteen out of twenty men in Texas would fight for Joe Bailey. If he

has done wrong he still has the confidence of the people. I noticed that the green bugs are doing much damage to wheat and oats in the State. There are other green bugs in Texas; some I find among public school teachers. In Gainesville one young lady had to give up her place because she said the Lord's prayer every morning. The superintendent asked her to desist and she would not (God bless her), and the superintendent had her put out.

Do not the public school teachers of our country know that the Sunday school is the mother of the public school, and that this country, the most enlightened nation of the world, owes its enlightenment to Christianity. Any superintendent who will dare keep Christian influence out of a school should be put out of business at once. Above everything else, Christianity should be taught in the public schools, not a specific doctrine of any church, but Christianity. God pity any superintendent that will allow any superintendent of its public schools to bar out Christianity—the thing that has made this nation the greatest nation in the world.

W. A. SWIFT.

Wolfe City, Texas.

Notice!

The Fort Smith District Conference will be held at Mulberry, Ark., April 24-27. The Conference will convene at 3 p. m. Wednesday, the 24th. The opening sermon will be preached by F. M. Tolleran at 8 p. m., same day.

Dr. W. W. Pinson, one of our missionary secretaries, will be with us.

Committee for License to Preach and Admission on Trial—D. H. Colquett, J. H. Sturdy, G. S. Horton.

For Deacons' and Elders' Orders—J. W. House, J. M. Williams, J. W. Taylor.

F. S. H. JOHNSTON,
Presiding Elder.

About Free Thinkers.

To the pastor the man said, "Well, for my part, I am a free thinker."

"Yes," replied the pastor; "then I am glad to meet you. So am I."

"Oh, I thought you were a Presbyterian."

"So I am, and as free a thinker as any man would care to be." And under his breath the pastor went on thinking, but the man did not hear it. "If you mean a loose thinker, why, I am not that. I am only a free thinker. Your great locomotive that leaps along the rails under pressure of steam is free. Let it leap from the rails, spurning restriction, refusing restraint, and it is not free; it is loose, and it will soon be a wreck. Your flower that bows in the breeze, rooted in rich soil, obeying the laws of its being and place, wandering no whither, is free. Let it be uprooted and

dance a thoughtless moment on the breeze and it is loose; but it will soon die. Your lad held down to the rule and order, learning the duties of life, coming out to the fullest of manhood, is free. Let him spurn those laws; let him become the victim of his own whims, and he is loose, but he is headed toward slavery.

"Looseness heads toward wreck. Freedom heads toward fullness of the laws of life. Minds that refuse to recognize fixed laws, fixed truth, that will not bow before eternal truth, accepting it as the guide of life, but must call all truth each day to wait a new settlement—these minds are not free; they are only loose. There is no freedom in escaping the tether of God. Freedom is finding the reach and circle of that tether, and living there."—Selected.

The Wife's Indulgence.

Every married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it—has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him—he is himself more in touch with others because of it.

In this day, when so many women are seeking scope for their powers in arts and professions and business careers, there are some who realize that in their marriage there is the very widest scope—women who put the enthusiasm, the brain power, the artistic perception, the clear-sighted effort into their profession as wives and mothers, mistresses of households. These are the women who use their brains and their souls to love with, as well as their hearts, and who wield an extraordinary, far-reaching power, all the greater because that power is the last thing they are thinking of, or seek to attain. That intangible thing that we call the Spirit of the Home walks abroad with every member of it. The "nice" children in school gravitate instantly toward the children of that household, gravitate toward the house itself, because there is something there that they need. —Harper's Bazar.

A Note From M. M. Smith.

I have been at home, and in bed for most of the time, for two weeks. Have been in the clutches of grippe. Am feeling some better now. Hope to be able for service in a short time.

M. M. SMITH.

Jonesboro, Ark., March 15.

Minute Correction.

Our Conference minutes do not give Cheyenne credit for having paid P. C. and P. E. assessments in full, which they did, and should have had credit for it.

They were given credit for the

THAT DROWSY FEELING

It Prevents You From Doing Your Work and is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well.

You don't feel sick. Just drowsy.

What's the cause of it?

Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

amount paid, but the assessments were raised higher than were reported. I think that it is just and right to Cheyenne that this explanation should be made.

H. L. HAULDIN.

Preacher Wanted

At once for Laconia Circuit, below Helena, on the Mississippi River. It has a parsonage and will pay probably \$500.00 or more to a good man for acceptable service in pulpit and pastoral work. Address, with recommendations, to Z. T. Bennett, P. E., Fort City, Ark.

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

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

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

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

Davis, I. T.

These lines are to let my brethren know where I am and what I am doing. Davis caught me this time, and has given me a royal reception. Already they have pounded me twice.

We have just closed a three weeks' meeting in which we were our own evangelist. Our church has moved up spiritually some degrees. We have a fine Home Mission Society, and they have recently bought a lot adjacent to the present parsonage lot, upon which we expect to build in the near future a better house for a parsonage.

This is a very inviting field for a man who loves God and desires the salvation of souls.

I have done nothing much as yet in the circulation of our paper, but expect to come up with our ten assigned, and more. We have some fine people here, and are very hopeful for the future.

J. R. SMITH, P. C.

March 12.

Brother Miller Hurt at Davis, I. T.

I write this to let the brethren know how I am getting along with my wounds that I received here on Monday, while on my way to the rally at Chickasha.

I was knocked down by a baggage truck and pretty badly hurt. It is nine days today since it occurred, and I am not able to stand on my feet yet. Our Masonic brethren took charge of me at once. Then our good Brother Smith, our pastor at this place, as also Brother Jolly, of the Presbyterian church, with others too numerous to name, and the ladies also contributed to my relief. All came with hearts and hands filled with kindness. God bless the people of Davis. It is a very great affliction to me, first to be prevented from being at our mid-year rally, and then kept away from my work, which lies very near my heart.

I am trusting God that all is for the best, though now I may not be able to see how it is. Yet we

know all things work together for good to them that love God, so I am just waiting, trusting and letting God have his way, and trying to be reconciled. My physician thinks it will be several days yet before I can get out.

God bless the Western Methodist and its editors.

J. H. MILLER.

Pontotoc, I. T., March 12.

A Great Meeting at Strong, Ark.

We closed last Sunday night a great revival at Strong. The meeting began on the 25th of February and closed on the 10th of March, with thirty-six additions and seven children baptized, and more to follow. We have received to date, since conference, forty-seven members, most of them on profession of faith. Rev. W. H. Evans was with me from the beginning to the end of the meeting. He is a master workman. Elijah and Lorenzo Dow were hardly more eccentric, and I doubt if more successful. He is a wondrous man. He indoctrinates at the same time he stimulates. He is a Methodist of the "most straightest" type. His sermon on infant baptism was a cyclone that swept every objection as straws before the wind. It was logic on fire. The next day seven children whose parents had all been under immersion influence were brought forward for baptism. He is the only man I ever heard who could preach on the doctrine and have sinners converted or saints shouting at the same time. As a preacher to children no man that I know of approaches him. It is here that he is a master without a peer, within my knowledge. He is indefatigable in endurance and inexhaustible in resource.

As to finance, he is the easiest man to pay who ever held a meeting for me. He captivated the leading minds of my church. I am sure there are those here who will measure up in intellect to those in our leading churches. We are advancing here at a most gratifying rate. Our Sunday school is simply grand.

J. C. HOOKS, P. C.

RINGWORM.

can be cured as can every form of skin disease, by the persistent use of TETTERINE. The first application soothes and eases that terrible itching. One box will effect the cure.

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Only 50c from your druggist or J. T. Shuptrine, Savannah, Ga.

Hampton Circuit.

The first quarterly conference for Hampton Circuit was held at Hampton March 9 and 10. Brother B. B. Thomas, our efficient presiding elder, was on hand in due time, and carefully looked after all the interests of the church, and preached to the delight and satisfaction of the people. He is the right man in the right place. Bishop Atkins made no mistake in putting him on the district. He is a strong, forceful gospel preacher,

giving out no uncertain sound. We have already learned to love him for his kindness and worth. If he can have the hearty coöperation of all the preachers in his district I am sure success will be inevitable. Brethren of the district, let us stand by our presiding elder and he will be sure to stand by us.

We have been kindly received by the good people of this charge with many tokens of kindness in the way of donations, in the shape of what some of the brethren call poundings. All of which we highly appreciate. We purpose making this the best year of our life, the Lord helping. The field in this part of Arkansas is white unto harvest, but the laborers are few. So many of our young people without religion and out of the church, and quite a number who are in the church need a good case of religion. Brethren of the district, let us put strong emphasis on repentance, regeneration and the witness of the spirit. If there ever was a time in the history of the church that the pure, unadulterated gospel should be preached, it is now. Our people are being led away with fads, made to believe that all that is necessary for them to do is to join the church, consequently our churches have been filled up with droves of people without the regenerating grace of God. No wonder the spirituality of the church is at such a low ebb. It is utterly impossible to have a genuine revival

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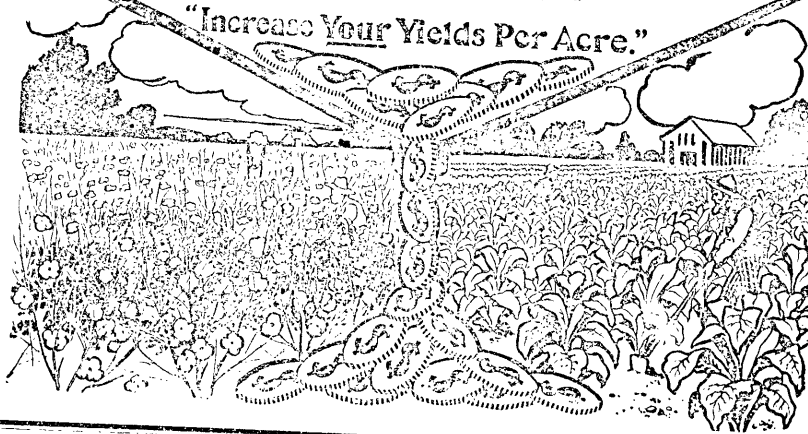
per acre on all your crops, and you will be agreeably surprised at your greatly increased yields. Ask your fertilizer dealer, or write us for a copy of Virginia-Carolina Fertilizer almanac, which is written by some of the most experienced and successful farmers in the South. While it is free to you,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

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with a lot of Godless church members—members who run with the devil's gang. I thank God that we have some left that are as true as steel. May the good Lord give us many more ere the year shall close.

I ask the prayers of all devout Christians. May God bless the editors of the Western Methodist. It grows better all the time. I wish I could induce all of my people to take and read it, for I am sure if they would they would be more spiritual.

J. J. MENEFFEE.

March 13, 1907.

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 linen binding, round or shape notes, only 15 cents; \$1.50 per doz; \$10.00 per 100. When cash accompanies the order we prepay express charges. Address,

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Sabbath Observance Literature.

Sixty leaflets on the Sabbath question for distribution at the meeting of April 7 can be obtained on application to the Woman's National Sabbath Alliance, Room 1007, 156 Fifth Avenue, New York City. Send ten cents for postage.

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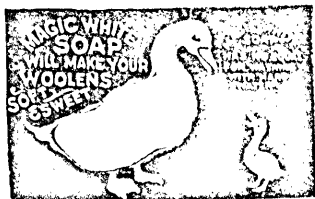
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Walnut Tree.

We are moving slowly, as usual for us. We have on our charge seven Sunday schools, all doing well, and seven prayer meetings, and we expect a grand Easter at this place. Could the editor come and be with us at 11 a. m. it would be enjoyed by us.

Our young people are getting married. On last Sunday one of our most promising young couples in the persons of William T. Powers and Miss Annie Dowell were married at the home of the bride's mother, in the midst of a host of friends. We wish and expect for them a useful and happy life.

Our second quarterly meeting will convene April 13 and 14. We are trying to come up with a full report on our collections, though we are having a hard pull. There are so many who say they don't believe in missionary work. Can some one tell this poor preacher why a Christian cannot believe in missionary work. If so, let us have it.

J. B. PHILLIPS, P. C.

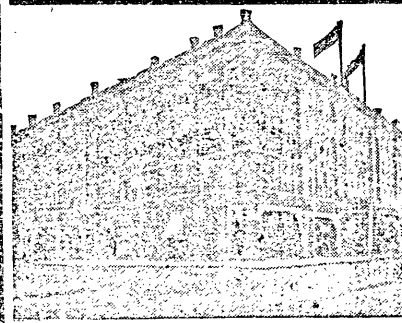
Davidson, Okla.

I will give you a few notes from our part of the work. Most all our people know something of the ups and downs, the sorrows and rejoicings of a Methodist preacher. Well, we have had them all since we came to Davidson. We built a parsonage and dug a well and preached three times each Sunday since conference. Our second quarterly conference is a matter of history. Our much beloved presiding elder came to us the second and third of this month, and preached two excellent sermons, which did us all good. Brother J. T. Armstrong came with Brother Johnson and protracted the meeting for us. We enjoyed Brother A.'s preaching very much. I don't know whether the meeting is still going on or not. I was stricken down with nervous prostration on the 6th inst., and had to come home, and I have not heard from the meeting to date.

We had a poor turn-out at quarterly conference, and not much report. The Board of Stewards assessed for the preacher's salary \$700 and presiding elder \$109. But alas! I have fallen a victim to that awful disease, nervous prostration, from which so many of our preachers have died. This is the second stroke in the last eight months. I have suffered a great deal in the last week, but am able to sit up a little today (the 12th). I fear my day as a preacher has passed.

The Davidson Circuit is a fine field to labor in: five appointments with as fine people as any man ever preached to. Peace and harmony prevail throughout the entire charge. Large congregations, good Sunday schools, two Epworth Leagues in the country, and have one Sunday school organized into a mission school. We found

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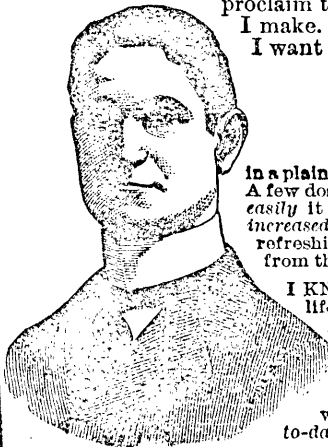
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PARKER WILLIS, 307 State Life Bldg., Indianapolis, Ind.

the work in an unorganized condition when we came, but we are moving up on all lines. We have collected our assessment for temperance and have a good per cent of our collections provided for. My physician told me yesterday that I must call a halt; that I had better go to a different climate. However, I shall wait and consult my presiding elder about this matter. I ask all brethren who read this, and especially those who are acquainted with me, to pray for us in this our affliction. The blessings of God be upon the Methodist and its editors, is our prayer.

T. M. WOOD.

March 12.

Gravette, Ark.

At last, after many delays, we have completed our church at Gravette, which was badly needed.

We held our first services the fourth Sunday in February, and had large crowds at both morning and evening services. Our people are well pleased with our building, and seem to enjoy coming to the services.

Our Sunday school was never so prosperous as now, and our Junior League has been revived.

Gravette is a new town of 13 years, and is situated at the crossing of the Frisco and the Kansas City Southern railways. Methodism was planted here at the beginning of the town. Rev. H. D. Hutchinson built our first church, which we sold last summer.

Our third quarterly conference

of last year, which met in June, authorized us to sell the old church and provide means to build a modern edifice. By September 17 the corner-stone was laid for our new building, and now we are worshipping in a beautiful, modern, pressed brick building, at a cost of \$4,000, and no subscription has amounted to more than \$100, but we have \$1,200 of a debt to consider in the future.

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OBITUARIES.

FLOYD—Judge John W. Floyd was born in Smith county, Tennessee, May 19, 1827, and died at his home in Bentonville, Arkansas, February 24, 1907, at 10:00 p. m. He was married to Eliza J. Snodgrass, September 23, 1854. To them were born seven children, two of whom died some years ago. Brother Floyd served four years in the Confederate army, distinguishing himself as a brave soldier. He came to Bentonville, Arkansas, in 1869, and has resided there continuously until his death. He has lived to bless the community with his influence. He was always on the side of right in questions of public good. He was a good citizen in all that the word implies. He was converted and joined the M. E. Church, South, in 1873; lived a faithful life and died a triumphant death. His funeral took place from the M. E. Church, South, at Bentonville, and his remains were interred in the City Cemetery. He leaves a wife, four sons, one daughter, and many other friends, to mourn. May God bless them. R. E. L. BEARDEN.

RUDDER—Mrs. M. Ellen Rudder was born October 7, 1872; died January 30, 1907. She was 34 years 3 months and 23 days old at the time of her death. Her maiden name was Jacobs. She was married Nov. 30, 1902, to Rev. R. R. Rudder, who was at that time pastor of Harrisburg Circuit. The marriage ceremony was said by Rev. A. J. Blakemore. Sister Rudder had been a member of the church from the days of her girlhood, having joined the church in 1888 under the ministry of Rev. W. R. Foster. She loved her church and always appreciated her pastor. She was a religious woman and greatly enjoyed all religious services, both of the church and the home. The verdict of all who knew her is given in these words: "She was certainly a good woman." She has laid aside her earthly labors, together with her mortal body, but she has left an imperishable record and life that will long be felt among those who knew her. She was perfectly devoted to her husband, and had the habit of speaking kindly of everybody. One of her little babies preceded her to the spirit land, while the other one is left with the father to bear the grief of her taking away. After religious services, conducted at Harrisburg Cemetery by the writer, her body was laid away to rest to await the resurrection of the just. To all the sorrowing ones we commend to you the grace of God which will ever inspire you to firmer trust in God. WILLIAM S. VABBROUGH.

MAY—Sister Hattie L. May, daughter of Brother and Sister J. S. Cox and wife of Rev. J. D. May, pastor of Hawley Memorial Church, Pine Bluff, Arkansas, was born May 11, 1878, and departed this life March 6, 1907. At the age of 11 she professed religion and joined the M. E. Church, South. She lived a consistent member till the Master said, "Come up hither." Sister Hattie was principally raised in Brinkley, Arkansas, where she has many friends. At the time of her marriage by the writer to Brother May, October 16, 1901, she was one of the leading members of the Epworth League,

treasurer of the Ladies' Aid Society and teacher in the Sunday School. By her earnest Christian work she was rewarded by seeing eleven of her class come into the church at one revival. Sister May was faithful to the trust committed to her care. The writer feels as though he had lost a relative in the death of Sister Hattie. The members of Hawley Memorial Church did not know her long enough to fully realize what they have lost in the death of this good woman. The funeral services were held in Hawley Memorial Church, conducted by Rev. W. W. Christie, P. E., W. C. Watson, R. A. McIntock, T. Y. Ramsey, O. H. Keadle, Dr. W. H. Browning, M. O. Barnett, all Methodist ministers of Pine Bluff, and T. J. Brickell, of Brinkley, Arkansas. After the close of the services Sister May was laid to rest in Bellwood Cemetery to await the resurrection morn. May God's blessings rest upon Brother May and his two children, and may all at last meet in heaven. T. J. BRICKELL.

WILCOX—The subject of this sketch, James Wesley, son of J. M. W. and Bettie Wilcox, was born in Texas, August 30, 1892. They moved to Oklahoma about six years ago and settled in southern part of Kiowa county. Wesley was a strong boy, just entering into young manhood when the death angel called him home, March 2, 1907. He attended our services at Deep Red on first Sunday in February, and little did we think that the next service there would be his funeral. We preached his funeral, March 3, and told his mortal remains away to await the resurrection morn. We are glad to know that he has gone to rest. He prayed a sweet prayer and sang "Jesus, Lover of My Soul," just before he died. He said he was "going home." His father and mother, brother and sister all miss him; but, thank God for the hope we have of meeting him over on the "other shore," where no more sickness nor sorrow ever come. We cannot understand why God called him away, but we can pray and are praying that we may have sustaining grace in the midst of this affliction. May God bless the bereaved and finally save us all. CHARLES H. ARMSTRONG, P. C.

ALSTON—W. J. Alston, aged 81 years, died at DeQueen, Arkansas, February 18, 1907. Mr. Alston came from Tennessee to Arkansas, December, 1874; settled on Rolling Fork, Sevier county, Arkansas, in December, 1876. His wife died in 1877. He was again united in marriage to Mrs. Priscilla Milwood. In 1883 they sold their farm in Sevier county and moved to Polk county. They remained there until 1902. They then moved to Hempstead county, where he lived until 1905, then moved back to Sevier county. Chapel Hill, where he lived till his death. The subject of this sketch had been a member and ruling elder in the Cumberland Presbyterian church for a long time, and was true and faithful to the trust committed to him in that position. It was for the church his faith and energy were given until his death. Then his spirit took its departure to its home beyond. He will be missed in his church. As a citizen he was among the best. He leaves a wife, six children and a host of grandchildren to mourn his loss. Written by his pastor, REV. P. A. SOSSAMON.

HARRIS—Little Harley was born May 20, 1901, and departed this life February 23, 1907. It was hard for us to give our loved one back to the God who gave it, but the Good Shepherd thought it best to take his little lamb who had been with us so short a time into his fold. We must be submissive to the will of God. Dear friends, weep not for this precious jewel, for we know he is resting with Jesus and his angels, where he will never know any sorrow. The remains were tenderly laid to rest in Harrison Chapel Cemetery, followed by a number of sorrowing friends. Brother W. P. Richards conducted the services. May God bless the bereaved ones in this sad hour of affliction. A cousin, CHELLIE HARRIS.

RICE—Mrs. Sarah Walton Rice entered into rest February 5, 1907, at Estancia, New Mexico. Mrs. Rice was born in Limestone county, Alabama, July 10, 1839, and was married to William Rice, November 1, 1859. After the death of her husband she located in Okolona, Arkansas, where she lived for more than twenty-five years. She gave herself to God and united with the Methodist Church, South, at about twelve years of age, and lived a life of devotion and loyalty to the Master's cause. She was the daughter of a Methodist preacher and the strongest characteristic of her life was devotion and loyalty to the church. She had started from her home in New Mexico back to Arkansas, but when only a short distance from home found the end approaching, and without pain or struggle passed to her reward. In the innermost soul of each bereaved one, may these lines find themselves: "No chalice has brought this ill to me; 'Tis God's sweet will, so let it be; He seeth what I cannot see." A. FRIEND.

HODGE—Mrs. Elizabeth Hodge (nee DeWitt) was born in Bedford county, Tennessee, in 1837. She was married to Nathan Hodge in 1856. In 1856 they moved to Carroll county, Arkansas, where her husband died in January, 1865. She has lived in Carroll county all these years and for the last twenty-five years with her son, Jackson Hodge, in Berryville. Here she died Sunday morning, March 3, 1907—died in great peace of soul. There were born to her nine children, only three of whom survive her, to-wit: R. J. Hodge, W. H. Hodge, and Mrs. McHenry. She has a large number of grandchildren and seven great-grandchildren. All Berryville mourn her loss, than whom none was more greatly loved. A staunch soul was she. She joined the Methodist church immediately after her conversion in 1855. Her course to God never swerved. I never saw a life more clearly God's. She lay in bed the last three and one-half years of her life a sufferer every

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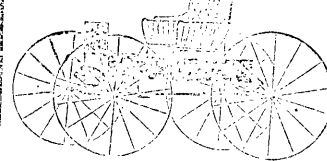
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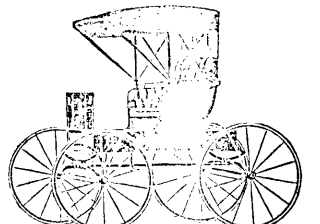
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Elkhart Carriage & Harness Mfg. Co. Elkhart, Indiana

moment, yet never a murmur came from her lips, only at times she would express a longing for heaven. The affection for her shown by her children was so beautiful, especially that of her son, Jackson Hodge, who was never separated from her exceeding six weeks in his life, and the years of her suffering never a night. They know where to find her. May the Lord give them his comfort and help. She died in her ninetieth year, at 3:00 o'clock Sunday morning. What a blessed Sabbath she entered in heaven. Sweet day of rest; O, sweet day of rest. F. A. LARK.

WELLS—We have just buried one of the oldest citizens of Randolph county, Arkansas. Brother John Wells, familiarly known as Uncle Johnny Wells, being 86 years of age. The writer preached his funeral to a large congregation. Brother Wells was one of the old settlers of this community, his native State being Missouri, but his parents came to this State when our brother and father in Israel was but an infant. Our brother professed religion and joined the M. E. Church, South, after he had grown to manhood, even after he had a growing family. Our brother was a brave Confederate soldier during the rebellion, was a brave, energetic citizen, a popular rich man, good to the poor and liberal towards the church, and extensively known and loved by the ended well. Our brother leaves an invalid wife living at Ravenden Springs, confined to her bed and room, for whom this writer prayed last Monday morning, just before we took the remains of her precious husband to his last resting place. Mother Wells' funeral and burial service will soon too have to be conducted, as she too is in age's stream and lost all hope or recovery. May she too be ready. Should any of the old preachers see this in print, I know they, as well as this writer, will feel they have lost a true friend and a man the church could depend upon. I ask the Christians, and especially the preachers of our church, to remember the bereaved family of our dear father in Israel, and especially the unconquered one, to-wit: James Wells. God bless the bereaved family and may they make one unbroken chain in heaven. J. F. ARMSTRONG.

Quarterly Conferences.

HELONA DISTRICT—SECOND ROUND.
Rock Island Ct. at Widener.....Mar. 30, 31
Forest City Sta.Mar. 31, April 1
Cotton Plant and Howell, at Howell Apr. 6, 7
Buckley Sta.April 7, 8
Parker Sta.April 12, 13
Wayne Sta.April 13, 14
Haynes Ct. at Millbrook.....April 14, 15
Tachona Sta.April 20, 21
Pastore and Shiloh Ct. at Shiloh April 21, 22
Holly Grove and Marvell Ct. at Holly Grove.....April 27, 28
Chardon Sta.April 28, 29
La Grange Ct. at Central.....May 5, 6
Webb Ct.May 11, 12
McCrory and DeView, at DeView.....May 18, 19
Goodwin Ct. at Salem.....May 18, 19
Laconia Ct. at Laconia.....May 25, 26
It is my purpose to arrange dates in the third round so as to assist five pastors in protracted meetings. Z. T. BENNETT, P. E.

PARAGOULD DISTRICT—SECOND ROUND
Paragould Ct., at Pruett's Chapel.....Mar. 23, 24
First Church, Paragould.....Mar. 24, 25
East Paragould Ct., at Morning Star.....Mar. 26
Lorado Ct., at Clark's Chapel.....Mar. 30, 31
East Side Church, Paragould.....Mar. 31, Apr. 1
Gainsville Ct., at Beech Grove.....April 6, 7
Rector Ct., at Harvey's Chapel.....April 13, 14
Boydsville Ct., at Mars' Hill.....April 20, 21
Piggott Ct., at Mt. Zion.....April 27, 28
Knobel Ct., at Peach Orchard.....May 4, 5
Corning Sta.May 5, 6
Black Rock and Portia, at Old Walnut Ridge.....May 11, 12
Walnut Ridge and Hoxie, at Hoxie May 12, 13
Maynard Ct., at Salem.....May 18, 19
Reyno Ct., at Datto.....May 23
Pocahontas Ct., at New Home.....May 25, 26
Pocahontas Sta.May 26, 27
Imboden Ct., at Wayland Springs.....June 1, 2
Mammoth Spring and Hardy, at Hardy.....June 8, 9

District Conference at Walnut Ridge, Thursday, June 27, 30. The conference will begin Thursday at 2:00 o'clock p. m. Opening sermon Thursday night by Rev. Ira H. Russell.

Committee:
License to Preach and Admission on Trial—E. M. Pipkin, W. L. Oliver and L. O. Craig.

Deacons and Elders Orders—A. E. Holloway, A. C. Griffin and J. S. Watson.
J. K. FARRIS, P. E.

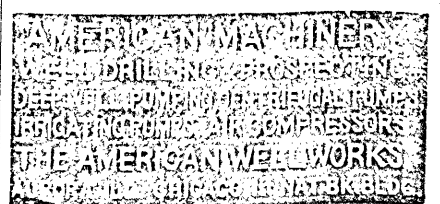
W. F. M. S.—Arkansas Conference.

The Auxiliaries will please send immediately the names of their delegates to the annual meeting to be held in Ozark, in June, to Mrs. H. Hanesworth, Clarksville, Ark., so that a suitable program and other matters may be arranged.

MISS LILA G. ROLLSTON,
Conference Pres.,
MRS. H. HANESWORTH.

MARRIAGES.

WALKER WATSON—At the residence of Rev. Frank Hopkins, pastor Texarkana Circuit, on the 2d day of March, 1907, Mr. J. W. Walker to Miss Lizzie E. Watson, Rev. Frank Hopkins officiating.



QUARTERLY CONFERENCES.

Oklahoma Conference.

CHOCTAW DISTRICT—SECOND ROUND.

Owl Ct., at Blackjack.....	Mar. 23, 24
Atoka Ct., at Pleasant Hill.....	Mar. 24, 25
Sugarloaf Ct., at Salem.....	Mar. 30, 31
Chapel Ct., at Leflore.....	Mar. 31, April 1
Sans Bois Ct., at Siloam Springs.....	April 6, 7
Howe Ct., at Heaven.....	April 13, 14
Kullituklo Ct., at Bakchito.....	April 20, 21
Idabel Ct., at Idabel.....	April 21, 22
Ruff Ct., at Rock Creek.....	April 27, 28
Antlers Ct., at Antlers.....	May 4, 5
Chickasaw Ct., at Lewis Chapel.....	May 11, 12
Kiamitia Ct., at Old Cedar.....	May 18, 19
Kasoma Ct., at Findley.....	May 19, 20
Hugo Sta., at Hugo.....	May 25, 26

W. P. PIPKIN, P. E.

MANGUM DISTRICT—SECOND ROUND.

Granite and Lone Wolf, at Lone Wolf.....	Mar. 23, 24
Hobart Sta., at Hobart.....	Mar. 24, 25
Snyder, at Deep Red.....	Mar. 30, 31
Mountain Park, at Mountain Park.....	Mar. 31, April 1
Deer Creek, at Francis.....	April 6, 7
Headrick, at Navajo.....	April 13, 14
Bitter, at Carmel.....	April 20, 21
Glustee and Eldorado, at Eldorado.....	April 21, 22
Mangum Ct., at Mangum.....	April 27, 28
Martha and Blair, at Martha.....	May 4, 5
Altus Sta., at Altus.....	May 11, 12
Duke, at Red Hill.....	May 18, 19
Kelly, at Bethany.....	May 19, 20
Hollis and Dryden, at Dryden.....	May 25, 26

L. L. JOHNSON, P. E.

CHEROKEE DISTRICT—SECOND ROUND.

Stillwell.....	Mar. 23, 24
Grove.....	Mar. 30, 31
Cherokee.....	Mar. 30, 31
Spavinaw.....	April 6, 7
Chapel.....	April 13, 14
Peggs.....	April 14, 15
Tahlequah Sta., at Tahlequah.....	April 19
Tahlequah Ct., at Tahlequah.....	April 20, 21
Chelsea Ct., at Chelsea.....	April 27, 28
Vinita.....	April 28, 29
Claremore.....	May 4, 5
Centralia.....	May 11, 12
Claremore Ct., at Claremore.....	May 18, 19
Afton and Miami.....	May 12, 13
Bluejacket.....	May 18, 19

J. B. McDONALD, P. E.

WYNNEWOOD DISTRICT—SECOND ROUND.

White Bend and Maysville, Maysville.....	Feb. 23, 24
Paul's Valley Sta., Paul's Valley.....	Mar. 30, 31
Roff Sta., Roff.....	April 6, 7
Mill Creek, Mill Creek.....	April 6, 7
Davis Sta., Davis.....	April 13, 14
Byars Ct., Stratford.....	April 20, 21
Hickory Ct., Palmer.....	April 27, 28
Purcell Sta., Purcell.....	May 4, 5
Wanette Ct., Mt. Zion.....	May 11, 12
Tussy Ct., Henapin.....	May 18, 19
Lexington Sta., Lexington.....	May 25, 26
Noble and Shilo, Shilo.....	May 26, 27
Paoli Ct., Paoli.....	June 1, 2
Wynnewood Sta., Wynnewood.....	June 5
Moral Ct., Trousdale.....	June 8, 9

District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.
J. S. LAMAR, P. E.

McALESTER DISTRICT—SECOND ROUND.

Wapanucka Ct., at Emmett.....	Mar. 23, 24
Wilson Grove and Boggy, at Boggy.....	Mar. 24, 25
Wilburton Sta., at Wilburton.....	Mar. 30, 31
Albany Ct., at Albany.....	April 6, 7
Durant Sta., at Durant.....	April 7, 8
Coalgate Sta., at Coalgate.....	April 13, 14
Stonewall Ct., at Tupelo.....	April 14, 15
Twelve Mile Prairie, at Cox.....	April 20, 21
Edwards and Craig, at Craig.....	April 21, 22
Cado and Sterritt, at Sterritt.....	April 27, 28
Pontotoc, at Campground.....	May 4, 5
Colbert Ct., at Kemp.....	May 11, 12

Pastors will please make a strenuous effort to pay assessments for Temperance, Foreign and Domestic Missions by the time of the second Quarterly Conference. If possible report the number of subscriptions your charge has been assessed for the Western Methodist. Now, an earnest word of exhortation to the stewards: Please see to it that half the year's salary is paid to your pastor at the second quarterly conference.

S. G. THOMPSON, P. E.

DUNCAN DISTRICT—SECOND ROUND.

Walter Ct., at Gregg.....	Mar. 23, 24
Hastings, at Waureka.....	Mar. 24, 25
Chickasha Sta., at Chickasha.....	Mar. 30, 31
Verden and Tuttle, at Verden.....	April 6, 7
Chickasha Ct., at Chickasha.....	April 7, 8
Bailey Ct., at Bailey.....	April 13, 14
Indian Work.....	April 20, 21
Duncan Sta., at Duncan.....	May 4, 5

N. F. LINERATH, P. E.

MUSKOGEE DISTRICT—SECOND ROUND.

Quinton Ct., at Featherston.....	Mar. 23, 24
McCartain Ct., at McCartain.....	Mar. 24, 25
St. Paul and First Church, Muskogee.....	Mar. 30, 31
Brushy Ct., at Coleman's.....	April 6, 7
District Conference, at Vian.....	April 9, 13
Muldrow Ct., at Gans.....	April 13, 14
Muldrow Sta., at Muldrow.....	April 14, 15
Pocola Ct., at Pocola.....	April 16
Spiro Sta., at Spiro.....	April 17
Poteau and Cameron, at Harrell's.....	April 20, 21
Sallisaw Sta., at Sallisaw.....	April 24, 25
Muskogee Ct., at Muskogee.....	April 27, 28

Let all the pastors, local preachers, exhorters and delegates arrange to attend District Conference. Let each pastor have in full his missions and temperance collections, and have at least ten new subscriptions to the conference organ.

W. F. DUNKLE, P. E.

HOLDENVILLE DISTRICT—SECOND ROUND.

Okmulgee Ct., at Newtown.....	Mar. 23, 24
Wetzel Ct., at Wetzel.....	Mar. 24, 25
Broken Arrow Ct., at Springtown.....	Mar. 30, 31
Broken Arrow Sta., at Broken Arrow.....	Mar. 31, April 1
Okeema and Okfuskee, at Okeema.....	April 6, 7
Henryetta and Dustin, at Dustin.....	April 7, 8
Honey Creek Ct., at Little Cuzzetah.....	April 13, 14

Wetunka Sta., at Wetunka.....	April 13, 14
Holdenville Ct., at Yeager.....	April 14, 15
Wewoka Ct., at Springfield.....	April 20, 21
Holdenville Sta., at Holdenville.....	April 21, 22
Seminole Ct., at Hitchite.....	April 27, 28
Bearden Ct., at Bearden.....	April 28, 29
Ada Ct., at Ada.....	May 4, 5
Ada Sta., at Ada.....	May 5, 6

G. M. COPPEDGE, P. E.

OKLAHOMA CITY DISTRICT—SECOND ROUND.

Stillwater and Pawnee.....	Mar. 2, 3
Tecumseh.....	Mar. 3, 4
Franklin Ct., at Franklin.....	Mar. 9, 10
Norman Sta., at Norman.....	Mar. 10, 11
Stroud.....	Mar. 16, 17
Bristow Sta., at Bristow.....	Mar. 17, 18
Earlboro and Wewoka.....	Mar. 23, 24
Seminole Ct., at Seminole.....	Mar. 24, 25
Capitol Hill and Wheatland.....	Mar. 30, 31
Maywood.....	Mar. 31, April 1
Piedmont.....	April 6, 7
St. Lukes.....	April 7, 8
El Reno.....	April 13, 14
West End.....	April 15, 16
Trinity, Shawnee.....	April 20, 21
Sparks.....	April 21, 22
Shawnee Ct., at Shawnee.....	April 27, 28
Shawnee, First Church.....	April 28, 29
Asker.....	April 29, 30
Kowana.....	May 4, 5
Maud.....	May 5, 6
McLoud.....	May 11, 12
Arendia.....	May 12, 13

We will elect delegates to the District Conference this quarter, and I ask that the assessments for Foreign and Domestic Missions be collected and reported in full.

W. J. SIKS, P. E.

BEAVER DISTRICT—SECOND ROUND.

Guyman, at Guyman.....	Mar. 23, 24
Hooker, at Hooker.....	Mar. 30, 31
Tyrone, at Tyrone.....	April 6, 7
Grand Valley, at Grand Valley.....	April 20, 21
Boyd, at Boyd.....	April 21, 22
Beaver, at Pleasant Hill.....	April 27, 28
Woodward, at Woodward.....	May 4, 5
Grand, at Lone Tree.....	May 4, 5
Toland, at Toland.....	May 18, 19
Persimmon, at Persimmon.....	May 25, 26
Ingersoll and Hazelton, at Ingersoll.....	May 28, 29

J. E. LOVETT, P. E.

ARDMORE DISTRICT—SECOND ROUND.

Overbrook, at Overbrook.....	Mar. 23, 24
McMillan, at Legate.....	Mar. 24, 25
Madill Sta., at Madill.....	Mar. 30, 31
Lebanon, at Lebanon.....	April 6, 7
Kingston, at Willville.....	April 7, 8
Broadway, Ardmore.....	April 13, 14
Carter Ave., Ardmore.....	April 14, 15
Ardmore Mission.....	April 17, 18
Cumberland, at Cumberland.....	April 20, 21
Leon and Burneyville, at Burneyville.....	April 27, 28

Woodford, at Graham..... May 4, 5
Lone Grove, at Newport..... May 4, 5
Cervyn and Springer, at Springer..... May 11, 12
Ravin, at Baum..... May 18, 19

Some of the pastors of the district have the entire assessments for missions in hand. Could not every one have done the same with the proper effort? Have all in hand, if possible, at Second Quarterly Conference. Make a written report in answer to Question 18.

W. T. FREEMAN.

WEATHERFORD DISTRICT—SECOND ROUND.

Weatherford Sta., at night.....	Mar. 13
Clinton Sta., at night.....	Mar. 29
Erick, at Texola.....	Mar. 30, 31
Sayre.....	Mar. 31, April 1
Geary.....	April 6, 7
Burmah, at Liberty.....	April 13, 14
Custer, at Custer.....	April 14, 15
Doxey, at Fulton's Chapel.....	April 20, 21
Elk City.....	April 21, 22
Rocky, at Sentinel.....	April 27, 28
Wood, at Wood.....	April 28, 29
Cloud Chief, at Pleasant View.....	May 4, 5
Cordell Sta., at Cordell.....	May 5, 6
Weatherford Ct., at Payne.....	May 8, 9
Foss, at Page.....	May 11, 12
Clinton Sta. (preaching at night).....	May 12
Gip.....	May 15, 16
Hammou, 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 make 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.

W. M. D. MATTHEWS, P. E.

Arkansas Conference.

MORRISON DISTRICT—SECOND ROUND.

Holland Ct., at Mount Vernon.....	Mar. 23, 24
Quitman Ct., at Mount Zion.....	Mar. 30, 31
Quitman Sta., at Quitman.....	Mar. 31, April 1
Adona Ct., at Adona.....	April 6, 7
Clinton Ct., at Wesleyan Chapel.....	April 13, 14
Springfield Ct., at Shady Grove.....	April 20, 21
Atkins Sta., at Atkins.....	April 21, 22
Portville Ct., at Bell's Chapel.....	April 27, 28
Russellville Sta., at Russellville.....	April 28, 29
Plumerville Ct., at Lewisburg.....	May 4, 5
Conway Sta., at Conway.....	May 5, 6
Morrison Sta., at Morrison.....	May 11, 12
Bee Branch Ct., at Bee Branch.....	May 18, 19

The Morrison District Conference will be held at Atkins, April 23-26.

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT—SECOND ROUND.

Clifton Ct., at Bates.....	Mar. 23, 24
Wardham Sta., at Wardham.....	Mar. 30, 31
Wardham Ct., at Little Chapel.....	Mar. 31, April 1
Huntington and Mansfield, at Mansfield.....	April 6, 7
Hartford and Highland, at Hartford.....	April 7, 8
Marquette Ct., at Lake Creek.....	April 13, 14
Branch Ct., at Chicksaw.....	April 14, 15
Carroll Sta., at Carroll.....	April 20, 21
Anna Ct., at Anna.....	April 21, 22
Mulberry Ct., at Dyer.....	April 27, 28
Charleston Ct., at New Prospect.....	May 4, 5

Fort Smith Ct., at Jenny Lind.....	May 11, 12
Greenwood Sta., at Greenwood.....	May 12, 13
East End and Trusty.....	May 18, 19
Hackett Ct., at Hackett.....	May 19, 20
Abbott Ct., at Life Chapel.....	May 25, 26
Boonville Sta., at Boonville.....	May 26, 27

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

HARRISON DISTRICT—SECOND ROUND.

Green Forest Ct., at Alpena.....	Mar. 23, 24
Mountain Home Ct., at Mountain Home.....	Mar. 30, 31
Mountain Home Sta., at Mountain Home.....	Mar. 31, April 1
Lone Rock Ct., at Lone Rock.....	April 6, 7
Yellville Sta., at Yellville.....	April 13, 14
Yellville Ct., at Yellville.....	April 14, 15
Baroka Springs.....	April 20, 21
Fair View Ct., at Compton.....	April 21, 22
Huntsville Ct., at Huntsville.....	April 27, 28
Kingston Ct., at Bluff Springs.....	April 28, 29
Lead Hill Ct., at Onaha.....	May 4, 5
Harrison.....	May 5, 6
Marshall and Leslie, at Leslie.....	May 11, 12
District Conference will be at Leslie, May 9-12.	

J. J. CALLOWAY, P. E.

BARANELE DISTRICT—SECOND ROUND.

Coal Hill Ct., at Coal Hill.....	Mar. 23, 24
Chickasaw Ct., at Hays Chapel.....	Mar. 30, 31
Chickasaw Sta., at Chickasaw.....	Mar. 31, April 1
Bellville Ct., at Spring Creek.....	April 6, 7
Wagon Tree Ct., at Wagon Tree.....	April 13, 14
Rover Ct., at Wagon Tree.....	April 14, 15
Gravelly and Bitter, at Bitter.....	April 20, 21
Danville and Bitter, at Bitter.....	April 21, 22
Baranele and Bitter, at Bitter.....	April 27, 28
Baranele, at Bitter.....	May 4, 5

time of your quarterly meeting, and have your assessments for missions in hand. Let us make a good record in this respect. Let us give our pastor's salary in full. Let us give our pastor's salary in full. Let us give our pastor's salary in full.

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Mar. 24, 25	Mar. 24, 25
Mar. 30, 31	Mar. 30, 31
April 3	April 3
April 6, 7	April 6, 7
April 13, 14	April 13, 14
April 20, 21	April 20, 21
April 27, 28	April 27, 28
May 4, 5	May 4, 5
May 11, 12	May 11, 12
May 18, 19	May 18, 19
May 25	May 25
June 2	June 2
June 2	June 2
June 15, 16	June 15, 16

Winslow and Parkdale.

Brentwood, in my charge, is a small town on the Frisco. Here we have a small frame church, built sixteen years ago. The land, three and three-fourths acres, was donated and deeded to our church. Holland, Clayton, Bryan and Orr have been the preachers, while the faithful presiding elders, Harlan, Williams, Hill, Wilson, S. Anderson and Johnston have their yearly rounds to this point. The membership has never been large, but always faithful and true. The fact that here we built a house proves clearly what we ought to do in all our mission fields. It is a waste of men and money not to build houses of worship.

All honor to the noble little church at Brentwood. It is here that we have the best "mountain honey." Honey for breakfast, honey for dinner, and also honey for the presiding elder.

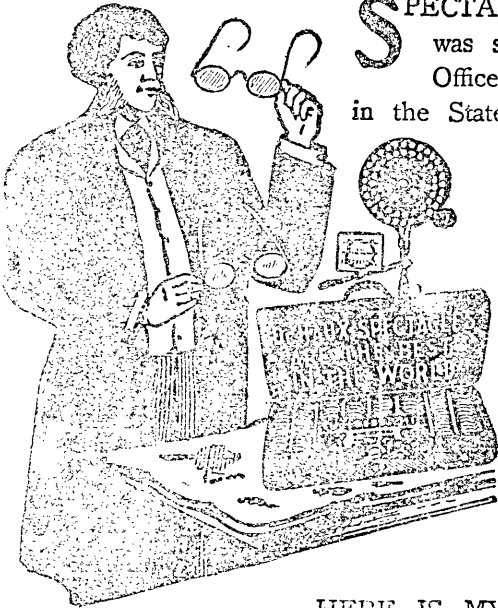
O. H. TUCKER.

From DeVall's Bluff.

Our second quarterly conference was held Monday night, March 11. Brother Millar was with us "in the fullness of the blessing of the gospel of Christ," preaching two very helpful sermons on Sunday. Brother Millar recognizes preaching and asking routine questions as but a small part of the essential work of a presiding elder. He looks after all the work of the church in detail. Notwithstanding the rainy weather, his leisure hours between services were devoted to visiting the homes of our people, the public school, and otherwise coming in personal touch with our citizens, and members of the church in particular.

The reports at the business session of our quarterly conference show the church here in fine condition: church out of debt, the best and most completely furnished home for a preacher's family in the Little Rock Conference, with perhaps ten or a dozen exceptions, and it is likewise all paid for. The presiding elder and pastor are paid up to date. All of which argues spiritual vitality. But, best of all, God has heard our prayers and laid his hand upon the head and heart of one of our best citizens (and his good wife also), and called him into the ministry. Mr. Harry A. Woods, for the past three years head bookkeeper for the Staneman-Zearing Lumber Company, at this place, was licensed to exhort, and also recommended to the District Conference for license to preach. Brother Woods anticipates entering the itinerancy this fall, and giving his entire life to the church. The divine call, it seems, has fallen equally upon Brother and Sister Woods. They are both young, strong, soundly converted, well educated, and from the comfortable walks of life, which fits

Get This Gold Pair FREE!



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

MY DEAR DOCTOR HAUX:

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

(Signed),

Dr. G. W. Smith

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

HERE IS MY SPECIAL ADVERTISING OFFER:

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

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

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

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

Can anything be fairer?

Write today for my free Eye Tester. Address.

DR. HAUX SPECTACLE COMPANY,
Haux Building, St. Louis, Mo.

I Also Want a Few Agents

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

NOTE.—The above is the largest Mail-Order Spectacle House in the world, and absolutely reliable.

them preeminently for the work of the itinerancy. May "the Lord of the vineyard" raise up many such, for "the field is white unto the harvest."

The pastor and family are happy, serving some of the most loyal and appreciative people in the world.

Our little town was shocked at the announcement of Brother Fissackerly's death. Just one week before the day of his death he was in our town, and the Methodist congregation here gave him a nice money contribution for the Orphanage he loved so well. Not a child in that worthy institution that he did not seem to love as he loved his own. Surely God will care for the wife and little children of the man who was such a devoted father to the fatherless in the days of his flesh.

M. K. IRWIN, P. C.

Read the advertisement of H. L. Remmel on page 10. Here is an excellent opportunity to make money working for one of the greatest financial institutions on earth.

Tithing.

"Should We Pay Tithes Now?" is the title of a sixteen-page pamphlet from the pen of Bishop Key, which we have just read with in-

terest. If anybody thinks that the bishop is not a logician he will be surprised on reading this pamphlet. The question of tithing is now being much mooted, and some high in ecclesiastical circles have animadverted against the system as antiquated and not at all obligatory today. The bishop gives them some hard nuts to crack. We are decidedly in favor of tithing as a financial method, whether the legal feature of it is binding upon us or not. It is systematic and certain. The other plan, or lack of plan, is spasmodic, uncertain, and altogether unsatisfactory. We know of nothing in the realm of ecclesiastical finances so invigorating, educating, comforting and successful as the adoption of systematic stewardship over one's income. It gives church members a new sense of responsibility, a new idea of liberality, and a new relish for the "material" side of matters ecclesiastical.

Some thing is certainly needed, and the old Bible plan, reendorsed by the Master, and in substance carried out by St. Paul, is at least worthy of a present-day trial. Those who have tried it are heartily in favor of it. Let others bring it into their daily lives, and see by actual experience if the setting aside of a certain part of

one's income for the gospel is not full of new interest and power. Read Bishop Key's pamphlet. Smith & Lamar handle it, and sell at five cents each, twenty-five cents per dozen, seventy-five cents for fifty, and one dollar and forty cents for one hundred, prepaid. Order from Nashville, Tenn., or Dallas, Tex.—Midland Methodist.

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

From Brother Cline.

We closed a meeting at Kingston last Sunday, in which the power of God was manifested. Several were born into the kingdom of our Lord. The shout of victory went up from the shop and home, from the valley and the mountain. It was a great victory for the church. We are now engaged at Truth, where we expect to organize a new church.

A. L. CLINE,
Missionary Evangelist.

DR. W. S. MAY.
Specialist Eye, Ear, Nose and Throat.
Office, 219½ 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, 8318.