

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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No. 14.

## EDITORIAL.

### Martha and Mary Both in One.

In the Bible record of the Bethany household Martha seemed to give first attention to the duties of the housewife; Mary thought first of sitting at the feet of the Master. It is ever a problem as to the due proportion of service to be given by a good woman to the home and to those about her and to the direct work of the church.

We can not lay down for our day the same rules that governed when conditions were Mrs. R. P. Witt, the other day showed the entirely different. A good pastor's wife writer a remarkable counterpane, the work of the fingers of her great-grand-mother, completed in Virginia the day peace was declared after the war of 1812. It was a farm scene embroidered upon a ground of white cloth—the farm house, the fields, the old church near by, the stock and the birds—all done from picking the lint from the seed to the embroidering, by the fingers of this good old grand-dame. I was reminded of a piece of white cloth shown us some years ago, being part of the wedding dress, spun, woven and made some two years before the Declaration of Independence by my own great-grand-mother, in Virginia. The "chain" was of such fineness that she drew it—as the custom was—through her wedding ring before she put it in the loom. These things represented in the good old days of our great-grand-mothers accomplishments of which a young housewife was always proud. But in these days a woman can buy for less than a dollar better cloth of which to make a dress. We would not expect, therefore, that our women should spend their time in weaving cloth, not in knitting socks and stockings. We have happily come to a time when they are emancipated from much of the slavish work which must once be done. Our good women who burn electric lights in their houses save time enough from the making of tallow candles and from cleaning the candlesticks and from cleaning and filling lamps, save as against the time of their grandmothers, to be able to play the part of Mary to no inconsiderable extent. And we have a right to expect that the emancipation of woman shall mean for her that she shall give more time to the work of the church than the former generations of women gave. It certainly ought not to mean that they have time for the foolishness of certain idle women who take up their time at cards, and with clubs of doubtful nature, and with operas and such like. It is a pity that such can not find something to do—a pity they are not yet at the spinning wheel and the loom and at candle making and other things which women were once compelled to do; for that were far better than what they are at.

We want to put in here a word for the wife of the pastor. She ought to look after her household, just as other women do. She ought to do her full share in the work of the local church, in the women's societies, just as other women of the local church. But do our

good women know that the preacher's wife often has unreasonable demands made upon her, just because she is the pastor's wife? There is no earthly reason to expect her to do all the work of her household and then do about twice the service in the local church of any other woman. She should not be expected to be "chaplain" of both the missionary societies, president of the junior society, etc., etc. Give her her part, and do not ask her to do what some good woman of the local church ought to do. You will usually find her a willing soul, anxious to do all she can; but she is a woman, and needs your tender love and sympathy.

Speaking of this need—suffer a word: The pastor's wife goes away from the embrace of tender and loving friends when she enters this work; she repeats this experience every time she moves to a new place she must live much among strangers. She needs your love as few women need it. Be tender and loving with her. Be considerate of her time also, for she has many demands made upon her. Do not visit her on Sunday, especially do not run into the parsonage between Sunday School and church-time; she is busy, very busy with the children and preparation for church that morning. Do not go to see her at such a time. It has often happened that the good woman, hurried about having gotten the children off to Sunday School, having preparations made for dinner, dressing herself for church, attending to extra calls made upon her time, has to rush into some closet to get herself dressed. Be good to her, but do not bother her on Sunday morning, and do not suffer your children to bother her.

May all our good women, thousands of whom are so nobly working for the Lord, have wisdom to do God's work and to make sweet and happy their own homes. After highest work any woman can do, the first of all duties is to make the home. After that comes the church. We believe every woman, with rare exceptions, can find a place of very useful service in the church, and every woman ought to belong to at least one of the societies in the church for women. Some women have time for more than one society. When the duties of the home and the duties of the church are done a woman may find time for social clubs, provided the clubs be proper in themselves. Pity on the woman who so far misses her duty as to get these social arrangements in front. Such women do not know the meaning of their emancipation.

We are in receipt of a communication mailed at the Little Rock postoffice but unsigned asking us to speak out on the distinctive doctrines of the Methodist Church and bemoaning the fact that the Methodist pulpits of our town give little or no attention to such subjects. The writer states that the Baptist pastors are in the habit of berating the Methodist Church by asserting that Mr. Wesley never intended to organize a church and that the Methodist Church is no more a church

than a Sunday school is a church. Of course we do not know who wrote the letter and can not publish it on that account, but we wish to suggest a few things. Our Baptist brethren make this same assertion about all other churches. They like the Methodist church as well as they do any other. Taking this, the correct explanation no one ought to be troubled about it for a moment. The reason other denominations are not churches, according to their theory, is simply that their communicants, or members, have not been baptized by a Baptist preacher. That is the sum total of the trouble. When it comes to a definition of the word "church" they are able to make out no case. In order to prove a succession from the apostles to the present time they are compelled to fellowship a lot of people who they would not fellowship if they were now living. But the argument on this subject would fill every column of the Methodist for several issues, so we desist. However, we would state that there are doctrinal books and pamphlets on sale at this office which treat these subjects to a finish; they are cheap, and we would advise our friend to procure a supply of them and hand to any who are troubled on these subjects. It were better if our people would attend church where they would not hear such glaring inconsistencies proclaimed from the pulpit.

It is a maudlin sentiment in some parents that their first duty to their children is to make them happy, to humor their whims and give them all they want. The fruit of such folly appears in ruined characters. The same folly appears in people who act and who pray as though their present and personal happiness were the highest concern of the Father above. Our first perfection in righteousness is God's first concern, and in order to achieve this it is often necessary that great unhappiness should be our lot. So has run the plan of God in all the ages; so it must run till we learn happiness in eternal redemption.

The prediction that a comet would hit the earth last week was the means of frightening a good many people and it is said that a good deal of extra praying was done. There was no real danger, but it revealed the awful fact that there are a good many people who realize that they are a long way behind with their prayers. There is a real danger in neglecting our devotions and it would be well if those who did a little more praying during the comet scare would form the habit of saying their prayers more regularly.

Easter services were generally held in all our churches last Sabbath and the subject of our Lord's resurrection was discussed. It should be remembered that the resurrection was as necessary as the death upon the cross. All of the teachings and sufferings of our Lord had a bearing upon the work that he undertook in the salvation of the world.

WESTERN METHODIST.

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

REVS. D. J. WEEMS and J. C. RHODES .....Field 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, Leslie, 7:30 p. m.....May 8  
Harrison, Leslie, 7:30 p. m.....May 8  
Harrison, at Leslie, May 9-12.  
Jonesboro, at Nettleton, May 28-30.  
Wynnewood, at Sulphur, June 12-16.  
Little Rock, Benton, .....June 20, 21  
Weatherford, at Cheyenne, June 25.  
Choctaw, Kullituklo, 9 a. m....June 26  
Arkadelphia, at Hot Springs, June 27-30.  
Prescott, at Gurdon, June 27-30.  
Pine Bluff, at Rison, July 4-7.  
Holdenville, Okmulgee .....July 10  
Camden, at Stephens, embracing second Sunday in July.

We rejoice in the great meeting which has just closed in Van Buren. See Pastor Tolleson's report in this week's paper.

For a few days last week Dr. W. F. Andrews, of the First Church, assisted Rev. J. B. Stevenson in the meeting at Conway.

Rev. W. W. Nelson of Freeman, Ark., has gone to Chicago to spend a few weeks in the Moody Bible School. His pulpit will be filled by Rev. C. O. Steele of Hot Springs.

Rev. W. D. Sauls of Cumberland charge, Oklahoma Conference, is about finishing a good parsonage. We had the pleasure of meeting him several times while on our recent trip out in that great land.

We regret to report that Rev. J. J. Shaw of Ryan and Terral, Oklahoma Conference, has been compelled, by sciatic rheumatism, to surrender his charge. He has moved his family to Oklahoma City.

Dr. H. G. Henderson of Searcy has accepted an invitation to deliver the commencement sermon for the Thompson Classical Institute at Paragould, Ark. Sunday, May 26. He has been preaching in his own church an interesting series of Sunday evening sermons, running through February and March.

We are sorry to learn of the death of the mother of Rev. M. L. Butler formerly of the Oklahoma Conference, but now of Redlands, Cal. The sad event took place at Ft. Worth, Tex., Mar. 19. Mrs. Butler was born in Concord, N. C., seventy-four years ago. She was a good Christian woman and her death was triumphant.

Last Thursday J. E. Buchanan pastor of El Paso circuit, called while in the city on business. He preached at Gardner Memorial church, Argenta, at night. He is in good health and reports some progress in his work, which is so large that he now has a junior preacher to assist him.

A lady wrote us for some book of missionary facts; we sent her three books, not forgetting to send Dr. Ivey's Southern Methodist Handbook. That book has almost everything in it that a Southern Methodist can wish to know. Its price is only 35c, and all our people ought to buy it. Send to us for a copy.

In the daily paper we notice a report of the death of Dr. R. D. C. Dodd of Mena. For many years a practicing physician, he had also been a useful local preacher, often supplying difficult circuits. A rugged Christian character, he was a tower of strength in his home community, and rendered valiant service to every cause in which he enlisted. He will be greatly missed.

A note from Rev. J. D. Z. Munsey of Quinton, I. T., brings the information that on March 20 Sister Debnam, wife of our brother, A. B. C. Debnam, pastor at McCurtain, I. T., was seriously though not fatally burned by an oil can explosion. It so happened that Bro. Debnam was nearby doing some work on the church building and managed to extinguish the flames but with serious burns on his hands. Bro. Munsey states that the people are generous and kind to the afflicted and that it is hoped that they may recover speedily. We are very sorry to hear of this accident and assure Bro. Debnam of the prayerful sympathy of all our preachers and people.

Ho for Fordyce.

Little Rock Conference Leaguers will meet in annual session at Fordyce April 16-18. The program published in a few days. Get ready and come. Unlimited delegation.

Bishop Granbery Dead.

For the third time within less than a half year we are called to mourn the death of one of our Bishops. Bishop Jno. C. Granbery, Ashland Va., died sitting in his chair at his home on April 1st. He was the son of Richard Allen and Ann Leslie Granbery, and was born in Norfolk, Va., Dec. 5th, 1829. He graduated in Randolph-Macon College in 1848 and joined the Virginia Conference the same year. He was chaplain in Lee's army from 1861 to 1865; was professor of Practical Theology and Moral Philosophy in Vanderbilt University from 1875 to 1882, when he was elected a Bishop in the Methodist Episcopal church, South, at the General Conference sitting in Nashville. He was twice married; first to Miss Jennie Massey, who died in 1858; afterwards, in 1862, to Miss Ella Winston, who died only a few weeks ago, and whose obituary, written by her distinguished husband, appeared about a month ago in the Nashville Christian Advocate.

Bishop John Cowper Granbery, D. D., was one of the noblest of men. Asbury was not more of a saint than he. Courageous, thoroughly humble, scholarly, able, wholly unobtrusive, he was a born gentleman, though

born poor and living poor to the day of his death; he was an unusually good preacher; a sweet-spirited, brotherly man. The writer of these lines knew him well, having sat under his instruction when he was a professor in Vanderbilt. I thought his life very beautiful then. Many lessons did we learn from him, many besides those in the text books. If he were in the Roman church we venture to say he would be canonized. We shall do better by his memory than that—shall enshrine the memory of him in our hearts and strive to walk worthy of a friendship so loving and true. Our church will honor him as one of its servants of whom she never had the least cause to be ashamed at any time or in any place. Everybody knew that he would do the judicious thing with a good heart. We feel inclined to shed no tears over his tomb; rather do we thank God for him and for his good and lovely life and for his ascension on high.

He leaves a son who is an honored member of the Virginia Conference, and a daughter who is the wife of Rev. H. C. Tucker of our Brazil Mission Conference, and another son, whose place of residence is unknown to the writer.

Rev. Joseph Samuel Nicholson.

Rev. J. S. Nicholson was born at Cossuth, Miss., July 22, 1852. Converted at the age of eighteen and licensed to exhort the same year. Licensed to preach at the age of twenty. Admitted on trial into the Little Rock Conference in 1880. Was married to Miss Mary Patton July 2, 1874. Six children were born unto them. Two died in infancy. Three daughters and a son with their mother mourn the loss of a loving father and a devoted husband. Bro. Nicholson was ordained an elder by Bishop Granbery in 1885. He served the following pastoral charges in the Little Rock Conference: Gurdon circuit, one year; Hot Springs circuit, two years; Caddo circuit, two years; Mt. Ida circuit, one year; Hot Springs circuit, two years; Sheridan circuit, two years; Hamilton circuit, one year; Beardon and Thornton, two years, and Caddo circuit, one year. He was superannuated eight years on account of throat trouble. The last year of superannuation he traveled the Neola circuit in Texas. In 1902 he transferred to the Indian Mission Conference, and since served the following pastoral charges: Bennington and Boswell circuit, one year; Kingston and Woodville one year; Thackerville circuit, one year, and Kiowa circuit until his death which occurred on Feb. 7, 1907. Bro. Nicholson was a preacher of above average ability. But few men in our church of his ability as a preacher have continued to serve the weaker charges. He did it without a word of complaint, always loyal to the authority of his church, which he dearly loved. As he only preached twice on the Kiowa charge, his last work was done in the Thackerville circuit. This charge was run down when he took charge of it. As the result of his ability as a pastor, preacher and organizer the charge was brought up along all lines. In my association with him last year I learned to love him dearly. In his death I feel that I have lost one of my truest and best friends. He died in the full assurance of faith in the gospel he had preached to others. Some day we hope to see him again in that land where death does not enter. On a beautiful day in Kiowa, for which he had prayed, his funeral was conducted by his presiding elder, Rev. S. G. Thompson, assisted by others, and his body laid away to await the resurrection morn. May the grace of a

loving Heavenly Father sustain the good wife and children in this their great loss.

W. T. FREEMAN.

#### Weatherford, Okla.

Weatherford is one of the good towns of Custer county, Okla., with some 3,000 souls. It is situated on the highlands between the Washita and the Canadian rivers, and is, like other towns in Oklahoma, surrounded by fertile lands. One of the state normal schools, with about 600 students and some 22 teachers, is located here.

It was my privilege to spend several days there and to preach for our people on Sunday, March 24th, both morning and night.

The presiding elder, an old friend, Rev. W. D. Matthews, lives in Weatherford. His family, the pastor, Rev. C. M. Hays and his wife, Dr. Lain and his family, Rev. R. M. Jones and his family, with a number of other good people made my stay very pleasant.

Bro. Hays came to us last year from the Cumberland Presbyterian church, not liking to go into the union with the Presbyterians of the North, and seeing no hope of success for those who will seek to perpetuate the Cumberland church. It was not a far cry from the Cumberlands to the Methodists. He made the change cheerfully, believing he would find a field for larger usefulness in our church, and he gladly conforms to all the usages of our Methodism. He is a man of ability and of excellent spirit. The church at Weatherford is moving up steadily under his administration. I heard nothing but good of him, and the brethren may expect him to be one of our most useful men.

Bro. Matthews is pushing the work on Weatherford district. The people everywhere I touched have faith in him and in his work. Much of the work of this district is as yet in the skeleton stage, but it is a good skeleton and in a very few years will be clothed upon with all the accompaniments of a vigorous life. It will take toil and sacrifice and patience. It is now on the frontiers of Methodism. The time is not far distant when the only frontiers of Methodism will be in heathen lands.

#### Oklahoma City.

Twenty-eight hours in Oklahoma City last week gave me a chance to look over that great little city once more. Its growth is one of the wonders of the West. No one can see the end of it. Some one said that no man becomes so great as the man who does not know to what he will grow. Perhaps the same rule—if it be a rule—will hold good for cities. Certainly no limits for the growth of Oklahoma City are yet in sight. My time was all too limited but I saw the presiding elder, Rev. W. J. Sims pretty well worn down with much work; two or three of the professors of Epworth University, who reported well of that institution; Rev. H. J. Brown, who is as full of sunshine as of old; and a number of old friends from Arkansas and elsewhere. The pastor, Rev. P. R. Knickerbocker, showed me all manner of courtesy, and we went pretty well through the congregation in the interest of the paper. Knickerbocker is moving with apparent ease in the midst of his important work, and has the air of a man who expects to succeed and not strain himself to do it. He lives in the best parsonage we have seen in the West, has received 75 new members this year and is about to let the contract for a \$65,000 church, about the building of which he entertains no doubt. He expects to see 1,000 members of our

church in Oklahoma City within the next three years. So may it all be.

JAS. A. A.

#### Ardmore and Madill.

My last letter was written from Oklahoma City. After a visit both very pleasant and profitable in the metropolis I dropped down the Santa Fe just one hundred miles to spend Sunday with Rev. J. W. Sims and his people at Broadway church, Ardmore. The constant kindness of the preachers and their wives toward this wandering editor makes these long trips endurable. There was no exception to the rule when I got to Ardmore. Bro. Sims and his good wife and his children all made my stay a pleasure. They live in a splendid two-story ten-room parsonage, which Rev. H. H. Watson had built before he left the charge. Sweet was the rest under that roof. We had fine audiences morning and night.

There are immense possibilities in that church. They have a fine membership; they have culture; they have wealth. It is one of the very best congregations in the Oklahoma Conference; indeed it seems to have resources of all sorts second to none. Bro. Sims has his eye on the situation, and will never be satisfied till he sees the large development of which they are capable. He is a man of nerve and sense and his church will grow in all that is good.

Bro. M. W. Whelan at Carter Avenue gave me time and we made a round among his people. Carter Avenue is well located and is destined to become a good charge if we mistake not. Their present pastor sustains very pleasant relations to his people and seems to be doing a good work among them.

Rev. J. M. Gross, D. D. has resigned the presidency of Hargrove College. He goes out not because he cannot succeed; he has succeeded; and turns the institution over to his successor in shipshape with a good patronage and not a dollar of debt. Rev. Mr. Staples of Texas has been elected president. He is well reported of. Ardmore is a beautiful city of about 17,000 people, beautifully situated, destined to grow.

Dr. H. M. Hamill and his wife were holding an institute at Madill. The train schedule suited and it was found possible to spend a few hours there last Monday. Brother Sims and his son Will, Prof. Granville Goodloe, Brother Esarey and the writer ran down to the institute, where we found the presiding elder, Brother Freeman, and a number of his workers with Doctor Hamill. They reported a great day for the Sunday that was just past. The half day we spent in the institute work was very delightful. These institutes are to be commended. Progressive Sunday School people will use them.

Brother I. K. Waller is making gratifying progress at Madill. When I was there some thing over a year ago Brother Riley was building a good parsonage. Brother Waller entered into it and into the labors connected with the paying for it, having expended something over a thousand dollars on church and parsonage this year. The property is all neat and desirable. Waller was kind to the editor, as all the preachers are. We had several pleasant hours also with our Brother Derriek, who did so much to help establish this paper, and who is a constant stay to our cause in Madill.

Rev. W. T. Freeman is doing well on the Ardmore district. The preachers and people believe in him. It was a pleasure to be at his house for a brief time.

JAS. A. A.

#### El Reno, Okla.

It was a great pleasure to spend a day in El Reno, a young city of about 10,000 people, 26 miles west of Oklahoma City. Our church is doing well, with Rev. H. B. Vaught in charge. The church has been overhauled and is in excellent taste, as nice as paint, varnish, papering and carpeting can make it. A dozen new members have been added this year. Our good friends the Bradfords, whose wives both belong to the church, still stand back of our work. Bro. Vaught is a new man among us, from Holston Conference, and is sticking to the work, making progress. He dealt kindly with this editor, and has our thanks.

JAS. A. A.

#### Easter Thoughts.

"Come see the place where the Lord lay." Matt. 28:6. Certain women were last at the cross and first at the sepulchre. No gift too costly, no sacrifice too great, if their cherished wish could be gratified. When difficulties rose up before them they were not daunted. In the faith of duty there is safety and sure reward. Had they turned back they would not have met their risen Lord, and would have missed the opportunity of becoming the first preacher of the resurrection. When the angel announced to these women "The Lord is risen," they thought the news too good to be true. The story fabricated to account for the open sepulchre could not be taken seriously by any unbiased man. Not possible for sixty Roman soldiers to be found asleep at their post when death was the penalty. The absence of our Lord from the tomb could not be accounted for on any other hypothesis than that He rose from the dead. Nature furnishes no proof of the resurrection. The doctrine is dependent entirely upon revelation for its support; but it is the most comforting doctrine of the Bible. Some one might suggest that the swelling buds and blooming flowers furnish proof that one day we shall rise. I insist that buds do not swell nor flowers bloom on dead trees. The infidel says "Laws of matter forbid the hypothesis that a decayed human body should rise from the dead." God is superior to all laws, and can set them aside if necessary to the accomplishment of His purpose in His children. There will be a thousand years between the first and second resurrections. The same body that we have here will be raised. The same body that was sown in corruption will be raised in incorruption. The same body that was sown in weakness will be raised in power. In this body we will see our redeemer and not in a new-made spiritual body. The poet says, "Five bleeding wounds He bears before the Father's throne." The glorified body will be divested of all its sublunary elements, and all scars will be removed.

Jesus showed unto his disciples after his resurrection the prints of the nails in his hands and the sword prints in His side. He also ate and drank with the disciples, which shows that His body had not yet been divested of its sublunary elements. When Jesus entered heaven it was with a perfect body; therefore all scars were removed. In that resurrection morning we shall rise, our bodies shall be made like unto our Lord's glorious body, and our redemption shall be complete. To the Christian death has lost its sting and the grave its spectral gloom. Although the conquest of the Prince of Peace. May we so live that we will have part in the first resurrection.

WILSON MOORE.

Eldorado, Ark.



**Georgia Letter.**

George G. Smith.

Dr. Bowne of Boston is regarded in Methodist circles as the ablest metaphysician in America. He has not been looked upon as orthodox in all his utterances, but he has a sermon in last week's Wesleyan on the Incarnation which is pronounced in its expression of his full belief in the Biblical account of the preëxistence and divine character of the Babe of Bethlehem. I have been reading in a book written by an accomplished Greek metaphysician an account of that great event, and meditating upon the account as he gives it. I have but little knowledge of philosophy, and but little faith in mere philosophical conclusion. I have kept pretty well acquainted with the conclusions the philosophers, German and English, have reached, but they have been so varying that I prefer the Bible as primary authority. I have long ago lost all expectation of having all my needless questions answered. A fact is one thing; the explanation of a fact is another. There are few things I know and few I need to know. We are now but "children crying in the night, and children crying for the light, whose only language is a cry." I find rest and peace when I take the old story just as it is told in the Bible, and believe it in its entirety. I think the dreariest thought which ever sweeps through the soul is that "God, whom even those who reject the Bible are obliged to recognize, does not care for us." We are left orphans, and are the sport of unintelligent and unbelieving lords." Apparently this is true, and apparently the cold-blooded philosophy which speaks of the "survival of the fittest, that is, the strongest," is true. God is far away, and cares not and speaks not. If we can hold our own, so be it; if we cannot, we go down. That is what human philosophy has to say. But this story tells me God does care for me, and has spoken in the past—aye, and speaks now, by his Son—I am not alone, and I am glad I can accept the account just as it is. If it had been concocted by men they would have left out much that gives great comfort to the believer. I am glad the record tells of the intervention of God, and the fact that this Babe is no ordinary babe; that the angels were busy; that the heavenly hosts appear; that a new star lights the sky; that it was no mere man who was born; that this lowly Babe is worshiped by the magi and the shepherds, and that Simeon and Anna recognize the Saviour. I cannot explain these things; I do not try. I cannot tell what electricity is, nor what light is, nor what the sun is, nor what the stars are doing; but I ride on the cars, I bathe in the light, I bask in the sunbeams, and I look wonderingly at the same stars which looked down on the babe of Bethlehem. The course of the agnostic rationalist who says, "I can't tell; I don't know," is a very sad one; but is a more consistent one than that of the rationalist who tries to explain away the supernatural because, to him, it is incomprehensible. Having received the mystery of mysteries, God's existence, and having admitted that God has interfered, it is folly to try to change the wondrous story by eliminating the supernatural from it. To say it is impossible for one to accept this story as it is told, and then to try to trim it down until it is satisfactory, is simple absurdity. There is not a detail that we can leave out without making it less credible.

I am glad Jesus was born in the working class of poor, pious people; that his mother was a carpenter's wife; that he was brought up in an obscure section; that he was a

child; that he grew in wisdom and stature; that he was so obscure that no one wrote the story of his youth; that he never was in doubt himself as to his divine sonship, and never attempted to explain it; that I can know him as my brother and friend, while I know him as my Savior. I do not attempt to put this in such formulas as my arrogant intellect may demand, but I simply take the story just as I find it, and take the rest and peace it brings. I have little confidence in theological philosophy. I find some of my old friends trying still to settle the origin of evil and to explain how man may be conditionally immortal, but they only make darkness visible to me. I am willing to sit at his feet and hear his words and rest on the truth he gives. I had an old friend who had spent nearly eighty years in this world to die the other day. He was the master thinker of his day, but he ignored revelation and sought to find in philosophy an answer to his inquiry, "What is truth?" His last utterance was, "It may be, it may not be; I don't know." He said of immortality,

"Between the hell of sleep and flame

I do confess I am to blame;

For I, like Adam, disobeyed,

And I, like Adam, am afraid."

Poor Huxley! Poor Ruskin! Poor Carlyle! Happy the man who can say, with the fisherman, "Thou art the Christ, the Son of the living God," and hear the Lord say, "Flesh and blood had not revealed it unto thee, but my Father, who is in heaven."

The culmination of wickedness and hypocrisy and meanness is reached when a man who will steal into a Methodist pulpit and seek to destroy the faith of simple-hearted people in evangelical truth, on the ground that he must be true to his convictions, and the man does this who denies that Jesus Christ was "conceived by the Holy Ghost, born of the virgin Mary." It may be a fearful sacrifice for one such to turn from the church which has nurtured him and raise the flag of rebellion and war against her, but a thousand times better that than such a double life as this. I know the difficulties of belief, but I know the horrors of disbelief and the possibility of saying, like Thomas, "My Lord and my God."

**California Letter.**

The Los Angeles District Conference was held last week in Downey, California. Bishop James Atkins presided. The Bishop endeared himself to our Southern Methodist people on this coast last fall when he held the Western Conference. He grows in favorable estimation of our people as they become better acquainted with him. He is not only a good presiding officer but a very brotherly man. Not in the least autocratic or arrogant. He is a vigorous thinker and expresses himself in an emphatic manner. He also gives his brethren the privilege of thinking and treats those who differ with him the most radically with Christian courtesy. The Great Head of the Church evidently directed the General Conference at Birmingham in the election of James Atkins to the high office of Bishop.

The Presiding Elder of the district, Rev. R. P. Howell, D. D., had arranged a first class program which we followed minutely. The discussion relative to missions, Sunday schools, church extension and education were of a high order. A number of laymen participated, demonstrating the fact that some of the brightest young men in Southern California are connected with our Church.

The question of deepest interest to the Pacific and Los Angeles Conferences at this time is the establishment of a Training School of

high grade at the most suitable point within our bounds. We have no school in this state. Nowhere to train our young people for Christian work and the best citizenship. The state has a splendid public school system which is doing a magnificent work, but every one knows that the religious tone of our state school is anything but satisfactory to earnest Christian parents. The Northern Methodists, Congregationalists, Presbyterians, Baptists, Advents and Catholics have flourishing schools, located in various parts of the state. Southern Methodists are doing nothing in educational work. If we as a church expect to do our part in evangelizing the great West we must enter the educational field. It is imperative that we do so at once.

A few years past our people maintained a school at Santa Rosa, but it became necessary to suspend the work. Some of our Southern Methodists have allowed the unfortunate circumstances which led to the suspension of the school to deter them from giving their support to this new enterprise, predicting failure as in the other case. The truth of the matter is the school at Santa Rosa was not a failure, for while in operation a number of the men who are now most prominent in the affairs of this state were educated there. It is my opinion that any school is a success which gives the world one well trained mind. Scores of the best citizens of California were educated in Pacific Methodist College at Santa Rosa. Dr. J. D. Hammond, the secretary of the Board of Education is deeply interested in this movement and assures us the General Board is back of the enterprise. Therefore we expect to see in the very near future an institution of learning on this coast of which the whole Church will be proud.

I have a very pleasant charge in this little city of 10,000 population. We have a new brick church which, however, is inadequate to our need, hence we are planning to build on a new location as soon as possible. The parsonage is a modern cottage with up to date conveniences.

Redlands is one of the most beautiful spots on earth, nestling among the foothills. It is the center of the finest orange district in the state. Mr. Edior, if you have never eaten a Redlands orange, you have missed one of the most pleasing sensations. None are so juicy and well flavored as those which grow in this favored vicinity. Thousands of acres are devoted to this industry. The trees are now loaded with ripe fruit, also blooming for next year's crop. We have in this city twelve packing houses where thousands of boxes of the golden fruit are being packed to be shipped to Eastern markets. Hundreds of carloads are sent out every week. We have a profusion of roses and flowers of all varieties. Twenty miles east and north of us the mountain peaks rise 9,000 and 11,000 feet above sea level, cloud girdled and snow capped. Not only do the heavens declare the glory of God in this sunny land, but the earth does also. Notwithstanding all of its beauty, we long to again see the wide spreading prairies of Oklahoma and clasp the hand of those with whom we were so long associated in the work of the Master.

M. L. BUTLER.

Redlands, Cal. March 20, '07.

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## THE SUNDAY SCHOOL.

### April 14—God Gives Jacob a New Name.

Golden Text—Rejoice because your names are written in heaven. Luke 10:20.

Time—1739 B. C.

Place—Peniel.

Lesson Text—Gen. 32:9-12, 22-30.

Twenty years have passed since the last lesson which presented the vision of the heavenly ladder. Jacob reached the home of his uncle, Laban, in safety and engages in the pursuits of life common in that country. He fell in love with Laban's young daughter, too young to be his wife, and worked for her seven years. When the wedding should have taken place, Laban took advantage of the oriental custom, that of heavily veiling the bride, and put off the sister of the one he loved on him in place of Rachel. He labored on, however, and secured Rachel and in the years that followed he became possessed of a considerable property. Finally God calls Jacob to return to the land of his fathers and he gathered all together and entered on the journey. His first trouble was with his father-in-law, who wished to claim everything, even to his wives and children. After a settlement with him, Esau engaged his attention. The recollection of Esau's wrath troubled him and when his approach to the promised land was met by a march with four hundred men on the part of Esau, he became perplexed. If Esau was still angry he could not withstand him by force of arms. So after placing his flocks and family in order to meet Esau he himself tarried all night in a lonely place where he uttered the remarkable prayer which is the lesson for today.

This prayer and the Lord's prayer are the model prayers of the Bible. Jacob here shows that he was no stranger to the art of supplication. No man who was accustomed to casual prayer only could have uttered this one. It was a prevailing prayer. Such prayers bring results immediately. So there appeared a person who grappled with Jacob during the night without revealing his identity and he was met by Jacob with the uttermost strength that was in him, so that the mysterious personage could make no headway against him. Finally as the day dawned a conversation was entered into by which Jacob discovered the character of his adversary. Then it was that he changed from warding off the stranger to clinging to him and entreating for a blessing.

Abram's name was changed to Abraham. Saul's was changed to Paul and it was here that Jacob lost his worldly, sinful name and took upon him the sacred name of Israel. This was a great occasion. The putting out of joint of Jacob's thigh and giving him the name of Israel made an indelible impression upon him and his posterity. To this day the Jews dare not call a son Israel nor eat the sinew in the animal that was affected in their father Jacob. The new name represented the death of the old Jacob the man of sin, and the putting on of the new man that is the man of God. In this all-night wrestle the concerns of life were settled. When the morning came he turned his face to a new life and became a true son of his illustrious father, Abraham.

### To the Pastors and Sunday School Superintendents, White River Conference.

Dear Brethren: Please allow me to call your attention to one or two items from our Sunday School editor, Dr. Chappell, in the "Notes from the Field." "The White River Conference shows a most gratifying increase in every item except the children's day fund. The items of increase are twenty-six schools,

182 officers and teachers, and 4,070 pupils." Comment. "It is a pity that this excellent report must be marred by the statement coming from the Sunday School Board that a majority of the schools failed to observe children's day."

Again, in reporting on some nine Conferences with a grand total of 852 societies in which there are no Sunday Schools, we find our own White River Conference mentioned with 51 societies without Sunday Schools.

Now can we not wipe it out—that part that "mars the excellent" and that shows a little over fifteen per cent of our societies without Sunday Schools?

By referring to our minutes you will find that this record is made by districts as follows: Helena, 2; Searey, 3; Jonesboro, 9; Batesville, 18; Paragould, 19.

From these figures you may see where special efforts are most needed. In view of the fact that we all are called to do our best,

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and that "marching orders of our church is forward," will not every pastor and Sunday School superintendent and lover of the Master's cause upon whom we have a legitimate claim line up for a "forward movement" until we shall have an increase, at least, equal to that of twice twenty-three and five more, which will give us a Sunday School for every society as per report of last minutes.

Let Sunday Schools be formed in all congregations where ten persons can be collected for that purpose; and let mission schools be formed wherever practicable." See Discipline, paragraph 283.

And now to that part that mars the "excellent report." Will we not have the statement so changed that it may read—A majority of the schools failed **not** to observe children's day.

Please remember the date and purpose and nature of the service.

"The third Sunday in May or as near thereto as practicable shall be observed as children's day throughout our church with appropriate services; and on that day a collection shall be taken up for the aid of needy Sunday Schools, the advancement of the Sunday School work under the direction of the Sunday School Board and for Christian education."—Discipline.

Please be careful in arranging the service. Remove the objectionable features—that which has the nature of a "Sunday picnic," and thereby draw the crowds from a number

of nearby Sunday Schools. Do not suffer the service to be protracted from Sunday to Sunday on our circuits; if so, the intentional good is liable to become an evil, in that the Sunday School cause for that circuit will suffer and the interest wane.

Again, please remember "the third Sunday in May—with appropriate services."

May we not hope and confidently expect that the children's day shall be more generally observed this year and that the collections shall be applied as the Discipline provides.

W. P. TALKINGTON.

### Kentucky Letter.

I don't think I have written a letter for your paper since it changed its name to "Western Methodist." It is difficult for me to cease saying "Arkansas Methodist," but your present name is a good one—indicating the extension of your borders—and I read the new paper with quite as much interest as I did the old one. From all reports Methodism in your new territory, Oklahoma, is making rapid and substantial strides. The more I travel and read the papers the more I am impressed with the greatness of our country and the marvelous possibilities of Methodism. We Methodist people must bestir ourselves and measure up to our opportunities and responsibilities. We must not lose our old time fire, enthusiasm and earnestness.

Our church is making some progress in the fair State of Kentucky. We haven't been as strong here as in the other Southern States. This is a rich country and the State will be even more favorably known when more of the distilleries and saloons are closed. Twenty-six counties have gone "dry" in the past twelve months and several others will be added to that list soon. Kentucky will be a prohibition State by and by. The sentiment is growing rapidly.

I am delighted with Bowling Green my new appointment. It is a city of 12,000 inhabitants, beautifully situated in a healthy locality and possessing a hospitable and intellectual people.

It is a city of schools. One of the State Normal Colleges with over 600 students is located here. The Bowling Green Business University has an attendance of 500, with more than twenty States represented. Ogden Male College has 100 students and the Potter Female College has about 200. All these institutions are well equipped. The Potter College has one of the loveliest locations in the South. It has an excellent reputation and draws many students from the Southern States. About twenty young ladies are from Arkansas. Its President, Dr. B. F. Cabell, known to many Arkansas people, is a loyal and liberal member of our church. The people everywhere in America are waking up to the importance of education. This is one of the excellent signs of the times.

We have here one of the most beautiful and substantial church buildings in the State, with a large, intelligent congregation. We have one of the largest Methodist Sunday Schools in Kentucky—346 present last Sunday, an enrollment of over 500.

I rejoice to hear of the continued progress of our church in the Western Methodist territory. I note with pleasure the effort to unify all our Methodist schools in Arkansas. I am deeply interested in every good movement in the State—indeed the people of Arkansas hold a tender place in my heart.

May the Western Methodist have continued success. It has long been a great factor in the moral and religious development of the State. Sincerely yours,

WILLIAM B. RICKS.

### The Presiding Elder's Harvest Field—No. V. W. P. Whaley.

I do not pretend to know the remedies for the situation I have been outlining in these papers. I have never been on a mission charge. I acknowledge that, therefore, I am largely disqualified for the task of showing the conditions and suggesting remedies; but I hope I shall be credited with sympathy for all who are in these positions, and so get forgiveness for my presumption; and that all errors in these papers may be attributed to my lack of experience. I know that it is easier to tell twenty men what should be done than to be one of the twenty to do these things. It has been comparatively easy for me, with the information stacked upon my desk, to write out these papers. Whoever earnestly sets himself to the task of bringing about ideal conditions in these rural missions will have hard work. The suggestions I make in this paper are largely untried; and, perhaps, uninspired; but perhaps they will set in motion the wheels of greater minds.

Some of the faults I see in our rural work are:

1. Small appropriations. In most cases the appropriation is not enough to do the preacher any good, but good enough to make the people think the preacher is not dependent upon them. Usually these rural missions are not spurred to do their best by the kindness of an appropriation, but deliberately take advantage of it to pay less. They infer that the conference thinks they are not able to pay their pastor, and they easily consent that they are not. We are starving preachers and killing missions by these insignificant appropriations.

2. Spasmodic appropriations. In all the history of our home mission work, we have wasted missionary money in this way. We have a long list of charges that sometimes receive an appropriation, and sometimes they do not. Small amounts are thrown here and there, the help is not sufficient nor continuous, and in the aggregate much is wasted.

3. Hasty appropriations. They are made at conference, amid the rush of a hundred important matters, without any information save that detailed by the interested pastor and presiding elder, and merely to relieve a hard situation for the time.

4. Lack of information in mission boards. This is hard to get. The members of the board are busy with their own work; and many of them, perhaps, do not live near these neediest fields. They depend upon a few days of hasty investigation at conference. The Conference has never provided for a systematic and thorough investigation of the fields.

5. Unsuitable men. Men without experience, and men not adapted to that kind of work; that is true of the most of us.

6. Frequent change of men. Once a year that will wear out an iron man and blight the promise of any charge.

7. The inattention of presiding elders. The Bishop and the Conference give but little attention to these fields. Why should a presiding elder attach especial importance to them?

If the above specifications are faults, the correction of these will be remedies. However, in view of the wholesale failure of old methods in our rural missions, it might be well for mission boards to cast about for new methods.

The rural mission territory of this Conference might be formed into three or four groups. As many Conference missionaries

would be sent to them; and that until then they would have to put up with the presiding elder and the Conference missionary, and be considered the object of missionary effort. A legitimate pride should be developed. The leaders in each community should be used. Literature should be put in the hands of the people. Every section should be unmistakably assured that the Methodist Church is interested in it, and ready to serve it. All our half hearted members should be made to feel that they are not allowed to live longer "at this poor dying rate." The gospel of money must be preached sensibly and religiously. This method ought to pay its own expenses. Besides, it ought to arouse interest in home mission work and largely increase the contributions for this cause. The success of it, however, depends upon the men in it—the presiding elders and the Conference missionaries. The presbyterians are using some-

thing like this method, and are succeeding in rural sections of Arkansas as never before. The gospel will succeed if it has money and men to carry it.

DeQueen, Ark.

### Summer Conferences of the Young People's Missionary Movement.

To meet the growing demand for trained workers in missionary activity among young people five summer conferences or schools of methods will be conducted by the Young People's Missionary Movement in 1907 for the Home and Foreign Mission Boards of the United States and Canada. These conferences will be held as follows: Lake Geneva, Wis., June 25, July 3; Asheville, N. C., June 28, July 7; Whitby, Canada, July 4-12; Silver Bay, Lake George, N. Y., July 19-28, and in addition a special conference for Sunday school workers at Silver Bay, July 12-18.

The emphasis will be laid on the instructive and educative features of practical missionary work among young people. Mission study classes in charge of experienced leaders are distinctive of these conferences, and adequate time is provided for the preparation of the lessons assigned, so that the work may be sufficiently thorough to insure the training of leaders. The classes will study the text-books which are to be used during the coming fall and winter by the young people in all the churches. To assist in solving the difficult problems connected with practical missionary training in young people's organizations a series of conferences will be held each day, led by Mission Board secretaries and other specialists.

A new feature of the conferences this year will be a series of Bible lectures delivered at the vesper hour on the fundamentals of Christianity. The purpose of these lectures, which are to be given by men of ability and deep Christian experience, is to furnish a solid doctrinal foundation on which all that is done for Christ and His kingdom must be built. They have been provided for this year in response to the keenly felt need of depth and seriousness among the young people who are interested in the missionary enterprise.

Although the emphasis is laid upon instruction and study, the inspirational features are not neglected. Besides the Bible lectures already mentioned, an hour will be spent each morning in hearing from home and foreign missionaries coming directly from the field. Well-known ministers and speakers have been invited to preach on Sunday and deliver addresses on missionary and Christian themes at the regular evening platform services. In addition to these and equally important is the stress which is placed upon the necessity of much private and united prayer. Provision is made for a quiet half-hour in the morning, and for the formation of groups for prayer to meet daily or more frequently during the conferences.

Several other important features should be noted. Instead of the regular platform meetings the time will be devoted for three evenings to denominational meetings, when Board secretaries and other leaders may confer at length with their young people concerning denominational work and plans for the coming fall and winter. No meetings will be held between the dinner and supper hours and informal meetings for study and conference are discouraged. This is the time for recreation, and for this purpose it is to be regarded as inviolable.

Who should attend these conferences? Leaders in missionary work in young people's societies and Sunday schools; district, county or city leaders and others in any form of

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would be sent to them; and that until then they would have to put up with the presiding elder and the Conference missionary, and be considered the object of missionary effort. A legitimate pride should be developed. The leaders in each community should be used. Literature should be put in the hands of the people. Every section should be unmistakably assured that the Methodist Church is interested in it, and ready to serve it. All our half hearted members should be made to feel that they are not allowed to live longer "at this poor dying rate." The gospel of money must be preached sensibly and religiously.

This method ought to pay its own expenses. Besides, it ought to arouse interest in home mission work and largely increase the contributions for this cause. The success of it, however, depends upon the men in it—the presiding elders and the Conference missionaries. The presbyterians are using some-



superintending work; pastors, particularly those interested in the missionary problem among young people; leaders, actual or prospective, of mission study classes and of mission study in Sunday schools; leaders in young men's clubs and other organizations; leaders in women's missionary societies; those who have possibilities of leadership and who as yet may not have been developed or who may not hold official position in church work. If a young person should desire to attend one of these conferences financial assistance from some organization or individual will make it possible for him to do so. This is heartily recommended as a method of securing the attendance of the best qualified young people at these conferences.

What results may be looked for from these summer conferences? In a sentence, not an "echo meeting," which necessarily is but an echo, but young people trained for their work and more effective plans carried out wherever the influence of a delegate is felt.

For further information address the secretary of the Mission Board of your denomination, or C. C. Michener, General Secretary, 156 Fifth Avenue, New York city.

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FIELD NOTES BY REV. T. L. RIPPEY, ADA, I. T.

### TOPIC FOR APRIL 7—TRIUMPHANT GRACE. I Cor. 2:14.

Bible Illustrations—Romans 5:15, 16; 8:28; I Cor. 10:13; II Cor. 4:18-19; 12:9, 10.

All the scripture references given with this lesson are from the writings of Paul. He declared that the grace supplied was sufficient for him in all the experiences of life. If there were offences, if there were temptations, if there were trials, difficulties, persecutions, hardships, afflictions, duties he found the grace of Christ always sufficient. Paul often used the suggestion that a Christian is a soldier, and that he is to wage a warfare and he holds out to us the assurance that the grace of God will lead to victory. Paul made a great declaration when he said: "I can do all things through Christ who strengtheneth me." He knew that he must fight the battles of life and wage a constant warfare against sin but he was confident of winning the victory. He knew that he was a "laborer with God" and that great responsibilities were to be laid upon him but he did not shrink from duty and say "I can't," but with faith in God he said he could do all things through divine grace which should be given him. His was a triumphant faith and a triumphant life. He did not complain when the way seemed to be dark but rested in the assurance that all things work together for good to them that love the Lord. He did not surrender to the tempter, but believing that with every temptation the Lord would provide a way of escape, and that grace would be given in the hour of temptation. Our Lord is a conqueror, and is able to lead his disciples to victory. All who are faithful and true to him shall be led in the way triumphant and shall be brought to the crowning hour of a glorious reward.

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J. M. WORKMAN, Pres.

### American Bible Society.

The American Bible Society has received the annual report of its agency in the West Indies. The agent, the Rev. Pedro Riosco, reports in substance as follows:

My eight years' residence in the capital of Cuba has given me ample opportunity to study the social, moral and political condition of my people, and to come to very definite conviction of their unfitness for self-government. The United States government did a praiseworthy act in 1898 when it liberated Cuba from the bondage of Spain, but it did a very questionable act when, three years and a half later, it thrust upon this people the responsibility of maintaining a free and enlightened government, when they were in no way prepared for it. This is not saying any-

thing derogatory about my fellow-countrymen. They are not to blame for the conditions which prevailed on the island during the four centuries of Spanish domination. They cannot be held altogether responsible for the kind of character produced under such environment. Four years in the life of a people is a very infinitesimal portion of time in which to free them from the vicious habits of centuries and to instill in them the virtues that make good citizenship possible.

The setting up of the Cuban republic in 1902 meant only the coming into power of men who had been saturated in the customs and habits of the people of which they formed a part. They knew considerable about the theory of free government, but they neither had the public spirit nor the altruism so necessary in men who would be leaders. The mass of the people of Cuba to this day are unable to appreciate the rights which, as a free people, belong to them, and are easily duped by the place-seeker and the demagogue.

Cuba's government was unstable from the first, and became more so each succeeding year, because the men who succeeded in being called to rule were not bent on giving the people the best possible administration. Their highest ambition was to do as little as possible at the largest possible salary, and to secure good berths for all their friends and relations. That is what the Spanish official had done while in Cuba, and we all know that there is nothing more contagious than example.

Cuba must undergo a moral and spiritual reconstruction before she is capable of utilizing her privileges to the best advantage, and the Bible must be an essential factor in the uplift and betterment of this people. Today conditions on the island are anything but satisfactory. The paramount question seems to be, "Is it worth while to cultivate the fields, to raise cattle, to improve your property, when no one knows just when the next uprising will occur? If a careful vote were taken today of all who own any property and of those who are able to appreciate the actual situation, I do not doubt at all but that the vast majority would declare themselves in favor of having the United States government exercise a more direct and immediate control of affairs in Cuba.

Meanwhile, the island is freer of access than ever before to the circulation of the Bible. Colporteurs do not meet the bitter opposition that they once did, and the Bible is gradually finding its way into the most remote corners of the land. The Protestant evangelical churches are making rapid and substantial progress. We are entering upon an era of spiritual awakening that promises to be of incalculable benefit to the people. The most important events that are occurring on the island are not of a political character. They have nothing to do with the pulling down of this man or the setting up of that other. The events of the deepest significance and of the most far-reaching results are the conversions that are taking place as the result of the entrance of the Bible into the heart. These are the events that will have the most direct bearing upon the future history of the "Pearl of the Antilles;" and it is a more glorious work to be engaged in disseminating the Bible than it is to be building railroads, or even directing the political affairs of the island.

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## Anglo-Chinese College.

Dear Mr. Editor and Friends—As you already know, perhaps, all our school work in China has to take a vacation in the winter time of about four weeks, not because we want to, but because the occurrence of the China New Year is a time of such supreme importance to everybody in China that the matter is taken out of our hands. We closed this year on January 31. The school year with us ends and begins with the Chinese year. The year just passed was a fairly good one; there were many disappointments in it, and very many things fell short of what we want and work for, but I think the average might be called fairly good. Among 180 boys and young men, some will certainly turn out disappointingly. This number was encouragingly small the past year. We tried to go at a steady gait, with a minimum show and noise. The two nouns at the close of the last sentence are the ones chiefly in demand to describe the most prominent features of the new class of schools that the recently new China has been setting up of late, and it requires somewhat of steadiness and executive firmness to keep this from being too much in evidence in all school work. Nothing seems to be more nearly able to do it than very laborious care in the matter of routine and detail. Lectures and editorials on the matter leave much else to be done.

It began to look a year ago, when the country was so wildly awake on the subject of reform, and "China for the Chinese," like we should all be set aside, and we should have a falling off in attendance in our Christian schools. But, on the contrary, the mission schools have all, so far as I know, had an unprecedented run. We are all overrun with students. The college was practically full for the coming term, before the close of the last term, of students who prepaid part of the tuition fees to hold the place. We were more than full of applicants, but some of them did not meet the entrance requirements. We issued certificates to eleven young men finishing the preparatory course of the college, and to one young man who had done the work required for the full course.

We are completing a new dormitory, which has been built, like everything else that has been built at the college for many years, without a cent of money from the home land. This building will serve a long-felt need. It will cost about four thousand gold dollars. The money has come mostly from the savings, from ordinary income from fees saved by forced measures of economy for the past few years, and about one thousand was contributed by the teachers, pupils and their friends. It is a very hard problem to solve—the meeting the very much needed repairs and the improving and strengthening of the teaching force, and all this from our very small income. But it is encouraging to be able to register even a small advance. The outlook for the coming year is not wholly discouraging. Our attendance on Sunday services and the interest in regular Bible work done in class has given much encouragement. The native brethren and sisters have made commendable progress in the matter of the support of their native pastor, and I am praying that it may continue.

## "Seeking a Lost Soul."

We made a very helpful trip to Sungkong, a large city about thirty miles from Shanghai, during our vacation. I got to do a little preaching by way of rest. We have a splendid work there, carried on by the parent board, and one no less full of promise under the management of the Woman's Board. Our Board

is represented by Rev. and Mrs. Reed and Rev. and Mrs. Bowen; the Woman's Board by Mrs. Gaither, Misses Waters and King.

But what I had in mind to say of our visit to Sungkong was not the work done there, however good that is, but of a very impressive sight I witnessed in the largest temple in the city. On a stroll we chanced to go into the temple. I say chanced, because after being here a few years we get so accustomed to the temples that we lose interest. We had already been almost through the entire temple from the opposite side before we came upon the scene I am going to describe, and so we could follow the steps of ceremony more intelligently. A considerable part of the ceremony had been gone through with before we entered. At the time we entered a priest was in charge. The different idols of importance were set out in holiday attire, with tea and wine set out before them. We found two poorly dressed countrymen and a priest and his attendants in the east wing of the temple before the great idol, much larger than a man, in a sitting posture. The men were beating their heads on the ground before the god, and the priest was droning a written prayer to his begrimed majesty, and then the prayer was burned in an incense burner. A vase-like vessel holding a number of chopsticks with certain numbers corresponding to certain written prayers was given to one of the men. He kept shaking the vase until one of the sticks fell out, all the time mumbling prayers. The stick that fell out indicated the prayer to be presented to the next god to be approached. After a great deal of side performance, too much to be set down here, the two suppliants passed on to the next stage in the search, under the guidance for the rest of the search of only one kind of servant of the priest. We asked one of the suppliants, as they passed, what they were after, and he answered that his sister-in-law was very sick and her soul had run away, and that they had been told by the village fortune teller that it could be found in this temple. They would stop in the midst of their prayer mumbling to eye us very suspiciously as we stood at some distance, and we felt that they thought we might, by our presence, bring defeat to their search.

They passed on to the west wing of the temple, a crowd of loafers following us, with jests for us, the gods and the worshipers, indiscriminately. We came to the dingy, grim altar of the grimy old god presiding over "life and death." Very much the same ceremony was here repeated, a small boy about ten years old, probably the apprentice of the priest, reading the prayer, which was again burned.

Then they started on the real search. They went to the tumble-down boat room of the temple, where the rickety, crazy, rotten little old boats of the gods are kept. They are kept here, with the fiction set forth that they are used by the gods to go out on business or pleasure. There were several diminutive deities at the entrance that have to be appeased by a small offering of cakes and candles. The purpose of the coming is vociferously announced by the attendant giving the name of the person whose soul has run away, the prayer before selected is read and burned, and a large lantern is lighted in broad, open daylight by the men. We watched them for some time. They carried the lantern about, prying into all the corners, turning over the rubbish and pieces of bricks in search of any chance thing of life, be it worm, ant or other imaginable insect. The bystanders told us that this search would be kept up until something was found, if it meant to look the whole

day. They were poking sticks into the cracks in their zeal of search. They said that whatever was found would be carried home (sometimes many miles) with great care and ceremony, and laid on the pillow beside the sick or dead person, and certain performance be gone through to induce the spirit to return. When asked what about it if the whole matter failed and the person died, they said there was no help; either some mistake had been made, and perhaps some other place must be visited, or it was simply fate. It was costing these poor farmers something equal to about \$50.00 in gold to the ordinary small farmer at home.

It can hardly be wondered at that we went away depressed. How these poor people need light and life! It is so easy for good people at home, reading articles describing the great progress—all of which are likely to be perfectly true—to get the feeling that the work is almost done, or that the little remaining can be carried out by church councils, or a few big conferences or conventions. We have really just fairly pricked the leprous skin of the hideous dragon of idolatry. But his day of doom is come. This awful need of light is the measure of our opportunity. As we were followed out of the temple by an irreverent crowd we were told that "this thing is no good," and "only the country people do it," etc., but we knew better, and we do know better, for it is carried on even in the city of Shanghai, under the shadow thrown by the "Foreign Devil's" electric light. This devil will come out only by the power of the new life. It will die hard, even when confidence in it is destroyed by greater intelligence, for in times of distress and need men fall back on what their fathers trusted. In conversation the other day with one of the best Chinese I have known, he said the hope of the gospel in China is in the second generation of the Christian Chinese. The most hopeful work is among the young. Pray much for our schools. Put your money and thought into them.

Glad to see the "Western Methodist," it is the first church paper I remember—the good old days when "Uncle Bob Blue" wrote for us children. It is like an old friend come back. I am enthusiastically happy over the outlook for help for the Arkansas colleges. Don't forget the splendid college-extension work you can do here in Shanghai.

With all fraternal greetings,

JNO. W. CLINE.

Anglo-Chinese College, Feb. 23, 1907.

## Worthy of Imitation.

In England a fraud had been committed by the electors in the election of a member of Parliament. So much do the English detest election corruption that the House of Commons unseated this member, and refused to order a new election, thereby temporarily disfranchising those who had committed or permitted fraud. As less than one hundred years ago England was full of "rotten boroughs," there is hope that even in our country the time will come when political corruption will be severely punished.

S. S. Teacher's CLASS BOOKS, 50c a dozen.

## Agents Wanted

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



## 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.)

Dear Children: I want to write just a word or two about your letters. Do not address them to Little Rock. Always send them to Box 284 Conway, Ark. Try to make your letters more interesting.

THE CHILDREN'S EDITOR.

Preseot, Ark., Mar. 4, 1907.

Dear Cousins:—It seems that we cousins are slow to write. Don't your papa take the Methodist? Say let us children crowd everything else out of our page. I love to read the letters. I am a little boy eleven years old. Our school is out and papa put me to plowing in oats. How many of you cousins like to plow? My younger brother don't like to cut sprouts. I go to Sunday school every Sunday. Papa says when we plant corn we will all go fishing.

KOY WARD.

R. F. D. No. 5.

Waxahachie, Tex., Mar. 4, 1907.

Dear Western Methodist:—I am a little girl 10 years old. My grandpa takes the Methodist. I am very glad to see the children have a page. I like to read the letters very much. I go to the Park Public School. I have been going about two years. I am in the third grade. My papa was born and raised in Arkansas. He went to school to Brother Riggins. If I see this in print I will write again.

ALLIE ELSA SHELTON.

Washington, Ark., Feb. 25, '07.

Dear Methodist:—I am glad that the Methodist has given the children a page. So I thought I would write. I am a little girl eight years old, and my papa is the pastor of Washington circuit. We moved here from Harrisburg, Ark. I go to Sunday school every Sunday that I can and I go to day school. This is my first time to go to school. We have a sweet teacher; her name is Miss Alice Bolden. I have three cats. Toby is the mother cat; Punch and Judy are the kittens. I have a big sister. She is 15 years old. I will close with love to the Methodist.

ELDORADO LINDSAY.

Quitman, Ark. March 12, 1907.

Dear Methodist: I noticed that the Methodist has given the children a page, so I thought I would write. My papa takes the Methodist and I like to read it, especially the children's page. I am a little girl 10 years old. I go to school and my teacher is Miss

## WRITE FOR OUR STYLE BOOK

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## SHIRT WAIST

No. 1100

A fine white lawn waist, with an embroidered panel extending down entire front, nine small tucks on both sides of panel, giving ample fullness across bust. The sleeves are three-quarter length, finished with cuffs made of pin tucks with insertion of lace and lace trimmed attached collar and lace edging. The sizes that this beautiful waist may be had in are 34 to 46 inch bust measure. Tremendously good value for

98 Cents

Postage 10 Cts.



Among the many bargains our new free book will show are the following: Ladies' stockings, 10c; children's stockings, 10c; ladies' muslin corset covers, 19c; ladies' muslin drawers 25c; ladies' muslin night gowns, 50c; ladies' muslin chemise 39c; ladies' rain coats \$10.98.

THE MABLEY & CAREW CO.

Dept. C, Carew Avenue CINCINNATI, OHIO

ESTABLISHED THIRTY YEARS

Callie Williams. Bro. A. E. Wilson is our pastor. I go to school at Quitman and my teacher is Miss Sallie Witt; our school will soon be out. I will not write much this time, but if I see this in print it will give me courage to write again. Your little friend,

PEARL BATES.

Danville, Ark., March 13.

Dear Western Methodist: As I enjoy reading the letters from the cousins, I thought I would try and write one. Papa is pastor here. We have a fine Sunday school and Epworth League. I am 13 years of age and belong to the church. We live in Dardenelle. Bro. J. H. O'Bryant is our presiding elder. I am glad you have a children's page. Well, I will close for this time and if I see this in print I will write again. Your cousin,

TALLOR BISHOP.

Greenbriar, Ark., March 1, '07

Dear Brother Anderson: As this is my first attempt to write to the cousins' page, I will try to not write long. My mamma is dead and I have a step-mother, who is very kind and good to me. I am 11 years of age. I haven't any pets except my little baby sister, who is very sweet. Her name is Minnie Arveile. Who has my birthday—the 10th of October. So I will close with god wishes to all.

DORA JOHNSON.

Greenbriar, Ark., March 1, '07.

Dear Brother Anderson: I like to read the Methodist very much. The issue of Jan 24th gave us cousins a page. I expect to read every letter. I live near the town of Centerville. Brother Glass is our presiding elder. Brother A. C. Wilson from Perry county is our pastor. How many of you cousins like to go to school? I enjoy going to school very much. I am 15 years of age. I have one sister and two brothers dead, whom I hope some day to meet in heaven. I have one brother living. Your cousin,

MYRTLE LAWRENCE.

Greenbriar, Ark., March 1, '07.

Western Methodist: I see that there is a children's page, for which I am glad. The Methodist is always a welcome guest. I always look for the children's page, for I enjoy reading it very much. I think that the Methodist is a good paper. I am 15 years of age and I weigh 110 pounds. I have blue eyes, light hair, fair complexion. I am the youngest of nine children. How many of you girls are fond of music? We have an organ, but I can not play very much. If I see this in print I will write again. Your cousin,

MATTIE MAY GRAY.

Greenbriar, Ark., March 1, 1907.

Dear Methodist: I read the children's page every week. I enjoy it very much. How many of you cousins like to go to Sunday School? I do. We had an exhibition the last night of our school. We had a nice time and also had a nice teacher. His name is Mr. Austin Johnson. I am 12 years of age. I have three sisters and two brothers and I have one brother dead. I hope to see my letter in print, and as this is the first, I will close. Good-bye cousins. Yours truly,

MAGGIE JOHNSON.

Quitman, Ark., Mar. 13, 1907.

Dear Methodist: As other little girls are writing, I thought I would write. I am a little girl 12 years old; I have three brothers; I go to Sunday School every Sunday I can. My papa is the superintendent. Miss Callie Williams is my Sunday School teacher. I like her very much. Bro. A. E. Wilson is our preacher. He is a fine preacher and a good man. Bro. Glass is our presiding elder. I have never met Bro. Glass, but I expect to meet him at our next Quarterly Conference, which is to be held at Mt. Pleasant, March 30th and 31st. If I see this in print I will try again.

GWENDOLIN BATES.

Dryden, Okla., Feb. 27, 1907.

Dear Methodist: Mamma read the children's letters in our paper and I am getting her to write one for me. I am a boy nearly six years old. I live at Dryden, Greer county, Oklahoma. Papa and mamma are Methodists. Bro. Ellis is our pastor. Bro. Dill is our Sunday School superintendent, and Sister Dill

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



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

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

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

## 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.

is my teacher. I have one sister 12 years old. Her name is Bertha, and my baby sister's name is Edith. She is our pet. Now, Dear Methodist, please print this in your paper, for a little Methodist boy.

TEDDIE SHREWDER.

## WOMAN'S HOME MISSION.

Oklahoma Conference.

Dear Sisters of the Oklahoma Conference: Another year's work is done. Our books are closed and the record made. Whether it be good or ill, it is finished and unchangeable.

Let us stop long enough on this invisible line between the old year and the new, and in retrospect live again the past year. Note its success and failures, rejoice over duty well done and regret the wasted or unnoticed opportunities. But let us not stand here long only long enough to profit by past experiences, breathe a fervent prayer for renewed courage and strength, and again take up the Master's work; for O! there is so much to be done and the days are fast passing by.

Thinking it might be encouraging I append a statement of our financial standing showing a gratifying increase along many lines:

Amount sent to General Treasurer	\$2820.08
Amount given locally	1409.42
Amount given assistance of needy	640.01
Amount expended on parsonages	2839.86
Amount expended on furnishing churches	5006.71
Miscellaneous	192.81

Total ..... \$12908.89

Let me urge every auxiliary officer to be prompt and systematic in reporting the work done and it will greatly aid us in securing a full report.

Today I received a short note from our press superintendent, Mrs. F. B. Crofford who has served us so faithfully amid many discouraging conditions, saying "I am resigning my work; shall soon leave for New Mexico." She goes for her health, which is completely gone. May our earnest prayers follow her. Yours for service,

MRS. R. F. SCOFFERN.

Mar. 27. Conference Treasurer.

## Missionary Institute.

One of the simultaneous Missionary Institutes in the Fayetteville district was held at Fayetteville Mar. 22-24.

The Rev. J. P. E. Bates of Rogers was the wise and efficient leader, and on Friday night, Mar. 22, from Heb. 3:2, preached an able sermon on "The Revival, the Need and How to Promote It."

At 10:15 a. m. Saturday, the Rev.

Edwards discussed the "History of Our Missionary Work." At 10:40 Bro. Bates took us through a comprehensive Missionary Bible study and at 11:10 the Rev. Martin gave an extraordinarily fine and powerful address on "Sacrifice for Christ and Who Must Make It." At 2:30 Rev. Griffin vigorously discussed "Plentiful Harvest and Prayer," and at 3:15 the Rev. Orr delivered an admirable address on the "Cause and Cure for Indifference to Missions."

At 7:30 the "World's Great Need was discussed. Sunday at 10:30 a. m. Bro. Orr spoke ably on "Sunday Schools and Missions" and was followed by Bro. Bates in a strong missionary sermon from Acts 16:9.

At 2:30 p. m. Sister Bates gave an interesting and informing address on the "Woman's Missionary Work," and was followed by Bro. Bates on "The Layman a Great Factor in Missions." The Rev. Torbett also spoke eloquently on this subject.

At 7:30 p. m. an interesting evangelistic service was held, closing with five young people at the altar, two of whom professed conversion. The attendance and interest during all these services were very good. This meeting was one of the most successful of its kind the writer ever attended, and proved a blessing to the people of the Brightwater appointment and to the preachers who took part in it. Yours truly,

J. M. BULL.

## Harrison District Conference.

The Harris District Conference will convene at Leslie, May 8, 7:30 p. m.

Opening sermon, Rev. F. A. Lark. Committee on license to preach and admission on trial—G. G. Davidson, J. W. Griffin and Jeff Sherman.

Deacons and Elders' Orders—John Vannack and F. A. Lark.

Bulletin 74, "Statistics of Forest Products of the United States: 1905," by R. S. Kellogg and H. M. Hale, has just been published by the Forest Service and can be purchased for 15 cents or the superintendent of documents, government printing office, Washington, D. C. A discussion of the lumber can forms the chief part of the bulletin. Statistics on the production of cross-ties, light cooperage stock, pulpwood, mine timbers, taabark, veneer, wood used in distillation, and the production of lath and shingles are also included. This is the first detailed report on wood products of the United States ever published. Accurate knowledge of the annual drain upon our forests is highly important for lumbermen, timberland owners, and the general public.

## Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.

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

Yours gratefully,

JUDGE J. N. SMITH, Lonoke, Ark.

The Ointment was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, the various Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one enclosing stamp for reply. Call on or address

DR. R. E. WOODARD,  
109 E. Fifth Street, Little Rock, Ark.

### Batesville, Ark.

We have just closed a three weeks' revival at Central Avenue, resulting in twenty-four conversions and reclamations. The church is greatly revived. We hope the revival spirit will continue throughout the year. Six additions to the church, several others will join soon. A few will join other churches. We were assisted by Rev. P. H. Wilkerson the first week, Rev. I. D. McClure the second and part of the third week. Both did excellent work, endearing themselves to the people. Rev. A. F. Skinner our presiding elder rendered valuable service, holding our second Quarterly Conference at the close of the revival. The officials made a fair report on finance. As a whole we are getting along well and have hope to continue.

Let us as preachers and people try to make this the best year in the history of Batesville district.

The preachers and people are agreed on one thing and that is this: we have the right man as presiding elder to make a forward movement on all lines. Bro. Skinner is at his natural place when in the presiding chair and master of the situation when in the pulpit preaching with power and demonstration of the spirit and he is wielding an influence by his godly life.

Bro. Weems was here in interest of the Western Methodist a few weeks ago and we doubled our subscription list and hope we will get more before the year closes.

EDW. FORREST, P. C.

### Rocky, Okla.

We are in the midst of a gracious revival at Barton. The meeting has been continuing for eight days and the interest is increasing all the time. Don't know how long it will run. A number of persons were turned away last night because we did not have room enough for them.

The church has been greatly revived and strengthened; eleven have been baptized and truly genuinely converted to God, and fourteen accessions to the church—nearly all grown people.

Bro. Geo. W. Lewis of Martha, Okla., assisted us in this meeting. He did some very eloquent and effective preaching. He is a good preacher of the gospel and a revivalist. Pray for us and our meeting.

H. L. MAULDIN.

### Decision Day at First Church, Little Rock, and How it was done and Result.

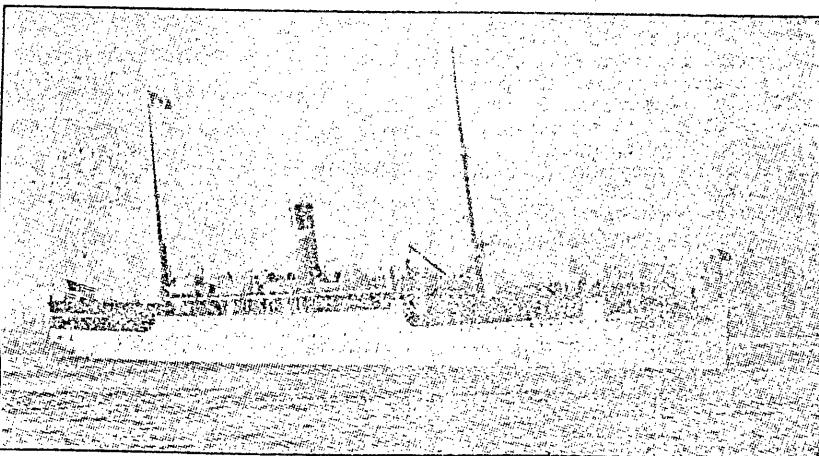
At the annual banquet and business council of the Pastor officers and teachers called by our beloved Superintendent D. E. Bradshaw many plans were made for the year one of which was to have decision day March 24. At once the teachers began to pray and work until the day arrived. The day was beautiful, every officer and teacher being present. Superintendent Bradshaw selected appropriate songs and the orchestra and school made them ring with the spirit of the occasion. Assistant Superintendent Long read a lesson from Matt. 24:42-51, "Watch and be ready." He then said he felt like this was a great day in the history of the school for the boy or girl who made the decision to serve our blessed Heavenly Father. He asked Mr. Ferguson how long he had been a Christian. He said his parents believed he was born into the kingdom and he was kept there by faithful parents, and had always thanked God that he was a Christian and found it best in all avenues of life.

Mrs. F. P. Cates testified she gave her heart to Jesus and joined the church when eleven and had always thanked God for it. Mrs. Dr. Stevenson said she too gave herself to his service early in life and never regretted it. Mr. Altenberg said for over fifty years he had found great peace and pleasure in serving the gracious Father.

With these testimonials the school amid silence and prayer went to their class rooms. During the recitation hour the pastor, Rev. W. F. Andrews, Supt. Bradshaw and Assistant Superintendents Long and Field and Mrs. Holmes visited each class, doing personal work and encouraging the faithful teachers. When the school returned to the main auditorium Brother Andrews read a lesson about the boy Samuel and called for all the young men and boys to arise who had that day given their hearts to Jesus. About fourteen arose. Then he called for the young ladies and girls. About the same number arose. Brother Ramsey of Pine Bluff prayed that God would own and bless them. They were then instructed to meet the preachers of the church Saturday for instruction, and were taken into the church Easter morning, a most beautiful sight. X.

### Van Buren, Ark.

We have just closed the greatest meeting ever held in Van Buren. We held six weeks. I began the meeting



The U. S. Army Transport Buford (5,000 tons) detailed by the War Department to the service of the American Red Cross, to carry a full cargo of American foodstuffs, provided by The Christian Herald for the relief of famine sufferers in Northeastern China. The Buford is scheduled to sail from San Francisco in April, direct to Shanghai, China.

myself but soon Rev. F. S. H. Johnston came to me. He stirred the consciences of the people as few men can do. Then Rev. J. T. Newsom of Woodburn, Ky., came to me and helped till the meeting closed. The meeting was arranged for by the Methodist church, but the other churches co-operated as fully as practicable. The churches which worked with us were accordingly blessed and helped. The singing was led by Bro. Shook of Ft. Smith Central church. All the meetings were held in the Methodist church, which makes it greater. Great crowds were in attendance. On Sunday nights hundreds were turned away, as the building was packed to its capacity.

Bro. Newsom preached twice each week-day most of the time and three times on Sundays.

Now about results. At the close of each sermon there was a proposition for beginning the Christian life, and at each service many responded. We had the old fashioned "mourner's bench" and they settled the matter in the good old way. Some said it seemed like meetings forty years ago. There have been conversions from every walk of life—old men and young men, women and children, railroad men, merchants, county officers and scarlet women.

We took names and church preferences right along as people were saved.

We will receive about one hundred and fifteen, the Baptists about twenty-five, and Presbyterians, U. S. A., about fifteen. I am sure there were two hundred and fifty conversions and reclamations. But the conversions and reclamations were only a part of the good work. The standard of religious living has been raised and there has been a great reviving of the churches. Worldliness received some death deals.

ing blows. The effects of the meeting are to be seen and felt throughout town. Newsom is earnest, forceful, uncompromising, spiritual, successful. T. M. TOLLESON.

### Mistaken Notions.

There are mistaken notions current among good people about the way God helps. Some think that whenever they have a little trouble, a bit of hard path to walk over, a load to carry, a sorrow to meet, a trial of any kind, all they have to do is to call upon God and He will take away that which is hard, or prevent that which impends, freeing them altogether from the trial. But this is not God's usual way. His purpose concerning us is not to make things easy for us, but, rather, to make something of us. So when we ask Him to save us from our care, to take the struggle out of our life, to make the path mossy for our feet, to lift off the heavy load, He simply does not do it. It really would be most unkind and unloving in Him to do so. It would be giving us an easier path to-day instead of a mountain-vision to-morrow. Therefore, prayers of this kind go unanswered. We must carry the burden ourselves. We must climb the steep path to stand on the radiant peak. God wants us to learn life's lesson, and to do this we must be left to work out the problems for ourselves.—J. R. Miller, D. D.

## OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

calls the book "Smith's Bible Beans, a sure cure for avarice or chronic covetousness." The book can be ordered from the author, Jonesboro, Ark. Price 10 cents.

## FREE TO MINISTERS

The Analytical Holy Bible, edited and arranged by Arthur Roberts. 1506 pages; 255,000 References. We have a special proposition to make Ministers by which they can secure a copy of this valuable, Special-Feature, Reference Bible—ABSOLUTELY FREE.

Write for particulars. EGYPTIAN PUBLISHING CO. Manhattan Building Chicago, Ill.

## FIVE BEAUTIFUL POST CARDS FREE

to any one who will send a list of names and addresses of boys and girls who will go off to college this year or next. Put boys and girls on separate list.

J. W. BEESON. (Mention this paper), Meridian, Miss.

### M. M. Smith's Little Book.

Rev. J. K. Farris has sold one hundred one his district and orders one hundred more. He says, "I expect to sell at least five hundred in this district, maybe more. I want to dispose of a thousand this year." He

D. A. GREGG.

# Will You Join Us IN Making A Fortune?

The Empire Machine Company, a corporation just organized, as manufacturer's of Concrete Block Machines, Concrete Brick Machines, Concrete Mixers, Concrete Sidewalk Machines and Concrete Fence Posts Machines offers investors an unusual opportunity to make money.

We want one reliable person in every county in the United States to take stock in this corporation. Our machines are fully protected by United States and Foreign Patents. There is enormous profits in their manufacture and this stock should pay dividends of 50 per cent. or more, per annum. You have the opportunity, if you will act promptly, to invest your idle money in an enterprise which has its future before it, not behind it.

## CONCRETE

is the building material of the future, within a few years all of the houses built in this country will be made of Concrete. The business is yet in its infancy but is growing with gigantic strides.

You can subscribe for this stock now at \$25.00 a share for cash, or on the easy payment plan, in a few years it will be worth \$100.00 a share.

Write today for full prospectus and our reason for accepting only one subscription from each county. Full investigation will prove this the opportunity of the century.

Address,

**The Empire Machine Co.,**  
P. O. BOX 297,  
Nashville, - Tenn.

### "Just Tobacco."

A cigar never hurt any one—if it was left alone.  
The unselfish tobacco user has not yet been born.

Tobacco is useful—for destroying vermin.

One pipeful of tobacco can destroy the comfort of a hundred, yes, perhaps of five hundred non-tobacco users.

If your dog started to use tobacco you would probably shoot him.

If your wife or sister started to use it you would probably be disgusted, but yourself—ah, that is different.

One smoker makes many; and not one is improved in the making. A Christian smoker is apt to make more smokers than Christians.

Your tobacco costs you more than the money you pay for it. Impaired health, lessened labor power, waste of time, loss of will power, diminished Christian influence; these are some of the things tobacco costs some of its users.

Tobacco and chivalry are foes.

Perry McAuley claimed that no drunkard ever reformed permanently unless he abandoned the use of tobacco.

The church is too sacred to be fouled with tobacco smoke; so is the home; while the body of man is more sacred than either.

If your body really belongs to God can you consistently put a pipe between your teeth or fill your mouth with the poisonous weed?

Tobacco is too often the first step to intemperance.

Don't whine when you are hit. Don't hide behind some other man. Don't plead weakness. Face your foe—and fight it.

You can quit, if you will. It isn't easy, but it is possible.

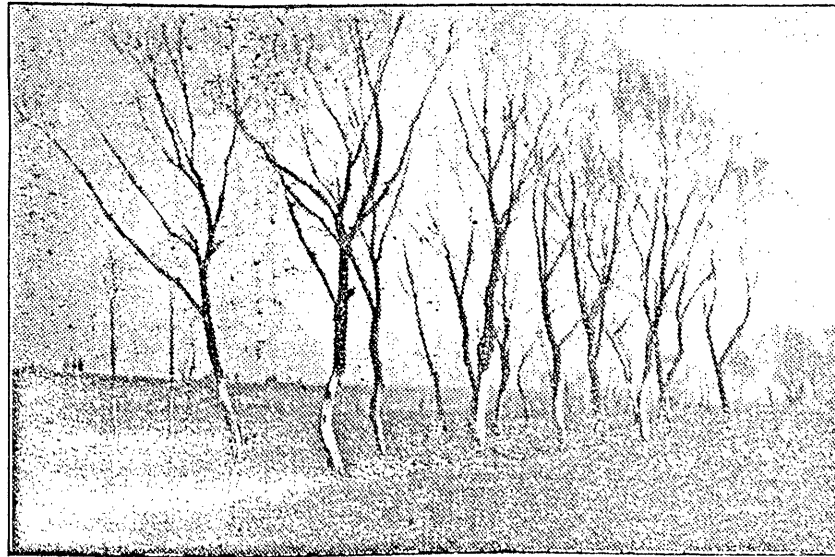
The theory that cigarette smoking will injure a boy, but pipe smoking will not hurt a grown man, somehow does not sound quite logical.

The parents who wish their boy to follow their example by learning to use the weed are very few in number.—Christian Guardian.

### Mrs. Sage Gives \$10,000,000 to Improve Social Conditions.

Ten million dollars of the Russell Sage fortune is to be given by Mrs. Sage to the improvement of social and living conditions in the United States. An organization, known as the Sage Foundation, managed by prominent philanthropists of both sexes, is to have charge of the fund. Only the income of the \$10,000,000 is to be used.

A bill incorporating the Sage Foundation has been introduced in the New York legislature, with the following persons as trustees: Robt. W. DeForest, Cleveland P. Dodge, Daniel C. Gilman, John H. Glenn, Miss Helen Gould, Mrs. William P. Rice and Miss Loui-



Trees in China Denuded of Bark Which is Eaten by the Starving.

se L. Schuyler.

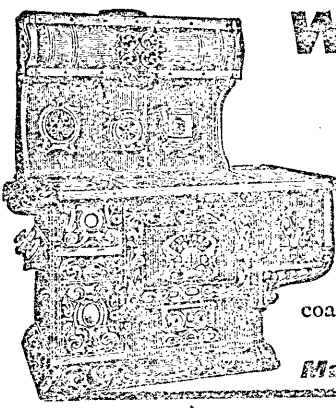
Mrs. Sage's own statements of the objects and aims of the Foundation, as given out by Dr. DeForest, her counsel, says:

"I have set aside \$10,000,000 for the establishment and maintenance of this Foundation. Its object is the improvement of social and living conditions in the United States.

"The means to that end will include research, publication, education, the establishment and maintenance of charitable and beneficial activities, agencies and institutions, and the aid of any such activities, agencies and institutions already established.

"It will be within the scope of such Foundation to investigate and study the causes of adverse social conditions, including ignorance, poverty and vice; to suggest how these conditions can be remedied or ameliorated, and to put in operation any appropriate means to that end; to establish any new agency necessary to carry out any of its conclusions and equally to contribute to the resources of any existing agencies which are doing efficient and satisfactory work, just as the present General Education Fund, organized to promote higher education, is aiding existing colleges and universities.

"While the scope is broad, it should preferably not undertake to do within that scope what is now being done or is likely to be effectively done by other individuals, or by other agencies with less resources.



## We Can Save You \$25 to \$30

on this Handsome Steel Range.

No better range made. Perfect in construction. Fitted with the best oven thermometer. Large, roomy oven. A wonderful baker. Large reservoir—always plenty of hot water. Large fire box. Requires but little fuel. Burns hard coal, soft coal or wood equally well.

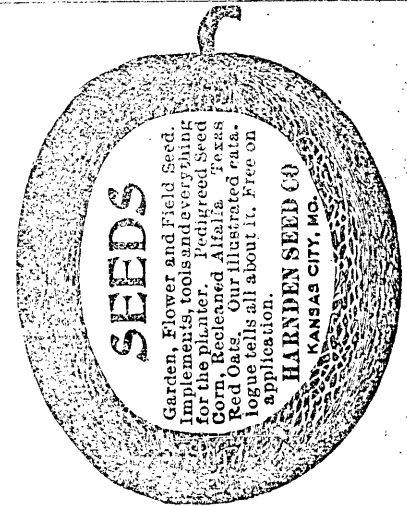
Send a postal card for catalog No. S 144.

Marvin Smith Company, Chicago, Ill.

"It will be its aim to take up the larger and more difficult problems, and to take them up so far as possible in such a manner as to secure co-operation and aid in their solution. In some instances it may wisely initiate movements with the expectation of having them maintain themselves unaided after once being started. In other instances it may start movements with the expectation of carrying them on itself. Income only will be used for its charitable purpose, because the Foundation is to be permanent and its action continuous. It may, however, make investments for social betterment, which themselves produce income.

"While having headquarters in New York City, where Mr. Sage and I have lived, and where social problems are more pressing and complicated, partly by reason of the extent and partly because it is the port of entry for about a million immigrants a year, the Foundation will be national in its scope and in its activities.

"I have sought to select as my trust-



game up quickly, for I made two pretty good shots this morning.

Mrs. Lloyd laid down her knitting, and gazed at her hostess in astonishment.

"I suppose you do think I'm rather an undignified parent," said Mrs. Hadley, laughing; "but you see I want my boys to love me as a comrade, as well as a mother. I think too many mothers forget to 'make friends' with their children. It's such a comfort, too, to know where Ted and Archie are a rainy day like this. When they and their friends are playing marbles in my sitting-room, I have no fear that they are hanging around billiard-halls, or are anywhere else where I shouldn't like them to be. I tell my three boys that they may do almost anything here if they will only stay at home and be friends with me."

"Mamma," said a six-year-old boy running into the room, "papa gave me some splendid fish-hooks this morning, and I don't want to lose 'em, so I put 'em in your handkerchief box. You'll take care of 'em for me, won't you?"

"Yes, Charley, dear; they'll be perfectly safe."

The two women exchanged smiles as the child left the room.

"The fish hooks may be safe, but how about your handkerchiefs?" asked Mrs. Lloyd.

"Oh, they will be all right. I'll put them in the other end of the box. It's quite an honor, isn't it, for him to confide his newest treasures to my keeping?"

For a few moments there was silence only broken by occasional mirthful shouts from the sitting-room, and then Mrs. Lloyd said gently and slowly: "I wish that—that a mother I used to know many years ago and had the benefit of your wisdom, my dear. That mother didn't 'make friends' with her only son, though she loved him—loved him with all her heart. Somehow he came to believe that she thought more of her house than she did of him, and he grew into the way of going from home for all his pleasures, and—and—" The old eyes filled with tears, and the voice faltered.

"Oh, dear, Mrs. Lloyd, I never knew, or I shouldn't have spoken as I did. Forgive me."

"It is well that you spoke, for she—that is, I never realized before that it was more my fault than his; but now I know. Wherever I go I shall tell young mothers to be merry and happy with children—to become 'friends' of them as you do, and keep them home."

**\$100 REWARD** for a better remedy than "REX-ALL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Croup, Diphtheria, Kidney Trouble, Wore Cuts, and all inflammation and pain. See druggists.



### Young People's Missionary Movement.

The Board of Managers of the Young People's Missionary Movement has announced the second Annual Conference on the Sunday School and Missions to be held at Silver Bay, Lake George N. Y., July 12 to 18, 1907.

This gathering promises to be even more significant for the development of the missionary spirit in the Sunday school, than the epoch-making conference of last summer.

The plan of the Conference provides for the discussion of nearly every problem relating to the introduction of missionary instruction into the local Sunday school. During the first period of each day, there will be lectures on "Missions in the Sunday school from the Viewpoint of Child Study." The second period will be devoted to several classes for the systematic study of missions by grades. This will be followed by an hour of conference and discussion of the problems of the missionary organization of the local Sunday school, the missionary library and literature and benevolence. The last period of the morning will be given to short inspirational addresses from the platform.

The afternoons are all free for recreation. During the first period after supper, there will be normal Bible study classes by grades. These classes will use the missionary Bible lessons of the international series for 1908 agreed upon by the members of the Sunday school Editorial Association. The last period of the day will be given to denominational group conferences and inspirational addresses.

Five days of the above schedule, a Sunday with two great sermons, and much time for meditation and prayer will bring to the delegates and consequently to every local Sunday school and church represented, a vision of our opportunity in the missionary education of the child.

The following well known speakers and leaders have been secured for the faculty and program.

The Hon. Justice MacLaren, president of the International Sunday School Association.

Prof. Edward P. St. John, Hartford School of Religious Pedagogy.

Rev. Frank K. Sanders, Ph.D., Secretary Congregational Sunday School and Publishing Society.

Mrs. J. Woodbridge Barnes, Elementary Superintendent, International Sunday School Association.

Rev. R. Douglas Fraser, A. M., editor Sunday school publications, Presbyterian Church, Canada.

Mr. Harry Wade Hicks, associate secretary, American Board of Commissioners for Foreign Missions.

Mr. C. C. Michener, General Secretary, Young People's Missionary Movement.

Rev. J. T. McFarland, D. D., editor Sunday school periodicals, Methodist Episcopal Church.

Rev. F. P. Haggard, secretary, American Baptist Missionary Union.

Rev. E. Morris Fergusson, general secretary, New Jersey State Sunday School Association.

Miss Marie Belle Coles, Kindergarten Department, New York Normal College.

Rev. E. E. Chivers, D. D., secretary, American Baptist Home Mission Society.

Dr. T. H. P. Sailer, educational secretary, Presbyterian Board of Foreign Missions.

In addition to the above, many other experts in missionary and Sunday school work will participate in teaching normal mission and Bible study classes and conducting conference methods.

For further particulars write to the secretary of your denominational Missionary Board or to Mr. R. E. Diefendorfer, 156 Fifth Avenue, New York City.

### Work of the General Education Board.

It is not yet announced how the board will expend the income of the great added fund which it is to receive within the coming month. Undoubtedly the encouragement of good colleges will proceed on a larger scale, and the work for agricultural progress will be more rapidly developed. In view of some trends or comment in the newspapers, it seems timely to say two or three things about the sources and the objects of these colossal gifts for education. In the first place, money is given by the General Education Board

only in recognition of useful educational agencies and only upon the condition that applying colleges shall raise from other sources three times as much money as the board gives them. Thus, the board does not seek to influence or dominate them as their chief benefactor. It aims, rather, to stimulate the efforts of all their natural constituents and to promote their independence. It does not follow because the money has come from Mr. Rockefeller that its acceptance by any college is expected to influence the tone or character of theological or economic teaching. There is not a man connected with the Education Board who does not claim and assert for himself the utmost freedom of speech.—American Monthly Review of Reviews.

### Notice.

The executive committee of the Little Rock Conference Epworth League has selected Fordyce as the place for their next annual meeting, which is to begin Tuesday evening, April 16, and close the following Thursday evening. Our people are delighted at the prospect of having this large body of Christian workers come in their midst and we will gladly furnish entertainment for all who desire to come. It is very important, however, that we should have due notice of your coming. Will the pastors and League presidents kindly see that the names of all persons who expect to attend are sent to me as early as possible, and at the latest one week before the time for the Conference.

Fraternally,

J. A. SUGE,

Fordyce, Ark., Mar. 27, '07.

### REAL BARGAIN.

Six-room house, store house and stock, good barn, 5½ acres land, fine meadow, truck patches, good business well established, well worth \$5,000.00, for \$3,000.00, \$2,000.00 cash, balance 8 per cent. Fine Methodist, Baptist and public schools. Address, J. D. WOODBURN, Fordyce, Arkansas.

### To the Pastors of Jonesboro District.

Dear Brethren: I designate the first Sunday in May as Arkansas Methodist Orphanage day in our district. Let all the Sunday schools, Epworth Leagues and every congregation observe the day. We should not collect less than \$250.00 that day. We ought to collect \$500.00. As an Annual Conference we agreed to do our part in providing for the running expense this year. We can discharge our obligation in one day. If the pastors will properly bring this worthy cause, that always touches a sympathetic chord in the heart, before their people they will respond gladly and liberally.

Since our dear brother and worthy superintendent, Rev. T. W. Fisaerly has passed to his reward, it is all the more important that we give the matter prompt attention. Don't forget the day; don't forget to publish it.

Send your collections to me at Jonesboro; I will forward to the treasurer, M. M. SMITH.

### TELEGRAPHIC ORDERS

are received for TETTERINE. This will be unnecessary if you always keep a box in the house, for all forms of skin disease, chaps, dandruff, etc.

Norfolk, Va., February 13, 1905.  
J. T. Shuptrine, Savannah, Ga.:  
Please forward today four boxes of Tetterine. Collect or send bill. David Humphries.  
Ask your druggist for it or send 50c to J. T. Shuptrine, Savannah, Ga.

### Northern Methodism in Arkansas.

Little Rock District.—Just completed a tour of visitation to Grand Prairie, Arkansas county, where we have five prosperous charges and as many more fields we could occupy if we had the men and money to give them a start. The greatest satisfaction prevails concerning the Conference appointments of this year. The work for the year starts off exceedingly hopeful. We have been pleased with the progress made during each of the past years in which we have been connected with the work; but the outlook for this year is more encouraging than that of either of the others. A general advance will be made in the salaries.

There is great development in the resources of this splendid country. It is destined to be a great rice field. New people are coming almost every week. Our Methodism must keep pace with the progress of the country. Pastors in the North whose members move

# Free from Alcohol

Since May, 1899, Ayer's Sarsaparilla has been entirely free from alcohol. If you are in poor health, weak, pale, nervous, ask your doctor about taking this non-alcoholic tonic and alterative. If he has a better medicine, take his. Get the best, always. This is our advice.

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

J. C. Ayer Co., Lowell, Mass.

### FREE TO YOU—MY SISTER



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

I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: 5206 N. D. STREET, Box 205 - - - Notre Dame, Ind., U. S. A.

to Grand Prairie should send certificates to Rev. J. T. Bainbridge, Stuttgart; Rev. W. P. Barnhill, Almyra; Rev. E. L. Torrence, Olena; Rev. W. E. Twyford, Gillett, or Rev. E. E. Madden, Stuttgart, (Goldman charge).

We believe that the First Church Little Rock, under the leadership of Rev. Frank E. Du Bois; Frank Lynn Memorial Church, also in Little Rock, under the leadership of Rev. B. P. White, recently from Akron, Ohio, and Little Rock circuit, under the leadership of Rev. W. R. Kirkpatrick, are all entering upon the best years in their history. And it is especially important that these pastors be notified of the arrival in the city of Methodists from the North. In the latter charge a new parsonage will soon be completed. Supplies on the district should each send to Dr. Thomas Mason, Conference secretary, as much as 50 cents and get copies of the Conference Journal, the finest Year-Book ever sent out by the Arkansas Conference. No Methodist family can afford to be without it. Enough can be sold in any charge in the district to pay for them. —C. M. H. in Central Christian Advocate.

### Overbrook I. T.

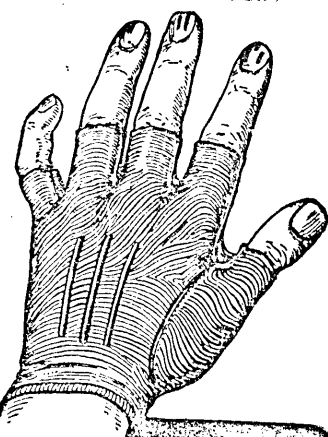
I came home from Conference a supernumerary preacher and thought I would hold some meetings for the brethren. But just after Christmas the preacher on this work left for parts unknown, so my P. E. appointed me to this work. We feel very much at home, having served this work seven years ago; also I was pastor there 22, 23 and 24 years ago. Our second quarterly meeting was held last Saturday, the 22nd. Bro. Freeman our beloved was on hand looking after all the interests of the church. Bro. Freeman is a fine P. E., fine preacher, very spiritual and good on doctrine. I have had some P. E.'s that would not (or could not) preach doctrine. I think we need more doctrinal preaching. The Baptists and Campbellites preach doctrine every time they preach. They will tell us we are not in a church, neither are we baptized.

But our preachers must not touch on baptism or the church; if so, we are fighting, and a great many of our numbers will not come to church if the preacher is going to preach on baptism for fear he will hurt some one's feelings. But some Methodists will go and take their children and listen to a Campbellite preach on baptism and regeneration Sunday after Sunday.

I look upon Campbellism as the most dangerous and damnable doctrine. There are no two ways about it, if they are right we are wrong. If we are right they are wrong.

If we are saved by the Holy Spirit then beloved we are not saved by water. So if we are right they are lost. (That is, those who are depending on Campbell's theory). If they are right we who have not been baptized by a Campbellite preacher must go to hell. So somebody is going to be lost. If we are right, let's preach it; if we are wrong, let's quit. For me, I believe Methodism is inseparably connected with the Bible, so when you read the Bible, you read Methodism. So I am going to preach it, sing it, shout it, while I live.

J. C. SCIVALLY.



## An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

## Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c, a box; Soap 25c, a cake; Pills 25c, a box. Sold by all druggists, or sent by mail.

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

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OF

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

**Waters-Pierce Oil Co.**

**READ THIS**  
**Message of Health!**

I am a Master Specialist in STOMACH, LIVER, SKIN AND BLOOD Diseases. My new Scientific Treatment gives immediate relief, and if persisted in cures the most acute and chronic cases. Write at once for FREE BOOK and TREATMENT. **DR. A. A. BROWER,** 546. San Antonio, Texas.

**PLYMOUTH BELL CHURCH BELLS.**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**FOR OVER SIXTY YEARS**  
**An Old and Well Tried Remedy**  
**MRS. WINSLOW'S SOOTHING SYRUP**  
has been used by millions of mothers for their children while teething, with perfect success. It softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhea. Sold by Druggists. *Reserve and ask for*  
**Mrs. Winslow's Soothing Syrup**  
Guaranteed under the Food and Drugs Act, June 30, 1906. Serial number 1098

**BELLS.**  
Steel Alloy Church and School Bells. Send for Catalogue. **The C. B. BELL CO., Philadelphia, Pa.**

**Why Not**  
**BREED THOROUGHbred CHICKENS?**

It costs no more to raise a thoroughbred chicken than it does a mongrel or scrub, and they are worth from four to ten times as much. Then WHY BREED SCRUBS? Don't do it any longer. The PLYMOUTH ROCKS are the most universally popular chicken in America. I breed both the Barred and White and can furnish Eggs for hatching from fine thoroughbred birds at \$2.00 for 15 or \$3.50 for 30. I have a few young males for sale at \$1.50 to \$3.00 each.

**CHESTNUT HILL FARM,**  
**L. A. Hockersmith, Prop.** Benton, Ark.

**IRON FENCE**  
LOW PRICE - HIGH GRADE -  
CATALOGUE FREE.  
**DOWE WIRE & IRON WORKS, Louisville, Ky.**

**Learn A High Grade**  
Profession. Putting glasses pays \$50 to \$100 weekly; easily and quickly learned at home. Write for Booklet.  
Southern College, Dalton, Ga.



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

**MAGIC WHITE SOAP**

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

**Janssen Charge.**

We started well with our work here at Janssen. This is our third year here and thus far it has been the best year in many ways, of my ministry. Our people are in love and fellowship with each other and as a rule they love the church and appreciate the ministry.

Our second quarterly conference has come and gone. Our beloved P. E., T. O. Owen, was with us the fourth Sunday in March and Saturday before.

Our people love the P. E., and let me say he is making full proof of his ministry. He looks well after every interest of the church. We all love him. God bless such men everywhere.

Our board of stewards are good men and true to the church and as an expression of their love and fidelity to the church and pastor at our quarterly conference on the 23d of March, reported \$133.75. God bless such men as those stewards and such loyal members as those here on the Janssen charge.

We are trying to make this (Janssen) one of the very best circuits in the Little Rock Conference. It ought to be and by God's help I shall do my best to make it such.

Brethren pray for us—we are praying and working for a wave of salvation to come this way and literally take this country for our Lord.

**T. H. CROWDER, P. C.**

**Bellefonte Circuit.**

Our second Quarterly Conference was held Saturday, March 16, and in connection with it we held a Missionary Institute which was a very profitable and inspiring occasion. The addresses of Reverends J. J. Galloway, G. G. Davidson, W. T. Nicholson and Profs. Eaton, Albright and others were very helpful. We are also indebted to Sisters Ora Hudgins and several other young ladies for their splendid essays, recitations, etc. Brother Tom Floyd, our singing teacher at Capps, was with us and rendered some very valuable service in leading the music.

The solo sang by Miss Lillian Eoff was very helpful; much also was added to the occasion by the splendid music rendered by Bros. Wilson, Andrews, Dodson and McClure, the male quartette of Harrison. We had large congregations from the beginning to the close. There seems to be a general awakening throughout our charge. I have never had a more hopeful outlook since I have been in the ministry. May God's blessings be realized in the office of the Western Methodist and every home where the Methodist is read.  
**H. A. STROUD, P. C.**

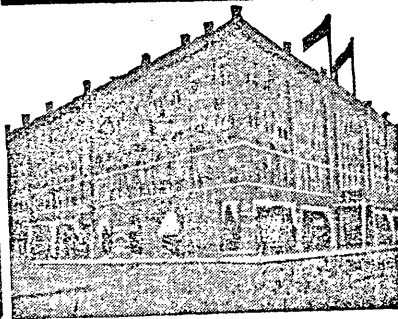
**Notes from Bro. Hicks, Missionary Evangelist.**

Perhaps a little sketch of my itinerary in these last days might be interesting to your readers. I left Wagoner seven weeks ago for Guymon in Beaver district. Found Rev. C. S. Walker very popular with his people and pushing the battle for God and Southern Methodism. He has already found his way to the hearts of the people. He is planning a \$3,000 church building in Guymon and perhaps ere this the work has begun. A church building is the imperative need of the people of Guymon. The meeting was a success and we parted from our dear brother with a prayer that the good spirit would continue to guide him and that the work already begun would continue to go forward. We pitched the battle for one week against sin at Hooker with Brother Johnson as pastor. He is a good man and loves the work. I never come to appreciate the Beaver district until I had looked upon her broad plains and preached to her people. Rev. J. E. Lovett, the presiding elder of this district, is surely one of God's noblemen. I have not yet seen truer consecration nor greater heroism than is manifested in this workman of God.

There are many things that will not and can not be written concerning those trackless plains, the swollen streams requiring sometimes months to make a round, with but little support, the eye of the church not being opened to our opportunities in that great field.

I was astonished beyond measure at the greatness of the country and at what had been wrought from Hooker we came on to Chickasha, enjoyed a few days at the Midyear Missionary

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**LITTLE ROCK, ARK.**

Rally which I consider one of the very best yet held, and from thence we turned our face toward Altus, Okla., met a few of the faithful ones on Saturday evening, which spoke of their desire for a revival. We were very much surprised at the congregation on Sunday morning, being exceptionally large—the house being crowded to its uttermost capacity for evening services. Bro. Averytt has wrought well in that field. His church is one of the largest and most spiritual churches that I have visited. They are also completing what I think will be the nicest parsonage in the bounds of the Conference. It is needless to say with such a pastor and such a people that the meeting was good. They won our hearts and we trust that their kind may be greatly increased.

Yours in Christ,

**P. B. HICKS.**

**APPLICATION TO SELL LANDS.**

Notice is hereby given that on April 27, 1907, or as soon thereafter as hearing can be had, I will apply to the Pulaski County Probate Court for an order to sell northwest quarter of southwest quarter of section 12, township 1 south, range 12 west, in Pulaski county, Arkansas, belonging to the estate of John Ivins, deceased, subject to the dower of the widow of said deceased, to pay debts of said estate.

**W. J. LAWHON,**  
Admr. of Said Estate.

**From Bro. Edwards.**

I read with pleasure the field notes and I note with gratitude the progress our church is making in the new state —there scarcely seems to be a dissatisfaction anywhere. Our preachers seem to be pleased with their work and the people with the preachers. I have just met Bro. McDonald and he speaks in highest terms of his work and is now planning for a great District Conference at Afton. Bro. Hunkapillar, our pastor at Wagoner, is getting around among his people. I think he has visited all of his people. He is getting a good hold on them and they seem to love him. He is preaching to good crowds and his congregation seems to be growing. Bro. Dunkle pulls well in his new place, takes hold as if he had been there a long time. I hear many good things of him. It looks as if he will bring things to pass. I will say to the brethren that Bishop Key relieved me of Bluejacket charge since New Years. However, I have been in some meetings since my relief, and am thinking maybe the brethren did not know this, I just mentioned here that I am free to help any of the brethren that may need help either in Arkansas or Oklahoma. I have three engagements for camp meetings in the summer. I can give dates for about four meetings between now and August. I have been at home about six weeks and I am feeling much refreshed and strong. Should any of the brethren need my services, address me at Wagoner, I. T. Praying Heaven's blessing on our paper and all of God's servants. I am your brother in Christ.

**J. D. EDWARDS.**

March 27, 1907.

**Another Correction.**

In justice to my former charge, I will say that everything was paid in full and ran over. The minutes show assessment for P. C. \$640.00, when it was \$515.00, and they paid \$540.00 and the \$100 appropriation made \$640. No, I have not fallen down at any point for seven years, and never expect to again unless I am providentially hindered. I find my people to be able and willing to pay wherever I go.

Your Bro.,

**J. H. McKELVEY.**

March 27, '07.

**Notice.**

Will the pastors and League presidents of Oklahoma Conference please report to me at once the condition of their Leagues?

Please give me a list of your officers and also give me names of your best and most capable workers.

I wish to call the state officers together about the middle of April to arrange for our annual League Conference.

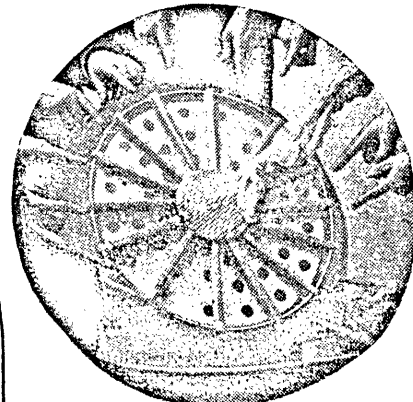
Please do not wait for another call, as I am very busy and need this information immediately.

Your Bro.,

**W. G. DITZLER.**

State President.

Ardmore, Ind. Ter.



**Mother's "Record Breaker."**

**A Success.**

Notice two inventions: First, Father's Binder—metal hands that grab, bind and tie up all his wheat. Second, just out: Mother's Metal Hand Washer. Marvelous. Can't describe it here. Our circulars show twelve illustrations; full particulars; free trial offer. A card gets them. See? Your hand operates fourteen metal hands in hot suds, both dashing and rubbing. Here's a victory. Last year over 100 washboard mothers near Morrison tested its superior merits, calling it a real "Record Breaker" washing quilts as well as rags, streaks, sleeves, bands, collars, towels and all such, getting extra metal hand force, coming clean quickly. Would you like to see and test it?

Being fooled by big advertisements and fakes, I insist that once in your life you try one invented by a husband of board experience down on all fours, like you, over filthy steam, rub, rub, four, six and eight hours, face flushed with heat, head aching. Umph! my back! Laugh. No fun. Men, get down, go through the whole thing. It'll develop sympathy, open eyes, and make any sane man invent. Not a board or four pegs, paddle, bucket, basket, big iron wheels, nor a 99-pounder. Not for victory! Combine wheel, rotary and dashing, with metal hand force. Simple. Nothing invented like it. Reader, we are sincere about it, and know that it is worthy of your investigation. If true let's be human— and help 50,000 more toiling mothers up. Get circulars and show a sister. Hundreds of testimonials. Full name and address given.

Rev. E. H. Crensy, pastor of M. E. Church, Morrison, says: "We've used one ten months. It's the only natural, thorough washer invented."

Rev. J. W. Sims, presiding elder of Oklahoma District, Oklahoma City, has one. Rev. J. E. Rector, pastor of Baptist church, Morrison, has used one over twelve months. Mrs. A. J. Bly, of Morrison, Okla., tried the great New York, Columbus and Cincinnati, Ohio, ones, then bought a "Record Breaker," saying: "It is best of all." Eastern branch shipping point, Brookville, Ohio. Address all inquiries and orders to, **R. B. WASHER CO., Morrison, Okla., L. D. Thornburgh, Manager**

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LIME, CEMENT, PLASTER

Send for Circulars of What You  
Want

LITTLE ROCK, ARK.

### Liquor the Curse of Labor.

Alcoholic liquor is everywhere and always the curse of labor. The times may be good, or they may be bad, still whiskey is the enemy of the working man.

In hard times, when money is scarce and labor difficult to obtain, the saloon is the enemy's stronghold. It draws on the laborer's purse, and yields nothing substantial to him in return.

It is a question whether the liquor business is not the chief cause of hard times. It turns millions of money away from the legitimate channels of trade, and turns back nothing that benefits the general public.

All the money spent for liquor is appropriated from funds which ought to be used to better advantage. Drinking men deny themselves or families of many of the necessities of life. It is estimated that the moderate drinker spends \$100 or more for liquor every year. This is all dead loss. He has nothing to show for his money when the year is gone. By it he has added nothing to his wardrobe, household furniture, or physical strength. The saloonist has it all, and his business in turn is more injurious to the community than the wasted resources of the drunkard. Every saloon is damaging to the morals and social life of the people. Money paid to saloon keepers, as a rule, is just so much turned away from dry goods merchants, grocers, butchers, and other worthy business men, whose prosperity tends to create a demand for farm and factory products, which in turn create demand for capital and labor.

The people of Michigan spend for strong drink millions of dollars annually. Were prohibition to go into effect, what a change it would produce. These millions would go into the channels of trade and help to encourage productive industry. The families of those who pay out this vast sum would be better fed, better clothed, better housed, and better cared for every way. There would be an increased demand for all kinds of food, wearing apparel, furniture and household articles of every description. It would be the same in the whole country were the drink traffic suppressed in the United States. Turn into the productive industries of this country the billions expended for liquors and you would quicken every branch of business, create demand for more laborers, and add immensely to the individual and aggregate wealth of the people. There would be such a season of financial prosperity as was never yet known—present good times excepted. Can you doubt it? Just think, only \$800,000,000 are expended in the United States for breadstuffs, and only \$500,000,000 for meats—the principal part

of our living—while our drink bill is far more than both combined, and for the most part comes out of the people who would be greater consumers of bread and meat if they had the means to buy them. Liquor is the curse of the nation.—*Michigan Advocate.*

### COMMISSIONER'S SALE.

NOTICE IS HEREBY GIVEN, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 22nd day of March, A. D. 1907, in a certain cause (No. 10250) then pending therein between Mattie Lockhart, complainant, and Virgil Lockhart and Myrtle Lockhart, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Saturday, the 20th day of April, A. D. 1907, the following described real estate, to-wit: Lot Ten (10), in Block Thirty-eight (38), in Centennial Addition to the City of Little Rock, in Pulaski County, Arkansas.

Sale subject to lien for balance due Young Men's Building Association of mortgage of August 3, 1901.

TERMS OF SALE: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 3 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 25th day of March, A. D. 1907.

F. A. GARRETT,  
Commissioner in Chancery.  
GEORGE L. RASHAM,  
Solicitor for Plaintiff.

### Praying and Paying.

At the close of a good, practical sermon, a visiting minister was asked to pray. After the benediction people said to him, "That was such a good prayer." "I just wanted to say 'Amen' to that prayer," and so on.

He had listened attentively, sympathetically, and his prayer was simple, brief, short, heartfelt and in perfect harmony with the sermon.

That was all.

But that was much. Oh, the praying we do hear! Praying? No, mere saying. A mechanical, lifeless repeating of a lot of set phrases and sentences, with not the slightest regard to the occasion. It is no more praying than would be the repeating of a paragraph from a patent office report.

That's enough to spoil a good sermon. Then there's another sort of prayer that's just as bad, that's just as completely no prayer—that made by the man who likes to hear the music of his own voice in well rounded sentences. A sermon urging personal work at home. And he prays all around, up and down the world. Touches nothing; neither the sermon, the people, nor God.

Then the prayer of the old elder who dozed through the sermon; and that of the other, who prays in a sub-basement tone and is heard by nobody. It's not praying at all; and is very poor saying. No heart in it. Indeed, no thought in it. Extemporaneous quite; extraneous more.

Preacher, don't let your sermon be spoiled. Pray yourself, if you can get nothing better than these.—*Selected.*

### 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.

### Gentry, Ark.

Last night a large number of loyal Methodists, young and old, made a raid on the pastor's residence and captured the garrison, part of which had retired for the night—by surprise.



A happy eve was spent in conversation and vocal and instrumental music, and after hymn and prayer our unbidden but three welcome guests departed, leaving substantial tokens of their esteem in groceries, provisions and money. These loving people deserve better service than they get, but shall have the best we can render.

J. M. BULL.

March 27, 1907.

### Independently Poor.

She always had a good time, the other girls said of Jessie—said it half enviously, some of them. Her home was an old-fashioned, rather shabby house where the furnishings and the style of life were of the plainest, but she welcomed her friends there cordially, and shared with them what she had with-

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out pretense or apology. She wore her plain clothes in the same way—prettily and daintily made, but inexpensive always—and made the most of whatever pleasures came in her way without regard to appearing in costly array.

"You seem to get as much satisfaction out of everything as if you were independently rich," said a disconcerted acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich, I am independently poor, and I suppose that's the next best thing," laughed Jessie.

After all, it is the independence that counts rather than either the wealth or the poverty. The simplicity of standing for just what one is, without sham or pretense, lifts a burden of fret and anxiety, and leaves the spirit free.—*Wellspring.*

### Immortality Reasonable.

Faith in immortality is not unreasonable. It rests on an intellectual conviction. One believes in God for a reason, possibly no more reason than the good one of the authority of the wise people, or for a combination and multiplicity of good reasons. Faith in immortality depends on belief in an eternal God, in the immateriality of the soul, and in the teachings and the resurrection of Jesus Christ. These reasons well thought out or felt, but not analyzed, will convince most people that we shall live beyond the grave or at least that the balance of evidence, not mathematical, but probable, settles that way. Then let it settle. Rest in it.—*Independent.*

### Northern Methodism in Arkansas.

An incident worthy of note: About three years ago one of our pastors went into a small village in one of the back counties of the Bear State, held a revival meeting, succeeded in forming a Methodist Episcopal church, with two women as the entire membership.

In the school house where that revival meeting was held there were already two other church organizations, but there had not been a single sermon—good, bad or indifferent—preached in that community for nearly two years. Besides that community was literally cursed by wild-cat distilleries, a stranger could hardly visit the neighborhood without being suspected of being a government inspector, and his life endangered.

Now after three years we find in that town a splendid church, paying to the support of its pastor last year \$150, and also engaged in building the very best church edifice in the whole county. God willing, the presiding elder will have the pleasure of attending the dedication April 21, 1907.

Largely through the influence of that church and its prohibition pastor the wild-cat distilleries have been driven out; and its drunken citizens, many of them, have become sober Christian men. One brother, a leading member of the church, said to the writer at the quarterly meeting held a few weeks since that had he died three years ago, when he himself had the delirium tre-

mens, there would have been nothing in his life to which his friends could point with gratitude. "But," said he, "by the grace of God, I propose to make my life a monument for Christ and His salvation." That brother went out to the county seat, just a small village, and a most prejudiced community against our work and raised \$100 toward building a Methodist Episcopal church, twelve miles away. A great work has been wrought under difficulties, and to God be the praise.—*Rev. C. M. Hollett in Central Christian Advocate.*

### Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by druggists—50c and \$1.00 bottles. Prepared by

ROBINSON-PETTET CO., Inc., Louisville.

### If a Man Die, Shall He Live.

Shall a man live again? Yes! On every hand, like the chiming bells. Nature's myriad voices joyfully proclaim that life comes through death; and in men's hearts everywhere a responsive chord vibrates as the strings are swept by the solemn and thrilling thought—"I can never die!" We bury the unsightly bulb in the black mold, and wait. By and by a tiny green shoot appears, and shortly our eyes are gladdened by clusters of bright and fragrant blossoms. The homely, wingless grub in due time bursts from its confining cerements a gorgeous butterfly, and mounts sunward. Our frail, perhaps deformed, bodies are laid away in the grave to return to dust, but we are not there. We have entered, with glorified spiritual bodies, upon a new life. It is a mystery? No more mystery than the blossoming hyacinth or the soaring butterfly. Read over and ponder in your heart the blessed record of our Lord's resurrection.—*Dowling.*

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References: Every Bank in Savannah, Ga.

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# QUARTERLY CONFERENCES.

## Oklahoma Conference.

CHOCTAW DISTRICT—SECOND ROUND.	
Sans Bois Ct., at Siloam Springs.	April 6, 7
Howe Ct., at Heavener.	April 13, 14
Kullituklo Ct., at Bakchito.	April 20, 21
Idabel Ct., at Idabel.	April 21, 22
Fort Towson Ct., at Swink.	April 27, 28
Rufe Ct., at Rock Creek.	May 4, 5
Antlers Ct., at Antlers.	May 11, 12
Chickasaw Ct., at Lewis Chapel.	May 11, 12
Kiamitia Ct., at Old Cedar.	May 18, 19
Kasoma Ct., at Findley.	May 18, 19
Hugo Sta., at Hugo.	May 25, 26

W. P. PIPKIN, P. E.

MANGUM DISTRICT—SECOND ROUND.	
Deer Creek, at Francis.	April 6, 7
Headrick, at Navajoe.	April 13, 14
Elmer, at Carmel.	April 20, 21
Olustee and Eldorado, at Eldorado.	April 21, 22
Mangum Ct., at Mangum.	April 27, 28
Martha and Blair, at Martha.	May 4, 5
Altus Sta.	May 5, 6
Duke, at Red Hill.	May 11, 12
Kelly, at Bethany.	May 18, 19
Hollis and Dryden, at Dryden.	May 18, 19

L. L. JOHNSON, P. E.

CHEROKEE DISTRICT—SECOND ROUND.	
Spavinaw.	April 6, 7
Chapel.	April 13, 14
Peggs.	April 14, 15
Tahlequah Sta.	April 19
Tahlequah Ct.	April 20, 21
Chelsea Ct.	April 27, 28
Vinita.	April 28, 29
Claremore.	May 1
Centerville.	May 4, 5
Claremore Ct.	May 11, 12
Afton and Miami.	May 12, 13
Bluejacket.	May 18, 19

J. B. McDONALD, P. E.

WYNNEWOOD DISTRICT—SECOND ROUND.	
Roff Sta., Roff.	April 6, 7
Mill Creek, Mill Creek.	April 8, 9
Davis Sta., Davis.	April 13, 14
Byars Ct., Stratford.	April 20, 21
Hickory Ct., Palmer.	April 27, 28
Purcell Sta., Purcell.	May 4, 5
Wanette Ct., Mt. Zion.	May 11, 12
Tussey Ct., Henapin.	May 18, 19
Lexington Sta., Lexington.	May 25, 26
Noble and Shilo, Shilo.	May 26, 27
Paoli Ct., Paoli.	June 1, 2
Wynnewood Sta., Wynnewood.	June 5
Moral Ct., Trousdale.	June 8, 9
District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.	

J. S. LAMAR, P. E.

MCALISTER DISTRICT—SECOND ROUND.	
Albany Ct., at Blue.	April 6, 7
Durant Sta.	April 7, 8
Coalgate Sta.	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 words 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.	
Verden and Tuttle, at Verden.	April 6, 7
Chickasha Ct.	April 7, 8
Bailey Ct.	April 13, 14
Indian Work.	April 20, 21
Duncan Sta.	May 4, 5

N. L. LINEBAUGH, P. E.

MUSKOGEE DISTRICT—SECOND ROUND.	
Brushy Ct., at Coleman's.	April 6, 7
District Conference, at Vian.	April 9, 13
Muldrow Ct., at Gans.	April 13, 14
Muldrow Sta.	April 14, 15
Pocoma Ct., at Pocoma.	April 16
Spiro Sta.	April 17
Poteau and Cameron, at Harrell's.	April 20, 21
Sallisaw Sta.	April 24, 25
Muskogee Ct.	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.	
Okeema and Okfuskee, at Okeema.	April 6, 7
Henryetta and Dustin, at Dustin.	April 7, 8
Honey Creek Ct., at Little Osage.	April 13, 14
Wetunka Sta.	April 14, 15
Holdenville Ct., at Yeager.	April 17
Wewoka Ct., at Springfield.	April 20, 21
Holdenville Sta.	April 21, 22
Seminole Ct., at Hitchitt.	April 27, 28
Bearden Ct., at Bearden.	April 28, 29
Ada Ct.	May 4, 5
Ada Sta.	May 5, 6

O. M. COPPEDGE, P. E.

OKLAHOMA CITY DISTRICT—SECOND ROUND.	
Prague.	April 6, 7
Piedmont.	April 7, 8
St. Lukes.	April 13, 14
El Reno.	April 14, 15
West End.	April 15, 16
Trinity, Shawnee.	April 20, 21
Sparks.	April 21, 22
Shawnee Ct.	April 27, 28
Shawnee, First Church.	April 28, 29
Asher.	April 29, 30
Kowana.	May 4, 5
Maud.	May 5, 6
McLoud.	May 11, 12
Arcadia.	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. SIMS, P. E.

BEAVER DISTRICT—SECOND ROUND.	
Tyrone, at Byrd.	April 6, 7
Grand Valley, at Grand Valley.	April 13, 14
Boyd, at Hely.	April 20, 21
Beaver, at Pleasant Hill.	April 27, 28
Woodward, at Woodward.	May 1, 2
Grand, at Lone Tree.	May 4, 5
Toland, at Derrick.	May 18, 19
Persimmon, at Persimmon.	May 25, 26
Ingersoll and Hazelton, at Ingersoll.	May 25, 26

J. E. LOVETT, P. E.

ARDMORE DISTRICT—SECOND ROUND.	
Lebanon, at Willis.	April 6, 7
Kingston, at Woodville.	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 5, 6
Berwyn and Springer, at Springer.	May 11, 12
Ravia, 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.	
Geary.	April 6, 7
Burnah, at Liberty.	April 13, 14
Custer, at Custer.	April 14, 15
Doxey, at Fulton's Chapel.	April 20, 21
Elk City.	April 21, 22
Rockey, at Sentinel.	April 27, 28
Wood, at Wood.	April 28, 29
Cloud Chief, at Pleasant View.	May 4, 5
Cordell Sta.	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
Hammon, at Samsville.	May 18, 19
Texmo.	May 20, 21
Roll.	May 22, 23
Sweet Water.	May 25, 26
Cheyenne, at Bethel.	May 26, 27

To the preachers: Be sure and raise every cent of your missionary collections during the quarter. Press the claim of our conference organ, The Western Methodist. Brother stewards, look after your pastor's wants and raise at least one-half of their salaries during this quarter. The District Conference will be held at Cheyenne, commencing on Wednesday evening before the fifth Sunday in June.

WM. D. MATTHEWS, P. E.

DUNCAN DISTRICT—THIRD ROUND.	
Rush Springs at Wood Lawn.	May 11, 12
Comanche at Addington.	May 18, 19
Cement at Fletcher.	May 25, 26
Duncan Circuit at Hopewell.	June 1, 2
Walter at Lone Star.	June 8, 9
Hastings Station.	June 9, 10
Carnegie and Ft. Cobb at Boise.	June 15, 16
Anadarko and Minco at Minco.	June 22, 23
Verden and Tuttle at Tuttle.	June 23, 24
Lavton Station.	June 29, 30
Chickasha Station.	July 6, 7
Terral and Ryan at Bonner.	July 13, 14
Marlow Station.	June 20, 21
Duncan Station.	July 21, 22
Temple Station.	July 27, 28
Bailey Circuit at Doyle.	August 3, 4
Chickasha Circuit.	Aug. 11, 12
Indian Work.	Aug. 12

The District Conference will be held at Chickasha July 3-7.

N. L. LINEBAUGH, P. E.

MORRILTON DISTRICT—SECOND ROUND.	
Adona Ct., at Casa.	April 6, 7
Clinton Ct., at Wesleyan Chapel.	April 13, 14
Springfield Ct., at Shady Grove.	April 20, 21
Atkins Sta.	April 26
Pottsville Ct., at Bell's Chapel.	April 27, 28
Russellville Sta.	April 28, 29
Plumerville Ct., at Lewisburg.	May 4, 5
Conway Sta.	May 6
Morrilton Sta.	May 11, 12
Bee Branch Ct.	May 18, 19

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

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT—SECOND ROUND.	
Huntington and Mansfield, at Mansfield.	April 6, 7
Hartford and Midland, at Hartford.	April 7, 8
Magazine Ct., at Lick Creek.	April 11, 12
Branch Ct., at Cokesville.	April 13, 14
Paris Sta.	April 14, 15
Alma Ct., at Prairie Grove.	April 20, 21
Mulberry Ct., at Dyer.	April 21, 22
Charleston Ct., at New Prospect.	May 4, 5
Fort Smith Ct., at Jenny Lind.	May 11, 12
Greenwood Sta.	May 12, 13
East End and Trusty.	May 18, 19
Hackett Ct.	May 19, 20
Abbott Ct., at Life Chapel.	May 25, 26
Booneville Sta.	May 26, 27

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

HARRISON DISTRICT—SECOND ROUND.	
Yellville Sta.	April 5
Yellville Ct., at Eros.	April 6, 7
Eureka Springs.	April 10
Fair View Ct., at Compton.	April 13, 14
Huntsville Ct., at Hindsville.	April 20, 21
Kingston Ct., at Bluff Springs.	April 22, 23
Lead Hill Ct., at Omaha.	April 27, 28
Harrison.	May 4, 5
Marshall and Leslie, at Leslie.	May 11, 12

District Conference will be at Leslie, May 9-12.

J. J. GALLOWAY, P. E.

DARDANELLE DISTRICT—SECOND ROUND.	
Belleville Ct., at Spring Creek.	April 6, 7
Walnut Tree Ct., at Egypt.	April 13, 14
Rover Ct., at Wing.	April 20, 21
Gravelley and Bluffton at Bluffton.	April 21, 22
Danville and Ola, at Danville.	April 27, 28

Brethren, let me urge you to mark the time of your quarterly meeting and make your arrangements to attend it. Your

presence at these meetings will be very helpful indeed. Let us make these quarterly meeting occasions seasons of great grace and power. This can be done if each one of us will give himself to prayer for God's blessing upon the occasion, and then make it his business to be present. "Seek ye first the kingdom of God and his righteousness."

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

FAYETTEVILLE DISTRICT—SECOND ROUND.	
Lincoln Ct., at Summers.	April 6, 7
Gentry Sta.	April 13, 14
Goshen Ct., at Sulphur City.	April 20, 21
Elm Springs Ct., at Grand View.	April 27, 28
Springdale Sta.	April 28, 29
Prairie Grove Ct., at Prairie Grove.	May 4, 5
War Eagle Mission.	May 7, 8
Siloam Springs Sta.	May 11, 12
Winslow and Parkdale, at Brentwood.	May 18, 19
Gravette Mission, at Gravette.	May 25, 26

WM. SHERMAN, P. E.

LITTLE ROCK CONFERENCE.	
ARKADELPHIA DISTRICT—SECOND ROUND.	
Tigert Memorial.	April 6, 7
Social Hill, at Friendship.	April 13, 14
Hot Springs Ct., at Cason's Chapel.	April 20, 21
Ussery, at Friendship.	April 27, 28
Park Ave.	May 4, 5
Amity, at County Line.	May 11, 12
Third Street.	May 19, 20
Malvern Ct.	May 25, 26
Malvern Ave.	June 2, 3
Arkadelphia Ct.	June 8, 9
Malvern Ct.	June 16, 17
Perla and Walco, at Perla.	June 19
Arkadelphia.	June 23, 24
District Conference at Park Avenue, Hot Springs, June 27-30.	

H. M. BRUCE, P. E.

PRESCOTT DISTRICT—SECOND ROUND.	
Okolona Ct., at Smyrna.	April 6, 7
Chidester Ct., at Missouri.	April 13, 14
Gurdon Ct., at Beirne.	April 20, 21
Bingen Ct., at Bethel.	April 27, 28
Nashville Sta.	April 29
Mineral Springs Ct., at Wakefield.	May 4, 5
Blevins Ct.	May 11, 12
Center Point Ct., at Center.	May 18, 19
Emmett Ct., at Pleasant Ridge.	May 25, 26

The Prescott District Conference will meet at Gurdon, June 27-30. The opening service will be held on the night of the 26th of June.

W. R. HARRISON, P. E.

J. W. HARRELL, P. E.

MONTICELLO DISTRICT—SECOND ROUND.	
Snyder Ct.	April 6, 7
Tillar, at Selma.	April 13, 14
Palestine Ct.	April 20, 21
Monticello Sta.	April 23
Lacey Ct.	April 27, 28
Wilnot and Parkdale.	May 4, 5
Hamburg Sta.	May 5, 6
Crossett Sta.	May 11, 12
Wilmar Sta.	May 18, 19
Lake Village and Portland.	May 19, 20
Eudora Ct.	May 25, 26
New Edinburg Ct.	June 1, 2
Washington Ct., at Washington.	June 1, 2
Murfreesboro Ct., at Bills.	June 8, 9
Pike City Ct.	June 15, 16
Hartman Ct.	June 22, 23
Warren Sta.	May 26, 27

TEXARKANA DISTRICT—SECOND ROUND.	
Texarkana Ct., at Pleasant Hill.	April 6, 7
Gilliam Ct., at Valley.	April 13, 14
Ben Lomond Ct., at Ben Lomond.	April 20, 21
Horatio Ct., at Mt. Rose.	April 27, 28
Lockesburg Sta.	May 4, 5
Mt. Ida Ct., at Bethel.	May 11, 12
Umpire Ct., at Green's Chapel.	May 18, 19
Bright Star Ct., at Olive Branch.	May 25, 26
First Church.	June 1, 2

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

T. O. OWEN, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND.	
Lonoke.	Mar. 30, 31
Benton.	April 3
Bryant, at Mt. Carmel.	April 6, 7
Oak Hill, at Parana.	April 13, 14
Maumelle, at Martindale.	April 20, 21
Hickory Plains, at Cross Roads.	April 27, 28
Austin, at Concord.	May 4, 5
Carlisle and Hazen, at Hazen.	May 11, 12
Carlisle Ct., at Zion.	May 18, 19
Winfield Memorial.	June 2
First Church.	June 9
Capitol Hill.	June 9
Hunter Memorial.	June 9
Mabelvale and Primrose, at Olive Hill.	June 15, 16
Epworth League Conference, Benton, June 18	
Sunday School Conference, Benton, June 19	
District Conference, Benton, June 20, 21	

A. C. MILLAR, P. E.

CAMDEN DISTRICT—SECOND ROUND.	
Atlanta Ct., at Fredonia.	April 13, 14
Millville Ct., at Foster.	April 20, 21
Junction City Ct., at Pleasant Hill.	May 18, 19
Louisville Ct., at Walnut Hill.	April 6, 7
Strong, at Bolding.	May 11, 12
Camden Ct., at Buena Vista.	April 27, 28
Magnolia Ct., at New Hope.	June 8, 9
Stamps.	June 9, 10
Stamps and Waldo.	May 25, 26
El Dorado Ct.	May 4, 5
El Dorado Sta.	May 5, 6
Hampton Ct.	June 22, 23
Magnolia Sta.	June 15, 16
Fordyce Sta.	June 1, 2
Camden Sta.	June 30

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

B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—SECOND ROUND.	
Douglass and Grady, at Mosco.	April 6, 7

Carr Memorial	April 7, 8
Swan Lake	April 13, 14
Macon, at Union	April 20, 21
Hawley Memorial	April 21, 22
Sherrill, at Humphrey	April 27, 28
Lakeside	April 28, 29
Rowell, at Union	May 4
Roe, at Hunter's Chapel	May 11, 12
DeWitt	May 13, 14
Star City, at Dumas	May 14, 15
First Church	May 19, 20
Stuttgart Ct., at Mt. Zion	May 25, 26
Stuttgart Sta.	May 26, 27
Rison, at Mt. Carmel	June 1
Kingsland, at Cross Roads	June 8
St. Charles, at Bethel	June 8
Gillett, at Haller's Chapel	June 9, 10
Redfield	June 15, 16
Suerdian Circuit	June 22, 23

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

Let each pastor see that his Quarterly Conference record is on hand for examination. Let each local preacher be present and send a written report.

W. W. CHRISTIE, P. E.

## From Our Field Editor.

(Rev. D. J. Weems).

## Tuckerman.

This town is situated in a valley of very rich lands. They have an excellent new brick school house.

Rev. H. H. Hunt and Prof. Shaner are running a splendid school.

The church is progressing under the big hearted faithful pastor, Rev. T. J. Taylor and his accomplished wife. There are some splendid people in Tuckerman. Preached at night, visited the school, did well for the paper; sold seven books.

## Swifton and Alicia.

This charge is served by Rev. H. V. Johnson.

At Swifton a good meeting had just closed. Eight professions and four accessions. Brother Johnson is much loved by his people and is doing faithful work. I preached in the school house at Aljeia. They have no church but are talking of building soon.

Bro. Henton one of their best members, was quite sick.

Secured nine subscribers besides several renewals.

Where the pastor is enthusiastic it helps greatly in working for the paper.

## Potia.

Only a few months ago Potia was almost destroyed by fire. But between trains I secured three news subs and collected \$14.50 from the old. There are some loyal Methodists here.

## Black Rock.

This town on Black River is the first ton in the hills as you come up the river.

a church and Sunday school. The skating rink craze has struck the town so we had a very small congregation Friday night. Though there are six children in the parsonage Brother and Sister Newman would not hear to me going to the hotel. Black Rock gave us five new subs and several renewals. Bro. Newman is doing well and has a nice family.

Sunday was spent with Bro. Ira Russell at Willford and Ravenden. Preaching in school house at each place. Secured five new subs to Western Methodist. Some renewals and sold some books.

Monday night was spent at Hardy. Preached to real nice congregation. Did well on renewals and four new subs. Hardy is beautiful in situation.

## Mammoth Spring.

It is rightly named. The spring covers several acres and makes a river from its source. Some of this power is used for lighting the city and Thayer Mo., a hub factory and roller mill of 100 barrels of flour per day. But I was told a dam of immense power could be built every mile for forty miles. What a wealth of power waiting to be utilized.

Bro. Russell had just closed a fine meeting, resulting in great good. In his charge we secured thirteen new subs and a goodly number of renewals. We had a very pleasant service at night though a storm kept some away. Bro. Russell is a very capable man, and is doing well.

## Imboden.

There are more nice, new cottages in Imboden than any town in North Arkansas. This is destined to be a desirable town for homes of people who own farms in the bottoms. They have a nice church and Sloane Hendrix Academy, with Prof. W. H. Williamson and son, is having fine success.

Our sweet spirited Rev. L. C. Craig and his very excellent family are in great favor and the church prospers. We have four Methodist doctors here. All splendid men and reading the Western Methodist the best paper in Arkansas, viz., Dr. A. G. Henderson, J. O. Hatcher, J. C. Poinexter and J. R. Wells. Many other good citizens here. Rev. J. Farris, presiding elder, was on hand for his Quarterly Conference in the middle of the week. A good attendance, but report on quarterage too short.

Bro. Farris will look well after the interest of his district. He is worthy and well qualified.

## Missionary Institute.

First annual session Pastors', Superintendents' and teachers' Sunday School and Missionary Institute, Little Rock Conference, M. E. Church, South, April 9 to 11, 1907. J. W. Harrell, presiding elder; J. W. White pastor in charge.

A word to the presiding elders pas-

tors, superintendents and teachers:

By request of some of our presiding elders and pastors, I have outlined a two-days' program for a Sunday School Missionary Institute.

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

In order to do this work it will require full co-operation of presiding elders, pastors, superintendents and teachers.

May the board of missions depend on you?

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

Let us have a missionary contribution from every Sunday School in the Little Rock Conference. Yours truly, W. F. EVANS.

## Program.

Tuesday, first day:

7:30 p. m.—The Whys of our Sunday School Work, by J. W. Harrell.

Wednesday, second day:

9:45—Devotional by F. F. Harrell.

10:00—The Pastor Surveying the Field and Organizing his Forces, by J. M. Workman.

10:30—Some Guiding Points, by A. Chrisman.

10:45—Exchange of Opinions.

11:00—How to Organize, (let the Institute be organized into a Sunday School), demonstrated, by F. P. Doak.

11:30—Organizing the Classes by M. P. Timberlake.

12:00—Adjournment.

Afternoon:

3:00—Devotional, by R. R. Moore.

3:30—The Pastor at His Work in his School; his Place and Work, by C. W. White.

4:45—The Work the Superintendent should do, and the Work he should expect, by F. B. Sinex.

5:00—Open Discussion, first speaker, H. H. Watson.

Evening:

7:30—Song service, S. E. Humphrey and wife.

8:00—Missionary Address, by J. W. Keithley.

Thursday, third day—forenoon.

9:45—Devotional, by S. H. Matthews.

10:00—The Sunday School Hour Demonstrated, using the Previous Sunday's lesson, by L. E. N. Hunley.

11:00—The Sunday School Organized into a Missionary Society, and (11:30) Missionary Day in the Sunday School, by W. F. Evans.

Open questions and answers.

12:00—Adjournment.

Afternoon:

3:00—Devotional, by W. C. Toombs.

3:15—Equipment for Sunday School Work—1st, for the Pastor, by J. M. Workman; 2nd, for the Superintendent, by J. T. Crenshaw; 3rd, for the Teacher, by Miss Jessie Turner; 4th, for the Pupil, by F. B. Sinex.

3:45—Importance of Home and Cradle Roll Department, by F. F. Harrell.

4:00—Hindrances to Our Work—1st, in our Stations, by F. P. Doak; 2nd, in our Circuits, by M. K. Rogers.

4:30—Experience and Consecration to our Work, by J. W. White.

Adjournment.

Evening:

7:30—Song Service, by S. E. Kerby and wife.

8:00—Address—The Church's Opportunity in Her Children, by H. H. Watson.

Adjournment.

Let the presiding elder direct the Institute. In his absence let the pastor be in charge. Intersperse life, snap, push and live songs.

## DR. W. S. MAY.

Specialist Eye, Ear, Nose and Throat. Office, 219 1/2 Main, Little Rock. Office hours, 9:00 a. m. to 12:00 m., and 2:00 to 5:00 p. m. Old phone, office, 4014; residence 2212.

## Hartshorne, I. T.

I took a special collection for church extension, Sunday March 25th to cover assessment and aid in the Big Pasture special. Secured a subscription amounting to over \$30, or more than the church at this place was ever known to pay on all the collections as ordered by the Annual Conference during any one year, for a number of years. To date we have paid Bible

# Lard has been in existence a long time—so has indigestion

Human nature is hard to solve. People who are most particular about adapting the weight of their wearing apparel to the season and its conditions, who never think of going out in a storm without an umbrella and rubbers, who would not sit in a draft for a farm, will calmly sit at the table and stuff themselves with lard-soaked food and not realize for an instant that it is likely to give them a full-fledged case of indigestion and clog their whole inner machinery.

Lard is produced from hog-fats, sometimes impure, always indigestible and there's a good day coming when no one will think of using it for cooking. *Cottolene* is the only rational frying and shortening medium in the world. It is made from refined vegetable oil and choice beef suet—everything about it is digestible and conducive to health.

It is a product of Nature.

It will make pure, palatable, healthful food, and food which anyone can eat and enjoy without the after-pangs of a disordered stomach.

Every good grocer sells *Cottolene*.

It comes only in sealed white pails with a red label and band. In the center of the label is our trade mark—a steer's head in cotton plant wreath.

Try *Cottolene* for a few weeks and you'll never-more be a friend to lard.

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

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

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



## Nature's Gift from the Sunny South

Foreign and Domestic Missions and the assessment for Education to the General Board.

Raised \$34 to add a new room to the parsonage, and \$13.80 with which to send the pastor to Guthrie. Placed about 100 Bibles in the homes of the people. Enrolled fifty new scholars in the Sunday School.

Hope to get about three members to attend the Sunday School Institute at Muskogee. While we have done but little, yet when it is compared with other years there is cause for gratitude to God, and an encouragement to press forward at Hartshorne, though there is no manifested interest at the other points on the charge.

Most of the members at Haileyville have gone to other churches, as they already had buildings and there would be no sacrifice for them to make in building and maintaining a church of their own denomination. This place has proven our need of ready church extension funds to occupy new towns, for could we have had \$100 for building in '92 and money to have maintained a man there six months we could have been well established at that point, and as it is we have nothing but some benches and no place to keep them. Only one Methodist in Haileyville makes a practice of attending church.

The class at Gowen did well as long as our leader, Bro. E. M. Edwards, son of a local preacher in Texas, was in charge of the school, but when he left Methodism retired with him.

Some of our converts(?) at Dow have been in both the Baptist and Campbellite churches since Conference. Like lost sheep, they are rambles.

CHAS. W. CLAY.

## Batesville District.

On last Sunday I finished my first round on Batesville district. I have had some new experiences. This district extends into nine counties. I traveled about 460 miles, by private conveyance—mostly on horseback.

and 367 by rail, held 18 quarterly Conferences, and preached 53 times. The mountain scenery is grand; clear spring water abundant, and the country filled with a clever folk.

One circuit had to be supplied after Conference and exchange of pastors made in two others. But all are now at their posts, with bright prospects for a good year. An increase in salary of the pastors of the district has been made from \$6,429.41 last year to \$8,040 this year. The financial report in the first quarter in some of the charges was not near what it ought to have been, but in others it was real good. One circuit deserves special mention. Last year it assessed for pastor \$300 and paid \$270; this year with the same pastor the assessment was raised to \$570, and not much less than one-fourth of it paid the first quarter. That circuit has two W. M. M. societies and one Foreign, one Epworth League, and a live Sunday School in each church. And yet those people are not doing more than every other circuit in the district could do, if the people would only wake up to their responsibility and opportunity. We have a faithful, self-sacrificing body of preachers who have faith in God and are bringing things to pass. Only one protracted meeting has been held in the district so far. At West Batesville Brother Forest has a very fine meeting in progress, with over 20 professions to date. He has been ably assisted by Bros. Wilkerson and McClure. Come over, Mr. Editor, and we will give you plenty of pure mountain air and fine spring water and lots of good fruit this summer.

A. F. SKINNER.

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

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