

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.

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, April 11, 1907.

No. 15.

EDITORIAL.

Needed, a Layman.

The greatest need of many a local church is a layman who will lead. He needs not proclaim himself a leader of his brethren, it were usually best that he should carefully avoid the appearance of having constituted himself a leader, lest his motives be suspected. He should not undertake to lead for the glory of being a leader; such a man is seldom fit to lead. What is needed is a man who is willing to take the lead for Christ's sake, for the sake of the development of his church and the sake of his community; a man who will quietly determine, from these motives, that things must come to pass in his church. We could name many a church which is just dragging along in a poor dying way that could be lifted out of the ruts and be made to "go" by even one such layman. The house is ill kept, the salary of the preacher is meager and doubtful, the collections are hard to raise, the preacher sent by the Bishop is a slow, sleepy man, so say the people, and the church makes no progress from year to year.

In all places, if there is interest enough left to raise any cry at all, the cry is that if a good, live preacher could be sent the church would get on. It is true that a live preacher can do more anywhere than a supply preacher; but if the live preacher succeeds he must succeed by getting life into his people. If he gets something done by being himself alive without awakening life in his people the situation will become sleepy again as soon as he leaves, as in our economy he must leave after a while. Meantime, he has suffered much and suffered unjustly while he remained, pulling a load he could not get his people to pull. We have seen the like of this, as we have also seen occasionally a preacher who had to be dragged by his brethren—for him then there is no apology. It should be remembered by Methodist people that the preacher is but a temporary factor in any particular place. He comes and he goes. What is needed is a permanent force in each place, a man or a set of men who live there, whose children will probably be living there a quarter of a century later. We will suppose this permanent force consists, to begin with, of a single man, who makes up his mind that the situation must be changed; that the church building must be adequate and neatly kept, that salary enough to command the services of a good wide-awake man must be paid, and that the collections ordered by the Annual Conference must come up, that he will personally devote himself to these ends and that he will stand by these ends until they are accomplished, whether it be this year or several years hence. If this man is wise he will make it his constant effort to secure the full co-operation of his neighbors; he will consult his fellow-members about advance movements; he will secure an agreement from as many of them as possible that they will work together to this end; he will be willing to put time and put his own

money into the work, and will seek to get others to join him in putting time and money. It will be quickly seen that the church will begin to grow in all ways.

A good layman several years ago asked the advice of the writer about his church, a situation that had been hard to develop. We asked him how much he himself was paying. He said he was paying say \$80 a year for all purposes, and certain other brethren were paying so much. He thought the need of the situation was a preacher who could handle it. We suggested that it was a situation which he himself could easily handle; that the first thing to do if he could do it, was to double his own payments to the church and get others to do the same; that there was business sense in doing this, for on the basis on which they were then operating they would all pay for an indefinite length of time the sums they were paying, getting but poor returns, whereas by doubling their investment they could soon hope to reach a state that would make it unnecessary for any body to carry a burden. We advised him to put the matter on this basis, and then tell the presiding elder what he was aiming at, asking his co-operation. This course was taken, and the result amply justified the wisdom of it.

It should be further remembered that a layman can better lead than a preacher in such effort, for the reason that the preacher would easily be suspected of a selfish motive. No motive but the upbuilding of the church can easily be assigned to the layman. We know many places where the thing can be worked out. Where are the laymen who will undertake it? And what better investment can any man make of his time and money? for it means that he shall have in his local church a power that will tell upon the lives of all the people of the community, a power that will bless everything about it.

Attacks on Our Church.

We have before us a copy of the Christian Pilot published at Batesville Ark., Jan. 22, 1907. On page 10 of this number we see a big black heading which reads thus: "Origin of the Methodist Church." If the writer really desires to know the origin of the Methodist Church he need have no trouble, as that matter is no secret. But, instead of going into the history of the case as his heading seemed to indicate he would do, he makes lengthy quotations from Dr. Ditzler. These quotations sound like they are garbled and as we have not the book before us from which they purport to have been taken, we must look further into the article so as to judge of their correctness. The writer goes further and makes the following quotation: "Dis. page 17. 'The invisible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments administered.'" Again, "Dis. page 1. 'Our discipline, which has been on the experience of a long series of years.'" And again, "Dis. page 1. 'We

wish to see a copy of the Methodist Discipline in the house of every Methodist, for we do not wish you to be ignorant of your doctrine.'" As the writer quotes from Dr. Ditzler, we conclude that he is giving special attention to the church to which Dr. Ditzler belongs and as Dr. Ditzler belongs to the Methodist Episcopal Church, South, we conclude that the writer refers to the discipline of that church. Turning to our discipline we discover that no such language occurs on the pages cited. This tirade against the Methodist church is evidently meant for ignorant Methodists and the readers of the Pilot. We are curious to know why a reputable Christian journal claiming to represent a decent set of Christian readers would give space to a set of random falsehoods. This emphasizes with great force the necessity of our people to keep informed. The Methodist who can not spare the amount of cash necessary to know whether these false statements are true or false is certainly in a bad way. Our book of discipline costs only 30 cents and other Methodist publications are cheap. Of course if the readers of the Pilot can only be kept in the fold by feeding them such stuff as quoted above, then we can but pity them; but with Methodists it should be different. Let them know the truth.

Bribe Givers.

We hear a great deal of talk of late about bringing to justice the man who sells official power for cash. Let every such man be honestly prosecuted and put where he belongs. And any man who will take office at the hands of the people and then sell out the rights of the people is a villain and ought to be put in the penitentiary. A man who deliberately seeks office with such a purpose in view ought to be forever barred from all the privileges of a citizen in a free republic.

But the man who becomes the "dealer" in the dispensing of bribes is as filthy as a harpy. He makes it a business to poison the fountain of public honesty. By all means society ought to be protected against him. And the man who stands behind him furnishing the money with which he plies his trade is but little better. These are often "prominent" men. We shall never have honest administration till we get after these rascals in high places. There has been a noteworthy failure, the country over, to get after these prominent rascals.

We are making no specific complaint against anybody. We are calling attention to the facts. We do not forget that a certain amount of discretion must be allowed the officers of the law in prosecuting crime; but we suggest that the public will be well pleased to see the guus turned upon the corruptionists as well as held in action against the corrupted.

A sharp and ready tongue! How much sorrow it brings to the possessor. If you are so unfortunate as to own one, both principle and policy demand that you control it.

WESTERN METHODIST.

IAS. A. ANDERSON, A. C. MILLAR, P. K. EAGLEBARGER.....Editors

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

ANDERSON, MILLAR, & CO.Publishers

Published every Thursday. Entered as second-class matter, January 3, 1907, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879.

Subscription in Advance.....\$1.50 a year

The address label shows date to which subscription has been paid. Paper is sent until ordered stopped and all arrears paid.

Address articles or communications for the paper to Editor Western Methodist, and always use separate sheets for all business matters. Those received after Monday are too late for publication the same week.

Letters intended for either editor personally should be marked Personal, and then will be held for addressee.

Address all business letters, and make remittances payable to Anderson, Millar & Co., 122 East Fourth St., Little Rock, Arkansas.

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NOTES AND PERSONALS.

District Conferences.

- Morrilton at AtkinsApril 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
- Jonesboro, at NettletonMay 28-30
- Wynnewood, at SulphurJune 12-16
- Little Rock, BentonJune 20, 21
- Weatherford, at CheyenneJune 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, at OkmulgeeJuly 10
- Camden, at Stephens, embracing second Sunday in July.

Bishop Seth Ward will make his permanent home in Houston, Texas.

On Wednesday the Methodist enjoyed a call from a former editor, Rev. J. E. Godbey, of Prescott, Ark.

Rev. Barnett Wright, the popular pastor of Lonoke Church, will preach the Commencement sermon of Carlisle High School.

Bishop Duncan has so far recovered from his recent illness that he is able to drive out. We trust this true servant of God may yet be spared for further service.

Rev. R. A. McClintock of Pine Bluff was a pleasant caller in our office Friday. He is soon to begin building a new church in the place of the one burned a few weeks ago.

At a recent session of the Baltimore Conference Dr. McMurry gave special emphasis to the needs of the Oklahoma work. It is on his heart.

Rev. H. M. Stevenson, of Dadeville, Ala., made the Methodist office a brotherly call on Monday. He has been in a revival meeting at Conway with his cousin, Rev. J. B. Stevenson.

Bishop J. S. Key passed through Little Rock last Monday. He had spent Sunday at our church in Texarkana, Texas, and was on his way to Southwest Missouri to hold two District Conferences. He was looking well and seemed ready for hard work.

Pres. C. C. Godden, of Galloway College, called Wednesday of last week. He reports the College in good condition and himself greatly relieved with the prospect of release from his arduous task in June. He had taken Mrs. Godden to the Battle Creek Sanitarium for treatment. Her many friends will join us in wishing for her speedy recovery.

Our Imboden exchange tells us of a pleasing surprise given the community on Easter Sunday by Mr. T. H. Craig, son of our pastor at that point, and Miss Ina Hatcher, daughter of one of our chief families there, who were married on that day, going to Jonesboro for that purpose, Rev. W. C. Davidson performing the ceremony. We wish this worthy young couple much joy.

From his brother, Frank A. Hawley, we have received the following sad note: "Thos. B. Hawley, who left the employ of H. P. Edmondson, Little Rock, several years ago, on account of failing health, died at Colorado, Texas, April 3, 1907. He was a son of the late Rev. L. B. Hawley and brother to the late Rev. J. M. Hawley. Most of his life was spent in Little Rock. He will be buried at Colorado, Texas, where he was well known and had many friends." He sympathize with the surviving relatives.

Because of the absence from the office and from the State we did not learn at the time of the death of Mr. George Sutton, of Fayetteville, Ark. He was the father of our Mrs. A. W. Wasson, of Sondo, Korea. Brother Sutton was a good man. This writer himself saw the light of a new life as it flashed in his face from out of a new-born heart twelve years ago. He has walked according to that light. We extend our sympathy to the family at home and especially to the daughter who is far away, in the missionary service of the church.

The grim reaper has been very busy among our old and honored men of late. The papers announce the death, within recent days, of Dr. Jno. R. Brooks, of the Western North Carolina Conference; Dr. J. H. Boyd, of the Baltimore Conference, and Dr. Paul Whitehead, of the Virginia Conference. Each of these brethren was known far beyond the bounds of his own Conference: each has been eminently useful in the church; each goes to his reward with no stain upon his name, with loving regard among all his brethren for his memory, having obtained a good report among men.

The Batesville Situation.

We had a pleasant call this week from Judge C. F. Cole of Batesville, Ark. Our good people of Batesville are cursed by the processes of a whiskey mill near their town, which plies its accursed trade in whiskey despite the fact that an overwhelming majority of the people of that good town are tooth and nail opposed to the traffic. The distillery takes advantage of the legal situation as it applies to the manufacture of whiskey, and the case is almost as bad as if the people had open saloons. We are told that a systematic trade is carried on by means of trifling negroes who meet the trains and accost men who get off the train with, "Boss, does you want to jine the club?" The "club" is simply an arrangement to get whiskey. This is an outrage, and we trust our lawmakers now in session will promptly recognize the fact and give the people of Batesville what they are asking for by passing the bill now pending, intended to give relief in all such cases. It is a shame that the legal situation in any enlightened state should be such that

a few whiskey-soaked distillers, allied with vagabond negroes, can load a curse and a shame like this on to a community of law-abiding citizens who have declared for decency and are seeking to uphold it.

We are obliged to maintain a "flat" rule with reference to funeral addresses, obituaries, resolutions passed by Sunday Schools, Leagues, Missionary Societies, etc., about the death of people. All such matter may be very properly published in the local papers, but any one ought to see that a paper with as large a territory as this paper covers would have a funeral appearance if we admit such matter. The people who are specially interested in the deceased will be reached by local publication; these are the ones who ought to be reached; the many thousands of others who read this paper never knew the departed one nor anybody connected with him, and they are entitled to expect other matter in the space asked for such publication. And yet almost every week some good brother who is in special sympathy with the bereaved family and who thinks the case a special one will send us some such matter with an earnest request that we publish it. All cases of death are special cases to the family and friends immediately concerned; no case is of such a nature that we can set aside the rule laid down—all stand on a level here.

We are frequently asked to publish and send bill. We have never yet done this. If the obituary comes within the rule of two hundred words it will be published without charge. We have found it necessary to make these statements once about every three months. We presume that we shall be under a like necessity in the future.

Honor Where Honor is Due.

The following resolution introduced into the Arkansas Legislature by Hon. Orto Finley, of Lawrence County, was adopted by unanimous vote March 22, 1907:

"Whereas, the Hon. Geo. Thornburgh, once speaker of the House of Representatives, has, by his gentle disposition and lovable character, endeared his name to the hearts and homes of the people of Arkansas, and, whereas, it is nothing but just and right that we bestow honor where honor is due, therefore be it

Resolved, by the Lower House of the 26th General Assembly of Arkansas, that the portrait of the Hon. Geo. Thornburgh be obtained from him and shall take its place in the House alongside with the other great men whose deeds have been an inspiration to the young men of our proud state."

Public Education.

It is greatly to be hoped that the present Legislature of Arkansas will show a liberal disposition when it comes to making appropriations for the State University. An enlightened policy will not hamper for want of funds an institution so closely related to our highest interests. There are something over eleven hundred students now attending it, and the appropriations of past years will not do the work needed to be done there now. No class of our people can be benefited by a niggardly use of money in the education of our boys and girls. The farmers, in whose behalf the "watch dogs of the treasury" so often lift up their howl, are as much interested here as anybody. Give President Tillman and his faculty what they need, and then expect them to do a great work. We have no sympathy with the man who expects to help on his private school or

From A Superannuate.

I feel a strong inclination this morning, this bright, beautiful Easter Sabbath morning, to write a letter for the Western Methodist, the dear paper I have known by all its names for the past fifty years, and to whose columns it has often been my privilege to contribute, and once, for a few weeks, to occupy its tripod in the absence of its editor at General Conference in 1866. Sorry, am I, that I cannot do more for it now.

Here is a letter from a faithful brother at Pine Bluff, that suggests my writing this. He says, "God bless you my dear brother, your letters in the 'Methodist' are much enjoyed, write again and often."

With this beloved brother's father, I had the honor of being associated in the good work far back in the fifties, a man of God he was, stood for old time Methodism, Christianity in earnest. This son, I am glad to say, breathes the spirit and wears the mantle of his long since glorified father.

The first thing I want to say this morning is that I am an itinerant Methodist preacher still, though on a painfully limited scale. In my youth what I was and what I had was gladly laid upon the altar of the ministry as represented in the itinerancy of the Methodist Church, and though deeply conscious of my many failures to measure up fully to duty as a pastor, it is no little comfort to me today, that never once did I refuse to go wherever the godly admonition of my elders assigned me, asking no questions as to patronage or salary, in all of which, I sincerely trust I was actuated and constrained by the love of Christ, and the souls he died to save.

I depreciate no talent or gift in our twentieth century preachers, they will need all the learning and ability of which they may be capable, to fully meet their many and weighty responsibilities. But I am bold to affirm, that the only absolute guarantee of a successful ministry is for every preacher to be able to say consciously, "God is my sufficiency." Failure is impossible when we take God with us into our pulpits. At least so I steadfastly believe. If I may be permitted to suggest, what I conceive to be the desideratum of the Methodist Church today, it is this, the hearty practical co-operation of the membership with the ministry. Let us hope that every preacher in charge is without fault before God and his conference, that in his pulpit administration, pastoral visitation and official administration he has the answer of a good conscience.

I recognize, too, the fact that we have many real good men, "pillars in the church," and certain I am that we have a grand showing of godly, consecrated Christian women, ready at a moment's notice to labor with their pastors in the gospel, all of which is cause of congratulation and devout thanksgiving.

Another thing I believe is grandly true, that on material lines our church is abreast with the foremost.

But who can gainsay the fact that there is a sadly large per cent of utterly unavailable talent in all our churches, men wholly untrained to service. That know nothing of bearing the yoke? We want men, especially young men, of moral grit who will say to their pastors as General Stonewall Jackson is reported to have said to his pastor, "Sir, when you think proper I would be glad if you would call on me to offer public prayer. I find that it helps me if it does no other good."

I want to see our young men take front seat, sing a good gospel hymn, and by every token say to their pastors, "I am with you." Young men, suffer the word of exhortation,

"quit you like men, be strong," shun no cross, shirk no responsibility, don't let your pastor stand there and feel that he is alone, fellowship the gospel. You can plead law, practice medicine, teach school and give your money, so can you be, as your Master was, as one that serveth. Try, I beg of you, try. A certain general was asked by his superior officer, if he thought he could dislodge the enemy from a certain position, replied, "I will try, Sir." May the great Head of the Church nerve the heart of some dear young man who may read these humble lines to say, "I will try." Do it, and God's word for it, you shall wear a "crown which will with new luster boast when victors' wreathes and monarchs' gems shall blend in common dust."

That it may be so devoutly prays this deaf superannuate. JAMES E. CALDWELL.
Tulip, Ark.

More Early Arkansas History.

Reading the historical article in your paper of recent date from P. C. Fletcher revived an incident, which may have some significance in a historical way. In the fall of '72, in company with Rev. W. J. Dodson, the writer visited Josiah Trent, near Farmington. There was then growing in the yard a hickory tree, twelve or more inches in diameter, which Mr. Trent pointed out as the "sapling" that partly supported his tent in 1828. In the fall of that year Rev. John M. Bewley preached the first sermon in Trent's tent. This was told me by both parties. How long Bewley had been in Arkansas I can not say.

In 1825 the great hurricane crossed the country just east of where the town of Atkins now stands. Perhaps this was the most destructive storm that was ever known in Middle Arkansas; the path was a mile wide and but few of the original trees were left standing. Bewley crossed its track next day on his way to his appointment in the settlement on the Cadron. I have the following from him: "My circuit extended from the Saline country (near the present town of Benton) by way of Little Rock, along the Arkansas River valley, on the north side, to Van Buren, thence across the mountain to a point in Washington County, where Farmington now is." It took him six weeks to make the round. He traveled with bell and hobbles in his saddle bags, stopping when night overtook him and sleeping on the ground. Bewley preached his first sermon in Little Rock, so he told me, the year Wm. E. Woodruff, founder of the Gazette, built his one-story brick office. When was that? It may be that his was the first Methodist sermon preached there. While I could not be positive, it seems to be that he told me so. Major Caleb Davis, who was superintendent of the old Sulphur Springs Sunday School for a period of sixty years or more, came to the state with the Bewleys directly after the earthquakes in the New Madrid country. The Sunday School of which I speak was at the celebrated Sulphur Springs camp-ground in Pope County, six miles northwest of Russellville, near by which the writer first saw the light of day. John McBewley lived many years near this same camp-ground and died in '78. There were heroes and giants in those days. Some of the Bewley family live yet in Pope County. The subject of this sketch asked me to stay a week with him and write a condensed history of his times and travels. It's all lost.

T. J. REYNOLDS.

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The Layman's Missionary Movement.

Although the Layman's Missionary Movement was only inaugurated in November last, it has been developed with great rapidity and seems to be meeting with unusual favor on every hand. It was thought by some to be a very great undertaking to secure fifty influential laymen to go at their own expense on a tour of investigation through mission fields, as members of a Laymen's Centennial Commission. But already thirty-six members of this commission have been appointed, of whom twenty-nine are abroad at present engaged in this investigation. Instead of it being impossible to secure fifty, the movement now hopes to have at least one hundred strong laymen on this commission.

On January 8th a public dinner was held at the Hotel Walton in Philadelphia, at which the purposes of the movement were fully explained. This was attended by about two hundred men, who were very deeply interested. A similar dinner was held at the Waldorf-Astoria Hotel in New York on February 11th, when the movement received again the most cordial support of leading business and professional men. Out of this New York dinner has developed a new type of meeting, held in the houses of prominent laymen. Mr. Eben E. Olcott of New York, the treasurer of the laymen's movement, had a meeting in his home on February 25th, attended by about fifty laymen of the Dutch Reformed Church. All the influence of the movement was used to reinforce the denominational missionary opportunity before these men. A similar meeting was held in the home of Dr. Wm. Jay Schieffelin of New York on March 18th, when about fifty Episcopal laymen spent the whole evening considering the claims of Christ upon them for world-wide evangelization. Bishop Greer presided at this meeting. Mr. Geo. Wharton Pepper of Philadelphia, Dr. Brown of Brazil and Mr. J. Campbell White were the speakers. Many of the laymen present said it was the most interesting and impressive meeting on missions which they had ever attended. Hundreds of such Parlor Meetings might profitably be held, in all parts of the country.

Public dinners at which the Laymen's Movement will be presented, are to be held in Baltimore on April 1st, in Chicago, April 8, in Toronto, April 9, and in Boston, April 29.

Another plan which is being used is to have the single men of a single congregation look carefully into their missionary opportunities and obligations, and confer together as to how to meet them. Possibly the most effective way to do is by a public presentation of the missionary appeal at the regular morning Church service, followed by a Parlor Conference of the men of the congregation on the following evening. At this Conference, questions can be answered and plans adopted for conserving and extending the interest.

The general spirit and objects of the Laymen's Missionary Movement are admirably defined in the Address by Mr. Samuel B. Capen of Boston, the Chairman of the General Committee of the Movement, before the Annual Conference of Foreign Mission Boards which met at Philadelphia on January 9-10. This address has been printed and over 50,000 copies have already been sold. A sample copy may be secured for five cents. In quantities for distribution in congregations, etc., the price is \$3.00 per 100, postpaid.

Twenty-four members of the Laymen's Commission will be present at the Conference of the World's Student Christian Federation, to be held in Tokyo, April 3-7. They will also attend the great Convention to be held in

Shanghai, April 25-May 6. At both of these meetings there will also be present a British Commission, representing what is called the "China Missions Emergency Committee."

Correspondence is in progress with reference to a date on which a strong Deputation representing the Laymen's Missionary Movement will go to London to confer concerning a joint-movement for world-wide missions on the part of the men of the two great missionary nations of the world. The date is likely to be fixed in May, though it is possible it may not be until June.

The new office of the Movement is located in the Metropolitan Building, 1 Madison Ave., New York, to which all inquiries should be addressed.

J. CAMPBELL WHITE, Gen'l Sec.

The Worship of Mammon.

One thing the revolting trial in New York has done is to bring the American people to their senses at least in a measure, as regards the worship of the Almighty Dollar. The American people were money-mad. The favorite story was of the boy in his shirt-sleeves who became a millionaire. To be a millionaire meant more than to be a man.

But many forces have been at work to tear that idol from the throne of God. The labor union has done a great deal in that direction. The Christian socialists have done little if any less. Such preachers as Robertson, Kingsley, Maurice and their peers, such poets as Tennyson and Burns, and the breakdown of the cutthroat system of competition have each contributed their part to drawing away the people from the shrines of the calf of gold.

This fact was well expressed a few days ago by President Jacob Gould Schurman, of Cornell University, speaking in St. Louis. He said:

"Man lives not by bread alone, and the healthiest symptom that I have discerned in the movement of recent years is the perception, recognition and acceptance of this truth on the part of the people.

"Only yesterday the objects of real worship were our millionaires and billionaires. Today we have torn down the altars of Mammonism and erected an altar to manhood. It seems to me as though the vehemence to which our generation had gone in its honor and worship of Mammon had brought its own Nemesis.

"The attempts of human beings to live as though money were the only thing worth living for has produced a failure and a catastrophe before our eyes. A few years ago American parents rehearsed to their children the stories of the poor boys who became rich and famous.

"But now they have ceased to worship Croesus and Midas, and are probing the methods by which he acquired his fortune. That is to say, they are subjecting wealth and men of wealth to moral standards. The supremacy of righteousness and character have once more asserted themselves. The sentiments and attitudes of people toward wealth as such have changed.

"We are no longer praying that our children may have great fortunes, recognizing that a little with the fear of the Lord is better than great riches."

Even so. The reaction against money worship has set in. Everywhere is heard not the boast of money, but a searching inquiry into the means by which the money is made.—Central Christian Advocate.

Write this office for all kinds of certificate blanks.

Victory at Jonesboro.

Reform has become the order of the day. From Maine to California the battle rages against the liquor traffic, official corruption and lawlessness. Liquor dealers, blind tigers, gamblers, boodlers, municipal corruptionists, are everywhere fast becoming the victims of an aroused and indignant public sentiment. On last Tuesday in our own city election a decisive battle was fought in a struggle that has raged long and fierce in the metropolis of Northeast Arkansas. Jonesboro has been a rapidly growing town for the past twenty years and liquor and lawlessness have made a desperate effort to get a permanent foothold here. Licensed saloons, however, have held sway only about four years out of the twenty (1897, 1898, 1903, 1904). But blind-tigers have been persistent, stubborn and pestiferous. Liquor succeeded long in controlling affairs and came near bringing irreparable ruin upon the city. Almost universal lawlessness reigned within our borders, property began to decline in value and our reputation abroad became a stench to the people. Last year our people seemed suddenly to

not go to prison) like rats from a sinking ship. Judge Smith has glorified himself with our people. They love him and honor him as a liberator. He and his grand jury immortalized themselves with the citizens of this town.

But the people were determined not to let the matter rest with that score; they knew the situation was not safe till sealed with the election of men to our city offices who would hold the ground won in the circuit court. Hence they exerted every energy to win in the municipal election which took place last Tuesday. That was a great and memorable day in Jonesboro. Merchants and factory men, bankers and shopmen, lawyers and laborers—all worked side by side to carry the election in the interest of law enforcement and public improvement—the published platform of their candidate for mayor. When the returns were made up and the results announced the people began to rejoice over the election of the reform ticket by the most sweeping majority ever known in the history of the city. Every man on the reform ticket (all of whom were intelligent, clean, Christian men) was elected by a majority of over three to one.

Already has confidence been restored and the once enviable but lost reputation we are fast regaining, and Jonesboro enters upon an era of peace and prosperity.

We had never been without a noble citizenship in Jonesboro, but our people let the lawless element get in the ascendancy, and that element would have soon wrecked the city had our men not become aroused to the alarming situation and brought speedy relief. We have the largest attendance upon our church services and Sunday Schools of any town in this part of the state, so said a young traveling man to me one day this week. We have a \$25,000 Y. M. C. A. building now in process of construction, for we believe in overcoming evil with good. We want the Young Men's Christian Association to take the place of the saloon and gambler's resort. It took time and toil to gain this victory, and it will take perseverance to hold it; but it pays the individual and the community to take a stand for the right and remain immovable as Gibraltar.

W. C. DAVIDSON.

Jonesboro, Ark.

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awake to the calamity that was upon them. They rushed to arms, lined up in solid phalanx and forced the enemy with a desperation that was absolutely invincible.

Our first signal victory was won last August and September in the campaign against license. The liquor men on election day fought with unprecedented audacity and dare-devil spirit and won in the city election by the small majority of 29 votes; but the county went dry by 269 majority. Having control of the city government however, the blind-tigers continued to reign supreme. Many men in that election voted for license on account of the blind-tigers. But license being defeated in the county election, these men rallied to the support of the good people to elect a ticket, at the following city election, of men whose avowed purpose was to enforce the law and redeem the city.

Another signal victory was won in the last term of the circuit court, when the judge, Hon. Frank Smith, of Marion, set himself squarely against the lawlessness of Jonesboro and declared to her long-suffering people that the reign of the blind-tigers should come to an end. And it did come to an end before Judge Smith adjourned court. The nest of vipers has been broken up—tigers and gamblers have scattered and fled (those that did

his church school by crippling the State's education; he will help on nothing. All the schools and colleges together are not doing enough educating, and the more done the more will be the demand for it.

St. Louis Educational Convention.

The Educational Convention to be held in St. Louis April 23-25 in connection with the Annual Session of the General Board of Education of the M. E. Church, South, will meet in Centenary Church, corner 16th and Pine streets. The first meeting of the convention will be on the evening of April 23.

J. D. HAMMOND,
Secretary of Education.

Spaulding Female College Commencement.

Sunday, May 12, Commencement sermon by Rev. T. L. Lallance of Las Cruces, New Mexico.

Monday evening, May 13, Concert.

Tuesday, May 14, 10 o'clock a. m., Annual Meeting of the Board of Trustees.

Tuesday evening, May 14, Grand Concert

Wednesday morning, 10 o'clock, Graduating Exercises and Delivering of Diplomas and Medals.

The public are invited to attend and especially the preachers of the Oklahoma Conference.

THEO. F. BREWER.

How Knoxville Was Won.

(By Carroll Vomer).

As a means of encouragement and as one of the signs of the times, our people ought to know of the signal victory won by the temperance forces in this city on March 11. Other victories of a similar nature have been won in different parts of Tennessee here recently, but none so sweeping and of such far-reaching results as this one in Knoxville.

By a recent act of the Legislature of this State cities of 150,000 population and less, if they so desired, could have their charters, permitting the sale of liquor, repealed, and be given a new charter prohibiting the liquor business. As soon as this bill was passed the temperance forces of Knoxville got together and asked for a vote on the charter question, hoping that thereby they might possibly poll enough votes to repeal the charter. The day was set for the vote, the eleventh of March being about a month off, and then followed the tug of war from that time till the close of the polls on the day set. Almost everything else was forgotten; men began to wear more determined faces; the air was full of rumors of all sorts; the women began to work and pray, and both sides bent every energy to the winning of this fight. While the breweries from other cities were sending in money the wholesale liquor dealers flooding the city with literature filled with lies in defense of the saloon, and the saloon keepers themselves paying the poll-taxes of the lower classes of negroes in order to get their votes, the temperance forces, men and women, worked all day and late into the night, face to face with voters, canvassing every ward, held great mass meetings in the market hall with overflow meetings in the churches, secured the services of prominent temperance speakers, as George Stuart, Sam Small, Senator Carmack and Mrs. Curtis of Texas. The last week of the campaign was a strenuous one, indeed. The coming election was all the talk: the papers were full of it; the excitement was becoming intense. March 11 came, bright overhead and dry under foot, though the weather preceding and following was bad, and Knoxville "turned out" to the polls to watch the fight. But before the polls opened at 9 o'clock, the temperance forces gathered

early at the court house, the schools being closed so the children could be on hand, and with bands, banners and songs marched through the city's main streets with about 10,000 men, women and children in line! I wish I could describe this sight. It beggars description. Suffice it to say that there were many of that large host of onlookers who could not control their emotions, but gave way to tears, and ere the march was finished the exultation of victory was already in the hearts of thousands.

But to be brief, women and men went to the various polls of the city after the march, worked hand-to-hand with the saloon element, talked, prayed and sung all day long. And how well they were rewarded! For when the votes were counted, out of the 6,000 or more votes in the city of 110 saloons, breweries and wholesale liquor houses, there were more than 4,000 votes cast for absolute prohibition.—New Orleans Christian Advocate.

The Service of Song.

(By E. B. Hurlbutt.)

But of all the points which might be mentioned as contributing toward improvement in our music, I regret to say that the one thing which in my opinion is the most important of all is most frequently neglected by the choir. I refer to a proper realization of their high calling—not in any particular vainglorious manner, but with an earnest, humble, prayerful effort to be of service and do their very best for the worship of their Maker in uplifted song or organ's praise. Nowadays it seems as if the technical and artistic sides of music have been dwelt on and perfected to such a degree that the true soul of the song is forgotten in its rendering. What a mistake is this! Indeed, we can not have too much technical skill, nor too much artistic expression; but there is something beyond—something hard to describe, hard to analyze but something which seems to bring us nearer the beauties of heaven when we hear it, as sometimes we do. And after all, this rendering of music is caused by nothing more than the feeling of God in the heart, and conscious communion with Him; and the outpouring of a soul at peace with God in true melody is music indeed. After we have heard such music, nothing else seems to be music. The greatest opera singers will thrill their audiences with notes of human love and passion, and draw rounds of applause. But what does it all amount to when compared with the eternal uplift which comes when a truly sacred piece of music is rendered by one who really feels it? Such a musician must be more than an artist. He must be a Christian in thought, act and every day life.

May the time soon come when our church choirs will realize that religious music is the highest type of music which can be sought, and will live and study and work for the highest ideal possible to them in this sacred calling.—Christian Advocate (N. Y.)

The Texas Anti-Gambling Law.

The Legislature made haste last week, in both branches, to pass the most stringent gambling law ever placed upon the statute books of any state this side of the Mississippi. The lesson at Fort Worth produced immediate fruit, and the law is now in force. Only one man in the Senate voted against it, and only seven in the lower House. Their names ought to be embossed, then embalmed for the use of generations unborn. The gambler is now in a tight place in Texas. He is hated of all decent people, and the hand of all honest men is against him. If he is con-

victed of this crime, he will hereafter get from two to four years in the penitentiary, and so will the man who is convicted of renting, leasing or having any connection with property where gambling is carried on. Those who simply play at the game, if convicted, will get at least a fifty dollar fine, and the court is at liberty to give them an additional jail sentence. Their furniture is to be confiscated and destroyed. All this was hastened by the Fort Worth tragedy. County Attorney McLean's death is an awful price to pay for such a law, but it has been purchased, and it is in force.—Texas Christian Advocate.

A National Peace Conference.

A gathering of first importance is the National Arbitration and Peace Congress, to assemble in New York on April 15 and continue in session three days. It has been called by the Peace Society, of which Mr. Andrew Carnegie is the president. Mr. Carnegie will be president of the Congress. Members of the Conference will be representatives of The Hague Court, of the United States Federal Congress, of the Federal Supreme Court, Governors of States or their personal representatives, prominent members of State Legislatures, leading educators, editors and others throughout the nation, and representatives of religious bodies, labor unions, philanthropic organizations, etc.

A tentative program has been issued, on which appear the names of prominent (foreign) members of The Hague Tribunal, that of Hon. James Bryce, British ambassador, of Hon. Elihu Root, secretary of state, of the governor of New York, of educators like Charles W. Eliot, Woodrow Wilson, Nicholas Murray Butler, of publicists like W. J. Bryan, Richard Bartholdt, Miss Jane Addams, of eminent divines, of great editors like W. T. Stead and Clement K. Shorter, of London, and finally of the President of the United States and Mexico and the Governor General of Canada, the two latter being as yet uncertain. The Emperor of Germany will have a personal representative, besides sending his ministers of state, His Excellency Theodore von Miller, and other prominent and learned gentlemen. Great Britain, France, Holland and Belgium will all be represented.

This is an impressive personnel. The occasion is a noble one. The Prince of Peace is beginning to have his portion with the great and to divide the spoil with the strong. We bid the Congress Godspeed in its gracious undertaking.—Christian Advocate.

Church Opening at Ada, Ind. Ter.

Our new \$13,000 church will be opened Sunday morning, April 14, and Dr. W. F. McMurray will come over from Louisville to open the church for us. He will preach morning and evening, and I take this opportunity of inviting the old pastors and other friends who may desire to come to be with us on that occasion. We are expecting and praying for a good religious time. Come and bring all the Advocate force with you. Please give prominent notice in the Methodist somewhere that our friends may know. Fraternally,
T. L. RIPPEY, Pastor.

The American Revised Bible, in spite of serious defects, should be in the hands of every preacher for comparison with other versions. Order of Anderson, Millar & Co. Prices from \$1.00 to \$6.50.

Teacher's Bibles, \$2.25 to \$3.25.

The Admiral's Bible.

Up to the time of the battle of Santiago the battleship "Texas" had suffered such a series of misfortunes that the sailors declared her to have been "hoodooed." Her honorable share in that battle quite redeemed her from that nautical superstition.

Among the officers of the Navy, none emerged from the war with Spain with brighter laurels than the commander of the "Texas," Captain (afterward Rear Admiral) "Jack Philip." No one incident in the war more deeply touched the hearts of the American people than his courage and humility in that battle. His modest and reverent confession of faith in God in the moment of victory, and his calm words that stopped the cheer on the lips of his eager men, "Don't cheer, boys; the poor fellows are dying!" met with instant admiration as the honest expression of a brave, reverent, manly soul.

Admiral Philip did not live long after the war. His Bible passed into the hands of others after his death, and its well-thumbed and heavily underscored pages revealed in part the secret of his power.

Of this treasured book Rev. Milton Merle Smith says:

"I have never seen a Bible more marked and thumbed than his. The portions most marked are the fourteenth chapter of John and the eighth chapter of Romans. In the former chapter every verse except three is marked.

"It was Admiral Philip's custom to note on the margin the dates when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament, and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power."

A number of literary quotations are pasted in the Bible. On the first page of the New Testament is pasted this card:

"Put any burden upon me, only sustain me.

Send me anywhere, only go with me.

Sever any tie but this tie which binds me to Thy service and Thy heart."

The verse most heavily underscored in this Bible is that which contains the words of Jesus: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

The blusterer and the braggart, the man of coarse and evil speech and evil life, may, in spite of all that, be a brave man; but the man of the highest courage is far more often a man of faith and Christian kindness. Admiral Philip was not only a man of courage, of power; he was a man also of a gentle and tender heart; a gentleman of a type which, when met, is instantly recognized and universally respected and beloved.

It is no insignificant thing to come, after the death of such a man, upon an old and thumb-marked Bible, and to learn that there lay the source and secret of the spirit which the whole world has honored and still honors.—Youth's Companion.

Caught by a Supper.

The following incident is told in the "Life of Sir George Williams," the founder of the Y. M. C. A., recently published:

George Williams was possessed of that extraordinary rare virtue in a young man—tact. He was wont to say, when asked as to the means he suggested for tackling a young man: "Don't argue; take him to supper. And in more than one instance he car-

ried out his suggestion literally. In reviewing these early days, George Williams used to tell the story of how they won over to their side one of the young fellows in the house who was most active in his opposition and whose conduct was a terrible ordeal for their faith. He held a good position in the business, and, as George Williams relates: "We could not get near him in any way." When any young fellow gave his heart to Christ, he would pounce upon him and say: "We'll soon take all that nonsense out of you!" This young man was the organizer and chairman of the "free-and-easy" held on Saturday evening at the adjoining public house. "The Goose and Gridiron," and largely frequented by Hitchcock and Rogers's assistants. In a short time he had promoted a very active and vigorous campaign against these young men of the upper room, and naturally he was at once marked out by them for special and particular prayer. For many weeks they waited in vain for sign of change.

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

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

Sunday School Teacher's Class Book, 5c a copy, 50c a dozen.

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

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Sunday School Reward Tickets, per package from 5c to 25c.

Any of the following cloth bound books for 25c: Black Rock, Black Beauty, Pilgrim's Progress, Robinson Crusoe, Beside the Bonnie Brier Bush, Alice in Wonderland, Imitation of Christ.

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His hostility increased in vehemence and bitterness.

The best part of one evening's meeting was devoted to a discussion as to the most likely means of getting into touch with this most unsympathetic young man.

"Can any one tell me," said George Williams, "if there is anything he is specially fond of which we could give him? Can we do anything that will overcome his dislike for us?" One of those present suggested with a touch of humor that he had a passion for oysters. "Let's give him an oyster supper, then," said George Williams. "Who is the best man to invite him?" They selected one who is on comparatively good terms with the chairman of the "free-and-easy," and in due course he was casually informed that a number of the young fellows were going to join in a big oyster supper and would be glad if he would accompany them.

The idea of these Christian young men in-

dulging in such frivolity amused him immensely, and in a spirit of bravado he accepted their invitation. It was a lively evening for all concerned, and all enjoyed it, for George Williams had given strict instructions that no attempt at proselyting was to be made on that occasion. Their avowed enemy, finding himself in such pleasant company, came to the conclusion that these young men were not so black as he had painted them. As a return for their hospitality, he consented later on to attend one of their meetings.

The sequel is best told in an extract from the diary of George Williams's friend, Edward Valentine, who writes, in May, 1844: "A young man by the name of Rogers was seriously impressed about his soul's salvation. G(eorge) W(illiams) spoke to him after he had arranged to have a prayer meeting in the evening, and whilst engaged packing up a parcel Rogers came to me and told me that he was thinking very seriously about his immortal soul."

The next morning Rogers was still more concerned, and William Creese, noticing his attitude, said to George Williams: "George, what is up with Rogers?" "I do not know," he replied, "but I feel that I cannot pray for him any longer. I was praying for him this morning until it seemed as if I heard a voice from heaven saying to me 'Yes,' and I knew he would be converted." Shortly afterwards Rogers definitely threw in his lot with the little band of the upper room. His name is to be found among the first twelve members of the Association, and by a curious coincidence his is the only one of the twelve cards of membership which has been preserved.

The intense earnestness of young George Williams was an abiding memory to all who met him at this period. Strange to say, however, his importunity never offended. He had, as was often said, a way with him. It was impossible to resent his cheery, unaffected simplicity. And all in the house respected him, for he was admitted to be one of the best salesmen in the city.—St. Louis Advocate.

We Are His Witnesses.

"How is it," said the clouds to the evening star, "that while the sun is here you are but a faint, vapor-like spot on the clear blue sky; but no sooner is he gone than you shine out with a splendor that fringes us with silver as we pass by" "It is thus," said the star; "when the source of all my glory is present, what need is there that I should testify to his light? It is when he is absent that I gratefully pour forth the rays I have received from him, showing to all how glorious he must be from whom they first issued."—Selected.

Prayer.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush forth into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshaled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid course, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men and routed and destroyed vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, delivered others from the fiery furnace, and carried another in a chariot of fire to heaven.—Ryland.

Christ as a Missionary.

Christ was a home missionary in the house of Lazarus.

He was a foreign missionary when the Greeks came to him.

A city missionary when he taught in Samaria.

A Sunday School missionary when he opened up the Scriptures and set men to studying the Word of God.

A children's missionary when he took them in his arms and blessed them.

A missionary to the poor when he opened the eyes of the blind beggar.

A missionary to the rich when he opened the spiritual eyes of Zaccheus.

Even on the cross Christ was a missionary to the robber, and his last command was the missionary commission.—Amos R. Wells.

Armor-Plated Boys.

One of the chief means of protection of our great battleships are huge armor plates. It is important these days that there should be armor-plated boys. A boy needs to be iron-clad on:

- His lips—against the first taste of liquor.
 - His ears—against impure words.
 - His hands—against wrong-doing.
 - His feet—against going with bad company.
 - His eyes—against dangerous books and pictures.
 - His pocket—against dishonest money.
 - His tongue—against evil speaking.
- The Christian armor on her citizens gives more security to the nation than all the armor plates that are on her ships.—Central Christian Advocate.

Write this office for all kinds of certificate blanks

Sunday School Literature.

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

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THE EPWORTH LEAGUE

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

Topic for April 14—God Revealed in Christ.
(John 1:14).

Bible references—John 10:14, II Tim. 1:12, I John 1:3, Phil. 2:6, 9. John 4:34, 6:38.

God has been revealing himself to men through all the years. In the earlier years of human history he used dreams and visions and symbols. He spoke by the mouth of angels and of inspired prophets, in fulness of time he sent the Son who came to incarnate God in humanity that he might thereby reveal God to man more perfectly. "I am in the father, and the father in me." "He that hath seen me hath seen the father." Since the revelations made by angels and in dreams and in visions have proved that they were worthy of attention we should give the more earnest heed, lest we allow the saving truths revealed in Christ to slip away.

God has spoken to us, and is speaking, through Christ. It is our privilege to receive the Christ and to become sons and daughters of God. The Holy Ghost is in the world to interpret the truth to us, to open our minds and hearts that they may understand and apply it. He also empowers us that we may become witnesses among men of this same saving truth. We are also to be revealers of God. "As my father hath sent me, even so send I you."

Our Epworth Leaguers should bear in mind the fact that the season for the holding of District Conferences is here, and they should not fail to have the League work presented so that others may be interested in this great movement. It is important that the local Leagues be engaged in something worth the while so that there may be something to tell to others. I would like very much to hear from Leagues throughout our territory about what the several departments are doing. You may be making one department of your work very helpful, if so, tell the rest of us about it. Let us not forget the work of the devotional department, but let us at the same time do the work of the other departments. The time is also approaching when League Chautauquas are to be held. Send some of your leaders and your pastor to one of these meetings so that they may learn something more about the work and gain new inspiration and enter upon it with new zeal. Every League can well afford to have representatives at these meetings if the cost of it is considerable. Begin now and send them with the instructions that they improve themselves and return to improve the League.

The Fordyce Conference.

As chairman of the Conference League Board, I want to emphasize the Conference at Fordyce, April the sixteenth to the eighteenth—is the date, and a splendid program has been arranged. Two of our connectional brethren will be present and participate. This gathering is Conference-wide and we trust every League will be represented. I sincerely hope every member of the League Board will appoint himself an advertising medium in his community and come to Fordyce charged with enthusiasm. With God's help let's put the League work where it ought to be in the Little Rock Conference.

FORNEY HUTCHINSON.

Epworth League Conference at Fordyce.

Please publish the following for the information of parties who expect to attend the

League Conference here next week:

The "Cotton Belt" trains arrive as follows: North bound, 10:40 a. m.; 12 a. m., and 11:30 p. m.. South bound, 4:06 p. m.; 5:36 p. m., and 4 a. m.

The "Rock Island" runs but one passenger train per day. This train arrives from Crossett at 11:30 a. m. and returns from Little Rock at 5:32 p. m.

Members of the reception committee will meet all trains save those arriving at 11:30 p. m., and 4 a. m.

Persons coming from the Monticello district can make good connections with the Rock Island at either Crossett or Warren.

J. A. SAGE.

Fordyce, Ark., April 6, 1907.

Phenomenal Memories.

Many of the greatest men have had phenomenal memories. Caesar knew the names of thousands of soldiers in his legions. A modern man of science often has a prodigious memory for special terminology. Professor Asa Gray assured me that he could recall the names of something like twenty-five thousand plants; Professor Theodore Gill can do the same for fishes. Our memory for mere words is itself much more extensive than is generally admitted. The average child of two years of age has a vocabulary of some five hundred words, and its father may have the command of 20,000 more. The 10,000 verses of the "Rig-Veda" have for 3,000 years been accurately preserved in the memory of the Brahmins. Not one Brahmin alone, but thousands can today recite it word for word. Thousands of Mohammedans, likewise, know the Koran by heart, as all learned Chinese know their classic books. The chiefs of Polynesia can and do repeat hundreds of thousands of words in their genealogies—taking days and even weeks for the recitation.—E. S. Holden.

The Saloon—a Bar, a Door.

A bar to heaven, a door to hell—
Whoever named it named it well.
A Bar to manliness and wealth,
A Door to want and broken health.
A Bar to honor, pride and fame,
A Door to sorrow, sin and shame.
A Bar to hope, a Bar to prayer,
A Door to darkness and despair.
A Bar to honored, useful life,
A Door to brawling, senseless strife.
A Bar to all that's true and brave,
A Door to every drunkard's grave.
A Bar to joys that home imparts,
A Door to tears and broken hearts.
A Bar to heaven, a Door to hell—
Whoever named it named it well.

—Christian Observer.

Everything.

"In everything * * let your requests be made known unto God."—Phil. 4:6. The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy-seat is too trivial to lead our footsteps thither. We may connect all the issues of life with the control of that overruling will. We may put our hand in the paternal hand, no matter how narrow the chasm, how gentle the declivity, and look trustfully and hopefully for that availing guidance. Oh, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.—Selected.

THE SUNDAY SCHOOL.

APRIL 20—JOSEPH SOLD BY HIS BROTHERS.

Golden Text—"For where envying and strife is there is confusion and every evil work." James 3:16.

Time—About 1729 B. C.

Place—Dothan.

Lesson Text—Gen. 37:5-28.

After the wrestling with the angel and his reconciliation with Esau, Jacob, now called Israel, removed to the Valley of the Jordan and built a house at Succoth. "It seems strange that he did not at once proceed to join his father, Isaac, at Hebron; but perhaps he thought that his flocks and herds were too numerous to be welcomed in a region where the herbage is at times scanty." He did not tarry long at Succoth, but removed to the beautiful vale of Shechem, at the foot of Mount Ebal. Here he purchased from the Hivites "a parcel of ground" and dug the famous well which remains to this day. Here occurred the terrible incident of the dishonoring of his daughter, Dinah, by Shechem, son of Hamor, prince of the country, and the killing of the Hivite men by Simeon and Levi, followed by the looting of the Hivite town by the other sons of Jacob. Alarmed at this, Israel doubtless sought God in prayer, who said: "Arise, go up to Bethel, and dwell there." Here he set up an altar, but evidently did not find it suitable for permanent residence, for soon we find him journeying southward toward Hebron. Near Bethlehem his beloved Rachel suddenly died, leaving an infant son—Benjamin. After a short sojourn beyond the tower of Edar, on the edge of the terrible wilderness that stretches toward the Dead Sea, he finally arrives at Mamre or Hebron, where his father, Isaac, was still living. Tenderly caring for the old patriarch until his death, he and his brother Esau, who was living at Mount Seir, laid his body beside that of Rebekah in the cave of Macephelah.—Home Department Magazine.

His sons have grown up and taken charge of the flocks. Jacob had been the favorite son of his mother while Esau had been the favorite of his father. Jacob had twelve sons and has a favorite, Joseph, at this time only a lad. This lad was a dreamer and through them he learned of his future importance. He was to become a great one. He told them to his father and while he did not like them he pondered them in his heart. By and by, as the lesson states his father sent him down to Dothan to bring him word again of the welfare of the flocks. His brothers showed their heartlessness by maltreating him and finally selling him to traders who in turn sold him to an Egyptian.

In God's dealings with Abraham and his seed after him he made choice of Isaac in preference to other children of Abraham. He chose Jacob in preference to Esau, showing that he valued character above birthrights. But this choosing of one from a family must cease if his promise to his old servant is to be fulfilled. There can be no doubt that Joseph was the best son of Jacob and if he could have been chosen in preference to his brothers it would have been done. But it had been decided to reject none of Jacob's sons after the flesh.

It is bad policy for a parent to make a distinction between children. Jacob made this mistake. The coat of many colors which he had made for his favorite son was a strong means of getting him into trouble. His broth-

ers were envious of him and when they heard him relate his dreams they determined on doing him harm.

Methodist Singing.

(Rev. H. G. Henderson, D. D.)

Methodism was cradled in song. The princes of sacred music, John and Charles Wesley, chanted lullabies of this child of providence. Dr. McLaren said before the Wesleyan Conference, "We have to thank you for the great burst of song, which surrounded the cradle of Methodism, as it did the cradle of the Master." Methodism was born in an atmosphere of music and today, the world over, Methodists are proverbial for their hearty singing. No sacred lyricist, from the time Israel's immortal bard chanted his rapturous psalmody, ever swept with deft fingers the strings of the harp of Zion, than did the Minstrel of Methodism, Charles Wesley.

If the philosophy of Sir Philip Sidney is true in his well known statement: If a man were permitted to make the ballads of his country, he need not care who should frame the laws," then the hymnody of Methodism has played an important part in her progress. Every Wesleyan doctrine, from "preventive grace to perfect love," as Bishop Tigert happily alliterated the order, has been set to music, and every phase of Christian experience has been given melodious expression by the laureate of Methodism.

The pertinent can refrain his grief in the musical miserere:

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me the chief of sinners, spare."

The new born convert can chant the matin of his rapture in the exultant psalm:

"How happy are they
Who their Savior obey,
And have laid up their treasures above,
Tongue can not express
The sweet comfort and peace
Of a soul in its earliest love!"

The devout soul can breathe his prayer of consecration in the lines:

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good—
A copy, Lord of thine."

The backslider can repeat in tearful metre his humble plea:

"Jesus, let thy pitying eye
Call back a wand'ring sheep;
False to thee, like Peter, I
Would fain like Peter weep.
Let me be by grace restored;
On me be all long-suff'ring shown:
Turn, and look upon me, Lord,
And break my heart of stone."

The dying saint—as like the storm-tossed mariner he catches a glimpse of shore, can sing life's vesper hymn in the words of the bard of Epworth's masterpiece:

"Jesus Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

"Methodism," says Bishop Granbery, "owes much, under God, to the songs she has sung around the world, and especially to

those of Charles Wesley."

The grand old hymns of Methodism shall go ringing on; when the ephemeral ditties of the present have been forgotten.

Rev. T. W. Fisackerly.

The unexpected announcement of the death of our friend and brother, Rev. T. W. Fisackerly, brings sadness to our hearts. We knew him well, and have known him long, as a man who loved God and the souls of men. He was a faithful and successful pastor. A man who made no compromise with evil. He preached the law of the gospel as that which condemns, and the grace of the gospel as that which saves. He was as gentle and sympathetic in his nature as a loving mother. His arms of faith and love were always extended, seeking to lift the erring out of sin into the forgiving grace of God, whom he knew by a blessed personal experience has the power and willingness to save. He loved the church, and loved to do the work assigned him, and always did it well. Like the great, loving, divine, human heart of the infinite Christ, his heart was moved with compassion when he heard the wail of an orphan child, and he moved with determined steps to lift it in his arms and be a father to the fatherless. It will be hard indeed to find a man for his successor as superintendent of the Methodist Orphanage, with such love, sympathy and other qualifications as were combined in him. His great work was unfinished, and the world asks, "Why was he taken?" We cannot answer, but we do know that any man can afford to die with his work unfinished if he can only die on Nebo and in sight of the promised land. Our brother was standing there when he fell.

How he loved his wife and children! How often he sent messages of love to them over the wires while living, and while out in the field pleading for aid in his great mission and work of love. Those tender messages he will send to them no more, nor will he return to them, but thank God there are steps of prayer and faith which he taught them how to take that may after awhile lift them to where he is, and to where he awaits to welcome them to the beauty, bliss and purity of our Father's House forever. He loved truth and has found it in all its grandeur. He loved the people of God and they will be his inseparable companions forever.

How blest the righteous when he dies,
When sinks the weary soul to rest,
How mildly beams the closing eyes;
How gently heaves the expiring breast;
Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies.

F. A. JEFFET.

The circulation of the Bible in Cuba for the year, in spite of the war and other untoward circumstances, has been quite encouraging. There were 17,936 volumes spread broadcast—1,229 Bibles, 3,616 Testaments, and 13,091 portions. There were three men employed constantly, and some seven or eight at various times, working a total of 972 days, traveling 8,644 miles, and visiting 194 towns and villages.

Notice.

Hymn books are cash—we pay cash and must have cash. The terms are dictated by the publishers, not by us. If you owe for hymn books, please settle at once. If you are ordering hymn books, send the money.

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.)

Bingen Ark., March 25, 1907.

Dear Methodist: I am so proud you have given us a page and I am going to write a letter. I am thirteen years old. Our country church's name is Pump Spring and is where the old camp ground used to be. Our preacher's name is Bro. Van Camp; we like him so much. Bro. Riddling was our preacher last year; we hated to give him up, but we got another good one. We have no Sunday School now, but we are going to start it soon, and I will be so glad. I have four sisters and one brother. I have a papa and mamma and in heaven, but have a good step-mamma. One of my sisters is married and she has the sweetest little girl. We live on a farm and have to walk two and a half miles to school. My teacher's name was Mr. Holt. Our school was out not long ago. I do like to read Ruth Carr's letters. Poor little Chock had a hard time. We do not live very far from Nashville, Ark. For fear my letter will be too long, I will close.

CLARA BELLE WHITE.

Mannsville, I. T., April 1, '07.

Dear Methodist: I read in the Methodist that you had given the children a page, so I thought I would write. My papa takes the Methodist and I do enjoy reading the cousins' letters. I go to Sunday School every Sunday; my teacher's name is Mrs. Wagner. I like her fine. Brother Blackwood is our pastor here. How do you cousins like to read Ruth Carr's letters? I like them fine, and I read them all. I have four sisters and two brothers; three sisters married and two little sisters in heaven. I hope to see this in print. Your friend,

RUTHIE LOWERY.

Centerton, Ark., Mar. 6, 1907.

Dear Methodist: I am a little girl eight years old the ninth of March. I have nine brothers, but two are dead. I go to Sunday School every Sunday that I can. I have a little baby brother that I take great delight in taking care of. Our school has just closed, our teacher's name was Thomas Lamb-both. We all liked him and we were sorry when school was out. My Aunt Sue lives with us and we are pleased to have her with us. We take the Methodist paper.

LOU ALLIE COFFELET.

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.

Conway, Ark., April, 1907.

Dear Methodist: After reading so many letters in Children's Corner of our dear old Methodist, I thought I would write. We have Sunday School every Sunday at our church. My papa is superintendent. I go to Sunday School every Sunday. Brother Snell is our pastor. We all like him very much; we take the Methodist. W. M. Watts is my step-father. I have three step-brothers, and I have a pet dog—his name is Jim; he is very cute; he is a shepherd. I am twelve years old. If I see this in print I will come again.

EDITH BRADLEY.

Hickory, I. T., April 2, 1907.

Dear Methodist: I want to be among the little ones that write to the Children's Page. I am seven years old. I am in the second reader. I love my teacher. I go to Sunday School every Sunday. I like to read the children's letters and the story about Chock.

We have a new parsonage to live in now, and a new organ in the church. I have no pets except my baby brother. His name is Paul and we think he is the sweetest baby we ever saw. I will close and if I see this in print I will try to write again.

LILLIAM BERRY.

I thought the use of tobacco was sad. But the use of whiskey makes me mad. If there is anything that I hate to see it is to see a man full of whiskey. There is more deaths caused by strong drink

Than anything we can imagine or think.

Some spend money for tobacco and many a needless thing,

But for anything abominable for whiskey is the greatest sting.

Some men will for whiskey the last cent spend,

And rob wife and little ones of that on which they depend,

And when they are robbed of needed bread.

And when husband and father return—ah what dread!

Jane says, Bill no more whiskey drink; Please do from such an abominable habit shrink.

Do not buy any more whiskey, brandy or rum;

If you do we will be driven out of house and home.

Now dear victims of drink, halt, we beseech.

Kind friends, one and all, let me you rebuke:

Whiskey causes more sickness, deaths, trouble and despair

Than anything of which we are aware. Now let's all be free from such ills,

troubles and strife,

And lead a noble upright happy life.

And gain a bright home above

And get home to heaven where all is bright and happy and love.

AGENTS: "THE WORLD AND ITS WAYS," by WILLIAM JENNINGS BRYAN, now ready for solicitors. 576 Imperial Octavo Pages. Over 200 superb engravings from photographs taken by Mr. Bryan. Re-counts his trip around the world and his visits to all nations. The greatest book of travel ever written. The people are waiting for it. The agent's harvest. Outfit FREE—send 50c to cover mailing and handling. THE THOMPSON PUBLISHING CO., St. Louis, Mo.

Bingen, Ark., March 25, 1907.

Dear Methodist: I am a little girl nine years old. Our school was out the first of March. We had a concert at the close of our school. Our school teacher's names were Mr. Holt and Mr. Velvin. I like them all right. My pets are three dolls, four cats and a dog. The dog likes to play snap and ball with us.

Clara and I have a little flower garden. We made one last year, too. I like to read the children's letters.

I will be glad when Easter comes. I am invited to an egg hunt on Easter at my aunt's but she lives so far away I do not expect I can go. I am named for our missionaries, Bro. Cline and his wife, Well, good-bye,

BEULAH CLINE WHITE.

Pineville, Ark., March 30, 1907.

Dear Methodist: I am a little girl 13 years of age. I have neither brother nor sister. My mamma and I live alone. My papa is dead. He has been dead six years and mamma and I have such a hard time since he died. I will be glad to see this in print. Papa's name was Sam Staggs and mama's is Bertie Staggs. I go to school. I have a great many pets—five. They are a pet cat, a pet calf, horse and chicken and a pet dog. Hoping to see this in print, I am your little friend.

WILLIE STAGGS.

Pineville, Ark., Mar. 22, 1907.

Dear Methodist: I am a little boy 8 years old; I have a pet calf named Buck. I have two sisters and one brother. My brother's name is Marl and my sisters' names are Dora and Arka Alma. I have one little brother dead. His name was Harold Hall. He was so sweet. O how sad it was to give him up. He was a year old and a little over. School was out March the first. I am in the second reader and spelling book at my school. I did like my teacher fine.

LANAELOT LEE LANGSTON.

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 Ivens, deceased, subject to the dower of the widow of said deceased, to pay debts of said estate.

W. J. LAWSON, Admr. of Said Estate.

Dr. Brown's Magic Liniment

This bottle for you---FREE

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

BROWN CHEMICAL CO., Dept. A. Nashville, Tenn.



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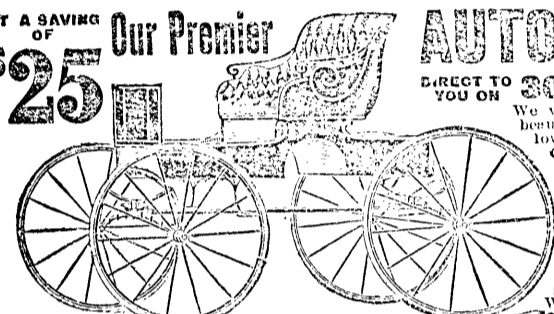
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Write today for our LARGE VEHICLE CATALOGUE NO. V-144

Marvin Smith Co., Chicago, Illinois.



A Few "Holds."

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to your good character, for it is, and ever will be, your best wealth.—Selected.

A Little Girl With Two Faces.

I heard a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then. So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears at home alone with her mother. I also know a little girl who has only one face, which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—Christian Observer.

The Salary Was Raised.

An incident that has been going the rounds of our German press is pertinent at this time. On an anniversary occasion a faithful and popular but poorly-paid pastor was given a recep-

tion and banquet by his congregation. The toastmaster, by his eloquent speech praising the works and virtues of the pastor and congratulating the congregation on having such a leader, aroused great enthusiasm which reached a climax when he proposed three cheers for their god minister. The hall rang with "Long live our pastor." When the shouting subsided, the voice of someone was heard with startling distinctness: "Long live our pastor! On what? Certainly not on the salary we are giving him!"

The salary was raised—Ex.

It Takes All.

The money that drink takes from a man's pocket is the least of its robberies. It takes also his power to replace the money. Brain cells, nerves, tissues, muscles are all impaired, and in the end the victim becomes physically, mentally, and morally utterly incompetent as a wage-earner.—Ex.

FITS St. Vitus' Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE 32 00 trial bottle and treatise. Dr. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Opium and Drink!

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

Joseph, Waller Co., Tex., Feb. 28, 1907.

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

H. M. POSS.

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

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

DR. PURDY, 614 Fannin Street, Houston, Texas.

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 Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others should know of this.

Yours gratefully,

JUDGE J. N. SMITH, Lonoke, Ark.

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

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

Batesville District Meeting.

On Thursday, March 7th, 1907, the Sulphur Rock Auxiliary of the W. F. M. S., Batesville district, White River Conference, entertained a small company of delegates and visitors, called thither in the interest of the Home and Foreign Mission societies.

The meeting was called to order at 10 a. m. in the neat and commodious Methodist church, and the devotional exercises were conducted by Rev. A. J. Skinner, presiding elder. Mrs. I. N. Barnett, Home Mission Secretary, presided over the morning session, with Mrs. R. C. Morehead as secretary pro tem.

The following delegates were enrolled: Mrs. C. E. Wiles, Cushman Aux.; Mrs. Budton Arnold, Batesville, and Miss Grace Henderson, Newark, with Mrs. H. A. Hawthorne, alternate from Newark, also present.

Mrs. Barnett's opening address was earnest and impressive, after which a talk on the Home Mission work by Mrs. Morehead was much appreciated. A drawing of a huge oak tree, its roots springing from human needs, its trunk representing the Home Mission society, and its many branches showing the different departments of that work was pinned up where all could see, and served to make Mrs. Morehead's talk more impressive.

Reports from three Auxiliaries were read and showed faithful work with active interest.

A general discussion on the "Ideal Missionary Worker," followed, after which the benediction was pronounced by Bro. Skinner.

At 2:30 p. m. the devotions were led by Rev. James F. Jernigan after which Mrs. Etta Jones, secretary for Foreign Society took charge of the meeting. Mrs. Morehead not being present, Mrs. Arnold was appointed secretary.

Delegates present: Mrs. Anna Stewart, Barren Fork; Mrs. M. E. Reaves, Cushman; Mrs. A. A. Maxfield, Batesville; Mrs. J. Bullington, Sulphur Rock, and Miss Lizzie Hively, Sulphur Rock Juveniles.

Mrs. Jones in her opening address urged the necessity for sending the gospel light to the women now groping in heathen darkness. A letter from Miss Gibson was read by the secretary and a special leaflet, "A Bugle Call to the Women of Our Church."

Deeming that all would be interested in the two missionaries supported by White River Conference Society, two papers had been prepared, the first read by Miss Lucy Thomas, being entitled "Life and Work of Miss Esther Case." As Miss Case was born and reared in Batesville, the women of Batesville district feel a special interest in her work in Mexico.

The second paper was contributed by Mrs. Sidney Pickens and was an interesting sketch of Mrs. Fannie Brown and her work in Brazil.

A letter from Miss Maud Hamilton of Wynne, Ark., who is now teaching in Cuba, gave us a graphic picture of the conditions and work of our schools in that beautiful but priest-ridden island.

Mrs. Maxfield told us of the work and purpose of the Scarrett Bible and Training School, after which she read a memorial on the untimely death of Miss Jane Nicholson, one of our missionaries in China.

As several of those present were corresponding secretaries of Auxiliaries, Mrs. Wiles impressed us with "The Duties of the Corresponding Secretary." Mrs. Jones paid a touching tribute to Mrs. Mary A. Neill, who holds the foreign mission work so dear and expressed regrets that she was un-

able to meet with us.

The reports of delegates showed the different Auxiliaries to be in good working condition, with much to be thankful for.

A new Auxiliary has been lately organized at Sidney, with 19 members. The report from the "Etta Jones" juvenile society of Sulphur Rock was very gratifying.

This society took charge of the evening services and with songs, recitations and other work relative to "the cause," acquitted themselves with credit.

At this service Mrs. Dobson read a paper entitled "Whose Is It?" which was very suggestive, and applied to each one of us. Mrs. Reaves read "Foreign Missions is the Life of the Church," and Mrs. Bullington had a well prepared paper on "Missionary Literature."

An able address by Bro. Skinner concluded the program, except that the children asked for a contribution and received about \$5.00.

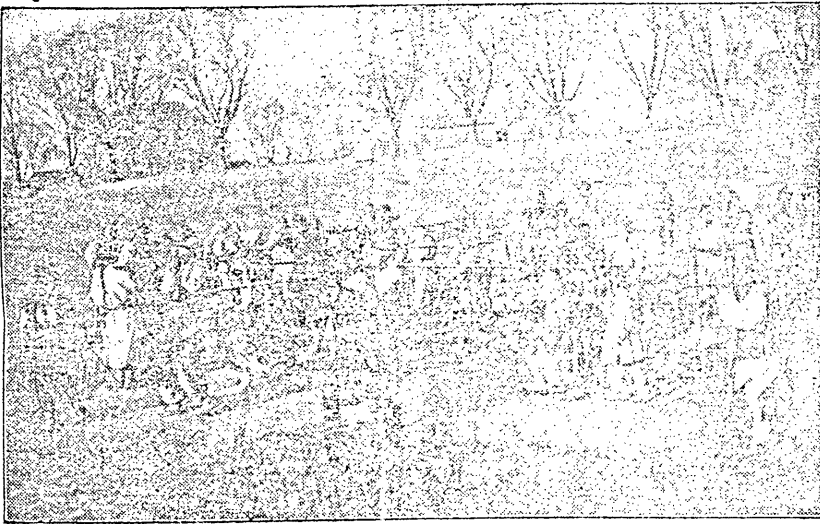
We can not close this without thanking Bros. Skinner and Jernigan for their help throughout the meeting, and we appreciate their interest and sympathy in this "women's work for women."

MRS. ETTA JONES.

Secretary for Batesville District.

Durant, I. T.

At the close of business, April 8, 9



Destitute Chinamen Working Under Missionary Supervision.

p. m., the Durant Methodist church had made the following quarterly record:

Money raised and expended, \$1721.04; Sunday School enrollment, 350; Senior League, 92; Junior League, 90; members received into the church, 78; total church membership, 448.

Statistics, however, do not tell the whole story. With many of us, I fear, they are beginning to take the place of charity. They cover a multitude of sins. They fail to tell much of the best; they cover much of the worst; they might tempt us to make figures and forget quality. We have had a good revival. Abé Mulkey led it. We had a good one last year and the year before. The revival does not stop the work. Some here make His service their yearly business. Durant is a good church town. Church enterprises are in the lead; other things follow. Something near one-half of the population attended church last Sunday. There is another side. Others may see that and tell it. I haven't time just now.

J. A. PARKS.

Durant, I. T., April 9, 1907.

Changing Character of American Immigration.

According to conservative estimates the aggregate number of immigrants who have arrived in the United States from the date of the adoption of the Federal constitution to and including 1900 approximates 19,500,000. There have been three general periods of immigration: 1789 to 1820; 1821 to 1870; and 1871 to the present time. Prior to 1820 the arrivals are estimated to have amounted to but 250,000. Accurate immigration records began in 1820. From that year to 1849 the arrivals numbered 724,564, an annual average of only 37,128. The total, however, for the succeeding 30 years reached 6,500,000; for the half century, to 1870, the aggregate was 7,368,

853. From 1873 to 1900 the arrivals numbered 11,746,368.

Immigration during the period from 1820 to 1870 materially affected the industrial growth of the nation, but the newcomers were not foreigners within the present-day meaning of the word. They were almost exclusively English, Scotch, Irish, and German, and thus were more or less allied to the existing American stock in race, religion, purpose and political bias. Prior to 1870, therefore, existed practically no problems of assimilation, such as now confront the republic.

Since every young and growing nation is entitled to and receives the addition of inhabitants born elsewhere (for increasing power always attracts the active, venturesome and restless from older communities), the additions by immigration up to 1870 should be regarded as the just due of the young republic. They may be classed merely as belated arrivals of the original settler stock, who were speedily and completely assimilated.

The third and last period is marked by different conditions. By 1870 knowledge of the possibilities in the new world for the individual had at length penetrated all Europe, and the tide of immigration to the United States from the far distant and entirely unrelated nations rose as that from nations which had previously contributed most liberally fell. Therefore, the immi-

grant, as we know him today, is the product of a recent or comparatively recent date, differing from the American in race, language and ideals.

Since 1870 the federal census has analyzed with increasing detail the elements of the population. It is, therefore, possible to withdraw theoretically not only the persons of foreign birth living in the United States in 1900, but also the natives born of foreign parents. This analysis pursued as far as it is possible to proceed statistically leads to interesting results, for obviously by disposing of all foreigners and children of foreigners, those who remain not only are natives but are the children of natives (which presupposes residence, or parental residence, in the United States for at least twenty years). The population which remains after thus eliminating the foreign element is homogeneous and distinctly American, doubtless approximating in composition the population which actually existed prior to 1870.—American Monthly Review of Reviews.

Gaining in Popularity Daily.

A prominent druggist says: "Hughes' Tonic has given more satisfaction than any other chill tonic we have sold." Sold by druggists—50c. and \$1.00 bottles. Prepared by ROBINSON-FETTET CO., (Incs.) Louisville.

Peter and the Pussy.

One day Mrs. Adams looked out of the window and saw little Peter carrying his pussy-cat by the tail. Poor pussy cried as loud as she could and waved her little paws in the air, but Peter paid no attention to her.

Then Mrs. Adams called Peter into the house, and said:

"Do you remember the day you lent your velocipede to Jimmie Brown and he broke it?"

"Yes, mother," said Peter.

"Do you remember how you felt about it?"

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Every Article Guaranteed.

"I thought Jimmie ought to have taken better care of that velocipede; it didn't belong to him," said Peter.

"That is right; the velocipede was lent to him so that he could have a good time, and he ought to have been careful of it. Everything in the world belongs to God, and he lends them all to us. He lends us the animals, and he lets them walk under his beautiful trees, and pick the flowers in his fields. We can be very happy with them, but we must take good care of them as we would of anything lent to us by a good man. When you have lent something that God lent to you so that you could have a happy time, if you remember this I think you will not hurt pussy any more."

Then Peter went out and found his pussy. She was a little afraid of him at first, but Peter took her up in his arms and stroked her soft fur, and pussy sang a nice little song for him, — Shepherd's Arms.

Wanted—a Printer.

If some young man, who is sober and industrious, and a good all around printer, should be interested in a partnership proposition, or salary, and if he can furnish satisfactory references, a position can be had with the undersigned, who refers to the Western Methodist editors. Write at once to THOS. J. REYNOLDS, Magnolia, Arkansas.

A Speech Overheard.

"Eleanor has such luck," said one of Eleanor's friends to me. "Miss Stanley has hired her for private secretary, and Eleanor can go to school, and do her work there in the evenings. Did you ever hear of such luck, to be getting an education and earning a salary in such a delightful way at the same time?"

As I knew Miss Stanley very well, I inquired one day about Eleanor's luck.

"Oh," said Miss Stanley, laughing. "I hired my young secretary on one recommendation, and that was a speech that I happened to overhear. I had been wanting a secretary, and weighing the merits of the girls I knew. I was walking on the street behind Eleanor and another girl one afternoon, when the other girl told a bit of scandal about a schoolmate.

"I hope it isn't true," said Eleanor; "I don't believe it, and, of course while there is a doubt, we must not talk about it."

"Immediately I decided that she was the girl I wanted. When I made inquiries, I found that she was qualified for the place, and that the money she could earn would be very welcome. I hired her, and she has not disappointed me in any way."

This was the story of Eleanor's luck. She had been true to the highest ideals in her inner life, and her speech, even in the unguarded moments when she was alone with an intimate friend revealed this fact.

How many of us are willing to be judged by a chance speech overheard? — Selected.

\$100 REWARD for a better remedy than "REX OIL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Colic, Cramp, Diphtheria, Kidney Trouble, Wire Cuts, and all inflammation and pain. See druggists.

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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.

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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.

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

A Peculiar Fact.

The republic of France makes annual contribution to the income of the royal family of Sweden. This peculiar fact was brought to public notice in the parliamentary debate over the proposed increase in the annual salary of Crown Prince Gustaf. When Napoleon raised his general to noble rank, he realized that nobility without wealth would count for naught, so he saw to it that the empire paid them liberal pensions. These being granted in perpetuity, and the republic of France still honoring the obligations thus saddled upon the State, the Berthiers, Neys, Lannes and Bernadottes to this day are drawing on the French exchequer. King Oscar, as the grandson of General Bernadotte, receives the sum of 14,620 francs annually, and to date the French nation has paid out to the present royal house of Sweden pensions aggregating 1,500,000 francs.—*Ex.*

REPORT ON SPECIAL CAMPAIGN.

Little Rock Conference.
Arkadelphia District—Reported heretofore, 6; Clear Springs, 1; Delight, 9; Pike City, 1; Okolona, 1; Holywood, 1; Murfreesboro, 1; Arkadelphia, 1; total to date, 20.
Pine Bluff District—Previously reported, 13; Kingsland, 3; Noble Lake, 1; Pine Bluff, 2; Humphrey, 8; Wabbaseka, 5; English, 1; Elmyra, 1; Stuttgart, 3; Altheimer, 1; Tomberlin, 3; Gillett, 10; DeWitt, 6; total, 56.
Prescott District—Previously reported, 14; Ozan, 1; Blevins, 1; total, 16.
Monticello District—Previously reported, 5; Winchester, 1; Eudora, 1; McGhee, 3; Snyder, 1; total, 11.
Little Rock District—Previously reported, 18; Austin circuit, 7; Roland, 1; Hunter Memorial, 1; total, 27.
Texarkana District—Previously reported, 30; Umpire circuit, 1; Foreman, 2; Bright Star, 1; Egger, 1; Lockesburg, 1; total, 36.
Camden District—Previously reported, 8; Stephens, 1; Strong, 1; total, 10.

Arkansas Conference.
Dardanelle District—Previously reported, 46; Gravelly Hill, 1; total, 48, total, 36.
Fayetteville District—Previously reported, 53; Center Point, 1; Springdale, 1; total, 55.
Morrilton District—Previously reported, 36; Quitman circuit, 1; Bee Branch, 3; Mt. Vernon, 1; Clinton, 1; total, 42.
Harrison District—Previously reported, 6; Leslie, 1; total, 7.
Ft. Smith District—Previously reported, 53; Mansfield and Huntington, 2; Waldron, 1; Van Buren, 1; total, 62.

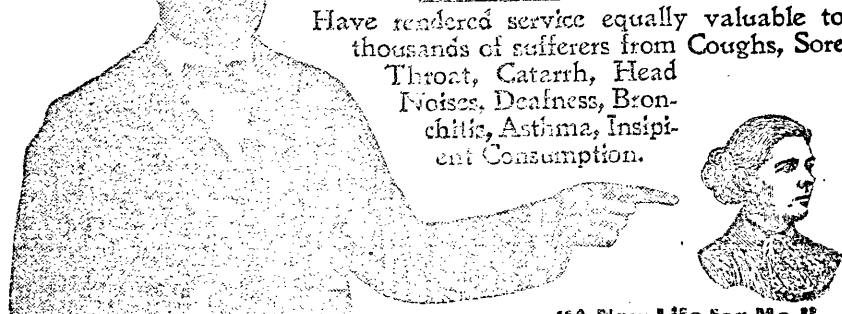
White River Conference.
Searcy District—Previously reported, 27; Tukerman, 3; Alicia, 4; Argenta, 1; Swifton, 6; total, 41.
Batesville District—Previously reported, 7; Sulphur Rock, 2; Batesville, 14; Cave City, 7; St. James, 1; Mt. View, 5; Bexar, 2; Mt. Olive, 1; Cushman, 4; total, 43.
Paragould District—Previously reported, 3; Portia, 3; Black Rock, 6; Attica, 1; Williford, 1; Ravenden, 3; Hardy, 4; Mammoth Spring, 4; Imboden, 2; Pocahontas, 6; Walnut Ridge, 2; total, 35.
Jonesboro District—Previously reported, 5; Jonesboro, 1; Nettleton, 1; Osceola, 1; Harrisburg, 1; Boydsville, 1; total, 10.
Helena District—Previously reported, 2; Peters, 2; Clarendon, 27; Wheatley, 1; total, 32.

Oklahoma Conference.
Wynnewood District—Previously reported, 65; ulphur, 1; Dougherty, 1; Byars, 3; Alex, 1; Cavite, 1; Dibble, 1; Elmire, 1; total, 74.
Holdenville District—Previously reported, 15; Bearden, 1; Morris, 1; Calvin, 1; total, 18.
Mangum District—Previously reported, 22; Mangum circuit, 1; Mt. View, 10; Frederick, 1; Hollis, 1; Mangum, 22; Siboney, 3; Martha and Blair, 11; Hobart, 6; Wilmouth, 1; Erick, 1; total, 79.
McAlester District—Previously reported, 11; Wilburton, 11; Jesse, 1; Wapanucka, 1; Kiowa, 3; total, 27.
Duncan District—Previously reported, 10; Chickasha, 21; Ninnekah, 1; Addington, 1; Minco, 1; Carnegie, 1; Marlow, 1; total, 36.
Muskogee District—Previously reported, 10; Muldrow, 3; Sallisaw, 1; Stigler, 3; total, 17.
Weatherford District—Previously reported, 22; Foss, 3; Sentinel, 1; Cordell, 11; Weatherford, 3; Busch, 2; Cloud Chief, 1; total, 43.

Oklahoma City District—Previously reported, 9; El Reno, 3; Stillwater, 2; Keokuk Falls, 2; Oklahoma City, 6; total, 22.
Choctaw District—Previously reported, 13; Bentley, 1; Emet, 1; Caney, 1; total, 17.
Ardmore District—Previously reported, 17; Woodville and Kingston, 4; Ardmore, 9; Orr, 1; Madill, 2; total, 33.
Cherokee District—Previously reported, 9; Kazuga, 1; Grove, 2; total, 12.
Beaver District—Previously reported, 6; total, 6.

It will be seen that the district which leads is Mangum, with 79, but having only five more than Wynnewood, 74. It will also be seen that leaving out the two mission district, **Harrison and Beaver, which have 7 and**

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DRS. THORNTON & MINOR

6 respectively, the districts farthest behind are Jonesboro, 10; Camden, 10; Monticello, 11, and Cherokee, 12; Prescott, 16, and Muskogee, 17.

Pontotoc Circuit and Else.
Dear Methodist: I write this to let the brethren and friends know that after over one month's confinement at Davis, I am now back at Pontotoc. While I am still disabled, yet I am with my work. I can see the brethren and talk with them, and lend encouragement. I am still on my crutches. Though a permanent cripple from boyhood, this is a new departure. I am still improving slowly—very slowly. Still the doctor thinks I will be able to walk after a while. At present Bro. Seivally and Bro. Fitzgerald are doing the preaching for me. These two brethren are local preachers who are eitrd and worthy. I am sorry the work has had to suffer on account of my affliction, but I hope and trust with the aid of these local preachers that nothing will be lost. We are looking forward to our second Quarterly Conference the 4th and 5th of May with a good deal of interest.

That meeting is to be at the Camp Ground near Connersville, where we have a large tabernacle. We will have two days all-day meetings. That is, we will have dinned on the ground and remain all day both days. No night service. We will have Bro. Sam G. Thompson, the presiding elder, with us and hope to have a good old fashioned quarterly meeting revival.

All visiting brethren welcome. I take occasion to say here that the annual camp meeting for this place, known as the Joseph Seely camp ground, will begin on Friday before the second Sunday in August. Would be glad to have the Methodist representative with us. All good Christian workers are invited. This will be a real Methodist camp meeting. So we are praying and expecting a great revival.

J. H. MILLER.
Pontotoc, I. T., Apr. 5, 1907.

Stonewall, I. T.
Dear Methodist: We are now with Bro. J. R. Brooks at Stonewall in the midst of a great revival. Today is the beginning of the second week of the meeting. We have had up to date some 60 or 70 conversions, nearly all at the altar on their knees. Some excellent young ladies and men; one of the leading doctors of the town. Our Bro. J. W. Loyd has been reclaimed and joined the church with three of his sweet girls. I tell you this was a time of rejoicing. We intend to continue the meeting till Sunday and we confidently expect to sweep the whole



town for our Lord. Bro. J. R. Brooks is in great favor with his people and is doing a good work. This meeting will double his membership and maybe more. Let the people say amen. Your brothers in the work.

CASSIDY and EDWARDS.
April 8.

Altus, Ok
I write this not to call attention to what I have done but to assure the brethren throughout the Conference that if they want very efficient help in their revival meetings, they will exceedingly well to engage Bro. P. B. Hicks. We have just closed a very gracious meeting here. While I did not try to keep count of the professions, yet I think there must have been as many as sixty at least. I received twenty members, baptized nineteen, and some of the best people in town were of that number. I have received about sixty members this year and the Lord is blessing us in many ways. I am now living in a beautiful and commodious new parsonage, and the good people, led by the most efficient Woman's Home Mission Society in this land, has made their parsonage possible.

The scribe has not done so much, but I have found it a good thing sometimes for the presiding elder to keep out of the way and let good work go on. This I claim to have done. Therefore good success is in sight. Everything is going well here and my successor will find a good place. I shall do what I can for the paper. It is improving all the time. Blessings on it. My love to all the brethren.

A. N. AVERYT.
April 2.

FROM OUR FIELD EDITOR.

(Rev. D. J. Weems.)

(Delayed).

Newport.

A day was spent with Rev. H. B. Cox, our sunny pastor at Newport, securing eight new subscribers and quite a number of renewals. Newport has been blessed with a gracious revival. There were twenty-seven joined our church, several of them being heads of families. The Sunday School, with Bro. Cook as superintendent, has almost doubled in attendance. When they get the saloons out of Newport it will be a desirable place to live. It is a fine business point.

Newark.

Sunday was spent at Newark with our sweet singer, Rev. J. F. Jernigan. Having served as presiding elder, he is very acceptable as pastor. This is one prophet who is not without honor in his own country.

Bro. Magness, the Sunday School superintendent, is a cheerful, sweet spirited man, is planning to send his son to Hendrix College, speaks in high terms of the Western Methodist. They have a good Sunday School and when they pay for their new organ will want a Sunday School library.

Prof. S. J. T. Wynne, assisted by Misses Blalock, Huley and Martin, are running a fine public school. Newark with a fine back country, two banks, brick hotel, run by Mr. and Mrs. Horton Arnold, a good class of merchants, has a bright future. T. C. Hoyt, an old Hendrix student, is depot agent. The Law and Order League has done a good work in seeing that the law is enforced.

Sulphur Rock.

Rain prevented us from having preaching at Sulphur Rock. I addressed the public school. Profs. Pickens, Rawlins and Miss Woods are running a fine school.

We secured eight new subscribers in Bro. Jennings' charge and a goodly number of renewals.

Cane City.

Bro. Ellis gave me the largest week night congregation at Cane City I have had this year. This is a school town. Profs. Manning, Albright, Simpson and Miss Montgomery are running one of the best schools in North Arkansas. They number three hundred, one-third of them being boarders.

From the hill country we are getting some of the finest men and women.

Seven new names added to our list and a good collection from the old subscribers. I was well paid for this trip. Brother and Sister Layman were very kind to me indeed.

Desha.

Thursday night was spent at Desha. Bro. J. D. Kelly, the pastor, lives at Cane City for the benefit of the school. He failed to meet with us, and as the weather was bad we only collected some old subscriptions. Sister Hulsey always makes her home welcome for the preachers. She was sad over the death of her brother, Gen. Neal of Batesville.

Cushman.

Friday night I preached to a nice congregation at Cushman, securing four new subs and some renewals. This is one of the highest points in the state. The school building is on the highest point and five counties can be seen from it. Prof. Albright and sister have charge of the school. I think I see in Brother Wilkerson, the pastor, a very sweet spirited man and the elements of success. He and family were very nice to me.

On my return early next morning I saw a black rabbit in an old field. I had seen many white rabbits but this was the only black rabbit I ever saw. This reminds me of my four year old boy when I lived at Setus, preaching the funeral of a rabbit. He had caught onto you preachers' expressions: "He was the best rabbit in the orchard," "He was the best rabbit in the land," etc. I can't vouch for the goodness of my black rabbit, for he was yet alive.

Batesville.

Rev. A. F. Skinner, presiding elder, Rev. R. C. Moreland and Rev. Ed Forest are our preachers at Batesville. They have had some fatal sickness in the town that spreads a gloom over every one. The preachers are all well received. A new district parsonage has been bought. Bro. Forest and family were especially helpful to me. Brothers Morehead and Skinner also showed us kindness.

At Batesville we did well on renewals and secured seven new subs for first church and eight for Central one. Batesville is one of the best towns in North Arkansas and has fine school and church advantages. Prof. L. Campbell is principal of public school.

The Odd Fellows and Masons each have their orphan home located here. The government is putting twelve locks and dams between Batesville and Cotter. A company from Memphis has secured the privilege to build dam and lock number four, to use the power in Memphis, Little Rock, Fayetteville and nearer points. There is millions of dollars' worth of power being wasted on White and Mammoth Spring rivers. There ought to be cotton mills and factories, and no doubt will be some day.

Mountain View.

This is the county seat of Stone county. Several stone business houses, neat cottages and a beautiful new Methodist church have been built since I was here two years ago. The Sunday School is excellent; Bro. Ross, superintendent, with good corps of teachers. The front window of the church is a memorial of Mrs. Fannie Rosa Jernigan.

Bro. Blanton, the pastor, and his good wife, have offered themselves for the Cuba mission. He has learned to speak Spanish. This was the occasion of the Quarterly Conference. Rev. A. F. Skinner, the presiding elder, preached and presided very much to the delight of all.

Bro. I. R. Case and wife have the hotel and know how to run it to the delight of their guests.

Prof. A. C. Reynolds is giving great satisfaction as principal of the school. Here I moved up the old and secured six new subscribers for the Western Methodist. The Sunday services were well attended and deep interest manifested.

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Six-room house, store house and stock, good barn, 5 1/2 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.

Snyder, Okla.

Our second Quarterly Conference passed off nicely. Our presiding elder, Bro. Johnson, preached three excellent sermons. Business was done nicely. There will be about two or three churches built on Snyder circuit this year. We need them very badly. We assessed our pastor \$375, but we hope to pay \$400, or try, if not more. Our pastor, Bro. Armstrong, is doing good work. He is in the harness, the people like to hear him preach. He is in favor with the people. The Quarterly meeting was held at Deep Red on Snyder circuit. Two points were not represented at all.

We are alive spiritually. Three joined or will join our church. A great time was had and enjoyed to fullest extent. Bro. Johnson fed our souls with the bread of life, which we were hungry and thirsty for. We like to hear from the churches. Pray for us. TOM DORSEY.

March 31, 1907.

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. SAGE,

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

Boydsville, Ark.

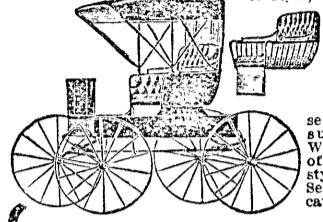
After an illness of 18 days I am able to start out again. If nothing happens I will fill my pulpit next Sunday. I had a close call this time, but with two good doctors, splendid nursing and the help of the good Lord I have well

Not a drop of Alcohol

Doctors prescribe very little, if any, alcohol these days. They prefer strong tonics and alteratives. This is all in keeping with modern medical science. It explains why Ayer's Sarsaparilla is now made entirely free from alcohol. Ask your doctor. We have no secrets! We publish J. C. Ayer Co., the formulas of all our preparations. Lowell, Mass.

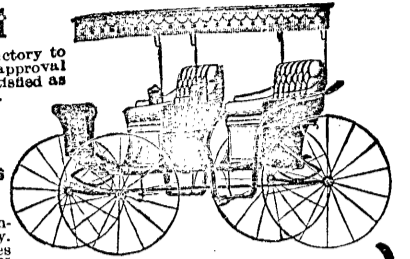
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high recovered. I am under many obligations to Bro. Purvis, our local preacher for his services and to my friends and brethren for their care and assistance during my illness. I will be 63 years old April 12th, 1907.

I feel the shadows of evening lengthening about me and that my work is nearly done. Let me say to those who found favor under my weak efforts, be faithful and by and by we will meet in the home of the blessed.

Just before I was stricken down I was called upon to attend the funeral of Bro. W. A. Harden, chairman of the board of stewards and of the building committee at Mars Hill class, where we have just succeeded in building a good house of worship. Obituary later. God bless the Methodist and all of God's people. J. R. EDWARDS, Preacher in Charge, Boydsville Circuit.

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Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep-seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

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Foreman, Ark.

This town is growing all the time and our church more than keeps pace with the growth of the town. No year since I came here has the church been so prosperous. We have a beautiful, new church upon which there is not a dollar's indebtedness and with parsonage worth \$1,000 also free from debt. In piety and intelligence and loyalty our people at this place will compare favorably with any in the Conference. We have a growing Sunday School and splendid League doing a great work for the church.

We will soon finish a new church out three miles from Foreman, neat, modern and will be worth at least \$650. Crop prospect is all that could be asked and outlook is most favorable.

W. M. NELSON.

Whitehead and Maysville.

Our second Quarterly Conference has come and gone. We had a very spiritual and profitable time. Our presiding elder, J. H. S. Lamar, came Friday night in the spirit of the Master and preached four splendid sermons to the delight and edification of all and carefully and particularly looking into all the interests of the church. His sermon on temperance Sunday night was a masterly effort and of great power, carrying his congregation with him to high tide.

He is finishing his fourth year on the district and according to our law he will have to go. The entire district has prospered under his wise administration. Bro. Lamar is loved by all of his preachers and we regret very much to have to give him up. It will require a well rounded man to fill his place. I am also finishing up my fourth year and will have to give place to some other man. We have built a splendid church at Whitehead, the old historic place near where Pierce Institute stood, named in honor of Bishop Pierce, who was to have presided but died a few days before the Conference convened, and Bishop Hargrove came

and presided in his place.

Conference was conducted under a large arbor erected for the occasion. The people came from all surrounding country and tented in order to take care of the Conference. We had a great time and quite a number of our great preachers were present. Dr. Bonds of St. Louis and Dr. Kelly of Nashville and others, at which time the money was raised to build Pierce Institute. But many of the men who were there and took part have gone to their reward. We have also built a new parsonage at Whitehead worth twelve or fifteen hundred dollars and a church and parsonage is erected on a beautiful site overlooking all that country. Also we have four acres of land given to us by Sister Spain one of our elect women, upon which land the church and parsonage are built. So we have valuable property at Whitehead. We were enabled to build this church and parsonage by the liberality and generosity of one of our laymen, Bro. W. G. Kimelin. All honor to such men. We will also commence building our new church at Maysville soon, to cost \$2,500 or \$3,000. So we will at the meeting of our Conference turn the charge over to our successor with good church houses and a splendid parsonage. So the preacher will have nothing to do but to give his time to feeding the flock and being instrumental in saving souls.

We have all of our collections ordered by the Conference except \$10 in money and good subscriptions which we expect to get soon. Our collections are \$42 in excess of what they were last year. We want, by the help of God, make this the best of the four so as to leave the charge in good condition for our successor. When I finish up this year it will make eight years I have served Whitehead, near where I have been living for the past thirty years and where I expect to be laid away to rest to await the resurrection. Many wonderful changes have taken place since I came to this country. In 1886 I joined the Conference, served two years prior to that as a supply, so this makes 23 years in the Indian Mission Conference for me. I also expect to give my remaining days to her; to die in the ranks and to go up from the Indian Territory to receive my reward for the services I have been able to render my Master and his cause in this country. To him be honor and glory forever. Amen. Yours fraternally,

J. K. FLORENCE.

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Springdale Station.
We arrived here on the evening of the sixth. A number of good people met us at the train, including Bro. Wm. Sherman our presiding elder, and conducted us straight to the parsonage, where a house full of ladies received us, and introduced us to tables loaded with good things. I have sickness in my family which prevents my immediate stirring about. The people here certainly know how to make a Methodist preacher feel at home. Bro. Sherman held Quarterly Conference here yesterday.
I am highly pleased with this town and love my work. I trust the Lord will bless us all and save us. Very truly,
JOHN D. ROBERTS.

Winslow.
Our revival meeting at Winslow began March the 18th and continued 14 days, resulting in 26 conversions and 18 accessions.
Rev. A. B. Williamson was with me most of the time and rendered valuable service. We organized a weekly prayer meeting and took the missionary collection.
"A. W. Wasson Day" was well observed at Winslow and Parksdale.
O. H. TUCKER.

There is one peculiar as well as valuable quality about good bells and that is, with use they improve in tone. This seems to be an invariable rule; the longer the bell is used the better the tone will become. This is a characteristic point with Steel Alloy Bells. For a bell at a moderate price we recommend the "Steel Alloy" as one of the best. This bell is the result of forty years experience.
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Went Home on a Promise.
The saintly Miss Frances Ridley Havergal literally lived and moved in "the word of God. It was her constant solace, delight and inspiration.
It is related of her that on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah.

When the friend reached the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her.
"Called—held—kept—used," she whispered. "Well, I will just go home on that."
And she did go "home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you got to go home on.—Epworth Herald.

Notice.
The time of holding the Fayetteville district Conference has been changed from May 1-4 to May 29 to June 2. All committees the same as previously announced.
WM. SHERMAN P. E.

Whom the King Honored.
At the notable celebration at the University of Aberdeen last year the King was present. A delightful incident of the king's genuine kindness, is given by Prof. McNaughton, in Queen's University Journal.
"A considerable number of worthy academic and other official persons were presented to him. They filed past bowing and he touched the three cornered hat he wore as part of the general's uniform in which he appeared.

"But there was a common man, a surfaceman on the railway, called Munro, who had lost a leg and had his pelvis crushed in trying to save the life of a comrade. He was to be presented by Lord Aberdeen with the Albert medal. The king, however, took the medal out of Lord Aberdeen's hands and presented it himself, and then he shook hands with Munro, the only one of all the crowd presented to him on whom he conferred that honor. It was an act of royal discrimination which precisely hit the nail on the head and evoked the enthusiasm of the whole assemblage. Munro was after all the only person there who had conspicuously proved himself a man,

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and he was the man whom the king delighted to honor. His subjects delighted to honor that sort of a king." Ex.

Rules for Spoiling a Child.
Begin young by giving him whatever he cries for. Talk freely before the child about his smartness as incomparable. Tell him he is too much for you, that you can do nothing with him. Have divided counsels as between father and mother. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine. Let him learn, from his father's example, to despise his mother. Do not know or care who his companions may be. Let him read whatever he likes. Let the child, whether boy or girl, rove the streets in the evenings—a school for both sexes. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend. Be not with him in hours of recreation. Strain at a goat and swallow a camel; chastise severely for a foible, and laugh at a vice. Let him run about from church to church. Eclecticism in religion is the order of the day. Whatever burdens of virtuous requirements you lay on his shoulders, touch not one with your fingers. These rules are not untried. Many parents have proved them with substantially uniform result. The warning is given in all sadness; we only wish there were reason to hope 't might reach those for whom it is intended.—The Safeguard.

Seeing for Herself.
A simply-dressed but extremely little woman appeared in a Sunday School room one pleasant Sunday afternoon. She looked like just the woman for a class of young girls, and the moment the superintendent saw her, he hoped that he had found in her a new teacher. At the close of the opening exercises he went up to her, and after the customary greetings, he said:
"Are you particularly interested in Sunday School work?"
"Yes, I am, as every mother of children should be."
"You have children, then?"
"Four, and that is why I am here this afternoon. We have just moved to town, and I am looking for a good Sunday School. They are now in the country, staying over Sunday with their grandparents, but I thought I would visit the school myself and see what it is like. I like to see for myself just what kind of environment my children are to be in when they are away from me. It seems to me that every mother should know everything about even so good an environment as a Sunday School is apt to be. It will be impossible for me to attend Sunday school myself, as I do all my own work, and my husband will be out of town all the week, and Sunday will be his only day at home. But I mean to come now and then to see for myself how things are going and to show my children how interested I am in the school and in their teachers. I believe in parents visiting the Sunday School as often as possible, if they can not become regular attendants."
"Wise mother! Every mother is wise who sees for herself just the environment in which her children are placed when they are away from her. We can not be too wise regarding all the educational influences, by which our children are surrounded, and occasional visits to the Sunday School the

the children may attend may give the mother new ideas regarding the religious instruction she is giving the children in her home.—J. L. Harbour in Mothers' Magazine.

Hardships of the Church College.
The general opinion that a church or denominational college must be lacking in breadth of culture and can not be as good an all-round college as the one that is "non-sectarian," needs revision. It is not said that, because the church colleges often pursue a narrow course, and thus prove inefficient, they must do so of necessity. It is not their definiteness of belief, not their fixed purpose to create an atmosphere that is consistent with the belief and to so regulate their internal affairs as to keep unbelievers and false teachers out of their boards and faculties, that narrows an institution and makes it inefficient; it is the narrow spirit of its natural supporters which keeps it poor and prevents it from making progress. Why should a Christian college that stands on a definite religious platform be less efficient than a college each of whose professors has a platform of his own, or no platform at all? Will a young man be a better scholar at an institution where he is encouraged not to have a definite faith than at an institution where he is taught one? What should make him a better student in the one case than in the other? The truth is—and it is a sad commentary on the spirit of the times—many Christian men are paying a premium on unbelief or looseness of belief, by adopting the attitude of worldlings and falling in love with the word "non-sectarian," whose only significance is that it stands for nothing. Because it sounds broad and liberal, and is popular, they adopt it as their badge and march in the procession of educated doubters and agnostics. Ask them whether they would like their sons to be unsettled in their faith, and they say, No. Ask them for funds to enable the church college to compete with the non-sectarian institutions, or for their own sons, and they also say, No. But if they are to be blamed for their disloyalty, much more is the church college to be blamed that lets down the bars on its denominationalism in order to accommodate non-sectarians—of whom the woods are full. The day is coming when indefiniteness in matters of faith will—like anything else that is weighed in the balance of long experience—be found wanting. The church college will then be seen to be a necessity. Until then it must needs endure hardship.—The Lutheran.

MARRIAGES.
WATSON—COLLINS. At the residence of the bride's parents, near Liberty, Church, Miller County Ark., April 2 1907, Mr. O. E. Watson to Miss Bertie L. Collins, Rev. Frank Hopkins officiating.

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OBITUARIES.

COONER—The shadows of death have fallen over another home. A noble and esteemed Christian mother has left the walks of earth. A home, a church and a large community are in mourning.

The last remaining child of an aged mother, the beloved wife of an afflicted husband and the faithful mother of five remaining children has closed her labors and gone to her reward.

Mrs. Mary Francis Shedd, was born at Tuscaloosa, Alabama, 1853, and in 1871 was united in marriage to Geo. W. Cooner. Soon after her marriage she gave her heart to God in a meeting held by Rev. Chas. Lamb at Smyrna church, Harris county, Texas.

Her Christian character was one of faith and hope and charity. It has been conceded by many that she did more for Carter Avenue Church than any other member. We shall miss her sadly, but let us not forget those of her own household who were the special objects of her labors and her prayers.
M. W. WHELAN, P. C.

BATTEN—William Haywood Batten was born in Carroll County, Tenn., Oct. 22, 1830. When he was about nine years of age the family moved to Missouri. On March 11, 1852, he married Margaret Howe, daughter of Capt. Howe of Bedford County, Tenn.

At the breaking out of the Civil War he enlisted in the Confederate army, was a lieutenant under Gen. Price and was wounded in the battle of Lone Jack.

Since the war he has lived in Texas, Arkansas, where he was twice county judge of Madison county; Southwest City, Missouri; Oklahoma and Bokchito, Ind. Ter.

He was in bad health for a year and during the last winter was confined to his room most of the time. On March 18, 1907, in the home of his daughter Mrs. Will Garnett, he quietly fell asleep and was buried in the Bokchito cemetery by the Masons, assisted by his pastor. He leaves his aged companion and five children to follow him over the river. Three children have gone before.

For more than fifty years he was a consistent member of the M. E. church, South. To him all life was a warfare

in which the Lord Jesus was chief captain and duty was his law. In this life he was faithful, consistent, true. The world knew where he stood and God knew. When the great roll call shall be made we still shall know where to find him even among those who "have washed their robes, and made them white in the blood of the Lamb."
R. C. ALEXANDER,
Pastor.

HINTON—Laura, wife of Dr. R. L. Hinton, of Prescott, Ark., was released from earthly care and suffering March 31. For many years she had been confined, by rheumatism, to her room and a chair. Her patience, cheerfulness and sweetness of spirit made her example a benediction to our people here. I have never known one to bear with so gentle a spirit such suffering for so long. She was first a member of the Presbyterian church, but to be in the same church with her husband joined ours about twenty years ago. She had two children. One died in infancy. Her daughter, Betsy, who had long waited on her with tender devotion, and to whom her death was a deep bereavement, now keeps the house for her sorrowing father, Mrs. Hinton was devotedly loved by a large circle of friends. Her maiden name was Clifton. Her girlhood home was at Camden, Ark., and she was married to Dr. Hinton March 29, 1882.

J. E. GODBEY, Pastor,
Prescott, Ark.

Gee—Mrs. Rena Gee, wife of Mr. Ed Gee, entered into the heavenly rest Feb. 14th last. She was for many years a member of the M. E. Church, South at Prescott. She was a consistent Christian, and filled with exemplary Christian conduct the sphere of wife and mother. She had a large circle of friends. A husband and several children mourn her death. Her Christian faith conquered death.
J. E. Godbey.

MOREHEAD—Edward J. Morehead was born in Hot Springs County, Ark., Sept. 30th, 1848, and departed this life on March 3rd, 1907. Brother Morehead was for a number of years a member of the M. E. Church, South, serving a part of the time as Sunday School superintendent, with acceptability. He was an honorable, upright citizen, held in high esteem by all of his neighbors. Was industrious, honest and truthful. He was for a number of years W. M. of Point Cedar Lodge, No. 334, F. and A. M. and took great interest in the order. A true and tried man has been called from labor to refreshment to take a place in the Lodge Triumphant. In his death the community has lost a good citizen, the church a faithful member, the lodge a true and tried brother, the wife a devoted and affectionate husband. He was twice married, first to Miss Rosanna Cook, Jan. 21st, 1869. His second marriage was to Miss Ella Harper, Dec. 15th, 1897.

His funeral was conducted by Rev. McPherson Miller, in the presence of what was said to be the largest assembly that ever met at old Friendship church. He was buried with Masonic honors to await the resurrection morn, to be raised, not by the strong grip of the lion's paw of the tribe of Juda, but by the omnipotent power of Him who spake this world into existence. May the Lord bless and comfort Sister Morehead and the bereaved children.
J. J. Menefee,
His former pastor.

KEMPER—Joseph G. Kemper was born in Carroll county, Ky., June 1, 1836, and died at the home of his youngest daughter, Mrs. Frank Lock, Senath, Mo., March 17, 1907. Bro. Kemper professed faith in Christ in the spring of 1878 and was baptized and received into the Methodist church by Bishop Kavanaugh. He moved to Arkansas in 1885 where he resided for seventeen years. In 1902 he came to Dunklin county, Mo., and made his home with his daughter, Mrs. Emma Lock, until death. His wife preceded him to the better land Feb. 1, 1902. He leaves three children, Mrs. Bettie Stone, Mrs. Emma Lock and Rev. Jno. E. Kemper of the White River Conference, and who were by the bedside of the aged saint when he peacefully passed to his heavenly reward.
JNO. D. DOHERTY.

HOLMES—L. P. Holmes was born Feb. 18th, 1845, and died March 13th, 1907, at his home in Howard county, Ark. He was a brother to Rev. John and David T. Holmes, formerly of the Little Rock Conference. He was converted at an early age and joined the M. E. Church, South, and lived a consistent member of the same until his death. In his death the church has lost a true friend, his wife a kind husband, his children a kind and affectionate father. Weep not loved ones, he is transferred to the church triumphant. Blessed are they that die in the Lord.

C. F. MESSER, P. C.

FIELD—The death angel has visited the home of Samuel and Mary Field again, and has taken the other twin son, Bernard. Bernard was born at Columbus, Ark., June 1, 1896, departed this life March 24, 1907. His life on earth was very short, but we had learned to love him. He was the idol of the home. Oh, how lonely it is without him, but we must submit to the inevitable will of God, who doeth all things well. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Little Bernard leaves a father and mother, and a host of relatives to mourn his loss. We laid him to rest by his little brother to wait 'till the resurrection morn. We can go to him but he cannot come to us.

AUNT CORA.

HOWELL—Mrs. M. I. Howell was born in Tennessee Jan. 8, 1850, and died at the home of Mr. Chas. Morgan, Watson, Ark., Mar. 17th, 1907. She had not been in good health for some time, had just recovered from an attack similar to the one that resulted in her death and it was thought by friends and physician that she would not survive. She was always at church when able to get there, had come three miles from her country home to the quarterly conference, was at preaching at 11 o'clock Saturday and was on her way to night service, and seeing she was a little early, called at Bro. Morgan's, near the church where the writer and Bro. Harrell, the presiding elder were stopping. While she was talking with Bro. Harrell about her son who is off in school and was recently converted and is now very religious and therefore the pride of her declining days, she was stricken with a severe pain in her head and breast and soon lost consciousness and power to move even her hand and remained in that condition for twelve hours and passed away at 8 a. m. Sunday. Sister Howell was one of our best members at Watson, having been converted and joined the Methodist church when a child, the habits of her life were religious. She will be greatly missed in church work. She was married to J. S. Howell in 1869. Bro. Howell preceded her several years and she has gone to join him in the celestial city. She leaves a sorrowing son and daughter and other relatives to whom I would say be faithful and follow her as she followed Christ and you will meet where parting is no more.
By her pastor,
H. A. STOREY.

Holly Springs.

Our second Quarterly Conference convened at Mt. Carmel last Saturday. Our new presiding elder was with us, fully able to do the work of his office, and his good sermons delighted all who heard him, and his work along all lines gave us full satisfaction.

The reports were all good and we feel like he went away happy over the outlook for this field. And after the completion of the work of the Conference he made his way to the home of Bro. T. J. Walsh, spent the night, succeeded in slaughtering a fine gobbler and in a spirit of glee set out for the home of his wife to report what a fine time he had over on Dunn's work.
Good luck and great success to the Western Methodist.

JOHN D. DUNN.

New Kind of Milk.

When Johnny Hobbs left the New Hampshire hills to visit his grandmother in Worcester, Mass., he was cautioned that he would find things different in the city. Before tea time his grandmother told him to run out to the pantry and get a bowl of milk which she had left there "for a hungry boy." A moment later she fol-

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lowed and found him bravely at work on a bowl of spearmint tea, which she had forgetfully put in the place where she had told him to find the milk.

"Why, child," she cried, seizing the bowl; "don't you know this isn't milk?"

"I—I knew it wasn't like Hilbury milk," stammered Johnny, with a final gulp. "But I thought maybe it was the kind folks had in Worcester."—Ex.

Carthage Charge, Okla.

Our second Quarterly Conference has come and gone, but it was an occasion of spiritual uplift to us all.

The presiding elder was present and gave us three good sermons. We have some very spiritual people here and the work is growing in interest. We are having a meeting at this place now and Rev. C. S. Walker of Guymon is doing the preaching for us and he is doing it well, too. May God bless all of the brethren is my prayer.
W. P. MEADOR, P. C.

Getting a Square Look at Yourself.

And that leads us to notice next "how little we are acquainted with ourselves." I have heard of a boy getting his photograph taken, and when he saw it he cried in astonishment: "Is that me?" He had brushed his hair before the mirror for years; yet he hardly knew his portrait when he saw it. And I have heard, too, of a snapshot that was taken of a man who was under the influence of drink. And when the tippler saw it he was so utterly ashamed that he should look like that that he vowed he never would touch drink again. These two were ignorant of what they "looked" like; they had little idea of their personal appearance. But David (in this terrible season of failure) was very ignorant of what he "was"—he did not recognize the prophet's portrait. Now, God, by the hand of prophet and apostle, has painted a wonderful portrait of you and me. It is life-like; there is no flattery in it; it shows our worst and reveals our best. Have you ever studied that portrait in the Bible, and said in your heart: "Yes, Lord, that is I?" We never really come to know ourselves until we come to know and love our Bibles. It is then that God says to us, as Nathan to David: "Thou art the man!" And as that was the beginning of David's return into the gladness of the love of God, so to see ourselves as we are—and our need of Christ—is our first step to reconciliation.—Selected.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

CHOCTAW DISTRICT—SECOND ROUND.
Hove Ct., at Heavener... April 13, 14
Kullituk Ct., at Bakchito... April 20, 21

MANGUM DISTRICT—SECOND ROUND.
Hedrick, at Navajoe... April 13, 14
Elmer, at Carmel... April 20, 21

CHEROKEE DISTRICT—SECOND ROUND.
Chapel... April 13, 14
Paggs... April 14, 15
Tahlequah Sta., at Idabell... April 19, 20

WYNNEWOOD DISTRICT—SECOND ROUND.
Davis Sta., Davis... April 13, 14
Byars Ct., Stratford... April 20, 21
Hickory Ct., Palmer... April 27, 28

MCALISTER DISTRICT—SECOND ROUND.
Conlgate Sta., at Tupelo... April 13, 14
Stonewall Ct., at Cox... April 14, 15

DUNCAN DISTRICT—SECOND ROUND.
Bailey Ct., at Vinita... April 13, 14
Indian Work... April 20, 21
Duncan Sta., at Vinita... May 4, 5

MUSKOGEE DISTRICT—SECOND ROUND.
Brushy Ct., at Coleman's... April 6, 7
District Conference, at Vian... April 9, 13

HOLDENVILLE DISTRICT—SECOND ROUND.
Honey Creek Ct., at Little Oussatab... April 13, 14
Wetunka Sta., at Yeager... April 17

OKLAHOMA CITY DISTRICT—SECOND ROUND.
St. Lukes... April 13, 14
El Reno... April 14, 15
West End... April 15, 16

BEAVER DISTRICT—SECOND ROUND.
Grand Valley, at Grand Valley... April 23, 24
Boyd, at Hely... April 20, 21

Ingersoll and Hazelton, at Ingersoll... May 28, 29
J. E. LOVETT, P. E.

ARDMORE DISTRICT—SECOND ROUND.
Broadway, Ardmore... April 13, 14
Carter Ave., Ardmore... April 14, 15

WEATHERFORD DISTRICT—SECOND ROUND.
Burmah, at Liberty... April 13, 14
Custer, at Custer... April 14, 15

DUNCAN DISTRICT—THIRD ROUND.
Comanche at Addington... May 18, 19
Cement at Fletcher... May 25, 26

Arkansas Conference.
MORRILTON DISTRICT—SECOND ROUND.
Clinton Ct., at Wesleyan Chapel... April 13, 14
Springfield Ct., at Shady Grove... April 20, 21

FORT SMITH DISTRICT—SECOND ROUND.
Branch Ct., at Caukesville... April 13, 14
Paris Sta., at Paris... April 14, 15

HARRISON DISTRICT—SECOND ROUND.
Fair View Ct., at Compton... April 13, 14
Huntsville Ct., at Hindsville... April 20, 21

DARDANELLE DISTRICT—SECOND ROUND.
Walnut Tree Ct., at Egypt... April 13, 14
Rover Ct., at Bluffton... April 20, 21

FAYETTEVILLE DISTRICT—SECOND ROUND.
Gentry Sta., at Sulphur City... April 13, 14
Goshop Ct., at Sulphur City... April 20, 21

Little Rock Conference.
ARKADELPHIA DISTRICT—SECOND ROUND.
Social Hill, at Friendship... April 13, 14
Hot Springs Ct., at Cason's Chapel... April 20, 21

PRESCOTT DISTRICT—SECOND ROUND.
Chidester Ct., at Missouri... April 13, 14
Gerden Ct., at Boirne... April 20, 21

MONTECELLO DISTRICT—SECOND ROUND.
Tillar, at Selma... April 13, 14
Palestine Ct., at Palestine... April 20, 21

TEXARKANA DISTRICT—SECOND ROUND.
Gillham Ct., at Valley... April 13, 14
Ben Lomond Ct., at Ben Lomond... April 20, 21

LITTLE ROCK DISTRICT—SECOND ROUND.
Oak Hill, at Marant... April 13, 14
Maunelle, at Martindale... April 20, 21

CAMDEN DISTRICT—SECOND ROUND.
Atlanta Ct., at Fredonia... April 13, 14
Millville Ct., at Fostiner... April 20, 21

PINE BLUFF DISTRICT—SECOND ROUND.
Swan Lake... April 13, 14
Macon, at Union... April 20, 21

White River Conference.
SEARCY DISTRICT—SECOND ROUND.
Bethany, at Mount Olive... April 13, 14
Augusta Sta., at Augusta... April 20, 21

JONESBORO DISTRICT—SECOND ROUND.
Bay and Marked Tree... April 13, 14
Harrisburg... April 20, 21

HELENA DISTRICT—SECOND ROUND.
Parkin Sta., at Parkin... April 13, 14
Wynne Sta., at Wynne... April 14, 15

PARAGOULD DISTRICT—SECOND ROUND.
Rector Ct., at Harvey's Hill... April 13, 14
Boydsville Ct., at Mars' Chapel... April 20, 21

WANTED:
STUDENTS, TEACHERS and EDUCATORS to assist in a grand Educational and Christian Revival Work.

Sheridan Circuit.
We held our first service in our new church at Ebenezer last Sunday. The weather was ideal, the congregation large and attentive.

Annual Meeting Woman's Home Mission Society, Oklahoma Conference to be held at Norman, Okla., May 7-9.

Tuesday May 7, 7:30 p. m. Devotions, Mrs. MacDonell. Address of Welcome, Norman Auxiliary.

Response, Mrs. A. J. Worley. Report of Corresponding Secretary. Report of Treasurer. Enrollment of Delegates.

WEDNESDAY.

9:00. Testimonial service, Mrs. H. B. Spaulding.

10:00. President's Address. 10:15. Report of Vice Presidents. Discussion.

10:30. Importance of correctly and Promptly Making Reports, Mrs. R. W. Randol.

10:45. Drill on Connectional Work, Mrs. R. W. MacDonell.

11:30. Bible Reading, Miss Mabel Howell.

AFTERNOON.

2:00. Devotions, Mrs. J. F. Quilian.

2:15. Reports from Supt. Supply and Press Work.

REMARKS.

2:45. Items from Board Meeting.

3:00. Home Mission Normal Class, Mrs. J. C. Fowler.

4:00. Reports from Auxiliaries.

4:45. Devotions, Mrs. F. B. Crofford.

WEDNESDAY EVENING.

7:30. "Our Work," Mrs. R. W. MacDonell.

THURSDAY.

9:00. Prayer and Praise Service, Mrs. Scoffern.

9:15. Through China Town to Homer Toberman Deaconess Home Mrs. Tom McSpadden.

9:30. Historical Sketch of Home Missions in the Indian Mission Conference, Mrs. G. B. Hester.

9:45. Question Box.

10:15. Reports of Delegates.

11:30. Bible Reading Miss Mabel Howell.

AFTERNOON.

2:00. Devotions, Mrs. G. B. Hester.

2:15. Reports from Delegates.

3:15. Importance of Devotional Part of Auxiliary Meetings, Mrs. M. E. Mackey.

3:45. Reports of committees election of officers, benediction.

7:30. Reception.

My Dear Sisters: The above is the program for our annual meeting to be held at Norman, Okla., May 7-9, 1907. The executive committee will meet at the church at 11 o'clock Tuesday, May 7. Let all the conference officers, including the district secretaries, be present at that time.

We hope that each auxiliary in our Conference will send one or two delegates.

You note on the program that we expect our general secretary, Mrs. R. W. Donell of Nashville one day, and Miss Mabel Howell, teacher of sociology at Scarrett Bible and Training School during our meeting. We must have a number of delegates present that our Conference may receive the inspiration and help from these consecrated workers. A treat is in store for all who hear these godly women.

Have full yearly reports from Mar. 1, 1906, to Mar. 1, 1907, on Wolf Record Book blanks. Most sincerely,
MRS. J. M. GROSS.

Meeting of Woman's Board.

The annual meeting of the Woman's Board of the Home Mission will be held in Houston, Texas.

The approaching session of the Board will be held in St. Paul's Church, not Shearn Memorial, as previously announced in the church paper. A very cordial invitation was given last year by St. Paul and unanimously accepted.

After much correspondence in regard to railway reduction, I am advised by the chairman of the Southwestern Excursion Bureau that it will not be possible to secure a reduction by the usual certificate plan, and he recommends that all delegates take advantage of the low rate winter tourist tickets on sale from all territory in the United States to Houston.

MRS. FRANK SILER,
Recording Secretary.
Statesville, N. C., April 2, 1907.

W. H. M. S., Little Rock.

The annual meeting of the Little Rock Conference W. H. M. society will

convene in Central Church, Hot Springs, on Friday evening May 3rd, instead of May 10, as before announced.

The change of date is made that we may have with us Miss Belle Bennett, the president of the Woman's Board of Home Missions of the M. E. Church, South.

Miss Bennett is honored, admired and beloved throughout Methodism, and we again urge every auxiliary to send a delegate to this Conference that the information and inspiration gained from her may be carried to and beyond our boundary lines.

We shall also have fine papers and talks from some of our elect women of Arkansas.

The annual sermon will be delivered by Rev. Dr. Carrigan who has served us well in past years.

The Hot Springs is well known, and we may anticipate a season of more enjoyment, with refreshing for mind, body and spirit.

The names of all delegates should be sent at once to Mrs. F. M. Williams, 308 Prospect Ave., Hot Springs.

As the Arkansas legislature has determined our railroad rates, it will be unnecessary to ask for certificates to Hot Springs.

MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. W. H. M. S.

AFTER TEN YEARS.

Buckingham, Fla., March 30, 1905.
J. T. Shuptrine, Dear Sir—I send you 25¢ for a cake of Tetterine Soap. If it is as good as your Tetterine it must be fine. I have had an itching on my leg for ten years, and two boxes cured me. Yours truly,
H. G. McLeod.

Cures all forms of skin diseases. 50¢ from druggists or by mail from J. T. Shuptrine, Savannah, Ga.

Program

Second annual meeting of the Little Rock Conference Epworth League, Fordyce, Ark., April 16-18, 1907:

Tuesday—

Rev. J. M. Workman presiding. 8:00 p. m. Devotional and song service, Rev. Forney Hutchinson, Little Rock, Ark., and Fordyce choir.

8:15. Address—Young America vs. the Liquor Traffic, Rev. Frank Barrett, Texarkana, Ark.

Welcome address—Fred Morton, Fordyce, Ark.

Response—Prof. I. L. Holt, Stuttgart, Ark.

Wednesday morning—

9:30. Devotional service—Rev. Forney Hutchinson.

9:45. The Spiritual Work of the League, Rev. W. A. Swift, Little Rock, Ark.

Report of 1st vice president, Rev. A. O. Evans.

Round table, conducted by president.

10:45. Methodism, What It Stands for, Rev. J. H. Riffin, D. D., Magnolia, Ark.

Appointing of committee to nominate officers for 1907-8.

Appointing of committee on special work.

Appointing of committee for state work.

Wednesday afternoon—

3:00. Devotional service, Rev. Forney Hutchinson and Fordyce choir.

8:15. Address—Rev. H. M. DuBose, Nashville, Tenn., general secretary Epworth League.

Thursday morning—

9:30. Devotional service, Rev. Forney Hutchinson.

9:45. Department of Missionary Work Rev. T. O. Owen, P. E. Texarkana district, Texarkana, Ark.

10:30. Our Palmore Institute, Rev. Wm. Court, returned missionary from Japan.

Report of Special Missionary Work, Rev. W. W. Christie, 4th vice president.

Recommendation of Committee for Special Work for 1907-8.

Thursday afternoon—

3:00. Devotional service, Rev. Forney Hutchinson and Fordyce choir.

3:15. Department of Charity and Help, Rev. B. B. Thomas, P. E. Camden district.

Report of 2nd vice president, Rev. W. C. Watson.

3:45. Department of Literary Work, Mrs. A. M. Robertson, Ashdown, Ark.

Report of T. B. Warwick, 3rd vice president.

4:15. Methodism; What It Stands For, second address, Rev. J. H. Riffin.

Dish Water that Digs

TAKE a very old coffee-cup, or a dish, that is crisscrossed with lines—and yellow from use.

Wash it thoroughly with soap and water. Dry it.

Hold it close to your face, and then sniff.

That sour, unpleasant odor tells you that there are decayed food particles and germs lurking in all of these tiny cracks.

And that soap and water have had no effect upon them.

Even the finest new china will absorb impurities and health-menacing germs—so will tinware and utensils.

Now you see how important this matter of dish washing really is—and how necessary it is to have dish water that digs.

GOLD DUST

is a positive antiseptic that goes deep into hidden places—routs every germ.

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

Gold Dust is an honest vegetable-oil soap, ground into a smooth, golden powder. It instantly dissolves in hot or cold, hard or soft water, produces its own rich lather, and does all of the hard part of the task.

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

Made by
The N. K. Fairbank Company—Chicago
Makers of Fairy Soap



"Let the GOLD DUST Twins do your work"

Report of nominating committee. Report of committee on plan for state organization.

Report of Mrs. J. E. Sparks, secretary-treasurer.

Thursday evening—
8:00. Devotional and song service, Rev. Forney Hutchinson and Fordyce choir.

8:15. Missionary address, Rev. Ed F. Cook, Nashville, Tenn., general secretary Young People's Missionary Movement.

No limit to delegates. Send name to Rev. J. A. Sage, Fordyce, Ark., and receive free entertainment. It is expected that the two-cent railroad rate will be in effect. If you have no League, come and learn of this great work for and by young people. There will be a splendid missionary exhibit from Nashville, Tenn. This alone is worth a visit to the conference.

J. M. WORKMAN, Pres.

A Notre Dame Lady.

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

Hargrove College.

Having accepted the presidency of Hargrove College, to which position I was elected Feb. 28th I desire to become a subscriber to the Western Methodist, hoping thereby to become better acquainted and more quickly identified with the prospective state of Oklahoma.

At a meeting of the board of trustees last week, March 27th, funds were provided for many needed improvements. Steps are being taken already to seat the chapel with modern opera chairs, which we hope to have in place for commencement, May 26-30. The boys' dormitory will be overhauled throughout and made both more comfortable and attractive. Electric lights will be put in throughout the main building and in the boys' dormitory, doing away entirely with the unsafe and unsatisfactory kerosene

lamps. The basement will be divided up by partitions and otherwise arranged for the music department, thus removing all the noise of the pianos and the passing of music students to and fro from the heart of the main building. Other needed improvements will be made during the summer.

Two new departments will be added. A normal department for young men and women who wish to prepare to become teachers, and a Business department for young people desiring a course in Book-keeping and Stenography. Another teacher of Stringed Instruments will also be added to the music department.

It is the determination of the Board of Trustees and the new administration to make of Hargrove a college in reality as well as in name. We have faith in the possibilities of that magnificent country and her loyal need and must have an education not only of the head but of the heart; and we intend to spare no effort at Hargrove to give them of the best that is in the land.

I have been in educational work all my life until this year. I am a pastor in Hillsboro, Texas, and shall remain here until commencement at Hargrove. After that my address will be Ardmore, Okla.

Yours fraternally,

(Rev.) O. B. STAPLES, M. A.,
208 Lowery St., Hillsboro, Texas.
April 2, 1907.

Bro. Debnam's Condition.

Dear Brethren: I have just come from the parsonage. I find Bro. A. B. C. Debnam and wife in a bad condition. Two weeks ago last Wednesday Sister Debnam was lighting a fire with coal oil, when the can exploded, setting her clothing on fire. She was very badly burned and is yet in a critical condition. In attempting to put out the fire on her clothing, Bro. Debnam's hands were burnt very badly. He can not handle food yet, but has to be fed. He is serving one of our hard works, and while the people are very kind and attentive to them, yet any contribution sent them by either preacher or layman will be thankfully received. It will be some time before he will be able to attend to his work. May the prayers of the church go up for the speedy recovery of himself and wife. His address is McCurtain, Ind. Ter.

W. P. PIPKIN.