

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL.

A Piece of Folly.

We occasionally come upon parents who persistently decline to compel their children to go to church. They have concluded that in a matter so sacred, so personal, the child should be left to his own choice. This is the veriest nonsense, based on a false assumption. It is assumed that every human being, children included, has within himself a sufficient guide as to his proper relations to God. It is true that all human beings have conscience, that all have religious impulses, religious instincts. It is not true that the moral impulses, the conscience, do not need to be trained.

Such training must come from some authority above us, be imposed upon us. This is God's own method. He does not wait till we get ready to enter by our own motion upon a life of righteousness; he commands such a life and we must enter upon it whether we prefer it or not. In the earlier stages of God's moral teaching, in the childhood of the human race, God put men to doing things, often things the significance of which they did but dimly understand. No matter; they must do them; in process of time the meaning would appear, and by doing men were led to righteousness. Even perverse men can be changed by such a process. "If any man will do his will he shall know of the doctrine."

Now the parent is in the place of God to the young child. Parental authority and parental direction precede any sense of divine authority and divine direction in every normal human life. It is absurd, monstrous even, to suppose that a parent of forty should permit a child of four years to choose its own moral course. It is only in a less degree absurd that a child of ten or twelve should be thrown wholly upon his own moral choices. A perverse child of four who does not choose to say his prayers should be constrained to say them, and if constraint is not sufficient, compulsion should be used. The only question in the case is as to the time in the life of a child when compulsion ought to cease. That depends upon several things, it may be. It is certain that compulsion should be used till the child shall have had the fullest opportunity to arrive at the knowledge of the truth through the doing of the truth. The rule is that compulsion will not then be needed; having been trained in the way he should go, the child does not wish to depart from it.

It will be readily seen that this rule is of wide application. A man says he does not purpose to interfere with the choice of his child when the child must decide upon what church he will join. Well, that depends upon several things. A young man may be mature enough to choose his own church without any constraint from his father—and he may not be mature enough, may be blundering into a foolish choice by some chance circumstance, and so producing a senseless disruption in the church relations of his father's family, a disruption that will not help any of them to be better. So much as to a youth; as for a mere child's being permitted to choose his own

church, that is nonsense. It is almost always best that a child should be in the church of his parents, since they do not cease when he joins the church to be in some degree still the guardians of his spiritual life.

These same considerations make it advisable that parents should select the school which their children should attend, and give some direction to the course to be pursued in school. And the same considerations make it obligatory upon parents to take a hand in a choice of the associates of their children.

In brief, parents can not escape responsibility of directing, and controlling, if need be, their children in all that pertains to their development until the children themselves come to maturity of judgment and can be trusted to their own choices. If proper teaching has accompanied authority the average child will gratefully make right choices when the time has arrived to throw him upon his own will, and will carry into all the future deep gratitude for the hand that taught him the right way, though often in rebellion formerly against that way.

Sir Henry and Naval Appropriations.

The Peace Conference is soon to assemble at the Hague. We are greatly honored in having a representative from Arkansas, one of five, we believe, of the delegation from the United States, in the person of Judge U. M. Rose, a gentleman eminently fitted for the place. One of the problems to be discussed at this Conference is the decrease of appropriations for naval armament. The prime minister of Great Britain is out in an appeal that appropriations be cut down. We shall not question that he is sincere in his plea. But our distinguished representative, Judge Rose, will not lose the opportunity to smile at the situation. Great Britain has the most powerful navy on the seas, and has now under construction three of the greatest battle-ships ever planned! In front of such a background Sir Henry stands out and says to the nations, "Let us cut down naval budgets!" Bethinking himself of the preponderance of British sea-power and foreseeing the smile on the face of Germany, for example, he adds, "The British navy is known to have no designs! Its business is to carry peace over the world!" One does not need to strain his imagination to see them all laugh when they hear this speech.

And yet we are in sympathy with the idea of an agreement to cut down naval and army budgets. The United States is the only great nation in the world that can well lead in such a movement. Her motives can not well be suspected. She is about the only nation whose treasury is not seriously feeling the strain of such enormous expenditures. Large as are our appropriations it can not be said that our people really feel any burden. That is not true of the rest of the world. In addition, we are perhaps in as good position to do without a great navy or in as good position to use one as any nation in the world. Therefore it is that we are in position to lead in the limitation of armaments. Let us lead. In

the present situation the best guarantee of peace that a nation can have seems to be that a nation will be prepared on land and sea, for war. This is true particularly of Europe. Every nation there is afraid to be caught without great armies, great battleships, etc., lest its neighboring nation take advantage of a time of weakness. Thus they all live in readiness to fight. It is too bad for that region of the world described by the word Christendom, and we trust The Hague will find some way to change the situation.

A Base Prostitution of Art.

Let us be careful what pictures we hang upon our walls, what statuary we place upon our mantels. Some "artists" follow what is known as realism in the production of their pieces, holding that it is the business of art to present things as they are. That is a base falsehood: it is the business of art to help us to think noble thoughts, to entertain noble feelings, to have high aspirations. You have no more right to hang a picture of evil suggestion in your house than you have to sing a song of evil tendency there. It is amazing that some people have no better sense than to be caught by the low and corrupting sentiments which control some would-be artists.

One of the manifestations of narrowness in human nature is the disposition to criticize other people. Largeness of mind, magnanimity, will usually find in the other man something to command, or at least it will believe there is something of good in him, belonging to that sum total of good in the world. A narrow mind is the opposite of magnanimity.

The world in which we live is often a rough and unfeeling world; nothing you can do will bring so large a return as kindness; nothing will cost you less. If you would speak kindly you must learn to feel kindly. If it paid you nothing at all you ought to be kind as a matter of principle, but it will pay.

It is as necessary for one to place a proper estimate upon himself as to do the same with respect to other people. The Scriptures forbid placing too high an estimate, while it is stupid not to know one's own capability. It is a fine point to be able rightly to draw the dividing line.

We are often amazed at the careless acrimony of speech that arises between brothers and sisters in the family circle. We wonder if they ever think how the days will come when they will long for the society and love of each other.

The reputation of being a hard hitter is a most undesirable asset. The man who is in repute for gentleness and love hath by far the better part.

It is not to be delivered from our burdens that we need to pray, but to be made strong to bear them; bearing burdens is our business in this world.

WESTERN METHODIST.

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

REVS. D. J. WEEMS and J. C. RHODES.....Field Editors

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NOTES AND PERSONALS.

District Conferences.

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
 Duncan, Marlow, I. T.May 30
 Wynnewood, at SulphurJune 12-16
 Little Rock, BentonJune 20, 21
 Weatherford, at CheyenneJune 25
 Choctaw, Kullituklo, 9 a. m.June 26
 Mangum, HollisJune 26-29
 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.

Dr. H. S. Bradley, of St. Louis, delivers the bachelorette address at Epworth University this year.

Rev. J. M. Woodridge is about completing a new church at Porter.

Rev. J. H. McKelvey, of Bryant Circuit, was in the city Tuesday and did not forget to visit our office.

Mrs. A. B. L. Hunkapillar, wife of our pastor at Wagoner, I. T., has been very sick, but was reported much better last week.

Rev. A. B. Williamson, of the Dover and London charge, made the Methodist a brotherly call Wednesday.

The Woman's Home Mission Society of White River Conference meets in Marianna May 26-28. See Mrs. Morhead's notice elsewhere.

Hon. A. H. Hamiter, Speaker of the House of Representatives, this State, addressed a men's meeting at the Baptist church, Conway, recently.

Prof. F. P. Traylor of Clinton, Ark., called last Wednesday. He had just closed a very successful school and was on his way to Northwest Arkansas.

The Muskogee District Conference assumed for Muskogee District the entire support of Miss Maud Bonnell, hitherto assumed by the

entire Annual Conference. The funds will be raised in the Sunday Schools.

We record with sorrow and with a feeling of personal loss the death of one of our good laymen at Ozark, Ark., Mr. Henry Webb. He died on the 12th, having long been a faithful member of our church.

Rev. C. F. Mitchell is moving things at Muldrow. Since Conference he has put new oak pews in the church and has been straightening things around generally. Everywhere he goes he succeeds.

A recent letter from Rev. H. C. Jolly, long a member of the Arkansas Conference, but now a supernumerary in Gail, Texas, breathes a spirit of love toward his brethren and of great gratitude toward the Heavenly Father.

Mrs. A. B. C. Dedman, who was reported badly burned a week or two ago, is improving, though her condition kept her husband away from Muskogee District Conference last week.

Rev. C. H. Gregory reports a good time in his services at England, where he has been supplying the place of Bro. Hammons while the latter has been abroad. Bro. Hammons is expected to be in his pulpit on the first Sunday in May.

Rev. Peter A. Moses, Corvallis, Ore., taxes our modesty when he says, on sending in an article, "I regard your paper as not behind the very chiefest; and then you have such a wide territory and so many readers! What has given you such rapid and enlarged growth?"

We return our grateful acknowledgements for an invitation to the marriage at Mammoth Springs, Ark., on the 24th of this month, of the daughter of our friends, Mr. and Mrs. Fred M. Daniel, Miss Anna Vitula, to Mr. Geo. T. Fulkerson. We wish the young people long life and much joy together.

"I have been thinking for some time I ought to send you this." We constantly come upon brethren who make this speech on handing us back dues on the paper. Well, let every man who has been thinking about it send us his check TODAY: it will be appreciated.

The fifth Annual of the Arkansas Methodist Orphanage is on our table. The financial report shows that the Orphanage received the past year \$5,276.83. That is something; it is even considerable when the good it has done is contemplated; but we ought to come up with our money, and supply the needs of this institution. No more worthy cause appeals to us.

There is in Oklahoma Conference a brother of the celebrated Dr. Elbert Munsey. His name is Rev. J. D. Z. Munsey. He is a man of excellent repute, and no dead man withal. He made a statement the other day to the effect that it is a scandal when the financial credit of a church is not as good as that of a bank in its community. What does the reader think of that statement?

The churches of Argenta have made arrangements for a People's Gospel Campaign, to begin April 28 and to be conducted by Rev. M. Cassidy. Cottage prayer meetings will be held by all the churches during the week preceding. A permanent organization, including the various churches and the Y. M. C. A., was effected on the 15th to carry on such work in the future. May the great Head of the church bless their efforts.

Dr. Ernest T. Bynum, vice-chancellor Epworth University, made an altogether neat presentation of the interests of that institution to the Muskogee District Conference. He presented a copy of an amended deed recently made granting the property perpetually for educational purposes. In our judg-

ment Mr. Classen grants in this deed all that could be asked, and we trust that all disquieting talk about the title of the property of Epworth University will now be at an end.

Our Special Campaign.

We desire to impress upon our presiding elders and pastors the great significance of this campaign. It is a great thing, a very great thing, to carry out the purpose of the annual conference to add 5,000 new subscribers to our list this year. It will mean that the paper has been put upon a solid basis, put in a commanding position, a commanding position not only in its own field, but a commanding position among the papers of the Southern Methodist church. It will mean that 75,000 people will be reached every week with whatever matter of interest shall be brought before our readers from week to week. To be able to preach to that number of people is to become a powerful factor in the work of the church.

And yet, great as this work is, it is easy of achievement, if we will only get at it. There are very few charges in our four conferences in which the work can not be done by a single day of concentrated and direct effort. We are especially anxious that no district conference should adjourn without taking definite measures for completing the canvass in its district. The Muskogee district conference has done this. Let all the conferences do likewise, and let every preacher do what he can before he goes to his district conference. Do it, brethren, do it at once.

The Way They View It.

The Baptist Ministers' Conference of New York at a meeting recently held to consider the duty of Baptists in helping to solve the problems that press upon the country put forth among other decisions the following:

"Resolved, that while any union of Christian churches on a credal or ecclesiastical basis is impracticable, yet church federation is both possible and desirable as a means of federative ministering. Self centered denominationalism is a denial of the spirit of Christianity. There are many things that can be done properly, only when done by the churches in co-operation. In the voicing of Christian convictions on questions of social, commercial and political righteousness, in the promotion of church comity in all mission work, in the study of the general church conditions in our great cities, and in other forms of public service, it is both needful and economical, that the Christian churches of America should find some way to confer and co-operate, a process that violates no principle of voluntarism in church life."

How He Did It.

Speaking of Bishop Granbery, Dr. W. F. Tillet not only pays the highest possible tribute to the sainted dead, but makes an important point when he says: "He set forth the doctrine of Christian perfection not by professing it for himself but by so living that those who knew him professed it for him." We desire to confirm the statement of fact as it effects the life of our dear departed friend; we desire to commend the method involved to the sober consideration of some friends who still live. We have often said that Dr. Granbery was the best instructor we ever knew, so effective were his methods, so clear his elucidation. As a professor he always placed upon the blackboard a full syllabus of his lectures before delivering them to his classes, a syllabus which it must have required an hour to write; thus addressing the eye; he then read it off sentence by sentence and expounded it to the

students, thus addressing the ear. The student was expected to copy the syllabus in full. This syllabus covered the matter of the text-book for the next lesson. On the next coming together of the class they were examined on the matter of the preceding lecture. We have known no teaching like it. Nor have we ever known a better method than his teaching of the doctrine of holiness.

Death of Bishop J. N. Fitzgerald.

(The following article should have appeared last week, but was omitted by mistake).

Bishop Jas. N. Fitzgerald, of the Methodist Episcopal Church, whose place of residence is St. Louis, died in Hong Kong, China, last week, presumably on the 4th. He was on an official visit to the work of his church in the Orient, having left this country last fall, accompanied by his wife, his son and two daughters, one of whom died in India on March 1st. It appears that they were bringing home the body of this daughter. The widow is an invalid and the son is blind. It is pathetic to contemplate, an invalid mother on the other side of the world accompanied by a single daughter and a blind son, bring home the body of a dead husband and a dead daughter.

Bishop Fitzgerald was 69 years old. He was a native of New Jersey, having joined the Newark Conference in 1862. He had been a bishop since 1888.

Inquiries made of us make it necessary to say that our own beloved Bishop O. P. Fitzgerald still lives, as the readers of the Christian Advocate must know, since he is making very delightful contributions to that paper each week. His pen still retains its freshness in his old age.

Muldrow and Sallisaw.

Sunday last we spent in service at Muldrow and Sallisaw. I preached at the former place in the morning, at the latter place at night. Rev. C. F. Mitchell is at Muldrow. His fine spirit and good work always commend him to his people, and he is respected and loved at Muldrow, where he is making substantial advancement in the work of the church. If his people will stand by his plans, and they will, Muldrow will become one of our best smaller stations. Like a great number of our preachers, Bro. Mitchell is blessed in his wife, a genuine helpmeet. She is the daughter of Dr. T. G. Welch, who is known to our people at Elm Springs and Altus, Ark., and to our people at Sulphur, I. T. From her I was surprised to learn that Dr. Welch is now in charge of Blevins circuit, Prescott district, a fact that had not been reported to this paper. The brethren of that charge may be sure that they have in him a good and faithful pastor. Among the laity of the church at Muldrow our good Sister Breedlove is still active. She showed this wanderer hospitality. It was a surprise to meet there also Dr. H. H. Turman, whom I knew near where Mansfield now stands a quarter of a century ago. He is a brother-in-law to Rev. M. L. Butler, and a druggist and Methodist doctor. The Knisleys I knew when they were small boys, in Benton county. They are valuable members of the church.

Rev. J. E. Martin is in charge at Sallisaw, his second year. He is doing well and the church is prospering. Sallisaw becomes in the organization of the new State the county seat of Sequoyah county, and will make an important town. Brother Martin also married the daughter of a Methodist preacher. A few hours with him and his delightful family was a great pleasure. The church at Sallisaw is steadily growing.

JAS. A. A.

Muskogee District Conference.

The Muskogee District Conference was held at Vian, I. T., April 9-13. It will be observed that no Sunday was embraced, and no pastor lost a Sunday from his charge on account of the conference. The presiding elder, Rev. W. F. Dunkle, though in his first year as presiding elder, knew precisely what he wanted the conference to do. He threw to the winds all merely traditional methods and went after the heart of things to be done at a District Conference in his own way. We have seen nowhere a stronger executive hand. The conference was "business" from beginning to end, doing hard work, at times working intensely. There were no reports from the preachers after the usual fashion, but the things needed to be done by the church within the district were brought forward by the presiding elder, discussed and disposed of as the conference saw best. A delightful spirit prevailed throughout all the business sessions.

A definite plan of evangelism was worked out, by which the brethren propose to help one another in their meetings and by which they propose to strengthen the weak points. Provision was made for the entire support of Miss Bonnell by the Sunday Schools of the district.

The devotional services at the beginning of each sitting were conducted by Rev. O. E. Goddard, who always acts on such occasions with fine common sense and does his work with great ability.

The eleven o'clock services were conducted by various brethren. The writer heard an excellent sermon by Rev. T. A. O'Bryant of Stigler and a burning message from Rev. E. M. Sweet on two separate days. Bro. Sweet is justifying everywhere the wisdom of the conference in assigning him to temperance work.

The presiding elder had previously to the sitting of the conference arranged with Rev. P. B. Hicks, the conference missionary evangelist, to conduct an evangelistic campaign in Vian during the conference. Bro. Hicks did the preaching each night, and did it with fine effect. His son led the singing, his daughter was at the organ. Both son and daughter lead exemplary lives and they are a great help to their father. A most gracious **revival was in progress** all through the time of the conference, some eight or ten being converted in the good old way each night of our stay, and the brethren all feasting on the riches of grace. Rev. Geo. W. Damon can do several things well, but he can do nothing better than he can lead a public prayer in a great revival; on Thursday night, the altar being full of penitents, he swept us all very near to the gates of heaven by one of those great prayers of his (we speak reverently of it).

Bro. Hicks is doing a great work in his office. He does not compromise his gospel either by lowering its requirements or by lowering himself in his pulpit manners or by unseemly speech.

The town of Vian gave a most hospitable and abundant entertainment. We all had a good time. Pastor Grace and his people are likely to date a new era from this conference. The fact of about 20 new subscribers to this paper going there will help them; the revival will spring them to new endeavor and we look for a good future for that people.

The district conference made provision for completing by June the first work on the special campaign for the 5,000 new subscribers. This editor makes his acknowledgment for all manner of courtesies from the conference and the people.

JAS. A. A.

Rev. R. D. C. Dodd.

I wish to drop a line in memory of our sainted friend and brother, Dr. R. D. C. Dodd. I am not in possession of any data relative to his antecedents, birth, conversion, etc. I know he came from Grover county, Ky., to Arkansas, some fifteen or twenty years ago, and I think he was a native Kentuckian and an ex-Confederate soldier. I know that he had in him the highest and noblest traits that ever adorned human character. It was my good fortune to be associated with him for five years in the same district and on several occasions at District Conference (which he never missed) he was my room-mate. In native intellect he had few superiors; in loyalty to Methodism he had none. He would have honored and magnified any position to which he might have been assigned. As a preacher he excelled, as a stump speaker he was pre-eminent. He was always ready and was never dull nor tedious, though caught up without notice. On the temperance question he was a foe that the whiskey power dreaded. He had in him a great big heart. He was always on the side of mercy. However much men might differ from him they always respected him, even the liquor men, whose cause he fought so vigorously, profoundly respected him. As to his moral and religious character he was perfectly transparent and it was of the highest and holiest type. As a friend he was trustworthy and always to be relied upon in time of need. Many a man among us is filling high stations and loudly lauded who is not worthy to be compared with great Dr. Dodd in humble life. I am proud that he was a Methodist and thank God that I have been in touch with him. Methodism, Christianity, humanity are all the richer because of Dr. Dodd and the poorer because of his death. Truly a great man has fallen.

J. C. HOOKS.

Unique and Important Work.

"Our 4,500 Miles by Wagon in Utah and Idaho During 1906" is the title of a taking little annual report of the Utah Gospel Mission of Cleveland, O. This society has the unique and urgent work of reaching the whole Mormon people with at least a taste of genuine gospel every year or two. It has three great gospel wagons with two or three missionary workers in each, constantly traveling throughout Utah and eastern Idaho—a region as large as three States of Ohio. They visit the homes for friendly religious conversation on the great truths of the Bible and personal salvation, and hold meetings in every village possible. During 1906 the wagons traveled 4,500 miles; 1,189 calls were made in 170 settlements containing about 65,000 people, and the workers also held 223 meetings, with about 16,000 people in attendance. Probably not one Mormon in fifty of the 65,000 visited was directly reached by any other Christian effort. Of the 448 settlements visited since June, 1901, only about 100 have any local Christian services, and even in these places the Mormons seldom ever attend such meetings. Since the beginning of this work the mission has visited about 60,000 families, many of them two or three times; and has had 65,000 people at its 778 services. The workers serve without salary, but the actual expenses are met by contributions from friends East and West. More missionaries will be needed in the spring—usually single men, who can give one or more years to this urgent work with only expenses provided. The address of the mission is 1845 E. 81st St., Cleveland, Ohio.

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

John C. Granbery, the Professor and Teacher.

By W. F. Tillett, S.T.D.

The noblest public tribute I remember ever to have heard paid by one man to another was that paid by Dr. James A. Duncan of Virginia to Dr. John C. Granbery. It was June, 1875, at the close of the commencement exercises of Randolph-Macon College, of which Dr. Duncan was then the successful and honored president. After speaking the final words concerning the work of the college during the year then closing, he said that he desired, before the benediction should be pronounced, to make a short speech which was not on the program. He then remarked that one of the graduates of the college—who was also an honored member of the Virginia Conference—had been elected a professor in Vanderbilt University, and would soon leave the State to take up his new work. It was one who had been his most intimate friend while they were fellow-students at Randolph-Macon College, and that friendship had grown deeper and stronger during the intervening years. He said that John C. Granbery was the only person that he had ever known in his life in whom he had never been able to discover a single moral fault. I count Dr. Duncan the most chaste and gifted pulpit orator that I have ever known in Southern Methodism, and I cherish the memory of many eloquent sermons that I heard him preach in the old chapel at Ashland which stood where the new Duncan Memorial building now stands; but I never heard him make a talk that made a deeper impression on my mind than this public personal tribute to his friend. Not many men have modesty and meekness of spirit sufficient to justify such a tribute while living as may be safely paid to them after they are dead. But John C. Granbery was one of the few for whom this might be safely done. Among those who were present and who confirmed the truth and accuracy of this noble tribute were John E. Edwards, Peter A. Peterson, A. G. Brown and Paul Whitehead. This was the beginning of my knowledge of the man whose death we all now mourn, and from that day to this John C. Granbery has been one of my saints. First, I believed in his saintliness because of what others said of him; but later I came to know him most intimately, and I do not hesitate to say that among all my acquaintances in the Christian ministry there is not one who embodied more perfectly in his personal character the qualities and attributes of an ideal Christian than John C. Granbery. He set forth the doctrine of Christian perfection not by professing it for himself but by so living that those who knew him professed it for him.

From the opening of Vanderbilt University in 1875 to 1882, when he was elected to the episcopacy, Bishop Granbery did some of the best work of his life, if indeed it be not the best. He told me a few years ago that he counted the seven years spent at Vanderbilt as the happiest period of his whole life. The atmosphere and the work of a university were in the highest degree congenial to him and in every way suited to his mental gifts. Strength of mind and clearness of intellect, comprehensiveness of knowledge, thorough investigation, and mastery of whatever he taught and lectured on, freedom from prejudice and from narrowness, love of truth, patience and perseverance in toil, devotion to his students—these qualities which go to make the ideal university professor abounded in John C. Granbery. However acceptably and efficiently he may have served the church and the episcopal office, it has always been a question in the minds of many whether, with his

peculiar gifts, he could not have served the church better had he remained in the University. His gifts for imparting knowledge to young men and for guiding them in their search after truth were probably greater relatively than his abilities as a platform speaker and as a presiding officer.

Bishop Granbery's "Cole Lectures" in 1900 on "Experience the Crowning Evidence of the Christian Religion" will always be regarded as his best work of a literary and theological nature. These lectures are characterized by an all-pervasive spirituality that was genuinely characteristic of the lecturer and in every way befitting to the theme discussed. This volume will serve a high purpose in our literature because of its strong emphasis upon a phase of Christian life and doctrine to which Methodism will continue in the future, as in the past, to attach great importance.

Bishop Granbery's greatest gift was perhaps as a preacher to the spiritually minded. Neither his style of speaking nor the themes which he was given to discussing attracted either the worldly out of the church or the indifferent in the church. But those who had or were seeking a life hid with Christ in God, who while searching their own hearts yearned for heart-searching sermons that would reveal to them sins of omission and secrets of spiritual power through prayer and love and service—these all found his sermons to be heavenly food to the spiritual man. When hearing him preach or reading his volume of published sermons, I have often felt that more than any preacher I have ever heard or read after he reminded me of John Wesley. In reading Wesley's sermons I think nothing of the manner of utterance or the style of oratory, but much of the things that pertain to the spirit within and the Christian life without, much of getting rid of sin and of being holier in heart and in all manner of life. "I must be a holier man" is what I feel and say to myself after finishing the reading of the sermons of Wesley. So it is when I have heard or read the sermons of Bishop Granbery. And is not this, after all, the true ideal in all Christian preaching?

A diligent Bible student and a reader of good books old and new, a heart-searching and spiritual preacher of the word of life, a servant of the church who counted all labor and sacrifice for her good a joy, a man who neither thought nor spoke evil of any man except when fidelity to truth and to others made it the Christian thing to do, a man who in private life, in the pulpit and pastoral office, in the class room and in the high office of bishop always made those who mingled with him think of Christ and whatsoever things are pure and lovely and of good report among all men—this is the portrait that I shall ever carry in mind of Bishop John C. Granbery.—Christian Advocate, Nashville.

Statement of Facts and Appeal to the Public.

The National Florence Crittenton Mission began twenty-three years ago in the death of a little child and the conversion of her father. Mr. Crittenton, then a wealthy merchant, immediately entered into a life of religious activity. His first convert was a fallen girl. Where could she go? Who would receive her? What could she do? With the aid of a few friends, he opened, for all such girls, at 21-23 Bleecker street, New York, a home where they could fly from their sinful life, and find refuge, welcome and the gospel, with an opportunity of salvation for themselves, and their orphan, and worse than orphan children. Since then sixty-five homes have been established, one each in France, Japan, China and Mexico; and in these fifteen hundred children and twenty-five hundred

fallen girls are annually sheltered, clothed, fed and given the gospel. Meantime, through these agencies, tens of thousands have been converted, and either reconciled and returned to their families, or honorably married to their betrayers, or helped to useful self-supporting employment.

Besides this work, the Mission has established in Washington, D. C., a Training School, in which upright, but needy girls are qualified for life work by a religious training, being fitted for Mission service, for nursing or for business. Seventy-five dollars furnishes tuition, books and uniform for one scholar. One thousand dollars, given to the Mission for the Training School will keep a girl in school all the while the time she continues, or investments hold.

The Crittenton Mission is extending its work on protective lines. Recognizing the fact that many working girls in our cities do not receive more than five dollars, and often only three, a week, and that no girl can do more than exist on such meager wages, it is the desire of the Crittenton Mission to organize in large cities Working Girls' Homes, where these poorly paid toilers can have support and comfort at the lowest cost, and both library, gymnasium, swimming pool and night school facilities for some industrial course in connection with their home life and its favorable, protective and helpful ministry. What a blessing such applied Christianity will be to our working girls! Every city should have such an organized charity.

While the National Crittenton Board feel deep interest in the homes, to help working girls; while they wish to endow the training school for its extension and greater efficiency; their chief desire and aim is to meet a desperate want and place in every large city a Rescue Home, and organize for special help the smaller cities of the land. But they need generous aid to do it. For twenty years Mr. Crittenton has given all his income, except a small sum, to this divine charity. But this is not enough for his aim. Will not the people rally to his aid, and the support of this undenominational work? Shall he give all and yet fail to do much he tries to do. Let a noble people help him to go forth, to rescue the hundreds of thousands of wrecked girls that are sinking in helplessness and horror. Let all who believe in giving sinful woman a chance to retrieve her past; who believe the gospel can save her if it saves a fallen man; who believe in aiding moneyless girls to a decent support and an education, save some of their money, whether much or little, by putting it into this cause. What one holds on to he loses! What one gives up to the gospel or humanity, is forever saved. "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." For "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He pay him again." What better security than that?

The National Board therefore appeal to the public for sympathy, prayer and help that the Mission may be extended. Give a scholarship. Contribute to a chair. Add to the general endowment. They also appeal to the press for its support by editorial endorsement. And to the ministry to further the movement by sermon and exhortation; and to all thoughtful, kind men, to give it encouragement and financial aid, that by Rescue Homes the fallen may be lifted up, and by the Training School the ignorant may be taught practical education, and by the Working Girls' Homes many poor girls may find better and safe homing, and facilities for exercise, recreation and preparation for life. Will not our

people consider the work and need of this great public charity? WALKER LEWIS, Southern Field Secretary.

P. S.—Rev. Ben Cox, pastor First Baptist church, Little Rock, is our State Secretary. Will our exchanges please publish and see Mr. Cox for further information.

The Lawyer's Question.

Responding to the toast, "The Lawyer's Question," at the Methodist men's banquet at the Threadgill Hotel, Oklahoma City, Mar. 20th, Judge J. T. Dickerson of Chickasha said in part:

The witness stand has always been the pivotal point for the discovery of truth; questions and answers have been the means; lawyers and witnesses the actors. Truth is what the world has ever wanted and has been satisfied for no considerable length of time with less. The truth eventually prevails.

A man whose disposition was that of a child, whose comprehension of the problem or life that of a giant, and whose hidden reserve power that of a God, was on the witness stand. The lawyer "stood up," a position of respect to court and witness-stand to this day. He was skeptical. He was feeling after truth as he believed it. I have but little doubt that he honestly believed he was talking to a pretender. He was trying to develop the truth as he was looking for it by strong questions to show the weakness of the position of his witness by the answers.

Listen: "Master, what shall I do to inherit eternal life?" Answer: "What is the law? How readest thou?" Answer by lawyer: "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." From the witness stand: "Thou hast answered well. Thus do and thou shalt live."

It does not take a lawyer to know that at this place in the trial for truth the lawyer feels that he has not shown to his advantage in the discussion. He had correctly quoted the law to the witness, but the law had never been interpreted. No supreme court passed upon the meanings of the various phrases, words and syllables of the law quoted. He could not turn to any direct decision. He had been answered so completely out of his own mouth; he was compelled to quote the law correctly or show that he was ignorant of it. He had started the questions. He was occupying a public place and must speak. And so goes the question.

"Who is my neighbor?" Watch with eagerness this scene. See the satisfaction written upon the lawyer's face as he waits the answer. Look at the sad face; see the sorrow expressed in it by the witness, the Man of Galilee. Neighbor; the definition is surely known of all men; known then; known now; one living in close proximity, one living near by. I see for a moment the witness look far off in the distance. No question has ever been put to him of so vital importance to his fellow-men. No question among the thousands has ever reached such a vital spot before. Born in a manger; educated at a carpenter's bench; weary with toil; painfully poor; sensitive to the views of men; he had seen all around him evidences of prejudice. Kings who claim to rule by divine power crushing their subjects; princes and potentates sacrificing their fellow-men for their personal enjoyment; rich men gaining their riches regardless of the rights of their fellow-men; suffering and sickness, but no helping hand extended. All these endless, painful suggestions centered on the witness' great mind and soul. Listen to the answer:

"A certain man went down from Jerusalem

to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou, was neighbor unto him that fell among the thieves?" And he said, "He that showed mercy on him." Then Jesus said unto him, "Go, and do likewise."

This answer changed the religious life of the world. From that date a new definition was placed in the lawyer's mind, so broad and so deep that it probably killed him; if

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he comprehended it as it really meant, the enlargement of his narrow soul to have so suddenly comprehended, so great, a truth was enough to cause instant death.

Out from the block in which you live, out from the city where you may reside; out from the county you claim your home; out from the State you love so well; out from the nation whose flag you revere; over snow-capped mountains; over ocean waves, to islands in the sea; anywhere and any place where suffering humanity raises a hand to resist oppression and to appeal for aid and sustenance; there is where you find your neighbor.

You who would transact away from home business that oppresses to a greater extent than you dare transact at home, where you can see your neighbor's eye and hear his voice, there speaks this definition of the word neighbor. You who would engage in business of a kind that oppresses and stifles the competition of your fellow-man and prevents him from having a fair business opportunity in life, you who do this while claiming a belief in the lowly Nazarene, go read this definition of who is your neighbor. You who indulge in prejudice to such an extent that you believe that no foe from North, or South, or East, or West, whose small mind has never compre-

hended that any one is truly good or great who does not live in your immediate community, or who does not live and feed upon the same material that you live and feed upon, or when some locality is suggested as to where your neighbor comes from; go, read the controversy between the lawyer and the man who saves you, if you are saved, and broaden your intellect and broaden the narrow channel in which you are living. You who have the power of State in your hands, who wield an influence over your fellow-men; you who act as if the boundary of your own State or of your own locality was all that you should look after from the standpoint of humanity, and at the same time believe in the real character of the witness upon the stand, go, read the story and catch the inspiration of this definition, though more than two thousand years old. You of this Church who believe that you can live upon locality; you who live upon memory instead of inspiration; whose face is turned toward the past, whose memory is occupied by ghouls digging up the corpse of what should be a forgotten history, turn your faces toward the sun, and let the light of this definition come into your innermost heart and drive from its dark recesses the grave of the past.

When every Christian man in the land fights oppression; when every Christian man in the land fights the thought that no man should have special rights or privileges under the law and that no man should be respected for more than what he is to his fellow man, you have drunk of the fountain of truth made so plain by this man of the people. And you have comprehended the great spirit underlying this controversy, and when you have pledged yourself to sustain this definition, in all its length, and depth, in the strength of your manhood, you are a Christian.

What is it that prevents the union of our two great Methodist institutions? In politics the war has been forgotten, the wound has healed. When the call to arms came in the Spanish-American war, the patriotism of the South was as much in evidence as that of the North. Her sons stepped quickly to the rescue of the Stars and Stripes. Do you see brave, gallant Joe Wheeler, always a soldier, always a statesman, climbing the palm trees of Cuba, like Zaccheus of old, that he might better see the enemies of his country, that he might assist in the freedom of a downtrodden race? Do you hear his request when he comes to die: "Wrap me up in the Stars and Stripes"? Is there anything wrong with that kind of mettle?

For hundreds of years one Church alone held sway in the Philippine Islands. Religious liberty was unknown. Scarcely had Dewy's fleet sailed from Manila harbor until a Methodist steeple pierced the floating clouds.

If Mason and Dixon's line can be wiped from the map in politics, should it not be in religion? The call for leadership in the great Democratic party beats from the throbbing heart of Democracy in the South and is responded to from the State of Nebraska. Yet Mason and Dixon line is a non-conductor for spiritual call. Do the brains and the heart and the conscience of the ministers of the South want to draw a line against a call from the one who interprets, the one who explains the word neighbor until it is world wide, because of a difference in geographical location? Does the brains and the heart and the conscience of the minister of the North want to disobey this same leader of men should he ask them to go to Southern lands? Many mistakes have been made, most of them because we do not understand each other.

The New Statement of Faith.

Mr. Editor: Many have spoken, much has been said, and many views have been presented on the proposal to restate our articles of faith: or to state them anew.

From my first knowledge of this move, I have been in favor of it; but this fact will not commend it to the favorable consideration of others. I speak only for myself. To write at length would possibly add but little to the weight of arguments already presented; but in every move for the betterment of the world and the increase of Zion's forces, permit me to raise my voice. Sprung without notice upon the General Conference and the Church at large, it is no wonder all were surprised and many opposed.

I think the move most opportune, and the more this subject is brought before the great body of Methodism, and the public at large, whether by talks, or discussions in the Church periodicals; all will learn more about us, our articles of faith, what they are and what we need, than they would in fifty years under the old regime of our past history. More than this, all of us will learn more about our own Methodism, be able to tell why we are Methodists, be better satisfied and be more efficient workers in the Master's vineyard. This will not be all; the outside world, saint and sinners, Churchmen and Anti-Churchmen, will watch with solicitude, the discussions and actions, and thus learn more about the Scriptures, the Church, its beliefs, methods, aims and ends, than ever before, and the final outcome will be, that all Protestant Christianity will be drawn closer to us and to each other in the unity of the spirit, if not in the unity of methods, and this is the only way of bringing the world savingly to Christ. It is known that our rich inheritance came to us by the successive steps of the reformation. Each advance move wrought mightily for God and humanity in spite of all its environments and the peculiar conditions and customs of the people. The break from Catholicism was like the rent in the "veil." The establishment of the English Church gave more enlarged knowledge of the truths of the Gospel, and of the duties of man to his Maker, to himself and to his brother man, than had been known for a thousand years. The articles of faith of the established Church, were gotten up by good and wise men; but they stirred humanity as never before since the days of the Apostles, and many received them with trepidation. They served the times and people then present, but not our times. We have enlarged on them along almost every line. Because of their age and the good they did, let us fenerate them, even with our enlarged faith and knowledge.

This Church produced Mr. Wesley, the father of Methodism, in the sense in which Abraham is styled the father of the faithful. He took more enlarged views of the Gospel, its promises and its fullness than any of the reformers who had preceded him. He adopted methods of bringing the Gospel to all the people, and all the people to the Gospel, unknown to his predecessors. In fact, he removed every barrier that held the people, any people, or person back from God. All that he lacked of a complete work, was, he could not furnish this knowledge to all the people in his day.

Each successive move in the reformation was wrought wisely, and as best it could be by its movers, and was suited to its day. We speak of the reformation as though it were a work completed in the past. Does it occur to you that we are a part of the reformation, in the midst of it, in its advanced stages, and that we have come to the time, when we,

i. e. Methodism, should take a more advanced step than our spiritual fathers. The times, the Gospel, society and human needs demand this of us. Truly we have profited but little by its past if we cannot lengthen the cords and strengthen the stakes in our attempt to cultivate a field as large as the needs of humanity, and as varied as the sins and environments of each individual member of the human race in all the ages.

We said the English articles of faith were gotten up by Godly men. Mr. Wesley abridged and modified them to express his own beliefs, and adopted methods of labor by which he shook sin in Church teachings and usages to a tottering condition. They were suited to his times and people. We have advanced in our knowledge beyond those days. Since his day Methodism has fought sin under every form, and every error and false teaching that claimed to have its authority from the revealed will of God to man. Since his day she has done more. She has by faith

or to conform to any line of architectural building; or to unify the various forms of religious worship; or to have the same form of church government; or to consider any mode of baptism; or close communion; or apostolic succession: or Catholic teachings and usages; or to determine which is the mother church; but to give a plain, concise, succinct and brief statement of those doctrines taught in the Old and New Testaments as essential to the faith, practice and salvation of any and every member of the human family, as it is presented to the world under the forms, usages and teachings of Methodism, and in language suited to the times in which we live. A world-wide Christian creed, in harmony with every vital truth of Divine inspiration, upon which all can stand, and which will commend itself to every man's conscience in the sight of God; one that will leave out all that we don't believe, and embrace all those grand and essential truths that Methodism has preached and practiced for more than a hundred years, and are not found in our articles, either explicitly or impliedly, that is our need.

We said this move was opportune, because there has not been since the establishment of Methodism in America, a religious question, or controversy provoking discussion or investigation. The public mind has been quiescent for more than half a century. But this will permeate every community, where Methodists are found. Many, in every walk in life will search the scriptures to learn what they do teach. Infidelity will lose its hold upon the public conscience. Church teachings and church members will be measured and judged by the scripture rule. The line between the churchman and the world will be more clearly and visibly drawn, and Christianity will receive a wonderful impetus. Indeed, we know of nothing so well calculated to awaken conscience as a universal searching of the scriptures to learn what they do teach. The universal missionary move demands that the church carry the gospel to the heathen with more enlarged views than we have received it, and with a declaration of articles of faith commensurate with every truth and practical essential in the plan of salvation. The general diffusion of knowledge among the great masses of the American people of all classes, the scholarship obtained from the private and public schools, from State and church colleges, producing astute thinkers in church and State, and writers, readers and investigators along every line of public weal, demand that this forward move be made. Finally, the lethargy of the church needs such awakening as will revive the spirit of research, Bible reading and prayerful investigation, as will prepare her for her final onslaught in sweeping away the refuge of lies, not the lies that men tell, but those systems of lies into which men have taken refuge for final safety, such as Dowieism, Christian Science, Spiritualism, Mormonism and agnosticism, as well as every idolatrous delusion that drowns men's souls in perdition.

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walked in apostolic footsteps and profited by the lives and writings of the latest fathers, as well as by the earliest fathers, and has contended for every scripture and principle essential to the salvation of a lost and ruined world. She has done more than this: she has enabled almost every church in Christendom to see and feel the truths of the gospel as she sees and feels them, and to adopt her methods and hymns to such an extent as almost to make Christianity and Methodism synonymous terms.

Now if Mr. Wesley, one man, could abridge and modify the English articles, the work of many men, and suit them to American Methodism, can not all Methodism, everywhere, with her experience, learning, piety and wisdom, enlarge upon the work of this one man? Surely she can. Mr. Wesley did not claim infallibility. This move is not made to reflect on any of the reformers, or on any of their methods in their work and teachings;

THE EPWORTH LEAGUE

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

God's Yearning for the World—John 3:16.

References—Matt. 23:37-39; Mark 10:21; Luke 15:11-32; 23:34.

"The tears of the Son of God over unrepentant Jerusalem" indicate how great was his yearning for those men he had come to save; the gift of the Son, "the only begotten son" shows how great was the love the Father had for the world and how real and intense was his "yearning" for his rebellious and ungrateful children. The parable of the prodigal son whose return was discovered when he was yet some distance from home, and whose welcome was so cordial and so expressive of the father's love, faintly but definitely illustrates the great truth that God "yearns" for the return of the prodigal and is always ready to meet and welcome.

God has, in ways that leave no room for doubt, manifested his love for the world. His love is so great that it suggested the sacrifice of the Son, so unselfish that nothing was accounted too precious to give for the redemption of humanity. This father's love longs for the return of the prodigal.

See Jesus when with bleeding heart he sees the misery of the sin-cursed about him and showed his compassion for them. He saw the selfish multitude hungry and had compassion on them. He saw his friend Lazarus entombed and his sisters in great sorrow, and he wept. He saw sinful, unrepenting Jerusalem filled with his enemies and submissive to the domination of evil and uttered those pathetic words in which his interest and compassion are so forcibly expressed.

All the host of heaven are interested in the welfare of men, and angels rejoice when a sinner repents. The father yearns for the return and for the privilege of receiving wayward ones. He would have every sinner saved, and has given his Son that whosoever believeth in him should not perish. With our knowledge of his love and compassion we should carry the good tidings to every part of the earth, to every creature of the world.

The Letter and the Spirit.

REV. J. E. GODBEY, D. D.

The beginning of education in any branch of knowledge must be by precepts, rules and formula. These aids are temporary. They are methods to introduce us to principles. They are scaffolding to the temple that we would build. When principles are comprehended, rules are abandoned. The method may be varied and the same result reached if the principle be kept in view.

There is no authority in the rule; there is authority in the principle. The novice thinks the master has made a mistake when the rule is not followed. But the master moves by a light of his own, and the novice knows only the letter of the rule which another has furnished, as when a hand is reached out to one who can not walk alone. Yet one who can not walk alone has not yet learned how to walk. The letter, if accepted as authority perpetual and immutable, hides what it was meant to reveal. It reduces to a machine one whom we seek to make self-controlling by an inner life.

The dispensation of rules, ceremonies and symbols and the "Thou shalt not" of the law were preparatory for a larger revelation, in which these things should be regarded as worn out clothes. Our Lord informed the Pharisees that his mission was not to patch old garments. We say Jesus opened a new dispensation. We fix the date and say:

"Here the old dispensation closed, and the new began." That is a mistake. The two dispensations run together. In spiritual perception and experience there were men who had grasped the new before the birth of Christ, and there are those who are living under the old dispensation in this year of our Lord 1907.

The two dispensations are two general view points of the service of God. And we still pass through the old to reach the new. They are successive in personal experience. Children must still be taught by rules and commandments—I mean the children of God—else they will be like boys who start to school saying: "Our fathers studied arithmetic; so we are past that, and will begin with the algebra."

As in the olden time, so in all time, they are the legalists and formalists who make the highest pretensions to piety. They have rules and are religious by rule. They tithe mint and anise and cumin, pray three times a day and fast twice in the week, and thank God that they are not as other men. They apply their rules in judging others, and so are exact critics and precise teachers and zealous for the law.

The teachings of Jesus and the conduct of Jesus alike outraged the religious scruples of the Scribes and Pharisees. Jesus did not keep the Sabbath according to their ideas, and the letter of the law was on their side. But Jesus himself, not merely by implication, but by direct and bold assertion, taught that in order that the law might not fail in one jot or tittle the letter of the law must not be man's rule of action. It was possible to keep the letter of the law, "Thou shalt not kill," and still be a murderer, or, "Thou shalt not commit adultery," and be an adulterer still. On the other hand, he as clearly taught that in violating the letter of the law a man might at times more perfectly fulfill the will of God than in obeying it. Yet when one declares that a moral law or principle is immutable as God himself and can never pass away, there may be set out at once to array every jot and tittle of the letter bearing upon that principle, and constitute thus an outward rule of service and a standard yea, a "Thus saith the Lord," whereby to judge heretics. They are under the covenant of Sinai which gendereth to bondage. When the law is written on the heart, obedience is more perfect than outward rules can suggest, and only then has the law of the spirit of life in Christ Jesus made us free from the law of sin and death.

You have seen a boy who was ruled by the commands of his mother. He remembered her "Thou shalt" and her "Thou shalt not." He was especially careful of his conduct in his mother's sight. He would go with the boys to the woods or the creek, but his mother would correct him. His mother's law was a yoke upon him. You have seen this boy grown to manhood, a son cherishing his mother in his own home, providing for every want, his highest pleasure to make her happy. Where now is her law, her commands? where is the fear of her reproofs? So the children of God pass from the letter of the law to the spirit of it. So love needs no commands, knows no burdens when it leads us into the liberty of the children of God.—Christian Advocate, Nashville.

Yes, "Needed, a Layman."

Editors Western Methodist: We want to heartily commend your leading editorial in the Western Methodist of April 11th under the above heading. With just one good layman leading, in whom the people have all con-

fidence, though the pastor may be a "slow, sleepy man," church work moves on, and the good done will be inestimable, but, if the pastor is a "good, live preacher," eternity alone will reveal the glorious results. We believe the "sleepy, slow man" in the ministry is an exception to the general rule, for he soon drops out of the ranks for good causes, but the "good, live preacher" has more often to suffer for sympathy and help from the "slow, sleepy man" in the pew, or, worse still, he is seldom seen in his pew. Of course all the church is not expected to lead, for some must follow, but what a joy it is to a pastor, only with a meager life and ability, to have some noble layman upon whom he can lean and depend the year round. With an experience of little over a quarter of a century as a pastor, I have several bright spots in memory where at several appointments, our hearts were made so glad by the thoughtful kindness of not only some laymen but laywomen. No doubt the church is suffering for the want of live, competent leaders because so many parents before them were never leaders, and to whom, as Bishop Haygood said, it did not "occur," and the sins of neglect to study efficient church work are visited upon the children to several generations. We believe if a true census could be taken of all our model Methodist families, where church leaders are trained up in the way they should go, you would also find the beginning life of most every young man called to preach, for such holy environment in such homes are surely inspiring. We see that much of the sluggishness and failure in Sunday School and Epworth League work is for the want of true and efficient leaders. The pastor surely needs such help and even our Saviour's preaching and divine work was not always as He wished, not only for the same reasons, but from open and wicked opposition, so that He finally cried over the holy city, and said:

"O Jerusalem, Jerusalem, that that killest the prophets and stonest them that are sent unto thee, how often would I have gathered you together as a hen doth her brood under her wings, and ye would not. Now is your house left unto you desolate."

The world judges a preacher's life by what they term success rather than for faithfulness. He may be very successful at one place because of so many good leading laymen, and a failure at the other when he has to do all the leading himself. May the Lord raise up many in our beloved church to help us.

J. R. SANDERS.

Greatly Afflicted.

Hazen church has been greatly afflicted within the past ten days in the death of two of our elect women. Last week Sister Guthrie was stricken down with paralysis and only survived a few hours. Yesterday Sister Nettie McNeil died in great peace after a lingering illness from consumption. The funerals of these good women were largely attended. They were held in high esteem by everybody and in their death our church has sustained a great loss. Fraternally,

F. N. BREWER, 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.

We would be glad to figure with anyone having book or pamphlet printing to be done. We have the facilities for rapid work in any quantity. Anderson, Millar & Co.

THE SUNDAY SCHOOL.

April 28—Joseph Faithful in Prison.

Golden Text. Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

Time. About 1718, B. C.

Place. The king's prison in Egypt.

Lesson Text. Gen. 39:20-40:1-15.

About eleven years have passed since our last lesson and the youth of seventeen has grown into young manhood. We have absolutely no account of the journey into Egypt nor how the deal was consummated by which he became a servant in the house of Potiphar. We may properly conclude that these items were unimportant. He was not abused as that would have reduced his commercial value in the slave market of Egypt. The Ishmaelite traders had driven a good bargain. They had bought a true man, though youth that he was, and Potiphar made a good deal when he purchased Joseph. He seems to have discovered that fact early in his acquaintance with the youth, for we find him placing confidence in him and trusting him as he would have done few men.

Joseph had gone out from his father's home, a guileless youth, to visit his brothers in the camp where they were minding the sheep. He had no notion of leaving home. But he was caught in the meshes of his brothers' hatred and whirled into the pit and then into the land of Egypt. He might have become embittered at the world for the treatment he had received. He might have complained at the Almighty for allowing it but he seems to have taken it all as a matter of course and wherever we see him he is sweet spirited and busy to make others about him happy. We get a glimpse of his true character in the incident that threw him into prison. He chose rather to go to prison than to wrong his master and to part with his virtue. He was the victim of a foul plot which resulted in his incarceration in a prison cell but he reviled no one. He was just such an one as his mother and father might have been proud of. Sweetspiritedness and piety go a long way toward solving all the problems of life and Joseph had both of these excellent qualities.

Though Joseph was the victim of his wife's hatred Potiphar found him to be such an one as he could trust so he placed him in charge of the prison. Joseph though a prisoner, under false accusation, and a slave besides, busied himself in looking after the comfort and happiness of his fellow-sufferers. When the king's butler and baker came under his care he gave special attention to their wants and remarked on their troubled countenances as soon as they had dreamed the perplexing dreams. He was not able to interpret his own dreams, else he would have avoided offending his brothers, but he was enabled by his God to interpret the dreams of the Egyptians. Through it all he found no truer, better friend than his father's God.

It may appear strange that God should have permitted his inconvenience and suffering in order that he might produce a profound impression and teach the spiteful sons of Jacob a great lesson. In it all we learn that God was looking out for the future safety of his people. Joseph seems to have been aware of God's plans. When he found it out or by what method he revealed it to him we are not informed but the Bible teaches us that "The secret of the Lord is with them that fear him."

S. S. Teacher's Class Books, 50c a dozen.
Order Catechisms of Anderson, Millar & Co.

Sunday School Notes.

By W. J. Moore, Chairman.

We have just held the three Sunday School Institutes provided for by the last annual conference. Dr. and Mrs. Hamill were with us at all three—Madill, Muskogee, and Lawton, and were abundant in labors and efficiency. They were at their best, it seemed, though they were worn and fatigued by their excessive labors and long journeys. It is a great blessing to any community or conference to have these two honored servants of God. The Institutes were well attended, in the main, and we feel sure that an added impetus has been given the Sunday School cause in our conference.

The question of the advisability of putting a Sunday School Evangelist in the field next year was thoroughly discussed at the Institutes just held. It is almost a universal opinion that we should have such a man in the field another year. Dr. Hamill is decidedly in favor of it. We shall have to take a forward step if we maintain ourselves in this new and developing commonwealth. Dr. Hamill can furnish us a first class, well trained young man for the work.

Quite an interest has been shown in the "New Movement" Class organization. Many classes have been organized with fine results. The "Baraca" plan is the simplest and most workable with which we are familiar. Write to our House for literature, and try the plan on your adult classes.

"Children's Day" programs are out, and our House is ready to supply all demands. Now, Bro. Superintendent and Pastor, will you not try to observe this important occasion this year? There are three reasons why it should be observed:-

1. Our discipline requires it. It is the law of the Church.
2. The children would enjoy it and be helped by it. It would also increase your Sunday School interest and attendance.
3. The institutions that are dependent on these collections need the money. Our Sunday School work will be greatly hindered if you do not help in the work. Begin now to plan for it. Give the 11 o'clock hour to this program.

Now, for a large attendance at your district conferences, and especially for your Sunday School session. Our presiding elders have generously given us a large place and good time for the consideration of the Sunday School. Be there.

Take notice. No one can get literature on the credit of the Board by writing to the House. The only way to do is to apply to Rev. R. A. Crosby, Chelsea, Ind. Ter. He will give it prompt and careful attention. Do not write to any one else.
Norman, Okla.

Children's Day Programs.

In order to encourage the observance of Children's Day the Sunday School Board of the Little Rock Conference will supply free of charge the Children's Day programs to all schools that will observe the day and take a collection.

Geo. Thornburgh,
Pres. L. R. S. S. Board.

Free Programs.

The Sunday School Board of the Oklahoma Conference has decided to furnish "Children's Day" programs free to any school that will promise to observe the Day, to take a collection and to forward same to the proper person. If you desire the programs on these conditions please write Rev. R. A. Crosby, Chelsea, Ind. Ter., and he will be glad to

furnish same to you. Don't write to any one else. It will cause delay.

W. J. Moore, Ch'm S. S. Board.

About to Federate.

The two temperance organizations of these two territories are about to federate under one name, with one object in view, and under one management. The Indian Territory Church Federation for Prohibition Statehood with Capt A. S. McKennon president and Rev. E. M. Sweet secretary, and the Oklahoma Anti-Saloon League with Dr. J. M. Monroe president, Dr. J. J. Thomson superintendent, are the two very effective prohibition organizations interested. Some three months ago a commission of five from each organization was appointed to take this matter up and to formulate some basis of federation. Capt. McKennon was appointed chairman of the Indian Territory commission; the writer was chairman of the League commission. These commissions met in Oklahoma City on the 20th of March, and after due and prayerful consideration agreed upon the basis of union of the two forces, the main points in said agreement as follows:

1. The name of the united organization is to be the "The Anti-Saloon League of Oklahoma," and shall be auxiliary to the Anti-Saloon League of America.
2. The constitution approved by the American Anti-Saloon League is to be the model for this new State League.
3. A mass convention is to be held in Oklahoma City on April 24. At this convention the union is to be perfected if the action of the trustees and directors of the two organizations approve the action of the commissioners.
4. The trustees and directors of the now two organizations are to meet in Oklahoma City to consider the report and recommendations of the two commissions. They meet at 2 p. m., March 24.
5. The convention, if it approves, shall elect 15 trustees as a permanent body, with those who are elected by the churches, etc. These trustees are to elect a superintendent to be approved by Dr. P. A. Baker, general superintendent, who shall superintend the forces in the State of Oklahoma. Rev. E. M. Sweet and Rev. J. J. Thomson are to remain in their respective fields as heretofore, both under the management of the superintendent.

The above is in substance the recommendations of the commissioners. We think it an eminently wise thing to do. Federation is in the air. And we need to unite our forces and present a solid front as a formidable foe to the liquor traffic. Our temperance work is in fine shape, and prospects for a great victory. Let us make it overwhelming.

W. J. MOORE.

Norman, Okla.

He Comforteth Us.

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In many a heart,
And comforters are needed much
Of Christ-like touch. —Selected.

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.

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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.)

Gassville, Ark., Mar. 7, 1907.

Dear Cousins: This bright Sunday morning I attempt to write to the Methodist. I have been reading the little boys' and girls' letters, which were very interesting to me. We have a good Sunday School at this place. Every one seems to be interested in it. I am in the fifth grade. Brother Albright is our pastor. Brother Galloway is our presiding elder. I like them very much.

For pets I have a cat, a dog and a doll. My chum is Ruth Martin. I joined the Methodist church when I was 7 years old. My mamma is dead; she died three years ago. I have four brothers living and one dead. I have two sisters living and one dead. I keep house for papa and one of my brothers. Well, cousins, as this is the first letter I have written to the Western Methodist, I will close. Your friend and cousin,

ETHEL HOGAN.

Dear Cousins: I have been reading the cousins' letters and I thought I would write. I am 12 years old and have never gone to school a great deal. I am in the fourth grade. I go to Sunday School every Sunday and I love my teacher. I go to school and my teacher's name is Miss Smith. Yours truly,

ALMA COPELAND.

Dear Methodist: I will write you a little letter to the Children's Page. I am a little girl of 6 years. My papa is a singing teacher. I am learning to sing. We have a good school. I live in Oklahoma. I am in the first reader. I like my teacher; her name is Miss Mary Allen. I will close for this time. Yours truly,

BECKEY COPELAND.

Dear Methodist: I will write a few lines to the Children's Page. I am a little girl of 10 years. I am going to school now. I like my teacher; her name is Miss Mary Smith. I am in the fourth grade. My papa is a singing teacher. I love to help him sing the good songs. I have four sisters living and one dead. Her name was Spanner Copeland. I have three brothers. I go to Sunday School every Sunday. I love my teacher. I will be glad to see this printed in the Western Methodist. Yours truly,

LILLIE COPELAND.

Bethel, Ark., April 5, 1907.

Dear Cousins: I am so glad that you have got a Children's Page. Brother Watson is our pastor here. Our presiding elder is J. K. Farris. I am a little girl 6 years of age. I have three sisters and two brothers living and I have one brother dead. I have a pet cat and its name is Punch. If I see this in print I will write again. Yours truly,

BEULAH CREWS.

Bethel, Ark., April 5, 1907.

Dear Methodist: I am so glad that you have given the children a page. Papa takes the Methodist and the first thing that I read is the letters. I like to read about Ruth Carr, and I like to read the others letters too. I will try and get some of the other little girls to write. I am a little girl eleven years old, and will be twelve the 24th of next December. We have Sunday School nearly every Sunday, but doing much good. I have three brothers dead and three sisters dead, and I have three sisters living and two brothers living. Our school is out but I wish I could go to school. Papa is a Methodist preacher; my little sister is writing to the Methodist. My little sister's name is Beulah. Our preacher's name is Bro. Watson and I like him very well. Our presiding elder is Bro. Farris. I have have met him. I am in the fifth grade at school. I will close, with love to the cousins.

RUTH CREWS.

Wagoner, I. T., April 5, 1907.

Dear Methodist: Here comes a little girl from the Indian Territory. As this is my first letter to the Methodist I would like to see it in print. I am twelve years old and am in the sixth grade. We have a fine Junior League, of which I am a member. Mrs. Gibbs

is our superintendent and we love her dearly. Once she took us on a trip to Fort Gibson, where we rendered a program for the district conference. After the program we went to the park where we all spread our dinners under the shade trees. We got home all safe with the exception of one and she got her finger hurt.

I remain your new cousin,
MATTIE EDWARDS.

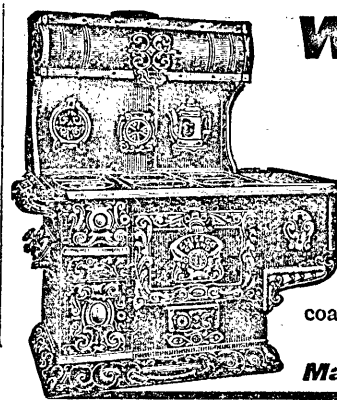
Huntington, Ark., April 7, 1907.

Dear Western Methodist: I am a little girl. I will be eight years old the 23rd day of May. My grandmother takes the Methodist and I like to read the children's page. I go to Sunday School every Sunday. Bro. House is our pastor and I like to hear him preach. Brother F. S. H. Johnston is our presiding elder. I have two little sisters: Virginia, four years old, and Grace, one year and nine months old. If I see this in print I will write again.

Yours truly,
RUTH KELLY.

Bodeaw, Ark.

Dear Methodist: Here comes another little Methodist cousin, looking for space on the "children's page. I am a girl fourteen years old. I am three feet high and weigh about 100 pounds. I live in the little town of Bodeaw, which is about fifteen miles from Hope. We have a good school here and there are a great many scholars. I go to Sunday School nearly every Sunday at the Baptist church, as there are but a few Methodists here. We do not have Sunday School at the Methodist church. Our superintendent is Prof. W. A. Gardiner and my teacher is Miss Lois Mack. I have four sisters and



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AGENTS

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seven years old. I go to school and am in the seventh grade. My papa is a doctor. My mama is a Methodist and I like to read the children's page in our Western Methodist. I haven't any brothers or sisters. I have two pet kittens. I call them Nea and Nathan. Then my pets, when I go to see my grandma, are three kittens, named James, Jackson and Brown. I like to ride horses and calves. Both of my grandpas are dead. One of them was a Methodist preacher. If this misses the waste basket, I may write again.

Your little friend,
RANDOLPH OWENS.

I have one sister and three brothers living and two sisters and one brother dead. I will close with love to the Methodist and all of the cousins.

MYRTLE JORDAN.

Newark, Ark., April 7, 1907.

Dear Western Methodist: As I enjoy reading the little cousins' letters, I will try to write one myself.

I go to Sunday School every Sunday I can. Mama is a Methodist. Bro. Jernigan is our pastor and Bro. Skinner is our presiding elder. I like to hear both of them preach fine.

My own mother is dead and I have a step mother who is very kind and good to me. We have a very fine graded school here. The building is a two story brick. My teacher's name is Miss Fannie Blalock. I like her very much and think she is a fine woman. I have gone to her nearly all my life. Our principal's name is Prof. S. J. T. Wynne. He is a very fine man. I am 13 years old; I am in the fifth grade and hope to pass to the sixth grade at the final examinations at the end of our school. We will have four weeks vacation next month. I have never done anything in my life but go to school. I went eight months without missing a day. The rule is in our school when we miss a day or a week or be tardy we must bring a written excuse from our parents, telling the reason. I want to ask the cousins a question that was in our Sunday School lesson today: What was the relation between Isaac's family and that mentioned in Haran. Now if I see this in print I will write again. So I will close. Good-bye cousins,

HATTIE ROGERS.

Newark, Ark., April 7, 1907.

Dear Methodist: I enjoy reading the cousins' letters very much, and thought I would write one. Bro. Jernigan is our pastor here and we like him very much. I go to Sunday School every Sunday I can. Mrs. Maude Edwards is my teacher and I like her very much.

Grandpa takes the Methodist and I'm always glad to see it come. My grandpa and mamma are both Methodists. My papa is dead and I live with grandpa. I go to school every day. My teacher's name is Miss Fannie Blalock. I like her fine. I study in the fifth grade. I am 13 years old. Well as this is my first attempt I will not write much. With much love to the Methodist, I remain your cousin,

IVA BAKER.

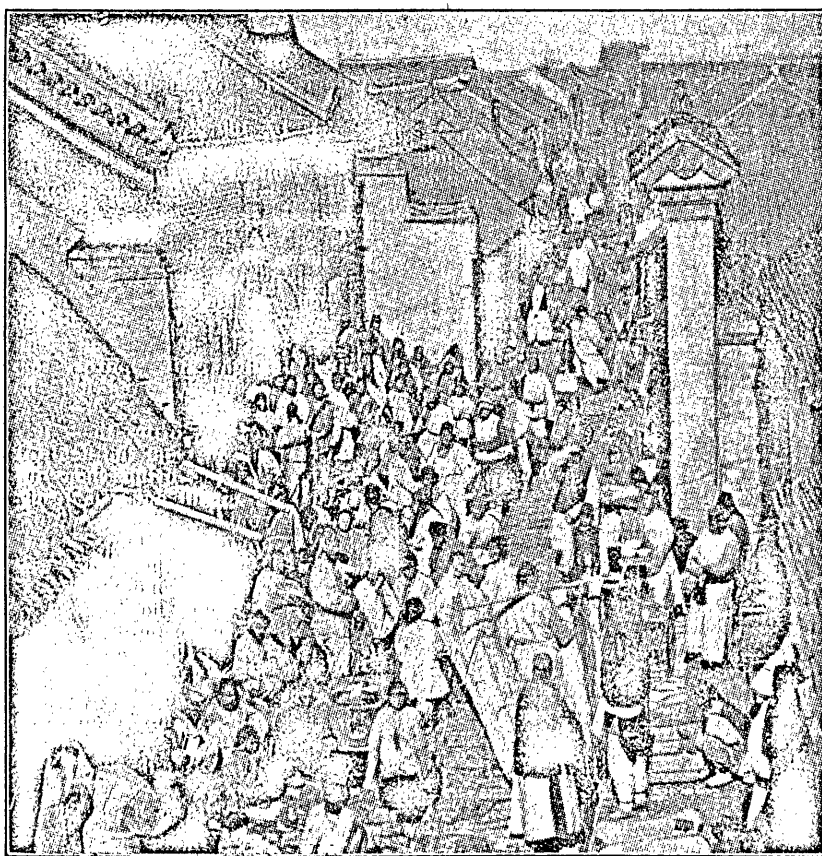
DE. W. S. MAY.

Specialist Eye, Ear, Nose and Throat. Office, 219 1/2 Main, Little Rock. Office hours, 9:00 a. m. to 12:00 m., and 2:00 to 5:00 p. m. Old phone, office, 4014; residence, 3315.

Rose Bud, Ark., April 9, 1907.

Dear Cousins: This is my first attempt to write to the good old Methodist. My papa has been taking the good old paper a long time and we all like it. We all like our new preacher, Bro. Wilson. We hated to give up Bro. Floyd, for we loved him but, I think we will love Bro. Wilson also. I think if we cousins would tell something about our homes it would be more interesting and that would be a change of subject. I will tell about my home next time.

OLA FISHER.



Dispensing Rice at Souchon, China, as Seen from City Wall—Famine Scene.

one brother. My brother's name is Paris. He is twelve years old. Our school will soon be out and I am expecting to have a "jolly" good time during the vacation. So good-bye,

OLLIE RUSSELL.

Minnie, Ark., April 9, 1907.

Dear Methodist: I will write a letter. I am a little girl twelve years old. My papa takes the Methodist, and I enjoy reading the children's page very much. I have little twin sisters and they are very sweet and cunning. Their names are Lee and Bea. I have three brothers and I also have one sister and brother that have gone to eternal rest. I think that we cousins are very slow to write so let us get up and show some life. Well I will not write a very long letter this time, but if I see this in print I will write again.

I remain your little friend,
CARRIE BEDWELL.

Auvergne, Ark., April 8, 1907.

Dear Methodist: I am a little boy

Huntsville, Ark., March 24, '07.

Dear Cousins: I am so glad you give us space in our dear old Methodist. Papa takes it and I always read all the letters and I like to read Mrs. Carr's pieces. I go to Sunday School and I like to go. We have a good Sunday School. My teacher is Mrs. Mary Hamilton. We all like her. Bro. J. R. Ennis is our pastor. We all like him. He is going to preach to us children next Sunday. We are going to have Easter egg breaking next Sunday. I am ten years old. I go to school to Miss Zula Guinn. Bro. Galloway is our presiding elder. We all like him. I will close by asking a question: How many sons had Isaac and Rebekah?

EDITH PRESLEY.

Cherry Valley, Ark., April 5, 1907.

Dear Cousins: I am a little girl nine years old. Papa takes the Methodist and I always look for the children's page. How many of you like pets? I do, and I have two little kids for my

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 benediction to suffering humanity. I feel that others should know of this.

Yours gratefully,

JUDGE J. N. SMITH, Lenoire, Ark.

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

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

Ft. Smith, Oklahoma.

Perhaps few realize more fully than I the united interests of Oklahoma, Indian Territory and Arkansas conferences; nor can any be more desirous for the success of the tie that binds the two, viz., the Western Methodist. Holding my membership in First church, Fort Smith, and my citizenship in Fort Smith, Oklahoma, I certainly must be loyal to both places, in my small efforts for the church. Coming to the point: I've gleaned our paper for months with the hope of finding that our wide awake Methodist outlook had espied away down in the southeast corner of Sequoyah district (or county) Oklahoma, with its fertile farms and annual wealth of production, that our spiritual fields are white unto harvest, and the deplorable need of a pastoral leader. You will understand that we are just across the Arkansas river from Fort Smith, Ark., and good neighbors they are, and have elegant churches to attend; but we are in a sense cut off from these advantages by the toll bridge which we must either drive or walk across. Many poor people from this side would be in the sanctuary every Sabbath, as well as their children in the day schools, if it were not for this constant bridge expense. While they profit annually thousands of dollars from the Oklahoma side of the river, they have not yet opened their hearts to the idea of making it easy and inexpensive for us at least to take to them this great wealth of production, and now we feel it time to look to our own needs and first of all to the way of life for the populace of our community and surrounding country. While it is wonderfully mixed, intellectually, socially, and very, very few native Cherokees, we feel sure in these features it will improve as school and church influences are permanently with us. And if we do not in the near future seize this opportunity and plant in this young city which some day may be as bustling as Fort Smith, Ark., some other denomination will. Already a large plot of land has been purchased and by a real estate company, the little town site surveyed and lots are selling right along. "And methinks I hear the buzz of Satan's chariot wheels" and must we idle along and let him plant his banner of vice? No; but while we ladies wait for a hearing from Oklahoma Conference, will busy ourselves in securing a choice lot upon which to the "glory of God" we hope to erect a structure according to entertained plans, and inscribe commemorations to our forefathers, Cherokees of faith and courage, who many years ago crossed this river and placed their feet upon this their heritage, promised to be theirs and ours as long as "grass grows and water flows." It was by faith in these United States government treaties that they turned their backs upon their loved homes and happy hunting grounds and their faces to the setting sun. And with this unshaken faith they pictured in their minds another and as fertile and beautiful country which would always be theirs to do and be as they liked; and day by day the apostles of Christ among them would whisper words of courage, which to us means "onward Christian soldiers."

After many days of travel, of hardships and suffering, many dying, and many left upon the highway to die alone, they reached this promised land, this once "our beautiful Indian Territory."

Now I'm constrained to say, Let us cast our bread upon the waters, to be gathered many days hence, to the glo-

ry of our Heavenly Father, the God of our fathers, by first planting the tree of life—the church of Christ.

I'm sure many donations towards this structure can be secured from our Cherokee people all over the Territory, commemorative to the names of such men of our race as led our parents through these dark days, and others who have been instrumental in developing our people intellectually and spiritually. May we immediately have the aid of the Oklahoma Conference, under whose spiritual wing we are glad to be.

SARAH D. PAYNE.

Fairview Station, Texarkana.

This is our second year as pastor of this charge. The stewards have provided more liberally for the support of the ministry than ever before.

Our Sunday School is growing in interest. Last quarter the cradle roll was put into operation and there is now quite a list of names enrolled. We are now planning for the "Home Department" work.

The Epworth League is doing better than heretofore. The League prayer meeting services on Sunday afternoon are well attended and spiritual. The outlook favorable.

We found a \$300 parsonage debt when we came last year. Our W. H. M. Society paid on this debt \$60 which only reduced it about \$5. Our first work this year was to pay the balance of the debt (\$294.58), which we did on the 6th of March.

We gratefully acknowledge the substantial help of Rev. Frank Barrett, pastor of First church, and several of his members in raising this debt. He, like myself, holds that our Methodism is connectional, and that whatever builds up and strengthens at one point builds up and strengthens the whole. God forbid that we shall ever lose sight of this fact.

Just closed a three weeks meeting. Had a good revival; best for several years. Evidence of the old time religion were not wanting. Quite a number were converted. Twenty received into the church, with several other applicants. These were all adults except two, and all married except five. I firmly believe that children at an early age should be formally received into and brought up within the church.

Our presiding elder, Rev. T. O. Owen, did most of the preaching and has very greatly endeared himself to us all. Rev. L. W. Evans, pastor at College Hill, also rendered some good and faithful service by his earnest preaching and work in the altar.

S. C. DEAN.

Duncan, I. T.

I received 22 members yesterday. Sixteen of these were on profession of faith and from our Sunday School. We had a decision day in the Sunday School on Easter Sunday and a large number of pupils gave themselves to the Lord. I have the names of 18 others of the Sunday School pupils who are to be received later. We began our meeting yesterday and we hope to have a gracious revival. Our work here seems to be in good condition. Fifty-five members have been added to the church in the four months that I have been here. We are at work on a parsonage which will be finished in a few weeks and will cost us about \$2,000. We have an excellent Sunday School and three Epworth Leagues. Expect to organize a Boys' League soon. I am very much pleased in this field; am preaching to large congregations, and am given the hearty co-operation of a strong membership.

W. M. WILSON.

April 15, 1907.

Conference Home Mission Society.

The Woman's Home Mission Society of the Oklahoma Conference will convene in Norman on May 7-9. We hope every society in the conference will send delegates to this important meeting. Let pastors take up the matter and "help those women" to attend. Will each society please to send the names or number of delegates who will attend to Mrs. C. S. Bobo, Norman, Okla. Do this at once.

Trains arrive in Norman from the south at 4 and 7 a. m. and 3 p. m. From the north at 1 a. m. and 1 and 4 p. m. A committee of the ladies will meet all day trains.

W. J. MOORE, Pastor.

PILES NO MONEY TILL CURED. 30 Years Established.

We send FREE and postpaid a 352-page treatise on Piles, Fistula and Diseases of the Rectum; also 132-page illustrated treatise on Diseases of Women. Of the thousands cured by our mild method, none paid a cent till cured—we furnish their names on application. 1000 Oak St., Kansas City, Missouri, and 3635 Olive Street, St. Louis, Mo.

Former Pastors Invited.

By resolution of the W. H. Mission Society of Norman all former pastors of this charge and their wives are most cordially invited to attend the meeting of the Conference Home Mission Society, which convenes here on May 7-9. The good women of this charge would be delighted to entertain you, and to have you with us again. They appointed this pastor to extend this invitation, and he joins them in it.

W. J. MOORE, Pastor.
Norman, Okla.

Coalgate, I. T.

Our second Quarterly Conference has just been held and the answers to the usual questions show the charge in very good condition. Our church is indeed alive. The Woman's Home Mission Society is the best for its size I ever saw. The number in attendance at Sunday School yesterday lacked only one of being as large as the number on roll; that means a good, working Sunday School. We have just organized a Junior League with twenty-four members and some more to join yet. Our presiding elder, Bro. S. G. Thompson, came to us several days before the Quarterly Conference; he preached at the church in the evenings and visited the membership during the day. Our people were delighted to have him in their homes and expressed their pleasure by showing him every possible hospitality. The only objection we can find to our presiding elder is his visits do not come often enough nor last long enough. Bro. W. W. Crymes of Atoka was with us one evening and preached a helpful sermon.

R. H. L. McVEA, P. C.

April 15, 1907.

"I Wonder If They Mean It."

Bobby, cold, damp, miserable, calling papers on the corner, stopped to listen to the song. Its hearty invitation made the shivery world seem a little warmer, a trifle less friendless and hopeless, and he crept nearer to the sound. The door of the church opened to admit a newcomer, and the glimpse of light and comfort tempted the lad to venture in and hide behind the big heater.

Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the sinful ones to Jesus.

sang the people of First Church.

"Say! wonder if they mean it," thought the boy, as he snuggled nearer the heater. "I wonder if they honest mean it—what they're sayin' in that song—'bout bringin' of 'em in. It's a fine place to be brought ter' and I'd like mighty well to know who Jesus is. Say! I wonder if it could mean folks like dad—if they'd do anything to give him a lift."

On they sang through the five verses—it was a cheery song for a rainy night, and the First Church people liked a hearty, simple refrain.

Bring them in, bring them in,
All who are lost in the ways of sin;
None too vile and none too frail,
His healing power will never fail,
Bring the helpless ones to Jesus.

"They'd never keep it up this long if they didn't mean it for sure," mused Bobby. "Bein' as the landlord's turned us out, and there ain't any place fer him but jest the saloon—he might git ter be a man agin if he'd half a chance and a place like this here to get a start in. Say—I'm goin' to give it a try."

And out of the door, into the cold, wet night, hurried the boy. The benediction had been said and the people of the First Church were preparing to leave when the door was pushed open and a ragged rain-soaked boy boldly entered, dragging after him the almost helpless figure of a man much the worse for liquor.

"What's this? What's this?" asked one of the men severely. "Guess you've got into the wrong place, my boy."

Bobby took one quick look around the room, then shook his head decidedly, as he tried with all his strength to brace the wretched man by his side. "No—the place's all right—it's

the same; but say, yer ain't goin' away and closin' it up, are yer—for I've brought him in, as yer said to."

"What is this? Brought who in?" It was the kindly voice of the pastor as he drew near the boy.

"All of yees—in the singin' yer said to bring 'em in, the no 'count folks, who ain't done the straight thing. Anyhow, that's the way it sounded, and so I jest brought him along like yer said to that Jesus as you said in the song would fix him up. Ain't it straight—that there song?" and the boy looked wistfully into the pastor's face.

"Tell us about it, my boy," said the man gently. "Is he your father?"

"Yes, he is my dad, and someway he got on the wrong track, and ma she tried to get him right till she got tired and died, and then sister Liz she tried till she got hurt—and went to the hospital—pa wasn't hisself when he did it—and then jest I've been tryin', but tain't no kind er use, and there ain't no place now ter stay, ter get a start—and there ain't nobody what cares, and then I heard you folks a singin' ter bring 'em in—folks like him, an' somebody what lives here would take 'em in hand—Jesus was the name, wasn't it—say, don't he live here?"

The stupid man the boy supported now dropped heavily on the floor. "Tain't no use, Bob," he said, "yer can't help it—nobody cares—let's go back to Pete's and get nuther drink—that'll make it all right."

But the pastor's strong arm had lifted the man, and helped him to a cushioned pew. Then he turned to the silent, serious group about him.

"Brother, sisters, what do you think of the boy's questions? 'Does n't Jesus live here' in this very place? It comes pretty near home doesn't it? And if he did live here, what would he do just now, on this rainy, cold night, with this poor fallen father and his faithful son? Men, women, let's help Bobby save his father, no matter what the cost!"

Bobby and Bobby's father never went back to Pete's for another drink, neither that night nor the nights which followed; and their voices may be heard each week, as they mingle with other voices in sending out upon the street the invitation:

Bring them in, bring them in,
Bring the wandering ones to Jesus.
—Union Signal.

Better Than Quinine.

Strong testimony: "Hughes' Tonic is the best chill tonic I ever tried. Better than quinine." Sold by druggists—50c and \$1.00 bottles. Prepared by ROBINSON-PETET CO., (Inc.) Louisville.

The Woman's Home Mission Society of the White River Conference will convene at Marianna, Ark., May 26-28, 1907.

Names of delegates and visitors should be sent to Mrs. Juliet Lackie, Marianna. Every Auxiliary should send one representative, and the large Auxiliaries are entitled to two or more delegates: one for each twenty members. Representatives from Ladies' Aids will be cordially welcomed.

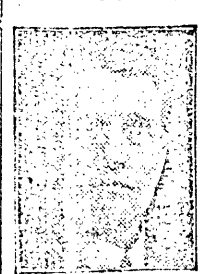
MRS. R. C. MOREHEAD,

Recording Secretary.

MRS. LEAN ROUSSAN, Pres.
Batesville, Ark.

Do You Want to Hear

the conversation of your friends, music, singing? Are you "hard of hearing"? And denied these pleasures? If you are not totally deaf—nor born deaf—your hopes may revive, because relief is at hand. The Way Ear Drums (which I invented and protected by patents in the U. S. also in foreign countries), gave me perfect hearing after 25 years of deafness. They will help you. If you have tried other ear drums without success, do not infer that mine will also fail. Way Ear Drums are entirely different from any other on the market. They are invisible, do not hurt, will not collapse in the ear and are so sensitive that they catch the faintest sounds. Easily placed. Write me today cause of your deafness. GEO. P. WAY, 430 Majestic Bldg., Detroit, Michigan



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

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

Address,

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

The Belated Guest.

A young man with the fire of youth in his veins stood at the foot of the mountain preparing to climb. A stranger approached: "Whither wouldst thou go," he asked.

"To the top," replied the young man exultantly.

"Follow me," the stranger commanded sternly.

The young man looked at him and laughed. He was simply clad, his hair was white, his face serious.

"Follow you?" the young man echoed. "No, indeed, I follow no man. Nothing but my own determination shall guide me." After many days of danger and fruitless toil, the young man returned with a tired, bitter look of disappointment in his face, toward a business meeting. Once at evening the young man approached the city. There was a glitter of lights and the tinkle of music. The stranger approached and asked: "Shall I enter with you?"

"No, indeed," said the young man,

sneeringly. "My friends would laugh me to scorn if I should take you with your plain garb and sober face into the courts of pleasure."

Days and nights of revel followed, in which the young man came to be known as the Prince of Pleasure Seekers. But again he returned, older, sadder, the lines of his face deepened, and his steps languid. The man, now no longer young, turned his face more the stranger appeared, and asked, "May I go with you?"

The man looked at his simple dress, his frank, open face, and shook his head. "No," he said; "should those men who offer me a chance of wealth see me with you my chance would be ruined."

The years passed. The man almost became very rich. Then came exposures and failure. His hair was sprinkled with gray, and his face was seamed with disappointment and regret. Out into the night across the barren fields the man walked, and walked, and with him the ghosts of the past. "I was ambitious," he muttered, "and I failed miserably before I had gone halfway up. I sought pleasure Bah! Pleasure it was not, but pain and loathing. I turned to business. I was rich, and then I failed, and now approach age a broken and ruined man."

For miles he walked in the night. The cold east wind and rain beat upon him. He was hungry and weary. "Everything is false—all a delusion—life is a miserable nightmare," he murmured, sinking down in the desolate barren.

Then the stranger came and laid his hand upon the man's shoulder. "Come with me," said the stranger. He knew the voice and obeyed. The stranger took him to a humble cottage where a light burned in the window. He gave him food and bed. When the man regained his strength, the stranger gave him work. At first the toil was hard, but as the days went by and hope awoke in the man, the labor became sweet. He went forth singing in the morning with a new light in his eye; returned tired at night, and sank comfortably at rest with peace in his heart.

One day as the stranger walked with him, the man said: "When I first saw you, you looked stern and uninviting. I thought you were ugly. Now you seem wondrously changed, for I have never seen a more lovely face." Then pausing in his walk, he said: "Dare I ask, good friend, who and what you are?"

"My name," replied the stranger, smiling, "is Duty."—Presbyterian.

BE YOUR OWN MAN.

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Ride in a buggy and make a living. Only a small amount of cash needed to start. A sure thing. A man wanted in every county. Information free. A postal card with your address gets the information. Address

C. H. GREGORY,

1202 Main St., Little Rock, Ark.

There's No Servant Problem in Paris.

And once installed, housekeeping is delightfully easy. If a maid of all work, a bonne a tout faire, is part of the plan, the intelligence office, bureau d'emplacement, will furnish one who, for wages of \$6 to \$8 a month, cleans the rooms daily, cooks, goes errands, and in her leisure will mend. Her time is her employer's, but she likes every Sunday afternoon as a holiday. The "Sunday out" is a sacred, or rather an unsacred, institution, for it is on Sunday that all working Paris amuses itself; it is the day for family reunions and festive meals; it is the day for little dinners at the restaurants, for trips on the river or promenades in the Bois. So, if you wish your maid to have a contented mind, do not deprive her of her Sunday out.

Or, omitting a maid, a woman, femme de menage, at seven cents an hour, is always obtainable and will come daily or as required, ready to do all kinds of housework and to market, if "madame desires." But it is wise for madame first to inform herself fully regarding values by personal inspection of market and shops, and this is not a disagreeable detail of Parisian housekeeping. The outdoor market is the center of lively bargaining and movement. The market-women are portly editions of their foremothers of the revolution, and look as ready to

sing "La Carmagnole" as to sell you a peaceable cabbage. We seek in vain for the suppressed type of female we are wont to pity in the European "un-emancipated." The French woman of the so-called lower classes is a capable, business-like individual, who runs the family affairs, husband included, and whose utterance has edge and savor.—Circle.

To Cure Pistol "Toting."

This bill to increase the penalty for carrying concealed weapons, to the extent of a jail sentence not to exceed 30 days, at the discretion of the trial judge, was endorsed by the Arkansas Sheriffs' Association, and by many other citizens over the State. It is believed that the bill will aid the prohibition of this crime to a great extent.

Ryan, I. T.

Ryan is a town of about 1,500, well located and a kind and hospitable people to serve. We have quite recently closed a wonderful meeting here. There were 40 conversions and 17 accessions to the church. Dr. R. J. Deets of Duncan but formerly of Texas, did the preaching for us and has proven himself to be one well acquainted with the evangelistic work. He is a fine preacher and will prove himself to be of great benefit to pastor and people. I believe that I am the first to be honored with having Dr. Deets as an assistant, and I want to most heartily recommend him to the brethren.

J. F. ROBERTS.

Stamps, Ark.

For more than two weeks we have been in a meeting at this place, closing last night. Rev. J. C. Hooks preached some excellent sermons at the beginning. Then for eight days the pastor without ministerial help, after which Rev. A. M. Shaw assisted from Monday night to Friday night, preaching some splendid sermons.

Notwithstanding it is a hard thing to have a successful meeting where people labor so hard as they do here, and every man a busy man, yet our congregations were good, and our meeting quite a success. I received eighteen members and am sure that others will join.

Our church here is getting along splendidly, and I have every reason to know that a splendid report will go up from here to the Annual Conference. The salary was increased over last year and is being regularly paid. No church has a better official board than Stamps, and Methodism has the right of way here. The wealth of our little church here is more than one million dollars, and we have an intelligent people.

T. P. CLARK, Pastor.

Additional Children's Page.

Rose Bud, Ark., April 9, 1907.

Dear Western Methodist: Since you have given the children a page I thought I would write. I am a little girl 11 years old. Papa takes the dear old Methodist. I enjoy reading the Children's Page very much. I am four feet and nine inches high. I weigh 72 pounds. Who of the cousins like music? We have an organ. I can play a little. I haven't any pets at all. I will write again. Your new cousin,

FLORA FISHER.

Dear Methodist: We take your paper and like it. Tomorrow is Easter. I live on the mountain near Jamestown and there are plenty of wild flowers here. Papa is a farmer. Mama has gone to heaven and I have to help sister. I am 8 years old. My school is out and sister says she wants me to be a good girl and go to meet little brother and sister. I go to Sunday School.

L. OPLE CALLOM.

Note—Your sister failed to add her name, so we could not print her letter.

Hot Springs, Ark., April 7, 1907.

Dear Methodist: I read in the Methodist that you had given the children a page. So I thought I would write for the second time. I am a little girl

WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 34-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

11 years old, and I am going to school. I am in the fourth grade. My teacher's name is Mrs. Rena White. We have a good Sunday School. When we all get to go. But it has been very short for the last two or three months on account of the whooping cough. My papa is the superintendent of our Sunday School. Brother Dodson is our pastor. We all like him fine. My grandmama has been very sick. She is up now and I am certainly proud of it. I have got a little sister. She is four months old. She is the only little one I have. I went to an Easter hunt March 30th. I enjoyed it very much. Miss Bettie Seatt from Salem Camp-ground has been visiting us. She returned home last Wednesday and we all miss her so much, for she is a nice sweet lady. I certainly do enjoy the Children's Corner. I read Lucy May Skinner's letter and thought it very interesting. I hope to see this in print. Your little friend, LEE ECHOLS.

Kingston and Woodville.

As I have not written anything for our paper, perhaps a few words will be of interest. It was with some regret I left the people of Oakland and Mannsville charge, whom we had learned to love, but we only had a short move and have found one of the most pleasant charges I have ever served. A truer or more loyal band I have never met than our official board on this charge. We have had no pounding, as so many report, but you will see from our report that our people have not forgotten us. Our second Quarterly Conference is past. Our presiding elder Bro. Freeman was with us and preached to the delight of all, and looked after all the interests of the church.

We have received to date 71 members, mostly on profession of faith. We have paid our domestic and foreign mission and bishop fund and \$49.10 for temperance. We have sent \$17.50 to the China famine sufferers and paid \$58.05 for the relief of poor, and last but not least our people have paid for the support of the ministry \$310.32. We have one Sunday School at Kingston. The Sunday School paid \$25 on special to church extension. The superintendent, J. Hand Willis, is certainly the right man in the right place. A more consecrated and devoted man I have never known. We have some \$500 or \$600 subscribed for a church at Woodville and I am sure with the live building committee we have that we will soon be at work on a church building there. Sometimes I feel like my people had done better by me than I deserve, but I am determined to do my best. In His service.

M. B. McKINNEY.

Better Than Spanking.

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

Carthage Charge, Okla.

We have just closed a meeting in Carthage. The preaching was done by Rev. C. S. Walker, our pastor at Gaymon. Bro. Walker is a good preacher and did us a good work, but on account of bad weather the meeting was not what we had prayed for, but great good was done. This is one of the banner charges in Beaver district. We have some good class meetings and prayer meetings. Our Easter service was fine and enjoyed by all present. We expect by God's grace to take the country for Christ before the close of the year. Pray for us.

W. P. MEADOR, P. C.

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

THE JOHNSON'S CHILL & FEVER TONIC CO.
References: Every Bank in Savannah, Ga.

Bryant Charge.

Our second Quarterly Conference is just over. Dr. Millar was with us and preached us five good sermons and I must say that the Conference was the best I ever attended in many respects. Bro. Millar lets the official membership discuss the interests of the church freely, and if ye presiding elders never tried it, you do so, and you will be surprised at the results. Brethren, I have believed for some time that this was one of the strongest circuits in the Little Rock conference. I am now thoroughly convinced that it is second to none. I have never met a more agreeable people, and they have paid nearly half as much in four months as they have paid any one year for years for the support of the ministry. I am confident that these good people will take their place in the front rank next Conference, for we are all praying and working together to this end. Pray for us, brethren. Yours in the work, J. H. McKELVY.

\$100 REWARD

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

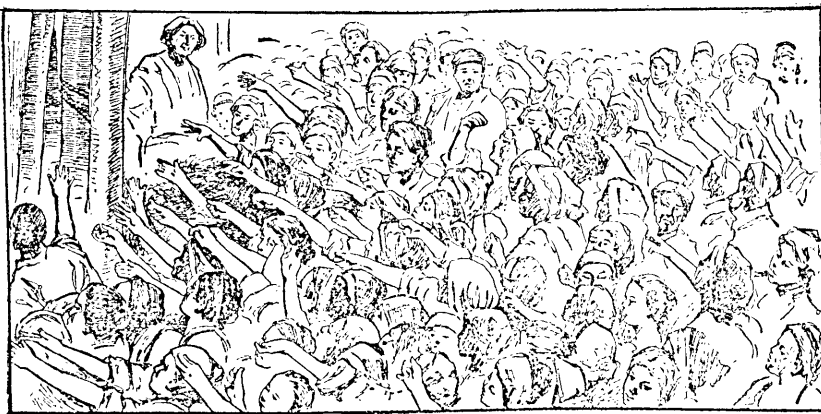
PASTORAL WORK.

My First Pastoral Visit.

It was in January, 1875, and my pastoral charge was Salem circuit in Fulton county. Hearing of an old man by the name of Sandy who lived eight miles from Salem and that he was sick, I determined to go to see him. I heard also that he was an infidel, a miser and a preacher-hater. But this did not change my purpose and I felt like I ought to see him. On a clear cold day, the ground covered with snow, I headed for Sandy's. On my way I met an old local preacher, and on telling him where I was going, he said: "Well, do you know anything about that old man?" "No, sir, only I have heard he was sick and a bad old sinner." "Yes," replied the old parson, "he is an infidel, a miser, and hates the preachers, and if you go he will insult you, and I would no go." This looked a little discouraging to a young preacher, but I did not waver in my aim to see the old man. Onward I pressed my way, till at last I halted at the gate. Following the country fashion, I called "Hello!" A lady stepped to the door and bade me alight and come in. Let me tell you now about the house and how the old man received me and I will give you the final results in one or more accounts.

The house was an old fashioned log cabin, the boards were not nailed, but held down with weight poles, and the floor was made with split puncheons. There was not a single window in it, and though the old man was sick, the door stood wide open to let the light in. It was the real "clap-board roof and puncheon floor," and one of the ugliest rock chimneys I think ever made. This is a partial description of the humble little home.

Now as to how the old man received me. His bedstead was of the old fashion "high post" and sat in the corner with the foot towards the fireplace; at the head a quilt was hung up to keep the cold off his head as it came in that open door. I walked to his bedside and spoke to him, extending my hand, and telling my name, who I was and what I came for. He said nothing, not a word but turned his head away looking towards the wall and with a scowl on his face, as much as to say, "you are not welcome, sir." I then sat down and directed my talk to the lady. My visit was only about thirty minutes.



The Appeal of Outstretched Arms Chiangkiang, China—Famine Scene.

I learned from the lady that she was there as a visitor or nurse to the old man's wife, who was also sick.

I found by a question or two that the visiting lady had been a member of the Free-will Baptist church, but at this time had no church relationship. I felt that the old adage, "Short visits make long friends," would be good to apply here, and so I addressed myself to the task and said, "I would like to read and pray in this house if there is no objection."

As I spoke I turned my face toward the old gentleman, thinking he would say yes or no, but he did not speak. But the silence was broken by a voice from the back part of the room, and it was the voice of a woman, "Sir, there will be no objection," she said.

I felt then the door of opportunity was open, and I read the 14th chapter of Job to the 14th verse, where this significant question is recorded: "If a man die, shall he live again?" Then kneeling at the bedside I prayed as earnestly for the old man as I knew how, but he remained just the same. After the prayer I sang that beautiful hymn, "O Land of Rest," to the chorus "Home Sweet Home." Finishing

Alcohol
not needed

Ayer's Sarsaparilla is not a strong drink. As now made, there is not a drop of alcohol in it. It is a non-alcoholic tonic and alterative. Ask your own doctor about your taking this medicine for thin, impure blood. Follow his advice every time. He knows. Trust him. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer & Co., Lowell, Mass.

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my song, I prepared to go. I took the old man by the hand and said, "Sir, I heard you were sick, and I felt like I ought to visit you. Can I do anything for you?" Not a grunt as yet. Then I said, "Will you think of this: 'If I die will I live again?'" Here we parted, for this time. Turning round I saw his wife was sick and it was she who said, "There will be no objection." Approaching her bedside I extended my hand and she hers, with tears streaming down her face, and mine too. I asked, "Are you a Christian?" "No sir," she answered. My prayer for her was, "May God bless you." And with sobs and tears she

men and women of the seventeenth century in their costumes and as they then lived, and as every room in the house is given, from kitchen to garret, the whole social order of the home is portrayed.

In the drawing room are placed the stuffed Lilliputians in all the naturalness of life. Here everything—the carved ivory globe on the mantelpiece, the chandelier, the tables, the chairs and their occupants—is done to scale. And this is not all. The painted ceilings, which were the passion of the time, are perfectly wonderful in their miniature execution. The bewigged and beflowered notables are finished to the nicest detail of their toilet with absolute perfection.

Other parts of the mansion show its kitchen, where the cook sits in front of her grand old Dutch fireplace, surrounded by the implements of her art—all done just as wonderfully to scale as the rest, and some of them are patterns in brasswork that have perished forever off the face of the earth in their natural size.

There is the room where the family washing was performed, and where the maids wrung out the linen and prepared for the fine ironing. And how shall I describe the nursery? You must imagine it for yourselves, with its miniature representations of child life.

The garden is another triumph of presentation, with its shrubs in pots and its wonderful flowers. As for the bedroom of the lady of the house, the wonder is that she ever thought it worth while to get up.—Alice Corkran in the April Circle.

"Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for power equal to your tasks! Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—Phillips Brooks.

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetters, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

The Most Wonderful Doll's House Ever Built.

Perhaps you would like to hear about the most wonderful doll's house that was ever built, and which is now preserved in the Museum of Utrecht.

The house is that of a patrician, and everywhere is evidence of the rich and tasteful comfort of the home life of the day. Here you may see the Dutch

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

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

BELLS

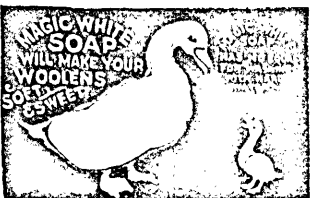
Steel Alloy Church and School Bells. Send to Catalogue. The C. S. BELL CO., Philadelphia, Pa.

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

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

MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$1.00 for 1 box of 100 so. cakes. We pay for freight. Save the wrappers.
MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.

WOMAN'S F. M. SOCIETY

A Call to Prayer.

"Therefore wait ye upon me, saith the Lord," Zeph. 3:8.

In the Greek liturgies of the ancient church, the deacon was accustomed to cry aloud, "Let us pray fervently;" and again some time after, "Let us pray more fervently still." This appeal is repeated to the members of the Woman's Foreign Mission Society, M. E. Church, South, looking toward preparation for the twenty-ninth annual session of the Woman's Board of Foreign Missions which will convene in Richmond, Va., Thursday, May 9, 1907.

Our prayers have been offered in faith during the year just closed. For increased opportunity and enlarged responsibility we have given thanks and as the new year begins, shall we not cry aloud, "Let us pray more fervently still" for the blessing of God upon the work of the society and upon the assembly of women entrusted with its management? Let our prayer be fervent, definite and in faith. The promise of Jehovah through the lips of his prophet in Jeremiah 33:3 and the promise made by the Lord in John 16:23 are ours.

On Thursday, May 2, let the members of the Woman's Foreign Mission Society pray as we have never dared to pray before for wonderful blessings—the blessings of wisdom in the conduct of business, enlarged faith, broadened horizon and above all "That in all things Christ may have pre-eminence."

MARIA LAYNG GIBSON,
President.

Twenty-Ninth Annual Session.

Woman's Board of Foreign Missions M. E. Church, South.

The twenty-ninth annual session of the Woman's Board of Foreign Missions M. E. Church, South, will be held in Centenary Church, Richmond, Va., May 9-11, 1907.

Instead of the usual certificate plan delegates will buy Jamestown Exposition round trip tickets to Norfolk, Va., good for fifteen days with stop-over at Richmond. These tickets are for sale at all points over all roads for one fare plus \$2.25. They must be signed on the exposition grounds before they will be honored on the return trip, but Norfolk is only two hours by rail from Richmond.

Delegates and visitors are requested to send their names promptly to Mrs. A. L. West, 500 East Clay St., Richmond, Va., who has charge of the arrangements.

MISS MARIA LAYNG GIBSON,
President.
MRS. MARY LIPSCOMB HARGROVE,
Secretary.

Kansas City, Mo., April 5, 1907.

W. F. M. S. of the White River Conference.

It will be gratifying to the women of the W. F. M. S. in the White River Conference to know that this last remittance for the year of their Conference treasurer covered all the amounts due on their pledges and specials. On the salary of their two missionaries, Miss Case and Miss Brown, \$1689.83 has been paid and also \$180 for the maintenance of their day school and two scholarships in mission schools.

From dues \$545.55 has gone into the general fund and an offering of \$100.23 has been made to the S. B. T. school.

During the last quarter two new Auxiliaries have been organized, adding thirty-five members to our ranks.

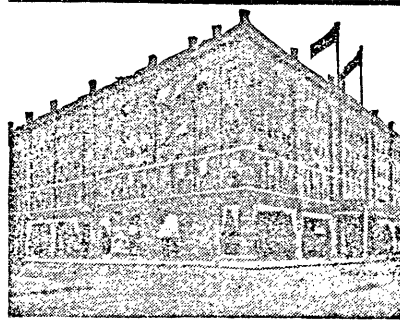
The Batesville district has recently sustained the record made last year in holding an all-day meeting at Sulphur Rock, March 7. Both home and foreign societies were represented, the secretaries dividing the time between the two interests, to the profit of both.

Helena district has a new leadership in the recently appointed secretary, Mrs. Guy Murphy of Clarendon, her predecessor resigning on account of family cares. Thursday, May 2nd, has been set apart as a day of special prayer for the W. F. M. S. and especially for the Board soon to be in session at Richmond.

Will not all Auxiliaries remember this day and pray earnestly for God's guidance and blessings when the Woman's Board of Foreign Missions meet in its annual session.

MRS. J. M. HAWLEY,
Cor. Sec. W. F. M. S., White River Conference.

Gleason's European Hotel.



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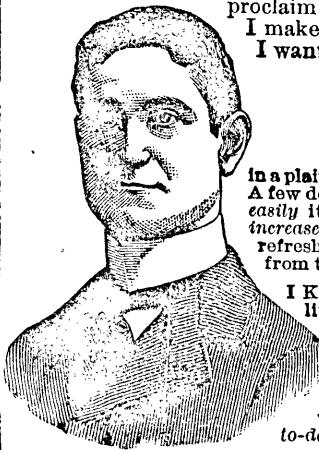
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A Sure Escape from the Slavery of Drink

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



FREE Trial Treatment of Willis' Home Cure

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

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

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

Texarkana Circuit.

Bro. T. O. Owen, our presiding elder, was with us again at our second Quarterly Conference, April 6 and 7. The attendance and interest was good and we had a splendid dinner on the ground. Bro. Owen preached Saturday and Sunday, with his usual power. He is a splendid man, full of the Holy Ghost and deeply in earnest. We had a regular old time Methodist meeting. We are glad to say that the prospects are good for a great revival here this summer. We can not conveniently begin our revival work until crops are laid by, for our members are all farmers. We want at least a hundred souls here this year, and ask our people everywhere to join us in prayer that we may have a revival which is much needed here. We have received nearly half the assessments, which is not bad, considering that the year is not half gone. Have also made a very good start in collecting the Conference claims, considering everything. Our camp meeting was appointed for August 9-17 at Pleasant Hill church, where we have a good shed and ground and expect good things from God for us.

FRANK HOPKINS, P. C.

Orphanage Beds.

We have fitted up nicely a room at the Arkansas Methodist Orphanage for a hospital for the care of sick children. We need two new beds out and out. Twenty dollars will pay for one. What Sunday School, Epworth League, church, society or individual would like to pay for one of the beds? The bed will be named for the society or person paying for it.

GEO. THORNBURGH, Pres.

Programme.

Following is program of the foreign mission revival to be held in Chattanooga:

Sunday, April 14:—

11 o'clock, a. m.—"Education."

8 o'clock p. m.—"Education an Element of a Missionary Conscience."

Mr. R. D. Anderson, president Willie Hallsell College, Vinita, I. T.

Monday, April 15:—

8 o'clock p. m.—"The Open Door and the Call of God"—Rev. O. E. Goddard, Muskogee, I. T.

Tuesday, April 16:—

8 o'clock p. m.—"The Financial System in the Spread of Missions"—W. S.

P. McCullough, Vinita, I. T.

Wednesday, April 17:—

8 o'clock p. m.—"Woman's Part in the Spread of Missions."—Mrs. H. B. Spaulding, Muskogee, I. T.

Thursday, April 18:—

8 o'clock p. m.—"Our Work in Mexico"—Rev. A. B. Hunkapillar, Wagoner, I. T.

Friday, April 19:—

8 o'clock p. m.—"Our Work in Korea"—Rev. W. U. Witt, Pryor Creek, I. T.

Good music every night.

ALLAN S. CAMERON, Pastor.

Preacher Wanted.

I want a preacher at once for Davidson circuit, Mangum district, Oklahoma Conference. A single man or a man with small family. A three room parsonage, five appointments, no church houses. Good country, healthy, fine people. Good opportunity for a live, consecrated man to bring things to pass. Will probably pay from \$450 to \$500 for balance of the year. Want a good, safe, active man. Please give good reference. Address me at Mangum, Oklahoma.

L. L. JOHNSON, P. E.

Orphanage.

Bro. E. K. Sewell observed the day Easter Sunday, and raised at Vandalia \$15.15. Let all charges in Jonesboro district remember to observe the first Sunday in May and we will raise our part. Good for Vandalia.

M. M. SMITH.

Notice.

Mangum District Conference at Hollis, June 26-29.

L. L. JOHNSON, P. E.

READ THIS Message of Health!

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

Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
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Everything You Need

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A Variety of
ROOFING MATERIAL,
ELLWOOD'S FIELD FENCE
AND
Iron and Wire Fence for Door
Yards, Cemeteries, Etc.

ASPHALT PAINTS
FOR WOOD AND IRON
LIME, CEMENT, PLASTER

Send for Circulars of What You
Want

LITTLE ROCK, ARK.

A Deal in Apples.

"Those apples must get to market or they will spoil on the ground," said Mrs. Arnold, decidedly, as her husband washed his hands at the kitchen sink.

"There isn't much use in taking them to market, either, mother," replied Mr. Arnold, polishing his countenance until it shone, with a crash roller towel. "Being such a big crop this year, the price has dropped away out of sight. Last year now, there wasn't enough apples to scarcely keep us all in pies; this year we had to prop the trees."

"Well, if we can't sell them, we can give them away," Mrs. Arnold dish up her breakfast energetically. "It's just a sin and a shame to let the Lord's good bounty lie on the ground, doing nobody any good."

"Well, well, mother, don't slam that dish down so hard, or something will break around here. I'll fill a wagon load of barrels tomorrow and start for the city with them as early as I can. But don't you go counting on that new silk gown out of the sale; for it's likely you will be disappointed."

"I've lived without a silk dress this far and I reckon I can get along with alpaca a little longer," replied Mrs. Arnold, marching toward the dining room with a dish in each hand. "Fetch along the coffee pot, Josiah, and don't burn yourself on the handle."

The next morning Mr. Arnold was ready with his load of apples, each barrel provided with a long willow switch with a fine specimen of the contents stuck upon it. It was a tempting load, for the Arnold orchard was of the best, and Mr. Arnold had taken great pains to select only the best of the fruit.

It was not a long drive to the city, and the strong farm horses drew their load briskly, invigorated by the crisp, fresh breeze which blew from the lake with a distinct touch of winter in it.

Mr. Arnold often sang softly to himself as he drove along, and his songs were of a pleasant nature, like himself. Today it was, "Jerusalem, my happy home, name ever dear to me."

"Yes, that's so. I don't make much difference how pleasant we have things down here, it's a pretty thought that there's a better home awaiting for us up yonder. Mother and me will be

mighty glad to get there, too, I reckon, for life is full of pin pricks at its best, and we've had our share."

The horses trotted along through the suburbs of the city toward the fruit markets. "Apples?" Well, sir, I'm sorry to say it, but there is no market for apples today. A dozen carloads have come in from Michigan, and just knocked prices clean out of sight. It wouldn't pay you to unload, even if we could take them all in."

Mr. Arnold's ruddy face fell, for he had been maturing a little scheme of his own on the way to town. At any sort of a fair price the apples should bring the price of a silk gown for the patient wife who had needed one so long, but instead had worn her old alpaca until it was shiny and threadbare. He had counted his chickens prematurely.

"Perhaps you might sell them by crying them on the residence streets," suggested the dealer. Mr. Arnold turned his horse toward the avenues with revived hope. "Apples, apples,"

Mr. Arnold has a strong, lusty voice, and he used it unsparingly, but not a customer appeared, and with a keen sense of disappointment he turned toward the humbler streets where the tenement houses stood in long, uninviting rows. His shortest route home was out beyond these, even, where the tenements were shabbier and where grim poverty was evidenced by rags and dirt. Swarms of children were playing in the unwholesome gutters and on the sidewalks, and Mr. Arnold noticed with interest their pinched faces—their unhealthy color.

"They don't look as if they'd eaten a square meal in a year," he commented as he passed a little girl with a scrawny baby in her thin arms. The little one was crying, not the lusty cry of healthy babyhood, but the dull, moaning cry which was born of hunger and pain. A sudden impulse stirred his heart.

"Here, little one, have some apples." The horses stopped, and a handful of the mellowest pippins he had were tossed on the sidewalk. The older child reached down eagerly for the fruit, and the babe stopped its wailing. "Put down the baby and I'll fill your skirt full. Hold it fast now." The girl obeyed, looking up at Mr. Arnold in dumb gratitude and delight as the red and golden fruit came tumbling into her shabby skirt. "There, those will keep you and the little one fasting for a spell, I reckon."

"I might as well give them away as to carry them back home," he said to himself as an eager crowd of wizened children gathered, to see the marvel of apples delivered without money or price. "Here you kids, any more of you want apples?" Eager hands and wistful faces were lifted toward the big farm wagon.

"You bet we do, mister," yelled one little urchin.

"I found an apple yesterday, and there wasn't but a little teeny bite took out of it," cried another, in whose voice was the echo of semi-starvation.

Tears came very near Mr. Arnold's kind blue eyes while he distributed as much of his load as the children could carry, and as he watched them, with their arms, pockets, and aprons full, scurrying towards their poor homes to show their treasures, and share them with the mothers and sisters there, he took out his bandana and used it vigorously.

He drove on to the next block and his face was grave as he passed out the last apple to a young girl, whose hollow cheeks and heavy eyes were eloquent with need. "The Lord will reward you, sir," she said, with a courtesy unusual in the locality. "Mother and I were brought up in the country, and we long so for these country luxuries, but we are too poor to buy them." He took her number with some wild idea of dumping a wagon load of country delicacies there at some future time and of taking the mother and daughter home with him for a month's rest, and the bandana came into use again as he drove on.

"Hang it, I don't know what mother will say, but I declare it is the best deal in apples I have had in many a year," he said, as the horses trotted along with their lightened load. "The Lord is a good paymaster when he pays principal and interest right on

the spot. I haven't felt so rich for months."

A bright thought struck him, even before the horses' hoofs struck the country road. "Why not? Mother has been a good, faithful wife, and she deserves all that I can do for her." It was not a long drive back to the bank where the savings of years were deposited, and when next the encouraged horses struck the homeward road a long bundle was carefully stowed away in a safe place in the wagon.

"Is that you, Josiah?" called Mrs. Arnold as she peered out of the door into the gathering gloom. "Well, hurry right in, for supper is just about ready. So far as I can see there are just as many barrels as you had when you started out," she remarked as the wagon came into view under the rays of the uplifted candle.

"Yes, mother, the barrels are here, but they are empty."

"Did you get a good price?"

"I'll tell you about it, mother, when I come in, and you may decide." He told the story as they two sat together over the warm biscuit and honey, the fragrant tea, and platter of poached eggs, and Mrs. Arnold's apron came up to her eyes as her husband's bandana had done.

"I'm so glad. I'm so awfully glad you did it, Josiah. Those poor creatures needed the apples enough sight more than we needed the money for them."

She folded and patted the folds of rich silk with a pleased and tender smile after supper, and as she wrapped the bundle carefully in a snowy linen towel for safekeeping, she said briskly, "We'll go out and pick up the rest of those apples tomorrow, Josiah. We mustn't let them go to waste, with such a market standing open for them."—Mrs. F. M. Howard, in The Standard.

Because They Didn't Think.

A feeble old man with a sad face tottered up to a deaconess who was waiting on a street corner for a car. "Excuse me," he began, "but I've wanted to speak to you for several days. People say you are kind. I do not need money, but I need kindness. I live with my daughters. They—they—would you be willing to come and talk to them? Perhaps they would be—different."

The deaconess took the address of the old man and called a few days later. "It is sometimes so tiresome to have father 'round,'" the daughters said, "he is so old and childish."

With an upward prayer to God for guidance, the deaconess tried to give the young women a new vision of duty. Father had cared for them tenderly and now that he was old and helpless he was entitled to their care. After a moment of quiet prayer the deaconess rose to go. The older daughter with tears in her eyes thanked her for her words. "We'll treat father better from this on," she promised. "He shall have the sunny room."

A few days later the old man with an almost beaming face, said to the deaconess, "My daughters are so kind to me now; everything is so different. Why, they are even planning to have a birthday party for me—you know I am almost eighty years old." Then he added with enthusiasm, "You are to be invited to the party."

Not many months later, in a quiet evening service, the two daughters gave their hearts to Christ. There is now a Christian home, father's sunny room the happiest of all. There he waits patiently the coming of the King.—New England Deaconess.

The Landless Man and the Manless Land.

In 1905 the farmers of America produced crops worth \$6,450,000,000. Last year's crops are worth much more. In sixteen years the farmers of this country have exported twelve billion dollars worth of farm crops, which is a billion dollars more than necessary to buy all the nation's railroads at current stock and bond prices. The successful farmers of America who have received this vast accumulation of wealth are investing it, or a part of it—not in mines, or mills, or factories, but cheap lands in the West. They are born with the love of land and they are buying land for their children. This fact, the tremendous gold output, and the belated discovery that the

Quick as a Wink

That exactly expresses it. Just as quickly as you can stir the contents of one package of

Jell-O

THE DAINTY DESSERT

Into a pint of boiling water, you will have prepared a dessert which will surprise and delight all who taste it. When it has become cold it will jellify and be ready to eat. For a more elaborate dessert try the following:

Banana Cream.

Peel five large bananas, rub smooth with five tea-spoonsful of sugar. Add one cup sweet cream beaten to a stiff froth, then one package of Lemon Jell-O dissolved in one and one-half cups of boiling water. Pour in mold or bowl and when cold garnish with candied cherries. Serve with whipped cream.

Beautifully illustrated recipe book free. Address

The Genesee Pure Food Co., Le Roy, N. Y.

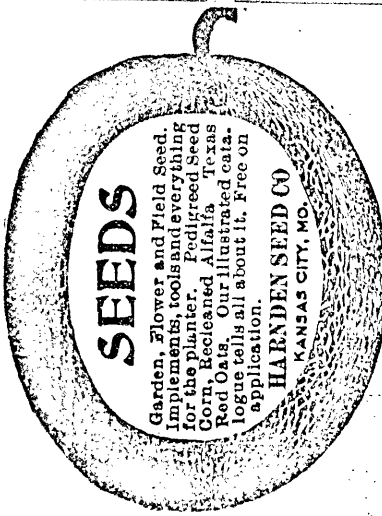
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semi-arid lands are capable of producing enough wheat to double our annual production, are the main factors in promoting the Western land rush.

When one stops to consider that in ten great Western commonwealths less than two per cent of the land area is under cultivation, that the population averages hardly three to the square mile; and that in seventeen Western states grazing is the leading occupation, and agriculture has never until now been considered possible without irrigation, one can get a faint idea of the possible development of the land boom. Fully one thousand million acres of land west of the Missouri river are unsuited to farming by old-fashioned and time-honored methods, and have been regarded as hopelessly arid. It is now believed that fully half of this can be cultivated without irrigation, by the application of scientific methods for the conservation of the normal precipitation in the soil.

Of course the land rush will be overdone, in the sense that thousands of men will meet with nothing but loss, disappointment, and, perhaps suffering. Men who are flocking to the West in the expectation of getting rich without working for it will meet with disappointment. Even the richest lands must be worked to yield a harvest, and the lands of the plains demand more labor than farmers in humid America are accustomed to give. The settler in a new country must be prepared to forego the amenities and social advantages of older communities. He must expect a certain amount of hardship and deprivation. He must be satisfied with hard work and scant fare. If unwilling to face present discomfort for the sake of future advantage, he will find the cheapest of Western lands dear in the end.—John L. Cowan, in The Weekly Witness.



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DEEP WELL PUMPING, CENTRIFUGAL PUMPS,
IRRIGATING PUMPS, AIR COMPRESSORS,
THE AMERICAN WELL WORKS
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QUARTERLY CONFERENCES.

Oklahoma Conference.

CHOCTAW DISTRICT—SECOND ROUND.

Kullitukto Ct., at Bakchito.	April 20, 21
Idabell Ct., at Idabell.	April 21, 22
Fort Towson Ct., at Swink.	April 27, 28
Rufe Ct., at Rock Creek.	May 4, 5
Antlers Ct., at Antlers.	May 5, 6
Chickasaw Ct., at Lewis Chapel.	May 11, 12
Kiamitia Ct., at Old Cedar.	May 18, 19
Kasoma Ct., at Findley.	May 19, 20
Hugo Sta., at Hugo.	May 25, 26

W. P. PIPKIN, P. E.

MANGUM DISTRICT—SECOND ROUND.

Elmer, at Carmel.	April 20, 21
Olustee and Eldorado, at Eldorado.	April 21, 22
Mangum Ct.	April 27, 28
Martha and Blair, at Martha.	May 4, 5
Altus Sta.	May 5, 6
Duke, at Red Hill.	May 11, 12
Kelly, at Bethany.	May 18, 19
Hollis and Dryden, at Dryden.	May 19, 20

L. L. JOHNSON, P. E.

CHEROKEE DISTRICT—SECOND ROUND.

Tahlequah Sta.	April 19
Tahlequah Ct.	April 20, 21
Chelsea Ct.	April 27, 28
Vinita.	April 28, 29
Claremore.	May 1
Centralia.	May 4, 5
Claremore Ct.	May 11, 12
Afton and Miami.	May 12, 13
Bluejacket.	May 18, 19

J. B. McDONALD, P. E.

WYNNEWOOD DISTRICT—SECOND ROUND.

Byars Ct., Stratford.	April 20, 21
Hickory Ct., Palmar.	April 27, 28
Purell Sta., Purell.	May 4, 5
Wanette Ct., Mt. Zion.	May 11, 12
Tussey Ct., Henapin.	May 18, 19
Lexington Sta., Lexington.	May 25, 26
Noble and Shilo, Shilo.	May 26, 27
Paoli Ct., Paoli.	June 1, 2
Wynnewood Sta., Wynnewood.	June 5
Moral Ct., Trousdale.	June 8, 9
District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.	

J. S. LAMAR, P. E.

McALESTER DISTRICT—SECOND ROUND.

Twelve Mile Prairie, at Cox.	April 20, 21
Edwards and Craig, at Craig.	April 21, 22
Oado and Sterritt, at Sterritt.	April 27, 28
Pontotoc, at Campground.	May 4, 5
Colbert Ct., at Kemp.	May 11, 12

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

S. G. THOMPSON, P. E.

DUNCAN DISTRICT—SECOND ROUND.

Indian Work.	April 20, 21
Duncan Sta.	May 4, 5

N. L. LINEBAUGH, P. E.

MUSKOGEE DISTRICT—SECOND ROUND.

Poteau and Cameron, at Harrell's.	April 20, 21
Sallisaw Sta.	April 24, 25
Muskogee Ct.	April 27, 28

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

W. F. DUNKLE, P. E.

HOLDENVILLE DISTRICT—SECOND ROUND.

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

O. M. COPPEDGE, P. E.

OKLAHOMA CITY DISTRICT—SECOND ROUND.

Trinity, Shawnee.	April 20, 21
Sparks.	April 21, 22
Shawnee Ct.	April 27, 28
Shawnee, First Church.	April 28, 29
Asher.	April 29, 30
Kowana.	May 4, 5
Maud.	May 5, 6
McLoud.	May 11, 12
Arcadia.	May 12, 13

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

W. J. SIMS, P. E.

BEAVER DISTRICT—SECOND ROUND.

Grand Valley, at Grand Valley.	April 23, 24
Boyd, at Hely.	April 20, 21
Beaver, at Pleasant Hill.	April 27, 28
Woodward, at Woodward.	May 1, 2
Grand, at Lone Tree.	May 4, 5
Toland, at Derrick.	May 18, 19
Perkinston, at Perkinston.	May 25, 26
Ingersoll and Hazelton, at Ingersoll.	May 28, 29

J. E. LOVETT, P. E.

ABDMORE DISTRICT—SECOND ROUND.

Cumberland, at Cumberland.	April 20, 21
Leon and Burneyville, at Burneyville.	April 27, 28
Woodford, at Graham.	May 4, 5
Lone Grove, at Newport.	May 5, 6
Berwyn and Springer, at Springer.	May 11, 12
Ravia, at Baum.	May 18, 19

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

W. T. FREEMAN.

WEATHERFORD DISTRICT—SECOND ROUND.

Doxey, at Fulton's Chapel.	April 20, 21
Elk City.	April 21, 22
Rockey, at Sentinel.	April 27, 28
Wood, at Wood.	April 28, 29
Cloud Chief, at Pleasant View.	May 4, 5
Cordell Sta.	May 5, 6
Weatherford Ct., at Payne.	May 8, 9
Foss, at Page.	May 11, 12
Clinton Sta. (preaching at night).	May 12
Gip.	May 15, 16
Hammon, at Samaville.	May 18, 19
Texmo.	May 20, 21
Roll.	May 22, 23
Sweet Water.	May 25, 26
Cheyenne, at Bethel.	May 26, 27

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

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

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

WM. D. MATTHEWS, P. E.

DUNCAN DISTRICT—THIRD ROUND.

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

The District Conference will be held at Marlow, I. T., May 30th, 1907.

N. L. LINEBAUGH, P. E.

Arkansas Conference.

MORRILLTON DISTRICT—SECOND ROUND.

Springfield Ct., at Shady Grove.	April 20, 21
Atkins Sta.	April 26
Pottsville Ct., at Bell's Chapel.	April 27, 28
Russellville Sta.	April 28, 29
Plumerville Ct., at Lewisburg.	May 4, 5
Conway Sta.	May 6
Morrilton Sta.	May 11, 12
Bee Branch Ct.	May 18, 19

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

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT—SECOND ROUND.

Alma Ct., at Prairie Grove.	April 20, 21
Mulberry Ct., at Dyer.	April 21, 22
Charleston Ct., at New Prospect.	May 4, 5
Fort Smith Ct., at Jenny Lind.	May 11, 12
Greenwood Sta.	May 12, 13
East End and Trusty.	May 18, 19
Hackett Ct.	May 19, 20
Abbott Ct., at Life Chapel.	May 25, 26
Booneville Sta.	May 26, 27

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

HARRISON DISTRICT—SECOND ROUND.

Huntsville Ct., at Hindsville.	April 20, 21
Kingston Ct., at Bluff Springs.	April 22, 23
Lead Hill Ct., at Omaha.	April 27, 28
Harrison.	May 4, 5
Marshall and Leslie, at Leslie.	May 11, 12

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

J. J. GALLOWAY, P. E.

DARDANELLE DISTRICT—SECOND ROUND.

Rover Ct., at Wing.	April 20, 21
Gravelley and Bluffton, at Bluffton.	Apr. 21, 22
Danville and Ola, at Danville.	April 27, 28

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

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

FAYETTEVILLE DISTRICT—SECOND ROUND.

Goshen Ct., at Sulphur City.	April 20, 21
Elm Springs Ct., at Grand View.	April 27, 28
Springdale Sta.	April 28, 29
Prairie Grove Ct., at Prairie Grove.	May 4, 5
War Eagle Mission.	May 7, 8
Siloma Springs Sta.	May 11, 12
Winslow and Parkdale, at Brentwood.	May 18, 19
Gravette Mission, at Gravette.	May 25, 26

WM. SHERMAN, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—SECOND ROUND.

Hot Springs Ct., at Cason's Chapel.	April 20, 21
Ussery, at Friendship.	April 27, 28
Park Ave.	May 4, 5
Amity, at County Line.	May 11, 12
Third Street.	May 19, 20
Malvern Ct.	May 25, 26
Malvern Ave.	June 2, 3
Arkadelphia Ct.	June 8, 9
Malvern Ct.	June 16, 17
Perla and Walco, at Perla.	June 19
Arkadelphia.	June 23, 24

District Conference at Park Avenue, Hot Springs, June 27-30.

H. M. BRUCE, P. E.

PRESCOTT DISTRICT—SECOND ROUND.

Gurdon Ct., at Beirne.	April 20, 21
Bingen Ct., at Bethel.	April 27, 28
Nashville Sta.	April 29
Mineral Springs Ct., at Wakefield.	May 4, 5
Blevins Ct.	May 11, 12
Center Point Ct., at Center.	May 18, 19
Emmet Ct., at Pleasant Ridge.	May 25, 26

The Prescott District Conference will meet

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

W. R. HARRISON, P. E.

MONTICELLO DISTRICT—SECOND ROUND.

Palestine Ct.	April 20, 21
Monticello Sta.	April 23
Lacey Ct.	April 27, 28
Wilnot and Parkdale.	May 4, 5
Hamburg Sta.	May 5, 6
Crossett Sta.	May 6
Wilmar Sta.	May 11, 12
Lake Village and Portland.	May 18, 19
Eudora Ct.	May 19, 20
New Edinburg Ct.	May 25, 26
Washington Ct., at Washington.	June 1, 2
Murfreesboro Ct., at Bills.	June 8, 9
Pike City Ct.	June 15, 16
Harmony Ct.	June 22, 23
Warren Sta.	May 26, 27

J. W. HARRELL, P. E.

TEXARKANA DISTRICT—SECOND ROUND.

Ben Lomond Ct., at Ben Lomond.	April 20, 21
Loratic Ct., at Mt. Rose.	April 27, 28
Hockburg Sta.	May 4, 5
Mt. Ida Ct., at Bethel.	May 11, 12
Umpire Ct., at Green's Chapel.	May 18, 19
Bright Star Ct., at Olive Branch.	May 25, 26
First Church.	June 1, 2

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

T. O. OWEN, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND.

Maumelle, at Martindale.	April 20, 21
Hickory Plains, at Cross Roads.	April 27, 28
Austin, at Concord.	May 4, 5
Carlisle and Hazen, at Hazen.	May 11, 12
Carlisle Ct., at Zion.	May 18, 19
Winfield Memorial.	June 2
First Church.	June 2
Capitol Hill.	June 9
Hunter Memorial.	June 9
Mabelvale and Primrose, at Olive Hill.	June 15, 16

Epworth League Conference, Benton, June 15

Sunday School Conference, Benton, June 19

District Conference, Benton, June 20, 21

A. O. MILLAR, P. E.

CAMDEN DISTRICT—SECOND ROUND.

Millville Ct., at Fostiner.	April 20, 21
Union City Ct., at Pleasant Hill.	May 18, 19
Lewisville Ct., at Walnut Hill.	April 6, 7
Strong, at Bolding.	May 11, 12
Camden Ct., at Buena Vista.	April 27, 28
Magnolia Ct., at New Hope.	June 8, 9
Stamps.	June 9, 10
Stephens and Waldo.	May 25, 26
El Dorado Ct.	May 4, 5
El Dorado Sta.	May 5, 6
Hampton Ct.	June 23, 24
Magnolia Sta.	June 15, 16
Fordyce Sta.	June 1, 2
Camden Sta.	June 30

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

B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—SECOND ROUND.

Macon, at Union.	April 20, 21
Hawley Memorial.	April 27, 28
Sherrill, at Humphrey.	April 27, 28
Lakeside.	April 28, 29
Rowell, at Union.	May 4, 5
Roe, at Hunter's Chapel.	May 11, 12
DeWitt.	May 18, 19
Star City, at Dumas.	May 25, 26
First Church.	May 19, 20
Stuttgart Ct., at Mt. Zion.	May 25, 26
Stuttgart Sta.	May 26, 27
Rison, at Mt. Carmel.	June 1, 2
Kingsland, at Cross Roads.	June 4
St. Charles, at Bethel.	June 8, 9
Gillett, at Haller's Chapel.	June 9, 10
Redfield.	June 15, 16
Sacred Circuit.	June 22, 23

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

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

W. W. CHRISTIE, P. E.

White River Conference.

Augusta Sta.	April 20, 21
Wiville Ct., at Wiville.	April 22, 23
Cabot, at Cabot.	April 27, 28
El Paso, at Cypress Valley.	May 4, 5
Heber Sta.	May 11, 12
Pangburn and Mount Pisgah, at Mount Pisgah.	May 18, 14
Dye Memorial.	May 25, 26
Gardner Memorial.	May 26, 27

J. D. SIBERT, P. E.

JONESBORO DISTRICT—SECOND ROUND.

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

District Conference at Nettleton, May 28 to 30. Opening sermon at 8:00 p. m. of the 27th.

M. M. SMITH, P. E.

HELENA DISTRICT—SECOND ROUND.

Haynes Ct., at Millbrook.	April 20, 21
Marianna Sta.	April 21, 22
Postelle and Shiloh Ct., at Shiloh.	April 27, 28
Holly Grove and Marvell Ct., at Holly Grove.	April 28, 29
Clarendon Sta.	May 5, 6
La Grange Ct., at Central.	May 11, 12
Helena Station.	May 12, 13
Wesley Ct.	May 18, 19
McCrory and DeView, at DeView.	May 18, 19
Goodwin Ct., at Salem.	May 25, 26
Laconia Ct., at Laconia.	May 25, 26

It is my purpose to arrange dates in the third round so as to assist five pastors in protracted meetings.

Z. T. BENNETT, P. E.

PARAGOULD DISTRICT—SECOND ROUND.

PARAGOULD DISTRICT—SECOND ROUND

Boydsville Ct., at Mars' Hill.....	April 20, 21
Piggott Ct., at Mt. Zion.....	April 27, 28
Knobel Ct., at Peach Orchard.....	May 4, 5
Corning Sta.	May 5, 6
Black Rock and Portia, at Old Walnut Ridge	May 11, 12
Walnut Ridge and Hoxie, at Hoxie May 12, 13	

Hitching the Sun.

Electric power from sunlight appears more wonderful than harnessing the streams or wind. Yet we know something of the vast heat of the sun.

Solar engines for operating pumps have been in use in different parts of the earth for several years now, and their value in warm climates, where the number of days of clear sunshine averages high, must steadily increase. One of the most successful of these solar machines is located near Los Angeles to irrigate fruit land. An automatic stand carrying great reflectors follows the course of the sun as regularly as the best telescope ever made, and the sun's rays are thus reflected on a central point, where the boiler of a small engine is located. Within an hour after sunrise the heat of the sun raises the temperature of the water to the boiling point, and thus creates steam; and the pumping machinery begins its day's work and keeps it up until sundown.

The power of the sun for heating has only been faintly appreciated by scientists in the past, but the prediction is made now that if all the coal should give out we would soon be able to run much of our machinery from the power of the sun. With five hundred mirrors properly arranged to focus the rays upon one point, a temperature of more than a thousand degrees has been obtained. This almost equals one-fifth the highest temperature recorded by the electric furnace, which is considered today the most powerful heating apparatus ever discovered. As there is no limit to the number of mirrors that may be employed, and as the intensity of the heat increases in proportion to the number of rays reflected by the mirrors, it is conceivable that a temperature may be obtained in time that will surpass anything ever dreamed of in the past or present.

Hitching the sun to run electric motors for furnishing light and power for our homes and factories is the very latest achievement of the modern work of harnessing the elements to do man's work; and one square yard of sunshine in the tropics may represent, on the average, one horse power.—March St. Nicholas.

The Gravest Danger.

According to Mr. Carnegie, the very gravest of the dangers that beset young men who aim at success in business is the habit of drinking intoxicating liquors. He says in his book, "The Empire of Business:"

"The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule."—Ex.

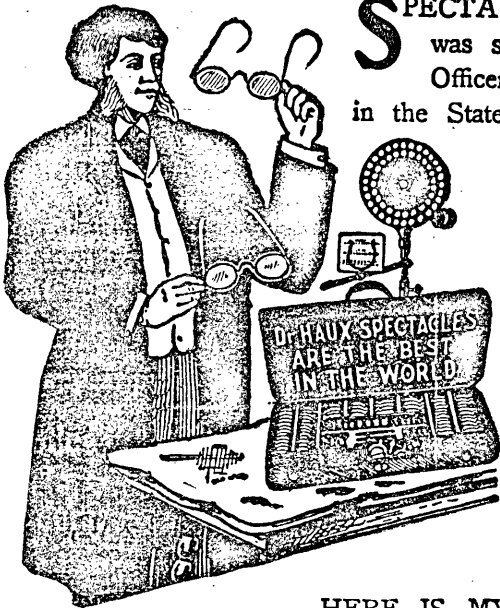
To Drive Out Malaria and Build Up the System

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.

Antiseptic Condition.

That beloved and brilliant man, the late Rev. Maltbie D. Babcock, of New York, once declined an invitation to go out to some social festivity on a Saturday evening, remarking: "You see I am a preacher. I must keep myself in an antiseptic condition. I must not allow the fine edge of my spiritual sympathies to be dulled by contact with rough, coarse things, for my business is to preach to living men, and I may be called any moment to minister to a dying man." This sensitive antiseptic condition in which he maintained himself so constantly affords the explanation of Maltbie Babcock's success. "Not defiling himself with the portion of the king's meat," he was as a Daniel come to spiritual judgment.—*Brooklyn Herald.*

Get This Gold Pair FREE!



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

MY DEAR DOCTOR HAUX:

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

(Signed),

Dr. G. W. Smith

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

HERE IS MY SPECIAL ADVERTISING OFFER:

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

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

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

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

Can anything be fatter?

Write today for my free Eye Tester. Address,

DR. HAUX SPECTACLE COMPANY,

Haux Building,

St. Louis, Mo.

I Also Want a Few Agents

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

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

The Indictment of a Man Who Knows

"As a judge I have faced the woes, the trials, the miseries and broken homes of society caused only by the want of a proper solution of this problem of problems.

"Thousands and thousands of homes have been broken up, caused by the traffic in intoxicants.

"I have divorced four thousand people. I have tried no less than six thousand children in the past six years.

"This lamentable social condition is traceable in a large degree to the legalized saloon."—Judge Ben E. Lindsay, Denver, Colo.

PASS IT ON.

A good word for TETTERINE to all sufferers of any skin disease.

"Enclosed find \$1.00 for which please send me two boxes of Tetterine for my friends. It is so good that I have told a great many people about it, and hope that they will send to you for it.

"Mrs. Henrietta Herron.

"Glenshaw, Pa." Tetter, Ringworm, Eczema, Dandruff, Itching Piles, Erysipelas, etc., cured. 50c from druggist or J. T. Shuptrine, Savannah, Ga.

Taxing the "Unearned Increment."

It was reserved for Germany to adopt a bolder and more direct curb upon land speculation. Here the idea has been widely accepted that the new value added to land by the activity of the community as a whole is a fit subject of taxation, since such a tax merely restores to the people a part of the latent accumulation of wealth created by them. This doctrine is derided by some people as socialistic, or at least semi-socialistic; but in Germany people are not easily frightened away from doing a reasonable thing by such cries, usually raised by interested parties. Germany has departed widely from the unrestrained individualism which still prevails in the United States, but which our people have at last begun to correct.—the individualism which gave our railroads, trusts, and corporations generally the opportunity to do things harmful to public interests. In Germany, on the

other hand, the community idea is strong; the individual man is regarded more as a member of a great organism, to which he owes service and obedience. If this activity is not good for the community, legislatures and town councils are much more ready than in America to put pressure upon him to compel him to do his part toward the public welfare.

It was but natural, therefore, that Germany should be the first country to try what is called "taxing the unearned increment." The beginning was made, not in Germany itself, but in the German colony of Kiaochow, in China. This was done by decree of the imperial government in 1898, less than a year after that territory was acquired. When the colonial budget came up for debate in the reichstag speakers of all parties except the Social Democracy indorsed the government's course; and thus the German parliament became the first legislative body in the world to vote for this reform of taxation, a fact little known outside of Germany.—American Monthly Reviews of Reviews.

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. LAWTON,
Admr. of Said Estate.

Suppose the Foreigners Should Leave Our Cities.

It is in the large cities that the departure of the foreigner would be most severely felt. In the thirty largest cities in the Union persons native-born of native parents formed in 1900 but 33 per cent of the total population. New York, from its boasted eminence of 3,500,000 inhabitants at the twelfth census, would shrink to less than 800,000, yet still remain the most populous city. Philadelphia's popu-

lation would be cut in half; Chicago would lose nearly four-fifths; Boston would decline from more than half a million to approximately 150,000, while Milwaukee would sink from near the 300,000 mark to less than 50,000 or to but little more than one-sixth of her total population. These facts faintly suggest the disturbance of the population equilibrium, especially in the urban centers of the North and West, which would result from the exodus of the foreigner and the children of the foreigners. In this branch of the subject even the Southern state would be mildly interested, since in the cities are located practically all of the foreign element resident in those states.—American Monthly Review of Reviews.

CURE FOR LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add. with stamp, Kansas Anti-Liquor Socy., 107 Gray Bldg., Kansas City, Missouri.

Facts and Incidents About Mr. Paton.

1. He was born in Scotland, May 24, 1824; and since 1857 has been an Apostle in the New Hebrides in the South Pacific Ocean.

2. He found the inhabitants cannibals, but at present a greater per cent of the inhabitants on six of the islands are professing Christians than in any city in the United States.

3. Recently \$70,000, rightly his own through the royalty on his books, came into the hands of Mr. Paton. He turned it all over to be used for the spread of the gospel.

4. "When I put the bread and wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive the emblems of a Redeemer's love, I had a joy of glory that well nigh broke my heart."—Religious Telescope.