

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.

Railroads.

Nothing in American life has for the past few months so engaged the public attention as the railroads of the country. They are up for discussion.

Never in the history of the world have the resources of a great country seen such development as has ours in the last ten years. Never was there such need of proper and adequate transportation facilities. The mileage added to the railway system of the country during the decade past has been great; the manufacture of rolling stock has been unprecedented; yet the roads have fallen behind the needs of the country. Taking the country over, there has been a congestion on all these great arteries of commerce. Business has been uncertain and much hampered by the failure of the roads to move freight. Meantime roadbeds have gotten into bad condition and rolling stock is run down. The service given the public has become very unsatisfactory.

Investigation has shown that very much of all this has come about by the gross neglect of duty upon the part of men who are set to manage these great corporations. Instead of putting their thought and energies into railway management they have been playing a game of high finance, in Wall Street, with one another, with their stockholders, with the public. There seems to be no doubt that if these men had been attending to their business according to the simple ways of old-fashioned honesty we should have been in very different condition.

Not only have we poor service, but the accidents attending upon railroad operation have been for several years simply appalling. There are more people killed by accidents in this country every year than were killed in our Civil War and in the Russo-Japanese war combined. In this slaughter the railroads are chief.

Along with poor service and slaughter, due mostly to mismanagement, the traffic rates have been placed as high as possible by the roads—to pay dividends upon watered stock belonging to the Kings in Wall Street, for the most part. This paper paid \$178.00 to have a single box car hauled about 350 miles. Where there is no railroad commission to regulate rates, as in Indian Territory and Oklahoma, the roads are simply robbing the people, right and left. We recently gave special attention to this matter, and we know whereof we affirm.

In addition to poor service, slaughter and extortion, the public is fully persuaded that railroads have been the worst of all offenders in corrupting public life. Their boodling agents have infested every legislature and the mournful wreek of many a public man is to be charged to them.

Add now to these crimes against man the almost universal disregard by the railroads of the Sabbath law, as though there were no God who has commanded all men to keep holy the Sabbath, and the case is made bad enough against them.

Let no man imagine that this paper is an

enemy to the railroads or that we have set down aught in malice. We need the roads and our present civilization could not get along without them. The man who would cripple them in their legitimate work must be either a moss-back or a rascal, so essential are they to the progress of the world. But these highways do not belong to Harriman, Hill, Gould & Co. Jere Black of Pennsylvania, laid down and got established the sound doctrine that the title to all the railroads in the public service is in the public; the public issues to certain men applying therefor a charter conveying the right to build and operate a railroad between certain points. But the public holds the fee to whatever is or whatever becomes a public highway. This gives the public a right to control the roads. The first mistake of railroad managers is that they forget these facts and act as though they owned the public. Their second mistake is that they deal with the public in such a way as would not be honest if they did own it.

It is useless for railroad men, with such verdicts as the above-mentioned hanging over them and with the officers of the public after them, to raise the cry of persecution. The day has come when the public understands the great abuses of which the roads are guilty, and the public intends to find a remedy. It is not in the interest of the railroads themselves to perpetuate these abuses. If they by every method despoil the people they ought to remember that there are numerous ways in which the people will seek reprisals. For one thing, juries are made up from the people; for another, legislators and judges are elected by the people. The time may be delayed, may be put off by rascally methods, but it will come, we think it has now come, when the roads will stand at the tribunals of the people. As for the Sabbath desecration of the roads, how can a corporation compel its employees to violate constantly the fourth commandment and expect them to be very conscientious in the observance of the eighth commandment? Let them call it "preaching" or whatever else they will, we have an abiding conviction that righteousness will pay.

The railroads must learn that they are public servants, must conduct themselves as such, must deal honestly and justly. The public must deal fairly with the roads, both in private dealing and in the courts and legislatures.

Conscience.

We have a letter from a bright and very excellent woman who is very much disturbed because she is considerably in arrears for her paper. After sundry explanations, she says: "You may believe it or not, but I actually do not enjoy good health on account of debts for papers. Mr. Editor, it is a fact that cold chills run down my spinal column every time I open a paper that is not paid for. * * * I think an editor and a doctor work harder and are paid less, and more grudgingly, than any class on earth, and get less thanks for what they do. * * * I like the Western Methodist. It is attractive in change of name and in its new dress, and I read every

word in it with profit and pleasure. I know personally a great many of the godly men who are named in its pages, and have many warm friends among them." Then follows a list of good and true men who have long labored for the Master in the Indian country, and who are friends of this good woman.

Now we chance to know that this subscriber would have paid for her paper long ago if she could have paid, and that she will still pay as soon as she can—the account is as good as her life; she has honor. We would not have her worry a day over what she owes this paper. If everybody had her sense of honor the paper would be prosperous, and could well afford to wait on those who, like her, have come to a lean streak in their finances. We wish all our subscribers well, of course, but we have about one thousand against whom the date on the labels of their papers are testifying week by week, and who would be better off if "the cold chills" should "run down their spinal columns" as they read this. Certainly this office would be better off for such a performance, for it would mean that several thousand dollars which is much needed would come in to us at once. There is a strange lack of conscience in some people with reference to what they owe a church paper. They act as though it cost the publishers nothing to get out and mail to them a first-class paper every week and from year to year. Some have little enough conscience to tell the postmaster or write the publishers, after having read the paper for years, that they do not want it any longer; and ask to have their names dropped from the books, and their account—thrown away.

It would surprise the average reader to see how many orders of this sort came into almost every church paper any week. It is precisely this sort of dishonesty—for it is nothing less—that keeps church papers poor. The Western Methodist would have easy sailing financially if all who read it and who could pay for it without any sort of serious inconvenience, would pay and pay promptly. Not only so, but the church would get a better paper. If some power would bestow upon us the gift to make a few cold chills run down the backs of some people—well we would certainly magnify the gift, not for wrath's sake, for we want it understood that we are in a thoroughly good humor as we write these words, though we are thoroughly in earnest, as well.

But we desire to say with all possible plainness that not one word of all the foregoing is intended for the Lord's honest and faithful poor. We recognize that there are some among our patrons who are in the same situation as the good woman who furnished the text for this homily on conscience. If all such will do what this woman has done, with a letter explaining the delinquency, we promise they shall not be annoyed—they may pay as soon as they can, and shall be just as much appreciated by us as if they were millionaires. It is not them we are after; it is the subscriber who can pay but whose conscience is below the paying line.

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

District Conferences.

Morrilton at AtkinsApril 23-26
Fort Smith, at Mulberry,April 24-27
Dardanelle, at Ola, 2 p. m.April 30
Harrison, Leslie, 7:30 p. m.May 8
Cherokee, AftonMay 8-12
Jonesboro, at NettletonMay 28-30
Duncan, Marlow, I. T.May 30
Fayetteville, Prairie Grove, May 29, Jun 2
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.

Rev W. W. Pinson, D. D., one of our missionary secretaries, preached at Conway last Sunday.

Dr. Alonzo Monk will preach the commencement sermon for the Galloway College on June 2nd.

Dr. H. G. Henderson, of Searcy, preaches the commencement sermon for Prof. Thompson's very excellent school at Paragould.

Rev. J. C. Floyd, of Atkins, will have the sympathy of his brethren on the death of his mother at Rover recently.

Dr. A. G. Henderson and Mr. S. B. Henderson, both of Imboden, Ark., were pleasant callers at our office on Monday of this week.

Rev. J. T. Self of White River Conference is at the bedside of his aged mother, who is seriously sick at Newbern, Tenn. We pray that she may be spared to her loved ones.

We spent several pleasant hours with Dr. O. E. Brown of the Vanderbilt University, as he passed through Little Rock last week. He was en route between Hendrix College and Morrisville College.

Rev. W. F. Andrews, of First Church, Little Rock, and Rev. Jas. Thomas, Commissioner of Education for Hendrix and Galloway Col-

leges, are attending the educational conference in St. Louis this week.

A great revival is in progress at Broadway, Ardmore. Pastor Sims is assisted by Rev. J. J. Clark, one of our pastors at Gainesville, Tex., who is a great power in a revival meeting. With Sims and Clark at the head of affairs we expect to hear great things.

We are in receipt of a Field Note from an Indian Territory town giving an account of a great revival and of a tragedy in a restaurant but the writer failed to sign the document, so it must go to the waste basket. We must have the writer's name in all instances.

Dr. W. W. Pinson, one of our Missionary Secretaries, has been spending a period in Arkansas and Oklahoma and while passing through the city Saturday on his way to the Morrilton district made us a very brotherly call. He is hopeful of the work and reports the outlook for missions unusually bright.

We are pained to learn that the boy's dormitory at Hargrove College, Ardmore, I. T., was destroyed by fire last Sunday evening. However a note from Mr. G. W. Ditzler, a member of the board of trustees, states that plans are on foot to replace the old wooden dormitory with one of brick with an increased capacity. We hope this will be speedily done.

The secretaries of our mission board at Nashville are entering on a vigorous campaign for 25,000 new subscribers to Go Forward, the organ of the board. They have changed their method of handling it so as to insure the greatest possible promptness and efficiency in its issue and delivery. Its usefulness to the cause it stands for is unquestioned and an increase of 25,000 will mean much to missions. Subscription envelopes will be furnished free from the office to pastors.

How It Succeeds in North Carolina.

We wish to commend the loyal enterprise of the preachers of the Western North Carolina Conference, who in 1905 secured for the North Carolina Christian Advocate nearly 2,500 subscribers; in 1906, nearly 1,500; in 1907, up to date, over 1,200. The last figures will probably go to 2,000 in a few weeks in accordance with a resolution adopted at the last Conference.

The wonderful record has been made possible by the fact that the presiding elders have taken the matter in hand. Every preacher has faced the campaign with the understanding that he was to secure a certain number arranged by him and his presiding elder. To succeed, one must have some definite goal. This principle obtains in every kind of success.

According to a resolution of our own Conference at its last session we started out on a campaign to secure 2,000 new subscribers. It was the understanding that the presiding elders would adopt the same plan as that adopted by the Western North Carolina Conference. To what extent this plan has been used, must be answered by each presiding elder. So far we have secured only 500 of the 2,000 new subscribers, while the Western North Carolina Conference is well on its way to its goal of 2,000. What can be done by one Conference can be done by another. We have just as true and loyal preachers in our Conference as can be found in any Conference in Southern Methodism. Time is rapidly passing. What is to be done, must be done quickly. We can not afford to stop short of the goal. As a Conference we can not afford to fail in what we have begun. Our Methodist people need the paper too sorely for us not to secure the 2,000 new subscribers.

Now, let us urge every preacher to have fixed in his mind just the number of new subscribers he must secure. There is a world of advantage in definiteness. If you have not already fixed on this number, write to your presiding elder and ask him to help you. The days are rapidly passing by, and we have secured only a little over 25 per cent of what we promised at Conference to secure.—Raleigh Christian Advocate.

Surely with our four Conferences in the pushing West we can get the 5,000 new subscribers for this paper.—Ed.

Morrilton, Russellville and Dardanelle.

This editor had the pleasure of spending recently a day and night at Morrilton. If he should make mention in detail of all who showed him kindness and courtesy this communication would be tiresome in the beginning of it. The town is full of good Methodists, who are always good to Methodist preachers. The pastor, Rev. J. M. Hughey, is full of work, looking after the flock, making valuable improvements on the property. The people are pleased with his ministry. The brethren will be glad to learn that our good brother W. W. Garland, has spent a fairly comfortable winter, though he thought his health scarcely good enough to continue as superintendent of the Sunday School, a place which Judge W. L. Moose now fills acceptably.

Sunday the 21st was spent at Russellville. For many years our church in that little city had a struggle to make head, the town being rather too full of churches. It is no small satisfaction to see them now well housed, with a good congregation, with a respectable salary for their preacher, and with an open future. Dr. McGlumphy, the present pastor, knows many things, but his special gift is to work up a fine Sunday School. In that he has already succeeded at Russellville, with Bro. Jno. A. Bayless at the head of the school. Their work has put a new impulse upon the church and the community. We may expect constant growth in that church.

Sunday afternoon Rev. Jno. M. Cantrell, of Dardanelle, drove over to Russellville for me and soon hauled me among old friends in Dardanelle, where I had the pleasure of preaching to a good audience Sunday night, and the great pleasure of meeting many old friends, who endured my preaching and other things from me a quarter of a century ago. Many faces are missing; many of the old faces, older but not less dear, remain. Many of the children and grandchildren of these good people abide there, walking in the ways their fathers trod. Blessings on the memories of the fathers and blessings on the lives of the children.

Brother Cantrell is doing a good work: he always does. No man among us more fully pours his life into his work; no man studies more diligently how he may have a helpful ministry. Many are the people whom he has helped.

A visit to three fine old ladies at the house of Bro. Tom Johnson is worthy of record. The three are Mother Hart, Mother Gault and Mother Johnson, the first named being up in the nineties, the other two up in the eighties, all rejoicing in the hope of the glory of God, waiting on the shores of time for the final summons. Blessings on their white heads! Mother White told me she had at least a hundred living descendants.

Many of the preachers will be interested to know that the Howell home is still kept by the children, though the father and mother have found a home above. And many of the preachers will also be interested to know that

the widow of Rev. Geo. A. Jones is in good health and has a splendid home with her daughter, Mrs. W. D. Cotton, in Dardanelle.

Rev. Eugene Woodruff of Dardanelle circuit is at his work, with his head up and in fine spirits. I saw him for only a brief time. The same may be said of Rev. J. H. O'Bryen, the presiding elder, who is forging right ahead on the district.

J. A. A.

Bishop Granbery—An Appreciation.

By John J. Lafferty, Litt. D.

The Bishop was in his 78th year when he closed his career in the militant ranks of his church. Such an extended life could not have been counted on at any period in his ministerial service. He was the victim of disabling headaches in the earlier decades of his public service. In later years a caries in the bone of a jaw, which for a considerable time baffled the skill of superior surgeons, hindered his best exertions. The removal of the alveola process (the sockets in which the teeth are seated) gave short surcease from disquiet. The disturbance set up again.

He was told that if the offending part of the jawbone was sawn out, the decay would not attack the healthy part left. He asked if the operation would affect his voice. It was made known to him that he could not address even a minor audience. Utterance with any distinctness would be out of the question. He made answer that as preaching was his vocation, he would endure the aggressive and painful malady till it destroyed him rather than to escape its ruthless ravages by permitting a palsy of his powers to tell the glad word of grace committed to his tongue. The scientific men cut away the diseased section of the maxillary, but not severing the bone, a serious adventure for edged instruments, their bold work issued happily. The Bishop had the use of his voice in the pulpit. The malignant cells were so thoroughly destroyed that there was no infection and bad sequel.

To persons who gave attention to this event, there came a conviction that the Great Physician added His healing power to the work of the gifted Galens of the Hospital Corps. The Bishop was not young nor even in middle life when this hazard of knife on human anatomy was called for. Neither he nor the medical staff were sure of his coming out of the mist. Lethe envelops mortals when the volatile fluid hushes the aching nerves. A friend, alluding later to this crisis and the uncertainty of which world might rise before the eye, received from this seasoned Christian, in quiet and balanced sentences, that near to the hour set for his destined to the operating room, he committed himself to the Savior, who breathed into his soul a serene assurance of His presence.

Bishop McTyeire quickly gauged the gifts and graces of men. In canvassing for a person to prepare one of the chatechisms he mentioned Dr. Granbery, with the observation that he saw clearly and made his meaning accurate. His mind was an instrument of precision.

Charles James Fox defined parliamentary and popular oratory as "high common place." Statesmen who had fled from the delivery of Burke's essays, studied them in print under the midnight lamp. The sermons of Dr. Granbery could have been put in type from his lips. In the afternoon of the Sabbath, these discourses drew only the few and fit to Broad Street Church, of which he was pastor.

In a consultation with friends as to accepting a "chair" in the Vanderbilt, he remarked, "I have made a test of my merits as a preacher and pastor. The people do not care for my sermons. I have none of the arts of a pastor. When I call on a family I embarrass them, for I have no small talk so needful to make a visit pleasant. I cannot 'draw' in the pulpit nor be clever at the fireside. It may be that I can lecture to theological students!"

There never was a deliverance more open and honest. He was candid to the core. He saw distinctly the facts and reported them frankly.

The chief men of Southern Methodism, meeting and measuring John C. Granbery, utilized his superior qualities in this Church and presently as a chief pastor.

In his own Conference he, if chosen a delegate at all, was the last man on the list. He seemed "unsocial," so "voters" said, when, in good truth, an act that had the faintest odor of the demagogue provoked a nausea. He could not conceive of a genuine minister with electioneering smirks that peel off presently.

He was a Confederate from start to finish. The Regulations allowed chaplains a horse. He marched on foot, for his regiment was of the infantry. He starved with his men. On the back route out of Pennsylvania, this writer sought a fragment of a cracker. Chaplain Granbery confessed to an empty haversack and stomach.

His comrades hesitated in a charge under the walls of Richmond. He seized a rifle and led. A bullet struck him down. Search for his body was in vain. He was seen to fall forward with his hand to his head and the blood dripping between his fingers. Another rumor had him bathing his head but a coffin that went from place to place never found an occupant. He was thought of as buried without recognition. In a few days a Northern paper had him in its list of prisoners. The shot had broken the rim of the eye socket. The eye was useless but never gave evidence of injury.

As the phrase goes, he was not "a man of affairs." He was a high person, in character, but a child in guile. He was himself innocent of evil purpose or deed. Foxy men may have taken advantage of his unsuspecting nature to hurt him with persons who knew not his noble spirit.

It is told that his wife so recently and suddenly called to the heavenly mansions, died in the same room and chair, where he too gave farewell to earth.

The Rev. Paul Whitehead, of the same Conference class and near the same age, has joined his true yoke-fellow and close friend.

The men who led the host in the days of blood and comforted God's people in the evil years of civil confusion and chaos can be reckoned upon the fingers. Their heroic behavior surely will be cherished by choice spirits in Church and State, through the years we shall see, far on in the future. The ordering of a life along the lifted levels of a Granbery's career, is an inspiration to the race.—Baltimore Southern Methodist.

Our League Conference.

The second Annual Conference of the Little Rock Conference Epworth League was held at Fordyce, April 16 to 18. In spite of very unfavorable weather, 40 preachers and 56 delegates attended, representing 26 Leagues. The exercises were prompt, spirited and, with slight exception, in the order of the program previously published. Rev. Frank Barrett's speech on "Young America Against the Liquor Traffic" inspired and thrilled the audience, and led the people to expect much of the Conference. They requested the publication of the speech. It will be splendid campaign matter.

The welcome address by Ed Morton was in excellent taste and in tone with the spirit of League work. The speech of W. A. Swift on the "Spiritual Work of the League," and the two speeches of Dr. J. H. Riffin on "What Methodism Stands For" were heard with deep interest. The speech of Rev. B. B. Thomas on the department of charity and help was earnest, practical and gave such instructions as will benefit every local League represented.

Rev. Wm. Court, returned missionary from Japan, gave an address on the Sunrise Empire, and the work of the Palmore Institute on Wednesday evening. It was such a presentation of the missionary subject as our Leaguers needed to hear. At the close Bro. Workman called for \$500 for the Palmore Institute and gave five minutes to subscribe it. The subscription reached more than \$500.

Rev. Ed. F. Cook, general secretary of the young people's mission movement, by his instruction, added to the interest and profit of the occasion. His speech Thursday evening was a strong appeal in behalf of the missionary work of the church. It was intended, especially, for the pastors and all who heard it will be prepared to work more zealously and wisely.

Rev. Forney Hutchison led all the devotional exercises, and had but one text, "Ye shall receive power from on high when the Holy Ghost is come upon you." His short exhortations and songs were fit and fervent.

The Fordyce and Little Rock choirs led the singing which was excellent. We all felt at every meeting that the Lord was with us. These young people are the very heart of the church. They will make a better instructed and more consistent class of church members than we have been, who have gone before them. The church of the future will be less emotional, less spasmodic in its work, less subject to fanaticism, stronger in intellectual forces and in its public moral influence. It will have higher ideals, will be more liberal, more sympathetic toward all other Christian work.

It will put more stress upon Christian liberality and upon the claims of all the world upon the church.

The next year's conference will be held at Prescott.

J. E. GODBEY.

The Social Life of Children.

Mary S. Cutting in Harper's Bazar:

"And it's a satisfaction to know that the social life of a child doesn't depend on money. I knew a little girl of twelve who was asked to a 'chocolate,' the junior form of an afternoon tea. It was a very 'swell' function, with a beautiful table, all flowers and pink and white cakes and bonbons, and Ethel went thither in her best feathered hat and new gloves, all delighted anticipation. She knew a number of the girls invited, the small hostess, Eleanor, being her particular friend. She came home, however, very shortly, looking big-eyed and puzzled.

"'Didn't you have a nice time, Ethel?' her mother questioned.

"'Why, there wasn't anything,' said Ethel.

"'Wasn't anything! What do you mean? Didn't you have chocolate and cakes?'

"'I had one cake with my chocolate, but I didn't like to take any more, because nobody else did. But there wasn't anything to do. Eleanor's big sister spoke to everybody, but we didn't like to talk. When I went away, though, I whispered to Eleanor and asked her to come around tomorrow and play.'

"'To come around and play! there was the key-note. Such a very little satisfies children it is a wonder we don't realize it of- tener.'"

Sir George Williams, the founder of the Y. M. C. A. and a man of large generosity, was accustomed to pray as follows: "Oh Lord, thou hast given me money. Give me a heart to do thy will with it. May I use it for thee and seek to get wisdom from thee to use it aright."—Selected.

Georgia Letter.

I ought to feel a great interest in a part of the country which the Western Methodist circulates, especially in that which includes the Creek nation. My grandfather Smith was missionary to the Creeks in 1825. He was then an old preacher, who forty-four years before had begun to travel in Virginia. The Indians were devoted to him and the first revival ever known among the Creeks began in his mission. I have always had a tender place in my heart for that great tribe who once dominated all the country about me. For over a hundred years my family have been closely connected with Methodism both of my grandfathers, Isaac Smith and John Howard, were Methodist itinerants, and I am now well into the 50th year of my connection with the conference. That I am jealous for this "ark of God" I can't deny, and if sometimes I seem offensively patronizing to the new men who have taken charge of things and seem somewhat disposed to deprecate the work of the less learned, less up to date men who went before them, they have to excuse it. I am an old man, although to save my life I can't realize it. If I did not know I was over seventy and that I was lame and confined to my house, I really could not think it so, but it is true none the less. In my large conference I am now the fifth man on the roll, so I find myself talking to the preachers who are in middle life in a kind of patronizing way. I have been studying somewhat carefully a history always full of interest to me—the history of the great forerunner, John the Baptist, and trying to see if there was any fitness in his preaching to the present time, and any resemblance between his times and ours, his hearers and those who hear us. A great camp meeting gathered in Oklahoma, or Arkansas, composed of all classes would be composed of very much the same classes as composed the multitude who came to be baptized of John, but in some respects the multitude in America would suffer in comparison, taken man for man, with that in Judea. John said nothing to drunkards, adulterers, murderers, thieves; in that respect he was strikingly unlike Isaiah, Hosea and Jeremiah. They denounced these and other crimes, but John said nothing about them, and the Saviour very little. The fact was Judea was morally the best part of the world at that time as far as gross vices were concerned. The man who has read Tacitus in his graphic story of the times of Tiberius can form some idea of the vast difference between Jerusalem and Rome, but while rigidly and reputably moral, Sadducees, Pharisees, Essenes in John's view they were a generation of vipers. Their religious life was a mere lip service and mere formalism, a pretense of worship to God, while the real object of worship was themselves. Is there not much conduct akin to this in these days? Are there not a large number who have their names on the church registers who are not grossly immoral, who are without vital godliness and who rest their hopes on the fact that they are church members? They "have Abraham for their father." They may live so carefully that they escape censure, but while outwardly they appear well, inwardly they are defiled. They are covetous, penurious, slothful, censorious, self-righteous; they boast of their virtues, but the publican is justified before them. The most shameful extortioners of these times claim to be religious. Religion is one thing, debauchery is another; a man may be free from debauchery and be more odious to God than one who is the slave to appetites. The multitude said to John, "What must we do?" The answer

was, "Give to the poor." The Publican said, "What must we do?" "Wrong no man." In each case the sin was the same—greed of gain, covetousness, love of money and selfishness. Their vices coexist with all the worthy traits of a moral life, and this sin of money love lies at the root of all evil. When led to more hypocrisy, more fraud, more cruelty, more perfidy, than any other evil tendency. It is universal in sweep and insidious in its approach. It means the garb of piety, and often pretends to simplicity and humility to hide its penuriousness.

Mr. Wesley never said anything more dangerous than when he said, "I make all I can, I save all I can." It is true he added "I give all I can," but his first two counsels are sacredly regarded, the last has no place in the creed of many. This is the worn out root of the Christian vine—greed of gain. The way of the Lord is prepared when there is justice to the needy, sympathy for the weak and dependent. All our tears and prayers and professions of faith will be of no avail unless we recognize the great brotherhood of men and seek to do justly, to love mercy. I do not know anything more needed now than a warning against the love of money. The country some one says is drunk with prosperity. Alas, it is not prosperity. Covetousness and selfishness and injustice rule. We may "devour widows' houses and for a pretense make long prayers, but the judgment will be sure to come. Men like John we need who are voices crying in the wilderness of the business world. To work men seven days in the week, to pay them scanty wages, to refuse them needful rest at night, to defraud them and rob them by stock manipulations, can not be atoned for by gifts to good causes, or by abstinence from profanity, drink or licentious indulgences.

In this country now the axe is laid at the root of the tree that brings forth the evil fruit and it will be cut down; men who are under the garb of corporations, defy law, and for money, will not always escape.

We all need to heed the word of the fiery preacher. For this love of money is the bane of the ministry as well as the laity. He did not preach the good tidings but he prepared the way for them. No man can love the Lord who does not heed the Baptist.

Our Indian Work—What of the Result.

Dreams do not always signify, and I am no dreamer; but not long since, under great mental stress, I fell asleep, and learned a lesson and caught an inspiration from the Revelations that came to me in the vision of the night.

I had received a letter from one of the high officials of the church containing this depressing utterance: "We had spent so much money among the Indians with seemingly such poor results that many were dissatisfied." I laid awake that night long after retiring in deepest agony, bemoaning the failure of the Indian work through the many years of toil and labor and expenditure among them, my own failure and the loss of more than 20 years of my manhood's strength in a vain effort to help them, till late in the night, exhausted, I fell asleep, and as I slept I dreamed. There came a vision of a band of Indians encamped upon a low hill, surrounded by a little stream which skirted its base and then hurried away across the far-reaching prairie. These Indians were so dark in mien, so sombre in appearance that it would be impossible to describe them; not of savage visage but dark beyond compare. Their scant clothing that illy covered them, and the very atmosphere about them, par-

took of this density. It seemed to be the drapery of superstition's night, the atmosphere of hell. There was the chief, there were his followers, all of manly mold and heroic form in spite of the darkness that encircled them; and all with eager intent were looking my way, as I approached. Wondering, I exclaimed, "Who are these?" A voice low and calm and clear of some one whom I could not see, replied, "Do you remember years ago you brought the message of life and light to these in their darkest night and deepest gloom? How utterly lost and hopeless they seemed, but in faith in His power to save you read and explained the Book of Life to them?" "You" said I, "but"—Before I could ask the question rising to my lips, the scene changed, and the voice whispering to my soul in clearest, sweetest accents, said, "See these, the same." And turning, there stood before me, the same band of Indians, their faces shining with light, their garments of the purest white, the atmosphere around them shedding forth a radiance not seen on land or sea, the melody of a divine song mingled with exultant shouts of joy and victory unspeakable in power and sweetness, pouring forth from their throats, and resounding far away over the prairie. At the sight I began to clap my hands and shout. This exercise awoke me, and the dream was ended, but the rejoicing went on; for I saw what the dream meant and knew the interpretation was true. In my despair God in a dream had called me back to the time years ago, when, in the face of the ridicule of the Indian trader, the border soldier, and the old frontiersman, I had undertaken work with the hardest, most obdurate and the most impervious Indians of all the tribes. In their densest night I went to them and read the Scriptures to them. The light broke in, darkness fled before the day, superstition gave way before the truth, and many of the Kiowas were converted to God, and a transformation came, till today one who did not know them then could scarcely believe them to be the same people. Let me draw the contrast. Not long since, I was resting, sweetly resting, in an Indian home. The house neatly built, was a four-room cottage. The bed-chamber in which I rested was properly furnished, a bureau, wash-stand, bowl and pitcher, rugs upon the floor, and a neat white iron bedstead with as clean sweet bedding as ever gave comfort to tired head and weary form in the most cultured home. The meals were as well prepared and as daintily and as deftly served as any white sister could have done it. The mistress of this home was one of our former school girls, trained in the Institute at Anadarko. The man, whom many a time I had seen in other years with nothing on to grace his form but a "G string" and a pair of painted legs, jumping and yelling in the devilish dance, was now clothed in neat attire, and in his right mind, and is an exhorter in our church. A Christian home it is, and there are many others like this one, so that traveling now among them, it is no longer necessary to sleep at night in the open prairie beneath the stars. There are homes to give you cordial welcome and Christian comfort. This has been brought about by the stimulus of Christian influence, the power of the gospel as the missionary has gone among them. But what was it in other days. Many a day I have traveled over far-stretching prairies between the Red River on the south and the Cherokee strip on the North, when yet there was no Oklahoma, following these nomadic tribes, and sleeping at night beneath the stars, and eating what might have been left of an ancient luncheon from my lunch

box. The Government had tried for many years to get them settled in homes, and had built a number of houses and given them to the Indians as a stimulus to them to build others, but without success. But in less than five years after the Mission work began; thousands of dollars was placed in the hands of the Missionary by the Indians themselves for buying lumber and building houses, and inside of ten years, by the aid of the Government, for the Government gave ample encouragement to this movement, there was hardly an Indian family that did not have a house of from two to five rooms. Habits of industry too are becoming more and more the daily life of the Indian. An Indian said, "The Christian road is the working road and I like it." Here is another contrast. In other days on funeral occasions when a relative died, I have seen the women strip themselves nude down to their hips, and with butcher knife in hand, gash their arms and breasts, and cut off the ends of their fingers till their bloody bodies were sickening to behold; while all the time naked, bleeding men and women, as they mingled together in their mourning, were howling like demons in the world of the lost; and I have seen them snatch up the expiring body while yet gasping in the death throes, and hurrying it away, hide it somewhere in cavern or canyon nearest at hand and most convenient, and then give to the flames all that the dead person left behind and kill a horse for the deceased in the world beyond. All this the Government in vain tried to stop, but not till the Missionary with the Gospel of life and light appeared in their midst did it cease; and now we have decent burials and Christian funerals and well kept graves with tombstones often, and while the scarred arms and cut fingers are found with the older women, and scarred legs among the older men, there is no woman or man who has come to years of maturity for ten years back who is thus marred. What put an end to these sickening heathen customs. The Gospel, carried to them by the missionary. But I can not enumerate all the changes that have come, under the stimulus of the gospel. I can only synopsise. Instead of the nomadic life, settled homes; instead of the teepee and wigwam, the well kept house; instead of the discordant yell and the tom-toms in the sun worship, the shout of victory and the song of praise to the Son of Righteousness; instead of feathers and paint and beads and dirt and shame and nakedness, the vision of clean hands and washed faces and clothed bodies and sane minds; instead of the loose marriage and still looser divorce, love and fidelity between husband and wife; and in their social life love has taken the place of lust; decency the place of dirt; religion the place of superstition, and God is glorified; and all brought about by the gospel of the Son of God carried to them by the missionary. And yet the church is dissatisfied. But I can not tell all in the brief time allotted me for this subject. But I have related the above to the end that I might say what follows:

I have studied the history of Indian missions from John Elliott and David Brainard to this day, and every faithful effort put forth by the church, or the individual, down to this day has had like results with the above. There never was a people more responsive to the gospel than the Indians, and never was there greater results at so small a cost in any mission field as amongst them. Whether it was John Elliott, with a heroism born of heaven, preaching the gospel to the Indians in New England, translating the Bible into their tongue, and organizing them into bands

of "praying Indians" and establishing homes and villages and industries among them until there was a membership running up into the thousands; or whether it was David Brainard, with holy faith and seraphic ardor, frail in body, was wasting away with consumption, spitting blood upon the snow as he preached the gospel to the Hurons and other tribes in Massachusetts till thousands were converted to God, or whether it was J. B. Findley on the Upper Sandusky preaching to the Wyandottes, or Richard Neely among the Cherokees in Georgia, or whether it was Lee and Shepard in Oregon when the conversion of the Oregon Indians was so rapid it was an astonishment to all the land; the results have always been the same. In less than ten years after our church began work among the Indians we had a membership of more than 4,000, and under the stimulus of Christian training, farms and homes and villages and schools and churches were established and the work went on with such power that it was an astonishment everywhere; till the unsettled policy of the government and the wars that followed that policy broke out, and the work was hindered, the holy ardor of the church died down, the past was discounted, and having lost faith in the power of the gospel to save them, in the years to come the work was revived only in half hearted and spasmodic effort. But what a legacy of rich reward has been left the church for all her effort and expenditure amongst them.

I have profound faith in the Indian character under sanctifying grace. Civilization alone does not civilize. It takes the gospel to make civilization possible and powerful. It takes the gospel to bring out the best there is in a man. In the early days of our missions it produced Monecuc and Between-the-Logs among the Wyandottes, who were so filled with the divine spirit that even whites were brought under conviction and led to Christ by their preaching, though not understanding their tongue. It produced John Sevier among the Cherokees, whose holy faith could lead him to administer to a dying pale face woman, and in the hour of her extremity, point her to the Savior of men, as well as awaken conviction and quicker faith and pure life and seraphic ardor, worthy of our example, won laurels for the Master, not only among his own people, but our race as well; and Checote among the Creeks, whose memory lingers with us still, and whose life was a benediction to his race; and Jimboy, frail in body, strong in faith, humble in spirit, who but a little while ago was called from our ranks, mounted the pale horse and with the hand of faith turned him aside, and rode home to glory; and these that linger with us still—Thompson, Williams, Homer, Cobb, Kicking Bird and many others of whom time would fail me to tell; besides hundreds who in the humble walks of life, whom the world knows not, are patiently working out their destiny as God has appointed. Surely God has given us a legacy far beyond our investment.

J. J. METHVIN.

American Bible Society.

The American Bible Society has received the annual report of its agency in Japan. It states that the two recent calamities which have afflicted Japan, namely, war and famine, have resulted in an increased interest in Christianity and greater facilities for Christian work.

As an illustration of what the work in the hospitals has accomplished, one of the missionaries in Tokyo has a correspondence list of more than a hundred discharged soldiers who are seeking instruction, or earnestly at

work for the Master among their friends and kindred throughout the different parts of the country.

The liberal donation of money on the part of Christians in the United States and elsewhere has not only made a deep impression on the minds of the famine sufferers, but also on the nation, as evidence of the Christian spirit of unselfish devotion to the welfare of mankind, regardless of creed and race. One of the residents in the famine region reports a deep and widespread interest in the teachings of Christianity, and in numerous places there are now not only a goodly number of inquirers, but also many who are true believers. At Iwanuma, near Sendai, one hundred are reported to have decided to become Christians. At one church in Sendai there have been forty-two baptisms. Among these there were officials, bankers, business men and university, college and middle-school attendants. There are still many earnest inquirers who are being instructed in the Bible. At another church were forty-six baptisms, and one of the missionaries writes that during an experience of thirty-two years he has never before seen such a hunger for soul food. From present appearances it would seem that this movement is likely to become general.

This state of affairs has made the work of Bible circulation during the past year particularly encouraging. More and more is there a real demand for the Bible, and a sincere desire to know what are its teachings. So general is this demand that in the principal towns the book stores are keeping Bibles on sale because of the increasing number who wish to purchase.

The late General Kadoma is said to have made the following remarks: "Before the Russo-Japanese war, I could not but doubt the efficiency of Christian soldiers in case we might have war with a Christian nation. But now I know that such fear is entirely groundless."

Since the close of the war many soldiers visit the rooms of the Young Men's Christian Association at Tokyo, and a branch department has been opened at one of the barracks.

In Tokachi prison are confined the criminals of the worst type. To the officers in charge during the past year many copies of the scriptures have been sold, as they find that the introduction to Christianity is the most effectual means of preserving discipline and true reform.

There are reported to be in Japan 17,000 Chinese and 800 Korean students, and Christian work is being carried on among them with much encouragement. They afford a new and interesting field for the dissemination of the Bible. The Chinese students represent a large part of their great country, and there are great possibilities in this dissemination of gospel truth.

The Japanese New Testament was published in 1880 and the complete Bible in 1887. This was the first translation and there has been no revision. It has been felt for a number of years that with the development of Christian phraseology and the Japanese language, as well as the fact that there are now Japanese scholars who have a working knowledge of Hebrew and Greek, that the present version could be much improved. A committee was therefore appointed at the last meeting of the Japanese branch of the Evangelical Alliance to confer with the permanent committee and Bible Society representatives on the subject. After a conference it was decided that before any further steps could be taken the power of the Japanese committee must be enlarged; and so nothing further is to be attempted until this has been

accomplished; which defers the matter until the coming meeting of the Alliance in May, 1907.

The sales during the year 1906 have far surpassed any previous record, and quite exceeded expectations. The receipts for the three Bible societies for the year 1903 were 13,620 yen; for the past year the receipts of the American Bible Society alone were 13,844 yen.

Care for the Converts.

Those pastors who have led in powerful revivals have been filled with sorrow to observe how easy it seems to be for many converts to fall back into their former state. We are not perplexed by any doctrine this may imply, or any doctrine it may destroy; we are profoundly concerned with the fact. Many who are carried in by the revival wave seem to follow the wave into the sea of worldly living again, when there is a recession of revival feeling as the special meetings end.

Can we do anything to stay this recession? The conversions announced each year run into hundreds of thousands; the net increase of membership is but a measure of how vast that recession into the world is. It is an important matter, if the issues of eternity are at stake, as we teach, that the lapse into the world should be reduced to the smallest possible bulk.

To amplify and reinforce this terrible fact of relapse and the commensurate need of stopping it, we quote what a reformer said a little time ago:

"If I had but one minute to live, and one sentence to leave in the world, after seventeen years work as a reformer, I would say this, that environment affects conversion, before and after. That is the very bed-rock of my work. Science and socialism have both made too much of environment, as if it were omnipotent. Environment is to be considered as much in revivals as in farming. You must not only plant seed, but you must, by weeding and fencing, see that the seed has a favorable environment. You say, 'Get right with God.' That is the first and great commandment. The second is like unto it, 'Get right with your environment,' and it is the second commandment that the church has neglected. The assumption is that the first will take care of the second, but it won't."

He makes the point that the revival implies a new environment as well as the new choice—a new chance to live as well as a new birth. Is there not a vital truth here? Did not Jesus put his finger on that truth when he commanded that his followers should make "disciples," learners, learners under teachers in the school of Christ? It is not enough to bring men to the cross. The cross must create their new world—their future atmosphere—their school—their ideals and their world. Brothers, let us open the school; let us have the atmosphere. Converts must not only be led to declare for Christ; they must be nurtured in Christ, cared for, envired, schooled, companioned with, for Christ.

This may seem a truism and trite. Not so. It emphasizes afresh the necessity and the virtue of our probationary period. It bespeaks the creation of a new life-wide environment, brothers—that is to say, the means of constant nurture, the fact of nurture, something more than good intentions, something beyond a vague good will. It implies a whole life of opportunity, or environment, of training, of activity, and this not only on the part of the faithful and godly pastor, but on the part of the officials and the members of the churches.

How shall we best care for these new con-

verts? Who can say?

Many may in fear of God, in the sight of eternity, in the love of souls, seek or give an answer to this question. But in fact each shepherd, and each Christian, if he makes it a matter of prayerful thought, will find it means for him an intense interest in creating not only choice of Christ, but a distinct practical nature in a Christian creed and a Christlike environment. How can we practically supply this environment? That is the problem now that the special meetings are over.—Central Christian Advocate.

A Great Sermon.

Measured by its immediate effect, the greatest sermon of which the writer has knowledge was preached in an old town on the Arkansas River some forty years ago, by a man who is yet living. For many things he who pens this item is indebted to the preacher of that sermon, and as he is too old to be hurt by what may be written, the debtor desires to give "honor to whom honor is due."

About the year 1870 two young men, the elder a married man, came to Arkansas from

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Tennessee, one a preacher and teacher, the other a merchant; these two brothers located in the same town, where the merchant married, prospered in business, was a man of pre-eminent usefulness in the church, and died. From its earliest history the town was noted for its high class citizens, its culture, wealth and wickedness.

The preacher became a member of the Arkansas Annual Conference and was stationed at this town. In person he was tall and slender, his hair was black and his eye penetrating; added to his attractive personality was a voice peculiarly pleasant to the ear. Of religion he had the ante-bellum kind, which sometimes broke forth in shouting. His theology was strictly Wesleyan. The preacher belonged to that class of men to whom young people apply for and receive life-long impressions, and whom older people hold in high

esteem.

On the occasion referred to (and the writer draws upon his memory to relate the story as it was told to him) a protracted meeting, perhaps, had been going on for some days, under the direction of the pastor—the evangelist appeared late—who was preacher-in-chief and evangelist combined. Any one who has had experience in this line of pastoral duties will recall a period in the progress of every successful meeting when he was in agony, and felt that a last and desperate effort had to be made or the day was lost. Perhaps the preacher had reached this point. At all events, he entered the pulpit and announced his text: "Six days shalt thou labor and do all thy work." This he divided into six parts, as representing six stages in human life: Infancy, childhood, youth, young manhood, old age. He spoke first of cradle impressions, then of who shall reign in the home, the child or the parent; then the training and education of youth, which, if properly done, will result in a strong young manhood, with religious convictions deep and abiding; in mature manhood this ripened fruit would be gathered; old age was Saturday, the close of the week, beyond which was Sunday, the day of "rest that remained to the people of God." A beautiful picture was drawn in which was the figure of an old man, the week's labor done, "for labor is the law of life," the preacher declared—sitting under his own vine and fig tree, watching the descending sun and the lengthening shadows, peacefully contemplating tomorrow when he should be called home. This old man had once been an infant; passing the several stages, his Sabbath was near.

All the while the interest had been moving up—the hearers were literally following the preacher who, in turn was following an invisible but consciously present Leader. Did the preacher not go out, like Abraham, "not knowing whither he went?" It is not impossible.

"This," I suppose the preacher said, "this is as any life should be; but it is not always that way; some old men come to Saturday evening, not to look peacefully upon the golden sunset, but with regret: tomorrow, what will it bring?" (I heard the sermon under different circumstances and am trying as best I can to supply language which memory fails to reproduce). He then referred to a neglected childhood, laying the weight of responsibility on the heart of the parents; passing the youthful period when conversion is natural and easy; misspent young manhood; hardening of the heart in mature years, when business and other cares crowd out serious thoughts, etc. The message seemed especially designed for old men at the sunset of life. After passing the noon hour the sun begins his decline. He drew a graphic picture of the old man, as he watches with increasing anxiety the gradual decay of his mortal frame, cheering him with hope as each succeeding hour passes. "Not too late yet," he would say. On and on he follows the man, holding in his hand the light of hope, as hour succeeds hour, until finally the sun has reached the horizon and is ready to dip his rim in the sea, still the light of hope beams upon the wan figure; the sun disappears, but the light is still aloft; up the intervening hills the preacher runs, in the deepening twilight, holding still his beautiful lamp, and calling back to friends of the expiring man to take him in their arms and bear him to the hill top, "for the sun is shining up here!" This they do, and the old man turns his dying eyes upon the great sun once more, smiles and goes to sleep.

It is a rare thing for a whole congregation to come under the spell of the most fervid oratory, and to be moved as one man by it; this congregation was literally "spell-bound." If asked to explain the power wielded on that occasion, the preacher could say, "I did not do it; there was a mighty force within me, to which I surrendered myself, that wrought this wonderful, yea, this miraculous work."

Of a number of old men and women, over sixty years of age, who resided in the town, only one was left and he was greatly moved. Who was the preacher? Rev. Isom L. Burrow who has come to Saturday in a long and useful life. The town? Lewisburg, the fore-runner of Morrillton. Of H. W. Burrow, the prosperous merchant, the accomplished gentleman (whose devoted wife was the queenly "Sallie" Howard) and the deeply spiritual Christian, it may be said, "He served his day and generation and fell on sleep, and was gathered to his fathers."

THOS. J. REYNOLDS.

Magnolia, Arkansas.

Present Possibilities in China.

By Bishop W. A. Chandler.

Dr. D. L. Anderson, President of the Soochow University, in China, writes me concerning the spring opening of that institution as follows: "We open the spring term with 190 students—all that we can receive. We have already refused some 30 or 40 from lack of room, and applications are still coming in. We could easily secure 250 or 300 students if we were prepared for that number. One of the new dormitories is in condition to use, though not yet finished. This will accommodate 78 men; and with the old building, we can accommodate, by crowding them, 190. The other building will be finished this spring, and we will move into them as soon as they are ready. The new dormitory buildings will accommodate, when finished, a little more than 200 men. We cannot handle a larger number in our present school building. Hence we must have, for an increase of students, a new school building. The sum of \$15,000 would build that for us."

Now, here is a situation which should appeal to every one concerned for the cause of foreign missions, and especially to all who comprehend that the evangelization of China means the salvation of the Orient. In this greatest mission field of the world we are turning away students from our leading institution of learning for lack of a little room. These students come to us with the money in their hands to pay for board and tuition. We need simply more dormitory for them to sleep in and more recitation rooms for them to be taught in. They are of the influential classes. While they do not (in many cases at least) come to us seeking Christianity, all are brought under Christian influences by their coming and very many become sincere and enlightened Christians before leaving school. What an important advance on the old days of charity schools and hired pupils! Other men have labored, and now we are entering into their labors; or, we ought to enter into their labors. Because they worked, we must toil; because they through painful years sowed seed from which has come this great harvest, we should see to it that not one sheaf in all the wide field fails of being gathered into the garner of God. It is a great harvest time in China, and a harvest means haste if the fruitage of days and months of toil is to be saved against the mutations and mischances of wind and weather.

There never was such an awakening in any nation as is now going on in China. There

is on the people a passion for the "Western learning" which amounts to little less than a mania. Over fifteen thousand Chinese students are in Tokyo, Japan, trying to get from the Japanese this learning. Many are becoming dissatisfied with this "Japanned," "second-hand" learning, and thousands are crowding the Christian schools of the Chinese empire.

Rev. John W. Cline, President of the Anglo-Chinese College, at Shanghai, writes concerning the spring opening there: "I have been rather too busy of late, trying to do work at hand, to write. We have our hands entirely full trying to do the work. The demand for places to go to school has in no sense diminished. We seem to have no special distinction in that we are crowded to our utmost capacity, since every school is full. I have heard of only one 'foreign school' in Shanghai that complains of a lack of patronage which leaves it less than full. Our school was full, even before the close of the last term, of those who paid in part the money for the expenses of the present term, thus paying a term ahead as to a portion of their expenses." Brother Cline adds: "Our new dormitory is almost ready for use. It is a good building, and will be a great help." This new dormitory costs the Board of Missions nothing, being erected by funds derived from the income of the school and from Chinese friends in Shanghai, not a few of the contributors being graduates of the school.

This is the day of the Christian school in China. It is the strong arm of the mission work there during these times, when China is more eager for such schools than was Europe in the days which we commonly call "the area of the revival of learning." What a Godsend that we have these two great schools at Shanghai and Soochow! The foresight of Young J. Allen, who, twenty-five years ago and more, saw the importance of such institutions and urged the founding of the Anglo-Chinese College, has been more than justified. If the Church's devotion had been warm as his counsel was wise, we would be now even in far better position than we are. We have got rich returns for the little we did. The property he bought in Shanghai for a song has become very valuable, and on some of the ground stand the buildings which yield income for the Soochow University, sixty miles away; and the buildings which he erected for school purposes on another part of the ground shelter the growing Anglo-Chinese College, in the hands of Brother Cline—a school which is now able to build for itself a dormitory costing nearly or quite as much as did the whole tract of land when Dr. Allen purchased it. Here is business success, as well as missionary achievement, which is respectfully referred to the "practical men" who are perpetually chiding the Church in general and missionaries in particular for want of "business sense and business methods." This, brethren, is what has come out of the little money you gave years ago to the purchase of property in Shanghai; and now would you mind saying what has become of the much money you did not give? Has any of the money you kept been lost in speculations, or has any of it brought injury to your sons or daughters?

We ought to learn wisdom from past experience, and gather sense from our folly, even. We ought to give these institutions all that they need.

The Soochow University needs another dormitory and another building for the uses of instruction. The two should cost not less than \$25,000. If they were speedily erected, they would draw after them the most blessed

results—among other things gifts from the Chinese themselves, perhaps, for still further enlargement of the plan.

The Anglo-Chinese College should have its central building (now nearly twenty-five years old) thoroughly renovated, one other new building set up, and a college church erected on the grounds. In the great city of Shanghai (the Liverpool of the East) we now have only one organized Church in a house of its own. We should have a church building on the college compound, and have it without delay. Not less than \$15,000 should be invested there.

Who can estimate what this small sum of \$10,000 would accomplish through these two Christian institutions in the Orient? How far-reaching in influence would such an investment be! The founding of Oxford University in England has not had a greater effect on the welfare of the English-speaking nations than will a well-equipped Christian school have on the future of China. Great history is making there now. What sort of history shall it be? Whatever sort the Christian Churches wish it to be.

Today is the day of the Christian school in China; and tomorrow will be largely what Christian education, or the lack of such education, may make it. What may not a few dollars do now! Blessed by the Master, they will feed millions of people for centuries to come as the loaves and fishes of the Galilean fed thousands in the olden time.

Atlanta, Ga., April 11, 1907.

Movement for Permanent Place for State Epworth League Assembly.

At its recent session at Fordyce the Little Rock Conference Epworth League Conference adopted the resolutions below. We trust that the three Conferences may unite on this important movement.

"Whereas, (1) our General Conference has authorized Epworth League Conferences to secure and control property for the holding of permanent assemblies; Whereas, (2) the time has come when a suitable location should be selected in Arkansas, and, Whereas (3) the interests of our three Annual Conferences are such that they should unite on this great enterprise; therefore, be it Resolved, (1) that we cordially invite the Arkansas and White River Conferences to unite with us in securing and maintaining a permanent place for our Epworth Assembly; (2) that the Epworth League boards of our three Annual Conferences be and are hereby requested to appoint committees of three for each Conference, and the joint committee of nine be authorized to receive propositions for permanent location and take all necessary steps to submit these propositions to the Annual Conference boards for ratification at the Conference sessions of 1908; and (3) that in order to create interest and secure co-operation, the Epworth League boards of the three Conferences are requested to arrange for a State Conference for 1908.

Millar, Harrell, Owen, committee.

Agents Wanted

We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 122 E. 4th St., Little Rock, Ark.

THE SUNDAY SCHOOL.

Change of Time of Publication of Lesson.

After consulting with some of our Sunday School people we have decided to change the time of publication of our Sunday School lesson. We have kept the lesson two weeks ahead in the Methodist. Hereafter it will appear in the issue just before the lesson is due to be recited. Many tear up or lose the paper and thereby lose the lesson, but with the change this need not be the case. So the lesson for next Sunday will be found in last week's issue.

It is our desire to make the Sunday School department in the Methodist an interesting and profitable feature. We invite contributions of interest to Sunday School teachers and scholars. There are many features that might be treated to advantage. We would suggest a few subjects that might be discussed with interest and profit. "The Small Boy in the Sunday School." "The Bad Boy in the Sunday School and What to Do with Him." "Our young men and the Sunday School." "The Cradle Roll and Cradle Roll Literature." "The Home Department, What It is and Who may Belong."

Let our Conference Sunday School Boards use this department for giving information and notices. Let us fill it up with good things for the Sunday School. If a teacher has trouble in interesting a class let us hear from such and plans may be suggested that will be helpful.

Sunday School Notes.

By W. J. Moore, Chairman.

Dr. Rankin said in last week's Texas Christian Advocate, "There is no department of our work more potent than the Sunday School." And when we come to realize this fact more fully, then we shall give it the prominence in all our church plans which it demands. The Sunday School movement is not an independent, side issue, but a part of our church machinery. It runs and works out its products throughout the entire length of human life, beginning with the child life "before it knows anything," to the old person who can not attend the Sunday School. The one we put on the "cradle roll," the other in the "home department."

That was a fine thing which the Sunday Schools of Muskogee district did in assuming the support of Miss Maud Bonnell. Can not other districts do as well? Let us not put all our money into the general collections, but do something "special."

The Norman Sunday School contributed one Sunday's collection of \$15.00 to the Sangdo school. This Sunday School is a missionary school, and will not let the collection go into the conference collections.

Now let every superintendent and pastor see to it that their Sunday School observes "Children's Day." Instead of only one-third, let three-thirds observe the day. Write to Bro. Crosby, Chelsea, I. T., for free programs.

We are glad to report that our Sunday School interests are moving forward. The numerous demands for helps, institutes, programs, literature are all hopeful signs. Brethren, do not relax your efforts, but press the battle. "Take care of the children of today and they will take care of the church of tomorrow."

The Hamill Institutes did much good among our Sunday School people recently, but the time has come when we will have to get our meetings nearer the people, so that all classes of workers can attend. When it can be so arranged that we can hold about four institutes in each presiding elder's district for

two or three days each year, we shall then begin to solve the problems that confront us. Can we not do it next year?

Perhaps first of all we need a Sunday School spirit in our conference. But the next greatest need, we are sure, is trained workers. Will not our pastors and superintendents take up a course of study in Sunday School matters and methods? Are not we as pastors below the mark of efficient Sunday School men? If we are to be leaders in every department of church work we should know how to lead.

Norman, Okla.

The Working of the Lord's Day Act.

The New Dominion Lord's Day act came into force throughout Canada on the 1st of March, 1907. The measure is one which has been characterized as the most advanced legislation for the defense of the Lord's day which has been enacted in this country, and consequently the effect upon trade, transportation and the industries is a matter of general interest. In the last days of February the representatives of the leading newspaper agencies met to consider the situation, and de-

Widespread inquiry indicates that on the whole the act has been a great success for the two Lord's days which have passed since it came into force. It is true there have been many evasions. Some of these are due to ignorance of the law, but we fear some of those responsible have imagined that the law could not or would not be enforced. But as time passes it will be made evident that this law is one that must be observed, and which will result in great good to our country. The Lord's Day Alliance has sought in every possible way to make all Canadians understand this law. Tens of thousands of copies of the act have been distributed, and explanatory letters written to many companies and concerns which are brought under the prohibition of the new act. These have elicited many replies, thanking the Alliance for its kindness and giving assurance that in every respect the law would be observed. While we would not expect every individual and company throughout Canada to implicitly obey the new law at once, we are encouraged to believe that in due time this act will bring needed physical relief to many people, and at the same time give them the advantages of divine worship on that day.—Christian Guardian.

At Vespers.

The day is past; the shadows round are falling:

The light is fading from the western sky;
From the still heavens the evening star is calling.

Bidding us rest, for night is drawing nigh.

From Thee they come, the hours of swift and golden,

All laden with thy good things and thy best;

And when we saw Thee not, our eyes were holden,

Both earth and heaven conspired to make us blest.

The toil that prospered, harvests for our reaping—

The plans that failed, alike were gifts of love;

All ways are Thine, and Thine the glorious keeping,

In paths of peace, all lighted from above.

Thou makest, Lord, the evening and the morning;

The dark and light are both alike to Thee;
And somewhere always the new day is dawning.

Bidding thy waking children, Come and see!

To Thee we turn when earthly suns are setting;

Eternal light Thou art, eternal love;
And in Thy love, forgiving, unforgetting,

Are rest and joy, on earth and then above.

—Henry Burton in Christian Advocate.

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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Little Rock, - - - Arkansas.

cided that hereafter newspapers should not be sold on the Lord's day in the streets, at news stands at hotels or stations or elsewhere. This resulted in stopping the traffic in the Sunday issues of the various journals. Those who know have estimated that about 50,000 copies of these papers are sold in Ontario every Lord's day. In Hamilton a news monger known as Louis Burk undertook to evade the law by marking his papers "For lease, to be returned on Tuesday," but the police magistrate has shown him that this was too farcical an attempt to evade the law, and mulcted him with a fine of \$30 and costs. There was an appreciable reduction of freight traffic in many parts of the country. From one divisional point a correspondent says, "For the first Lord's day in thirty-five years there was not heard the toot of whistle in the yards here." The superintendents of departments of the railway companies have much power, and can arrange matters so that the law will be easily observed by the men, both concerning the running of freight trains, repairs, office work, construction and in other ways. The various express companies have notified their employes that the new law must be observed, and many of those engaged in various industries have pursued the same course.

Cancer Cured

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

Yours gratefully,

JUDGE J. N. SMITH, Lonoke, Ark.
The Ointment was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, 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 enclosing stamp for reply. Call on or address DR. R. E. WOODARD, 109 E. Fifth Street, Little Rock, Ark.

CHOCTAW COLUMN.

Rufe Charge, Choctaw Academy.

Committee yakohmi ai oka hosh ittanaha chito revival meeting pim asha hokbano ahnit committee ut ittafamot Choctaw Academy, ako chey ut nan isht asha at isht ia hoke. 1. L. N. Isheomer, Chairman; 2. W. C. Nanomontube, Secretary; 3. T. J. Cephas; 4. H. B. Jacob; 5. Simeon Jacob.

Bro. W. C. Nanomontube akosh holisso Holatopa ittini anompoli micha okla anomp ilbasha anompolit a hlopuli cha na isht ashat isht ia hoke.

Bro. Nanomontube akoshholisso chi pim asha hobano ahnit Bro. T. J. Cephas ut motion ikbi ma im ai okpan chi ut asha milma vote hoyoma W. C. Nanomontube akosh holisso chi ulhtoka hoke, ittanaha chito revival meeting ut Aug. 14 micha 19, ako Choctaw Academy ako asha hokbano ahnit Bro. T. J. Cephas ut motion ikbi ma, im ai okpan chi ut asha vote hoyo ma, Aug. 14 and 19, fehna Choctaw Academy ako asha chi hosh ulhpesa hoke.

Ubanumpeshi ittanowat ay at ul a ko subject micha text nana ho isht anompola chi ka, Chairman micha i holisso aiena kokosh ibakfobi hokbano ahnit, Bro H. B. Jacob ut motion ikbi, mihma a imia okpan chi ut asha vote hoyo ma, isht a hlopuli hoke. Ubanumpeshi ittanowat, Kanim a mintil ula kut isht ulhtoba i kania tuka, committee yosh ulhtokol heli tuk osh isht ulhtoba yot i falama chi ka ibak foki na, kani ohmi hosh i kania tuk a i falama hokbano ahnit H. B. Jacob ut motion ikbit, mihma, im ai okpan chi ut asha vote hoyo ma isht a hlopuli hoke.

Committee Himona ulhtoka: 1. T. J. Cephas; 2. W. C. Nanomontube; 4. Willie Caldwell. Hoppok osh ulhtoka hoke.

Himak nan isht ilai ush a tuk a Western Methodist holisso atoba pit foki hobbano ahnit T. J. Cephas ut motion ikbi mihma im ai okpan an chi ut asha vote hoyo ma isht ahlopuli hoke.

Minute nan isht el ai ash a inka ittimanomput toshowa hokbano ahnit T. J. Cephas ut motion ikbi mihma im asok pan chi ut asha vote hoyo ma minute ut ittim anompola hoke.

Committee ittafamut tokasalit cheya tuk ut tishili hokbano a huil T. J. Cephas ut motion ikbi, mihma im ai okpanchi ut asha,

mihma okla tisha li hoke.

L. N. Isheomer, Chairman.
W. C. Nanomontube, Sec.

The Douglas Home.

I write this to let the friends of Sister Douglas know that she has purchased her home here at Gordon right in front of the Methodist church—a nice place with two lots and a house of six rooms. A nice home for our good sister and girls. I have received of R. B. F. Key \$25; H. A. Butler \$5; Ben Logan \$5, and Sister Martha Sanders \$2. We ought to buy this place for Sister Douglass and we need \$600 more to pay the balance. Will not those who have subscribed send the contribution promised for this home. The amount can be raised without hurting any one and our dear Sister Douglass will have a nice home where she may spend her last days in comfort and ease. Will not some of the many he has led to God and the church send us help to buy this home. We will acknowledge amount through the Methodist unless you prefer a private notice of the amount. Fraternally,

W. A. STEEL.

Monticello District S. S. Conference.

Our District Sunday School Conference for this the Monticello district was held at Tiller April 9-11. Our presiding elder and nine of the pastors in charge were present and possibly as many laymen, also Bro. Christie, the presiding elder of the Pine Bluff district was in attendance.

Many of the brethren were prevented from being present on account of sickness. We had a very profitable conference. All the subjects were thoroughly discussed and that in a very practical way.

"The Sunday School Demonstrated" was of much help to all who would see. Any one could have looked on and then gone home and put that illustration into practice.

"Organizing the Sunday School into a Missionary Society" was another very profitable part of our work. The pastors led by the presiding elder are determined to press matters of church work to the front and there is great room for improvement in this district. We have some wide-awake laymen in this district and they are laboring very zealously for the forward movement of our Sunday Schools. They are not sparing time nor money to accomplish the desired end. Of course, the pastors will join in heartily. We all returned to our homes determined to do better work for our Sunday Schools—both preachers and laymen.

R. R. MOORE.

Quitman, Ark.

As I have not sent in any field notes for some time I will try to make up for lost time.

Our second Quarterly Conference was very satisfactory all around. Our stewards' reports were very good, as was also the report on the spiritual state of the church.

Our presiding elder, Bro. Glass, was with us from Friday night to Sunday afternoon and completely captured the hearts of our people by his genial disposition and excellent preaching. His sermons were all good but the Sunday morning service was a most enjoyable occasion. After an exceptionally fine sermon on "The Resurrection," the sacrament of the Lord's Supper was administered, both old and young taking part to about the number of fifty, which was a very encouraging sight

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DRS. THORNTON & MINOR

to your scribe, being as it was an earnest of good times ahead. The occasion closed with a stirring sermon on missions at 3 p. m., so ending a Quarterly Conference that all agreed was the peer of any held at Old Mt. Pleasant in years.

Our work is progressing nicely and the outlook for a fine year is bright.

Owing to the fact that our farmers are all in the fields the work on Plants Chapel is at a standstill, but when this rush is over we will soon complete our little church. Mr. Editor, we extend a cordial invitation to you one and all to come up into our pleasant country. Your brother,

A. E. WILSON.

Jamestown Exposition, Norfolk, Va.

Opens April 26th, 1907, closes Nov. 30th, 1907. Division of history, education and social economy—J. Taylor Ellison, governor; J. A. C. Chandler, director. Department of Southern Literature—Lillian K. Byrn, superintendent.

General Statement—The Jamestown Exposition which opens on April 26th, 1907, will commemorate the birth of the United States 300 years ago. It is the object of the exposition to emphasize the historical, educational and intellectual development of the country, and especially desirable is it that there shall be a department of Southern literature. Many books have been published by authors from the South, but in few libraries is there to be found a good collection of books by Southern authors. It has therefore been agreed that such a collection shall be secured and that the Taylor-Trotwood Magazine of Nashville, Tenn., through its literary editor, shall undertake this work. It is believed that publishers and authors in all parts of the country will co-operate in this movement.

Conditions of Entrance—

1. The books must be sent by express or registered mail. This is necessary for the protection of the sender, and no book or books will be received from open mail.

2. Express and postage must be fully prepaid.

3. Books must be in a reasonably good condition and accompanied by specific description and marked for identification.

4. On receipt of books a postal card receipt will be sent to the exhibitor.

5. Books in manuscript form will not be accepted.

6. Books will be handled with all reasonable care and exhibited in handsome cases. In the case of books of special value, it is suggested that the exhibitor have the same insured.

7. It is suggested that living authors send a number of autograph copies to be sold at a price to be fixed by the author and approved by the director of the division of History, Education and Social Economy.

8. At the close of the exposition all books will be returned to senders of the books, express C. O. D.

Nota Bene—The Jamestown Exposition company has authorized the Taylor-Trotwood Magazine to make the collection of books for the department of Southern Literature, and therefore all books must be sent to Lillian K. Byrn, superintendent, care Taylor-Trotwood Magazine Co., Nashville, Tenn.

Transportation from Nashville to Norfolk will be at the expense of the Jamestown Exposition Company.

For Program Material.

Pastors and League Presidents of Oklahoma Conference:

Will you please furnish me with the names of your officers and suitable persons for program at our State League meeting? I am compelled to delay the calling of the officers together to arrange our program until I get this information. This conference will be a very important one and much depends upon the material we use for program work. Please do not delay this, but write me immediately, if nothing more than a postal. Fraternally,

W. G. DITZLER,
State League President.

Forrest City, Ark.

For some time I have been expecting an account of our meeting here from Bro. McIntosh. He and Bros. Galloway and Tatum were with us more than four weeks. We had a great meeting. There was a great work done among the members of the different churches. The only way I know to count conversions is to count those who unite with some church. I am sure that a majority of converted people get into the church at once. More than sixty have joined the Methodist and several have joined the Baptist and Presbyterian churches.

We have received about seventy-five into our church since Conference. The congregations are steadily increasing. The Sunday School has been improving all the time. We organized a Junior League several weeks ago and we now have more than sixty members. The interest in the mid-week prayer meeting is good. It has been so much better since the revival.

There seems to be a real live interest in the work of the Master in our town. The meeting was considered a success by all. Our church was too small for the congregations, so the Baptists kindly let us have theirs. They took a very active part in the meeting. All the churches worked together nicely.

The people of Forrest City have been very nice to us. They know now to make the pastor and his family feel good.

I must say that we have a real live, enthusiastic W. H. M. S. The ladies mean business.

Your field editor was with us last week. He secured several new subscribers and I am sure there will be others. Forest City is moving up and we expect to have a pretty good report at Conference.

BOONE L. WILFORD, P. C.

April 22.

What We May Be.

We may not be
A star of greatest magnitude.
Feted, courted, petted, wooed.
Because of some great public good;

But we may be
A steady-shining, lowly light,
A beacon in life's dreary night,
To guide some struggling soul aright.

So let us strive
That by our striving we may show
Someone the way, and they will know
The pathway by our steady glow.

—Selected.

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

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Nashville, - Tenn.

Not Useless.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—Ad. ance.

Women's Societies.

Little Rock Conference Home Mission Meeting.

The annual meeting of the Little Rock Conference Home Mission Society will be held in Central church May 3 to 7. The opening service will be Friday, May 3, and continue through Tuesday.

Many subjects of vital importance will be discussed at this meeting and distinguished visitors will add to its interest.

Miss Belle H. Bennett, president of the general board of home missions will attend the meeting and address the Conference Sunday night. She is one of the strongest women (mentally and spiritually) we have in the South and

Notice.

Will all delegates to the annual meeting of the Woman's Home Mission Society of the Oklahoma Conference secure certificates for one fare, as we are trying to secure a one-third fare rate for return passage. This can only be done if we have 50 full fare passage receipts to Norman. Very truly yours,
MRS. J. M. GROSS.

HOME MISSION AUXILIARIES.— HARRISON DISTRICT.

The following is the report of each Home Mission Auxiliary in the Harrison district for the year ending March 1, 1907:

Berryville, Ark.

Number in Auxiliary, 19; subscrib-



Group of Suchien, China, Sufferers Photographed by Rev. W. F. Junkin.

we wish every woman in Arkansas could hear her.

Mrs. W. H. Johnson of the Dallas Home Training School, also expects to be with us, a woman who is giving her life for the fallen womanhood of our land, a woman known to many of us.

Mrs. F. B. Rudolph, a former valued worker of our Conference, is expected to greet old friends again.

With the help of these good women and the presence of our Lord, what can we not do? Pray for this meeting and the success of our work.

We cordially invite the ministers of our Conference to attend this meeting. We need your presence and help. Send names to me and entertainment will be provided for those who come in the interest of our work. Especially do we invite the editors of the Western Methodist, who have so kindly aided in many ways.

Let us come up to this meeting in the spirit of the Lord and expect great things in His name. Pray for me. Yours to serve,

MRS. F. M. WILLIAMS,
President Conference Society.
408 Prospect Ave., Hot Springs.

ers to Our Homes, 4; visits to sick and straggers, 99; cottage prayer meetings, 77; amount sent to Conference treasurer, \$13.55; local work, \$38.

Green Forest.

Number in Auxiliary, 23; visits to sick and strangers, 85; garments distributed, 7; amount sent to Conference treasurer, \$16.15; local work, \$36.18.

Harrison.

Number in Auxiliary, 23; subscribers to Our Homes, 4; visits, 133; relief of poor, \$18.50; garments distributed, 54; amount sent to Conference treasurer, \$13.45; local work, \$298.70.

Yellville.

Number in Auxiliary, 23; subscribers to Our Homes, 9; visits, 243; relief of poor, \$37.80; amount sent to Conference treasurer, \$16.23; local work, \$131.60.

Cotter.

Number in Auxiliary, 23; relief of poor, \$15; amount sent to Conference treasurer, \$10.50; local work, \$209.

Gassville.

Organized last quarter. Number in Auxiliary, 7; amount sent to Conference treasurer, \$1.40.

Mt. Home.

Number in Auxiliary, 19; subscribers to Our Homes, 6; visits, 220; garments distributed, 140; amount sent to Conference treasurer, \$23.40; local work, \$196.15.

Bellefonte.

Organized March 17 with 11 members and 6 subscribers to Our Homes. Grand total for the district, March 1, 1907:

Number of adult Auxiliaries, 7; number of members, 133; subscribers to Our Homes, 30; leaflets distributed, 675; visits, 780; garments distributed, 204; relief of poor, \$71.80; sent Conference treasurer, \$94.33; amount of local work, \$906.63.

By comparison we see Mt. Home has sent to the Conference \$7.17 more than any other Auxiliary in the district and distributed more garments. Yellville and Green Forest rank second in Conference collections with only eight cents difference in favor of Yellville. Yellville shows greatest number of visits and relief of poor and Harrison the largest amount of local fund.

MRS. L. L. SEAWELL,
District Secretary.

Woman's Foreign Missionary Society, Little Rock Conference.

Treasurer's statement of collections for the third and fourth quarters of the year 1906, closing March 1st, 1907:

Arkadelphia District—

Membership dues	\$127.79
Conference expense fund	31.77
Conference pledge	270.45
Thank offering	48.26
Mite box collections	5.34
Scholarship	56.60
Buds and blossoms	1.75
Total	\$541.96

Camden District—

Membership dues	\$ 97.50
Conference expense fund	13.44
Conference pledge	277.88
Thank offering	6.10
Total	\$394.92

Little Rock District—

Membership dues	\$154.61
Conference expense fund	41.11
Conference pledge	390.41
Thank offering	3.60
Bible woman	88.05
Total	\$677.78

Monticello District—

Membership dues	\$ 65.54
Conference expense fund	15.30
Conference pledge	135.10
Thank offering	14.75
Mite box collections	25
Bible woman	60.00
Total	\$200.94

Pine Bluff District—

Membership dues	\$ 59.65
Conference expense fund	15.30
Conference pledge	46.50
Thank offering	81.60
Mite box collections	3.10
Total	\$206.15

Prescott District—

Membership dues	\$ 32.45
Conference expense fund	5.80
Conference pledge	95.81
Total	\$134.06

Texarkana District—

Membership dues	\$ 9.50
Conference expense fund	9.69
Conference pledge	311.90
Thank offering	25.95
Scholarship	39.47
Total	\$466.51

SARA KeKEE VANCE,
Conference Treasurer.

FREE! My Book

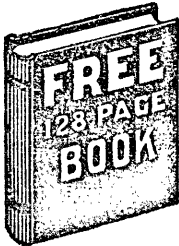
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This book gives the causes and symptoms of each disease and tells you how you can cure it at home, explains my painless method of straightening cross eyes, etc. I want to place one of these books absolutely free of charge in every home in the United States. One hundred thousand people have used this method. This book tells of their experience.

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FROM OUR FIELD EDITOR.

D. J. Weems.

Pine Bluff.

We have four pastors and a presiding elder in Pine Bluff, all vigorous men and enthusiastic in their Master's work. W. W. Christy, presiding elder, is giving full satisfaction in his noble work. He, Dr. Ramsey and J. D. May brought us under special obligation for favors. Bro. McClintock has bought parsonage and church lots. They hope to build a new church. Since the building of their old church they worship in a public school building. Bro. Watson is laying his plans for a fine, new church. Bro. Keadle, an honored superannuate, was my chief helper. He will continue the work for the paper in the city.

Humphrey.

Sunday was spent with Bro. Slaughter at Humphrey, preaching three times and lecturing at the public school. They have a beautiful little church and neatly kept. Have a set of books for Sunday School, and they read them. Eight new subs here; some renewals. Slaughter has captured his young people. This means success. We will have a preacher from his charge—R. F. Lee, a very hopeful brother. It is great work to encourage a young man to forsake all for Christ.

Wabbaseka.

This is a small town but has some excellent people. Had a very pleasant service. Added seven new subs. Bro. Drake is faithful and is much loved.

Swan Lake.

Rev. C. C. Green has a very difficult charge. This is one of the finest valleys of land in the State, but very few white people. There are three saloons. What a blessing to white and black if they would close the saloons. I did well financially. Rain prevented us from having preaching.

DeWitt.

Bro. Rice, the popular pastor, has a good church and large congregations. They gave us six new subs and seven renewals. Had a large week night congregation.

Gillett.

Holeman is holding the fort here. He is doing it well too. He has tact and energy and will succeed. We spent Sunday with him and his good people. Secured six new and several renewals, one fourteen years' standing. Arkansas county is largely a prairie and land has much more than doubled in price the last few years. The rice culture is destined to make this country a wealthy county.

Stuttgart.

As the name would suggest, has a great many Germans. The energy of that noble people is making the land blossom as the rose. Rev. W. M. Hays, one of our best preachers and truest men, is building up his congregation.

Though there are nine churches for white people and about 1,500 population, he has a full house at the Sunday service, and one of the best prayer meetings I have seen, with an average attendance of over thirty. We did well for the paper.

Clarendon.

Though late starting, Bro. Robert McSwain has his work well in hand as any brother I have visited. He knows his people and their needs. It is given up that he is the best scholar among us—among the best Vanderbilt has sent us. He was enthusiastic for the paper, and by his help we added 27 new names "with more to follow" and a goodly number of renewals. Of the 25 who were taking the paper not one asked to discontinue. Truly, you can judge a tree by its fruits. Clarendon church is on the up grade.

Marvel.

Holly Grove and Marvel make a delightful charge for Bro. Patterson, who transferred to us from Tennessee at the last conference. He is well pleased and so are his people. They seemed to organize themselves into a mutual admiration society. Besides several renewals we secured eleven new subscribers and sold a Sunday School library of 50 volumes.

Brethren of the Sunday Schools, put the good books into your children's hands. The only way to crowd out the bad is to crowd in the good. Do not wait for an agent to call on you. Write us what you want. You can get these books in sets at 25 cents per volume. Nos. 5, 6 and 7 will suit any Sunday School—50 volumes—8,000 pages, good binding—for \$12.50. One of these good books might be the salvation of your boy or girl. It will be sure to do them good.

\$100 REWARD

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

Jonesboro District.

I have commenced my second round. The district is in as good if not better condition than at this time of the year for the last three years. The unprecedented rain and consequent water amounting to an overflow in many places has hindered the work. But notwithstanding this discouraging feature the finances have held up remarkably well. But very few charges have fallen behind past records and several are ahead of the usual first quarter's report. Rev. F. E. Taylor leads in the collection of conference benevolences. His charge—Blythesville—has already cleaned up the decks. Others have commenced in this good work.

We expect to do some building this year. Blythesville hopes to build a nice church—one that will be a credit to their progressive and rapidly growing town. Earl is a beautiful new town on Crawfordville and Marion charge—now the largest town in Crittendon county. The contract is let for a good house there. They are also taking steps to build a new house at Lake City. There are prospects of building at some other points and some repairing and renovating and finishing will be done. The pastors—both supplies—have left Jonesboro Second church and Wilson and Louise. I have been very fortunate in securing Rev. J. L. Bryant, late a student of Hendrix College, for the first place and Rev. J. W. Thomas of our conference, who has been in Vanderbilt this year, for the other place.

Bro. B. F. Haynes has held a revival meeting at Lake City with good results. Bro. F. E. Taylor is now in a good meeting at Blythesville; last report was twenty conversions. Bro. F. C. Sterling is in a meeting at Marked Tree that promises to be a great success. Some of the brethren who have labored there would be surprised to see our beautiful and now finished church there filled to its utmost capacity at a week night service and as many as thirty or forty Christians pledging themselves to work and pray for the meeting and as many as twenty-five asking for prayers. These are facts. We are working, praying and believing that the Lord will do great things for us this year.

M. M. SMITH.

P. S.—Rev. Woodcock of the M. E. church is helping Bro. Sterling in his

Non-alcoholic Sarsaparilla

If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you think you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor.

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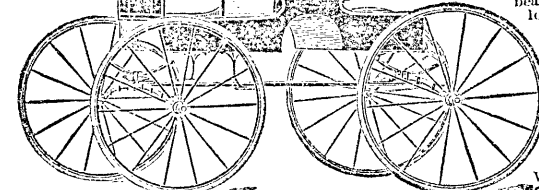
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meeting; he is a good preacher and an earnest Christian worker.

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Sulphur, I. T.

Work has commenced on the foundation of the new church and we hope to complete before Annual Conference to complete the building at a cost of ten thousand dollars.

Work in the First church is satisfactory. Material growth is about seven or eight a month.

Our Home Mission Society will give one thousand dollars on the new church, besides various other home works.

Abe Mulkey comes next week (April 26) to assist us in a ten days meeting. We are preparing for a great revival. Come and help us.

Epworth Assembly here, June 24 to July 2. A splendid program has been arranged.

Will send more subscribers soon.

J. S. RILEY, Pastor.

Dr. W. S. May.

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Springdale Station.

We are getting along nicely; have had two additions to our church since I came. Our church has been supplied with new lights and the Ladies' Aid has put down a nice carpet for the pulpit, choir and aisles. Our Sunday School rendered the Wasson program Easter, which was appreciated by all present. Contributions were \$5.96. Very truly yours,

JOHN D. ROBERTS, P. C.

April 13.

Take Children Seriously.

I would never ask a man to teach a class of young people who can not take children seriously. A great many people have never learned the difference between an interesting boy and a pet monkey; they value both for the amount of fun they can get out of them. One man never meets a boy without stopping to twist his ear half off while the teasing goes on. Another has never learned that a child is a moral being, and that a promise made to him is as sacred as a promise made to a man. Still another is of the opinion that between a child and a man all the duties belong to the child and all the

rights to the man. No man or woman is fit to teach a class of children who does not feel that a child is a human being subject to like passions as we are, who differs from ourselves mainly in size and experience, whose rights are as sacred as ours, and who has at least as much right to our respect as we have to his reverence. Till one has learned these things do not give him charge of a class.—Ex.

Excavations in Ceylon.

In the heart of the jungle in the north of Ceylon, the remains of the wonderful city of Anuradhapura are being excavated by the British government. Mr. H. C. P. Bell of the Ceylon Civil Service, and the engineers who are working under his direction, have unearthed palaces and temples which were built fifteen hundred years and more ago. One of these temples has been estimated to contain enough material to build eight thousand one-story houses, each with a frontage of twenty feet. The April Century, by permission of the authorities, will publish an account of these official explorations, prepared by Dr. Rosalie Slaughter Morton, who has recently visited the ruins.

Duncan District Conference.

The Duncan District Conference will be held at Marlow, I. T., commencing May 30th at 8:30 a. m.

Rev. C. H. McGhee will preach the opening sermon at 8:30 p. m. the 29th of June.

Committees:

For license to preach and admission on trial: A. L. Seales, W. M. Wilson, T. J. Turner.

For orders: C. H. McGhee, J. F. Roberts, J. T. Thornton.

The district W. H. M. society will meet in connection with the District Conference.

N. L. LINEBAUGH, P. E.

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Woman's Foreign Missionary Notice.

To the members of the Woman's Foreign Missionary Society of the Little Rock Conference:

Dear Co-Workers—The annual meeting of our conference society convenes at Warren May 18-22. The time is much earlier this year than ever before, but it was fixed to suit the convenience of the Warren ladies and three of our conference officers, who could not be with us later than June 12.

On account of the commencements of the public schools and colleges we could not hold the meeting the last of May or early in June.

The executive committee has done its best to fix the date to suit the greatest number of interested workers.

Will you not elect your delegate at once, if you have not already done so, and send her name to Miss Willie Seay, Warren, in order that entertainment may be provided for her?

Also will you not send to me, 503 Walnut St., Texarkana, Ark., the name of your delegate? It will aid us much in organization.

The executive committee met in March at Arkadelphia with Mrs. C. Henderson as hostess to plan the work for the new year and to make and arrange the program for the annual meeting at Warren.

It was very encouraging to know that the conference pledge, the support of the missionaries, was almost paid in full. We had made quite an advance over any previous year in collections.

The missionary spirit is growing among our women and they are getting broader visions of the needs of our work. Hence the collections are much larger each year and given more liberally.

Remember Thursday, May 2, the day set apart for special prayer for the blessing of wisdom in the conduct of the meeting and enlarged faith for the meeting of our Woman's Board at Richmond, May 9-16.

Also remember your own representative of this conference in earnest prayer for the guidance of the Holy Spirit in her duties at the Board. Sincerely, your co-worker,

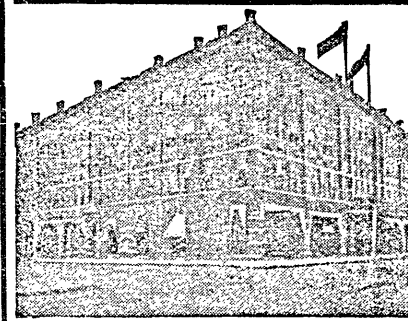
MRS. JAMES THOMAS,
Cor. See W. F. M. S. Little Rock Conference.

Auvergne and Weldon.

After receiving our appointments at Wynne, and conference adjourned, I came immediately to this work and entered upon the duties of the pastorate. I was glad to find that although Bro. Noe did not live to close up his well begun year's work, that he left everything well organized, and in good working order. We were well received by these kind people. We had the usual visit and a generous pounding and a hearty welcome. I have not given an account of my stewardship here, through the Methodist, but have been busy nevertheless. We are making some progress along all lines of church work.

Our congregations are as good as can be, unless we had more people. I have never preached to a better people to attend church. Our Sunday School work is growing in interest at all points except one. Our first and second quarterly conferences have both passed. Bro. Sibert, our very efficient presiding elder was on hand at the first, and was at his best, both in the pulpit and business session. We were sorry he could not be with us at the second on account of the ill health of his daughter. May the blessed Lord soon restore her to

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her parents, and good health. Bro. Umstead came in time to hold our business session. We were delighted with his visit but sorry his stay was so short. He is a good business presiding elder as well as a good preacher. The preacher's salary is very much behind up to this time, but we feel safe on that line, as this charge always pays every cent assessed to it. We now have a neat frame church building in course of erection at this place (Weldon) which was very much needed. We expect to complete it in the next sixty days. We would be delighted, Brother Anderson, to have you come and dedicate our church when we get it completed. May the Lord continue to bless us.

J. H. Barrentine, P. C.

April 19, 1907.

Florence Crittenton Circle.

The annual meeting of the Florence Crittenton Circle of Little Rock, met in the chapel of the First Methodist Church afternoon of Apr. 16. The devotional exercises were conducted by Doctor Edenburn. Rev. Ben Cox sang a beautiful solo, "Diamond in the Rough." Mrs. Will Henniger also favored the circle with a solo which was sweet and impressive. The secretary gave her report and spoke of the organization of the board of lady managers, which is composed of from one to five members from the various churches of the city. Under this board much good work has been done. A great deal of credit is due to Dr. Walker Lewis, who came to this city in October and solicited subscriptions from the citizens, payable monthly, for the maintenance of the home, which yields the circle about \$45 per month. The secretary then gave a list of donors and donations that had been given through the year. The treasurer reported \$1,234.45 collected and \$1,199.01 expended during the year, leaving a balance on hand of \$35.44.

The matron of the home reported that 34 girls had been cared for in the home during the year, and 31 out of the 34 were living self-respecting lives. Thirteen children had been born during the year. On January 1, 1907, there were nine girls and five children in the home. About \$200 worth of donations had been received.

The chairman of the membership committee reported 72 paid-up members for this year. The chairman of the soliciting committee reported donations of feed for cow, furniture, drugs, new dry goods from stores, provisions and second hand clothing; also money donation from First M. E. Church, South, and a donation from C. L. Kraft for hauling for the home.

The chairman of the wardrobe and house furnishing committee reported having presented the work before the women's societies of the different churches and having received donations in return.

The chairman of the devotional committee reported that the following ministers of the city had held services at the home during the year: Revs. R. W. McKay, Charles R. Hyde, J. S. Edenburn, Athalia Irwin, J. N. Jessup, E. C. Browning, Ben Cox, Ensign Mrs. Charles Gordon and Mr. H. Jones. The president in her remarks said:

The Florence Crittenton Association was organized November 1, 1903. The home was opened in December of the same year. The first inmate was a little girl 11 years old, picked up in the streets of Little Rock, who is now in the Florence Crittenton Children's Home in Alexandria, Va., and is developing into a fine Christian woman. In speaking of the work the president said the foundation of reform work was through the power of God in a Christian life on the part of the girls. The measure of success in the work has been fully 90 per cent saved. She said the thing necessary to make the work permanent was a larger building and the introduction of industrial work. After answering some of the questions regarding objections to the work she gave a cordial invitation to all present to attend the meetings of the board. The ministers present gave the circle a few words of encouragement and appreciation of the work.

The election of officers followed, resulting as follows:

President—Miss Elizabeth Pollock.

First Vice President—Mrs. H. L. Remmel.

Second Vice President—Mrs. W. P. Field.

Treasurer—Mrs. W. E. Lenon.

Recording Secretary—Mrs. Fred Karns.

Corresponding Secretary—Rev. Mrs. Irwin.

The present board of lady managers was re-elected.

New Church Building.

Sulphur, I. T., April 16.—The excavation for the foundation for the First Methodist church is almost complete.

The new church will be built on the plan of the First Methodist churches of Memphis and Atlanta, with the exception of a few added improvements. All the rooms of the lower story will be arranged so that they can be thrown into a single auditorium when occasion demands, doubling the seating capacity of the church. The upper story will contain a kitchen and a large dining hall for church festivals and a library and reading room. The building will occupy the southeast corner of the church block, an elevated site adjoining the business and the great hotel section of the city.

The ever increasing stream of health and pleasure seekers to this city of rest and recreation in Platt National park and for the mineral waters, were considered, as well as the people of Sulphur in the selection of the plans and the location of the site.

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LITTLE ROCK, ARK.

State Sunday School Association.

The nineteenth annual convention of the Arkansas Sunday School Association will meet at Fort Smith June 5, 6, and 7.

The good people of Fort Smith threw open their homes to the Sunday School workers and will entertain all who send their names to Hon. A. A. McDonald, chairman of the entertainment committee. Don't fail to do this.

Every pastor and superintendent are delegates by virtue of their office. Each school is entitled to one delegate for each 50 enrolled. Organized counties are entitled to ten delegates at large in addition to county and township officers. We will be glad to welcome any worker from unorganized counties.

Among the speakers from abroad are Bishop James Atkins, General Seey Rogers, Dr. Browne, Harvey Beachamp, Mand Hugh Cork of Penn., who is a prince in Sunday School work, having been general secretary of Pennsylvania and a paid superintendent of John Wannamaker.

Prof. Harry Meyers of Chicago will lead a choir of 250 voices.

Reduced rates on all railroads. One fare plus 50 cents.

W. FRED LONG, Gen. Sec.

Martindale Church Dedicated.

Last year Rev. J. F. Mitchell began a movement to build a new church at Martindale on Maumelle circuit. His successor, Rev. D. P. Forsythe, took up the work and pushed it to completion. Last Sunday I had the privilege of dedicating the new house of worship. It was presented by Bros McNeely, Higginbotham, Roller and Fitzhugh, who, with many others, had worked faithfully and contributed liberally.

A good congregation was present, and the occasion was thoroughly enjoyed. No collection was necessary, as the house was paid for and money for

seating was in hand.

Pastor and people are to be congratulated.
A. C. MILLAR, P. E.

W. F. Missionary Notice.

The W. F. M. S. of the White River Conference will hold its 25th session at Newport, June 22-25.

Send names of delegates to Mrs. H. B. Cox, Newport.

MRS. W. H. ALLY, Sec.
MRS. S. H. BABCOCK, Pres.

That Waiter Fellow.

"A winter somewhere on the Pacific Coast," the doctor had said, and mother had caught her breath, for there was more to be thought of than the separation, which was bad enough.

"I don't see how it can be managed," said Phil, when he was alone with her.

"It must be," she said, recalling last winter with the weeks of gripe and pneumonia.

"There isn't much money to go on."
"But there is enough for an investment in your health."

"What is the trouble?" Uncle Mark, noticing the grave faces, came near to listen.

"Doctor Brand has been talking nonsense to mother," said Phil. "Telling her I must go to California. As if I couldn't brace up and do very well here."

Uncle Mark looked at the boy's slight frame, unequal, he knew, to the demands upon it of the enthusiastic spirit within, and remembered that there had been consumption in the family only a little way back.

"I'll send him," he said.
"Uncle Mark!—It would be too much."

"Oh, I don't mean that it should be so very much. I'll put him there and keep him at a good place till you are able to swing yourself. And you can pay me up when you are able."

"In four months, certainly," said Phil, eagerly. "I ought to be strong enough to come home. The winter will be nearly over then."

"Four months be it then."

A little later Phil Graham, rejoicing in every breath of the sun-blasted air, found himself pleasantly located in what was a half sanitarium, half boarding house. A few invalids were there, some older people accompanied by younger ones, among whom Phil found agreeable companionship. All that he had ever heard of the land of the palm and the orange he seemed to more than realize as, wisely setting aside everything except what might tend to the recovery of his health, he gave himself up to the delights which, with least expense came within his reach.

He continually sought the beneficent fresh air with its blessed burden of glowing sunshine. Read a little, joined heartily in all the sports of the young people, making himself liked by young and old through his genial good fellowship and readiness to be kindly and helpful to those about him.

All too soon the months flew by, and Phil was obliged to acknowledge to himself that although his health was much improved he could by no means yet call himself strong.

"You ought not to think of going back yet," said a doctor with whom he had made friends. "It would be perilous for you to encounter all the early springtime changes in the East."

Phil thought that this was correct, but—what was he to do? Apply to his mother? Never. Apply to his uncle? Never again.

He tried to obtain light work in the near-by town, but found that everything seemed filled by those who were, like himself, striving for a foothold for the sake of the climate.

"Well," he said to himself, as he one day went in to dinner, "we hear much about God's free air, but just here it seems not free to me."

There was some little friction as contrasted with the usual smooth running of things at the table. Mistakes were made and guests waited long to be served. At length the head of the house came and apologized for the shortcomings, explaining that two of his waiters had left suddenly and he had not yet been able to fill their places.

As Phil waited with the others a

sudden thought came to him.

"I could do that."

He applied for a place and obtained it.

"Now, I wonder what my friends here will think, or say," he thought to himself, as, with his white linen apron on the next morning he took his place in the dining-room. "Well, I don't care much. It's so good to be where I can write to mother and Uncle Mark that I am earning my living and a little more, that I'm willing to stand a little snubbing."

There was snubbing, not much, but Phil was forced to own to himself that what there was could not be called pleasant. The older people and some of the younger ones met his services with a matter-of-course friendliness, a few others showed plainly that being now a waiter he was no longer regarded as one of them, and Mr. Frank Percival, a young fellow who was there with his uncle, stared haughtily at the new waiter, as if indignant at his ever having presumed to consider himself as his equal and—offered him a tip.

The blood rushed to Phil's face, and he was turning angrily away when, with a swift second thought, he checked himself.

"It's a part of it," he said to himself, as he bowed and took the gratuity.

Some of the friendly ones clapped their hands, casting indignant glances at Frank.

"Well, well—how's this?" Mr. Garde, an elderly gentleman, who always read at table, and delayed so long as to tire out the waiters, looked up in kindly inquiry as Phil brought his coffee after the other diners were gone.

"This, I mean," he added, touching the white apron. "A wager, or something of that kind, I suppose. You boys are always up to capers."

"Nothing of that kind at all, sir," said Phil. "I want to stay out in this country. I can't let my relatives support me any longer, and this is all I can get to do."

"That's it, hey? Well, I hope you'll make a good waiter. Be sure you always bring my plates hot."

As there were other things connected with the duties of a waiter, Phil found it easy to keep much out of the way of those with whom he had lately consorted, as was his preference, although there were many of them who felt only admiration for a young fellow who would do what came in his way rather than be a burden on any one.

Mr. Garde appeared to take to the new waiter, to judge by a good deal of friendly chaffing and domineering on his part, and, at the end of the month or so, sought an interview with him.

"I think you are pretty capable as a waiter now, and might graduate," he began.

"I don't see my chance for that yet," said Phil.

"I am wanting some one to do a little overseeing on a ranch. Would you like to try it?" asked Mr. Garde.

"You could only expect one answer to that," said Phil, the beam in his eyes emphasizing his delight in the proposition.

"A few months of outdoor life might fit you for, say, a place in my bank," And as Phil breathlessly waited to hear more he went on: "I like the kind that will do what they can when they can't do what they would."

"Bank! Bank! What's this they are talking about, a position in a bank?" Frank Percival asked it as some of the house chat came to his ears.

"Mr. Garde's going to take Phil Graham into his bank," he was told.

"That waiter fellow! Why, my father has been trying to get me in there."

"It looks as if some one else was getting in. And that 'waiter fellow' is going to have a good chance,"—Christian Intelligencer.

Strenuous.

The president has dominated the American scene. On the one hand receiving the award of the world's peace prize from a subarctic realm in an alien continent, on the other destroying a vain superstition and setting a new precedent by personally visiting a foreign land in the American tropics, he has lavished his opulent efficiency of body and mind upon

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his own country and has left the unmistakable impress of his vigorous personality upon the most momentous achievements. It was a busy and fruitful year in national legislation, and the president wrote between the lines of many of the laws, in addition to signing his name to them. Conspicuously may be recalled the laws dealing with railroad rates, with the inspection of meats, with the determination of the plan of the Isthmian Canal, with the reform of the consular service, with the protection of food and drugs from adulteration, with the removal of tax from alcohol used in the arts, with the reform of the naturalization system, and with the admission of Oklahoma into statehood. Apart from the national capital, the story of the year was filled with interest. The business world was profoundly concerned with the aftermath of the insurance investigations in New York, with the exposure of corporate law-breaking in various states, and with the action of the federal department of justice toward such lawbreakers.—New York Tribune.

FITS

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On to Norman—Take Notice.

Let every delegate and visitor to the Conference Home Mission Society, which convenes in Norman, May 7-9, be sure to take certificate of payment in coming.

Again, take notice that trains arriving in Norman are as follows: From the south, 4 o'clock a. m., 7 a. m., and 3 p. m. From the north, 1 a. m., 1 p. m. A committee of ladies will meet all day trains. Notify Mrs. C. S. Bobo, Norman, Okla., of your coming.

Former pastors of this charge and their wives will remember the cordial invitation extended to them to attend this meeting.

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

A point of much interest on Hayti, is Melot, where are to be found the ruins of the palace and citadel of King Christophe, an African slave who gained distinction through much shedding of blood, and whose story is one of the most melo-dramatic in the history of the Western Hemisphere. Ernest C. Johnson, who has visited these interesting Haytian ruins, has written the story of Christophe the Cruel for the April Century under the title "From Slave to King."

QUARTERLY CONFERENCES.

Oklahoma Conference.

CHOCTAW DISTRICT—SECOND ROUND.
 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.
 Mangum Ct., at Swink.....April 27, 28
 Martha and Blair, at Martha.....May 4, 5
 Altus Sta., at Altus.....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.
 Chelsea Ct., at Swink.....April 27, 28
 Vinita.....April 28, 29
 Claremore.....May 1
 Centralia.....May 4, 5
 Claremore Ct., at Swink.....May 11, 12
 Afton and Miami.....May 12, 13
 Bluejacket.....May 18, 19
 J. B. McDONALD, P. E.

WYNNEWOOD DISTRICT—SECOND ROUND.
 Hickory Ct., at Palmer.....April 27, 28
 Purcell Sta., at Purcell.....May 4, 5
 Wanette Ct., at Mt. Zion.....May 11, 12
 Tussy Ct., at Henapin.....May 18, 19
 Lexington Sta., at Lexington.....May 25, 26
 Noble and Shilo, Shilo.....May 26, 27
 Paoli Ct., at Paoli.....June 1, 2
 Wynnewood Sta., at Wynnewood.....June 5
 Moral Ct., at Tonsdale.....June 8, 9
 District Conference at Vinita Avenue Church, Sulphur, Ind. Tel. June 12-16.
 J. S. LAMAR, P. E.

McALESTER DISTRICT—SECOND ROUND.
 Cado and Sterritt, at Sterritt.....April 27, 28
 Pontotoc, at Campground.....May 4, 5
 Oolbert Ct., at Kemp.....May 11, 12
 Pastors will please make a strenuous effort to pay assessments for Temperance, Foreign and Domestic Missions by the time of the second Quarterly Conference. If possible report the number of subscriptions your charge has been assessed for the Western Methodist. Now, an earnest words of exhortation to the stewards: Please see to it that half the year's salary is paid to your pastor at the second quarterly conference.
 S. G. THOMPSON, P. E.

HOLDENVILLE DISTRICT—SECOND ROUND.
 Seminole Ct., at Hitchite.....April 27, 28
 Bearden Ct., at Bearden.....April 28, 29
 Ada Ct., at Ada.....May 4, 5
 Ada Sta., at Ada.....May 5, 6
 O. M. OOPPEDEGE, P. E.

OKLAHOMA CITY DISTRICT—SECOND ROUND.
 Shawnee Ct., at Shawnee.....April 27, 28
 Shawnee, First Church.....April 28, 29
 Asher.....April 29, 30
 Kowana.....May 4, 5
 Mand.....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.
 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
 Pettibon, at Pettibon.....May 25, 26
 Ingersoll and Hazelton, at Ingersoll.....May 28, 29
 J. E. LOVETT, P. E.

AEDMORE DISTRICT—SECOND ROUND.
 Leon and Burneyville, at Burneyville.....April 27, 28
 Woodward, at Graham.....May 4, 5
 Lone Grove, at Newport.....May 5, 6
 Berwyn and Springer, at Springer.....May 11, 12
 Rava, 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.
 Rocky, at Sentinel.....April 27, 28
 Wood, at Wood.....April 28, 29
 Cloud Chief, at Pleasant View.....May 4, 5
 Cordell Sta., at Cordell.....May 5, 6
 Weatherford Ct., at Payno.....May 8, 9
 Foss, at Page.....May 11, 12
 Clinton Sta. (preaching at night).....May 12
 Gip.....May 15, 16
 Hamma, at Samsville.....May 18, 19
 Taxmo.....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 5th Sunday in June.
 W. M. 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 8, 9
 Hastings Station.....June 9, 10

Carnegie and Ft. Cobb at Boise June 15, 16
 Anadarko and Minco at Minco June 22, 23
 Vorden 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 August 11, 12
 Indian Work August 12
 The District Conference will be held at Marlow, I. T., May 30th, 1907.
 N. L. LINEBAUGH, P. E.

Arkansas Conference.

MORRILTON DISTRICT—SECOND ROUND.
 Atkins Sta., at Atkins.....April 26
 Pottsville Ct., at Bell's Chapel.....April 27, 28
 Russellville Sta., at Russellville.....April 28, 29
 Plumerville Ct., at Lewisburg.....May 4, 5
 Conway Sta., at Conway.....May 5, 6
 Morrilton Sta., at Morrilton.....May 11, 12
 Bee Branch Ct., at Bee Branch.....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
 Fort Smith Ct., at Jenny Lind.....May 11, 12
 Greenwood Sta., at Greenwood.....May 12, 13
 East End and Trusty.....May 18, 19
 Hackett Ct., at Hackett.....May 19, 20
 Abbott Ct., at Life Chapel.....May 25, 26
 Booneville Sta., at Booneville.....May 26, 27
 F. S. H. JOHNSTON, P. E.

HARRISON DISTRICT—SECOND ROUND.
 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.

PAYETTEVILLE DISTRICT—SECOND ROUND.
 Elm Springs Ct., at Grand View.....April 27, 28
 Springdale Sta., at Springdale.....April 28, 29
 Prairie Grove Ct., at Prairie Grove.....May 4, 5
 War Eagle Mission.....May 7, 8
 Siloam Springs Sta., at Siloam Springs.....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.
 Ussery, at Friendship.....April 27, 28
 Park Ave., at Park Ave.....May 4, 5
 Amity, at County Line.....May 11, 12
 Third Street.....May 12, 13
 Malvern Ct., at Malvern.....May 19, 20
 Malvern Ave., at Malvern.....May 25, 26
 Arkadelphia Ct., at Arkadelphia.....June 2, 3
 Malvern Ct., at Malvern.....June 8, 9
 Perla and Walco, at Perla.....June 15, 17
 Arkadelphia.....June 19
 District Conference at Park Avenue, Hot Springs, June 27-30.
 H. M. BRUCE, P. E.

PRESOOTT DISTRICT—SECOND ROUND.
 Bingen Ct., at Bethel.....April 27, 28
 Nashville Sta., at Nashville.....April 29
 Mineral Springs Ct., at Wakefield.....May 4, 5
 Blovin Ct., at Blovin.....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.
 Lacey Ct., at Lacey.....April 27, 28
 Wilmet and Parkdale.....May 4, 5
 Hamburg Sta., at Hamburg.....May 5, 6
 Crossett Sta., at Crossett.....May 11, 12
 Wilmar Sta., at Wilmar.....May 18, 19
 Lake Village and Portland.....May 19, 20
 Eudora Ct., at Eudora.....May 25, 26
 New Edinburg Ct., at Washington.....June 1, 2
 Murfreesboro Ct., at Bills.....June 8, 9
 Piko City Ct., at Piko City.....June 15, 16
 Harmony Ct., at Harmony.....June 22, 23
 Warren Sta., at Warren.....May 26, 27
 J. W. HARRELL, P. E.

TEXARKANA DISTRICT—SECOND ROUND.
 Horatio Ct., at Mt. Rose.....April 27, 28
 Lockesburg Sta., at Lockesburg.....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.
 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 18
 Sunday School Conference, Benton, June 19
 District Conference, Benton, June 20, 21
 A. C. MILLAR, P. E.

CAMDEN DISTRICT—SECOND ROUND.
 Junction 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., at El Dorado.....May 4, 5
 El Dorado Sta., at El Dorado.....May 5, 6
 Hampton Ct., at Hampton.....June 22, 23
 Magnolia Sta., at Magnolia.....June 15, 16
 Fordyce Sta., at Fordyce.....June 1, 2
 Camden Sta., at Camden.....June 8, 9
 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.
 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 18, 19
 First Church.....May 19, 20
 Stuttgart Ct., at Mt. Zion.....May 25, 26
 Stuttgart Sta., at Stuttgart.....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
 Sheridan 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.

SEARCY DISTRICT—SECOND ROUND.
 Cabot, at Cabot.....April 27, 28
 El Paso, at Cypress Valley.....May 4, 5
 Heber Sta., at Heber.....May 11, 12
 Pangburn and Mount Pisgah, at Mount Pisgah.....May 18, 19
 Dye Memorial.....May 25, 26
 Gardner Memorial.....May 26, 27
 J. D. SIBERT, P. E.

JONESBORO DISTRICT—SECOND ROUND.
 Crawfordville and Marion.....April 27, 28
 Jonesboro, Second Church.....May 4, 5
 Jonesboro, First Church.....May 5, 6
 Wilson and Louise.....May 11, 12
 Osceola Sta., at Osceola.....May 14, 15
 Luxora and Rozell.....May 18, 19
 Trinity.....May 25, 26
 Shiloh.....June 1, 2
 Yarbrow and Dell.....June 15, 16
 Blytheville Sta., at Blytheville.....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.
 Postelle and Shiloh Ct., at Shiloh.....April 27, 28
 Holly Grove and Marvell Ct., at Holly Grove.....April 28, 29
 Clarendon Sta., at Clarendon.....May 5, 6
 La Grange Ct., at Central.....May 11, 12
 Helena Station, at Helena.....May 12, 13
 Wesley Ct., at Wesley.....May 18, 19
 McCrory and DeVine, at DeVine.....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.
 Piggott Ct., at Mt. Zion.....April 27, 28
 Knobel Ct., at Peach Orchard.....May 4, 5
 Corning Sta., at Corning.....May 5, 6
 Black Rock and Portia, at Old Walnut Ridge.....May 11, 12
 Walnut Ridge and Hoxie, at Hoxie.....May 12, 13
 Maynard Ct., at Salem.....May 18, 19
 Reyno Ct., at Datto.....May 25, 26
 Pocahontas Ct., at New Home.....May 25, 26
 Pocahontas Sta., at Wayland Springs.....June 1, 2
 Imboden Ct., at Wayland Springs.....June 1, 2
 Mammoth Spring and Hardy, at Hardy.....June 8, 9
 District Conference at Walnut Ridge, Thursday, June 27-30. The conference will begin Thursday at 2:00 o'clock p. m. Opening sermon Thursday night by Rev. Ira H. Russell.
 Committee:
 License to Preach and Admission on Trial—E. M. Pipkin, W. L. Oliver and L. O. Craig.
 Deacons and Elders Orders—A. E. Holloway, A. C. Griffin and J. S. Watson.
 J. K. FARRIS, P. E.

BATESVILLE DISTRICT—SECOND ROUND.
 Cave City Ct., at Maxwell.....April 26
 Evening Shade Ct., at Evening Shade.....April 27, 28
 Ash Flat Ct., at Liberty Hill.....April 28, 29
 Salem Ct., at Salem.....May 2
 Bexar and Viola Ct., at Mt. Pleasant.....May 4, 5
 Melbourne Ct., at Forest Chapel.....May 5, 6
 Calico Rock Ct., at Pleasant Grove.....May 11, 12
 Mountain View Ct., at Marcella.....May 18, 19
 Pleasant Plains Ct., at Pleasant Plains.....June 1, 2
 Desha Ct., at Salido.....June 2, 3
 Bethesda Ct., at Cushman.....June 6
 A. F. SKINNER, P. E.

The American Youth.

I see nowhere, in ancient or modern times, a people whose youth have been trained as our Americans should be trained. Neither Greece nor Rome, with their pinnacles of culture resting

on the barbarous foundations of human slavery, nor on the blooded aristocracies of modern times, can teach us how to educate, train and adorn an American citizen. We must not expect all our students to rule, nor yet to be ruled direct, nor yet to be directed; to employ, nor to be employed. They must be capable of all these things. No narrow, selfish aim, no prejudice of caste, no false claim of high culture which scorns service, must mislead the growing, expanding minds. Give them a generous, symmetrical training; open wide the avenues of usefulness, to happiness, to power; and this age of scientific progress and material wealth will also be an age of high intellectual and social achievement.—Prof. Calvin M. Woodward of Washington University.

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What a Boy Did.

James Pettigrew was the smartest boy in our class. Willie Hunter was a real good fellow to, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class. Examination day came around, and we were asked such a lot of puzzling questions that, one by one, we all dropped off till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent, and Willie took the prize. I went home with Jamie that afternoon, for our roads lay together; but instead of being cast down at losing the prize, he seemed rather to be mighty glad. I couldn't understand it.

"Why, Jamie, you could have answered some of those questions; I know you could."
 "Of course I could, he said with a light laugh.

"Then why didn't you?" I asked. He wouldn't answer me for a while, but I kept pressing and pressing him, till at last he turned around with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie. His mother died last week; and if it hadn't been examination day he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Evangelical Herald.

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 the cause of your deafness. GEO. P. WAY, 480 Majestic Bldg., Detroit, Michigan.

Allow for Animal Spirits.

Instead of trying to cram a four-quart boy into a pint pot, it is better to recognize his God-given activity, and try to direct it into proper channels. It is just as necessary for him to be active as it is for him to eat. They are in the awkward age; they have two more hands and two more feet than they know what to do with. Do not criticize every little thing they do; and don't call mischief meanness, for it is not always that. I sometimes think teachers of boys of this age ought to have one blind eye.—Ex.

OBITUARIES.

GILLENWATER—Will J. Gillenwater, son of E. A. and M. E. Gillenwater, was born in Lee County, Ark., June 11, 1892; died at home near Mariana, Ark., April 12, 1907; was entered by sorrowing friends at Goodwin, Ark., April 13, 1907. He was unintentionally shot at target practice with his brothers at home on Tuesday, April 9, 1907. He was a good, bright, promising boy—loved by all who knew him. Sadly, shockingly, suddenly taken, we trust the bereaved parents and relatives will take consolation in these truths: it is only the body that goes to sleep for a brief season until the resurrection; they will see and recognize Willie again in a brighter, better world, where there are no shadows—no seeming accidents, so hard here to be understood; God says, "fear not, I am with thee, I will help thee, I will strengthen thee, I will uphold thee with the right hand of my righteousness."

J. H. Johnson.
Wacatly, Ark.

DODD—Dr. R. D. C. Dodd was born August 9, 1844, came to Arkansas at an early day; professed religion early in life; married Elizabeth F. Bazzell, Jan. 25, 1872. There was born to them five sons and one daughter, of which only one son and the daughter and mother is left of the family. He joined the Methodist Episcopal Church, South, was licensed to preach early in life; taught school a few years, entered the practice of medicine, following the profession for a number of years, together with his preaching. Late in life he gave up the practice of medicine, devoting more time to the cause of Christ; temperance, morality, and religion. He was an elder in the local ranks, doing supply work a part of the time. He supplied last year and was at the time preacher in charge of the Cherry Hill circuit, Texarkana District. Died March 26, 1907, after going about a mile from home to assist in repairing a graveyard. As he arrived, without a moments warning, he fell dead, among his friends. His death brought a great shock to his family and to the entire county, and especially Polk Co., where he has lived for thirty years. Was known and loved by both saint and sinner. His great love for children and his ability to handle them is found in but few men. His people and his circuit meet a great loss, he had planned great things this year. A noble character, a good man, a great preacher, a loving husband and father has gone. His age was sixty-two years, five months and seventeen days. Weep not dear friends; our loss is his eternal gain. Hundreds will rise in that day and call him blessed. He is not dead, but sleepeth. He will live in the lives of men through this generation.

W. E. Justice.

HOGUE—John, the infant son of Mr. and Mrs. Walter Hogue, was born Oct. 26, 1906; died April 7, 1907. I know how impossible it is to silence your grief with words. The heart pleads for utterance in tears, and let it speak thus.

We bow in sorrow at the taking of your little one, feeling that while the ripened fruit may be gathered, it seems cruel that the bud should be taken before it has opportunity to unfold its blossom, and in taking this little one from our arms we will try to accept the cross and bear it, believing that the bud will yet blossom and bear fruit in the angel land whither the spirit of this pure child has so early flown.

JOHN I. HOGUE.

GOODWYNNE—Mrs. Emma Goodwynne was born Jan. 7, 1855, and was called from the walks of life to her endless reward on the 3rd day of February, 1907, being 52 years and 27 days old at the time of her death. She was married 34 years ago, the 9th of last October to James Goodwynne.

She leaves five children living to mourn her departure. Four of her children had already preceded her to the spirit world. She was a member of the church from girlhood, being at death a member of Bay Village church. She was buried at Shiloh burying ground, where her body quietly sleeps till the great day.

She was fondly attached to her home. She was not satisfied anywhere

else she was at her home. She will long live in the memory of those who knew her. Her work on earth has been ended, while the spirit has gone on to receive its reward.

WM. S. YARBROUGH.

MOLDER—Mrs. Mary Ann Virginia Molder, wife of W. P. Molder, died December 25, 1906. She was 54 years old on the second day of last April. Was a member of Farm Hill church. She was married to her husband, who survives her, in 1877. Ten children blessed their union, two of whom are dead and eight still living.

She was held in high regard by all who knew her; was faithful to the interests of her home. After funeral services held by the writer in the presence of a large gathering of friends and sorrowing loved ones, we laid her to rest in the cemetery by the church to which she belonged.

WM. S. YARBROUGH.

The April American Boy.

For everything that the healthy, wide-awake boy delights in, the April number of The American Boy stands second to none in its class. The fine serials, "Off the Reservation," "In Defense of His Flag," "The Camp Fire of Mad Anthony," "The Young Book Agent" and "Tad," are continued. Among the short stories are: "A Buried Treasure," telling of the search made by two boys and what they found; "Treed With a Bear," an exciting experience with bruin in a tree, and "The Lill Boy," a story of the mining camps of the West. For the athletic boy there are: "How to Become Strong" and "The Boy on His Mule." The boy who wants to know about successful men will be interested in "Keeping Tab on the World" and "Chats With Big Americans," the latter being an interview with the renowned bandmaster and composer of music, John Philip Sousa. "The Frog," "Wild Cats on the British Isles" and "Boys' Fishes and How to Catch Them," will prove good reading to the students of natural history and the angler. There is also a fine article on "How the Birthplace of Old Glory Will Look when Restored as a National Shrine." Boys who want to do things will find plenty to choose from in: The Boys' Poultry Yard, Practical Furniture Making for Boys, and Card Writing for Boys. The regular departments of The Boy Photographer; Stamps, Coins and Curios; Tangles; The Boy Mechanic and Electrician, and The O. A. B. are filled with good things. Special announcement is made concerning American Boy Day at the Jamestown Exposition, on July 5th, to be held under the direction of the editor, the publishers offering three prizes of \$25 each for the best essay on "The Settlement of Jamestown," the best poem on "The Boys of America," and the best song on "Our Heritage." The number contains over 70 fine illustrations. \$1.00 a year. The Spangue Publishing Co., Detroit, Mich.

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Take the Old Standard GROVES' 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 cents. Price 50 cents.

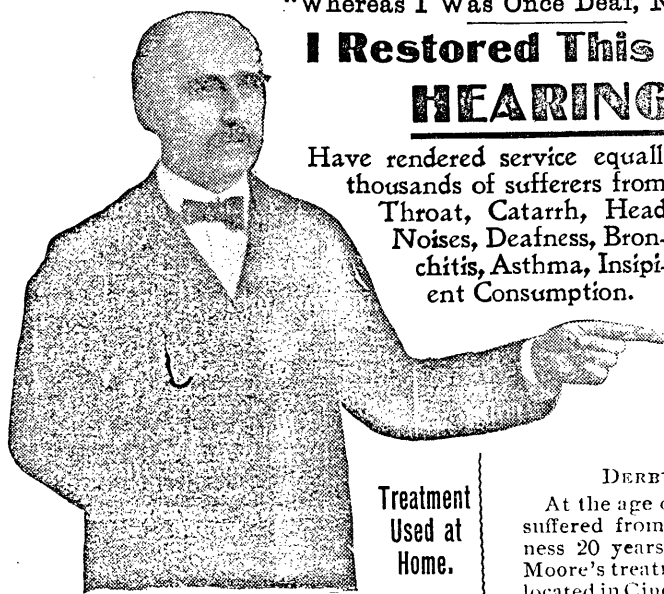
The Effect of Tobacco upon the Young.

The injurious effect of tobacco upon the system is admitted even by the habitual smoker, and it is my aim to show the extent of the injury and manner in which it affects the system of the child and thereby constitutes an etiological factor in his backwardness. The physiological effects of tobacco are exerted through its alkaloid, nicotine, and the alkaloids produced by the combustion of the tobacco and its destructive distillation in the act of smoking, such as pyridine, collidine, picoline and an oil. It acts especially on the spinal and sympathetic system of nerves as well as, in a minor degree, upon the cerebrum and cerebellum, the nerves of special sense, the medulla, oblongata, and the vasomotor system producing slight stimulation at the beginning, followed soon by a depression. Many a smoker remembers the first "smoke," followed by vomiting, dizziness, profuse cold, clammy perspiration, diarrhoea, sense of alarm and feebleness of pulse. These effects become lessened as the habit of smoking is acquired.

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

The physically healthy child, addicted to its use, loses the power of resistance; how much more harm than is done to the child with physical defects already established? We are familiar with the effects of other poisons ingested in small quantities for a long period of time, such as lead, mercury, arsenic, iodine, etc., and we hardly doubt that tobacco will produce a deleterious effect upon the organism. Various experiments, recorded in medical literature, show that the presence of the alkaloids of tobacco in the system diminishes the amount of feces, lessens the quantity of urine and the amount of uric acid, phosphoric acid and sulphuric acid eliminated through the lungs, and that retrograde metamorphosis is stopped. This shows conclusively that tissue waste is excessive, especially the waste of nerve tissue is shown by the increased elimination of phosphorus.

Grassett and Parentz have studied the physiological action of nicotine oxalate, which is eight times less toxic than nicotine. The constant symptoms were contractions of the pupils, paralysis and convulsions, salivation, cerebral anemia, peripheral vasomotor constriction and cardiac astyole. Not only does tobacco produce insomnia, but it renders sleep less deep, and consequently less refreshing. The result of an inadequate amount of refreshing sleep is to render the child irritable and heavy during the day, and the feeling of lassitude and incapacity for intellectual work is especially pronounced during the forenoon. Tobacco acts as a cerebral irritant, and interferes with the vasomotor centers of the brain to such an extent that the vessels are unable to adjust themselves forthwith to the condition required for healthy and untroubled sleep. Every smoker is aware that a change of tobacco or a strong cigar will rob him of his sleep.

A careful study of this subject by Dr. J. W. Seaver, of Yale, based upon the observation of one hundred and eighty-seven students during their first and final college years yields the following result: He claims that the non-user of tobacco increased 10.4 per cent more in weight than the regular user, and 6.6 per cent more than the occasional user. In growth the nonuser increased 24 per cent more than the regular user, and 14 per cent more than the occasional user. In the increase in chest measurement, the nonuser had an advantage over the regular user of 26.7 per cent, and over the occasional user of 22 per cent, but in capacity of lungs the growth was in favor of the nonuser by 77.5 per cent when compared with the regular user, and 49.5 per cent when compared with the occasional user. He concludes that tobacco has a dwarfing effect, and he is corroborated by Prof. Hitchcock, of Amherst College, who has published the following: Of the class of '91 75 per cent increased in their measurements and tests during the whole course, while 29 per cent remained stationary or fell

off. In separating the smokers from the nonsmokers, it appears that in the item of weight the nonsmoker increased 24 per cent more than the smokers; in height they surpassed them 37 per cent, and in chest girth 42 per cent; in lung capacity there was a difference of 8.36 cubic inches (about 75 per cent in favor of the nonsmoker), which was 3 per cent of the total lung capacity of the entire class.

The knowledge of the pathological effects of tobacco is rather meager. The only anatomical lesion claimed to be due to the effect of tobacco is that incidental to a chronic form of retrobulbar neuritis of the optic nerve, which generally affects both nerves and is caused by certain poisons, chief among which nicotine has been claimed to be an efficient factor. Dr. G. E. De Schweinitz, in his treatise on the Toxic Amblyopias, includes this substance among the etiological factors. In Germany this is regarded as the most potent agent. The result, then, of our study of tobacco as a factor in the production of functional or organic disorders is that the use of tobacco, by children retards not only their proper physical development, but also their mental progress.—Dr. M. Neustaedter, in The Medical Record.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or in the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, Notre Dame, Ind.

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