

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 26.

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No. 18.

STATISTICS OF WORLD-WIDE METHODISM.

Compiled from the Latest Available Sources.
By Rev. Dr. Cornish, General Conference Statistician.
March, 1907.

1. BRITISH METHODISM.

NAME	Minis- ters	Mem- bers	Chur- ches	Sunday Sch's	Officers & Tehrs.	Schol- ars
Wesleyan Methodist	2,399	536,612	8,475	7,547	133,731	1,013,391
Wesleyan Foreign Miss.	637	129,302	3,373	10,399	31,197	115,303
Meth. New Connection	204	42,317	455	458	1,085	88,522
Meth. Foreign Miss.	9	4,312	213	45	45	542
Independent Meth.	399	9,147	153	151	3,104	28,045
Primitive Methodists	1,101	205,407	4,905	4,133	60,691	473,837
Primitive For. Miss.	52	4,766	221	72	568	5,701
Unit. M. Free Ch.	424	85,603	1,331	1,237	25,037	194,862
Unit. For. Miss.	33	17,116	284	108	431	5,368
Bible Christians	205	33,000	644	577	7,527	46,741
Bible C. For. Miss.	13	1,378	8	3	11	560
Wesley Reform Union	17	8,689	197	177	2,808	22,323
Total	5,493	1,078,009	20,259	24,907	276,235	2,025,195

*Including missions in India, China, Italy and elsewhere.

2. UNITED STATES METHODISM.

Methodist Episcopal	17,694	2,984,261	27,691	32,590	351,597	2,843,168
Meth. Ep. For. Fields	*1,014	240,765	1,037	594	2,805	29,806
Meth. Ep. South	6,438	1,593,836	15,884	14,133	103,486	1,007,830
Methodist, Colored						
Five bodies	12,241	1,560,575	10,467	6,697	22,402	205,113
Ten other M. bodies	4,140	291,503	5,058	3,611	24,565	190,681
Total	41,527	6,670,940	60,137	57,625	504,855	4,276,595

*Including the work in Europe, Asia and Africa.

3. CANADA METHODISM.

Dominion of Canada	2,082	301,256	3,380	3,258	32,385	253,326
Newfoundland Conf.	82	12,632	174	231	1,897	16,101
Bermuda District	6	726	11	11	146	1,008
Japan Mission	29	3,103	26	52	130	3,871
Total	2,199	317,717	3,600	3,552	34,588	274,306

4. AUSTRALASIA METHODISM.

New South Wales	316	67,741	1,677	1,985	7,705	76,935
Victoria and Tasmania	323	34,925	959	898	8,057	72,709
New Zealand	179	17,946	321	298	2,218	21,465
South Australia	123	18,463	164	431	4,000	35,261
Queensland	65	7,258	207	257	1,981	19,618
West Australia	40	3,890	74	103	825	8,116
Total	1,046	150,223	3,402	3,972	24,786	234,104

5. IRISH METHODISM.

Wesleyan Conference	259	29,376	2,091	355	2,741	26,046
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6. FRENCH METHODISM.

Wesleyan Conference	41	1,673	131	58	200	1,734
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7. SOUTH AFRICAN METHODISM.

Wesleyan Conference	235	135,953	1,101	722	3,002	39,497
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RECAPITULATION.

NAME	Minis- ters	Mem- bers	Chur- ches	Sunday Sch's	Officers & Tehrs.	Schol- ars
British Methodism	5,493	1,078,009	20,259	24,907	276,235	2,025,195
U. S. Methodism	41,527	6,670,940	60,137	57,625	504,855	4,276,595
Canada Methodism	2,199	317,717	3,600	3,552	34,588	274,306
Australasia Methodism	1,046	150,223	3,402	3,972	24,786	234,104
Irish Methodism	259	29,376	2,091	355	2,741	26,046
French Methodism	41	1,673	131	58	200	1,734
South African Meth'm.	235	135,953	1,101	722	3,002	39,497

Grand total 50,800 8,383,891 90,721 91,191 846,407 6,877,477
Multiplying the number of members by four, we find the estimated number of adherents of Methodism throughout the world to be 33,535,564.

WESTERN METHODIST.

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

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

ANDERSON, MILLAR, & CO.Publishers

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NOTES AND PERSONALS.

District Conferences.

Harrison, Leslie, 7:30 p. m. May 8
Cherokee, Afton May 8-12
Jonesboro, at Nettleton .. May 28-30
Duncan, Marlow, I. T. May 30
Fayetteville, Prairie Grove, May 29, Jun 2
Wynnewood, at Sulphur June 12-16
Oklahoma, Tecumseh, .. 8:30 a. m., June 20
Little Rock, Benton June 20, 21
Weatherford, at Cheyenne June 25
Choctaw, Kullituklo, 9 a. m. June 26
Mangum, Hollis June 26-29
Ardmore, Carter Avenue, June 26-30
Texarkana, Lockesburg, June 26-30
Arkadelphia, at Hot Springs, .. June 27-30
Prescott, at Gurdon, June 27-30
Pine Bluff, at Rison, July 4-7
Holdenville, Okmulgee, July 10-15
Camden, at Stephens, embracing second Sunday in July.

Rev. F. R. Canfield's post office is now Patmos, Ark., instead of Hope, R. F. D. 6.

The Y. W. C. A. of Henderson College sends \$25.00 for the Chinese Famine Fund.

Up to this date 600 conversions have been reported for this year in Fort Smith District.

Rev. W. F. Andrews, of First Church, Little Rock, is helping in a meeting at De Vall's Bluff this week.

Rev. R. W. McKay, of Winfield Memorial, helped Rev. M. K. Irvin in a meeting at Deall's Bluff last week.

Rev. Forney Hutcheson has been engaged to preach the annual sermon for the public schools of Dardanelle.

Rev. T. Y. Ramsey, pastor of our First Church, Pine Bluff, was in the city on Wednesday and made us a brotherly call.

Rev. Stonewall Anderson, president of Hendrix College, Conway, made us glad by a brief call Tuesday.

Rev. J. H. Reynolds, one of the professors in the University of Arkansas, Fayetteville, made the Methodist a pleasant call Wednesday.

Our noble young friend, Mr. J. J. Craig, of El Dorado, Ark., has suffered a great loss in the accidental drowning of his ten year old

son, Robert Lee. The whole family have our sympathy in this sad hour.

Two of our good laymen from Concord Church, on Austin circuit, Mr. C. B. Leigh and Mr. A. T. Kelley, were in last Monday, laying in some small supplies for their young people. Our laymen are always welcome in this office.

One of the oldest and most honored members of our Central Church at Fort Smith, Mrs. Mary A. Slaughter, died at the residence of her son-in-law, Dr. E. H. Stevenson, in Fort Smith on the 24th.

Eight young men were licensed to preach by the Fort Smith District Conference last week. If any district in the connection shall beat this for this year we shall be glad to hear from that district.

Rev. J. M. Williams, of Paris, Ark., was kept away from his district conference last week on account of a great meeting which he and Bro. Newsom are conducting in his Church.

The "wide-open" town people of Fort Smith are seeking to hamper the district attorney, Mr. A. A. McDonald, in his efforts to make Sunday closing effective. Let the people rally to Mr. McDonald.

Rev. J. W. House, Huntington, Ark., and not Mr. C. E. Wilson, of Harrison, as some of the brethren have been supposing, is secretary and treasurer of the Sunday School Board of the Arkansas Conference.

The Fourteenth Annual Commencement of Scarritt Bible and Training School, Kansas City, will be held May 6th. There are twenty-one graduates, among whom we note the name of Miss Emily Cordell, of El Dorado, Ark.

The Cole Lectures are being now delivered at the Vanderbilt University by Rev. John Watson, D. D., of Liverpool, England. His general subject is "God's Message to the Soul: The Use of the Bible in the Light of the New Knowledge."

Last Thursday our office was brightened by the presence of Rev. Horace Jewell, of Hope, who is in good health and reports his work in better condition than usual. He has taken two new appointments and is developing his field.

Rev. Robert Craig, of the Tennessee Conference is assisting Rev. J. W. Taylor, of Charleston circuit, in a meeting. Bro. Craig visited the Fort Smith District Conference, and pleased the brethren by his sweet spirit and by his talks.

Mrs. Mary F. Cannon of Foreman, Ark., a long time reader of the Methodist, mother of four Methodist preachers, made us a call last week. We are always glad to see such notables and wish her many years of happiness and sunshine.

We are in receipt of several communications affecting the candidacy of some good men in Oklahoma who are aspiring to office. It happens that we believe in these men, so far as we are personally concerned, and should be glad to see them elected. But our brethren must remember that this is not a political paper. Its editors cannot express through it their own political preferences and we cannot publish matter of a political sort even where our best friends are concerned. The reason for this will be plain to any one will stop to consider. Moreover, we take it that our Oklahoma brethren will know whom to trust with office.

Hendrix Commencement.

Bishop James Atkins will preach the Commencement sermon for Hendrix College, June 9th, at 11 o'clock. Rev. James Thomas will

preach the Annual sermon for the Y. M. C. A., of the College, at 8 p. m., June 9th. The baccalaureate address will be delivered on June 12th by Prof. J. H. Reynolds, of the University of Arkansas. The Board of Trustees will meet at 8 a. m. on the 11th of June. The Commencement exercises of the College will begin Friday evening, June 7th and continue till Wednesday, June 12th. The friends and patrons are cordially invited to attend these exercises. Write Rev. J. B. Stevenson, the pastor at Conway, and entertainment will be provided for all visitors.

From a Former Editor.

In another part of this issue will be found the statement that we are sending out bills to a number of delinquent subscribers urging them to send us the amount due and if possible pay a year in advance for the Methodist. We are surprised and gratified that the first response to come to this office was from a former editor of this paper. The statement was for one year past due, and this good man enclosed an amount setting his subscription one year in advance. We are reminded to say that this man understands that the paper is necessary to the success of our church work and that it can not be carried on without money. It also means that having at one time been in charge of the paper he knows that our subscribers are never called upon except at such a time as the paper is in the greatest need of money. This, a hint to the wise, is sufficient.

Stand by the Lee Bill.

The whiskey people of the State are moving everything that they can lay their hands on to secure the repeal of the Lee Bill, recently enacted in the interest of temperance. This bill was signed by the Governor and is now a law. The heart of the law is that it shuts out not only the whiskey drummer who travels into prohibition territory and solicits orders for whiskey, but it shuts out the local drummer, the local agent, who lives in a community and solicits orders for whiskey houses. It simply provides that when a people decide for prohibition they shall be protected against the organized liquor traffic. It does not prohibit a man who has need to do so, or who may think he has need to do so, from ordering for himself whiskey in any quantity he desires from any city that has it to sell; but it is intended to shut off all men from soliciting trade for whiskey in prohibition territory. The worst of all solicitors is the local solicitor, who hangs around, makes up a club of men in his community and orders whiskey for them. Such men propose to set up the claim that they are not the agents of a whiskey house, but the agents of the local men for whom they make an order. It is to stop the debauching activity of these men that the Lee bill was enacted. It is to let in such men with their ruinous work that the Cloud bill is proposed, now pending before the legislature.

Let our temperance people everywhere understand the issue, and let every one interested in temperance write at once to his representative to stand against this repeal. Let nobody be hoodwinked into the belief that the Cloud bill is a temperance law; it is one of the most insidious of the efforts of the whiskey tribe. And let not the friends of temperance think it unnecessary to be busy about this bill. Write today to your representative.

A Sincere and Brotherly Word.

We are sending out many statements to our subscribers because the demands upon us are heavy at this time. We sincerely hope they will not consider it a mere formal dun. They are not sent in that spirit at all. We believe

that our patrons are as much interested in the success and honor of our beloved church as we ourselves are, and this paper is set for the success of the church and for upholding its honor. The statement we are sending is an appeal to you to help us do these things. We need this help immediately. The amount you owe may seem quite small to you, but we beg you not to neglect it on that account; we need to hear from all who owe the paper. The demands that are upon us at this time have come about by the failure of our patrons to remit, on the one hand, and by the heavy expenditure of money to better equip the paper, on the other hand. But a generous response to this circular will set all right. If there is any error in your account, write us patiently, and we will take pleasure in correcting it.

Anderson, Millar & Co.

Two District Conferences.

They were the Morrilton and the Ft. Smith District Conferences, both of which met last week, the former at Atkins on the 23rd, the latter at Mulberry on the 24th. This editor had the pleasure of attending both of them, and no small pleasure it was.

The town of Atkins gave us most delightful entertainment. The writer of these lines was quartered, with Rev. J. H. O'Bryant, at the good home of Bro. J. A. Bost, long one of the "pillars" of our church in Atkins.

Rev. J. H. Glass, "Honest John," we always feel like calling him, works like an old hand at the presiding eldership. He had previously provided a program for the conference, conducting it more after the fashion of an "institute" for looking into and promoting the interests of the district. Many were the earnest discussions, covering all phases of the work into which a district conference must inquire. There was inspiration and instruction in every service. A noteworthy feature throughout the session was the presence and service of Dr. W. W. Pinson, our assistant Missionary Secretary. The brethren made a liberal use of him, and his visit was very profitable. A number of able speeches by other brethren added much to the occasion.

The town of Mulberry gave a glad hospitality to the Ft. Smith District Conference. The editor had a home with Mr. Dix Hamm, and had a good companion in Bro. R. A. Bishop, for whom he cherishes affection for more reasons than one. Mr. Hamm is a leading citizen, a member of the Presbyterian Church but had the good sense to marry a Methodist. The people of the town greatly honored us all, many of them following their guests to the train to bid them goodbye.

Rev. F. S. H. Johnston, the presiding elder, always knows what he is doing when he is on a district. He is a true leader among his brethren. This conference pursued something like the old plan, but was not tied to it. I do not remember of an occasion when I have heard a greater number of good speeches. One brother was not seeking to outdo the other, but zeal burned in all of them. Dr. Pinson was there and his service was first-class and greatly appreciated. Dr. McGlumphy, from the Morrilton District was there to make a good presentation of the Sunday School cause.

At both these conferences definite plans were made to consummate the canvass within the respective districts for their part of the 5000 new subscribers to be added to our list this year. For this we thank the presiding elders and the brethren.

We assume that the secretaries will furnish report of details, and have for that reason dealt only in general terms. It ought to be

added that the pastors, Bro. J. C. Floyd at Atkins and Brother D. N. Weaver at Mulberry, showed every possible kindness. The work under the hand of each prospers. The Atkins church has long been well established and the Mulberry church has become so in recent years. Mulberry was long cursed with liquor, but they are never likely to have any more of it. When whiskey is swept out of a town it always means the coming of a new day for that town.

Jas. A. A.

Conservative, Progressive Methodism.

When we speak of Conservative Methodism, we speak of the body of her theology, the living force of her doctrine, and the charity of her spirit. Our conservatism is the natural result of the liberal scriptural foundation upon which Methodism was originally set up, the eternal truths which constituted her foundation stones, and not a dogmatic contention for distinguishing ear-marks, or traditions.

Methodism is not an antithesis, for, progressive, aggressive, and yet conservative, we move onward, ever able to conform to the living present without sacrifice of doctrine, or compromise with error.

The twentieth century has given to Methodism a name, a place, a life, which is to be envied by the narrow, conceited churchman. Speaking according to the word of God, in accord with all true science, and moving under the inspiration and light of the Holy Spirit, Methodism has broken forth on the right and on the left saving the lost and edifying the saved.

Our conservatism is not from narrowness, for we are broad; not from prejudice, for we have ever been averse to this blighting evil. Nor does it come from ignorance, since Methodism was born in a university, and has ever sought to advance the cause of education, and to stimulate individual research. Our constant effort is to foster higher education has not been without great results, out of which have come in large measure our strength and influence.

It has been charged that our conservatism is the result of an iron-clad law forbidding any change in our articles of faith, but this is not true. The founders of Methodism were wise enough to provide for safety and peace by holding at arm's length the novice or the crank, but in no sense does this forbid a clearer and fuller statement of our faith, or conformity to the law of revelation involving new truth.

The proposition to re-state our faith is sensible and timely, as I see it. By this I am sure nothing fundamental is to be surrendered. Methodism will still be Methodism, with our one faith clothed in the language of universal Methodism, and stated with such clearness that our enemies cannot misconstrue our teachings without bringing reproach upon their own intelligence. This is as it should be.

A special mark of the conservatism of Methodism is the fact that whatever change has been made by any religious body, as to faith or practice, has brought that body of Christian people closer to us. The Presbyterian church has swung out into the light of Arminianism, and with new vigor is moving our way. Writing for the Western Recorder, Rev. J. O. Rust, a prominent Baptist minister, said,—"Baptist Churches of today are more exactly a reproduction of New Testament Model Churches than Baptist Churches of former generations as known in human history; and as we grow in grace and truth, our Churches will grow in a more perfect likeness of the New Testament Churches."

In line with the above, Dr. Lofton, in the Baptist and Reflector, said, "Like the ananias, we have shed off much of our Arminianism here and anti-nomianism there, and we are beginning to shed off again our traditionalism and mossbackism in methods of work. Some irregularities still cling to us, and we are not yet in keeping with the Apostolic Churches."

Campbellism, both in her modern writings and preaching, is much nearer the truth than in the past, and in this has come nearer to Methodism. Others are approaching nearer to us, but where and when has Methodism moved nearer to any denomination, either by elimination or otherwise?

While conservatism and progress is the result of our liberality as a principle, and as a constituent element in real Christianity, yet we are to guard against such broadness as some do vainly boast. To be so broad as to have no creed is but to throw systematic truth into chaos. All such as make this creedless claim are creed-bound above all others.

Beginning more nearly with the New Testament model Church than any other people, we have lost nothing essential to vital Christianity, nor have we embraced anything contrary to scripture, or to sanctified common sense, and surely we have nothing to shed off.

I believe we may justly claim Methodism to be the great center of life and light around which all other systems revolve, and to which they all converge, yet there are higher heights of divine privileges to which we should rise, and the length of our cable-tow has not yet been measured.

T. P. CLARK.

Stamps, Ark.

Some Indisputable Fruits of the Gospel.

It has been known a long time that the love of money is the root of very many evils, even if it has been questioned that the old translation was too comprehensive in making it responsible for all as it might seem. One of the most accessibly weak points of the Chinese character to put your finger on is unreliability in money matters. I do not lay claim for the Chinese to any special distinction in this matter, but simply call attention to their undeniable kinship with all humanity we know in its unregenerate form. In certain ways and in certain dealings the Chinese business men of good standing are worthy of special mention for their sense of business honor, for often very large and expensive transactions are carried on with only men's word of mouth for guarantee. But in a general way, and in too large a degree, every one is afraid of every one else in regard to matters of money in the ordinary way. The straightforwardness of the Church in this matter, when the fact is made manifest to the ordinary Chinaman, makes a strong appeal to him in a practical way. The uncertainty here and discrepancy between borrowing and returning is lamentable. Debts, "bad debts," are the rule. To lend the ordinary Chinaman money, just as to lend the ordinary Anglo-Saxon money, is not to bind him to you in bonds of appreciative affection, but to make him "uneasy to catch," as the Chinese boy characterized the nimbleness of the squirrel in his English composition. This is expressed by a proverb much used in this locality to characterize the three most important festival dates of the Chinese year. On the first of these dates a man "looks up" his "bills payable," on the second date he "runs them up," and on the third, which is the last day of the year, "he pays half."

It will not be necessary to go into argu-

ments to make it clear that this constitutes one of the practical difficulties in the way of the weak brother in the matter of letting his light shine here, as well as in the territory inhabited by the increasing numbers of the supporters of "The Western Methodist." Here is where many break down. Two experiences have come to me within the last few months that are illustrative of the power of the Gospel to save in "small" matters as well as in "great" that I feel it might be well if I do not restrain the impulse that came to me with the second to "pass it on" for encouragement's sake. Not that these cases have to be sought out, but they are rare enough to justify this distinction. They will serve to prove more than elaborate arguments, for we all have considerable knowledge of how much of the Gospel is required to make us do right, to do all we know very well is right.

Of the investment of the Christian Church in educational work in China much has been free. This is not nearly so true of the work now as formerly, as the conditions have changed very much. In the case of many—most—of the children of the native Christians, this meant, ten or fifteen years ago, usually free tuition and board certainly, and often clothes. This often applied to promising children of non-Christian parents. This practice should by no means be held up to criticism, as it was then the best way, if not the only way. It need not be surprising that if among the many who thankfully received this help and gratefully gave themselves to the help of their people in return, many did not, and became a grief to their benefactors. That happens everywhere. A large number failed to recognize their indebtedness to anybody and in no sense tried to repay.

One of the Exceptions.

We have in our Church in Shanghai one such man who got the foundation of his education this way. He showed himself unusually promising, and was given every opportunity the school could afford. After he finished the regular Chinese course, he remained as teacher, and taught for perhaps ten years studying and growing all the while. For most of these years he was working for a salary which represented only a small part of what he was wanted for and urged to take in other forms of Christian work, not to mention the strain on him to do secular work. For he has grown into one of the most sought-after men among the whole of the Christian educators in the Empire. It would never have occurred to any one of us to suspect that he had not repaid all the Church had spent on him many times over. He is an earnest local preacher in our Church, has "supplied" the College Church several years, and preaches several times a month for us still, and gives all the time possible to direct Christian work. He is the most liberal financially to the Church work that I have known among the Chinese Christians, and he gives to all kinds of benevolences. He is a man of rare parts.

My admiration for the man was even more greatly increased lately when he determined to establish a scholarship in the College to pay the board of a worthy young man to get an education. His reason that he gave was that he owed his education to the Church, and wanted to pay for it. He said that it was not convenient to pay it all at once, and he wanted to pay it back in this way. I felt like holding a thanksgiving service, not for the money, but for the spirit. In this way will he do more good than if he gave us so much money, because he goes with the gift. But to see this growth in Christian manhood is a lift up. It seems that all money he can make goes to help somebody. Here is a real man, and the un-

questionable product of the Gospel.

The other case that yet more deeply in some respects moved me, and suggested the writing of this letter happened only last week, and might be termed the WIDOW'S DEBT.

A number of years ago a young man was sent to America from the Anglo-Chinese College to be educated. He finished his schooling and came back only a few months after we landed in China the first time. He was employed to teach in the college. So we were thrown together at once, and it was not long before I had to assume considerable oversight of his work. He had a long sore trial in getting himself re-adjusted to his people and conditions after his stay in a foreign country, and many were the bitter lessons he had to learn, but he learned them for the most part. He later became a most efficient worker, and we were very close friends till he died. After he had been back about a year he married a young lady who had been educated in one of the Mission schools. After he had lived and worked here some four years he suddenly and altogether unexpectedly fell into consumption. He was bad from the first. The College and friends supported him for perhaps a year, and sent him south in the hope he could recover. Then we found an opening, at his earnest request, in another part of China, where the climate is dry, and the hope was indulged that he might be benefited. He felt that he must have a special outfit, much more than some of us thought was necessary. To do this money must be had. It must be borrowed. He came to me to borrow. I remember well the feeling when he came to ask for it. I was thoroughly willing to risk his honesty, but there appeared only the very slenderest chance for the poor fellow. He was the derest chance for the poor fellow. He was full of hope, like so many who suffer from the dreadful disease. I remember very well my deciding in my own mind that I would rather give the poor man the money than to dash his last hope. I gave him the money, and in about a week's time his body was returned to us and we buried him, for he had died before he had reached his post. It never came to my mind to expect any return of the money, and not many ever knew that I had loaned it. His young widow was left with two children, with very little to look to except her own efforts, and she was not the type of woman and did not have the qualifications to give hope of more than ordinary employment of teaching small schools. My astonishment was well-nigh unbounded when after a month or two she came bringing more than half the debt of fifty dollars, and apologized that she could not pay it all at once. I was so taken aback that I could not answer at once. I told her I could not and would not take it, not one cent of it. She seemed so earnest and so distressed at my position that I finally agreed to accept twenty dollars of it, and told her that that amount cancelled the debt. It seemed best under the circumstances to take a part of it to preserve the woman's self-respect. Since then she has been supporting herself and children. She has been helping to support the church work as she has been able. She has been doing this on a salary of perhaps about three dollars U. S. money a month. I had almost forgot the debt. We have been good friends all these years, and no hint of the money had ever been made. Two weeks ago at Church she made an engagement with Mrs. Cline to call last Saturday afternoon, and neither of us dreamed that it was to be more than a friendly call. You cannot begin to imagine our astonishment when she came in and gave my wife an envelope with thirty dollars to give

to me. Mrs. Cline did not take it in for a few minutes what it was for, as the debt had entirely left her mind, and she thought it was a special gift to the church work. No, she said it was the balance of her husband's debt, and she was so sorry that it had been necessary for her to be so long in bringing it. She wanted Mrs. Cline to ask me to please accept it. When it was brought to me I found it somewhat difficult to command the words necessary to give it back to her with the explanation that I could under no circumstances accept a cent of it, and that the existence of the debt was forgotten, for it has been over four years. With tears she pressed us to take it, and only after I assured her repeatedly that I would hear no more of it did she desist. Our hearts were filled with sorrow and gratitude. I would not have missed the experience for much that I have seen in China. There has been a kind of new song in my heart as I have been going about my work all the week.

I had never met anything like that in China. We have not told it out, and she will not see this. I did not feel like it was a matter to speak out in public. That evening I met a missionary lady who had been this woman's teacher a number of years ago. We told her. She seemed as much moved almost as we had been, and said she had never heard of a thing like that in China. She was so astonished to hear that this woman should have done it, as she had not looked on her as a woman of strong character. The fact is she has not been looked upon as a woman capable of deep and independent convictions like a thing of this sort required. To my private way of thinking there is more gospel in this act of sacrifice than in a whole camp-meeting of simply shouting. "No, we didn't think it was in her." Our hearts have been so encouraged over these things that we thought yours would be also. I would not relate either where it might seem to be told for the sake of praise; we would not in that way spoil the beautiful effect. These two things are full of the meat of the gospel, and nothing else but the gospel is producing such gracious results in this quiet way.

I would not fall into the error of some great and good men I have heard of claiming that there is nothing good in the heathen lands except what the gospel has brought. I believe I know better, but there are none among us, I believe, who would hesitate, from experience here, to say that these are bright trophies of the gospel. The week's busy work has left me with no imagination to touch up these simple "instances" with bright colors, take them for what they are worth. Let the strength of all be strengthened, as ours has been.

On the two or three remaining lines on this sheet I will simply add that the College has had a promising opening. We are full to the utmost and many turned away. So far as I am able to judge it is one of the best term beginnings I have known for the College. We had 85 per cent of the old students back, and more than 80 per cent of the students present the opening day, and many of them had to come several hundred miles. Almost all seem to be hard at work. The very best students in the school are giving earnest attention to the gospel. Our enrollment is 190, every one we can take. Our S. S. numbers 300. Our opportunity is great. We need a church to house us. We need your prayers and sympathy. Have fellowship with us in the work. I wish many churches might covenant to pray for us.

Faternally,

JNO. W. CLINE.

Anglo-Chinese College, Shanghai, China,
March 29.

Christ's Ministry to the Church.

By W. P. Whaley.

I do not think that we have placed too much emphasis upon the great New Testament doctrine that "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." It is a glorious gospel that will be ever new and welcome to a lost world. However, I am afraid we have not given due prominence to the great truth that Christ's ministry was chiefly to and in behalf of the church.

The visible church was organized at the gates of Eden. God instituted it, and received Adam and his wife into it. He set a hope before them. He bound himself in a covenant with them. He put them under restrictions, commissioned them, ordained forms of worship for them. The church is continuous from that setting up. The gates of the grave never completely prevailed against it. Internal corruption and frequent backslidings never put it entirely beyond God's recognition and use. Through the dim centuries of the first generations, through the iniquitous times preceding the flood, through the desolate ages following that great catastrophe, through the tribal wanderings in the days of the patriarchs, through the warring times of the judges, through the intense and stirring ministries of the prophets, through the devastating periods of captivity God followed his church with a solicitous eye. Even when things came to the worst, God succeeded in preserving a very small remnant. There were always some who had not bowed to idols. There were always enough, having the root of the matter remaining in them, for God to graft upon and grow his church anew.

The church is referred to throughout the Old Testament under many titles. Sometimes it was a household. It is also called "My People," "The People whose God is the Lord," "My People Israel," "They that Feared the Lord," "The Assembly of His Saints," "The Congregation of Saints," "The Congregation of the Righteous," etc.

Mary and Joseph were members of the church. Jesus was born into the church. He was circumcised, according to the rules of the church. He was educated in the synagogue school. As he grew up, it became his

custom to take part in the synagogue services on the sabbath. He attended the great church feasts at Jerusalem. He applied for instruction to the doctors of divinity at Jerusalem. He was initiated into his ministry by a church form. On his first preaching tour he visited the synagogues throughout Galilee. Every parable of his ministry was spoken to the church, and for the church. Every miracle was performed in the presence of church people, and all, except possibly seven, upon or in behalf of church members: the sermon at Nazareth; the sermon on the mount; the conversation with Nicodemus; the phillippic against the Pharisees, in the twenty-third chapter of

adorned its history, and because it was to be the vehicle of the gospel he was preaching. But his love did not blind him to its faults. He recognized it as narrow, exclusive and anti-missionary. He knew it had stoned and killed the prophets. He knew it would be the cruel agent of his own death. But the church was still his own. "He came unto his own, and they that were his own received him not." As he sent the twelve out upon their first evangelizing tour, he instructed them thus: "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel." It is highly significant that

the entire life of Jesus Christ was among the Jews—the visible church of God. The world needed saving, but the church no less. It was the purpose of Jesus to have this gospel preached to the world; but it must be preached to the church first, and church was to preach it to the world afterward.

The supreme concern of Jesus seems to have been for the church as he stretches out his hands and cries, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." A saved church could preach his glorious gospel and save the world.

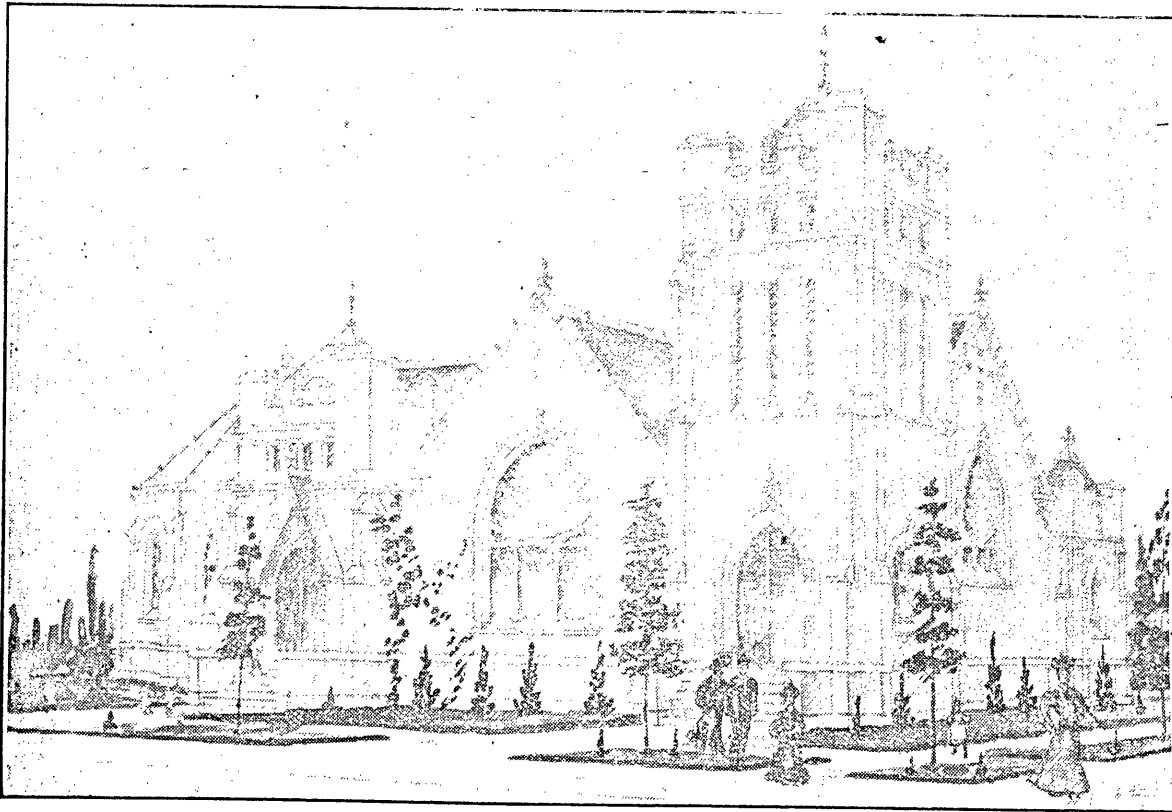
To Jesus, it was of supreme importance that the church be alive, clean, sanctified, unspotted, without wrinkle, and glorious. He gave himself up to his ministry, sufferings and death to secure this. First, because it is God's peculiar

and sacred organization. Second, it is the organization through which God has made all his revelations to the race, and through which he has had all his moral dealings with the world. Third, the race can never rise higher than the membership of God's church. If the church membership can not rise higher than the priests that minister at the altar, it is just as true that the world will have no higher standard than is set for it in the visible church.

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Membership—Fifty, small since we have just begun, but should double or treble before the close of the year.

Sunday School—The enrollment December 2nd, 1906, was 31; the enrollment March 3rd was 275, and increasing every Sunday. The Cradle Roll has just been started with a membership of 51. The Home Department is to be organized right away. Supporting a native missionary in Japan.

Prayer Meeting—In spite of severe weather the prayer meeting has never failed to meet and never less than 30 present.

Choir—A choir of 25 young people has been organized.

Church Privileges—There is no other church or church organization on the North side of the city and the nearest church is one-half mile away.

League—A Junior League has been organized with 60 members. A Senior League can be organized with 40 or 50 members.

Church Building—Work on this was begun February 25th, and the prospects of completing within the next six months are bright. The church will cost, when completed, right at \$10,000—seating 500 people and modern in all its appointments. At present the foundation is nearly completed.

Name—The officials of the church met January 13th, and unanimously decided to name the church "The Tigert Memorial," in memory of Bishop J. J. Tigert, who died in this city at the Brady Hotel, November 21st, 1906. Our people felt this name to be peculiarly appropriate, inasmuch as Bishop Tigert died in Tulsa on the North side of the city, only a short distance from where the church is now being erected. Dr. McMurry, having been consulted, signified his approval and promised his co-operation. Bishop Tigert's immediate family have, also, given their hearty approval. It is the desire of our people to appeal to Southern Methodism for aid in this enterprise, that we may be enabled to build a worthy memorial to our sainted Bishop. This, of course, will be done subject to the approval and support of the General Board of Church Extension.

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EDGAR A. RIPPEY, Pastor.

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Matthew; the discourse at Jerusalem during Passion week; the long talk to his disciples on the evening of the last supper, etc. The sins he specifically and persistently preached against were the crying evils of the church: literalism, bigotry, blindness, greed, neglect of the poor, self esteem, hypocrisy and inward corruption. His righteous indignation rose to white heat against the defilement of the temple, and impelled him to physical violence and hot speech in its defense.

He loved the church because it represented the covenant between God and man; because to it had been committed the oracles of God; because saintly patriarchs and prophets had

THE EPWORTH LEAGUE

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

Topic for May 5—Accounting for Our Time.
Luke 12:35-38.

References—John 9:4; Gal. 6:5-10; Col. 4:5; II Pet. 3:10, 11.

As we study this lesson we may appropriately use as a prayer our League benediction. "So teach us to number our days that we may apply our hearts unto wisdom." Time is a treasure of small value or of great value according to the use made of it. Some people live as if they had many lives and that it was a small matter to throw one away. But we have only one life here and therefore every moment of it is of great importance. This thought has been beautifully expressed by Bonar, the great hymn writer:

Not many live, but only one have we.

One, only one.

How sacred should that one life ever be.

That narrow span.

Day after day filled up with blessed toil.

Hour after hour still bringing in new spoil.

In view of the fact that the days of our lives are not very many at the most, and that we do not know when they shall be brought to an end, and that eternal destinies hinge upon the choices and actions of the life in this world every one should strive to make the very best possible use of every moment of his time. No man has any time he can afford to kill. If a man should be found throwing dollars into the river, man would think it very strange and would attempt to prevent him from doing it longer, but it is not an unusual thing to see young people, and old people as well, throwing away minutes, hours, days.

Benjamin Franklin said: "Do you love life? Then do not squander time, for that is the stuff that life is made of."

Emerson said: "Here is a day before me; a day is a fortune and an estate; who loses a day loses life."

Horace Mann said: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for them, for they are gone forever."

Mitchell, the great astronomer, said: "I have been in the habit of calculating the value of the thousandth part of a second."

Seneca said: "We are always complaining of our days being so few, and then acting as if there would be no end to them."

Henry W. Longfellow said: "What is time? The shadow on the dial, the striking of the clock, the running of the sand; day and night, summer and winter, months, years, centuries—these are but the arbitrary signs, the measure of time, but not time itself. Time is the life of the soul; if not this, then tell me what is time."

Use the passing hours and years in making right choices and in speaking and working as Jesus Christ may direct. Give your life into his keeping and to his service and when he is crowned as Lord and King the passing of the years will be but bringing to you new and greater opportunities for high thinking and noble living, and leading you on to the highest ideals of human life and to the portals of eternal life.

Rev. Thomas William Fisackerly—1862-1907.

The above dates embrace the career of this man of God who began his earthly existence at Winona, Miss., and ended his pilgrimage the 12th day of March in the city of Little Rock, Arkansas.

He was converted at the age of fifteen, and

soon heard the call of our Father to his ministry, was licensed to preach at Holly Grove, Ark., and joined the White River Conference in December 1895, at Helena.

He was ordained deacon in December, 1898, at Paragould by Bishop Hendrix; ordained elder in December, 1901, at Jonesboro, Ark., by Bishop C. B. Galloway. The following dates and places show the fields of Bro. Fisackerly's labors: In 1895-1896, Central Avenue church, Batesville; 1897, Melbourne Circuit; 1898, Jacksonport Mission; 1899, Walnut Hill Circuit; 1900-1901, Mammoth Spring and Hardy; 1902-1904, Walnut Ridge Station; 1905, "Dye's Chapel," Argenta. In 1906 and the first two months and twelve days of 1907 he was superintendent of the Arkansas Methodist Orphanage in Little Rock, where on March 12, 1907, he left this land of ours by transfer into the land of eternal rest, and his frail form was sacredly laid away in "Oakland," over which guardian angels will

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keep watch till the morning of the saints' resurrection.

Bro. Fisackerly knew well the bitterness and burdens of early bereavement, and drank deep of the orphan's cup of sorrow and sadness. His life was consequently shadow or sunshine; whenever you met him you knew something was wrong in the affairs of his work or that everything was right.

He was an embodiment of pure, true manhood that never faltered, neither did he fail. His education was gotten through testing toils that both tried and tempered him for his times. The cleanliness of his speech and purity of his conversation made him a safe and companionable roommate, and always dignified him as a minister and a man among men. He was full of hope and energy, which gave a new ring to the old bells wherever he served as pastor. He went to do things, and something had to be done ever after his Lord and Savior said to him: "Go, and as ye go, preach." His restless hours were when oth-

ers were troubled, or real progress did not manifest itself in his field of labor; and his quiet moments were when his work and people prospered, though his own body, (too fragile for many years) would droop and almost die. His heart ached when any of humanity shed a tear, and most when a trembling soul was trying to reach the hand that touched his own immortal spirit into a living, lasting flame. He was affectionate and firm, and lavished his whole life at the altar of the church, for he dedicated his soul and body for time and eternity to Almighty God. In October, 1894, he was happily married by Rev. Frank Barrett to Miss Sue Armstrong, Mount Pisgah, Ark., in whom he found a loving, faithful wife. To them four children were born, three of whom with their mother survive, and they mourn the loss of a devoted husband and kind loving father. His is a peaceful sleep, and there are no shadows, no, not one, in our memory of him. As to his trials and sorrows there was something of storm in his life, but all was calm at eventide, and there were no clouds when the sun went down. Fondly. I. B. MANLY.

As He Prayed."

Did Jesus need to pray? If so, why? We find that he did pray at his baptism, before choosing the twelve, the night before the Galilean crisis, upon the mount of transfiguration, in the garden of Gethsemane, on the cross and at many other times and places. He would not have taken so much time to pray if it had not been necessary. Was all this praying only for an example, only for the needs of others? Was it not for the most part for himself that he might be a blessing to men? We believe that he was so perfectly human, and had so partaken of all the limitations, weaknesses and infirmities of the flesh, and had so subjected himself to all the temptations common to man, temptations coming through the senses, appetite, reason, imagination, affections, ambition and will that he had as great need to pray as any man, save only that he had no sins to be forgiven. We believe further, that while he was as perfectly divine as he was human, yet while in the flesh he could use his divinity only as necessity required, and that the divine power came to him only as it comes to men, through prayer and faith and perfect submission. If this be true, may we not find herein the real secret of his success and the real source of his power? We shall doubtless find that all his great life problems were wrought out upon his knees—here all his battles were fought, his victories achieved. We shall not be astonished then to find him praying while he is baptized of John, and that he continues till the holy anointing and the spirit came and the voice of assurance of the Father is heard revealing the fact of his Sonship and divinity more fully than ever before since his incarnation.

As a man he would naturally shrink from a task so great as this he was about to assume, an end so tragic as that to which he approached. And for years, at times at least, a mighty struggle had been going on in his holy breast. But now the time is ripe, the spirit calls. God urges, men are dying. He must not delay. Henceforth he must devote himself wholly to the work of redemption. 'Tis a mighty task, one involving the salvation of the race. The responsibility, too tremendous to admit any uncertainty. He must know whether he is the "Chosen One." So if we may infer what was the burden of the prayer by the events leading up to and following, it was this for which he prayed: for the anointing and power and leadership of the spirit

and for the Father's presence and pleasure. There must be the fullest and most sublime divine manifestation of his divinity and Sonship. Praying for all these, the answer came and henceforth he is led of the spirit and he said later of the Father, "I know that thou hearest me always." It is probably here that we find the secret of his victory over Satan in the wilderness. Forty days of undisturbed meditation and prayer, bringing the spirit's guidance and the Father's communion, his victory was not due to his divinity, but the battle was fought out upon his knees.

In the next crisis of his ministry we find him all night at prayer. 'Twas the night before choosing the twelve. He must make choice of men who when himself had fallen will take up the apparently lost cause and push it on to a successful issue. These men must possess elements of great power, be capable of careful training, true as steel, faithful even unto death. He is to do great works, but of these men he said: "Greater works than these shall ye do." A great foundation is to be laid. One broad enough for the whole race, so deep and strong that the very powers of hell can not shake it, so enduring that when heaven and earth shall have passed away it will not have been at all shaken. While Jesus is this foundation yet men must build thereupon. Into this structure must be poured the best thoughts inspiration can originate, the best blood that ever flowed through human veins. Those who can take part in this building are those whose hands and feet and heads and hearts move only at God's command. These men and their followers are those through who the Father, the Christ and the Holy Ghost are hereafter to operate. Is it any wonder, then, that the humanity of Jesus with its severe limitations should constrain him to linger all night to study men and pray for the spirit who "searcheth the hearts of men" and God who "understandeth their thoughts afar off," to come to his aid in the choosing of these men? Many things, even the whole redemption plan, may have entered into the petitions of that night of prayer, but in our humble opinion the one great burden thereof was for help in choosing the men unto whom his greatest trust was about to be committed.

Later in his ministry, when the days of his popularity are rapidly passing, after his triumphal entry and refusal to be king, after feeding the five thousand and seeing how widely they misunderstood his mission, he concluded to apply the solemn test that he foresaw would forever drive many of them from him, and sorely shake the faith of the twelve. Before doing this he retired for prayer. The darkness deepens and he continues to pray. The lonely hours pass and still he prays, the storm rages, midnight comes and goes, the morning dews fall upon his bare and bowed head and the light of the morning dawn reveals the "Son of Man" yet upon his knees in prayer to God. * * * He meets the people and tells them in substance: "Unless ye are willing to suffer as I suffer and die as I die ye are not worthy of me. They forsake him. He said then to the twelve: "Will ye also go away?" They rally, and Peter replies: "Lord to whom shall we go? Thou hast the words of eternal life." Jesus led them farther: "Whom say ye that I the Son of Man am?" Then comes Peter's great confession: "Thou art the Christ the Son of the Living God." Then Jesus revealed the fact that he must die: but it was too much for Peter. He rebuked the Master sharply and became an offense unto him. The faith of the twelve had here one of its sorest tests, and all but failed. An almost impenetrable

gloom settled down upon the whole company and an absolute silence reigned for eight days. Finally out of this sadness and gloom the Savior leads his most faithful three up into the mountain to pray and there in the solitudes of the mountain heights as he prayed he was transfigured before them.

We see several reasons for all this. In the first place the twelve needed a new and convincing lesson on the divinity of Christ. Doubtless Jesus prayed that they might have it. And what could be more convincing than to see him, as he prayed, wrapt in the splendors of divine glory. What more competent witnesses could they desire than Moses and Elias? what better evidence than the voice of God saying, "This is my beloved Son, hear him?" They needed cheer and comfort. What is more calculated to make glad the heart than to witness such a scene and be in such holy company. Peter said, "'Tis good enough."

But Jesus needed divine consolation also. He knew that only a very small per cent of the race had heard him. But few had believed. Fewer still had proven true. Judas, one of the twelve, is already lost. His cold and treacherous kiss is falling like ice upon the Savior's brow. The darkness of Gethsemane is hovering o'er him, Peter's bitter and profane denial is ringing in his ears. A series of loneliness, the like of which no mortal ever felt, is settling down upon his poor soul and if ever he needed comfort from on high he needs it now. He is enshrouded in darkness and gloom. God lets the splendors of heaven's light flood his soul. He needs some one to whom he can unbosom himself. God sends Moses and Elias. He needs a fresh assurance of his Father's favor and help to win men back to him. "This is my beloved Son" and men are commanded to "hear him." These are no doubt the very things for which Jesus prayed. He would not have prayed for them had he not needed them.

Now we find him in Gethsemane. Again upon his knees. How bitter his cry: "Oh my Father, if it be possible, let this cup pass from me." 'Tis the human shrinking, the flesh failing. 'Tis an awful hour. All depends upon it. Judas has sold him. His foes are coming, disciples sleeping, even the Father is about to forsake him. And as all the sins and all the sorrows of the race are heaped upon him, and as he bleeds at every pore, his sweat becoming blood, his strength fails, and praying for more strength, the angel comes, and Jesus rises from his knees saying, "Thy will be done." He is condemned and nailed to the cross and as the mob hurls into his teeth every ugly epithet of which their vile hearts are capable, he prays: "Father forgive them." God answers and some of them are forgiven. The thief, in time to comfort Jesus with the first word of praise since he stood in the judgment hall. "This man hath done nothing amiss." The music of heaven could never have been sweeter to Jesus than this word of praise and this penitent's cry. Now when hours of the deepest darkness had passed, friends have gone, angels no longer minister and even the Father forsakes him, he lifts his voice once more in its most plaintive and piercing cry. "My God, my God, why hast thou forsaken me?" The Father comes and Jesus said: "Father, into thy hands I commend my spirit." J. J. MELLARD.

Rev. F. R. Noe.

Rev. F. R. Noe was born in Greer County, Missouri, Jan. 26, 1846. Was an orphan from four years of age. He attended the public school until he was fifteen at which time he entered college at Springfield, Mo. Soon af-

ter entering college the civil war broke up the schools and thus ended his school days. He went South and joined the Confederate army March 11, 1862.

In May, 1866, he came to Arkansas. In September of the same year he attended a camp meeting conducted by the Cumberland Presbyterians at Union Camp Ground, Izard County, Arkansas, and was happily converted to the religion of Christ, under the able preaching of Ephraim Morrow. Soon after being converted he felt the leading of the Spirit moving him to preach the Gospel, but, like many others, tried for a number of years to evade the call.

He was married to Miss S. E. F. Mathews Feb. 14, 1867. Was licensed to preach Dec. 24, 1867.

He was admitted on trial in the White River Conference November 27, 1879, and served Ash Flat Circuit in 1879-81 and Bethesda Circuit in 1883. This was a sad year for Bro. Noe; his first wife died and left six motherless children.

In October, 1883, he was married the second time to Miss Alice E. Dixon of Maxville, Ark. In 1884 he served Ash Flat Circuit; 1885 Newburg Circuit; in 1886 Jamestown Circuit; 1887-88 Boydsville Circuit; 1889-90 Salem Circuit; 1891-92 Barren Fork Circuit; 1893 Sulphur Rock; 1894-95 Salem; 1896-7-8-9 Philadelphia Circuit; 1900-1-2 El Paso Circuit; 1903-4 Beebe Circuit; 1905-6 Auvergne and Weldon.

A good man has fallen. A champion has sheathed his sword forever. Through rain, heat, slush and snow, Bro. Noe went from appointment to appointment to soothe the grief-stricken, reclaim the erring, to save the lost and bless the dying. We shall hear the echoes of his footfall and reap the results of his patient sowing in the years to come.

Only God and the angels can measure the influence of such a consecrated life. Bro. Noe's religion was not that of a dreamy, mystic or morbid sentimentalist. It was thoroughly practical. He believed in and practiced entire consecration to God.

He was loved by hundreds of people as was evidenced by the great congregation of weeping friends who followed him to his last resting place at Sulphur Rock cemetery.

Bro. Noe knew that the time of his departure had come. At 5 o'clock on the evening of his death he ate a hearty supper. At about 6 o'clock he sent for Dr. Clements and told him he was going to die. The doctor examined and told him he could not die then, for he was in perfect health. But Bro. Noe said the Lord had sent for him and he must go. He then called up Bro. Umsted of Newport over the phone and told him he was going to die and for him to tell his presiding elder and all his brethren that he was at his post. At 8 o'clock while sitting in his chair an invisible chariot came down the highway of the skies for the guest of Heaven. No rumbling of wheels. No striking of the white steed's hoofs. An angel beckoned and the enraptured spirit threw off its mortal cloak and, slipping into the chariot, was borne upward to the gleaming gates, which had already opened for him, and, bless God, will open again and again to receive all of those who live and die like Bro. Noe. Amen!

J. D. SIBERT.

I have been requested to send you an obituary of Rev. F. R. Noe, and as the above sketch read at our Annual Conference contains all the data I have, I send it to you.

M. M. SMITH.

Write this office for all kinds of certificate blanks.

THE SUNDAY SCHOOL.

May 5. Joseph the Wise Ruler in Egypt.

Golden Text.—If any of you lack wisdom, let him ask of God. Jas. 1:5.

Time.—1716 B. C.

Place.—The chief city of Egypt, the Capital.

Persons.—The slave son of Jacob and Pharaoh of Egypt. Pharaoh like Caesar of the Romans means Ruler of the nation and not the name of an individual. The person here spoken of the last of the Hiksos kings named Apepi.

Lesson Text.—Genesis 41:38-49.

Joseph is now about thirty years old and has served in the prison about three years. Jacob is still at Hebron living with his eleven sons under the impression that his beloved son Joseph had perished by some wild beast. His brothers have kept the secret to themselves. Nothing seems to bear heavily upon Joseph. He is light hearted and must have used his confinement in prison to good advantage else he could not have met the grave responsibilities of after life. His friend, the chief butler, whose dream Joseph had interpreted in prison, had forgot his benefactor, but God was with Joseph.

The steps of Joseph's advancement may be traced in the following order: He was not discouraged and despondent over his misfortunes. He did his best wherever he was. He was always ready, even anxious, to help those who fell into his company. His trust was in God and he never forgot to call upon him. He waited patiently the time of his advancement and never made any questionable effort to rise above his fellows. God's good time was soon enough for him. He made use of small opportunities and improved himself so as to do well whatever might fall to him.

Pharaoh had two dreams, and strange as it may seem, there was no one able to interpret them. There was a commotion and it became the chief talk of the royal company. At last the chief butler's memory served him in this hour of perplexity and he discovered to the king the Hebrew prisoner, Joseph. He confessed at the same time the greatness of this young man and his own fault in forgetting him. So Joseph was ushered into the presence of the great king. He did not forget God in that trying hour but gave all the credit of his secret powers to him. After this his advancement was rapid.

The king's signet, or seal, was given into his hand and he was clothed with the highest authority in the kingdom. He at once perceived that the "king's business required haste." So he at once entered upon his duties, going from the breadth of the country to the length of it laying his plans for storing up the grain for the famine that was to come. Everywhere he went he was chief in authority though he must have met with many who were envious against him on account of his rapid promotion.

He was arrayed in "fine linen." This fabric was made for royalty and worn almost exclusively by them as it was said to be more precious than its weight in gold. It was far finer than the fine linen of India.

A gold chain was placed around his neck. This was a mark of his high office as the first officers of the kingdom wore them. They were exquisitely wrought so that they have not been excelled in their beauty even to this day.

He was given a chariot second to none in the realm but that of the king. He was heralded by servants with the admonition that all should bow the knee at his approach.

The king who exalted Joseph is known to have been a monotheist or the worship-

er of one god. He had a very high priest named Potipherah who ministered at the altars of this god of the king. To Joseph was given the daughter of this priest, thus aligning him with those who like his fathers worshiped one god, the Lord Jehovah. This marriage made Joseph in fact one of the nobles of the kingdom.

Think of this advancement. A mere youth, a prisoner and a slave, in the space of a dozen years he has come to be the prime minister in a great kingdom. He still took it as a matter of course and went about forgetful of his elevation but careful to be faithful to his high responsibilities. The king had found a jewel and he made no mistake in elevating him to high honors and high office.

The Maud Bonnell Special.

Last year the Oklahoma Conference Sunday Schools failed to raise this fund. Only about one-third of this amount was collected. Several months ago, Dr. Lambuth wrote me that inasmuch as we did not raise the required amount and as there were several individual churches each of which wanted to take her as their special missionary, that he was about ready to let her go to one of these churches east of the Mississippi river. I protested against giving her up and guaranteed him

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Little Rock, - - - Arkansas.

that the amount would be raised this year. At the Muskogee district conference, the Sunday Schools of the Muskogee district agreed to assume Miss Bonnell's support. Now there is a deficit of about \$400 from last year that we yet owe the Board of Missions. Let all the Sunday Schools of the conference, outside the Muskogee district continue to collect on the Maud Bonnell Special and the money will be appropriated to covering the deficit of last year. All the Sunday Schools last year sent in but a little more than two hundred dollars. This year we want them, exclusive of those in the Muskogee district, to collect at least \$400, and pay off the old debt.

If any superintendent in the Muskogee district does not know how much was apportioned to his school at the district conference, I shall be glad to give him that information.

O. E. GODDARD,

Conf. Mis. Sec.

Children's Day.

In looking over the Minutes of the Little Rock Annual Conference I am surprised to note that only about one half the Sunday

Schools in the Conference observed Children's Day last year. That is certainly not a very creditable record. Children's Day is an appointment of the Church. Its observance is required by duty and loyalty. Its object is worthy and it should be a pleasure on the part of every school to have some sort of service and take a collection on some day as near the third Sunday in May as is convenient for the school. Let us make a better report this year than we did last.

Geo. Thornburgh,

Pres. S. S. Board, L. R. Conf.

Tribute to Gen. Robert Neill.

General Robert Neill was born Nov. 12, 1838, died Feb. 16, 1907, at his home in Batesville, Ark. During the sixty-eight years of his life he served the people of his county, state and the nation as a citizen, a soldier, a lawyer and as a representative in public life.

As a citizen he was public spirited and progressive, giving to every enterprise which commended itself to his judgment as looking to the advancement of the material or moral interests of the people, his unhesitating and loyal support. As a soldier he was courageous, brave and gallant. Although he entered the service as a private, and a young man, he was rapidly promoted for his soldierly qualities. As a lawyer he ranked high. He was the recognized and admitted leader of his profession in this part of the State. His intelligent grasp of the law in all its bearings and far-reaching consequences, made him a safe counselor, and a lawyer whose services were much in demand. The quality of his professional life which commended him to the general public and to his professional associates as well, was his rugged and uncompromising honesty. He dealt fairly and frankly with his clients, and was never known to encourage frivolous litigation. If he thought a case had merit he said so; and if he thought a case was without merit he said so. His conception of the practice of law was that it is the duty of the lawyer, as well as that of the judge and jury, to assist in his own sphere in the administration of right and justice.

As a representative in public life General Neill performed his most valued and valuable service. At the age of twenty-one he served Independence county as surveyor; at the age of twenty-eight he was elected circuit court clerk; and at the age of thirty-four he began the active practice of law. At the age of fifty-four he was called again to enter the public service, at that time to serve the people of this district as representative in the lower house of Congress, where, for four years, he served them faithfully and efficiently.

In 1885 during the pastorate of that saintly man, Rev. Josephus Anderson, D. D. General Neill united with the First Methodist church here, publicly assuming its vows. He loved the church and was liberal in his support of the church. A wife, three sons and three daughters survive him.

R. C. MOREHEAD.

Batesville, Ark., April 13, 1907.

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.

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be written on one side only, and addressed to Box 284, Conway, Ark.)

Dear Children: Some of your letters were written so badly that it was impossible for me to read them. Try to write a little more carefully.

THE CHILDREN'S EDITOR.

Peggs, Okla., April 22, 1907.

Dear Old Methodist: As I have been reading the children's letters I thought I would write. I am a little boy 12 years old. My papa takes the Methodist paper. My mama is dead; she died February 18, 1907. We miss her very much. My sister and her husband are staying with us. I have two brothers and three sisters and two sisters dead. I go to Sunday School nearly every Sunday. My papa is my teacher. Our school will be out Friday; my teacher's name is Prof. Fridson; he is a splendid teacher. Bro. Porter is our preacher. Bro. McDonald is our presiding elder. I like to hear them both preach. Your little friend,

ALVIN BUTLER.

Dr. W. S. May.

Specialist Eye, Ear, Nose, and Throat. Office, 219 1/2 Main, Little Rock. Office hours, 9:00 a. m. to 12:00 and 2:00 to 5:00 p. m. Old phone, office, 4014; residence, 3318.

Peggs, Okla., April 22, 1907.

Dear Methodist: As I enjoy reading the consins' letters, I will try to write one myself. I am a little girl, eight years of age. My papa takes the Methodist. I have three brothers; their names are Willie, Bascom and Elvin. I have two sisters—their names are Cora and Bertha. They are both married and have a sweet little girl and boy—Raymond and Vernia. My mama is dead; she died the 18th of last February. We miss her very much. Ben Gore is my Sunday School teacher. Your little friend,

ESSIE BUTLER.

Prattville, Ark., April 30, 1907.

Dear Methodist: I am a little girl 11 years old. I have six brothers and two sisters, all living, and a dear papa and mamma. Revs. J. W. and F. F. Harrell are mamma's brothers. W. M. Crowson is my cousin, so you see I am closely related to the Methodist preachers. We take the dear old Methodist and I do like to read the children's letters. Bro. J. H. Bradford is our pastor. If this does not get into the waste basket I will come again. I will close with much love to the editors and all the consins.

VIDA CROWSON.

A Free Trip to the Jamestown Exposition.

We take pleasure in informing you that we have made arrangements to give 500 FREE TRIPS to the JAMESTOWN EXPOSITION, and if you are interested in this exposition, also a thorough BUSINESS EDUCATION, kindly write to us today for descriptive circular containing full information pertaining to this great fair, and the SOUTH'S GREATEST SCHOOL OF BUSINESS.

Write today, as the number of free trips will be limited. Address only: MACON & ANDREWS COLLEGES, Monroe & Second Sts, Memphis, Tenn.

Beryl, Ark., April 20, 1907.

Dear Cousins: I will write a letter. I am a little girl 11 years old. My papa takes the Methodist and I enjoy reading the Children's Page very much. I have three sisters and two brothers. I am not going to school. My school is out now. My oldest sister is going to the Arkansas Holiness College at Vilonia. I go to Sunday School at the college every Sunday. My baby brother is 5 years old and is going to school this summer. My papa is a farmer and we have to help him make a crop. I will close by answering the question, "How many sons had Isaac and Rebekah?" They had only two sons—Esau and Jacob.

ROSEBUD CLANTON.

Selma, Ark., April 19, 1907.

Dear Methodist: As this is my first letter to the Methodist I would like to see it in print. My mamma takes the Methodist and I like to read the Chil-

dren's Page very much. My papa is dead; he died last January a year ago; he died with the smallpox; he certainly did suffer. Our school was out the last of March. We had a concert at the close of our school. I am 14 years old and in the seventh grade. Our teacher's name was Prof. Rhine. I go to Sunday School; my teacher's name is Mrs. Jewel Pental; I like her fine. Our preacher this year is Bro. White; I like him fine. Our presiding elder is Bro. Harrell; I like him all right. Bro. White has had a mighty sick child; he had slow fever, but is better now. I have three brothers—Willie, Cecil and Bobbie Dick, and Reuben Allen and three sisters—Alce, Lucille and Fannie. Fannie and Lucille are twins; their twins are dead; Lucille's twin was a boy and Fannie's twin was a girl. She got burned to death. I have a papa and two sisters and one brother in heaven, and expect to meet them some day. I know they are there. I will answer Edith Presley's question. Isaac and Rebekah had two sons. Will close for this time. Hoping to see this in print. Bye-Bye.

FLOY SMITH.

Macey, Ark., April 19, 1907.

Dear Old Methodist: I see that you have given the children a page, so I thought I would write. I am a little girl, twelve years of age, and I go to church when I am taken. I go to Sunday School every Sunday and Miss Margaret Bitt is my teacher. I like her fine. We have no school, but I am in the fifth grade. Our pastor is Bro. Rutledge; he lives at Blytheville, Ark. I have four sisters living and one brother. I have one sister dead and one brother, and I am the oldest. My papa is a farmer and grandma lives with us. We live at Macey, and I like it very well. Well, I will close for this time. Good-bye. Your friend,

LENA FRANCIS PITTS.

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C. H. GREGORY, 1202 Main St., Little Rock, Ark.

Newark, Ark., April 20, 1907.

Dear Methodist: As I delight in reading the consins' letters, I will write myself. I am a little girl, eleven years old. I go to Sunday School every Sunday and to school every day. My mother is a Methodist and takes the good old paper, which I like to read. Bro. Skinner is our presiding elder and Bro. Jernigan is our pastor. I like to hear them both preach. I study in the fifth grade and like to go to school. I have two sisters and one brother. Our pastor preached to the children the second Sunday of this month and I certainly enjoyed the service. I am glad the paper gives the children a space to write on. If I see this in print perhaps I will write again.

Your affectionate cousin, SUSA ROGERS.

Poarch, Okla., April 21, 1907.

Dear Methodist: I will write a few lines for the first time. I have been to Sunday School today and to church. Papa takes the Methodist and I enjoy reading the children's page very much. I go to Sunday School every Sunday, and my teacher's name is Mrs. McDuff. I go to school every day and my teacher's name is Mr. Upton. I like him. I am thirteen years old and the oldest child. I have eight brothers and sisters and two brothers dead and three little sisters all the same age. They are triplets and their names are Ora, Dora, Nora. They were four years old in February 22nd. Well, I will close.

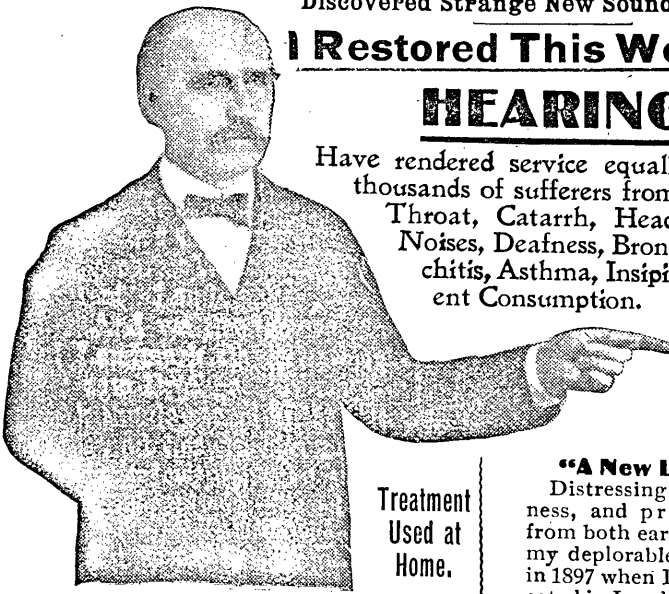
Yours truly, MINNIE WARD.

Capps, Ark., April 21, 1907.

Dear Western Methodist: As I have already written one letter, I thought I would write again. The Western Methodist is always a welcome guest in our home. I am glad to see so many good letters from the consins. I hope we will all grow up to be useful boys and girls. I will soon be eleven years old. Last year I got a New Testament for a birthday present. Papa gave it

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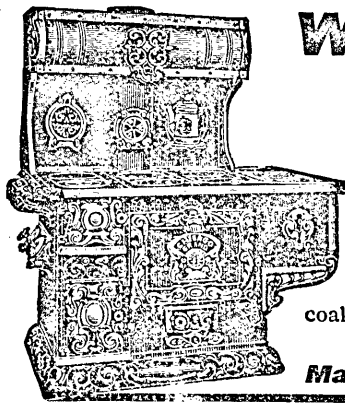
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to me. I have no brother or sister living, but have two brothers and one sister in Heaven. Jesus loves us, this we know; for the Bible tells us so. Jesus loves us. He will stay close beside us all the way if we love him. When we die he will take us home on high. I will be pleased to see this in print.

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

Greenwood, Ark., April 22, 1907.

Dear Methodist: As I enjoy reading the children's letters, I thought I would try to write one myself. I am a little boy 7 years old. I will be eight the 2nd of June. I have one sister and one brother. My papa takes the Methodist. I like to see it in print. I love to go to Sunday School, but I can't go every Sunday, as I live so far away. Bro. Colquette is our pastor; I like him fine. I have never written before. I will not write much.

ALBERT RICHARDSON.

Grove, Ark., April 23, 1907.

Dear Methodist: I am glad that the Methodist has given the children a page. The Methodist is a welcome visitor in our home every week, so I thought I would write a short letter. I am a little girl of 14 summers. I weigh 124 pounds. I am a member of the Methodist church. We have a Sunday school at our church, but it is so far I can't go every Sunday, though I go when I can. I live in the country on a farm, and we have a beautiful home. I have three sisters and two brothers living and three sisters and two brothers dead. I am the youngest girl. My papa is a Methodist preacher. He is 56 years old and weighs 105 pounds. As this is my first time to write, I will quit. I hope to see my letter in print.

VIRNA CARPENTER.

Maynard, Ark., Apr. 19, 1907.

Here comes a little girl from Arkansas. As this is my first letter to the

Methodist I would like to see it in print. I am 13 years old and am in the seventh grade. We have a fine Junior League of which I am a member. Sister LeRoy is our superintendent and we love her dearly. I go to Sunday School. Bro. Le Roy is our pastor and we all like him fine. Bro. J. K. Farris is our presiding elder.

I have one sister and one brother—Lorene and Garland. I remain your new cousin, RUTH SLAUGHTER.

Shawnee, Okla., April 23, 1907.

Dear Methodist: As other girls are writing, I thought I would write. I am 11 years old. I have one brother and one sister. I go to Sunday School every Sunday. I haven't missed a Sunday since the first of January. Mr. Springer is our superintendent. Miss Ila Groce is my Sunday School teacher; I like her very much. Bro. Savage is our pastor. Bro. Sims is our presiding elder. I am in the fifth grade at our school. There was a lot of Indians here. The squaws carry the little babies on their backs in a blanket. I have three pets; I have a bantam rooster, a hen and a calf. My rooster's name is Jim; my hen's name is Susie, and my calf's name is Siley. I am glad we have the children's page. If I see this in print I will try again.

SUSIE MARIE CHANDLER.

TETTERINE

curbs all forms of skin disease and makes you feel like a different person. No more itching and scratching. No more doctor's bills and bottles of medicine. C. I. D. Oawthon, M. D., Andalusia, Ala., says: "I have fully tested the curative qualities of Tetterine upon several cases of eczema of stubborn character and long standing with perfect success. I candidly believe that it will cure any case of eczema if properly applied." Get from your druggist or send 50c to J. T. Shuptrine, Savannah, Ga.

Pike, I. T.

Dear Methodist: I am a little boy 9 years old. I go to school. I like my teacher very much. I go to Sunday School every Sunday. I help papa some on the farm and mamma with her chickens. I have one sister and four brothers. I have a pony named Cricket. I hope to see this in print.

JOHN D. BLACK.

Cancer Cured

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

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

Yours gratefully,

JUDGE J. N. SMITH, Lenohe, Ark.

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

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

Warren Station.

I want to commend an article in your paper of recent date, by Bro. Geo. Smith. He seems to think that ambition for place has been the curse of many a preacher and layman. This Pharisee spirit has been with us more or less ever since the dawn of Christianity and I am always glad to see the pulpit and pew fight it. At the same time, I like to see sunshine in the lives of our preachers. Because he enjoys a good joke is no reason his heart is not right with God.

We had hoped and expected that Bro. Whaley would be returned to Warren, but Bro. Evans is not a misfit. Whether our new organ, or new preacher and church are the cause, our congregations have been doubled, and the best of order and attention prevails. Our pastor is very affable without forfeiting in the least his standing as a Christian gentleman. He is fast gaining the confidence, friendship and help of the people. His sermons are logical, scriptural and convincing. Nearly seventy have joined his flock since Conference. A large per cent of these have come from the Sunday School and Leagues.

A new organ has been installed, the choir has been furnished with new seats and a new communion table honors our altar. Thirty-five hundred dollars have been secured on the church debt and we are still hopeful.

The Sunday School under J. A. Preson is booming—enrollment 250; average attendance about 200.

W. H. BLANKENSHIP.

ADMINISTRATOR'S SALE.

Notice is hereby given that by virtue of an order of the Pulaski Probate Court duly made and entered I will sell at public outcry to the highest bidder at 12 o'clock, noon, on the 25th day of May, 1907, at the east door of the Pulaski county court house, the northwest quarter of the southwest quarter Sec. 12, Tp. 18 R12 W, containing 40 acres more or less, subject to the dower of the widow of John Evans, deceased, now Mrs. Henry Bert, on a credit of three months, purchaser to give note with approved security and a lien to be retained on the land for the amount bid with six per cent interest from date of sale until paid.

W. J. LAWREN.

J. C. MARSHALL, Atty.

Henderson College Doings.

The students of Henderson College met in the auditorium March 30 for the purpose of electing the "Bachelor of Ugliness" and "His Sister." Candidates for these degrees must be active students in the various lines of college work and Christian Association work. Society enthusiasm ran high and yells and society penants held a prominent place in the afternoon's exercises. After several splendid selections by members of the musical department Mr. Will Hanson was elected temporary chairman. Each matriculate was entitled to vote, and after a short, humorous address by Mr. Hanson, Mr. J. F. Michell was elected permanent chairman. Miss Parke secretary, Major D. W. Luten sergeant-at-arms, and they were escorted to the stage amid great applause.

Mr. Michell declared nominations in order for "Bachelor of Ugliness,"

Mr. L. C. Beasley of the Gamma Sigma society nominated Mr. W. E. Graves of Washington and Mr. Ruford Turrentine made the second. Mr. D. G. Tull of the Garland society nominated Mr. Cyrus C. Brown of Arkadelphia and Mr. Sam Murphy made the second. Mr. Graves was elected by a majority of eight. Miss Louise Doyle of the Upsilon Phi society nominated Miss Lillie Higgason of Monticello and Miss Alva Tarrant made the second. Miss Lena Key of the Philomathean society nominated Miss Bessie Rhodes of Prescott and Miss Beryl Henry made the second. Miss Rhodes was elected by a majority of two. All the speeches were full of humor and brought out the good qualities of the different candidates in a most agreeable manner. Many visitors and friends were present and all spent an evening of great pleasure and laughter.

The students of Henderson College are pressing the race in the last quarter of the session, looking to greater things. The session has been a very satisfactory one, and all are anxiously looking forward to the greater future of the institution—Henderson College.

Arkadelphia, Ark.

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

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References: Every Bank in Savannah, Ga.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Helena.

This is one of the old and wealthy towns of the State. Rev. T. A. Jeffett's bow abides in strength. He is highly respected and much loved, and succeeds wherever he goes. He was quite busy in a union meeting, so about all we could do was to collect old subscriptions. My son having taught a special school for two years in Helena makes me feel a special interest in this place. There are some big hearted men in Helena who will no doubt do something handsome for our church schools.

Lo Grange.

Rev. J. M. Talkington has a fine field for work. We met a few of his good people at La Grange and Poplar Grove, securing nine new subs, several renewals. Hendrix and Galloway Colleges may expect students from here in the near future. This is a rich country. The pastor is well received. We had a good service Tuesday night. Prof. Henry, a Hendrix boy, is teaching a good school.

Marianna.

This is a wealthy town and a strong Methodist center. But they have suffered the saloons to come in. A strong effort is being made to have the legislature to give them a five mile special law. They should build a new brick church and begin at once. Affliction in Bro. Little's family prevented him from giving me much time. Bro. Anderson had secured 26 new subscribers here, still we found four more and a goodly number of renewals. Prof. Andrews, brother of Rev. W. F., our First church preacher, is principal of public school. It goes without saying that Fred Little is filling his pulpit to the satisfaction of his congregation. Will Peebles, noble son of the sainted Rev. J. A. Peebles, is an active member. Capt. Marshbank, the orphan's friend, Bro. R. D. Griffin, who has promised to pay the last \$100 on the old Galloway debt, Bro. Johnson, Sister Atkins and others worthy of note are still active



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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 80x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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in the Master's cause.

Wheatly and Goodwin.

Sunday was spent with Bro. Johnson at Wheatley. They want a Sunday School library and nearly every Methodist family will in the future be readers of the Western Methodist. Bro. Johnson is an earnest and efficient preacher and is doing well and is highly respected by his people. Sunday night we had a nice little congregation at Goodwin. They are talking of building a church. By the aid of Dr. S. A. McComack we secured eight subscribers.

Forrest City.

Monday was our best day, secured twenty-eight new subscribers besides several renewals. canvassing these towns in one day—Goodwin, Forrest City and Madison. Bro. Williford kept me in a trot. He knew where to go and what to say. The good effects of the meeting was very apparent. He had added about 75 to his roll and is doing a fine work. He and his excellent wife are much loved. A burglar entered his house and got his watch and a few dollars. But his friends will present him with a better watch. This reminds me of a similar experience when I was stationed at Van Buren. I came out ahead with a fine watch presented by my friends. It is hard for the devil to get ahead of a Methodist preacher.

Haynes.

A very pleasant and profitable night was spent with Bro. W. P. Talkington at Haynes, lecturing at public school and preaching to good congregations. They were blessed with a fine meeting last year. The work continues to prosper under his faithful leadership.

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Tahlequah Circuit.

Our second quarterly meeting has passed. Our presiding elder, Bro. McDonald, was with us on the 20th and 21st and did some of his best preaching. We had the best quarterly meeting we have had since I have been in charge of the work. You may remember that I was sent to the Peggs circuit, but I was changed back to this charge by the request of the people here. We have set about building a parsonage; have the house so we can live in it, but not yet finished. Our finances are somewhat behind, but the people say they will pay out. We are gaining ground, and I desire to see Tahlequah circuit one of the best in the district. We organized a Woman's Home Mission Society at the quarterly meeting. It promises much good.

A. W. CULVER.

Northern Methodism in Arkansas.

One of the finest opportunities in this, the Little Rock District, is to be found at Center Valley. Nowhere else in this territory is there found such a large and splendid class of young peo-

ple. This charge in the past has sent out some of our best ministers. Rev. J. J. Kindy and his excellent wife will be right at home, and will do good work. The charge will increase its pastor's support; and when the new church contemplated is completed, it will be one of the best circuits in the Conference. Dr. Hoekensmith and wife are earnestly at work; faithful, devoted and indefatigable laborers. May their work be rewarded.

The new Russellville circuit, Rev. B. B. McElroy pastor, has an important field. New places all around are anxious for the gospel.

G. F. Bieber, pastor of the Pottsville charge, is hard at work and preaching to the delight of his people. There was some decrease last year over the year before in the amounts reported for the Conference collections. I am sure the pastor and membership of these charges this year will see to it that the lost ground will be more than recovered. Let us plan largely and execute well.

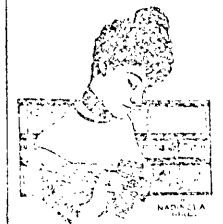
Three new churches on the district are approaching completion, and will soon be ready for dedication. The aggregate value of these three churches, when completed, will be at least \$4,000. One new parsonage is also being built, besides another parsonage and two more churches are in the first stage and we expect their completion this year. Since writing the above we learn that one of the above-mentioned has passed the first stage.

Benjamin P. White, pastor of Frank Lynn Memorial Church, Little Rock, has undertaken the heroic task of providing for the entire debt on its property; when accomplished, it will be a victory rivaling that achieved by First Church its year, under the gallant leadership of Pastor Frank E. Du Bois. Frank Lynn Church is rapidly closing up its shattered lines and will soon take a higher place in the work of the Master than ever before. The outlook for our work this year is more hopeful than at any time since our acquaintance with it.—W. in Central Christian Advocate.

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MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs; and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Baggeley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

It Was the Prayer.

The last thing a deaconess of a large church did one Sunday evening was to take the bouquet of flowers from the pulpit to a sweet young girl who was very low with pneumonia. The visitor talked gently and prayed with the sick girl. She had hardly spoken for a week, but a moment after the deaconess had left she started up. "Mamma," she said, "that prayer has done me more good than all the doctor's medicine. Do call her back and ask her to pray again."

The deaconess had gone too far to be recalled then, but the next evening she came to act as nurse through the night. Much to the surprise of the physician in charge, the girl improved

rapidly. Through the ministry of the deaconess she found both health for the body and rest for the soul.—Deaconess Advocate.

Cherokee District Conference Announcements.

The people of Afton invite us to be with them in their beautiful new church and enjoy their hospitalities. The Opening Sermon, Wednesday, May 8, 8 p. m. by Rev. O. E. Goddard, Conference Missionary Secretary, is expected to be one of the best items on the splendid program. It is very much to be hoped that all the delegates and members will be present at that time and remain till the close, Sunday night. We need to spend the full time together.

A new feature appears on the program as "Notes of Triumph." This will take the place of the ordinary phrase Report of Charges. Let pastors be prepared to give in short, crisp statements such items of progress as they may have, such as new Leagues, new Sunday Schools, prayer meetings, preaching places, parsonages or church buildings, new or improved, with any revivals held, etc., etc. Let us have only "Notes of Triumph" though. We will not have time to hear detailed the struggles and hardships nor the failures of others.

The "Devotional Bible Study" at the opening of each session is expected to fire the hearts and enlighten the minds of all who hear them. Special preparation is being made for that and great good will no doubt come from it. The programs have been out for several weeks so that we may expect the mature thought of those who speak. Let us pray the Holy Spirit's presence and guidance.

Thursday's session will be of special interest to those who are seeking help in the Sunday School work. Friday will be given up to the women. In the morning they will meet in the Presbyterian church. In the afternoon in the Methodist church. A splendid program of short, instructive papers has been prepared. Saturday will be given to elections and discussions. Come prepared to speak.

The board of missions, church extension and Sunday School boards have special representatives who will be present. If other Conference boards desire it, time and opportunity will be given for presenting their work. We expect a representative from our Conference organ. Yours truly,

J. B. McDONALD, P. E.

What's Come Over Murray?

"Should one hundred young men approach one hundred pastors each with the question, 'What Christian work can I do?' there would be one hundred pastors at their wits' ends, and one hundred unsatisfied young men. No earnest young man will be satisfied with the answer the average pastor will make to that question, and the average pastor cannot answer it, for he does not know how." "Let me tell you a story," was the reply. "A young man came to me recently, asking that very question. I said to him, 'What time do you rise in the morning?' 'At half-past six' was the answer. 'What time do you have breakfast?' 'At seven o'clock.' 'What do you do next?' 'Go to the offices where I work.' 'What do you do there?' 'Work steadily until twelve o'clock.' 'What do you do then?' 'Go to lunch.' 'What do you do next?' 'Work steadily until half-past five or six, and sometimes later.' 'What do you do next?' 'Go to supper.' 'What do you do next?' 'Read the paper, or sometimes go to a concert, or a lecture, or a play. Too tired to do much. Loaf around home generally.' 'What do you do next?' 'Go to bed.' 'Is that a sample of every day?' 'Yes, of every

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day.' 'When would you do Christian work, if I gave you any to do?' 'I don't know.' 'Murray,' I said, 'God has so placed you, so filled your day, that you don't see where you would get time for Christian work, and I don't see. I think God does not mean for you to add any Christian work to your daily burden.' Murray looked at me a moment, and said, 'I guess that's so,' and he rose to go. 'Wait, Murray,' I said; 'are there other men employed where you are?' 'Yes—many,' he answered. 'How do you do your work; as well as the rest, or more poorly, or better?' 'Oh, as well as any of them, I think.' 'Do they know you are a Christian?' 'Why, yes, I suppose so.' 'Do they know you are anxious to do Christian work?' 'No, I don't think they do.' 'See here, Murray, here's Christian work you can do: start tomorrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?' 'He thanked me, said he had never looked at the question from that standpoint before, and went away.

"Six weeks after I met the superintendent of his department in the offices of the great corporation where he worked. He said, 'Isn't Murray one of your men?' 'Yes,' was my reply, 'why?' 'What's come over Murray?' he said. 'I could only say, 'I don't know.' I didn't know anything had come over him. 'Well, there has. He's the best clerk in the whole force and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. It's a Christian now, sure; quiet, earnest and full of a spirit that imparts itself to others. Something has come over Murray!'

That was the pastor's story. We think the solution of the much mooted question, 'What can a man do for Christ,

was reached by that pastor in that one case. When the members of young Men's Clubs begin to live in the circles where God has placed them the Christ life up to the measure of their power, there will be more real service done for Christ than this generation has seen. The brotherhood that brothers—up to unbrothered men in every-day life will accomplish more for Christ than any number of Brotherhoods whose end is met by constitutions and by-laws and meetings and addresses and banquets and longings for opportunities to do Christian work, what, they know not, where, they know not, when, they know not.—R. S. H., in The Westminster.

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Just Like Mother.

"Sister, would you mind if I asked you something?" came the faint voice of the sick girl pleadingly.

"No, dear, ask anything you please." "Then would you let me put my head on your shoulder, and would you hold me tight in your arms, just once?"

The deaconess gathered the sick girl in a motherly embrace, and the weak head dropped upon the kindly shoulder. Breathing a sigh of supreme satisfaction the girl lay quietly until the ambulance stopped before the hospital door.

Soon the patient lay weak and faint upon the pillows. She still grasped the hand of the deaconess. It was so hard to let her go!

"Just one thing more," came weakly from the white lips, "please kiss me before you go."

Again the deaconess held her close for a moment and pressed a kiss upon the blue-veined brow.

"It is just like my mother," murmured the girl. "It will not be so hard now. I have found a friend." Deaconess Advocate.

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PASTORAL WORK.

By Jas. F. Jernigan.

II.

The day rolled round for me to make my second visit. I was soon on the path and with a glad heart I made haste, feeling in my very soul that a welcome awaited me. This being my conviction, I did not observe the usual conventionality of calling at the gate, but alighted and at the open door a smiling elderly lady bade me come in. As I rounded the corner of that old high post bedstead, I found the old gentleman had turned his face front, and as I extended my hand, he clasped it with both of his saying, "Good morning sir, I am glad you have come back; will you forgive me for treating you so ugly when you were here before?" The tears were flowing down his cheeks, and I mingled mine with his, and said, "Bro. Sandy you don't owe me any apology whatever, but how is it with you and your God?" "Oh," he said in tearful delight, "I feel so much better; you are the only preacher who has ever shown any interest in me. Sit down sir, and make yourself at home. The old woman will have dinner in a little while and you must stay and get dinner with us, and go and put your 'nag' up and feed it, and we will talk some more." Reader, I tell you I felt at home and in that old homely log cabin, and on that old puncheon floor, and around the social board of that once "preacher hater," but now transformed into a gentle, agreeable man. I enjoyed myself as never before. We had a good time. The old man said, "I tried to be an infidel, and I got the credit of being one, but it won't do in sickness, and death."

They were loath to see me go, but other duties called, and I had to respond. The old gentleman recovered sufficiently to get up and go around the house, but was never stout again and in October he died. I was holding a meeting at Salem when the news of his death came, and a request for me to go and hold the burial service. I went. The old lady was sad and grieving much at the death of her husband. She made the following statement to me, "Well," she said, "Bro. Jernigan, I sent for you to come and sing and pray at my old man's grave, because you came to see us and prayed for him while he was sick, and because the old man thought so much of you, and wanted you to attend his burying."

Then, she continued, "I wanted to tell you something and you can judge for yourself, I don't know whether he was saved or not, but here is what I want to tell. He had always hated the preachers, and said they were hypocrites and just a preaching for money and too lazy to work for a living, and he would cuss the preachers and church and was awful wicked. But after that day you came and prayed for him, he never cussed again, that I heard, and he was so changed in his way and talk,

I can't help thinking he was saved and is at rest today. What do you think about it?" "Well," I said, "The good book says by their fruits ye shall know them. His fruit had been evil-speech, and hatred in his heart, and all this had changed you say, so I think it is safe to say he is at rest with God, and is saved forever." Here the old lady said, "Bless the Lord; yes he talked about you nearly every day and wanted to see you again."

I regret that I did not make the third visit, but other duties of a big circuit had to be performed, and this was partly my excuse for not making a visit. Had I felt the value of going once more, as keenly as I do now, I certainly would have gone. But we laid him away in the lap of Mother Earth to await the call of Him who will make all things well. And in the sweet by and by, I feel like I will meet this spirit in the good world, as "a brand plucked from the burning."

Headrick, Okla.

We closed a meeting at Headrick last night. Bro. C. L. Ballard did most of the preaching. The weather hindered us greatly from start to finish. But much good was accomplished. Folks learned to pray who had never done so, or had quit. The church was strengthened and the foundation prepared, we trust, for a great work of grace, at an early day. Bro. Ballard left some of his doctrinal tracts with our people, also the memory and effect of much virile, fearless preaching. His sermon to men was a benediction to our citizenship. His work is the kind that abides.

Our quarterly meeting at Navajoe was a success. Bro. Johnson struck some heavy sand and misinformation, so was late getting there, but Bro. Ballard had arrived earlier than expected, so preached a splendid sermon. The ladies then spread dinner for the crowd, and we feasted on the fat of the land. The financial report for the quarter was the best this preacher has ever had. Conference collections are about all provided for in cash and pledges. Sickness and death have fallen heavily on the parsonage home this quarter and we have had to miss some appointments, but the people are loyally standing by us. Even the encroaching drouth seems now broken in showers of blessing on the farmers, and the outlook is "better further on." Pray for us, brethren.

J. L. JAMES.

April 22.

Mangum Station.

Those pastors who preceded me in this delightful charge did many things to insure the success of their successors. The work was by no means complete when they departed, but they left the wheels rolling on the upward way, and I have found it from my standpoint no great task to carry on to a degree of success that which my predecessors started.

My presiding elder, like myself, finds that he came in the wake of some splendid men who did a good work before him. He is a man of appreciation and full well knows that forces were at work when he got in the saddle. He finds plenty to do and is doing it. He is not a man given to much talk, but a sincere and earnest Christian gentleman. His desire is to do good in secret, as it were, and receive his reward at the hands of God.

Bros. Kizziar, Roper and Sims are the only Oklahoma preachers who served this charge. Their works follow them from this center of their Chris-

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tian activity. I am constrained to give thanks very often when I note the work of these men which still abides.

Mangum station has all the organizations in it provided by the church, except one. These are all at work, if not to the full, yet to an appreciable degree.

The Woman's Home Mission Society not only does a great deal of local work, but it is raising its sights a little more and its aim is broader and definite. The society has put \$70.00 worth of furnishing in the parsonage, and contemplate more improvements on parsonage and church. The Epworth Leagues are working full time and reaping success.

A mission study class meets every two weeks with the one view of studying the needs of the world for the gospel.

The Senior League is on the way with \$50 for Mr. Yun's school in Korea.

The Sunday School has an enrollment of 204 besides a home department. It is a missionary school. J. O. McCollister the superintendent is in sympathy with missions and puts as much into the service as he has time. The collection for missions on the first Sundays is large.

The church at large is generous. The stewards are up with their finances. The congregation very cheerfully contributed \$30 for China in her distress. We have a full house—except at prayer meetings—on all occasions, and for what I know we are doing well. If anybody knows to the contrary let him speak good counsel in the ear of the pastor and he will improve in his own case—if he can.

J. C. FOWLER, P. C.

April 23, '07.

The Right of Punishment.

Someday, perhaps, we shall learn that, properly, we can have nothing to do with punishment. No man is good enough or wise enough to judge or to punish another man; no human mind can sound the infinite and mysterious profundities of another mind, weigh the influences of heredity, environment, physical and psychic forces and phenomena; we have no psychologist great enough for that. Only Omniscience can plumb these mysterious and awful depths. Man's attempts to do are profanations. All that society

has a right to do is to protect itself by restraining those of proved dangerous tendencies; it has no right to hurt them while doing so; and its duty is to do all it can to help the erring, wandering souls back into the right path. We have lately made such a beginning in our juvenile courts, the principle of which, let us hope, is to be the pervading principle of all criminal courts in the future, when we shall have learned that grown-up offenders and delinquents are but big children, who, like so many of their more fortunate—that is, uncaught—brethren, have "lost the innocence, while retaining the ignorance, of childhood."—Braud Whitlock in the May Everybody's.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of tetter of six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin disease, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, psoriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a cake. Pills at 25c a bottle.

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WOMAN'S H. M. SOCIETY
EDITED BY
Mrs. A. L. Malone, White River Conference
Mrs. V. S. McVellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference
Mrs. G. G. Davidson, Greenwood, Arkansas Conference
Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference
Send all communications to the editors

Dear Sisters:
It grieves me very much to be under the necessity of severing my connection with this conference. I leave tomorrow for our new home in New Mexico on an extended camping trip for the benefit of my health.

My association with you has been of the pleasantest and I shall ever cherish as a tender memory the time spent with you as a co-laborer in our splendid work. Because of ill health I have done the work under difficulties of late, but I trust you will remember me for what I have done in the past. As editor of our column in the dear old Western Christian Advocate of the past, I believe I fulfilled the duties of my office satisfactorily, but my heart has ached of late because I have had to leave undone the things I ought to have done.

In view of the fact that our annual meeting is close at hand, I take the liberty of re-producing a little "sermon" of mine—many of you will recognize it.

Asking your prayers for my recovery and wishing you unbounded success in your labors in the Home Mission field,
Yours lovingly,
Florence B. Crofford.

Chickasha, I. T.
Apr. 21, '07.

The Editor Sermonizes.

In view of the vast importance to us of our approaching Annual Meeting, I am going to preach a little sermon today which I pray will come to the notice of and set to pondering, not only the delegates but others who may be present.

My text you will find in I. Corinthians, IX; 19-25, (please read and ponder same). The idea is this, if we are to be co-workers with the Master we must not only make ourselves versatile, adaptive, "all things to all men," and that means we must put aside self, but according to verse 25, we must strive for the highest—the prize. Then to be an acceptable, successful laborer for the Master we must cultivate unselfishness, versatility, tact and wisdom with a proper ambition to excel. And you will want to know what all this has to do with delegates and our approaching meeting. Just wait, and you will soon see the point—if the point is too sharp and pricks you, all the better, the sermon was not in vain.

Usefulness! How many of us are going to the meeting with no other thought save that of serving the Master by advancing the noble cause of Missions. Are we each one preparing ourselves for this, in order to better understand what is done? Will we go with a prayer in our hearts and words of wisdom on our lips? God grant that this may be the greatest and most far-reaching meeting in our history.

We all know the hydra-headed monster that hinders our work is lack of information concerning our conneccional work and lack of system in reporting on the part of our auxiliary officers. If the Annual Meeting cannot remedy that then it is in vain. Now delegates heed! Are you coming

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with note book and pencil (I urge their use) and a mind not hampered with outside affairs but burning with zeal to learn something that will do your auxiliary good. Or, are you merely coming for the sake of the trip, to "see things," for the social side of the meeting, to wear new clothes, or to meet the "dear sisters?" If so, you had better stay at home and let your auxiliary devote the money that would go toward your expenses to buying literature, books, etc., that will inform them of the work. They might get a copy apiece of our Annual Report and Conference minutes. Then they would learn at least the names of the Conference officers. Now this sounds hard but let me tell you a little tale:

Once two delegates from a town which shall be nameless spent much of God's precious time and their auxiliary's in "sight-seeing," instead of being at the sessions. This is true, absolutely. They pranced the town over, even taking in the depot, (now sisters, if the point pricks, jump). And that's not the worse: When they went home they did not even know the names of their Conference officers. The election of our new Treasurer was very pointed, to say the least, but it didn't penetrate the preoccupied brains of those "sight-seeing" delegates and so their auxiliary treasurer continued to send dues to Sister Hester, saying she didn't know who the new Conference treasurer was! But I presume those delegates could rattle off yards of descriptive matter pertaining to that blooming city and if their auxiliary was none the wiser, those sight-seeing delegates had "had a good time"—bless the dear women!

O, dear, when will all our women awake! Sleeping, heedlessly, they pay their monthly dues—drop the dime in the slot—and expect the Conference officers to do the rest.

But we want the auxiliaries to help us; co-workers with the Master are we not? Unselfish, versatile, wise we should be.

We should come, forgetting self, bent on tactfully, kindly lovingly, helping each other to a better understanding of our great work; we should be all things to all men, adapting our information to the needs of those whom we are trying to help. If we "drop into poetry," or puns, once in awhile, we mean no harm, we are just "spicing" dull statistics; making duty seem less stern with a saving sense of humor. God does not object to kindly humor. But above all we must come understandingly, prayerfully, seeking wisdom from on high; striving for the prize, that we may reach the highest that is in us; giving the best of which we are capable to God.

Then let us pray much that our meeting may accomplish great good. And delegates, if you wish to carry back an accurate, helpful account to your aux-

iliaries, don't forget the note books and pencils. Possibly the Ardmore ladies might have them on hand for souvenirs "lest we forget."

Florence B. Crofford.

The Need and Value of Trained Workers.

In the eighteenth annual report of the W. F. M. S. of M. E. church, South, I find that there are seventeen cities having city boards working under the auspices of the W. F. M. S. with twenty-nine trained workers who receive salaries, besides many volunteer workers. Of this number three are deaconesses, eleven are trained for mission work, eight for kindergarten, and seven for matrons. This report says that the great need of all departments of work is for trained workers.

The work is being retarded everywhere, in some places held completely in abeyance by this lack. The committee presented this need with urgent insistence that the members of the board do all in their power to bring capable young women to prepare for this line of service.

Our official paper, "Our Homes," also the monthly Bulletin, echoes this cry.

It has been many centuries since Christ called his disciples and trained them for the work of evangelizing the world, yet today there are many who insist that special training for God's work is not necessary, and cite the call of the ignorant fishermen as an example. Yet no student in the greatest theological college the world ever saw had such an opportunity for training. Their teacher was one who could draw his illustrations from the simplest things of nature, a lily, a grain of mustard seed, a sparrow fallen to the ground. A fallen fig tree.

Best of all he lived his religion. His beatitudes were not taught in some grand temple of learning but on the olive-crowned mountain side with God's grand panorama of mountain, valley, sea and sky as his background. He said, "Blessed are the merciful," and he was mercy. "Blessed are the meek"—he was meekness. "Blessed are the pure in heart"—and he was pure. The angels sang at his birth that he brought "peace and good will to man." "Blessed are ye when men shall revile you and persecute you for my sake"—he was persecuted, but taught his disciples to persecute not. Was this not an example par excellence of workers being trained for their work?

This is said to be the age of "careers" for women.

All the colleges of learning, of science and art are open to her. Long since the demand for trained nurses caused the establishment of schools for that department; we all know the history of the Red Cross sisters.

Every ambitious girl of this "new woman" century longs for a career aside from home making. Yet the call

for deaconesses and other trained workers is answered but faintly.

What grander career could a single woman with no home ties make for herself than this "home mission" work?

Unlike the Sisters of Charity or nuns in Catholic convents, she is not required to take vows of celibacy, or find herself in the work for life.

The deaconess assists the pastor in works of mercy that a woman can best do. She gets her training free, her expenses paid and \$10 per month. She can retire should she find the work not congenial, by refunding the cost of her training. The work done by these Godly women has created a demand far greater than the supply; earnest prayer is being offered that God will send laborers willing to be trained for this vineyard. The message of the president of the board of the W. F. M. S. closes with these words:

"We need women more than we need money or institutions; women full of faith and the Holy Ghost; women willing to be trained for the noble work of the church and ready to go wherever the church needs them."

"The angel of the resurrection speaks to the Christian womanhood today as to Mary of old on the first Easter morning saying, 'Go, quickly and tell'—let us add 'do.'"

MRS. J. W. CHILDRESS, Chm.
Oklahoma Conference.

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.

The Executive Committee is called to meet at Norman Tuesday afternoon at 4 p. m., May 7. We trust all the Conference officers, including district secretaries, will be present.

MRS. J. M. GROSS.

She Also Had a Pet.

When the thin woman in the long gray ulster sat down in the subway car opposite the fat woman holding a bright little Scotch terrier it could be seen at once that they had points of common interest, and that those of common interest consisted of dogs.

"What a dear little fellow he is," chirped the thin woman.

"Isn't he dear," cooed the fat woman, snuggling her pet so closely that he had to sniff for breath.

"Mine is a French poodle," ventured the thin woman. "I hear those gray terriers are coming into style, though."

"Yes, they're all the rage," said the fat woman. "I had to give up fifty for Sandy."

A handsome young woman who occupied the seat by the thin woman was an interested listener to the colloquy. She was good looking enough to attract attention anywhere, and she looked as if she loved everything in the world, including dogs. She leaned over and gave Sandy's head an affectionate pat, and Sandy tried to lick her gloved hand.

"You love dogs, too?" said the fat woman.

"Oh, yes," was the reply, "who could help it?"

"What kind is your pet dog?" came the eager inquiry.

"Mine? Oh I haven't any dog. My pet is a baby."

And the fat woman and the thin woman raised their brows, turned up their noses and grew coldly silent, just as if some one had said something to shock their sense of modesty.—New York Press.

This office is well equipped to do all kinds of job printing.

OBITUARIES.

CROOK.—Rev. M. M. Crook was born Oct. 21, 1825 and died Apr. 10, 1907. His first marriage was to Malinda W. Morgan Nov. 27, 1845, the second June 27, 1875 to Mrs. Mary M. Harris. He was licensed to preach in 1856. John J. Carr was his pastor. He was ordained deacon in 1860 and elder in 1872. His ministerial service was given mainly to Drew and Ashley Counties where he has sustained an honorable reputation as Local Preacher and citizen. His father having settled near where the town of Monticello now is among the first settlers of Drew County he deeded the ground where the Methodist Church and parsonage now stands in Monticello. Bro. Crook has a large family of children together with his faithful wife to mourn his loss. He fought a good fight, he suffered long and severely with cancer but with remarkable patience and humble resignation. He was faithful to the end. He will receive a crown of life.

David Ball.

CRAIG.—Robert Lee, son of Jesse and Corinne Craig, was born at El Dorado, Ark., May 31, 1897, and was drowned near the same town April 7, 1907.

Little Robert had in him the necessary elements for the making of a good and useful man—was kind, affectionate and true to the relations of life. But in this singular providence he was cut off without a moment's warning.

It is hard to give up a child upon whom we have bestowed such a wealth of love and whose life was so full of promise—it is hard to become reconciled and say, "Thy will be done," but by the grace of God we can do it.

It is a blessed consolation to know that our eternal home has no death, no sad parting, no tears of sorrow, but it is our home and our children leave us for a little while when we shall join them again on the other shore.

To the deeply stricken parents and loved ones let me say: "Sorrow not, even as others which have no hope." This loss of this lovely, this bright, boy in the home circle, in the church and Sunday School is great, but he is yours yet and you will meet him in the heavenly kingdom bye and bye. His pastor, B. A. FEW.

CROOK.—Lucy E. Massey was born Jan. 21, 1836, in Shelby county, Tenn., was converted and joined the M. E. Church, South, at the age of 16. Was married to John W. Crook Oct. 4, 1853. To this happy union there were twelve children born, nine of whom are still living. On the evening of April 9, 1907, the death angel took her spirit away from the quiet home in Monticello, Ark. Bro. and Sister Crook came to Drew county while young and have reared all their children and two great grandchildren. These together with the nine children mentioned and the faithful husband are left in sadness, but her noble Christian life has been blessed. It was closed in triumph and she has gone to reap a rich reward.

DAVID BOLL.

WEBB.—Died, at his home in Ozark on the 12th day of April, 1907, Henry Webb. This good man was born and reared near Ozark, in Franklin county, Ark., and lived here most of the 68 years of his life. He leaves a wife and a step-son to take up the material things of this life just where he laid them down to answer the call of the Great Commander. To say he was a

good man does not do justice to his life. His quiet, unassuming manner, his fidelity to his church, his love for the right and his unswerving faith in God, all go to make for him a character without an equal. The writer has for a number of years had the privilege of sitting in the council meetings with Bro. Webb, and I bear this testimony to his words. They were always words for the best interest of the church and fraught with the very best of results. He was a steward of our church at the time of death and had been for a long time collecting steward and in this work he showed his superior ability, doing his work in such a quiet way that he kept intact the very best feeling for the cause he served. May God in his infinite wisdom and mercy deal gently with the wife and son and lead them over the rough and uneven places on their road of life, and may this great affliction serve to lead them to higher purposes, thereby completing the final preparations for an abundant entrance into the city of Eternal Rest. **WALTER CLINTON.**

WOMACK.—Mrs. Vinie Womack, daughter of James and Elizabeth Anderson, was born in Marshall county, Ala., Nov. 11, 1838. Came to Benton county, Ark., in 1866. Was married to Bro. S. M. Womack April 12, 1868, and departed this life at her home near Centerton, Ark., March 19, 1907, leaving behind her husband, one son and three daughters to mourn their loss.

She made a profession of faith in Christ and joined the M. E. church, South, in the early sixties in which she lived a faithful, consistent Christian life until the day of her departure. She filled well her sphere in life, as a wife, mother, neighbor and friend. Sister Womack's health had been declining for some months. Her death was not unexpected to those who were near her. She bore patiently and uncomplainingly her suffering. She was ready to go when the Master called. Sister Womack was the preacher's friend, her home was the preacher's home.

She leaves a large circle of relatives and friends in mourning.

T. A. MARTIN.

GIMLIN.—Myrtle Gimlin was born Jan. 12, 1892, and departed this life Feb. 20, 1907, and was laid away in the cemetery at Madill, I. T., to await the resurrection. Myrtle was in her life a sweet, affectionate daughter, self sacrificing and obedient. She professed faith in Christ two years ago and united with the M. E. church, South. As a young Christian she was devoted to her Lord and his church and was rarely absent on regular preaching days. She was of good Methodist stock and doubtless if God had spared her to live to old age she would have been very useful in many ways. But our heavenly Father saw fit to remove her from earth to heaven and in doing so she has been freed from the troubles and cares of the world. She leaves many loved ones behind. May the God of all grace be their God, and as they cross the river one by one, Myrtle will welcome them into Glory everlasting, and when at last all have crossed together they will shout the power of deliverance and drink of the river of life, and be with God forever. Her Pastor, **W. D. SAULS.**

SULLIVAN.—Mrs. E. A. Sullivan was the daughter of Mr. Wallor; she was born in Kentucky in 1842. At the age of nine years she moved with her

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parents to Cedar county, Mo., where she joined the M. E. Church, South. About the same time she was married to Mr. Caplinger, and moved to Little River county, Ark. About the year 1888 her husband died; afterwards she was married to Mr. Sullivan. Sister Sullivan was true to her Church and her Savior; she was loved by everyone that knew her; she was faithful to her home duties, loving and kind to her husband; she was always ready to do what she could to help the poor and needy, to wait on the sick; she loved her church and did all she could for its advancement, and for the salvation of poor lost souls. Sister Sullivan was about sixty-five years old and lived faithful to her faith in Christ forty-seven years. She was a constant reader of her church paper, and we think she is entitled to a few lines in its columns, though poorly written. She leaves a husband and a number of grandchildren to mourn her death. May He who doth all things well ever bless them all and answer her feeble prayer in saving their souls, where there will be no more parting and no night, for the glory of the Lord is the light thereof. Sister Sullivan died April 20th, 1907.

E. T. DUMIS, L. P.,
Allum, Ark.

QUARTERLY CONFERENCES.

Oklahoma Conference.

CHOCTAW DISTRICT—SECOND ROUND.
 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.
 Martha and Blair, at Martha..... May 4, 5
 Altus Sta..... May 11, 12
 Duke, at Red Hill..... May 18, 19
 Kelly, at Bethany..... May 19, 20
 Hollis and Dryden, at Dryden..... May 25, 26
 L. L. JOHNSON, P. E.

CHEROKEE DISTRICT—SECOND ROUND.
 Centralia..... May 4, 5
 Claremore Ct..... May 11, 12
 Afton and Miami..... May 18, 19
 Bluejacket..... May 25, 26
 J. B. McDONALD, P. E.

WYNNEWOOD DISTRICT—SECOND ROUND.
 Parcell Sta., Parcell..... May 4, 5
 Wauette Ct., Mt. Zion..... May 11, 12
 Tussy Ct., Henapin..... May 18, 19
 Lexington Sta., Lexington..... May 25, 26
 Noble and Shilo, Shilo..... May 26, 27
 Paoli Ct., Paoli..... June 1, 2
 Wynnewood Sta., Wynnewood..... June 5, 6
 Moral Ct., Trousdale..... June 8, 9
 District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.
 J. S. LAMAR, P. E.

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

HOLDENVILLE DISTRICT—3RD ROUND.
 Boynton and Morris at Morris..... May 11, 12
 Beggs and Mounds at Natura..... May 12, 13
 Sapulpa Station..... May 14, 15
 Red Fork Station..... May 15, 16
 Eufaula Station..... May 18, 19
 Checotah Station..... May 19, 20
 Eufaula Circuit at Deers Chapel, May 21, 22
 Calvin Circuit at Gurtie..... May 25, 26
 Stuart Circuit at Ashland..... May 26, 27
 Haskell and Bixby at Haskell..... June 1, 2
 Tulsa First Church..... June 2, 3
 Tulsa, Tigert Memorial..... June 3, 4
 Broken Arrow Circuit at Broken Arrow..... June 8, 9
 Broken Arrow Station..... June 9, 10
 Sapulpa Circuit at Concharry..... June 15, 16
 Okmulgee Station..... June 16, 17
 Okema and Okfuskee at Okfuskee..... June 22, 23
 Weleetka and Paden at Paden..... June 25, 26
 Okmulgee Circuit at Cussetah..... June 29, 30
 Henryetta and Dustin at Henryetta..... June 30, 31
 Honey Creek at Blackjack..... July 6, 7
 Wetumka Station..... July 7, 8
 District Conference, Okmulgee..... July 10-15
 Holdenville Circuit at Coston's..... July 13, 14
 Holdenville Station..... July 14, 15
 Seminole Circuit..... July 20, 21
 Bearden Circuit..... July 21, 22
 Wewoka at Thluwakia..... July 27, 28
 Ada Station..... July 28, 29
 Ada Circuit..... July 30, 31
 Our motto is: A revival everywhere and collections in full.
 O. M. COPPEDGE, P. E.

OKLAHOMA CITY DIST.—3RD ROUND.
 Stillwater and Pawnee..... May 18, 19
 Morrison..... May 19, 20
 Perry..... May 20, 21
 Guthrie..... May 25, 26
 Norman..... May 26, 27
 Franklin, at Stella..... May 30, 31
 Bristow..... June 1, 2
 Stroud..... June 2, 3
 Earlsboro and Wewoka..... June 8, 9
 Seminole..... June 9, 10
 Prague..... June 15, 16
 Sparks..... June 16, 17
 Tecumseh..... June 22, 23
 St. Lukes..... June 29, 30
 Epworth..... June 30, July 1
 Piedmont..... July 6, 7
 Capitol Hill & Wheatland..... July 13, 14
 Maywood..... July 14, 15
 El Reno..... July 20, 21
 West End & Arcadia..... July 21, 22
 Shawnee, Ist. Church..... July 27, 28
 Shawnee, Trinity..... July 28, 29
 Shawnee Circuit..... August 3, 4
 Melond..... August 4, 5
 Asher..... August 10, 11
 Konawa..... August 17, 18
 Maud..... August 18, 19
 The Oklahoma City District Conference will convene at Tecumseh June the 20th at 8:30 A. M. The opening sermon will be preached by P. R. Knickerbocker. Local preachers must report in writing.
 W. J. Sims.

BEAVER DISTRICT—SECOND ROUND.
 Grand, at Lone Tree..... May 4, 5
 Toland, at Derrick..... May 18, 19
 Perlmutter, at Perlmutter..... May 25, 26
 Ingersoll and Hazelton, at Ingersoll..... May 28, 29
 J. E. LOVETT, P. E.

ARDMORE DISTRICT—THIRD ROUND.
 Marietta Station..... May 26, 27
 Cornish & Grady at Dixie..... June 1, 2
 Oakland & Mannsville at Oak..... June 8, 9
 Thackerville at Loves Valley..... June 15, 16
 Madill Station..... June 23, 24
 Carter Avenue..... June 29, 30
 Overbrook at Eastman..... July 6, 7
 Leon at Cross Roads..... July 7, 8
 Lebanon at Lebanon..... July 13, 14

McMillan at Enville..... July 14, 15
 Cumberland at Aylesworth..... July 20, 21
 Kingston at Kingston..... July 27, 28
 Lone Grove at Lone Grove..... August 3, 4
 Berwyn at Berwyn..... August 4, 5
 Woodford at Sneed..... August 10, 11
 Broadway..... August 18, 19
 Ardmore Mission at Poland Ch., Aug. 17, 18
 Ravia at Russett..... August 24, 25
 District Conference will be held at Carter Avenue, Ardmore, June 26-30.
 W. T. FREEMAN, P. E.

WEATHERFORD DISTRICT—SECOND ROUND.

Wood, at Wood..... April 28, 29
 Cloud Chief, at Pleasant View..... May 4, 5
 Cordell Sta..... May 5, 6
 Weatherford Ct., at Payne..... May 8, 9
 Foss, at Page..... May 11, 12
 Clinton Sta. (preaching at night)..... May 12
 Gip..... May 15, 16
 Hammon, at Samsville..... May 18, 19
 Texmo..... May 20, 21
 Roll..... May 22, 23
 Sweet Water..... May 25, 26
 Cheyenne, at Bethel..... May 26, 27
 To the preachers: Be sure and raise every cent of your missionary collections during the quarter. Press the claim of our conference organ, The Western Methodist. Brother stewards, look after your pastor's wants and raise at least one-half of their salaries during this quarter. The District Conference will be held at Cheyenne, commencing on Wednesday evening before the fifth Sunday in June.
 WM. D. MATTHEWS, P. E.

DUNCAN DISTRICT—THIRD ROUND.
 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
 Andarko and Minco at Minco..... June 22, 23
 Verden and Tuttle at Tuttle..... June 23, 24
 Lawton Station..... June 29, 30
 Chickasha Station..... July 6, 7
 Terral and Ryan at Bonner..... July 13, 14
 Marlow Station..... June 20, 21
 Duncan Station..... July 21, 22
 Temple Station..... July 27, 28
 Bailey Circuit at Doyle..... August 3, 4
 Chickasha Circuit..... Aug. 11, 12
 Indian Work..... Aug. 12
 The District Conference will be held at Marlow, I. T., May 30th, 1907.
 N. L. LINEBAUGH, P. E.

Arkansas Conference.

MORRILLTON DISTRICT—SECOND ROUND.
 Plumerville Ct., at Lewisburg..... May 4, 5
 Conway Sta..... May 6
 Morrillton Sta..... May 11, 12
 Bee Branch Ct..... May 18, 19
 The Morrillton District Conference will be held at Atkins, April 23-26.
 JOHN H. GLASS, P. E.

FORT SMITH DISTRICT—SECOND ROUND.
 Fort Smith Ct., at Jenny Lind..... May 11, 12
 Greenwood Sta..... May 12, 13
 East End and Trusty..... May 18, 19
 Hackett Ct..... May 19, 20
 Abbott Ct., at Life Chapel..... May 25, 26
 Booneville Sta..... May 26, 27
 F. S. H. JOHNSTON, P. E.

HARRISON DISTRICT—SECOND ROUND.
 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.

FAYETTEVILLE DISTRICT—SECOND ROUND.
 Prairie Grove Ct., at Prairie Grove..... May 4, 5
 War Eagle Mission..... May 7, 8
 Siloam Springs Sta..... May 11, 12
 Winslow and Parkdale, at Brentwood..... May 18, 19
 Gravette Mission, at Gravette..... May 25, 26
 WM. SHERMAN, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—SECOND ROUND.
 Park Ave..... May 4, 5
 Amity, at County Line..... May 11, 12
 Third Street..... May 19, 20
 Malvern Ct..... May 25, 26
 Malvern Ave..... June 2, 3
 Arkadelphia Ct..... June 8, 9
 Malvern Ct..... June 16, 17
 Perla and Walco, at Perla..... June 19, 20
 Arkadelphia..... June 23, 24
 District Conference at Park Avenue, Hot Springs, June 27-30.
 H. M. BRUCE, P. E.

PRESCOTT DISTRICT—SECOND ROUND.
 Mineral Springs Ct., at Wakefield..... May 4, 5
 Blevins Ct..... May 11, 12
 Center Point Ct., at Center..... May 18, 19
 Emmet Ct., at Pleasant Ridge..... May 25, 26
 The Prescott District Conference will meet at Gurdon, June 27-30. The opening service will be held on the night of the 26th of June.
 W. R. HARRISON, P. E.

MONTICELLO DISTRICT—SECOND ROUND.

Wilmot and Parkdale..... May 4, 5
 Hamburg Sta..... May 5, 6
 Crossett Sta..... May 6
 Wilmar Sta..... May 11, 12
 Lake Village and Portland..... May 18, 19
 Endora Ct..... May 19, 20
 New Edinburg Ct..... May 25, 26
 Washington Ct., at Washington..... June 1, 2
 Murfreesboro Ct., at Bills..... June 8, 9
 Pike City Ct..... June 15, 16
 Harmony Ct..... June 22, 23
 Warren Sta..... May 26, 27
 J. W. HARRELL, P. E.

TEXARKANA DISTRICT—SECOND ROUND.
 Lockesburg Sta..... May 4, 5
 Mt. Ida Ct., at Bethel..... May 11, 12

Umpire Ct., at Green's Chapel..... May 18, 19
 Bright Star Ct., at Olive Branch..... May 25, 26
 First Church..... June 1, 2
 The brethren on the circuits who have not already done so, will please send me the post office address of each steward in their charges at once.
 T. O. OWEN, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND.

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 Ruana Vista..... April 27, 28
 Magnolia Ct., at New Hope..... June 8, 9
 Stamps..... June 9, 10
 Stephens and Waldo..... May 25, 26
 El Dorado Ct..... May 4, 5
 El Dorado Sta..... May 5, 6
 Hampton Ct..... June 22, 23
 Magnolia Sta..... June 15, 16
 Fordyce Sta..... June 1, 2
 Camden Sta..... 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.

Rowell, at Union..... May 4, 5
 Roe, at Hunter's Chapel..... May 11, 12
 DeWitt..... May 12, 13
 Star City, at Dumas..... May 14, 15
 First Church..... May 19, 20
 Stuttgart Ct., at Mt. Zion..... May 25, 26
 Stuttgart Sta..... May 26, 27
 Rison, at Mt. Carmel..... June 1, 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 8, at 9:00 a. m. Prof. L. 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.
 El Paso, at Cypress Valley..... May 4, 5
 Heber Sta..... 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.

Jonesboro, Second Church..... May 4, 5
 Jonesboro, First Church..... May 5, 6
 Wilson and Louise..... May 11, 12
 Osceola Sta..... May 14, 15
 Luxora and Rozell..... May 18, 19
 Trinity..... May 25, 26
 Shiloh..... June 1, 2
 Yarbrow and Dell..... June 15, 16
 Blythesville Sta..... June 18, 19
 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.

Clarendon Sta..... May 5, 6
 La Grange Ct., at Central..... May 11, 12
 Helena Station..... May 12, 13
 Wesley Ct..... May 18, 19
 McCrory and DeView, at DeView..... May 18, 19
 Goodwin Ct., at Salem..... May 25, 26
 Laconia Ct., at Laconia..... May 25, 26
 It is my purpose to arrange dates in the third round so as to assist five pastors in protracted meetings.
 Z. T. BENNETT, P. E.

PARAGOULD DISTRICT—SECOND ROUND.

Knobel Ct., at Peach Orchard..... May 4, 5
 Corning Sta..... May 5, 6
 Black Rock and Portia, at Old Walnut Ridge..... May 11, 12
 Walnut Ridge and Hoxie, at Hoxie May 12, 13
 Maynard Ct., at Salem..... May 18, 19
 Reyno Ct., at Datto..... May 23
 Pocahontas Ct., at New Home..... May 25, 26
 Pocahontas Sta..... May 26, 27
 Imboden Ct., at Wayland Springs..... June 1, 2
 Mammoth Spring and Hardy, at Hardy..... June 8, 9
 District Conference at Walnut Ridge, Thursday, June 27-30. The conference will begin Thursday at 2:00 o'clock p. m. Opening sermon Thursday night by Rev. Ira H. Russell.
 Committee:
 License to Preach and Admission on Trial—E. M. Pipkin, W. L. Oliver and L. C. Craig.
 Deacons and Elders Orders—A. E. Hollo way, A. C. Griffin and J. S. Watson.
 J. K. FARRIS, P. E.

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BATESVILLE DISTRICT—SECOND ROUND.

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.

Civility is Capital.

It pays to be polite. Even if the result of unmannerliness is never so serious as in the following from the Youth's Companion, yet from the standpoint of our own self-respect it pays to be polite:

"Black neckties, if you please." Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt. "What is it?" he said at last.

"Black neckties. Silk." Drummond drew down a box. The customer opened it. "These are red—and not silk," he said quickly.

"Nobody wears black silk now," Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No. That kind of goods went out years ago. We don't keep 'em," said the salesman insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railroad boss, one a banker, and the third a sugar man. All of them are millionaires."

"A lucky family! How was it?" "They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk?" the old man, who had been lingering near, said to Sanders.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I'm afraid I'm giving you a great deal of trouble," said the old man kindly.

"That's what I'm here for," said the salesman pleasantly. "I am sure I shall find them." The box was found at last and a necktie of the right width chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words: "Civility and efficiency are capital as well as money. You will fail because you have neither."

"Who was that old bore?" demanded Drummond. "It was John Colton, the silent partner of the firm," said one of the men. —Selected.

Railroad Rates to Norman.

Application has been made to the proper authorities for reduced rates on the railroads on account of the meeting of the Conference Home Mission Society on May 7-9 at Norman. If we get rates in time, will publish same in the Methodist. Anyway, let each delegate take receipt for amount of fare to Norman.
 W. J. MOORE.
 Norman, Okla.

Antlers, I. T.

Our community has been greatly blessed by the delivery of six notable lectures on the Errors and Pretensions of the Roman Catholic church by the Rev. Dr. W. A. Jarrell of Dallas, Tex., an eminent Baptist preacher, a clear, forcible preacher and a firm believer in the verbal inspiration of the Bible and utterly opposed to the theories of "the destructive critics." The course of six lectures was all too short for a complete exposure of the evils of the great Romish hierarchy, but sufficient to provoke the Protestants of Antlers to thought and to work and to check the insidious proselyting movements on the part of the enemies of Protestantism, here and hereabouts. An effort to establish a public school system a few years ago was voted down; but it will be made and carried at an early date.

Dr. Jarrell leaves Protestant churches in Antlers, I. T., more united than ever before in the history of the town. He is well equipped for the work he has taken in hand, and goes prepared to make good every proposition put forth by him and is only too glad to have some doughty champion of the Roman Catholic church meet him in debate. I should like to be present whenever and wherever such a debate should take place.

T. L. MELLIN, P. C.

April 26, 1907.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
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Chapel, Ind. Ter.

Chapel charge is moving some. The summer is the time for our special meetings for revivals. We are sowing the seed with all our might, hoping to reap a good harvest. Finances are somewhat behind. Conference collections are coming up alright. We have found many kind friends. One community gave us a nice donation through the kindness of Mrs. Wiley Mayes. Bro. McDonald seems to be looking after the affairs of the district closely and is very punctual to his appointments. We have a very needy and important field and feel the need of the prayers of the brethren. A majority of the heads of families are out of the church. We nearly have the field to ourselves.

H. B. SCRUGGS.

April 25, 1907.

Texarkana District Conference.

The Texarkana District Conference will be held at Lockesburg, June 26-30. The opening sermon will be preached Wednesday evening. The Queen and Eastern railroad will run a special train to Lockesburg Wednesday afternoon after the arrival of both trains on the K. C. S.

For Deacons and Elders Orders—A. D. Jenkins, S. C. Dean and W. W. Mills.

For License to Preach and Admission—A. M. Robertson, J. B. Williams and T. H. Crowder. Respectfully,

T. O. OWEN.

Atlanta Circuit.

We came to this charge late in January. Here we met a royal welcome. The usual pounding. A good people and a good home.

The board of stewards came together at once and gave us a liberal assessment.

Made two rounds on the work, which brought us to the second Quarterly Conference. Here I met Rev. B. B. Thomas, who did admirably the part of an ideal presiding elder. In his administration he was kind and loving, but positive and accurate. He preached the "word" with courage and wisdom.

Seven of the eight churches were represented substantially. The reports were good. Finances are well up to date. At the Sunday service the Holy Ghost fell on us and we rejoice in hope of the glory of God.

Atlanta is a good charge; it has eight preaching points, eight houses of worship, four hundred members and a good parsonage. It pays all the assessments in full.

Some of the members will work when and where they can to extend the kingdom of God.

For the entire membership to be thus consecrated we pray and labor daily. We are planning, praying and working for a forward move on all lines this year. Onward and upward is our motto. God grant that we may reach the goal.

I have some prospective new subscribers. I hope to send them in soon. May God's blessings be on the Western Methodist. W. H. NANCE.

CURE FOR LIQUOR AND TOBACCO.

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

Eureka Springs, Ark.

The work here is coming along hopefully this year. The attendance upon church services is quite an increase over last year; the interest manifested by the members and friends of the church is encouraging.

We have just closed one of the greatest revivals in the history of this church, in which we were assisted by Bro. Joe M. Ramsey. The spirit of God was with him and he delivered some great and powerful messages which sank into the hearts of the people.

The church was greatly revived; backsliders were reclaimed and quite a number were converted unto the Lord. We have received into the church as a result of the meeting twenty-seven members. A number went into other churches and others yet to be received into our church. We give God the praise for what has been done and look forward for greater things. Pray for us in our field of labor. Fraternaly, JEFF SHERMAN.

Eczema Can Be Cured.

Who is there that has ever had this terrible disease that would not give anything they possessed to be cured? Imperial Remedy Co., Houston, Texas, will send a sample free to any sufferer writing for it.

Cumberland, I. T.

We are still looking after the interests of our Lord and the church at this point. Since our last report we have exchanged the old parsonage and the grounds for a more desirable location and made some good, substantial improvements on the new site. Yesterday, April 21, was a red letter day with us, it being the occasion of the second Quarterly Conference. After a very strong sermon on the mode of baptism by the presiding elder five were received into the church, four of which were by baptism.

Reports of the pastor and official board at the business session were very flattering indeed. The salary of

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TOWNES E. LEIGH, A. B., Paris, Texas, President.

the pastor and presiding elder were more than paid to date and we have an increase on assessment over last year. Almost half of the collections ordered by the Annual Conference are paid. Everything will be full at Oklahoma City.

One thing I wish to emphasize is that the whole session was intensely spiritual. God moved upon the hearts of the people and backsliders were reclaimed and hearers were moved as we have not seen on these occasions for years.

Ardmore district has at the helm one of God's elect. He loves his preachers and has a way of making them feel perfectly at ease.

He is exceedingly popular with all classes of men and while not an eloquent speaker, the people hear him gladly. And under his wise, Godly management the district is rapidly coming to the front, and in our humble judgment will easily take its place among the first at the close of his quadrennium. W. D. SAULS.

A Sufferer for Twelve Months.

Every other had failed. "We had just as soon be without quinine as to be out of Hughes' Chill Tonic. One of the most wonderful cures for chills and fevers came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could hear of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time, over twelve months ago, he has not had a chill." Sold by druggists—50c and \$1.00 bottles. Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

Something to Live Up To.

One who repeated to a friend a word of praise that had been overheard—a high encomium of his work and character, was somewhat surprised at the sudden light that flashed into the strong face.

"Thank you," was the earnest reply, "I'm glad you told me that. It is something to live up to."

There was no vain acceptance of the commendation as fully merited; it was only like a bugle call to higher service. That is what such words must always prove to any true and earnest spirit. They flash a sharp contrast between the self that appears to others, and what the soul knows of its own failures and shortcomings, and humble as no blame could do; but also they inspire to fresh courage and effort; they are "something to live up to."

"A true friend will tell one his faults," is a saying we often hear, but a true friend, if he is wise in the knowledge of human nature, will tell us our virtues. The fact is that in this busy world of ours, with its keen struggle and sharp competition we are pretty apt to be told our faults by those who are not friends, and to be brought face to face with one's mistakes and failures so often that we sometimes lose hope and courage. Whoever has a word of honest praise for another should feel that he holds something which is that other's due, and hasten to pay it. The word of blame may be a goad, but the word of hearty commendation will be "something to live up to" through many a trying hour.—Forward.

In the April Century.

There are fowls in Japan which have tail feathers fifteen feet long, as is proved by exhibits in the American Museum of Natural History, New York; but it takes "know how" to secure such abnormal growth. Bashford Dean has prepared for the April Century an account of these interesting freaks and their breeding.

THE BEST WAY.

This is a difficult world, indeed. And people are hard to suit. And the man who plays on a violin is sore to the man with a flute.

And I myself have often thought How very much better 'twould be, If every one of the folks I know Would only agree with me.

But since they will not, the very best way.

To make this world look bright, Is never to mind what people say, But do what you think is right.

—Selected.

A Glorious Sea Story.

A good, old fashioned story of the sea, by Wallace E. Mather. "The Speeding of the Tea Ships," is begun in the Youth's Companion for April 25th. It tells of a race of tea ships from Hongkong to London in the days when American clipper-ships were famous the wide world over.

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