

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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No. 19.

EDITORIAL.

A Swan's Song.

We take from the Literary Digest the following:

A remarkable editorial in Bonfort's Wine and Spirit Circular (New York) warns the saloon that it must reform or go, for the people are becoming disgusted with its evils. The recent prohibition victory in Knoxville is thought by some papers to be due to a revulsion of feeling against the saloon rule of city politics, rather than to the conversion of the voters to total abstinence; and it is the conviction of this weighty organ of the liquor trade that if the saloon business throughout the country does not mend its ways it will be "prohibited in all places save the business or tenderloin precincts of our larger cities." So serious is the situation, indeed, that last June the National Wholesale Liquor Dealers' Association issued an appeal for the purification of the saloon, and a few weeks ago the Kentucky Distillers' Association appointed a commission of five to consider the advisability of calling a national convention to frame a license law that can be presented to the State legislatures in place of the "radical and impracticable legislation" now being urged, and often successfully, by the Anti-Saloon League. We quote these striking paragraphs from the Wine and Spirit Circular:

"With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages; with Tennessee passing through her legislature a bill that almost amounts to State prohibition; with the West Virginia legislature passing a measure to submit the prohibition of the manufacture and sale of wines and spirits to a vote of the people; with Texas providing that express companies transporting wines and spirits shall take out a \$5,000 license; with the Illinois legislature considering a county unit local option measure to go after the few saloons that the Remonstrance law will leave in that State; with Kentucky almost a dry State and facing probably a legislative session that will submit a prohibitory amendment; and with an organization opposing us and sworn to our destruction that seems to lack nothing in the way of money or brains, enthusiasm or persistent, untiring work—what, may we ask, is the wine and spirit trade doing to arrest this current of events or to alter in any way the radical conclusions which are being forced upon the people in every State, county and precinct.

"If there is one thing that seems settled beyond question it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business or tenderloin precincts of our larger cities.

"If the Anti-Saloon League can maintain its present organization, it looks as if it will certainly destroy the legalized saloon in all the Southern States, excepting, perhaps, in Missouri, and it is certainly making strong headway in Indiana, Ohio, Illinois, Wisconsin, Minnesota and other Western and Northern States."

Far from sneering at the Anti-Saloon League, the Wine and Spirit Circular pays its respects thus:

"The Anti-Saloon League * * * is not a mob of long-haired fanatics, as some of the writers and speakers connected with our business have declared, but it is a strongly centralized organization, officered by men of unusual ability, financed by capitalists with very long purses, subscribed to by hundreds of thousands of men, women and children, who are solicited by their various churches, advised by well-paid attorneys of great ability, and it is working with definite ideas to guide it in every State, in every county, in every city, and in every precinct.

"If the Anti-Saloon League is defeated at any point, it immediately prepares for another attack along new lines, and when it succeeds it at once begins work for a more telling victory.

"Precinct local option, with the Anti-Saloon League, is but the forerunner of county local option, and this, again, is merely intended as a stepping stone to State prohibition. There is no question that this organization has well-prepared plans for controlling the legislative branch of the government at Washington, and of passing a national prohibitory law at some time in the future, but before it undertakes so gigantic an enterprise it is working to cripple the trade in every possible way, and—while we sleep—it is succeeding in the most substantial manner."

This sounds like the opening notes of a swan's song. The reader will remember the fable that the swan sings when about to die.

The idea of reforming the saloon! The idea of the men who run the saloons reforming anything. The saloon is doomed. All men, including the saloon men themselves might as well get ready for that. And does anybody expect our great State of Oklahoma, in voting on its constitution, to fasten on its future the deadly curse of the whiskey traffic? Wait and see!

Something We Forget.

Passing about over the country the editor who writes these lines is constantly meeting people whom he knew and preached to when they were children and who are now leading men and women in their communities. He is continually impressed with the thought that he little understood what he was doing when he was preaching to these children, and when he was visiting in the homes in which they were growing up. The thing that brings so many surprises is that these children amount to so much and that it has come about in so short a time.

We are continually forgetting that the people who are to lead in the church within twenty years, often within ten years, are now in our Sunday Schools and in our Leagues, and in the homes of our people. They are not to be neglected. It is not a matter of dealing merely with the interests of the child as it affects the eternal future of the child; nor is it a matter of dealing with the indefinite future of the church;—it is a matter of providing for the immediate future of the church. What is twenty years in the history of the redemption of a world, or what is ten years in the history of a great church? To be able to train in so short a time a force which shall control a church and direct the movements of redemption is an opportunity of measureless significance.

If the reader needs to have pointed out the moral of what is here written, the moral is this: Every one of us ought to give diligent attention to the children of the church. The Sunday School, Juvenile Missionary Society, the League, the Junior League, the Golden Links, these are not matters of child's play, the work done is not one whit less important than the other work of the church.

One of the most inviting features of this whole matter is that it is so easy to get hold of a boy or a girl. Many a time has it happened that an impulse which has controlled the whole life of a child has been imparted by a single visit upon the part of some one who was really interested in children. To give within a single hour direction to a life! What meaning there is in this! Yet it has often been done. And what may not a pastor do within a pastoral term, or a worker among children do in a few years?

If we ever get an army of missionary givers and missionary workers adequate to the taking of the world for Christ we must train up that army. Dr. W. W. Pinson is calling attention to the fact that we have now in the Sunday Schools of the Southern Methodist church more than a million of young people, all in groups, or classes, under leaders who

can train them if they will only set their hearts upon the task. If these Sunday School children are brought to give five cents a month for missions it will amount to \$600,000 a year, and that is far more than the General Board of Missions now raises among us all. Who will dare to say it can not be done?

American Representatives at the Hague.

Owing to the growing importance of the approaching conference and the extension of the program so as to include subjects of much greater importance than were to be treated, had the body met last summer, as originally intended, the number of American delegates to the Hague conference has been slightly increased.

The American representatives are Joseph Choate, former ambassador to Great Britain; General Horace Porter, former ambassador to France; Judge U. M. Rose of Arkansas, former president of the American Bar Association, and now president of the Arkansas Bar Association. David Jayne Hill, American minister to the Netherlands and former professor of international law at Rochester University; Brigadier General George B. Davis, judge advocate general, U. S. A., and formerly professor of international law at the United States Military Academy; Rear Admiral Charles S. Sperry, U. S. N., president of the Naval War College; William I. Buchanan, formerly minister of the Argentine Republic and to Panama, and chairman of the American delegation to the Rio Janeiro conference; Chandler Hale of Maine, formerly secretary to the American embassy at Vienna, and son of Senator Hale of Maine, expert in international law; James Brown Scott, solicitor of the department of State, expert attache, and Charles Henry Butler, reporter of the United States Supreme Court.

The delegates will sail from New York for the Hague about May 15.

Why Do You Live.

Some folks live for the very simple reason that they do not die. Some live to make a living. Some live to make a living for their families. Some live to make money. Some live to find their pleasure to gratify an idle disposition to have fun, or to indulge curiosity, or to gratify appetite or to attain place. Most lives have many motives, but every life, except the class first mentioned above, has a ruling motive. What, reader, is the ruling motive in your life. Think not the question an idle one, it is even a momentous one. Upon your answer to it, your answer as practically given in your life, everything depends.

Did any reader of this paper ever know a Sunday School to fall behind in its accounts when it gave its collection on one Sunday in the month to missions? We promise to publish in a prominent place any affirmative answer to this question. Let the reader watch and see if we get any such answer.

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

METHODIST CALENDAR.

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 26
Choctaw, Kullituklo, 9 a. m. June 26
Mangum, Hollis June 26-29
Ardmore, Carter Avenue, June 26-30
Texarkana, Lockesburg June 19-23
Henderson College Commencement, May 26-29.
Galloway College Commencement, June 2-5.
Hendrix College Commencement, June 9-12.
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.
Searcy, Beebe July 17-20

Mr. Warren Kinzy of Pike City was in our office Tuesday in the interest of his book business.

Messrs. J. W. Parks and D. R. Perry of Gifford, Ark., were pleasant callers at our office Tuesday.

Our space does not permit us to publish resolutions by local organizations on the death of members of those organizations.

Dr. J. E. Godbey spent a day in Little Rock this week on his way to Louisville to attend the meeting of the Board of Church Extension.

An unsigned communication with reference to Camden circuit has reached us. There is but one place to which we can send unsigned matter.

Our presiding elders are making the district conference do the work of district institutes this year, discussing policies and methods. We like the change.

Rev. W. A. Steel, pastor of our church at Gurdon, made the Methodist a pleasant call Saturday. He reports his charge in good condition with a new church under way.

Rev. D. H. Colquette, Greenwood, Ark., sends notice of the death of Bro. B. F. Lawson of that charge. A good man is gone, and we extend sympathy to the bereaved.

Rev. Forney Hutchinson spent last week at Ashdown helping Rev. A. M. Robertson in a meeting. There were several conversions and a good meeting in spite of the weather.

We are sorry to note the death of one of the stewards of our church at Beebe, Bro. Jno. A. Robertson, an honored member both of the Methodist church and the Masonic fraternity.

Our dear brother, Rev. Bascom Monk, Cabot, Ark., is in deep sorrow over the death of his oldest daughter, Miss Azile, which occurred April 27. His brethren will sympathize with him in this hour of trial.

We are in receipt of the calendar of the Biblical department of the Kwansei Gakuin, our college for young men in Kobe, Japan. Thanks to our friend Dr. J. C. C. Newton, the Dean. Blessings on that college, and blessings on Newton.

Mr. J. F. Campbell of Conway, in company with Mr. Tom Brown of Alpine, and Mr. W. L. Smith of Jersey, Ark., who have been for some weeks serving the State as jurors in the city, made the Methodist a pleasant call on Friday of last week.

Mr. W. K. Cantrell, a son of Rev. Jno. M. Cantrell, goes out as a solicitor for the Western Methodist. Our patrons will find him a gentleman and every way reliable. We especially ask the preachers to help every way possible. Any courtesies shown him will be appreciated by us.

We are in receipt of an announcement of the marriage of Miss Dessau McCoun Doney, West Hartford, Ark., to Dr. Samuel P. McConnell of Boonville, April 30th. Blessings on the young people, whose parents on both sides have long been faithful members of the Methodist church. Miss Dorsey is an alumna of Galloway.

The Methodist office has been brightened recently by several visits from Revs. M. A. Cassidy and J. D. Edwards, true yoke fellows in the evangelistic work. They reside within the Oklahoma Conference and are known and honored by their brethren. They are conducting a successful revival in Argenta, just across the river from Little Rock.

Rev. Crawford Jackson, D. D., an honored member of the North Georgia Conference, is in Arkansas looking after the establishment of juvenile courts, for the purpose of saving boys from lives of crime. He addressed a mass meeting at the Y. M. C. A. in Little Rock Sunday and spoke at the First Methodist church at night. His mission is a most worthy one.

Wednesday night, May 1, Prof. J. H. Reynolds delivered the address before the graduates of the Medical Department of the Arkansas State University. Prof. Reynolds, himself professor of history at the University, is the son of Dr. J. M. Reynolds, a graduate of the Medical Department, and brother-in-law of Dr. J. F. Downs of the present graduating class.

Bro. Harry A. Woods, recently of De Vall's Bluff, is now in charge of our Capitol Hill church in Little Rock, filling the vacancy caused by the transfer of Rev. C. M. Chapman. Bro. and Sister Woods were warmly received on their arrival and begin with excellent prospects. We anticipate success for this consecrated young couple just entering upon a difficult and, to them, new work.

Mrs. Eliza Jane Berg, wife of our Bro. C.

F. Berg of Pinnacle, Ark., died Saturday night at the infirmary of the College of Physicians and Surgeons at Little Rock. Rev. A. C. Millar held services at the home of her son, 1807 West 10th street, Monday night, and Rev. J. F. Taylor conducted the services at the family cemetery Tuesday. Our sympathy is extended to the bereaved relatives.

We notice that our Methodist brethren in Oklahoma are taking a hand in the politics of the country. This paper is not in politics, but it reserves the right to speak words of commendation of good men in public life or who aspire to enter public life. The latest notice that comes to us with reference to such matters is that Mr. W. T. Hunt, one of our good laymen at Wagoner, is in the race for congressman. He is a good man and true.

The Cloud Bill.

It now develops that the Cloud bill, now pending before the House of Representatives of Arkansas, brought forward as a temperance measure, was concocted by Senator Cloud in conjunction with a wholesale whisky house of this city, and drawn for Senator Cloud by their attorney. We denounced this bill in last week's issue of this paper. Its essence is that it lets in the meanest of all whisky agents, the fellow, namely, who hangs around town and takes orders for whisky houses, pretending that he is not an agent of whisky sellers, but is willing to accommodate his neighbors who want him to get them a little whisky. He is the meanest of whisky drummers for the reason that such a man is sure to work up a trade in a sly way among the men and boys of his community. He is a semi-bootlegger, wearing the garb of decency; he is a propagandist of whisky devilry wherever he exists. This man is shut out by the Lee Bill; he is a lawabiding citizen under the Cloud Bill. No community can be free from whisky where he plies his trade.

We challenge any man to deny the history of this bill as given above. We warn our temperance people to beware of it in toto. It is the Greek horse, whose belly is full of armed men. Roll him not within our Troy.

Henderson College Commencement.

The Commencement Exercises of Henderson College will be held May 26-29. The Commencement sermon will be preached Sunday, May 26, by Dr. A. C. Millar, Presiding Elder of the Little Rock District. Dr. W. F. Andrews, Pastor of our First Church, Little Rock, will address the Y. M. C. A. and Y. W. C. A. at night, on the 26th. The address to the graduating class will be delivered at 10 o'clock Wednesday morning, May 29th, by Hon. Finis J. Garrett, Member of Congress from the Ninth District of Tennessee. There will be other important and interesting exercises throughout commencement week.

J. H. Hinemon.

Correlation.

At a meeting of the Board of Trustees of Henderson College May 1, the following resolution was adopted by unanimous vote:

"That for the purpose of unifying all the educational interests of Arkansas Methodism, making all the institutions of learning the joint property of the three conferences, placing all of them on a substantial financial and educational basis and furnishing to the Methodists of the state three well-equipped and thoroughly organized colleges with equal degree-conferring powers and thereby solidifying and harmonizing all our educational efforts, we hereby accept the invitation of the Galloway and Hendrix Boards of Trustees to meet in a joint conference for the purpose of

formulating and considering a plan of federal union for the purposes named above and that President J. H. Hinemon is requested and authorized to represent Henderson College in making the preliminary arrangements as suggested in the communication for the Galloway and Hendrix Boards."

The Closing Days of the Legislature.

In almost all deliberative bodies the closing days are days of danger, for the simple reason that they are apt to cease to be deliberative. We have feared that the present session of the Arkansas Legislature, which has been in session all the winter, and which has been a good legislature, is likely to suffer in this direction, now that it is about to close its labors. There is real danger that men who have stood as they ought to have stood on moral issues may become panicky and desert their strong positions in their anxiety to get through other measures in which they are interested. There is danger especially that certain commercial interests may raise such a furor as to produce an atmosphere in which moral interests will be lost sight of. In the general scramble men will trade off their votes in order to get done what they want done. We instance the attempt to repeal the Lee temperance measure by the enactment of the Cloud bill; the attempt to repeal the Amis Anti-Racetrack measure, now pending before the House, having passed the senate, and passed by the aid of some votes which were against it formerly. The chief difficulty is that these moral measures have fought their fight and won it, and the forces that were behind them have gone their way, while commercial measures maintain the fight to the last, and know well how to take advantage of these closing days, and are willing to trade off the moral welfare of the people for their own gain. It would be almost an infamy to repeal the Amis law, or the Lee law. We beg our senators and representatives all to stand in line to the very end. The moral interests of the people are paramount and ought not to be bartered for anything. We like the sentiment of Senator Roland, who, though he says he was led to vote for the Cloud bill on a misrepresentation, declares he will stand on his former record on all moral measures no matter what happens.

Death of Dr. John Watson (Ian MacClaren).

This distinguished man came to America under an engagement with the Vanderbilt University to deliver the Cole Lectures for 1907. He has just completed those lectures, and was lecturing in other parts of the country. He was taken with tonsillitis, followed by blood poison—practically a parallel of our dear Bishop Tigert's case—and died at Mt. Pleasant, Iowa on the 6th.

The whole Christian world will mourn his untimely death. He struck a responsive cord in the universal heart several years ago when he wrote "Beside the Bonnie Brier Bush." Like all men who speak to the innermost human heart and who put their thoughts in really artistic form, Dr. Watson became thenceforth a teacher of the human race. He has since written much, books and articles for the press coming rapidly from his pen; and he has been much sought after as a preacher and a lecturer, as he deserved to be. A Scotchman by birth and rearing, with a native appreciation of all that is quaint and gentle and strong in the Scotch character; an able minister of the New Testament, whose heart seemed filled with devotion to God and love to man; one of the jewels of the universal church; he has gone to his reward.

Various Effects Produced.

It will be remembered that we published a week or two ago a letter from a very bright woman, whose name we withheld, telling how her conscience troubled her and how the cold chills run down her back because she owed for her paper. The publication of that letter has brought sundry letters to this office, in divers tones. One good brother seemed a little offended, wrote for a statement of his account, but, unfortunately failed to give his postoffice. If he reads this he can find a statement of his account by looking at the label of his paper, which label shows to what date he has paid. One good woman writes as follows:

Melbourne, Ark., April 30, 1907.

Editor Western Methodist, Little Rock, Ark.: Please find enclosed \$3.00 in payment of my subscription, which will expire in November, 1907.

Your article on "Conscience" accomplished part of its mission. I had never viewed the subject from the editor's standpoint. Very truly yours,

* * *

A good brother who certainly will not object to the publication of a letter which reflects such credit on his heart, writes the following, for which we thank him:

Dobyville, Ark., April 29th, 1907.

Editor Western Methodist: Enclosed please find two dollars to pay on subscription for the good lady here spoken of, and if this two dollars does not pay her indebtedness, charge the remainder to me and send me bill at once. I will pay it.

I am not able to tell the good I have gotten from the dear paper; but I have been gleaming from its columns ever since Dr. Winfield came to the helm. Success to the paper. Your brother in Christ,

J. L. PETERS.

Of course nobody out of this office knows who this good woman is. Her husband has given for the help of other people more of his resources than he has kept for himself. We had written her that we never worry about what such people as she owes the paper; that it is the people who can pay and who are too negligent or too something else to pay that bother us; that she could pay when she could. If her letter has started a campaign of thoughtfulness on the subject she has done far more good than if she had paid several times.

From One Who Knows.

Editors Western Methodist: On opening the Methodist this week my eye fell upon the article headed "a sincere and brotherly word" signed Anderson, Millar & Co. It called to mind other days, days that Godbey & Thornburgh knew not where the money was to come from to pay maturing liabilities. Those were worrying days and sleepless nights. I felt sure that if the good men all over Arkansas knew our needs, they would promptly pay what they owed us. I thought sometimes that our subscribers took our appeals as a cry of "wolf" to work them. Knowing what I do of the business, I feel sure that your call is sincere and from real necessity. No publisher delights in these appeals. They are humiliating to them. But how much more humiliating such a call should be to one who reads it and knows that he owes the paper and who should understand that his neglect of a duty, and of a brother, has helped to force such an appeal.

If every subscriber would pay in advance, there would be no great fortune in the paper, and when half of them delay and some absolutely never pay, the business becomes a burden to its owners. If the proprietors of the Methodist were men of wealth or had large outside incomes, they might stand the neglect of delinquent subscribers, but I have reason to know that they are not so fortunately circumstanced. But for my own experience as Business Manager of the paper so many years, I would not write this little exhortation. Your call aroused my sympathy

and to some extent my indignation. How any honest man, much less a professed Christian, can wilfully ignore his indebtedness for his church paper is a marvel to me. He had just as well, (so far as the moral principle is concerned) let a note or an acceptance at the bank go unpaid or become past due. Every man sees to it that his taxes are paid by the 10th of April every year. Why so? Is it simply because they fear the collector? The publisher has no such vigorous means for enforcing speedy collections. Is that why men do not pay them? That sort of motive might be excusable in a heathen, but surely not in a Methodist. I suppose that it cost the publisher not less than three hundred dollars to send out statements each time they are sent to all. Why such a waste? Dear subscriber, is not the date of expiration on your paper? Do you not see fifty-two times a year just how you stand? Then why force the publishers to spend their needed money to call your attention to your delinquency?

That the Western Methodist is indispensable as an organ for our great church in Arkansas, and that its editors are faithfully doing their duty, must be plain to every one. From the First to the Sixteenth page is published every interest of our connection. Preachers, people, women and children all represented, all enlightened, elevated and blessed. That it should continue its great work, every intelligent Methodist will vote. But it can not do so unless its subscribers pay their subscriptions. How sad we would all feel some day to know that the paper had ceased its weekly visits. Crape on the door knob and a card saying, "Departed, died of an overdose of delinquent subscribers."

I wish that every subscriber knew as I do the awful load delinquent subscribers force the publishers to carry. Let's all pay up. We'll feel better, sleep better, pray better, and enjoy religion and the paper better. Yours very truly,

GEO. THORNBURGH.

Ex-Business Manager.

Important—Attention, Oklahoma Conference.

Dear Fellow Pastors: At our last Annual Conference we adopted a temperance report very enthusiastically which had in it the following items: "That we request that the presiding bishop appoint Rev. E. M. Sweet, Jr., to temperance work for the ensuing year. That the Conference assess itself \$3,038.00 to be applied toward the support of this work during the coming year, the same to be apportioned * * * to the various pastoral charges. * * This prohibition fund to be collected and remitted to our Conference teller within thirty or, at most, sixty days after adjournment of this Conference."

Now brethren, the time for the collection of this fund has passed, several times over; and yet only about one-fourth has been collected. If any pastor knew how badly this fund is needed and how our representative has been pressed on account of our failure, you would certainly remit the amount in 24 hours. Bro. Sweet has had to borrow money to this good hour, and now his obligation is out for money to meet current expenses of the great work he has done and is doing. Shall we not redeem our pledge even at this late hour, and relieve a pressing need, and help the great cause which is so important at this time. Let us untie his hands and turn him loose to help wipe out the liquor business from our grand new State. I am persuaded that it has been an oversight on the part of many; but our faithful servant has suffered just the same. He has done his part. Have we done ours? Yours for a prohibition State,

W. J. MOORE.

The Western Tribes and Our Work Among Them.

While in New Orleans some years ago, I met Bishop Keener. His greeting was, "How are you, Methvin? How are you and the Indians getting along? They say that the Indians are dying out, but there are more Indians today than there ever was." Whether or not the Bishop was right, it is very certain that the Indian is not doomed to any speedy extinction, but will be here to the end of time. From the discovery of America to this day, he has been spoken of as a fading race, doomed to extinction, soon to pass away. And the white man in his greed for Indian possessions has yearned to see him fade, and has, at every opportune occasion, graciously helped him on, and been impatient at his long lingering delay. But pray as you may for him to die, he won't die, nor pass away. He is here to stay as long as "the water flows and the grass grows." There is less prospect now than ever that he will soon fade away and become extinct. The causes which have militated against the Indian's rapid increase in the past have about all disappeared, and henceforth he will have about an equal chance with the white man for increasing and multiplying and replenishing the earth. In some future article I will show what those causes were and how they have cleared away, but at present I wish to call up a paragraph in an article that Dr. Anderson wrote recently while on his visit among the brethren in the "Cheyenne country." After stating that he had been in the "Cheyenne and Arapahoe country" for "nearly a week," and that the Indians were scattered about on choice allotments, a wretched-looking lot, "doomed to extinction." He says, "They have a sullen and hopeless look. The light of civilization which surrounds them seems to have no salutary effect upon them. They will not work. They eat anything they can get, not disdaining carrion. * * * A number of them have small houses, of one or two rooms, but I have seen no house where there is not also a teepee. I am told that it is not uncommon for them to stable their ponies in the house while they live in the teepees."

Without disputing as correct all that Dr. Anderson says concerning these Cheyenne and Arapahoe Indians, for it has been years ago since I was among them, I want to write concerning our Indians in the Kiowa country, and show that the picture he draws of the Cheyenne does not apply to our Indians here, though so close to them. But as an apology for the Cheyennes and Arapahoes I will explain that sullen and hopeless look. That is often assumed by the Indian when the stranger, with curious, prying, not to say impudent, gaze, comes about and subjects them to the scrutiny of vulgar curiosity. Two of our school girls were sitting one day by the roadside when a vehicle of tourists came along. They stopped opposite the girls and in that unseemly curiosity began to ask questions, but the girls assumed the "Indian air" and knew not a word of English, till the party passed on, craning their necks, looking back at the girls, when the girls, full of fun, could not resist the opportunity, cried out to them, "Rubber necks," and burst into a laugh. There is an Indian woman here who speaks seven different languages, English, French, Spanish and four of the Indian tongues. She says sometimes in a crowd she hears some of these curious people saying unseemly things about her, thinking that she is nothing but a poor ignorant Indian, and she turns to them, and thanks them in the language which they are speaking for their compliments. The astonishment it produces makes the old lady shake with laughter as she tells about it. I

could give numerous other instances but these will do.

But the great mass of people, even our Christian people, seek to see the Indian only out of curiosity, which they are disposed to resent by assuming that "sullen and hopeless look," and making no response to idle questions. The sight seeing tourist who takes them in as one of the sights will be met with only the "sullen and hopeless look." But the moment they learn that a person with a sympathetic interest and a real heart for them is in their midst, that look vanishes before the look of intelligence and appreciation.

Dr. Anderson says, "The light of civilization which surrounds them seems to have no salutary effect upon them." The kind of civilization which for years surrounded those Indians would have no salutary effect upon any body, but beget a sullen and hopeless look upon those even who have had a better chance than the Indian. But, anyway, civilization does not alone civilize. There is not much light in civilization without the gospel, and the extreme condition of the Cheyennes and Arapahoes may be accounted for by the fact that for seventeen years, during all the time that this so-called light of civilization has surrounded them, not a single effort has been made by our church to give them the light of the gospel. Since 1891, when that country was opened for white settlement, those tribes have been within the territory of a presiding elder's district, yet I doubt whether a dozen sermons have been preached to them during all that time by our preachers, and it is certain that no organized or systematic effort has been made to give them the gospel. In saying this, I do not mean to cast any reflection upon the preachers of that district, for they had their hands full, over full, with the work to which they were appointed among the whites, and could not look after the Indians; but it does seem to me that it was unfortunate, at least, that our church authorities could not see their way to send men specially to them, to give them the light of the gospel, while the great greedy crowd that rushed into that country at "the opening" were giving them the blurred light of the corrupted forms of our civilization. I plead for the cause among the Cheyennes and Arapahoes then, but got no response. I condemned the indifference of our Church then, and I am justified in that condemnation now, when Dr. Anderson gives such a gloomy picture of that people at this time.

This article is long enough, but I wish to show in another article what the gospel has done for these Indians where we have, in some way, kept our work going, and that the description Dr. Anderson has given of the Cheyenne and Arapahoes in no way applies to these.

J. J. METHVIN.

Anadarko, Okla., April 20, 1907.

The Seventh Chapter of Romans or Paul Compared with Paul.

Editor Western Methodist: While I do not presume to sound all the depths of this marvelous chapter, nevertheless I may by the aid of the Holy Spirit, essay to expose a mischievous error that is preached over this country, and suggest a line of thought that will help the honest inquirer after truth to find what it does teach on the question at issue. The erroneous doctrine has been preached evidently from a manifest misapprehension of the plain meaning of the Apostle.

If we would enter into sympathy with any author and grasp his meaning, we must find the thought that is in his mind—the principle he is expounding. We must also understand

the meaning of certain key words he uses, and in this case it will aid us if we compare Paul with himself.

I will apply these tests to this chapter: There are those who make the Apostle teach that it is the flesh that sins and not the spirit, and as long as we are in the "flesh we will continue to sin, and there is no help for it, since the flesh is weak." A sad state if true.

To sustain their contention the following scriptures are quoted: "For that which I do I allow not; for what I would, do I not; but what I hate that do I. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good which I would, I do not; but the evil which I would not, that I do. Rom. 7:15-19. Evidently those who contend for the view indicated have missed Paul's meaning. I raise the question: What great principles was the Apostle expounding? For myself, I believe that among other things he was portraying the exceeding sinfulness of sin, and describing the awful state of the sinner under conviction for sin—his utter helplessness. Doubtless recalling in all its awful vividness the experience of Saul of Tarsus. Also pointing out the law's impotency to deliver; and then triumphantly proclaiming the remedy—the only source of help in this, the soul's dire strait. Flesh, Carnal and Spirit, are the leading key words used.

The terms flesh and carnal are used interchangeably, meaning the unregenerate man. The term flesh when used by Paul invariably signified the carnal mind, except when some qualifying word is used to denote a different meaning, as there is one flesh of man and another of beast, etc. When Paul declares: "For I know in me, (that is in my flesh) dwelleth no good thing," he clearly means the carnal mind, the unregenerate ego. Again, we know the law is spiritual, but I am sold under sin." That is, sin is my master; and I am its slave. "Know ye not to whom ye yield yourselves servants to obey, his servants we are to whom ye obey, whether of sin unto death, or obedience unto righteousness." Rom. 6:16. How anyone can believe for a moment that Paul was describing the state of a Christian, is amazing. And yet I have just read these words of Paul quoted to prove the impossibility of a Christian living without sin; i. e. "I am the chief of sinners. What I would do, I do not, and what I would not do, I do." It may be impossible, but that scripture does not prove it. It is not germane. The things a slave would do, he cannot. And the things he would not do he does, because the law binds him to his master, and he must do his master's will, not his own. He cannot liberate himself. The sinner, not the saint, is a bond slave to sin—his master—and he must obey his master, he cannot liberate himself. He is sold under sin. But there is one who can break the power of cancelled sin and set the prisoner free. It is written "ye shall know the truth and the truth shall make you free." Again: "For sin shall not have dominion over you; for you are not under the law but under grace." Can a man be free and a slave at the same time? Can the noon-tide sun and midnight darkness consort together? Now let us compare Paul with Paul. In the 7th chapter of Romans he aptly describes the condition of the sinner—his inability to work his own deliverance, exclaiming, "O wretched man that I am! Who shall deliver me from the body of this death?" With a note of victory he shouts: "I thank God through Jesus Christ, our Lord." Never more do we hear him say: "For the good that I

would, I do not, but the evil that I would not, that I do." But in the first verse of the 8th chapter of Romans, he declares: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Again, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He is now a free man, no longer a slave, sold under sin. Once more: "For they that are after the things of the flesh do mind the things of the flesh, but they that are after the things of the Spirit, the things of the Spirit." "For to be carnally minded is death; but to be Spiritually minded is life and peace; because the carnal mind is enmity against God, for it is not subject to His law, neither indeed can be." "So then they that are in the flesh cannot please God." But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. "Now if any man have not the Spirit of God he is none of His." In the light of these scriptures how can anyone contend that we must sin—that it is the flesh that sins and not the spirit? What spirit is Paul talking about? Not our spirits but the Holy Spirit. This being so, it is little short of foolishness to remind us that it is the flesh, and not the spirit that sins, for the Holy Spirit cannot sin.

Which is the dominant force, the flesh or the Holy Spirit? Is it a fact that the blood of Christ cleanseth from all sin? Then when in the exercise of saving faith we receive this cleansing and with perfect trust and confidence commit our sinless souls into the keeping of the captain of our salvation, is He able to keep that which we have committed into His charge? There is a marked difference in saying that we may sin and fall away, and saying we must sin—we can't help it. Paul says walk in the Spirit, and ye shall not fulfill the lust of the flesh." That is shall not sin. Shall not, must not.

Yet we are told that we cannot help sinning. Evidently Paul was of a different opinion. Hear him: "I therefore so run, not as uncertainly; so fight I not as one that breatheth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others I myself should become a castaway." "But this one thing I do: forgetting the things behind, and reaching forth unto things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is nothing in these bold deliverances to support the contention that we must sin, and then justify it by charging it to the flesh. They have a different ring from those in the 7th chapter of Romans. Paul no longer has any doubt about his ability to do the things he wants to do, but declares that "I can do all things through Christ which strengtheneth me." Finally we hear Paul ask: "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy, which temple ye are." Does sin defile? If so, and we must sin, thus defiling the temple of God, we put God in the attitude of destroying us for doing that which we can not help!

Paul thus catalogues the works of the flesh: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Will some one tell me which one of the sins enumerated

above he is bound to commit, and which he can resist and overcome? Again: Since God demands holy temples—undefiled by sin, may we not assume that he has provided plenteous grace to aid us in keeping them holy? It is written, "My grace is sufficient." Sufficient for what? To enable us to resist some temptations and not others? Then it falls far short of being sufficient. But with Paul I exclaim, "Thanks be unto God through Jesus Christ our Lord," grace is mightier than sin! It can break the "fetters of cancelled sin and set the prisoner free" and keep him free.

E. L. BEARD.
Lonoke, Ark.

Indifferentism.

By T. J. Minnis.

A better day is at hand for us of the new state of Oklahoma. There may be hours of darkness before us, but surely we are in the midst of a transition period, and today carries greater possibilities for us than any previous period in the history of this country. The pioneer period will soon be over and gone forever. The future is with us, and I have confidence in the patriotism of our men, and virtue of our women, and believe that civic righteousness will triumph in our state. Reader, hear me, whoever you are—preacher, layman, sinner, man or woman, boy or girl, let us not through indifference lose to our state a wise and just prohibition anti-gambling and anti-Sabbath law. Moral courage in any good work is indispensable. The fact is, there can be no success without it. It is the chief corner-stone upon which the giant frame of every good life is reared. One practical demonstration of faith is worth a barrel full of sentiment. I would not give the price of a single dough-nut for ten thousand "God bless the 'widder' and the orphan, and temper the cold wind to the shorn lambs" kind of prayers. Cornelius was a diplomatic Christian; he sent his alms along with his prayers, and God sent a man to tell him that his prayers and alms were had in remembrance before God. We have difficult tasks before us. Strange and intricate questions are being agitated. Let us wake out of our dreamy indifference, renew our allegiance to God and like a Spartan chieftain turn with locked shields and tossing banner to the battle fields of the future.

Reader, what does your money say to you? What message does it bring? Is it one of hope, of culture, of soul growth, of education, of opportunity to help others, or is it a message suggesting more land, more thousands for yourself? Does it bring a message of generosity, or meanness; of broader manhood, or of more selfish exclusiveness; of larger and nobler aims, or of lower ideals? The character of the answer to these questions measures the worth of your career. If your success does not mean opening wider the door of opportunity to those about you; if it does not mean encouragement, inspiration and helpfulness to those who are struggling to get up in the world; if it does not mean a wider outlook upon life, a true measure of real values, you have missed the higher meaning of life and have failed to catch the key-note of the great harmony of the universe. What if you have gathered money, if you have starved the mind; what if you have broad acres if you have a narrow intellect; what are houses, stocks and bonds to a man too mean, small and narrow to use them wisely? What if you have reached the top of the ladder yourself, if you have crowded others off and kicked the ladder down after your own ascent? Is this success?—to keep others back? No man climbs the ladder successfully who does not grasp firmly and helpfully the hands of others who are crippled and handi-

capped in their climbing. When riches beget greed, they become perfectly useless and positive evil. The man who possesses them creates animosity among his fellow beings while his own life is a burden. The man who mounts the ladder alone without trying to help others, lacks the warmth of human sympathy, the touch of cheerfulness, the quality of humanity. Your money is one of the agencies by which your community is to be saved. We have money enough to save the world but lack a larger conception of our duty. Money hoarded up and gloated over becomes foul and rotten and sends out a miasm more dangerous than sewerage gas. You cannot get to heaven with hoarded money in your pocket. 1. Tim. 6:9; James 5:1-3. Giving purifies money. Luke 11:41; 1. Tim. 6:17-19. Finally, you and I will soon be where gold has no value; where money has no influence; where the poor widow with her two mites will stand higher than earth's millionaires.

The Ironmaster and His Charities.

Wise men from many countries of the world gathered in the East to participate in the dedicatory exercises attending the completion of two institutions founded and endowed by Andrew Carnegie. The ironmaster, who is about to enter into his reward, has surrounded himself with a circle of distinguished guests. On April 11th the Carnegie Institute at Pittsburg was formally dedicated, and a week later the engineering building at New York, for the erection of which Mr. Carnegie gave \$1,500,000. The ironmaster has just announced an additional gift to the Pittsburg institution of \$6,000,000. This donation brings the total amount of his contributions in this one place up to \$20,000,000. The annual income of the institute will be \$150,000, and this money will support not only the technical schools, but the librarian's school, the art gallery and the museum.

Mr. Carnegie has attempted to erect on the heights east of the smokestacks of Pittsburg, a center of culture and learning. The buildings stand there today—empty shells. Will the soul come to inhabit them? Will these buildings become in time what the acropolis was to ancient Greece? Those who will benefit by the "center" are the sons and daughters of the steel workers—young men and women who must make their own way in the world. They are not the silk-stockinged scions of aristocratic families. In their households no coats of arms are to be found.

But the hope and future of America are in them, and to them generations to come will look for guidance. The great ironmaster has enabled them to carve their own way in the world along the paths of least resistance. They come from sturdy, though uncultured stock. They are desperately in earnest. They are intensely practical, and they represent the modern utilitarian element in life. They will appreciate their opportunities and will make the best of them. They have learned better than to let golden opportunities go by.

Pittsburg may never be the "hub" of culture. But this young generation, the children of ironmongers, yet may be the leaven of the country. The world will yet hear good things of them, and the future of these people is hopeful. For placing opportunities in their way, Mr. Carnegie is to be congratulated. For giving these young folk a chance such as their fathers never had, he is to be remembered. For keeping art and literature alive under the canopy of bituminous coal smoke, he is to be admired. For endowing these young people with the means to develop their own strength and skill, he is to be immortalized.—Western Christian Advocate.

From Mrs. Cobb.

Mrs. J. B. Cobb, associate secretary of Woman's Board of Foreign Missions is in China for the purpose of representing that Board at the Mission Centennial in Shanghai. She is visiting all schools under control of her Board, and writes to the women at home of the work and workers as she sees them.

Shanghai, Mar 21st, 1907.

In Soochow our work is within the walled city, while in Shanghai it is located in the foreign settlement, which, with its broad, well-paved streets, electric lights, handsome residences, magnificent banks, attractive shops, fine carriages, has the rush and appearance of a modern city.

McTyeire Home and School, and McGavock Memorial are in one compound, and located next to that of Parent Board, containing Moore Memorial and foreign parsonage. Our property is on the corner lot and is most advantageously located, having on one side, in addition to a broad street, a canal, and beyond the canal the race course in the midst of a large park which affords us an open space, adding to the beauty and health of the location.

The lawn is beautiful, though not extensive; it contains magnolias and large palms, the latter growing through the winter without protection, though the thermometer often goes below the freezing point. This is accounted for by the humidity of the atmosphere. Our buildings are plain, substantial, though attractive ones, well constructed and admirably suited for a boarding school.

On all sides there are evidences of good judgment and wise forethought of the grand woman who projected this school for the high class Chinese girls. Miss Haygood, with Dr. Allen as her adviser, looked into the future of China and planned for the advances which are now really being made. Her spirit lingers still in the home, and through Miss Richardson, her wise successor, her impress is being left on the pupils now in the school. Her name is used almost daily, and one never gets beyond the gentle yet strong sway of this great life. She was not sacrificed, for China's daughters are being redeemed through her influence.

The home life at McTyeire is very beautiful: perfect harmony and love and union reigning in the household. The songs, reading and prayers before the morning meal followed by singing and prayers with the servants, form a fit beginning for the day with its heavy duties pressing closely upon each other until four in the afternoon. A busy life these women lead, but all hallowed by love, love of God and for the Chinese. There is not a moment of the time given to duty that is not filled with happiness.

The family consists of Misses Richardson, Claiborne, Mitchell and Manns, each one in love with the others and with her work. One thing I have noted in connection with all the schools I have visited, is that each teacher thinks her own pupils the brightest, most attractive, most beautiful. Pleasant conditions these; are they not?

Miss Richardson, as principal, manages all the business of the school, though in its details—she is well assisted by Miss Mo who is bookkeeper, matron and general manager for the girls' boarding department, and also attends to most of the banking business for the school. This woman was in her early years a pupil of Mrs. Lambuth, and for ten years she has been at McTyeire, having for five years filled her present responsible position. She is a fine exponent of what education and Christianity can do for a Chinese woman.

There are eighty boarders in the school, most of them coming from the finest families

in Shanghai, though the poor and lowly are by no means excluded from the school. The girls are happy in their work, most of them appreciating the privileges of being in this Christian school.

A visit to the school rooms brought back most vividly my own life amid such surroundings in the home land. Miss Claiborne seems quite at home in her laboratory, and while chemistry, zoology and many other branches of science are taught entirely in English, the girls enter fully into the work and appear to understand the subjects.

Miss Manns' recitations in English History and Literature carried me back to my class in Wesleyan, and but for the low voices, the foreign accent quite charming in many instances, the pupils recited much like my own girls, and listened quite appreciatively to the account of my trip to Grand Pre, Nova Scotia, they having but recently studied Longfellow's beautiful story of Evangeline.

Miss Richardson's Bible teaching elicited discussion on many points, showing clearly

much to the church services by leading in the congregational singing and also by rendering anthems in which they have been specially trained.

The dining room with its numerous small tables of conventional size, accommodating eight persons, and without cloth according to the Chinese style, forms a beautiful picture when filled with girls, each sitting on a quaint stool and wielding her chopsticks in a skillful and expert manner. The dormitories provided equally attractive. It may interest our women to know that the actual expense of board for Chinese girls in our schools can be covered by \$5 per month (\$2.50 gold).

On Saturday immediately after chapel service the girls spend an hour in studying the Sunday School lesson, the rest of the time till noon is given to study and at noon those who live in Shanghai are allowed to go home, with the understanding that they return on Sunday for Sunday School and church service. Many of them are church members and some belong to the Woman's Missionary Society which was organized by Miss Haygood, being perhaps the oldest one in China.

Clopton Lambuth under the charge of Miss Steger has about forty pupils. It is the primary department of McTyeire. The children are carefully trained. Hot tiffin is served for them at the school and a glimpse of those children seated at their little tables would furnish delight to our young people at home, as it did to me. The two days spent with Misses Steger and Peacocks at Trinity Home, gave me a view of them at work, and I was going to say at leisure; but there was no idle moment, for while we lingered about the fire-side in the evening, Miss Steger's fingers kept time with the rapid movements of the knitting needles, and Miss Peacock's mind vibrated between her guest and the lessons of the next day. The outward scene told of the inward life; each moment intent on the God-given impulse which brought them to China. Many girls of McTyeire belong to wealthy classes and go and come from school in carriages or private jinrickshas or automobiles attended by their maids. China's advance is fully illustrated in the scenes connected with this school; fathers not only permit their daughters to attend, but many of them go to call on Miss Richardson that she may know their desires for their daughters to develop into educated, cultured women; brothers take their sisters there and some husbands enter their wives, the women themselves being anxious to secure an education, that they may be companions for their husbands. Young men who are going to America for study send their betrothed wives to McTyeire, that they too may be educated.

New China is plainly seen in the determination of the young people to select their partners for life, or at least to be consulted in the matter. No longer are they willing to leave this important factor in their future happiness to the management of parents, or of a third party.

The young life of the land is asserting itself, the more conservative keep closely within the precincts of their homes, but the spirit of reform is permeating the masses; education is awakening a great sweep of thought which stretches out beyond the confines of China and the gospel is slowly but surely bringing these people to acknowledge the sway of Christ.

Our women in China are in the midst of the struggle for souls; they realize fully that the daily duties form but a means to the great end; that the school room is but a door to the church, the training of the mind is but a lever for the purification of the heart; the arous-

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that the students comprehend her clear and forceful presentation of Bible truths.

The recitation rooms of the native teachers were visited with equal interest.

Miss Peacock's room was not slighted. This is her first experience as teacher. She is in good company, however, and will master the difficulties as well as enjoy the daily routine of the school rooms. She is hard at work at the language, giving the mornings to study with her teacher, and the afternoons to teaching English at McTyeire. It will be well for our new missionaries when the force at the schools is large enough for them to give themselves up entirely to the acquisition of the language when they first go to a field.

Many of the girls under the skillful management of Miss Margaret Mitchell, a splendid music teacher, and a beautiful Christian character, have become good musicians, singing and playing by note. The choir adds

ing of thought but a step to the salvation of souls, the enthronement of Jesus in the lives and hearts of men.

God grant that the women in the homeland may realize their great obligation to save China's millions. MRS. J. B. COBB.

Louisburg.

I am seated here all alone in old Tulip Methodist Church, where the Arkansas Conference held its last undivided session, November, 1853. From this pulpit Bishop Andrew read me out to the Louisburg Circuit, my first.

Bro. Reynolds' letter in this week's issue of the Western Methodist, stirs treasured memories with me, in connection with Louisburg.

When the bishop announced my appointment, I involuntarily asked, "Where is that?" Bro. H., sitting near me, said, "In North Arkansas, and a mighty wicked place it is."

In nothing terrified by this piece of information, I set out next morning, and by Friday night reached the southern boundary of my circuit.

Here I learned that all Louisburg was in uproar over a murder committed there but a day or two previous, and I was advised not to go there, but the plan of my circuit gave me the name of John Quinley, as an official member and I must see him. On I rode, with not the most pleasant thoughts as to prospects before me. I was in my twentieth year. Upon reaching Louisburg I found Bro. Q. to be the sheriff, and it was a true report I had of the excitement. I learned that there was an appointment made for the new preacher at Sardis Camp Ground, one mile east of Louisburg, there being no church house there never had been. I met the appointment Sunday morning, and though almost crushed with my responsibility, I tried to do my duty. That hour's service is as fresh in my memory as though it had been but yesterday.

In January, 1854, I had an appointment to preach in Louisburg, in the reception office of Anderson Gordon's Hotel. Here I regained my spirits somewhat in finding a good, orderly and attentive congregation, and continued to preach there the remainder of the Conference year. In the fall we built a nice frame church near the center of the town, held a protracted meeting, organized the Methodist Church, and I distinctly remember that there, I often heard the sweet sound of song and shout in praise to God. I was told at my first appointment there, that that was the first sermon ever preached in the place. I can't say as to that being so. But the blessed Lord was with us, and I knew, too, that I had much help from not a few real heroes and heroines of the faith. My heart warms as I recall associations of my first circuit—the Louisburg. J. E. CALDWELL.

Tulip, Ark.

"The Choctaw Column."

Dear Editor: "The Choctaw Column" how it fills my soul with delight as I see in the last issue of the Methodist those dear words! For the more than fifteen years that I have been within the bounds of the now, Oklahoma Conference, I have watched with peculiar pleasure every word and movement by or for our Brother in Red. I have seen the greater part of the change from a largely Indian work to one more largely among the whites, but my interest in the former is even greater than ever. I understand no word of Choctaw but I catch a spirit of inspiration from every line of the unknown tongue. In our paper of late no word has come from them till this issue. I feel it is their right and their due that they

should have, not a mere column, but a whole page or more in every issue from henceforth.

I see the heading "Rafe Charge, Choctaw Academy," and Brother Ishcomer as chairman of a committee, as I suppose, in connection with the Academy. A noble work! the combination of Christian work and education among those people so sturdy, so true. With great pleasure would I read the whole understandingly. But they read and understand. Let us have more for and from them. I wish all our preachers could work among them without an interpreter. Does not the day of Pentecost, as described in the second chapter of Acts, teach us God's plan of reaching people of other tongues? But you say the day of miracles is past. Nay, not so in its true sense. Look at the Welsh revival, the missionary in the heart of Africa and other earlier examples where God gave the gift of another tongue to those whom he could thus use to better advantage in his vineyard. Again you object, "But these are only a few cases, there are thousands who have to learn the tongue." This, indeed, is true. But let faith have her perfect work. Limit not the extent of God's blessings to man. At any event be prepared to do the most effective work possible wherever our lot is cast.

It was with great thankfulness to God that in my class entering the Conference were several of our noble friends. Their success is my success, their joy my joy, their sorrow my sorrow. How I want them to prosper! Brethren, we ought first to attend to the work that is at hand, our own charges with all their needs and cares and victories, but let us not, in so doing, become so absorbed that we are not ready to lend an ear to the faintest call from our Brother in Red. I feel we have not always given them the attention we should. But if we feel we have done the best we could let us see if we can't find time to do more. We may not be able to write in Choctaw or any other Indian tongue but we can encourage them to do so. I hope that, so long as their language is in use, not a week will pass without something from them being in our Conference organ. On with the battle! Victory for Christ among our Indian friends!

Yours fraternally,

CHAS. A. LONG.

Grand, Okla., April 30, 1907.

P. S.—Bro. Methvin's article on Indian work is a gem. Read it.

The Demoralization of the Negro.

Rev. W. H. Council, who is influential among the colored people of the South, says that white men are to blame for the demoralization of his race; that the negro brute for whose atrocious crime every honest negro hangs his head in shame, and whose punishment is never too severe, is the product of saloons, licensed by and run by white men. He says: "No board of aldermen, no judge or jury would establish saloons on the recommendation of negroes. This negro brute is the product of the white man's low dives and saloons, where he is dehumanized, brutalized and licensed to go through the land a demented brute."—Herald and Presbyterian.

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THE EPWORTH LEAGUE

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

Topic for May 12—Counting the Cost. (Luke 14:25-33).

Scripture References—Matt. 19:21, 22; Luke 9:58, 60, 62; Matt. 6:19-23; Mark 8:34-38.

The Price of Salvation.—We have so often heard that the blessings of religion are without money and without price, that there is danger of forgetting that there is really a price which we must pay if we would be heirs of God. True we can not buy the gifts of God, nor can we merit the least of his favors, yet there is a great truth hidden in the words of the caption to this article. Great leaders among men who have sought to make disciples of the many, have uniformly presented the benefits which are to flow from becoming their followers. Christ alone shows men what they must forsake if they would be his disciples.

Read carefully and thoughtfully the text and references given above, which show how many are the things usually thought desirable which the man of God must renounce. Ease, home, fame, friends, wealth, yea, all things of the world must be forsaken at the call of the Lord, who leads us forth to the eternal conquests. Not that there are no servants of God who remain at home and are surrounded by wealth and friends and all that seems pleasant on earth. The thought of Christ is that all these things must be held as secondary to the will of the King, in constant readiness to be used in his service or to be forsaken utterly at his command.

It would be well if more of us really counted the cost of salvation before we began the service, and if we kept ourselves always ready to pay this cost when demanded, thus fulfilling our League motto, "All for Christ."—Alabama Advocate.

"A certain rich Hindoo" had confessed Christ and was cast out of his home and deprived of all his possessions. "Let him come to me," said an English Judge, "and if he is a true Christian, he will not mind working. He shall be attendant-bearer of my little son." So Norbudor came and humbly took his place as a servant in the household. Every evening, after dinner, the Judge had the whole household assembled for prayers, and he would read to them in their own language from the New Testament. One evening he came to the verse: "Every one that hath forsaken houses or brethren * * * or wife or children, or lands, for my namesake, shall receive an hundred fold." The Judge paused. "Now," he said, "none of us have left houses or lands and wife and children for Christ's sake—except one. Norbudor," and he looked at the bearer, "will you tell us? It is true what this verse says?" Quietly Norbudor rose, took the Testament and read the verse through, then raising his head he spoke: "He says he gives a hundred fold. I know he gives a thousand fold!"

They who are wise will count the cost, but remember that whatever you may have to give up to follow Christ will be insignificant when compared to the advantages gained.

Topic for the Juniors May 12, "Character Building." Gal. 6:7, 8. Purity, truthfulness, obedience and unselfishness must become a part of the character you build if you would live for God.

Order all manner of blanks, forms, recommendation blanks, local preachers' license blanks, etc. We have a new stock on hand.

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THE SUNDAY SCHOOL.

May 12—Joseph Forgives His Brothers.

Golden Text—Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. —Eph. 4:32.

Time—About 1707 B. C.

Place—Near Heliopolis in Egypt.

Lesson Text—Gen. 45:1-15; 50:15-21.

Seven years have passed since our last lesson and the famine has been on for two years. This has been sufficient time to reduce to want those who had made no provisions for it. While Joseph has had no communication with his father's family he has not forgotten them and is using every precaution to see his brothers when they have been reduced to the necessity of going down into Egypt for supplies. The last he had seen or heard of them they were full of hatred and murder for him and he is anxious to manage them in such a way as to restore brotherly love. It had been about twenty years since he saw them but when they appeared he recognized them at once. We will give some attention to his management of the case leading up to the present lesson.

He cast them into prison for three days. During this time he had the satisfaction of hearing them recount with sorrow the scenes of his own mistreatment. He had only spoken to them by an interpreter but when they spoke he understood them. In this way they were led to openly discuss their affairs in his presence. When he heard them confess their great wrong in their treatment of their brother, Joseph wept, secretly, for joy at the condition of their hearts.

He now placed provender in their sacks and also secretly placed their money along with their corn so that when they had gone out from him they discovered what he had done. This further humiliated them as they could not interpret the transaction. He had bound their brother Simeon and retained him under an agreement that they would bring down their youngest brother, Benjamin, in proof that they were honest men.

Jacob was very sorrowful to know that he must now part with his beloved Benjamin and reviled them with a fear that as they had deprived him in the years ago of his favorite, Joseph, they would now fail to return him his beloved Benjamin. They were dishonest and now they were under suspicion in Egypt and at home. The great man who rules Egypt has accused them of duplicity and the same charge is intimated to them by their father. Surely their sin is finding them out.

When they return to Egypt with their young brother they are feasted at the home of the great ruler. Thus the mystery deepens. Then he fills their sacks, returning again their money, but this time he also places his silver cup in the mouth of Benjamin's sack and after they have departed he sends messengers to discover the cup and bring them back, where he may have excuse for retaining his brother Benjamin. Under these circumstances Judah made such an appeal that Joseph was convinced that they were truly repentant and that they were disposed to treat their father right. At this point he cleared the place of all the Egyptians and revealed his identity to his brothers. At this point the lesson begins.

By this time the erring brothers were in deep distress over their past misdoings and were not rejoiced at finding their own brother

whom they had wronged. Joseph devoted a time to soothing their sorrows and he did it by arguing to them that while they had been guilty of wrong doing that it was not that character of wrong that can not be remedied. God, he assured them, had intervened and turned their evil into good. Fortunate is the man whose evil deeds lose their evil and pernicious effects and there is no accumulation of evil consequences. This was the case in this instance. God had mightily interfered and turned their wrong doing into use for the saving of them and their families from starvation. They were dazed at the revelation and it took them some moments to realize.

Joseph not only forgave them but gave them assurances of his forgiveness. He sent at once for his father and gave them a home in the best of the land of Egypt, introducing them to Pharaoh.

"These dealings of Joseph with his brethren are the very pattern of God's dealings with men."—Trench. "There is forgiveness in his heart the moment we stand before him. But oftentimes he leads the penitent through experience after experience, before he reveals himself in full, rich love."—J. R. Miller.

"We may think that God is needlessly exacting when he requires evidence not only of a changed mind about past sin, but also of

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such a mind being now in us as will preserve us from future sin, but no man whose common worldly interests were at stake would commit himself to us on any less evidence."—Expositor's Bible.

And so, just as in the case of Joseph's brothers, God often brings men under the pressure of material need in order to show them their spiritual need. He forces upon them constant reminders of their sin, to keep their consciences sensitive. Sometimes he shuts them in where they must think, as in the night, in loneliness, in sickness. And always, when we do turn from sin, our Elder Brother is ready with outstretched arms, and he will receive us, and comfort us, and set us in the way of a noble life again. And he says to us:—

"Behold in me your brother,
The Brother whom you sold!
Yet fear not, for I love you
With love that grows not cold.

Through death and resurrection I have passed,
And now I claim you for my own at last."
—Catherine Hankey.

Sunday School Notes.

By W. J. Moore, Chairman.

We hope our Sunday Schools have ordered programs for 'Children's Day.' The Board proposes to furnish them free to any school that will observe the day.

We have about 400 Sunday Schools in the Oklahoma Conference. What a power they ought to be in the land.

The Duncan District conference meets at Marlow on May 30. Let all the superintendents, officers and teachers in that district be present. The presiding elder, Bro. Linebaugh, has kindly given the board time for our program.

Dr. Hamill pronounces our District Conference programs "excellent." We have tried to make them **working** programs. Not much place for mere speech-making.

A suggestion to pastors:—Why not hold a "Cradle Roll" and "Home Department" service some Sunday morning at 11 o'clock. We suggest that you get your "cradle roll" superintendent to write an invitation to each mother to bring the little ones; and the superintendent of the 'home department' to write invitations to those who are in that class, to attend the service on that occasion. Let a committee see that these old people have some way to get to church that day. Devote the first half of the morning service to the infant department—make a talk of fifteen minutes about the children, and then baptize all whose parents desire it. Devote the other half of the service to the older folks. It can be made a profitable service. Try it, brethren, try it.

Yes, the pastor ought to teach a class occasionally. It would help to put him in touch with the Sunday School work; and would make him study up on methods. No man in the community ought to be a better Sunday School man in every respect than the pastor. It is to our shame that any of us are not in the forefront of this great movement. A leader ought to know how to lead.

Death.

There is something mysterious about death. The death of any one, be he stranger, friend, or relative causes a sad feeling in one's breast. Death arouses a morbid feeling of curiosity and speculation; it is something no one can evade. As the silent shadows of night creep around us, we can feel and see the disappearing of day, but we can not prevent it. So death comes, unbidden, silently and relentlessly. We can not stay its shadows, we can not buy it off; our prayers and supplication avail nothing. It enters the home of the rich and the abode of the poor, it takes father, mother, husband or wife, sister, brother or daughter; it takes the widow's son, her only support and consolation. The angel of death enters and touches, and, whether it be the strong or weak, aged or young, the call is answered.

Jesus when about to enter the city of Nain met a funeral procession coming out, bearing the body of a young man, the son of a widow; one can picture the sorrow and desolation of that widow's home, her only support and comfort of life gone. You know her heartaches and pain as she follows her only son to his last resting place.

What is this? The procession is stopped, some one touches the bier; all are looking and wondering. Then Jesus speaks to him that was dead, saying: "Young man, arise." What a scene was there witnessed; the arms of the widowed mother outstretched to receive her son restored to life.

Such is the power of him who said, "I am the resurrection and the life." Precious words of consolation to the followers of Christ.

F. B. SCHOOLEY.

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Dardanelle District Conference.

The Dardanelle District Conference held at Ola, April 30 to May 2, was one of the best I ever attended. Reports were cheering and hopeful. All interests of the church are being looked after by the presiding elder and his helpers. The laymen organized themselves into a finance committee and devised a plan which, if worked out and it doubtless will be, makes the matter of full collections a certainty. It is desired to go further than this, however, and efforts will be made by the executive committee, of which Judge J. H. Basham is chairman, to stir up the stewards of the several charges so that pastors will be paid in full. This can be done and the prospects are good for its accomplishment.

The presence and stirring speeches of Dr. W. W. Pinson, one of our missionary secretaries, added very much to the profit of the occasion. Many of the brethren had a broader vision of church work and obligation and left determined to push forward with an accelerated movement in the great work of belting the world with the girdle of gospel truth.

Every pastor save one was present. The attendance of laymen was excellent and the local preachers, a fine body of men, contributed their share to make the meeting a success. Bro. O'Bryant kept the work well in hand, lost no time and did not slight the spiritual side by any means. I believe all present felt the impulse of a quickened and intensified zeal for the Lord's cause.

In the absence of any representative of the Western Methodist the interests of Conference organ were not overlooked. A resolution was passed endorsing it and reaffirming our loyalty to it and requesting the chair to appoint a "campaign committee" to bring up the remainder of the 200 new subscribers this district ought to furnish. J. H. Basham, M. H. Wells, J. J. Jackson and G. W. Denton were elected delegates to the Annual Conference with R. F. Compton and Burk Seisson alternates.

The following were licensed to preach—B. F. Irvin and I. N. Stone. W. M. Adecock, W. D. Deshan, W. H. Cloninger were recommended to the Annual Conference for admission on trial. W. H. Cloninger was recommended for ordination as a local elder and G. W. Denton for ordination as a local deacon.

From every indication the district will have, perhaps, the best report in its history. The presiding elder does not spare himself, but is in labors abundant and impresses one with his deep earnestness and devotion to the cause. He is "missionary" in every part and fiber of his being. The citizens of Ola abounded in hospitality. Our great need now is a general revival. Given this and all will be well.

H. H.

Sulphur Rock Charge.

Our second Quarterly Conference was held on April 21 and 22. Our faithful and efficient presiding elder, Bro. A. F. Skinner, was present and looked carefully after the work as a sub-bishop. We all are glad to have him with us. All the interests of the church showed up to be in fairly good condition. We are planning for a great missionary rally June 30th at Newark. This will be for the whole work and we confidently expect 1500 or 2000 people on that day. Dr. John H. Dye (our John) will be on hand for a missionary address. He is another prophet who is not without honor in his own country, nor the other man's either. There will be no ironclad program. If there is one thing now coming to pass in our Methodism hurtful it is that it is being programmed to death. "Papered and programmed" is the modern label, like a first mortgage, and a second added to that. Our District Conferences are now plastered to death by papers and programs.

JAS. F. JERNIGAN.

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident any one can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis C. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1 each.

Prescott District Conference.

Committees of examination for the Prescott district:

For Deacons and Elders Orders—J. E. Godbey, A. P. Few, D. D. Worlick.

For Admission and Readmission—T. D. Scott, J. L. Johnston, J. A. Parker.

For License to Preach—W. M. Crowson, Z. D. Linsey, S. K. Burnett.

Rev. W. M. Crowson will preach the opening sermon on Wednesday evening at 8 o'clock, the 26th of June.

Let the preachers see that their Quarterly Conference records are at District Conference for examination.

A full attendance of the local preachers is very much desired, and all who find they can not be present will please send a written report. The Conference will want to hear from you personally. Let the laymen throughout the district join their pastors in an effort to secure a full lay delegation and all come to make it the best District Conference ever witnessed.

W. R. HARRISON.

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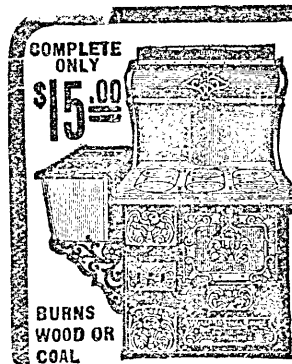
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Texarkana District.

Brethren: On account of a conflict of dates with Bro. Henderson's railroad excursion from Mena to Galveston, the Texarkana District Conference will be held one week earlier. The date of Conference will be June 19-23. The brethren will note the change.

T. O. OWEN, P. E.

May 7, 1907.

Beebe Circuit.

On account of moving from McRae I have missed two of my papers and it is like missing a good meal of victuals after it has been prepared for you. On last Sunday we drove out to Stony Point, five miles away, and preached to a very large crowd of good listening people. They took up a collection for us and got \$8.49 in cash, which we sure did appreciate very much.

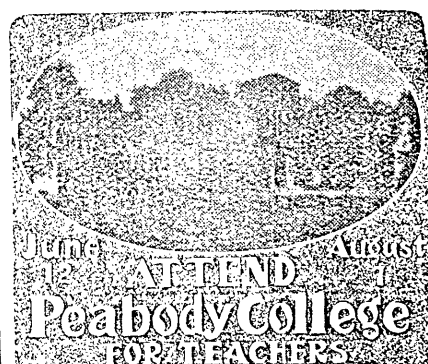
Wife and I started to visit every Methodist home on the Beebe circuit and so far we have found a hearty welcome and many good words for our work for this year. I have found two objections to the good people on our work. The first is they have too many babies that have not been taken into the church. The other is, they give us too much to eat. It makes us feel bad when we get back home to know that we have had seven days of plenty and are going to have seven days of famine.

We are well pleased with our work and we believe the good Lord is going to give us a very large number of souls during the year. Rev. S. F. Brown will help me in all of my meetings and he is a man well filled with the Holy Spirit. I feel sure that the Lord will be with us in all our work.

J. L. NEWSOME, P. C.

Spavinaw, I. T.

Our second quarterly meeting has come and gone. Our presiding elder, J. B. McDonald, was with us and preached two sermons to the delight of the people. Everybody was delighted with his sermons. We had two services Sunday; had dinner on the ground; every body seemed to be happy. Our work is moving off slowly. We have seven appointments. The charge is a new one, but we want to do our best to build up. We have bought a parsonage and paid for it. So you see we are living at home. Dr. Hollingsworth and wife, J. C. Goings and others have assisted greatly in helping to pay for our



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We have one League doing good work, with Sister Hollingsworth for president; two good Sabbath Schools, and two prayer meetings on the charge. We are praying for a greater manifestation of God's power all over our charge. We are expecting great things of our God.

W. M. LEATHERWOOD, P. C.

Brushy Circuit.

We have a good revival at Vian. Souls were converted and the Christians revived. Fourteen added to the church and the names of others which will be received later. It not only helped Vian, but we can feel the good of it at different places. The third Sunday at Hanson and also the fourth at Coleman Chapel were good days. The Lord was with us. We are expecting a great revival all over the work.

W. M. GROSE, P. C.



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Morrilton District Conference.

The Morrilton District Conference met at Atkins April 23, 1907, at 2:30 p. m. John H. Glass, presiding elder, in the chair.

Most of the preachers and delegates were present at the opening. Joe T. McBride was elected secretary.

The afternoon session was taken up with reports of Epworth Leagues and discussions of topics connected with League work.

Dr. W. W. Pinson, Missionary Secretary, came at the beginning and made himself of valuable service in general discussion as well as in special addresses on important subjects.

Wednesday morning Epworth League subjects were discussed by several prepared speeches and papers covering the different phases of League work. The Conference organized a District Epworth League with J. A. Reynolds, pres.; W. S. Cozart, 1st vice-pres.; Miss Rena Vanhook, 2nd vice-pres.; Miss Myrtle Charles, 3rd vice-pres.; H. L. Wade, 4th vice-pres.; J. A. Livingston, secretary and Miss Annie Floyd, treasurer. Dr. Pinson preached a master missionary sermon at 11 a. m.

Wednesday afternoon was given entirely to Sunday School reports and discussion of Sunday School topics by Geo. McGlumphy and others. There were fifty-five Sunday Schools reported with (4350) four thousand three hundred and fifty enrolled. At 8 p. m. Dr. Pinson preached on Tithing or the Lord's money.

Thursday morning was given to the financial reports and the discussion of this very necessary department of our work. An average of about 25 per cent of pastors' salaries has been col-

lected with a very small average on conference collections. It will be a forward movement to a higher development of the church when the members learn to do church work on a business plan and cease to look upon God's church and its ministers as beggars.

Conway has provided for the support of a missionary.

J. M. Hughey represented the church extension and J. M. Jenkins the superannuate endowment fund. The afternoon session was given to reports on general state of the church. The district has sixteen charges with 4,650 members. An average of 75 per cent attend church. There are three Home Mission Societies and 123 members. Five Foreign Mission Societies with 95 members. Three Juvenile Mission Societies with 75 members.

Mrs. J. C. Holcomb addressed the Conference on the Foreign Missionary Society and Miss Minnie Burton on the Home Mission Society. A. C. Benson was recommended for readmission to the Annual Conference. Rev. E. A. Tabor addressed the Conference on civic righteousness at 8 p. m.

Friday was business day.

E. Maud Kelsey and Arthur M. Smith were recommended to Annual Conference for admission on trial. H. B. Flippin was licensed to preach and F. H. McCarty was received as a local preacher from the Free Methodist church.

The following were elected delegates to Annual Conference: J. H. Stubbs, J. B. Oneal, J. F. Munday and John H. Bradford. J. M. Jenkins and J. A. Bust were elected alternates.

J. M. Hughey, J. B. Stevenson, J. T. McBride and J. C. Floyd were elected license committee.

This was a very helpful Conference; everything was done in order; the programs having been sent out several weeks before. Only live issues of the church were discussed. Everything and everybody seemed to work harmoniously.

Presiding Elder J. H. Glass presided with the dignity and official ease of a man in his own place in command of his forces.

Every one seemed edified that attended. The hospitality of Bro. Floyd and Atkins was ideal.

JOE T. McBRIDE.

Plumerville, Ark., April 29.

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The American Boy for May.

The front cover page of the May American Boy with its fine illustration of a power boat scudding through the water, brings a foretaste of summer pleasures. The contents of the magazine will suit the taste of every healthy-minded reader. Increasing interest will be manifested in the continued chapters of the serials by Tomlinson, Sprague, Stratemeyer, Shute and Ellis. Boating and sailing occupies a prominent place, as there are articles on: Hints for Yachtsmen, giving the rules of the "road at sea," with information as to nautical terms, lights, buoys, etc.; Canoeing, telling all about this favorite water sport; How to build a Twelve-Foot Rowing Skiff, by following which a boy with some mechanical aptitude can build a boat at very little expense; and a fine story of a boat race entitled The Vindication of the Vesper. Uncle Sam's Boy Reindeer Drivers tells how our government

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far as possible every member of our society and all persons interested in this work will observe Wednesday, May 22, as a season of fasting and prayer imploring the blessing of God upon our work. We also request that our pastors throughout the Conference in their prayer meetings on that date offer special prayer for the power and guidance of the Holy Spirit in our annual meeting. **MRS. O. E. JAMISON, Pres.**

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.

Notice.

Rev. J. E. Blaylock of the Howe circuit, Choctaw district, Oklahoma Conference, has surrendered his license and has withdrawn from the ministry and membership of the church.

I want to secure a good man to take Howe Circuit. There is a good four room parsonage just completed. The stewards made an assessment of \$500 for the pastor in charge. About \$125 has been paid. There is \$37.50 appropriation yet on the work. The circuit consists of four towns, all on the railroad, none more than seven miles from the parsonage, which is located in Howe. Anyone applying send recommendations with application. Address

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Mangum Circuit.

Dear Western Methodist: As I reported after our first Quarterly Conference and was granted space in our splendid paper, I thought then I would be content for a long time, but, dear sirs, as our second Quarterly Conference has just gone to record, and as it keeps getting better further on, I can not refrain, for 'tis too good, I must tell it. So on April the 27th at White Flat church we found a good audience. Our presiding elder, Bro. L. L. Johnson, preached a powerful sermon. Surely there has been no mistake made in sending him here. Well then the dinner. O my! Bro. Edieor—well we wish you could have been there.

Conference reported three good Sunday Schools, \$22.50 paid the second quarter and a building committee appointed to build a parsonage with the means almost secured. Bro. Editor, if this keeps getting better we are afraid some big preacher will want our place.

W. E. LEE.

April 29, 1907.

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Rocky, Okla.

Our second Quarterly Conference was held last Saturday and Sunday at Sentinel by our presiding elder, W. D. Mathews, who preached three good sermons for us. His subject Sunday at 11 a. m. was Temperance.

The quarterly meeting was well attended. All officials were present except one or two. One hundred and twenty-five dollars was paid for the support of the ministry; raised for domestic missions, \$29; and for temperance \$14. Fourteen conversions and 30 accessions to the church. The good Lord has wonderfully blessed us this quarter, whereof we are glad. Pray for us.

H. L. MAULDIN.

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Progress of the South.

The industrial development of the South during the last decade is something wonderful. Our own people scarcely realize what wonders have been performed in agriculture as well as manufactures. The figures are bewildering; nevertheless, it is evident that we are only in the beginning of what is to be the greatest era of prosperity ever known in any section of the American continent. The Manufacturer's Record referring to this wonderful progress, says:

In six years, with an increase in the population of about 2,400,000, or something more than ten per cent., the South has increased the value of its farm products by \$728,000,000, or 57 per cent., and the value of its manufactures \$761,000,000, or 52 per cent.

It has added 3,493,000 spindles to its cotton mill outfit, an increase of 55 per cent., and its mills used in 1906 about 2,375,000 bales of American cotton, or 34 per cent.; its cost production.

In the six years the South's annual pig iron production has increased by 896,000 tons, or 34 per cent.; its coal production by 34,202,000 tons, or 69 per cent.; the value of exports at its ports, \$177,000,000, or 38 per cent., though it furnishes more merchandise for export than it handles through its own ports, and in that time its railroad mileage has increased by 11,141, or nearly 22 per cent., and the assessed value of its property by \$2,490,000,000, or nearly 48 per cent.—Exchange.

Wanette, Okla.

Our Sunday School at Wanette is moving along nicely. Despite the inclement weather there was present last Sunday at Sunday School seventy-five scholars—twenty absent. All officers and teachers were present, however. The membership of our church at Wanette is only forty-three, eleven of which have been received this quarter. The Sunday School at Gilbert is doing fairly well. The work in general on Wanette charge is moving up. The work on this charge is very difficult, but we are succeeding in a small way at least. Success to the Methodist. Best wishes for its editors.

M. WEAVER.

Pa's Prayers.

A great many people are spending their breath praying when they ought to be materializing their prayers. Are you one of them? It is useless to pray down blessings upon your pastor, or the poor and the needy, when your granaries and larders are fairly bursting with them. The following may be a timely hint:

Sickness came one year to the poorly paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's household. There was a loud knock at the door. When the door was opened a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"Pa couldn't come, so I've brought his prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yes, brought his prayers, and they are out in the wagon. Just help me, an' we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, oat meal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer meeting adjourned at short notice.—Gospel Banner.

A Notre Dame Lady.

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The Words Unfitly Spoken.

Two college girls were discussing their small sisters. The first girl was praising the pleasant, womanly ways of her own sister; the second was la-

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menting the undeniable fact, known to the neighborhood, that her young sister was a rough, noisy, heartless little person with aggravating ways. It happened that one who heard both of these students talking heard also, within a week, a request made by each of them to her own small sister.

The first girl said: "Didn't you say you were going to the city library this afternoon, Tot? Would it be troubling you too much to ask you to return this book for me. Don't do it if it will be too heavy for you."

The second girl said: "See here, Midge, if you forget that book for me another time, I'll have father talk to you. You're the laziest thing about errands! And don't be all the afternoon about it, either, for you'll have to help get supper."

The first little sister answered: "I'd like to take it, dear."

The second little sister answered: "Get your old book yourself. You don't catch me doing all your errands."

Who was responsible, at least in part, for the manners of these two little girls.—N. R. Clark in Forward.

Godlike to Forgive.

Nothing is harder than to forgive a malicious wrong, a harm done us, in a matter where we know we are right.

Sir Eardly Wilmot was an English baronet, widely known as a leader in social life and a man of great personal dignity and force of character. Having been distinguished chief justice of the court of common pleas, he was often consulted by friends as to perplexing social questions.

On one occasion a statesman came to him in great excitement over an injury just inflicted on him by a political leader. He told the truth with warmth, and used strong epithets in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" he asked, impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply. "It will be manly to resent it, but it will be godlike to forgive it."

The answer was so unexpected and so convincing that the statesman had not another word to say. He afterwards confessed to a friend that Sir Eardly's words caused his anger to suddenly depart, leaving him a different and much better man.—Lutheran.

A devout Scotchman, being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mon, I live there!" All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets he has to impart. There is such a thing as having an inner heaven in the heart: "The kingdom of God is within you."—Selected.

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, a 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 Ivens, 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. LAWHON.
J. C. MARSHALL, Atty.

Dr. R. D. C. Dodd.

Editors Western Methodist: I learn through the Western Methodist of the death of my life long friend, Dr. R. D. C. Dodd, who was born in Calloway county, Ky., about 1842, near old Temple Hill church. He was the second son of Dr. Thomas Dodd, who was a leading physician of the county and an influential member of the Methodist church. To be, as he was familiarly known, was a member of company H, third Kentucky regiment, and was regarded as one of the bravest men in his regiment. He was married to Bettie Bazzell near Kirksy, Ky., about 1869 or 1870. The writer does not know whether she is still living or not. I want to endorse everything Bro. Hooks has said about my life long friend and could say much more, but will forbear.

B. W. WELLS.

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Precious Doctrines.

Many of the old and staunch Methodists of other days and of our membership now, were made spiritual and stable Methodists by the free and diligent use of the old-time catechism, in which is contained the precious doctrines of the Bible and our church, regarding justification, regeneration and sanctification. In our Book of Discipline of 1868, published by Dr. A. H. Redford, we have an "Appendix" which contains the "Second Catechism, abridged." Some points in which I note here:

1. "What is justification?" "Justification is an act of God's free grace, wherein He pardoneth all sins, and accepteth us as righteous in his sight, only for the sake of Christ."—Eph. 1:7; II. Cor. 5:21; Romans 5:19.

2. "What other benefits do we receive at the same time with justification, adoption and regeneration." Romans 8:1; St. John 8:12."

What is adoption?

Adoption is an act of God's free, grace, whereby, upon the forgiveness of sins we are received into the number and have a right to all the privileges of the sons of God.—I John 3:1; Romans 8:17.

"What blessings do in this life accompany our justification and adoption?" A sense of God's love, peace of conscience, joy in the Holy Ghost and hope of the glory of God."—Romans 5:1; Romans 5:5.

3. "What is regeneration or the new birth? It is that great change which God works in the soul when he raiseth it from the death of sin to the life of righteousness. It is the change wrought in the soul by the Almighty when it is created anew after the image of God in righteousness and true holiness."—II. Cor. 5:17; St. John 3:3; II. Thess. 2:13."

4. "What follows from our regeneration or being born again?" Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness."—I. Peter 2:2, 3.

5. "What is entire sanctification? The state of being entirely cleansed from sin so as to love God with all our heart, and mind and soul, and strength, and our neighbor as ourselves."—I. Thess. 5:23; Matt. 5:48; I. John 3:3; Matt. 12:33.

6. "What office does the Holy Ghost perform for those who believe in Christ? He enlightens their minds to understand the Scriptures; assists them in their prayers; bears witness with their spirits that they are the children of God; comforts them in trouble; sanctifies them from all sin, inward and outward; fills their hearts with perfect love to God, and to all mankind, and with other excellent graces and virtues."—St. John 16:13; Romans 8:26; Romans 8:16; St. John 14:26; Gal. 5:22, 23.

If our Discipline contained, at the present day, the catechism of other days, our people would be advanced in the wisdom, knowledge and the glory of God. It is a sad and lamentable fact that there are interesting Methodists who do not know that the doctrine of sanctification ever was taught by our church. "Should not the shepherds feed the flock?"

L. B. MANLY.

Rush, Tex.

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Her Great Gift.

Ill luck had followed the Robbinses ever since they had moved into Water street. Doubtless the locality had something to do with it, but the widowed mother of six children has not much choice of residence. First Martie was taken with the fever. Martie was the "little mother" who looked after the children and the home while Mrs. Robbins was out at her work. Now that the bread winner must turn nurse, there was no money coming in to buy food. But just as the mother's heart was failing for fear, a young woman in nurse cap and gown arrived. She looked so capable, so wholesome and cheery, that the strings of the burden began to loosen around the mother's heart. But what could it mean? Surely white capped nurses belonged to fine houses, with carriages and servants. They were not for three room flats on Water street.

"I can't pay you," she gasped, "I am poor. I have only my day's wages and there's the rent and—"

"Never you mind," interrupted the angel in blue and white. "You need me and I've come and that's all about it. I'm a servant of the King, and go where he bids me, and just now that's here."

So the mother went back to her work, and the nurse fought the battle with disease, and won. When Martie, pale and thin, began to creep about the house again, she went away. There was the debt for the doctor's bill and the medicine, but the mother took up this burden patiently, thinking how much greater it might have been.

When a few weeks later little Walter became ill and the doctor said, "I'm afraid he's in for a run of fever," the mother's heart sank again. But once more the blue and white stripes and the snowy apron appeared.

"We'll take the little fellow right to the hospital, before he gets too sick to be moved," she announced, in her breezy, capable way. And in an hour Walter was resting between the smooth, white sheets of the hospital bed, and the mother went on with her daily toil knowing that her darling was being better cared for than he could be at home.

This was months ago. Debts vanish but slowly when, at best, the daily wages scarce suffice for daily bread. There were hungry days and cold days in the Robbins home, and scanty wardrobes handed down from child to child grew old and thin. With all the mother's anxious planning it was all she could do to keep a roof over her children's heads.

The nurse called sometimes when she was not on duty. One afternoon not long ago she was sitting chatting in the clean little kitchen when the mother said suddenly: "Netty, you run to the cupboard and take down that tin box on the second shelf. Inside o' that there's a wooden box. Get

that and bring it here."

Inside the wooden box was something wrapped in a bit of newspaper. This the mother put into the deaconess' hand, saying, "That's our Walter's present for the hospital."

The deaconess unfolded a two dollar bill, saved from the income of a family who are so poor they scarcely know the taste of meat. She thought of other and greater gifts and said in her heart, "Surely this poor widow has given more than all."

Are the poor grateful for what you do for them? Let this widow's mite help answer the question.—Deaconess Advocate.

Just by Living.

"No, I don't feel that I have done much in my lifetime—at least nothing that counts much. And when I was a young chap I had a head full of notions of how I was going to set the river on fire," and the old man sighed a little over the non-fulfillment of those same "notions."

But these are some of the things said by those who knew him all his life there in the obscure corner of the earth where he was born and brought up and lived out the days in quiet and inconspicuous goodness.

"He has been an inspiration to me all my life," said an elderly man. "I have always been inclined to fickleness of purpose, and hasty, impulsive action which might bring regret later. But the very sight of that good old neighbor of mine, plodding steadfastly along his narrow path, appointed path of duty, and sticking faithfully to the little round of work that meant comfort for his family, has been a check upon my wayward tendencies, and steadied me many a time when I needed just that. Eager, reckless adventure and longing for the things outside the beaten track in which I ought to walk, died away when I saw the peace and contentment which he found in his own small world of work well done, and duty faithfully fulfilled."

"I owe my present position, and future prospects, as surely as the sun rises, to that old man who has never been a hundred miles from this place in his life," spoke a rising young neighbor. "When I was just through school, and full of a foolish notion that I was wiser than all the preceding generations, he took a great notion to have me come and stand around his little shop and talk to him. I was full of talk, and he listened to all my nonsense with great friendliness. And every now and then managed to say something that struck me whether I wanted to remember it or not. Those occasional words of his saved me from several follies that would have set me on the wrong road, and more than that, they set me to thinking in the right direction. So I got going in the right direction, instead of the wrong, mainly because he said things to me that I needed, and said them in a way that I could take without suspecting that he was preaching at me. Just because it was he I did not mind what I could not have taken kindly from anybody else."

"A good man does good merely by living," someone has said. It is enough to be simply good, and so shed about one this atmosphere of goodness; to have ready the kindly word that will help another; to live so that the life is an inspiration to others to be good also.—Selected.

OBITUARIES.

JENKINS.—Mrs. S. D. Jenkins was born in Hickman county, Tenn., Nov. 13 1844, and triumphantly entered her rest from her home in Quitman, Ark., Feb. 19, 1907. She was married to Samuel D. Perkins Oct. 6, 1864, who with five of his children survive her death, two having gone before.

Sister Jenkins was converted while a child and joined the Methodist church in 1861, in which church she lived a most faithful, active and consecrated life until her death. From my first acquaintance with her in 1901 I was deeply impressed with her intense piety. Only to meet her was to feel the presence of a great and Godly character. Having lived in her home for three years, I feel that I know her inner life. As a mother and wife she was a model. No unkind words fell from her lips in her home. I always found her the same, patient, untiring, devoted, breathing out her life to brighten and sweeten her home.

As a member of the church perhaps none honored and adorned the church and the doctrines of her Savior by a more spotless and active Christian life. Her face, the dial-plate of her soul, beamed with the light of Him who is the Light. As teacher in the Sunday School, as officer in both Home and Foreign Missionary Societies, and as friend and comfort to the sick and suffering the genuineness of her Christian life was exemplified. Her influence in the community was like a caravan bearing sweet spices; the very atmosphere where she moved was fragrant with perfumes, and now that she has gone to her reward her name and memory is like ointment poured forth.

Bereaved loved ones and host of friends, let us give all diligence to prepare to meet her in the world to come. May the God of our fathers fill you with all spiritual benedictions.

W. W. WITT.

McGEEHIE.—My niece, Mrs. Florence McGeehie, was born in Ouachita county, Ark., Aug. 22, 1860, and died in Pine Bluff, Ark., April 8, 1907. She was the second daughter of my brother, Capt. Geo. W. Winburne, who fell on Chickamauga's bloody field while leading his men in a charge, leaving a young, beautiful wife and three helpless little children to meet a hard, cold world. Hence dear Florence has felt the bitter pang of sorrow and struggle from her early childhood. Yet, imbibing the spirit of her honored father and mother, she found peace with God when quite young and united with the M. E. church, South, in Pine Bluff and died in communion with the Lakeside church of the same city. Her daughter says, "The care of a large family prevented mother's attending church often, but, Uncle, she lived a sweet, Christian life in her home." She told her daughter, Sadie she regretted to leave her helpless little children but was prepared to meet her Lord. Florence was married Feb. 29, 1880, to Mr. Archie McGeehie of Pine Bluff. She leaves ten children who will keenly feel the need of a tender mother's care. God bless them. Her only brother, Geo. W. Winburne, Jr., is a member of our church in Mangum, Okla. Thank God, her sorrows are ended, and I trust she is now with her ascended parents in the Beautiful City. Archie, George and the children, cheer up; be good and ere long we will have a happy meeting "over there." Affectionately, your uncle,

FINCH M. WINBURNE.

VAUGHAN.—Charles W. Vaughan, Sr., was born in Virginia, January 10, 1825; was married to Mary Jane Phelps June 7, 1863, in Tennessee. Twenty-seven years ago he moved to Dardanelle, Ark. He has lived in this vicinity since. His wife died February 24, 1894. He has one child dead. He has seven children living—Mrs. Fannie Henson, John, Charles (Bud), Mrs. Harriet Bates, Mrs. Josie Varden, Robert and Edward.

Last August he was taken sick because of feeble old age battling with him until April 23, 1907, his spirit took its flight. I have been told he has always been an honorable man, a useful, high minded citizen. His confidence in Jesus his Savior grew as he neared the end. No cloud obscured his spiritual vision. His children are all honorable and industrious citizens. I hope if they have not already, will soon give their lives and services to God.

EUGENE WOODRUFF.

Dardanelle, Ark., April 29, 1907.

MEREDITH.—Sister Meredith was born Nov. 24, 1831, professed religion at her eighteenth milepost and joined the Methodist Episcopal church, South, and lived a consistent member of the same until two years ago and because of the convenience of the Methodist Protestant united with them and maintained her relation with Christ until her death, April 7, 1907. Weep not, dear loved ones; you will know where to find mama and grandma. Be ready at death to meet her in the sweet by-by.

HUGH REVELY.

MORELAND.—John E. Moreland was born in Georgia, April 10, 1842, and died at Natural Steps, Ark., Mar. 31, 1907. He was married to Miss N. F. Huckaby Feb. 26, 1863, who died in 1876. Of their six children, one survives. Bro. Moreland was married a second time to Miss N. A. Scott, December, 1876, who with their three children are summoned hence. The last marriage of Jno. E. Moreland was to Miss Laura F. Bailey, Nov. 17, 1887, who survives him. Of their five children, Ethel, an amiable daughter nearly thirteen, has gone. Bro. Moreland connected himself with the Methodist church in young manhood and nearly to his death remained a member. He was one of the best citizens of all his section of country. All classes white and black had great respect for him. His decease has been the occasion of general sorrow to all who knew him. He was the impersonation of truthfulness and honesty, and these high ideals were realized in his own life and set forth in all his dealings with his neighbors. His private life was unblemished. The Sabbath was a day to be kept holy on his premises by both man and beast. For many years he was a steward in our church and a faithful one he was. He set the example of liberality and his home has ever had a bed and "candlestick" for the Lord's prophet. The children have a very rich heritage bequeathed to them in their ascended father. May they all meet again! In sympathy,

JOHN F. TAYLOR.

KASTLER.—Mrs. Estella Kastler was born Oct. 23, 1846, in Orleans, France. She died on March 13, 1907. Came to this county when quite young and has since lived here. Mrs. Kastler has lived in White Oaks for more than twenty-six years. She was a true and noble Christian, honored and loved by all who knew her. She leaves an only daughter, Miss Gussita. Mrs.

Kastler will be missed very much by all the people of White Oaks. While Mrs. Kastler is gone and the people suffer a great loss, heaven will be made happier by her presence, and we do not mourn like those who have no hope. We know where she has gone. We feel sure that Mrs. Kastler was able to meet God with a conscience void of offense and we feel sure that in the sweet by and by we shall meet her on the other shore, for we know that she has gone to the land of the faithful where there is a land of pure delight, where saints immortal reign, where infinite day excludes the night and pleasure banish pain.

S. M. ROBERTS.

Cimarron, N. M., March 18.

MARSHALL.—Robert Marshall was born in Haywood county, Tenn., on the eighth of August, 1885. He was converted when seven years old and joined the M. E. church, South. About a year ago he was taken sick and gradually grew weaker until the 18th inst., when he passed to his reward. I was with him during the last hours of his sickness, and talked with him about his hope of heaven. He assured us time and again that all was well with him. His last words to his father and mother and two sisters were beautiful and ever to be remembered; while he exhorted his friends to meet him in the "home over there." His last hours were a triumph. "Let me die the death of the righteous and let my last end be like his." E. C. WALLACE.

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MARRIAGES.

CHARLES-KNIGHT.—At the parsonage in Calvin, I. T., Apr. 21, 1907, Mr. Fred Charles and Miss Lida Knight; H. M. Conger, pastor, officiating.

FULKERSON-DANIEL.—At the residence of the bride's parents at Mammoth Spring, Ark., on April 24, 1907, at 10:30 a. m. Miss Ama V. Daniel (daughter of F. M. Daniel) and Mr. George D. Fulkerson of Sardis Miss., Rev. R. B. Swift of Arlington, Tenn., officiating.

WELLS-SMITH.—April 14, 1907, at 10 a. m., on the public road one mile south of Greenfield, Mr. R. M. Wells to Miss H. J. Smith, Rev. Wm. S. Yarbrough officiating.

McCRARY-CARVER.—Mr. Joe McCrary to Miss Ella Carver, at the home of the bride's parents, April 28, Rev. G. M. Logan officiating.

NOTICE TO DEALERS Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep-seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant. THE JOHNSON'S CHILL & FEVER TONIC CO. References: Every Bank in Savannah, Ga.

Cabot, Ark.

Last Saturday, the 27th, our presiding elder, Dr. Sibert, was with us and held our second Quarterly Conference. We had a good Quarterly Conference. At 11 o'clock Sunday morning Dr. Sibert preached a most spiritual and excellent sermon in the school building in which we are now holding our services. Notwithstanding the fact that

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LITTLE ROCK, ARK.

our pastor, Bro. Woodfin, had not been with his work for the last five weeks (having asked for a leave of absence on account of his throat) the reports at the Conference showed that the work had not been neglected. When it became evident that Bro. Woodfin would have to rest his throat we were fortunate enough to get Bro. John P. Lowry of Little Rock to fill his pulpits here and at Jacksonville. Bro. Lowry did good and efficient work, preaching good, spiritual sermons and visiting the people, thus endearing himself to all of us, who are very sorry that his evangelistic work would not allow him to stay with us longer. Realizing the fact that Bro. Woodfin's health would not permit his taking up the work again, Dr. Sibert appointed Bro. H. H. Hunt to fill his unexpired time. We are glad to get Bro. Hunt and pray that God may bless his efforts among us. We are also praying that our former pastor Bro. Woodfin may soon regain his health sufficiently to take up the work of the ministry.

The contract for our new \$4,500 church has been let. The contractor is putting the material on the ground and promises to have the church ready for occupancy by August first. Let us make this a banner year for Methodism in Arkansas. Your brother,

A LAYMAN.

QUARTERLY CONFERENCES.

Oklahoma Conference.

WYNNEWOOD DISTRICT—SECOND ROUND.

Wanette 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
Moral Ct., Trousdale	June 8, 9
District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.	
J. S. LAMAR, 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
Red Fork Station	May 15
Enfauia Station	May 18, 19
Checotah Station	May 19, 20
Enfauia Circuit at Deers Chapel	May 21, 22
Calvin Circuit at Guertie	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	

Broken Arrow Station	June 8, 9
Broken Arrow Circuit at Conchartry	June 9, 10
Sapulpa Circuit at Conchartry	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 Oussetah	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 Thluwakla	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 18, 14
Maywood	July 14, 15
El Reno	July 20, 21
West End & Arcadia	July 21, 22
Shawnee, 1st. Church	July 27, 28
Shawnee, Trinity	July 28, 29
Shawnee Circuit	August 3, 4
McLoud	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.	

ARDMORE DISTRICT—THIRD ROUND.

Marietta Station	May 26, 27
Cornish & Grady at Dixie	June 1, 2
Oakland & Mannville at Oak	June 8, 9
Thackerville at Loves Valley	June 15, 16
Madill Station	June 23, 24
Cartor Avenue	June 29, 30
Overbrook at Eastman	July 6, 7
Leon at Cross Roads	July 7, 8
Lebanon at Lebanon	July 14, 15
McMillan at Enville	July 14, 15
Cumbarland 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 18, 19
Broadway	August 18, 19
Ardmore Mission at Poland Ch.	Aug. 17, 18
Ravia at Russell	August 24, 25
District Conference will be held at Carter Avenue, Ardmore, June 26-30.	
W. T. Freeman, P. E.	

WEATHERFORD DISTRICT—SECOND ROUND.

Weatherford Ct., at Payne	May 8, 9
Foss, at Page	May 11, 12
Clinton Sta. (preaching at night)	May 12
Sweetwater	May 18, 19
Cheyenne	May 19, 20
Texmo	May 23, 24
Hammons	May 25, 26
Gip	May 26, 27
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
Anadarko and Minco at Minco	June 22, 23
Verden and Tuttle at Tuttle	June 23, 24
Lawton Station	June 29, 30
Chickasha Station	July 6, 7
Terral and Ryan at Bonner	July 13, 14
Marlow Station	July 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.

FORT SMITH DISTRICT—SECOND ROUND.

Fort Smith Ct., at Jeany Lind	May 11, 12
Greenwood Sta.	May 12, 13
East End and Trasty	May 18, 19
Hackett Ct.	May 19, 20
Abbott Ct., at Lile Chapel	May 25, 26
Booneville Sta.	May 26, 27
F. S. H. JOHNSTON, P. E.	

FAYETTEVILLE DISTRICT—SECOND ROUND.

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.

ARCADELPHIA DISTRICT—SECOND ROUND.

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

PRESCOTT DISTRICT—SECOND ROUND.

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.

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

TEXARKANA DISTRICT—SECOND ROUND.

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.

Carlisle and Hazen, at Hazen	May 11, 12
Carlisle Ct., at Zion	May 18, 19
Winfield Memorial	June 1, 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
Louisville Ct., at Walnut Hill	April 6, 7
Strong, at Bolding	May 11, 12
Camden Ct., at Buena Vista	April 27, 28
Magnolia Ct., at New Hope	June 8, 9
Stamps	June 9, 10
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 30

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

B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—SECOND ROUND.

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 3, at 9:00 a. m. Prof. I. L. Holt will preside over the League Conference. Rev. J. H. Bradford will preach the opening sermon for the District Conference, July 4, at 11:00 a. m.

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

W. W. CHRISTIE, P. E.

White River Conference.

JONESBORO DISTRICT—SECOND ROUND.

Shiloh	June 1, 2
Yarbro and Dell	June 15, 16
Blythesville Sta.	June 16, 17
Monette and Manila	June 22, 23
Lake City	June 29, 30
Cotton Belt	July 6, 7
District Conference at Nettleton, May 28 to 30. Opening sermon at 8:00 p. m. of the 27th.	
M. M. SMITH, P. E.	

HELENA DISTRICT—SECOND ROUND.

La Grange Ct., at Central	May 11, 12
Helena Station	May 12, 13
Wesley Ct.	May 18, 19
McCrory and DeVew, at DeVew	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.

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. O. Craig.
Deacons and Elders Orders—A. E. Holloway, A. C. Griffin and J. S. Watson.
J. K. FARRIS, P. E.

BATESVILLE DISTRICT—SECOND ROUND.

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.	

MUSKOGEE DISTRICT—THIRD ROUND.

In this quarter the General Rules must have been read, the sermon on Christian Education been preached and a written report be made, a written report be made upon the condition of the church registers and records of church conferences by those appointed thereto. The canvass for new subscribers to the Western Methodist must have been completed. Stewards should pay in full the amount to date on pastor's salary, and pastors should have collected in full the assessments for missions, temperance and church extension and have the other well arranged for. Sunday Schools should observe Children's Day. Quarterly meetings as follows:

Wagoner Station	8 p. m., May 8
Ft. Gibson Ct. at Illinois	2 p. m., May 12
Stigler Station	8 p. m., May 12
Quinton and Kinta at Kinta	3 p. m., May 22
Coweta and Porter at Porter	3 p. m., May 25
Porum and Warner Ct. at Warner	3 p. m., May 29
Stigler Ct. at Tamaha	3 p. m., June 1
Brushy Mt. Ct. at Akons	3 p. m., June 8
Muldrow Ct. at Pawpaw	3 p. m., June 15
First Church, Muskogee	8 p. m., June 22
Poteau and Cameron at Cameron	8 p. m., June 26
Muldrow Station	8 p. m., June 30
Sallisaw Station	8 p. m., July 6
St. Paul, Muskogee	8 p. m., July 8
Spiro Station	8 p. m., July 10
Pocola Ct.	8 p. m., July 13
McCurran Ct. at Starr	3 p. m., July 13
Wagoner Ct. at Fisherburg	3 p. m., July 20
Muskogee Ct. at Brushy Mt.	3 p. m., Aug. 3
W. F. DUNKLE, P. E.	

CHOCTAW DISTRICT—THIRD ROUND.

Grant Ct. at Atlas	June 1, 2
Talitha at Tusahoma	June 8, 9
Albion Ct. at Esta Chapel	June 9, 10
Sugar Leaf Ct. at Spring Hill	June 16, 17
Bethel Ct. at Tawalia	June 22, 23
Idabel Ct. at Garvin	June 23, 24
Kullituklo Ct. at Kullituklo	June 28
District Conference, Kullituklo	June 26-30
Chapple, Red Oak	July 6, 7
Howe Ct. at Wister	July 7, 8
Atoka Ct. at Salem	July 13, 14
Nasoma Ct. at Farris	July 14, 15
Sans Bois Ct. at Long Mountain	July 20, 21
Owl Ct. at Salt Creek	July 27, 28
Ft. Towson Ct. at Rufe	Aug. 3, 4
Rufe Ct. at Rufe	Aug. 3, 4
Antlers Ct. at Nelson	Aug. 10, 11
Hugo Ct. at Hugo	Aug. 11, 12
Chickasaw Ct.	Aug. 17, 18
Kiamitia Ct.	Aug. 24, 25
W. P. PIPKIN, P. E.	

For Negro Education.

Miss Anna T. Jeanes, a Quakeress of Philadelphia, has given \$1,000,000 for the education of the negro in the rural districts of the South. Booker T. Washington, president of Tuskegee Institute, and Hollis Burk Frizzel, president of the Hampton Normal and Industrial Institute, are named as trustees of the fund, but the institutions they represent are not to share in the gift. The income of the million dollars is to be used for the sole purpose of assisting in the "Southern United States community, country and rural schools for the great class of negroes to whom the small rural and community schools are alone available." Presidents Washington and Frizzel are em-

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powered to appoint a board of trustees. Miss Jeanes is nearly eighty years old; is a descendant of an old and wealthy family prominent for more than a hundred years in the Society of Friends. She has always been interested in the welfare of the negro, and has before contributed largely to institutions for their education. In a statement issued by Booker T. Washington and Hollis Burk Frizzel they say: "While we can not speak definitely, we feel quite sure that it will be the aim of the trustees of this fund to work in hearty sympathy and close co-operation with the county and state officers in assisting schools, and it will be the policy of the trustees to use the interest of this fund in a way to stimulate self-help and not replace local schools, but to supplement, the money being appropriated by Southern states toward the education of the negro. We think we can not too emphatically state that not one cent of this money will go to help Hampton Normal and Industrial Institute nor the Tuskegee Normal and Industrial Institute, and will in no way relieve the needs of these institutions."—Exchange.

SUMMER SESSION OF PEABODY COLLEGE

The Peabody College for Teachers at Nashville, Tenn., announces in this issue its sixth summer session, which will begin June 12 and continue for eight weeks. Sixty courses of instruction will be offered, comprising twenty subjects which have been selected with special reference to the needs of teachers and other students.

The arrangements of studies provides for students preparing for admission to college; for those already teachers or intending to be come teachers; and for those needing regular college instruction.

The staff of teachers is larger than at previous summer sessions. Most of the members of the regular faculty will offer courses, and in addition there will be a number of thoroughly qualified teachers from other colleges.

It has been found that students of previous summer terms have not suffered or been seriously inconvenienced by atmospheric conditions and the health of Nashville, if the presence of a large negro population is not considered, compares favorably with the majority of Southern cities; and that Nashville is remarkably exempt from disease during the summer months.

Nashville stands among the foremost Southern cities for beauty, culture and general attractiveness, and for its fame as the home of many universities, colleges and public schools of high standard. The Peabody College has for more than thirty years been engaged in the thorough and careful preparation of teachers, and has its alumni in practically every community in the South.

By arrangement with the State Superintendent of Instruction of Tennessee, Mr. R. L. Jones, Tennessee teachers can have their certificates renewed and State primary and secondary certificates will be issued to Tennessee teachers who take the prescribed examination at the college.

Reduced railroad rates to the summer session have been given by the Southeastern Passenger Association; the charge for tuition is nominal.

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Notes from Bro. Craig.

I returned today from Duncan, Okla., where I assisted the pastor, Rev. W. M. Wilson, for two weeks in a meeting. It was a very pleasant time to me, and the Lord blessed our labors together in the uplift of many Christians, reclamation of backsliders and conversion of sinners. Bro. Wilson continued the meeting and will doubtless write you full particulars. He is in great favor out there and, as usual, is doing a fine work. Unless I am very much deceived in men, he is a man of unusual promise in our Methodism; a diligent student, an able preacher, a consecrated man. It was my privilege to speak of the deepening of Christian life in character and service to a splendid company of Christians every morning and Bro. Wilson preached the most of the time at night. Presiding Elder Linebaugh and several other ministers of our church and of other churches were with us most of the services. I was delighted with the country, the people and my visit. I certainly wish for Brother and Sister Wilson and the friends of Duncan the greatest measure of success in heart and life. The first of March, by the invitation of my boyhood friend, Rev. A. E. Holloway, I went to Corning and preached a series of sermons to the Christians. We had many delightful, helpful services and many Christians testified to a great uplift in their lives. There are no better people in the State of Arkansas than the good people of Corning, and no Methodist church in the State is better organized, and for the number and ability of its membership, accomplishing great results. Holloway certainly knows how to project himself in Christian work. Other preachers will smile when I say he gets all the service out of a helper possible to be rendered.

It was my privilege to spend a couple of days with Bro. Oliver at Pocahtas during the meeting held by my old friend Will Hockaday at that place. Bro. Oliver and wife are in great favor with the people of Pocahtas and they are throwing themselves into the work of the salvation of souls and the development of Christian character and service with the utmost enthusiasm. Bros. Hockaday and Sweeten conducted the meeting in the opera house which was well filled every night. Bro. Hockaday is a miracle of grace. He and I were intimate in the town of Augusta twenty-two years ago. Even then he had started on a downward career, accelerated as the years came and went. For more than twenty years he was a confirmed drunkard with all the accompaniments. In spite of this fact he was for years one of the most popular salesmen that traveled out of St. Louis or Memphis. Finally the monster completely tripped him and for several years he was seemingly a total moral wreck; no one had any hope of his restoration. Four years ago the spirit of the Lord came to him in Cincinnati, and began a gradual transformation of character and life astonishing to saint and sinner, and he is going forth as a witness to the saving power of the gospel. God is using him to use many helpless souls. He and Bro. Sweeten have the seal of the Lord upon their special work. Several of my brethren have asked me to assist them some time this year. I only have a part of each month, through the kindness of Bro. Alonzo McKelvey. If the brethren will let me know in time I will come where and when the way may open.

I shall still give more than half my time to Imboden circuit. Allow me to say in conclusion that I find the Metho-

dist in great favor everywhere I have gone.

L. C. CRAIG.

Imboden, Ark., May 3, 1907.

Oklahoma City, Okla.

We are just beginning the third week of our meeting here at St. Luke's where we are having a good time and will send you a few dots for the paper.

We found about 450 members at St. Luke's. We have received during these few months, about one hundred and fifty members, one-half of these on profession of faith. The people have furnished us with a beautiful new ten-room parsonage valued at \$7,500 superbly equipped throughout. I have the most liberal set of lay-men I have ever known, and under the leadership of the Hon. C. B. Ames and J. O. Mattison with E. S. Vaught as superintendent of the Sunday School, we expect to pull off a great victory.

We will let the contract for our new building on May 10th. The salary has been raised from \$2500 to \$3000 and a parsonage which would easily rent for \$60.00 a month. We have six lots on one of the most desirable corners of the city.

We will preach the commencement sermon for Hargrove College at Ardmore on May 26th, for the State Normal, at Edmond, on May 29th, we deliver the literary address and for the University of Oklahoma, at Norman, on June 5th, we preach the Y. M. C. A. sermon in the opera house.

We are just beginning the third week of a revival meeting at St. Luke's. We have had about sixty professions of faith and the same number of additions. I have done all the preaching myself but have had Victor Howell, evangelistic singer, in charge of the music. Bro. Howell is one of the best choir directors and baritone soloists that I have ever heard, besides being being a consecrated Christian worker. There have been a number of conversions as the direct result of his wonderful solos. I hope to be able to arrange to have him as my assistant and precursor for St. Luke's.

Yours cordially,

P. R. KNICKERBOCKER.

Bearden, I. T.

We have been very busy since we came on the work. There being no parsonage on the charge we went to work to build. We have the money on subscription now in hand. We want to complete the work by the first of June. I believe the work is advancing on all lines. We have some as good people on this work as you will find anywhere that do not belong to the church. I hope and pray that while they have given of their means to help the cause of Christ, God will save them.

Our second Quarterly Conference is a thing of the past. Was held the 28th and 29th of April. Bro. McClanahan preached for us Sunday at 11 a. m. Rev. C. M. Coppedge, our beloved presiding elder, was on hand at night and gave us a grand sermon on following Christ. He preached to the delight of all. We are praying for a glorious revival all over Bearden charge. We will try to do something later for the paper. I am delighted with the paper. May God bless the paper and its editors, and its many readers.

J. W. MARTIN, P. C.

Bentonville, Ark.

We closed a fine meeting here last night. The meeting was in progress for three and one-half weeks. We had thirty conversions. Will have about twenty or twenty-five conversions to the church as a result of the meeting. In many respects it was one of the best

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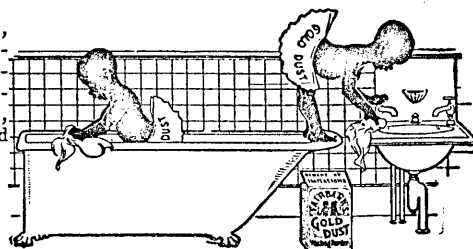
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"Let the GOLD DUST Twins do your work"

meetings we have had here for years. It was a time of gracious revival to the church. Our people are greatly rejoicing over the good work. Bro. Sherman, our presiding elder, helped me in the meeting. He is very satisfactory help. Our church is in fine shape. We hope to be in good order for the coming Annual Conference.

R. E. L. BEARDEN, P. C.

Notice.

Wynnewood District Conference will convene at Vinita Avenue church, Sulphur, I. T., June 13th, at 9 a. m.

The opening sermon will be preached by Rev. R. A. Baird of Lindsay, I. T., June 12th, 8 p. m., followed by sacrament of Lord's supper. The editor, all our Conference school men, representatives of the different Conference boards and any of our brethren who may desire to visit us are cordially invited and will be entertained. Our Sulphur Methodists will be glad to show you every courtesy and you will enjoy this Conference.

Committees—License to Preach—R. A. Baird, M. Weaver, J. K. Florence.

Deacons or Elders Orders—L. L. Thurston, Geo. C. French, J. D. Salter. Admission or Readmission—J. R. Smith, J. S. Riley, E. A. Temple.

J. S. LAMAR, P. E.

Wynnewood, I. T., May 1, 1907.

The Story of the Air-Brake.

The story of the invention of the air-brake as told by Paul Latzke in an article on George Westinghouse in the May Everybody's, reads like fiction. After the idea of controlling the brakes from the engine cab had been suggested to young Westinghouse by a head-on collision, the writer says:

"His first thought was an automatic brake attached to the couplers. This soon proved itself fallacious. Then he tried steam. But a test convinced him that here, too, he was working along impractical lines. By the time steam was sent from the engineer's cab to the brakes it had lost all power. At

this point came Fate.

"The sun of an August noonday was blazing with a heat so intense that man was prostrate. In the Westinghouse Agricultural Works all activity was hushed. Most of the men were away at dinner; in the little wooden office that stood a few rods from the works the clerks yawned with exhaustion. At one of the desks, however, was a mind the steaming heat could not subdue. Then, as now, George Westinghouse knew neither heat nor cold when there was work to do. On this day, as usual, he was putting in the noon hour at his father's office, working on his brake plans. Immersed in his labors, he was suddenly startled by the appearance at his side of a little girl.

"'Won't you take it, please?' she said; 'they'—pointing to the clerks—'don't want it.'

"'Take what?' he asked, only half recalled from his plans.

"'This magazine. I'm putting in my vacation getting subscriptions.'

"Mr. Westinghouse has always been generous and good-natured. Quite naturally, therefore, he 'took it,' abstractedly, never dreaming of the tremendous results that were to flow from this slight kindness. The little girl thanked him and disappeared. She never entered his life again. Even her name is forgotten and the name of the magazine.

"The magazine came along in due course of time, and Mr. Westinghouse was idly turning its leaves one September evening, when his attention was riveted by a small item that described the building of the Mont Cenis tunnel. It related that compressed air was being used as motive power for drills working three thousand feet underground. Instantly the mind of the inventor saw the light.

"'I've got it!' he exclaimed, and throwing down the magazine he began to sketch roughly the plans of the first air-brake as it was afterward applied.'