

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine.

Successor to Western Christian Advocate.

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

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, May 16, 1907.

No. 20.

STATISTICS OF ALL THE CHURCHES IN THE UNITED STATES FOR 1906.

Compiled by Dr. H. K. Carroll.

SUMMARY FOR 1906 NET GAINS FOR 1906

DENOMINATIONS	Ministers	Churches	Members	Ministers	Churches	Members
Adventists (6 bodies)	1,565	2,499	95,437			
Baptists (14 bodies)	38,010	54,566	5,140,770	528	287	94,152
Brethren (River) (4 bodies) ..	173	98	4,239	16	13	d100
Brethren (Plymouth) (4 bods) ..		314	6,661			
Buddhist (Chinese)		47				
Buddhist and Shintoist (Jap- anese)		9			9	
Catholics (9 bodies)	15,369	12,449	11,143,455	677	518	259,548
Catholic Apostolic	95	10	1,491			
Christadelphians		63	1,277			
Christian Connection	1,348	1,340	101,597			
Christian Catholic (Dowie)	104	110	40,000			
Christian Scientists	1,326	643	80,107	104	52	9,083
Christian Union	201	268	17,500	201	268	
Church of God Winebrenna- rian	499	590	41,475	24		1,975
Church of the New Jerusalem ..	126	139	8,084	d5	d1	17
Communitistic Societies (6)		22	3,084			
Congregationalists	5,959	5,943	694,923	26	12	10,601
Disciples of Christ	7,153	11,110	1,264,758	678	77	29,464
Dunkards (4 bodies)	3,241	1,100	121,194	75	d38	4,883
Evangelical (2 bodies)	1,508	2,730	179,339	57	82	12,361
Friends (4 bodies)	1,466	1,075	118,752	54		d1,663
Friends of the Temple	4	4	340			
German Evang. Protestant	100	155	20,000			
German Evangelical Synod	964	1,227	228,420	8	6	6,417
Jews (2 bodies)	301	570	143,000			
Latter-Day Saints (2 bodies) ..	1,652	1,328	396,354	92	d10	52,107
Lutherans (23 bodies)	7,872	13,919	1,957,433	287	546	116,087
Swedish Evangelical Mission Covenant	345	351	46,000	54	44	12,600
Mennonites (12 bodies)	1,240	701	61,690	29	d65	642
Methodists (17 bodies)	41,483	60,352	6,551,891	1,165	1,269	116,475
Moravians	130	119	16,923	d2	2	341
Presbyterians (12 bodies)	12,705	15,922	1,771,877	55	220	48,006
Protestant Episcopal (2 bodies) ..	5,258	7,567	846,492	49	343	19,365
Reformed (3 bodies)	2,044	2,563	422,359	74	27	17,337
Salvation Army	3,773	983	28,500			
Schwenkfeldians	5	8	781	2	1	181
Social Brethren	17	20	918			
Society for Ethical Culture		5	1,700		1	200
Spiritualists		748	295,000		8	29,500
Theosophical Society		72	2,607		3	d56
United Brethren (2 bodies)	2,247	4,351	286,238	62	d56	12,226
Unitarians	344	464	71,000	d5	5	
Universalists	720	977	55,831	d7	12	2,190
Independent Congregations	54	156	14,126			
Grand total in 1905	155,203	204,072	31,413,269	2,628	4,100	783,979
Grand total in 1906	159,503	207,707	32,283,658	4,300	3,635	870,389

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

METHODIST CALENDAR.

District Conferences.

- 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.
- Oklahoma City, Tecumseh, June 26
- Paragould, Walnut Ridge, June 27-30
- Arkadelphia, at Hot Springs, .. June 27-30
- Prescott, at Gurdon, June 27-30
- Pine Bluff, at Rison, July 4-7
- Beaver, Woodward, O. T. July 10-14
- Monticello, Snyder July 10, 11
- Holdenville, Okmulgee, July 10-15
- Camden, Stephens, July 10-14
- Batesville, Calico Rock.... 9 a. m., July 18
- Camden, at Stephens, embracing second Sunday in July.
- Searcy, Beebe July 17-20

Our College Commencements.

- Galloway College Commencement, June 2-5.
- Hendrix College Commencement, June 9-12.

Women's Societies.

- W. H. M. S., Ark. Conf., Greenwood, May 25-28.
- W. F. M. S., Ark. Conf., Ozark, June 15.
- W. H. M. S., White River Conf., Marianna, May 26.

Rev. J. L. Cannon, pastor at Benton, Ark., will preach the commence sermon of the Hazen High School, May 26.

Rev. Forney Hutchinson, pastor of Hunter Memorial, will preach the commencement sermon for the Dardanelle, Ark., High School, next Sunday.

On last Easter Sunday Rev. W. F. Walker Walnut Ridge, had the pleasure of receiving into the church, among about a dozen people, one family represented by three generations.

Rev. R. M. Traylor, having made a faithful chaplain of the State Senate all this past winter and spring, has gone to his home at Bentonville, Ark.

Rev. J. W. Harrel, presiding elder of Monticello District, writes that the outlook on the district is very fine, that everything is in advance of last year, and that the preachers are doing good work.

ATTENTION.—A. P. Smith, one of our subscribers somewhere in Arkansas does not get his paper. His post office address is lost. Will some of his acquaintances please send us his address, referring to this notice.

In the notice in last week's issue concerning the death of Bro. B. F. Dawson at Greenwood, our types mixed and the name appeared "Lawson." Bro. Dawson was for a long time a substantial citizen and member of our church.

Rev. W. M. Hayes, Stuttgart, visited us this week. He says he is having a good time at Stuttgart, doing more reading and better reading than ever before in his life, and that he is preaching to as many people and some as good people as any preacher thereabouts.

Rev. J. D. Hammons, of England, Ark., got home last week from a three month's trip to Europe and the Holy Land. He was joyfully received by his people. He owes it to the readers of this paper to tell them something more about his trip.

Prof. S. S. Waters, for a number of years a professor in the Academy at Hendrix College, has been elected principal of the public schools of Conway. He has rendered good service in Hendrix and it is creditable to him that he should be elected principal in a community in which he has lived and taught for years. Prof. Waters is chairman of our Board of Stewards in Conway.

Sunday closing of saloons, dance-halls, race-courses, theatres, merry-go-rounds and places of business throughout Idaho will be closed May 12th, in accordance with the act passed by the last legislature. By the terms of the law, restaurants, drug stores, cigar stands, soda fountains, news stands will be allowed to remain open during the day, but all others must close. The enforcement of the law, it is believed will be strict, since the officer who fails to report any violation will be heavily fined.

Rev. Henry M. Bruce, presiding elder of Arkadelphia District, was with us for an hour or two last Tuesday. He thinks there will be no difficulty in bringing up the two hundred new subscribers expected this year from Arkadelphia District. While in the office he patiently went through the post office lists of the outlying offices in his district, took out with him the older accounts on subscriptions. He says he wants the business of the paper straightened up in his district. This is a sort of interest we appreciate.

Prof. W. A. Webb, A. M., has been elected president of Central College, Fayette, Mo. A nephew of the famous Webb brothers, educated at the Webb school, Vanderbilt University, and in German universities, a teacher of successful experience in the Preparatory Department and in the English Department, sometime principal of the Academy, last year acting president of the College, a man of highest Christian character, modest, yet aggressive, firm, yet kind, attentive to details, yet of large vision, President Webb will make an ideal administrator. Central College and Missouri Methodism are to be congratulated on the accession of such a man to the presidency.

Assignment of Bishops to Our Territory.

At a meeting of the college of Bishops at Nashville, Tenn., Monday, May 13, the fol-

lowing assignments were made to the conferences constituting the territory of the Methodist:

- Bishop J. S. Key will hold the Oklahoma Conference at Oklahoma City, Nov. 13.
- Bishop E. R. Hendrix will hold the Arkansas Conference at Bentonville, Nov. 6.
- Bishop Seth Ward will hold the Little Rock Conference at Malvern, Nov. 27.
- Bishop E. E. Hoss will hold the White River Conference at Corning, Dec. 12.

China Famine Fund.

Previously reported, \$135.20; Anst. n. (Ark.) circuit, \$7.80; Emmet, (Ark.) circuit, \$6.12; J. H. Willis, Kingston, I. T., \$17.50; Frank Barrett, Texarkana Ark., \$20.00; A. D. Reynolds, Ozark, Ark., \$22.35; Mrs. Fair, Cove, Ark., \$1.00; Augusta, (Ark.) church, \$10.55; Dermott (Ark.) S. S., \$2.00; Mt. Vernon, (Ark.) S. S., \$6.05; Mrs. Mary Grayson, Jonesboro, Ark., \$1.00; W. J. Millar, Little Rock, \$5.00; Ethel and Paul Millar, Little Rock, \$1.00; Juvenile Miss. Society, Hope, Ark., \$1.00; Six Mile, (Ark.) S. S. \$5.00; Elmo Cummins, Magazine, Ark., \$3.64; Ozark, (Ark.) Epworth League, \$3.00; Siloam Springs, (Ark.) Epworth League, \$2.50; Mrs. C. L. Fletcher, 50c; Ransom, (Ark.) S. S., \$5.00; Augusta, (Ark.) S. S., \$3.91; Horatio, (Ark.) circuit, \$18.38; Foreman, (Ark.) S. S., \$3.03; Mrs. J. H. O'Bryant, Dardanelle, Ark., 2.00; W. H. M. S., Fordyce, Ark., \$15.00; Mrs. S. Pickens, Sulphur Rock, Ark., 50c; Muldrow, (I. T.) church, \$3.60; Washington, (Ark.) S. S., \$4.00; Mrs. F. C. Duggar, Hope, Ark., 50c; Y. W. C. A. Henderson College, \$25.00. Total to date, \$332.13.

Other Church Papers.

The last session of the Virginia Conference adopted the following sentiment:

"The Baltimore and Richmond Christian Advocate, so ably edited and so faithful to every cause of righteousness, should be in the home of every Methodist family. The report of the Advocate Advisory Committee, referred to us, states that while the paper has maintained its high standard of excellence, the amount realized from the present subscription list is not sufficient to meet current expenses and at the same time pay the editors anything for their services."

Now the Baltimore and Richmond is a good paper, ably edited. Its advisory committee tell the conference that its editors are working practically for nothing, the money paid in on the paper being absorbed by other expenses of the paper. And yet these brethren have put some thousands of dollars of their own money into the paper. And yet, again, some people insist on believing that a church paper is a bonanza. There was never a greater mistake. Dr. Palmore speaks of the "incubus of a church paper" on him. "The Nashville" is now being run by the Publishing House putting money into it heavily—with the hope that the church will appreciate a firstclass paper and that the money will come back.

And yet, once more, the only reason church papers are not easy in their finances is that so many people do not pay what they owe them.

Dardanelle District Conference.

This Traveling Editor saw but little of it, only the rear end of the procession as it moved out of sight. It met on Tuesday night; it was vanishing into the things that were when I arrived on Thursday afternoon. Stepping off the train at Ola there were Mart Havner, John Shipp, Bishop and others, who gave me the laugh, and stepped on the train. "What's

the matter?" I asked. "We have adjourned," was the reply. "How came you to do that?" was the next question. "We have a presiding elder!" they said, and the train rolled away, leaving the editor with some such thoughts as are represented by the subject of school girls' essays, "Blessings brighten as they take their flight."

When Methodist preachers do take a notion to get through a conference session and adjourn they beat the world, and when they are adjourned they scatter more quickly than any other set of men. Perhaps Bishop Asbury taught us how, for it is said he used to tie his horse to the back door, ready for mounting the moment he was done reading the appointments—wise old Bishop.

But the brethren said business was done; that they had a fine district conference. As for your editor, Bro. A. R. England, who keeps a first class hotel at Ola, and who is doing well with it, promptly came forward, took charge of him and made him at home. Bro. A. B. Williamson, a former pastor, had remained to preach that night, and made me take his place. We had a good service. Bro. Ashmore, also a former pastor remained with us. The meeting was to go on, with Rev. John P. Lowry doing the preaching.

It was a pleasure to spend a brief time with Bro. J. W. Tanner, who was full of courtesy. He is a licensed exhorter and sells more good books than any man we know of. He is worthy of trust.

Dropping back down the road, I had a stop of 24 hours with Rev. A. E. Goode and his people at Adona. Goode has improved the parsonage, built him a study, and is putting good books on his shelves. This is his second pastorate at Adona. The people love him, and the work moves on. They are looking for a great year. Jas. A. A.

New Temperance Laws.

The Arkansas Legislature, just adjourned, passed several valuable temperance laws. Among them was the Lee Bill, which prohibits the soliciting or the taking of orders for intoxicating liquors in prohibition territory by any agent or by any method whatsoever; the Simms Bill, which prohibits the issuing of liquor licenses outside of incorporated towns, so that we shall have no more cross-roads saloons in Arkansas; the Patterson Bill, which makes the real estate owner liable where he permits illicit whisky business on his premises; a law making it a crime to be seen drunk in any public place. This is most important legislation and it will afford great relief. All honor to the men who enacted it. All honor to the Inter-Church Federation, and to its Field Secretary, Rev. E. A. Tabor, who stood back of it. Verily we have the liquor fellows a-going. Now push the battle!

Besides these important laws the legislature enacted the Amis Anti-Racetrack law, shutting out racetrack gambling from Arkansas. Also an anti-cigarette law was enacted. It can scarcely be said that this legislature did not have moral tone.

The State House Muddle.

Several months ago we called attention to the fact that the State of Arkansas was being plundered and the public service debauched by the rascally contractors, Caldwell and Drake, who are building the State House. The Legislature appointed, both from the Senate and from the House, a committee on the State House. Of the Senate Committee Mr. Kie Oldham was chairman; of the House Committee Mr. S. J. Hunt was chairman. The two committees formed a joint committee, electing Mr. Oldham chairman and Mr. Hunt

secretary. These gentlemen are known to us as men of honor and of excellent general capacity. Associated with them were a number of gentlemen also known to be men of integrity and general ability. This joint committee has made its report to the Legislature. A great furor has been raised. Nobody believes that the committee did not work laboriously to get at the facts. Nobody believes, we presume, that they have discharged their trust in any other spirit than in the spirit of honest men. We know Mr. Oldham and we know Mr. Hunt well. They are true men. They have labored under special difficulties, the chief of them all being that not a man on the joint committee had any technical knowledge of great building operations; as they themselves would freely confess. This placed the committee largely in the hands of those having expert knowledge. It could not be otherwise.

The committee's report recommended that Caldwell and Drake be required to complete their contract, under strict supervision; that they be not allowed to bid on any work outside their contract, in view of their rascally methods. We are glad to note that these rich rascals are thus put under the ban. They ought to be put in the penitentiary, and justice will be cheated of her own if they are not. But the committee did not find that Caldwell and Drake have attempted to defraud the State out of great sums, the committee's complaint of them being chiefly that they had spent money to corrupt the last Legislature. Of a fact like that the committee are better judges, doubtless, than their knowledge permits them to be of a building process.

However, Mr. Geo. Donaghey, who is an expert on building, and who all along has charged that these contractors were robbing the State, comes out promptly in a pamphlet in which he reviews seriatim the committee's report, and he says that these contractors are defrauding the State out of multiplied tens of thousands of dollars. Mr. Donaghey makes his specifications and deals in language that the non-expert can understand. Now, we know him to be honest; we know him to be patriotic; and we know him to be thoroughly capable of passing upon construction work. It is inconceivable to us that he would risk his reputation either for truth or for competency in his own line by making specific charges such as he has made if those charges be not true. We are certain also that but for the relentless challenge of Mr. Donaghey and the faithful work of the Oldham-Hunt committee, which was guided by it, the State House would have been a sad botch, indeed. The whole State owes them thanks.

Our interest in this matter is that of citizens. It is also that of men whose duty as the editors of a religious paper it is to uphold righteousness, and to cry out against corruption in the public service of the country. We again say that Caldwell and Drake ought to go to the penitentiary, and every man who has made himself a party to their methods ought to go there with them.

The upshot of the whole affair is that after an exhortation of the contractors and the architect, Mr. Mann, by members of the house of representatives, led by Representative McCollum of Hempstead county, who stood valiantly and most ably for the State, and after passing a resolution calling for the dismissal of the architect, the House declined to make any further appropriation for the building under the present arrangements. It is most unfortunate that the work must be arrested; but we think Mr. McCollum and his followers right in declining to vote money under circumstances so doubtful. The first thing

to do is to clean out the Augean stables; till that can be done, stop.

Those Statements Again.

Our subscribers are doubtless aware that we have sent out some statements to those we hold as delinquent subscribers. Several thousand have received these little slips calling their attention to their delinquency. The results have been very satisfactory in many instances. A number have remitted the amounts due, several adding \$1.50 for the year in advance. Several have called our attention to mistakes in their accounts and by their letters we have been able to set them right. This we are anxious to do. We try to keep our accounts correct and appreciate any help we get from those concerned. These letters have sometimes reached the subscriber who had moved away without notifying us of the move and where the paper has gone to the old address in some instances for years. This is a clear loss that we are very anxious to avoid. Others have written us of their poverty and inability to pay. With such we have the greatest sympathy. In sending them a statement we did not mean to oppress them. We could not know of their condition until they were heard from. Then we have heard from some who have made the bad mistake of throwing the paper back in the postoffice, expecting the postmaster to attend to business that should have been attended to by the individual. In such cases we are accused of stopping the paper for some time and then sending it on as before. The fact in all of these cases is that the paper was not stopped at all. The postmaster, knowing that the paper was not wanted failed to deliver it for a while, then on a change of postmasters or of clerks it was again offered to the subscriber. The rule should be observed that we will stop any paper on request if there is nothing due on the paper. The postmaster should not be expected to attend to the matter but the person concerned should take it up with this office and come to an understanding. We are always glad to give attention to such business.

You Would Be Surprised

If you should go into the office of the Western Methodist and examine the books of that concern, as I did on May 2nd. I am well acquainted in a number of communities in Arkansas. I wanted to see how the people I know are paying for the Methodist. I blushed as I saw that many of my friends, and people I have preached Christian honesty to, are in debt to the paper from two to ten years. I looked over the lists at many offices, and saw the names of many who are thus neglecting a very plain and urgent duty. The managers of the paper tell me that the sum of \$23,000 is now due the paper from subscribers. Is it possible?

The paper has been steadily improved. The managers have been good and easy with us. Here we sit with \$23,000 of their money in our pockets. There are a few widows and very poor people who are a little excusable. But I saw the names of a number of men worth from \$5,000 to \$20,000 who owe the paper from \$5 to \$10.

There is an immediate and pressing need for this money and every subscriber who can send what he owes should send it today. If you can't send it today, do it tomorrow. Let us wipe out our disgrace and the paper's embarrassment. W. P. WHALEY.

We can sell you cards with which to make your conference collections cheaper than you have them printed, 75 cents a hundred.

ANDERSON, MILLAR & CO.

Georgia Letter.

Geo. M. Smith.

In all churches there has been great sorrow over the sad fall of trusted men into habits of intemperance in drink. It is better now than it once was. Samuel Braburn, Thomas Cromwell, Isaac Rawlings, Jno. McVean, Dr. Kollock, men noted for their usefulness and piety all fell from this weakness and thousands besides have gone this same road. We do not parade the sad story of a preacher's fall, but this fearful ill brings its own exposure, and our duty as a Conference leads us often to do what is the most painful things we are ever called to do to suspend or expel a brother from the Conference for drunkenness. This fearful appetite is set on fire of hell and is the most effective agent the devil has in bringing man to ruin, not only by drinking alcoholic drinks, but by using narcotics. Opium, cocaine, chloroform will bring about inebriation. In all cases his procedure is the same; under the guise of innocence he entices his victim, nor lets him dream of danger till he is a captive. He is in every temperance meeting and cries as loudly against drunkenness as the loudest, but quietly suggests that his victim is in no danger, he has perfect self control. A glass of wine can do him no harm. He is no better than his Lord, and he drank wine. He is feeble, a good toddy will brace him up. He is dyspeptic, a tablespoonful of rye whiskey will aid digestion. He has a headache, an eighth of a grain of morphia will give him relief. He has no appetite, a bottle of beer will bring him one. In all this the devil tells the truth. If he lied there would be less danger, but he speaks truly and we allow him to persuade us. He does not of course show the other side. He does not tell that the remedy is worse than the disease; that it is better to bear pain heroically than to run the risk involved in narcotizing. I am no fanatic; I do not go so far as to say alcohol and opium are never to be used. I do not say wine is never to be drunk, but I do warn against any hasty recourse to such dangerous remedies.

The usual course of the devil is first to inspire him whom he would ruin with undue confidence in his own strength. Others may fall, the self-confident man says, but I will not. I have a strong will and a natural aversion to excess. I need not fear. After one of my ministerial friends had recovered from an attack of cholera the physician recommended a milk punch three times a day. He soon found the love of the milk punch was getting too strong a hold on him and at once broke off the habit. But one of the most gifted men I ever knew was advised to take a tablespoonful of good brandy after each meal. He did so and became a wretched inebriate. The devil always has his trap for the unwary. None of us are strong, ministers can no more safely tamper with drink than any other men. The best woman in the world can no more safely have recourse to narcotics than the worst from the slums. The devil always gives a plausible reason when he would lead a Christian astray, but the Christian should not be so self-confident as to venture into peril. I must raise the red flag of warning to those who are so well assured that they can do questionable things with safety. The devil, however, does not always or even often approach some men through their sensual appetites. He comes to us most wisely through our tastes and through the pure intellect. Here is a man who shrinks from everything coarse and vulgar. He is a thoroughly refined nature. He shrinks from everything which is low or base. He abhors a harsh tone, a rude word, a painful thought. He does not

like prosaic things. He loves beauty and light. He dislikes vulgar toil. He dislikes coarse, vulgar people. He is the foe to everything which is commonplace. He secludes himself from everyday scenes, until he becomes an idealist. He is fascinated with Emerson, Thoreau, Parker and the German dreamers. He finds a Bible which makes no allowance for sin, and thunders its anathemas, which talks of a bloody sacrifice, which demands faith, growing more and more distasteful, and the poets more and more attractive. He shrinks; he buries himself in his books and dreams of constant peace. The first thing he knows he wants to find a world all good and awakens to the fact that his old faith is gone. Another clings to the truth and questions everything, and begins his study to find it. He reads Spencer and Arnold and then modern scientists. He fills his library with all the attacks he can hear of against the old faith. He gets rid of Calvinism; of the vicarious atonement; of the miraculous birth; of the bodily resurrection; of the law as expressed in the word and finds himself an infidel in an orthodox pulpit. He can not shut his eyes to what is his portion. He can not surrender his place without bringing poverty on his loved ones, and he compromises and becomes the most wretched of men, a conscious hypocrite.

I am not speaking of things that may be but of things that have been. None of these cases are imaginary. The devil never comes in a more deceiving garb than when he seeks to delude a fair young woman. She is not to be approached and he knows it, with any proposal to do anything which she thinks is wicked. She shrinks instinctively from all that is coarse or impure. She has no bent toward scepticism, she has no fancy for a life of unfaith, but she is fair, and very fair and she knows it; she has a lovely voice and is fond of music as a bird. She hates everything which is discordant; she loves to be loved. The devil leads her to adore herself, and to give herself to the work of making the most of herself by telling her of her matchless gifts. She becomes so infatuated with her capacities that she gives all her time and thought to their improvement. She wins a name as a singer, she tries the luxury of public life; she loses her sweet simplicity; she becomes wild in her ambition. She forgets God, she lives for the world. Her health gives way, her beauty takes flight, her matchless voice is no longer in demand, and an unhappy woman in middle age she goes into obscurity, or worse. She thought that wealth and glory might be hers, and disappointed, and Godless, she reaps the bitter harvest of ambition. All of these suggestions appear at first innocent. The devil is very plausible and has the most beautiful guise but God does not fail to warn us and his Spirit does not allow us to go into these places of peril without his most earnest protest and we need not yield, but the sin seems so trivial and the danger so remote and the promise of pleasure so alluring that we are often misled.

We cannot be too watchful or prayerful and cannot too constantly pray, "Deliver us from Temptation."

Cornelia FitzGerald's Monument.

Far from the land where her loved ones weep,
Cornelia FitzGerald is lying;
Where Ceylon's breezes tenderly sweep,
And the ocean around her is sighing.

A short distance south of the equator, in the Indian Ocean, was buried the body of Bishop Coke. Five degrees north of the equator in the same ocean, on a small island sleeps the body of Cornelia, the brilliant and beauti-

ful daughter of Bishop J. N. FitzGerald. To the western world this spot is now but little known, but to world-wide Methodism it is destined to become as familiar as the Taj Mahal on the Jumna River, or the poetic shrine of Elizabeth Barrett Browning in beautiful Florence on the Arno River.

Penang, pronounced by Bayard Taylor, "the most beautiful island in the world," has an area of only 107 square miles. In 1785 it was given to an English Sea Captain as a marriage portion with the King of Keddah's daughter. During 1898 as many as 5,114 ships landed at this little island, which is now in the very middle of the great roadway of the nations. It is not only picturesque, with its mountains and waterfalls, but prolific in spices, coconuts, tapioca, tin, sugar, and rice. The population is quite cosmopolitan: 45,000 Chinese, 5,000 Japanese, Malays, 25,000, Tamils, 15,000 Europeans and Americans about 1000; and Eurasians 1,500. The city of Georgetown, the chief port, is the capital. No one passes around the world, either westward or eastward without stopping here.

Few girls promised so much in life as Cornelia FitzGerald. Her heart filled with love and enthusiasm for her Lord, and with a voice as full and flexible as that of a mocking bird, she had sung His praises not only over America, but over the land of pearls and palms, of monuments and memories, India. Where the skies forever smile and the oppressed forever weep. Then in the very splendor of her young womanhood to have the golden thread of life to so suddenly break in this far away island was a bewildering shock to her multitude of friends. However, in her romantic resting place here by the highway of the nations, she may accomplish more than she could have done in a long life. He who makes no mistakes may overrule her death to the help of all Asia major, as Bishop Calvin Kingsley's tomb has drawn the heart to Asia Minor.

In our address at the FitzGerald Memorial Service Sunday afternoon we suggested that all American Methodism join hearts and hands in marking her grave with a splendid monument, and asked the privilege of making the initial subscription. Every heart in the great audience seemed to respond instantly. Mr. George Warren Brown suggested that the movement be as broad as possible, by allowing no adult to give more than \$1.00, and no child to give more than ten cents. On Monday night the Methodist Club of St. Louis took up the work very heartily in the passage of a unanimous resolution authorizing W. B. Palmore and Hanford Crawford, of St. Louis, to ask all the Methodist editors, churches and children of the North and South, to join us in the enterprise.

Churches, Missionary Societies, Epworth Leagues and Sunday Schools will receive individual subscriptions (allowing no adult to give more than \$1.00 and no child to give more than ten cents), and send the aggregate amounts to W. B. Palmore, 1414 Locust street, St. Louis, Mo. Each society, school or League will be properly credited with the aggregate amount sent by each Society, League or School.

We cordially invite all our fellow editors, and especially the Sunday School and Epworth League editors of the North and South, to aid us all they can in making the enterprise a worthy and world-wide success. And to begin the work at once. If you can do no more, copy this editorial in your papers and magazines. Preachers, teachers, Leaguers, ladies and laymen will please read it to their congregations, schools, societies, classes, and families. We would like very much to have every child in American Methodism, North and South, to place a dime in this monument.—St. Louis Christian Advocate.

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

Rev. Jordan Banks.

Not long since Bro. Fletcher in his historical notes told of Rev. Jordan Banks, whose memory is precious to me. There were two preachers named Banks in Washington county, Arkansas, as the senior editor of the Western Methodist will remember—Jordan and Tom. The last named was the finest exhorter I ever heard. He could utter more words in a given length of time than any man I ever knew, A. R. Winfield not excepted, and the reporters of Winfield's day will remember how many of them were slaughtered trying to report him. Uncle Tom Banks used to say "the church spoiled a good exhorter when they licensed me to preach," and there was truth in the remark. But it is of Jordan Banks I want to write now. In many respects he was a remarkable man. His friends used to call him "Jordan Stormy Banks," and it was no misnomer, for at times he could move an audience as a storm moves a forest. The writer, though much younger than he was, had an opportunity to know him as few knew him. During the civil war Uncle Jordan, who was a Southern sympathizer, lived near Fayetteville, Ark., where a regiment of Federal soldiers were stationed, who harassed him till he felt his life was in danger. Then he sent word to a company of Southern men, with whom the writer was, to come after him. We answered the old preacher's call and went after him. After securing him we rode rapidly away till we came to a field of corn that had been raised by a Northern sympathizer. There we stopped to feed our horses. As the men were going over the fence, Uncle Jordan called to me, "Ben, I never stole anything in my life; I can't go in that field, but if you will give me your gun and take my sack and bring me some corn, I will go up the road and stand guard, and if the Yankees come I will shoot them." When the company was on the march again, I rode up by the preacher's side and said, "Well, Uncle Jordan, the Feds have annoyed you terribly of late. How have you behaved yourself? did you pray for them?" Well, Ben, the Lord knows it all anyhow, and I had just as well tell the whole truth. I did pray for them, but possibly it was not just the prayer I ought to have made. One day I was down in the woods looking for something I might carry home on my shoulder to make a fire with. My horses and wagons had all been taken from me—and I thought while there I ought to pray, as I had not prayed in the woods for a long time. So I got down on my knees and prayed the first thing I thought of, and it was this: "O Lord, these Feds have treated me very bad; they have robbed me of everything, and threatened my life, while I have not harmed them. Now Lord, take them and make better men of them if you can; if not, let them die and go to hell." After months of hardship, our little independent company reached the regular Confederate army at Fulton, Ark., where we were ordered to join the infantry—our horses being taken from us. But Uncle Jordan was too old and the writer too young for the regular service. We claimed our horses and our rights of exemption from service and started to Texas together. The first day we rode all day in the Red River bottom, where there was an abundance of everything but we could get no food for ourselves or horses, for Confederate money, and we had no other kind. At nightfall we struck camp, hungry and cold. We had not been camped long when a negro came along and Uncle Jordan gave him five dollars to steal us a sack of corn out of a full barn where they had refused to sell us. The next day we separated, and I did not see the old preacher again till the war was over.

In September after the close of the war the writer attended a camp meeting at the old Thornberry camp ground. When he reached the place there sat Uncle Jordan in the midst of the preachers. Among them were Martin Thornberry, Jimmy Simpson, M. D. Steel and others. He was telling his inimitable stories when the writer walked up and said, "Uncle Jordan, the last time I saw you was when you hired the negro to steal the corn." This gave me the laugh on him, and for a moment he was confused, but he soon rose to the emergency and said, "There now, you little scoundrel, you have put me in a place where I will have to explain," and when he concluded that company of divines voted that he had done nothing wrong.

A few years after this Bishop McTyeire held the Arkansas Conference at Van Buren, and the writer was sent as a lay delegate from the Fayetteville district, although he was neither twenty-five years old nor six years a member of the church. During the session the Bishop sent Rev. Thos. Wainwright, my presiding elder, to me to know if I would supply a circuit if he would leave one for me. Why he thought I ought to preach I don't know, as I had never intimated to anyone but my wife that I felt any call in that direction. After three days I sent him word I would, and the Huntsville circuit was left for me, although it could not be so put in the minute. After Conference I went home and was licensed to preach in the Second Ebenezer church at Farmington, of which Bro. Fletcher speaks, Rev. Thos. Wainwright, P. E., S. D. Gains, P. C. After getting license I went to Huntsville and preached my first sermon. I had-but one. The next day I was to preach at McConnell Chapel, three miles out, and many of the Huntsville people were there. I foolishly thought I must not preach the same sermon to them, so after entering the pulpit I took up the rich man and Lazarus. I must have handled them in a very ludicrous way, for an old Campbellite squire who sat right in front of me laughed immoderately. That was more than I could stand and soon I was on my way home, never to return. I wrote C. H. Gregory, my presiding elder, that the devil and the Campbellites had that country and they could keep it, as far as I was concerned. I thought I had disgraced myself and could never make a preacher. Here Uncle Jordan came on the stage again; he encouraged me in every possible way; he made appointments for us about the country; he literally took me by the hand and led me. By the time the next Conference met, which was held by Bishop Wightman at Bentonville, he had gotten courage enough into me to ask for a work as a supply. But my old presiding elder, C. H. Gregory, was there and opposed it by saying, "Why, Bishop, you can't keep him on a circuit where either the devil or a Campbellite is, and if you have a circuit where neither is you don't need him." But the bishop was lenient, and gave me the Ozark circuit and C. H. Gregory for my presiding elder. The circuit was charitable and the presiding elder was kind, and by the help of Uncle Jordan's training I was able to go through the year with a measure of success, and form ties with my people and my presiding elder that will be lasting as eternity.

Uncle Jordan in connection with Moses Dutton, the "walking bishop of North Arkansas," did great good preaching to the soldiers in camp between Little River and Red River in South Arkansas. They held a great revival, where I think Rev. P. B. Hopkins was converted. I know he was an earnest seeker there. Uncle Jordan had the valuable gift of saying what he pleased without giving of-

fence. An illustration is shown in the following: A great number of Methodists and Cumberland Presbyterians had met to raise a camp meeting shed. They were soon in a heated argument on the possibility of apostasy. In the midst of the argument Uncle Jordan mounted a log and cried out, "Listen to me, you Cumberland Presbyterians. I knew you all during the war when you had backslidden till you would play cards and drink whiskey and swear, and if you had died then you would have gone to hell and I thought, surely I will never again hear these men say you can't lose your religion, but here you are at your old tricks." They took it from him and desisted with good feelings. His risibles were easily stirred. One night he and I were sleeping together at Rev. Isaiah Trent's—of whom Bro. Fletcher also speaks. During the night I told him of a scene I had witnessed in a church trial at Ebenezer church. It so amused him that he fell off the bed in a fit of laughter that was uproarious and lasted some minutes as he rolled on the carpet. An explanation to the family was necessary, which he made in a most amusing and satisfactory way. Now he has gone as we must all go. I myself am fifty-eight years old, and for a time, at least, on the superannuated roll. I am not sorry time flies. When I reach the city of God I want to look again into the face of Uncle Jordan and the dear little woman whose hand was put in mine thirty-eight years ago.

B. H. GREATHOUSE.

Camp, Ark., May 3, 1907.

His Mother's Friend.

"Why do you take so much pains to make that call?" asked one college fellow of another during the recent holidays. "You know you'd have a lot better time at the concert, and I want you to go with me. You know I do."

"Yes, old fellow, I know it, and I want to go with you; but you see it's this way: I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go, and I know they'll both be awfully disappointed if I do not. You see they were chums when they were young like us, and and I've heard about this Mrs. Brown all my life, and, of course, she has about me. You see how it is. I can't help going; and then I always enjoy meeting my mother's friends."

It was only a little thing for this college fellow to lose a concert in order to give pleasure to an older person, but it is just little things that many young folks carelessly leave undone without realizing how much happiness the attentions would give.

It was only the other day that a good woman with beaming face called out to a friend who was passing: "Come in and let me show you something;" and with genuine happiness she displayed a photograph of a young man and another of a college room. "Just think," she said, "John Graves wrote me a beautiful letter, and sent me these because he said he thought I might like to see how he looked and what kind of a room was he living in. Was not it lovely in him? For I haven't seen him since he was a boy, and he did it because I'm a friend of his mother. Every time I look at these pictures they'll make me happy, for it's so sweet to be remembered!"

O, if you could have seen that radiant face, you would constantly be on the lookout for opportunities to give happiness, not to your father's and mother's friends alone, but to older people generally; for the things which mean so little to you often mean a great deal to them.—Wellspring.

The Board of Church Extension.

By Bishop O. P. Fitzgerald.

My love for the work brought me to the annual meeting of the Board of Church Extension, which convened in Louisville, Ky., May 10, 1907. Voices I had learned to listen to with confidence and respect in this connection had called to me saying, "Come, and see what is being done, and hear what will be proposed."

That this cause does lie close to my heart my brethren know. Some of them will remember my annual visits and reports of the meetings of the Board through the medium of our church press. Blessings on the editors! Though not one of their number in full fellowship as formerly, my love for them and for what they are working for in this year of our Lord 1907 is as warm as it was at any time in the blessed, busy past. This work of church extension has been to me an almost unmingled joy from the first. In its organization certain principles and facts of the first importance were recognized. That the church was of God—his chosen agency for the spread of the gospel of Christ and the conversion of the world; that this church has the promise of the presence and guidance of its Head always, even unto the end; that the world's evangelization would be effected only as rapidly as the church would do the work; that the branch of the church to which we belonged had special adaption to this work, and therefore was especially called thereto; that in the history of the organization there were proofs of providential adaptation of means to ends, providential openings where the hand of God seemed clearly to point, providential agencies of men specially fitted for this work—that all these things were so, seemed clear to my mind, and led me to think away back yonder at the start that the God of our fathers surely had a hand in this work of church extension, and that the Methodist Episcopal Church, South, had an unmistakable call thereto. The history of this Board of Church Extension has justified this impression of it at the start and fulfilled these expectations. It has had its own proper field of labors as an organization burning with New Testament zeal, and joyful in the presence and power of the all-conquering head of the church.

This Board of Church Extension made a good beginning; it has kept a lively step; its best work ought to be that which is to come. I feel like prophesying to this effect. Being in earnest herein, I would like to do something, be it ever so little, to bring these good things to pass. Good things? Yes—things that will glorify God and be responsive to a call that is as plain as providential indications can make it. This feeling in my heart explains my presence at this meeting of our Board of Church Extension. These facts recited in connection with this work will justify the enthusiasm expressed in its behalf. What has been done shows what may be done. The work already accomplished shows how urgent was the need of it and furnishes proof that it was not done a day too soon.

The substance of it all is, that by every token we are encouraged to go on with this church extension work. We are called to be thankful for what has been done in the past. We are called to look with undoubting confidence as a pillar of cloud by day and of fire by night will be with us. I would be ashamed of myself if I could think and speak of this matter coldly. It is God's work. His hand in it gives it dignity and blessedness, and insures success. As workers together with God, we may still look to him for guidance and call on him for power, discarding all fear of failure. Church extension, thus organized, means

systematic work, the largest results at the smallest cost, the spread of the gospel and the conservation of its gains. I know of no other work into which prayer and toil and love and money can be more profitably invested.

The business traditions and methods of the Board under the administration of its former secretaries—the strong and brotherly Morton and the level headed and sweet-souled Whisner—are maintained under the lead of Secretary Murry, the present incumbent. The year just closed has been prosperous. The retrospect of this work inspires gratitude unfeigned. The outlook invites to still greater activity with the promise of still larger results.

Louisville, Ky.

Church Extension.

The assessment for Church Extension was raised 25 per cent by the Board of Church Extension. This means that about \$175,000 will be collected for the present fiscal year, which ends March 31, 1908, whereas last year

Why Not Use Our Books? They Are Very Popular.

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

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

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

Sunday School Secretary's Roll and Record, 50c each.

Collection Envelopes, 25c per 100.

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

Peloubet's Notes on the Sunday School Lessons for 1907, \$1.10.

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

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

All kinds of Bibles at Popular Prices.

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122 E. 4th St. - Little Rock, Ark.

only \$140,000 was raised.

The board appropriated \$56,825 for donations and granted \$70,000 for loans to aid congregations in building churches. It also pledged itself to raise \$50,000 for the building of churches in Oklahoma, with the provision that the people in Oklahoma raise an equal amount.

The board also agreed to raise a special donation of \$10,000 as a gift toward the erection of a church in Baltimore at a cost of \$150,000 to be known as the Alpheus W. Wilson Memorial church, in honor of Bishop Wilson, the oldest Bishop in the church.

Although no definite action was taken, the board endorsed the movement to build a church in Washington, D. C., at a cost of \$250,000.

The Methodists of Washington have agreed to raise \$75,000 of the sum, and the board must raise the balance. Bishop E. E. Hoss, Bishop W. A. Candler and Dr. W. F. Mc-

Murry, corresponding secretary of the board of Church Extension, were appointed a committee to take charge of the work.

Hendrix Commencement.

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

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.

The Russian Famine.

Before we get done with the terrible famine in China we are faced with one equally terrible in Russia.

A striking illustration of the conditions prevailing among more than 20,000,000 starving peasants in Russia is afforded by a petition received at the headquarters of the Russian Famine Relief Committee, New York. A literal translation of the petition shows not only the depths of suffering and despair to which the famine-stricken peasants have been plunged but also the social and educational conditions of the sufferers which make it difficult for them to form an appeal to the outside world for assistance. It reads:

"We humbly beg the Zemstvo of Samara, as receiving no aid or relief from anywhere.

"All our own means are exhausted by the famine, all our cattle and other moveable property are sold to keep us from death by hunger; we are the poorest of the poor. We are afraid to enter our wretched cottages because of the children. One is crying, the others are groaning for food; seeing them causes our tears to flow and the blood to leave our hearts.

"As if to mock our misery we hear from strangers that in this or that village a free kitchen has been opened. We have nothing, nothing. Can it be that we are doomed to death through hunger? How glad we would be if we could get only bread and potatoes,—even if good people would only give them to our children and old women,—we would not know how to thank Almighty God sufficiently. Yes! we pass our days together thinking about these things,—but what can we do? None of us knows anything; we are quite in the dark. We go about like dead already, and instead of the dazzling whiteness of the snow we see something greenish in the ground and again we wait for the day to pass, hoping against hope.

"What shall we do? Where shall we go?"

What shall we say? What are we to do? Go home to our huts? The very word home makes our hearts turn. But there is nothing else to do,—we go home, enter the dark house trying not to look at the wife or children, pretending not to hear their eager questioning: 'Where have you been, father?' And like everybody's enemy, like some wild beast, you slink away to your corner to seek forgetfulness in sleep. But no, sleep does not come, something prevents it, and bitter thoughts chase your head, one after the other, like the waves of the sea. And you toss till daybreak, and in the morning—get up and flee. Where to? —You don't know. What shall we do? Where can one find bread? You don't know. Again we all crowd together, like a flock of hungry birds and twitter about our sorrow. All at once some man who can read and write joins us and says, 'Friends, you must beg the authorities for help.' And we all begin entreating him, 'Be so kind, write a petition.' 'Perhaps it shall reach some kind man in power, and at the same time,—our prayer shall reach God.' Well may the Lord bless us * * * Speak! 'You begin, Basil Cherassoff.

"All my harvest was 10 poods (400 pounds) of rye. This lasted only till September, because I have a wife and six children. After this was eaten, I began to sell our clothes and household things, then I sold a horse—and so we lived till December. Now I have nothing more to sell though I have two starving horses yet left, but how am I to sell them? Spring is coming, what am I to plough with if I sell them?—And I have only one cow left and that one can't stand,—the neighbors help me to lift it on its legs of a morning, and my horse—it is hardly anything but the name of a horse—a puff of wind can knock it over. I can't say anything more, only God have mercy upon us if we do not get help.'

"—And you, old Peter,—what can you add?—'Oh! brothers, I can manage yet,—I am the only workman at home, I have a heap of children and only one eye,—so that I can see only half the misery that you do. We do get a bit, now and then, not from the authorities, by begging.'"

The collection of contributions for the relief work is being carried on in this country by the Russian Famine Relief Committee, 135 East 15th Street, New York City, of which Samuel J. Barrows is Secretary. No contribution is too small, and the Morton Trust Company, acting as treasurer, will acknowledge all. The money is to be used for the saving of life.

Five dollars will save an adult, five cents a day will keep a child from death by starvation.

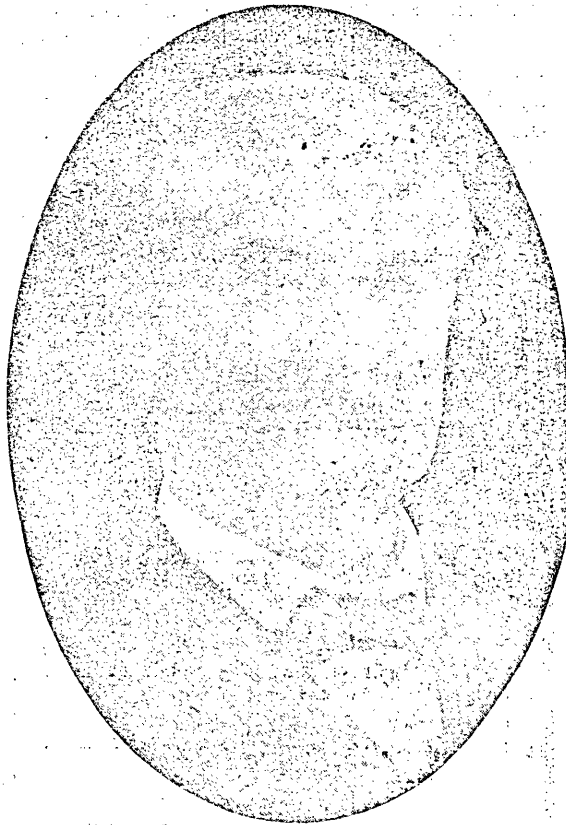
Send the Western Methodist your contributions.

The Dance, Theater and Cards.

Gipsev Smith, the great evangelist, speaking before the Young Men's Union of Chicago, at a recent banquet in that city, gave forth the following words of sound doctrine:

Too Much Worldliness.—And with that spirit everything will go down before you. I will tell you some of the things I would like to see go down in your churches. One of the first is the spirit of worldliness. You are living in a remarkable day. I read in one of your papers the other day that some of your ladies went down in the "Red Light District" and discovered scenes that are heart breaking; enough to make the stones of your magnificent buildings ooze with blood. And if some of you don't speak soon, the stones will. Your paper told you that a woman who keeps one of these hellholes said, "Do you know what brings these girls here? They do

not come here to begin with. They are trained in your ball rooms, your dance halls, and they are trained in your theaters." My brothers, if you can not make a crusade against the dance hall of your city and the places that are thronged with godless, wicked crowds, you can raise your voice against them entering your churches and school rooms. When they enter the church of Jesus Christ, a building that is consecrated in his name, you may write Iehabod on the front door, the glory of God has departed. And you magnificent young fellows can do something else; you can refuse to ask another man's sister to go to a dance. You can stand up for the protection and purity and honor of the women, the mothers and girls about you. If you don't stand up for that you are not worthy of the name you bear. And if you can't close the theaters you can keep out of them. You do not need to go and giggle at



We here present the portrait of Mr. Anton H. Classen, chief founder and promoter of Epworth University. He is a stalwart Methodist of Oklahoma City, whose relations are with the German Methodist church. He has been a leading factor in the growth of Oklahoma City, and controls heavy interests there. He does not live selfishly nor after the fashion of some rich people who wallow in their riches. His heart is set on Epworth University and on Methodist Federation, he being, as a German, without the bias of either a Northerner or a Southerner. Nothing that he has ever done in life gives him so much pleasure as does his munificence toward Epworth. And that may act as a hint to some other people who could invest in some good Christian College.

girls in tights who are on the road to ruin.

The Theater.—I have been invited just once in twenty-five years to go to the theater, and it was in South Africa. I was conducting a mission in Port Elizabeth. There was also a company performing in the theater, but they could get no audiences. The thing to do was to come to the mission. The actors and actresses came to see me and they were half drunk. Half drunk and they were to play "The Sign of the Cross" that evening. They came to invite my wife, daughter and myself to occupy a box at the performance. I said I would come on one condition; that they would give me fifteen minutes in the middle of the play to talk about the cross, not about

the sign, but about the cross. "Oh," they said, "that will spoil the play." I said, "I know it; that is what I want." "Then," I said, "my place is outside."

The Thaw case now going on is enough evidence for you that the atmosphere of the theater is sufficient to ruin a woman and murder one man. I do not think our blessed Jesus who died to save the world would go to a theater to spend his evenings. And because I don't think he would go I set my face like a flint against everything that would dishonor a woman. Somebody will have to cry a halt in America, for if you don't see the difference in ten years on your churches, I do. There is far more worldliness in your church membership than there used to be. It used to be no uncommon thing to see half of the church membership at the mid-week prayer meeting. It's hard work to get a corporal's guard now. What are they doing instead?

Card Playing.—Gambling! gambling! gambling! Do you know that the law, the State law of Illinois, says that if you play for a prize you are gambling? If you play for a prize in your drawing room you lay yourselves open to a fine of from ten to one hundred dollars. That is the State's law. Not long ago I saw in a church a sign which read, "Progressive Whist party will take place as usual Thursday afternoon." That is not a church. It is an ecclesiastical refrigerator. It is no trouble to get people to go to a dance, but it is a little more difficult to get them to a prayer meeting. Then it is time for you young men to take a stand against these things. We can afford to give them up.

Must Go Back to the Old-Fashioned Way.—We shall have to go back to the old-fashioned way of doing things. What we need is knee-work, and you can not improve God's way of saving the world. So, my brothers, get to work. I wish I could start an enormous campaign now that would grow until it would take the Coliseum to hold the meetings. And if it were not for other things that need me now, I would say, "Let's get at it." I believe it could be done, and I believe that you can do it without me. God wants you. He wants your heart. He wants your hands. He wants your feet, and your brain and your tongue; all there is about you. Keep nothing from him. Is he to be disappointed in you, my brothers. Oh, for every young man in this house to say, "I'll live for Christ as I never did before. I'll seek every moment of my life to remind those with whom I live and among whom I live, of the Lord Jesus. And my life shall be actuated by the Lord's spirit. I'll go about seeking whom I may save; what tears I may gild and turn to jewels; what sorrowful faces I can make to smile. I won't wait for a revival. I'll draw a ring about me and tell the Lord he can have a revival inside my ring. If I can not lift the world, I'll shake it.—St. Louis Christian Advocate.

Agents Wanted

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

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 19. Israel Enslaved in Egypt.

Golden Text.—Then they cried unto the Lord in their trouble, and he saved them out of their distresses. Psa. 107:13.

Place.—The land of Goshen in Egypt.

Time.—The best reckoning obtainable at this time places the date of this lesson at about 1635 B. C.

Lesson Text.—Exodus 1:1-14.

The second book of the Pentateuch, commonly called in this day, Exodus was called by the Jews, "The names of." Dates are somewhat confused as to the stay of the Israelites in Egypt. This comes about from the fact that the Bible gives but little attention to chronology. The divine writer skips from event to event, noticing only such as serve the purpose of his narrative with but little attention to the amount of time covered.

Almost a century has passed since our last lesson and great and stirring events have taken place. The famine has long ago gone but its evil effects have remained. The Pharaoh who elevated Joseph and made such an ado about preserving the people alive, soon turned to his own advantage the gathered stores which his prime minister had laid up for the needy time. Before the famine there lived in Egypt a prosperous and happy population. They owned herds and landed estates. But at the end of the famine Pharaoh had managed to acquire both the herds and the lands so that most of the people were reduced to servitude. Where before they had owned their farm lands, they must after the famine, rent from the ruling monarch. One-fifth was required as the land lord's share of the farm products and the common people were not in possession of herds as formerly. Even the Egyptians were reduced to straightened circumstances.

Joseph seems to have preserved the interests of his father and brothers so that they did not immediately become the servants of the king but remained in the land of Goshen, enjoying a measure of prosperity. Great movements have need for long periods of time for their full development. While Pharaoh may have had only the most generous thoughts for the safety of his people when he appointed Joseph to store up food for the seven years of famine, it came to pass that he realized his opportunity and power to corner the market and to enslave the people, and he was not slow to seize the advantage.

We must remember that the acts that are attributed to Joseph during the dealing of Pharaoh with his subjects during the pinch of famine are merely official as the real power of the despot on the throne moved everything and decided everything.

Once in possession of the advantage gained by the purchase of the herds and lands Pharaoh was not long in moving forward in the matter of strengthening his throne. He saw the opportunity to rule with a strong hand and soon began to build and equip many royal institutions. At the time that our lesson begins the Egyptians had been under practical servitude to their king for many years. The Hebrews were not affected by these unfortunate circumstances until a new monarch ascended the throne. Observing the independence and freedom of the Hebrews and the reduced and disloyal condition of his native subjects this new monarch who "knew not Joseph" and cared nothing for the illustrious ancestry of his people soon set about to reduce and enslave them. They were too numerous for his comfort, they were multiplying too rapidly for his interests. He fear-

ed they would rise up against him at an opportune time and take the miserable land. He had the example of his predecessors in enslaving his subjects and it was determined that the wealth and strength of the Hebrews was necessary to his prosperity and glory. So they were required to serve the king in a way that would ultimately reduce their posterity and their fortunes. He was a builder of walls and he required the Hebrews to work a part of their time in the slime pits where they were required to make bricks to serve his enterprises. We are to understand that the slavery that came to the Hebrews was not that they belonged to the Egyptian people but were slaves to the king. They had their own homes in many instances and many of them had some property which they held in their own right but they were required to serve the king in carrying on his great plans of improvements. This servitude of course became more galling and rigorous until God raised up Moses and sent him with a commission to the haughty monarch requiring him to let his people go.

"The oppression kept the Hebrews separate from the Egyptians, preventing intermar-

BIBLES

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Oxford, Nelson . . .

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riages, and preserving them from debasing contact with idolatry.

"Their oppression united them into one nation, binding them together in common sorrows, dangers, hopes, and plans.

"It tended to wean them from the desire for idols, those gods of their enemies, and lead them to the one God who alone could help them in their sore need.

"In working for the Egyptians they were compelled to use Egyptian arts and appliances, to study the great national works and the noble architecture on which they were employed, and to become acquainted with weaving, the working of metals, the homes, and the literature which was written upon bricks. Professor Price says it 'was an industrial training school in the foremost civilization of that day.'

"The oppression weaned them from Egypt, so that they were ready to leave when the time came which God had appointed. Otherwise they might have become so pleasantly settled in business, so encumbered with property, that, in many ages later in Babylon, they would not be willing to enter upon the hard and dangerous enterprise of journeying to Canaan."

—Select Notes on the S. S. Lesson.

Sunday School Notes.

Take notice of the following notes:

1. The Sunday School Board of the Oklahoma Conference is only furnishing free Children's Day Programs to those Sunday Schools within its bounds.

2. The Dallas House from which we are ordering has exhausted its supply of Programs and has to wait till more are printed, hence many orders will be delayed from ten to fifteen days. So if yours is delayed; just wait, they will come.

3. Please to send all collections to D. R. Rankin, Lawton, O. T.

4. Only about 25 per cent of the Sunday Schools in the Oklahoma Conference have ordered programs. Will the pastors and superintendents of this Conference please to read Section 5, Paragraph 248. Ans. 11 on page 105 of the Discipline? Where appears this language: "The third Sunday in May or as near thereto as practicable, shall be observed as Children's Day throughout our Church with appropriate services; and on that day a collection shall be taken for the aid of needy Sunday Schools, etc." Brother, Brother! Let us be up and doing in this department of our great Church work.

R. A. Crosby, Sec.

Chelsea, I. T., May 6, 1907.

Nailing It Fast.

Once, when I was a little school-girl, a visitor said something in a speech he made to us I shall never forget.

"Suppose," said he, "you were building a house, and, instead of putting the shingles and weatherboards on with nails, you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first wind would send them flying off in all directions. None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on, so they will stay long enough for the recitation and then drop off your memory, or are you nailing them fast, so that they will stay on for life and become a good, sound part of your education?"—King's Own.

Martha's mistress often boasts of her readiness of resource. "The best nurse-maid in town," she calls her. One day she came home from a drive, to be confronted with the startling news that the baby had swallowed a button.

"And what did you do, Martha?" she asked in some anxiety, although trusting that it had been the right thing.

"Why," said Martha, "I made him swallow a buttonhole right away."—Zion's Herald.

In times of revival, especially when characterized by deep conviction and confession, there is often danger of earnest souls being brought into bondage, and led to think they must rake up all their sinful past, long since forgiven and covered by Christ's blood, and confess it before people who have really no concern in it whatever. This is neither edifying to the meeting nor helpful to the subject of the confessions. It is not scriptural. We are to confess our sins to God, and where we have wronged another to make it right with him or her. But we are to leave our past under the blood and wash our soiled garments in the secret place of prayer.—Selected.

Notice.

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

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CHILDREN'S PAGE.

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

Boonville, Ark., May 6, 1907.

Dear Methodist: I will write you a letter. I have been reading the little letters in the Methodist. It made me want to write. I have one sister and five brothers. My siser's name is Ruth, and my brothers' names are: Willie, Earnest, Ire, Errin and Jay. One of my brothers is dead. I go to Sunday School every Sunday. My Sunday School teacher's name is Miss Sophia Ferguson. I go to school nearly every day; my teacher's name is Miss Nora Oriek. My playmates are Nellie Fields, Beatrice Fields, Gussie Blackwell, Fannie Kryens, Flora Stamford, Deali Bryant. So I will close hoping to see this in print. From your friend,
HETTIE FOX.

Des Arc, Ark., April 25, 1907.

Dear Western Methodist: Here comes a little girl who wants to claim kin with that band of little cousins. I can not read very well yet but my sister reads the children's letters to me, which makes me want to see one of my own in print. We live on a farm 8 miles from Des Arc. New Bethel church is close to my house, so you see I can go to Sunday School every Sunday. I have one sister and two brothers. I love them all.

HATTIE M. BROOKSHIER.

Brookston, Tex., April 27, 1907.

Dear Methodist: I am a little girl nine years old and like to read the letters. My father takes the Methodist and we think it is a fine paper. I was born in Arkansas. We lived there until I was four years old and then we came to Texas. I have many friends and relatives out there. I have been back on a visit one time since I came to Texas. I like out here very well. I also like to go to Sunday School and school. I am in the fourth grade. I will run fast and try to skip the waste basket. Your friend,
LILLIE BEASLEY.

Brookston, Tex., April 27, 1907.

Dear Methodist: As I have just finished reading the letters I will write one too. I like to read the Children's Page very much. I have three pets. They are two hens and a kitten. I have six sisters and two brothers. My mother died about eight years ago. I am eleven years old and next to the baby. I go to Sunday School every Sunday. Miss Myrtle Bradshaw is my teacher. We live near the school house and I go every day. My teacher's name is Mrs. E. L. Kimball. I study five books and am in the fifth grade. We have prayer meeting every Thursday night. I hope to see this in print. Your friend,
ESSIE BEASLEY.

Prescott, Ark., April 21, 1907.

Dear Methodist: I enjoy reading the Children's Page. I am a little girl nine years old. I was converted in 1906 and I belong to the Methodist church. I have the sweetest baby brother you ever saw; his name is Charlie. I have no pets except a cat, a puppy and a pigeon and a doll. My best chums are Florence Norman, Ada Cheek, Ollie Dye Ethel Rogers and Gertrude Smith. Our whole family except the baby belong to the Methodist church. Yours truly,
LOIS RIGGS.

Bodcove, Ark., April 22, 1907.

Dear Methodist: I thought I would write a little letter. I am a little girl 10 years old. My father is a merchant. My pets are a cat and a doll. My father takes the Methodist and I enjoy reading the little girls' letters. Bro. Westrope is our preacher now; we all like him fine. I would like to read a letter from Bro. H. M. Bruce. If I see this in print I will write again. Yours very truly,
DOVIE RUSSELL.

Newark, Ark., April 27, 1907.

Dear Methodist: As I noticed the children had a page in your paper, I thought I would join them. I was 11 years old last Sunday and I went to Sunday School and carried one cent for

every year I was old. My Sunday School teacher's name is Miss Kate Saylor. She is my aunt. I live with my grandma; she takes the Methodist paper and I enjoy reading it very much. I go to school now and I am in the fourth grade. My teacher's name is Fannie Balock, and she is very kind to me. I will close for this time. Yours truly,
BUFORD HALL.

Brighton, Ark., April 25, 1907.

Dear Methodist: I am going to write to the Methodist as I see you have given the children a page. I am fourteen years old. We are having a Sunday School now. Our pastor's name is Rev. S. M. Gatlin. I think he is a good man. I have three brothers and one sister and one brother dead. My father was a Methodist preacher; he has been dead six years. Our school will begin in June; our teacher's name is Miss Mand Howell. I have gone to school to her before and I like her just fine.
EFFIE ROE.

Better Than Spanking.

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

Round Mt., Ark., May 1, 1907.

Dear Old Methodist: As I see so many letters from the cousins, I would like to write, but I am almost afraid of that "basket." I go to Sunday School every Sunday and try to have good lessons, and regular attendance. My sister and myself won the star for regular attendance last year. I have many friends who will be surprised to see my name in print, as the dear old paper goes to many homes. I will be much pleased to see this in print and will come again. With best success to the Western Methodist, I am
ADDIE BARLEY.

Greenbrier, Ark., May 1, 1907.

Dear Methodist: I am a little girl 8 years old. My papa lives on a farm. I have no brothers or sisters to go to school with me. Mama teaches me at home. I am in the fourth grade; she also teaches me music. I have a pet cow and calf. I milk her all the time myself. My grandma Terrel lives in Greenbrier. She has been very sick. We went to see her. I read the children's letters in the paper. I was pleased to read the letter from Dennis Norwood. I like to go to Sunday School. I would like to see this in print.
OPAL THOMAS.

Traskwood, Ark., May 2, 1907.

Dear Methodist: As it has pleased God to take dear Mattie home to heaven, I can not complain. But it is lonely here without her. We feel, though, that it is heaven's gain and that we all will be able to meet her there. I have now five brothers and sisters dead. I ask you all to pray that I may be a true Christian. We have a fine Sunday School. Bro. Logan is our pastor. With much love,
MAY WESTBROOK.

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.

Monticello, Ark., April 29, 1907.

Dear Methodist: I am a little girl eight years old. Papa takes the Methodist and I like to read the Children's Page. I have four brothers and three sisters. My mother is dead. I go to Sunday School nearly every Sunday and my teacher's name is Mrs. Myhand. I will close hoping to see this in print. Your friend,
LILLIE HOOVER.

Larkin, Ark., April 30, 1907.

Dear Methodist: I enjoy reading the cousins' letters and thought I would get mama to write one for me, as I can't write very well. I am a little girl 9 years old. Mama and I live alone. Papa went to live with Jesus nearly two years ago. I have three half sisters married and one in heaven and one half brother living. Mama and I go to Sunday School every Sunday. Bro. C. P. Hames is superintendent; Mrs. Rhoda Forrest is my teacher. She is a good teacher. Bro. G. L. Cochran

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

is our pastor and we love him. Mama is a Methodist and so am I. Bro. T. R. Noe baptized me in infancy. My grandpa (mama's papa) was a Methodist preacher. For pets I have a cat and a little chick. Mama takes the dear old Methodist. I hope to see this in print. Your cousin,
LOCHIE FOREST.

Droughan, Ark., May 9, 1907.

Dear Methodist: As other little girls are writing I thought I would write too. I am a little girl 12 years old. For pets I have one rabbit, one calf and one cat. My sisters take the Western Methodist and I like to read the children's letters very much. I have five sisters and one brother living and one brother dead. My school was out a long time ago. I was sorry it was out but we will have a school in a little while. If I see this in print I will write again. Good-by cousins,
BEATRICE BLACK.

Facts.

Tetterine will cure all forms of skin disease, such as Tetter, Ring Worm, Eczema, Dandruff, Itching Piles, Erysipelas, etc. It is fragrant, soothing and pleasant to use. 50c a box from your druggist, or write J. T. Shuptrine, Savannah, Ga.

Snyder, Okla., May 5.

Dear Methodist: I am a little boy 9 years old. Papa takes the paper and I like to read the children's letters. Our school is out and I was sorry; my teacher's name was Miss Sue Moss. I have one sister and one brother and a little sister dead. My papa and mama were reared in Arkansas. My little sister's name is Lorena and my little brother's name is Harrold. I like to go fishing; I went the other day but I did not catch anything. I like to go to Sunday School, but do not get to go very often, as we live so far from church; we live four miles away. I have on pets to write about. I hope to see this in print. Your friend,
MAJOR WHITESIDES.

Men and boys wanted to learn Plumbing or Bricklaying trade; pays \$5 to \$8 day, great demand for graduates; position guaranteed, 3 months completes practical instruction. No books used. Free Catalogue. Prof. Nelson, Coyne Plumbing & Bricklaying School, St. Louis, Mo.

Belleville, Ark., May 5, 1907.

Dear Methodist: I enjoy reading the Children's Page and I am so glad they have a Children's Page. I am a little girl twelve years of age. I go to school and I am in the fifth grade. I also go to Sunday School; my teacher's name is Miss Annie Weaver; I like her fine. Our pastor is Bro. Adeock; he is a good preacher. I have three brothers and one sister. I will close for this time. Good-by.
DESSIE HALL.

Belleville, Ark., May 5, 1907.

Dear Methodist: I am a little girl 11 years old. I go to Sunday School. Miss Annie Weaver is my teacher and I like her fine. Papa is the pastor of the Methodist church here. I have two brothers and two sisters. I go to school and I am in the third grade. I am so glad that the children have a page. I enjoy reading the children's letters. If I see this in print I will write again. Bro. J. H. O'Bryant is our presiding elder. Papa got my brother and I a new Testament and mama has to hunt us certain verses in it, and gives us a present for correct answers. It is lonesome this Sunday evening, as it is raining. Papa is at church at Ranger. As this is my first letter to you I hope to see it in print. So good by.
NORMIE ADCOCK.

Peggs, I. T., May 5, 1907.

Dear Old Methodist and Cousins: I have been reading the children's letters, so I thought I would write one too. We have a fine Sunday School at Peggs and a good prayer meeting. I didn't get to go to Sunday School today on account of its raining and it is still raining so I don't guess I will get to go to prayer meeting tonight. Today is a lonesome day. We live on a farm. I do like to read the children's letters. I thank you very much for giving the

children a page. We have a fine preacher this year; his name is Potter. Our preacher's name last year was Bro. Byers; he is at Fairland, I. T., this year. We gave our preacher a poundment just after he came to his appointment. He lives at Peggs in a rented house, but we have got the parsonage nearly finished for the preacher. We are going to have a children's day in June. Our school is out now. I am in the fifth grade. I remain your friend,
BASCUM BUTLER.

Belleville, Ark., May 6, 1907.

Dear Methodist: I am a little boy 9 years old. I go to Sunday School and I like to read the Children's Page. My papa is the pastor of the Belleville circuit; there are seven churches on his circuit. He is away from mama and we children most of the time. Little friends, how would you like for your papa to be away so much from home? As this is my first letter, would like to see it in print.
RICHARD ADCOCK.

PETITION TO SELL LANDS.

Notice is hereby given that on June 15, 1907, or as soon thereafter as a hearing can be had I will petition the Pulaski County Probate Court for an order to sell northeast quarter of southwest quarter of Sec. 33 Tp 1 S. R. 12 W. Pulaski County, Ark., to pay debts of John Ivens deceased, subject to dower of his widow therein.
W. J. LAWHON, Administrator.

J. C. Marshall, Atty.

Greenbrier, Ark., May 5, 1907.

Dear Old Methodist: As I like to hear the children's letters read to me, I thought I would like to have one in print. I am a little boy 7 years old. I will be 8 the 22nd of December. I have never gone to school, as it is too far to go alone. I go to Sunday School nearly every Sunday. My mama is dead; she died when I was small. I have a real papa, brother and sister; they live at Prescott, Ark. I am living with my adopted papa and mama, J. T. and C. D. Blessing, who are very good and kind to me. If any Methodist at Prescott sees this, please hand it to papa, George Miller. Your cousin.
JOHNNIE INMAN MILLER.

Utica, I. T., May 5, 1907.

Dear Old Methodist: I have just been reading the grand old paper. I am not going to school now, for our school is out. I have three sisters and one brother living, and one brother and sister resting with Jesus in the city of Gold. I will close with best wishes to the kind editor and cousins.
TENNIE GRAVES.

Tillar, Ark., May 13, 1907.

Dear Methodist: As I enjoy reading the cousins' letters, I will try to write one myself. I am a little girl 11 years of age. My papa takes the Methodist and I like to read it very much. I have three brothers; their names are Henry, Milburn and Carroll. I go to Sunday School every Sunday and I go to school; my teacher's name is Miss Teresa Duncan. I love her very much. Our preacher this year is Bro. J. W. White. I like him fine. Our presiding elder is Bro. J. W. Harrel; I like him all right. Hoping to see this in print. I am your friend,
MELBA DAVIDSON.

Sulphur Rock, Ark., May 5, 1907.

Dear Methodist: I am a little girl 10 years of age. I go to Sunday School nearly every Sunday. My teacher is Mrs. Hattie Murphy. I like her fine. I have been going to school, but it is out now; I am in the fourth grade, but I expect to go in the fifth next year. My school teacher was Prof. Rawlins. I like him very much. I have several pets. I have a cat and four baby kittens, a calf, three dolls and some little chickens. Well I will close for this time. If I see this in print I will write again. Your little friend,
LELAH WOOD.

(Here's another letter without mistakes. Fine for a ten year old girl.—Ed.)

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference
 Mrs. V. S. McLellan, Pine Bluff
 1918 Chestnut St., Little Rock Conference.
 Mrs. G. G. Davidson, Greenwood, Arkansas Conference
 Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference
 Send all communications to the editors

Program of the Sixth Annual Meeting of Woman's Home Mission Society, Arkansas Conference.

(Greenwood, May 25-28).

SATURDAY AFTERNOON, 2:30.

Opening. Organization and appointment of committees.

SATURDAY EVENING.

Devotional exercise—Mrs. D. H. Colquette.

Vocal solo—Miss Annie Wood.

Address of Welcome—Mrs. John W. Bell.

Vocal duet—Mrs. Fred Holt, Mrs. P. M. Claunts.

Response by delegate—Mrs. Crowley, Clarksville.

Response by president—Mrs. Orie E. Jamison, Clarksville.

Informal reception in the church.

SUNDAY MORNING.

Prayer service preceding sermon—Mrs. L. L. Seawell, Yellville.

Annual sermon—Rev. M. N. Waldrip, Ft. Smith.

SUNDAY AFTERNOON.

Young people's mass meeting—Mrs. Jesse A. Bell.

SUNDAY EVENING.

Devotional service—Rev. M. N. Waldrip.

Male quartette—Messrs. John Cowne, T. N. Davis, Fred Holt, P. M. Claunts, Why not tithe—Mrs. R. A. Baird, Morrilton.

Why tithe?—Mrs. J. B. Stevenson, Conway.

Vocal duet—Miss May Woods and Miss Annie Wood.

Address—Miss Mabel Head.

MONDAY MORNING.

Consecration service—Mrs. O. E. Jamison.

Report of conference officers and delegates.

An ideal auxiliary meeting—Mrs. G. C. Reed, Ft. Smith.

MONDAY AFTERNOON.

Devotional service—Mrs. F. M. Tolleson.

Why hold cottage prayer meetings? Mrs. F. J. Willis, Mansfield.

Variety in programme—Mrs. G. C. Packard, Mansfield.

Committee work.

MONDAY EVENING.

Half hour with "Our Homes"—Miss Head.

Vocal duet—Miss Eva Elmore and Mrs. J. A. McMurtry.

Edna Cazort.

Vocal solo—Mrs. M. Wallace.

Address—Rev. S. F. H. Johnston.

TUESDAY MORNING.

Devotional service—Mrs. J. F. E. Bates, Rodgers.

Report of committee.

Election of officers.

TUESDAY AFTERNOON.

Devotional service—Mrs. G. G. Davidson, Harrison.

Five years of increasing our membership—Mrs. James Moose, Morrilton.

Retrospect of officers 1905-6.

Forecast of officers 1906-7.

Unfinished business.

TUESDAY EVENING.

Devotional service—Miss Head.

Vocal solo—Mrs. T. B. Pryor.

How can we make our auxiliary a power at home—Mrs. M. F. Graham, Ft. Smith.

Male Quartette—Are we violating Christ's command "Let not your right hand know what your left hand doeth," when we report visits, prayer, etc.? Mrs. G. G. Davidson, Harrison.

Debate—Resolved that "Aids be changed to home mission societies. Affirmative: Mrs. L. L. Seawell, Yell. Negative: Mrs. T. M. Tolleson, Van Buren; Mrs. Jarrett McGehee, Greenwood.

MRS. ORIE E. JAMISON, Pres.

L. R. Conference W. H. M. Society. Annual Meeting.

The thirteenth annual meeting of the Little Rock Conference Woman's Home Mission Society, held in Central church, Hot Springs, May 3-7, was a most pleasant and profitable occasion.

Stately palms, graceful ferns and fragrant flowers around the chancel of the church seemed an echo of the kindly cordiality already received in the hospitable homes in Hot Springs, and foretold as well as the loving thoughtfulness to come day by day. On Friday evening, after the devotional service led by Rev. Dr. Corrigan, addresses of welcome were gracefully given by Mrs. John Housley for the adult auxiliary, and Miss Tessie Ellerman for the young people's society of Central church and Mrs. Lani A. Hotchkiss for the Little Rock Conference Woman's Foreign Missionary Society.

Mrs. Clarence Huston of Mena responded happily for the L. R. Conference W. H. M. Society. The able address of the president, Mrs. F. M. Williams, gave interesting resume of past achievement and a clarion call to greater and united effort in the future.

The seven Conference officers, seven district secretaries and fifty delegates were in attendance, and many visitors from neighboring cities enjoyed with them the good things of the meeting.

Thanks were tendered the Western Methodist and the newspapers of Arkansas for continued courtesies and valued assistance.

The reports from Auxiliaries and superintendents of departments gave evidence of faithful endeavor and the Conference corresponding secretary and treasurer reported growth in many branches of home missions.

Among the fine papers from members of the Conference were: "Educational Work of the H. M. Society," by Mrs. C. L. Harvey. "Literature of Home Missions," by Mrs. V. S. McLellan. "Review of Reading Course," by Mrs. W. C. Watson; "Home Missions in Arkansas," by Mrs. N. Y. Roberts; "Report of Woman's Board of Home Missions," by Miss Lizzie McKinnon, and "Temperance," by Mrs. W. W. Folsom.

Mrs. R. O. Burton of North Carolina made a beautiful and much appreciated address on "Woman's Debt to Missions."

Miss Mabel Head, associate secretary of the Woman's Board of Home Missions, M. E. Church, South, gave comprehensive and convincing addresses on the need for missionary work in the United States and told what has been accomplished by the women of Southern Methodism. Miss Head plead earnestly and eloquently for great consecration of life that more women and more money might be forthcoming to enlarge the work of evangelization.

Dr. Carrigan's address on "Women of the Nations" was interesting and instructive with illustrations and inci-

dents from life seen by him in Germany, China, India and other foreign lands.

On Saturday evening the Conference was delightfully entertained with select songs and charming recitations by the Florine Brigade of Central church, under the leadership of their lady manager, Mrs. W. S. Sorrells.

The Brigade, 51 strong, marched in singing "Onward, Christian Soldier," and every face beamed with the light from heaven. Little Miss Alene Williams gave lovely greeting for them, closing with a beautiful acrostic on the word "welcome," written on the wall in letters of living green. This beautiful service was followed by addresses to the children from Mrs. Gillman and Miss Head.

On Sunday morning the annual sermon was delivered by Dr. M. B. Carrigan from Isaiah 64:6, "We all do fade as a leaf."

Dr. Carrigan impressed the development of character and life by illustrations gleaned in his study of nature, and he forcibly enjoined the necessity for obedience to God's commands.

The baptism of Francis Marian Williams, the beautiful babe of Dr. and Mrs. F. M. Williams, was a solemn and sweet service.

Helpful devotional services were led by T. Y. Ramsey and Mrs. W. A. Kirk and the visiting ministers, Revs. Bruce, J. H. Cummins, T. E. Dodson, W. M. Manville, J. R. Rushing and C. O. Steel.

The noonday Bible study on "Prayer" by Mrs. Lou Hotchkiss, and "Christian Experience," by Miss Head were inspiring.

One hundred dollars were raised for connectional work, and honorary life membership was conferred upon Francis Marion Williams.

Officers elected:

President, Mrs. F. M. Williams, Hot Springs; vice president, Mrs. V. S. McLellan, Pine Bluff; second vice president, Mrs. W. A. Kirk, Hot Springs; third vice president, Mrs. Dan Gillman, Arkadelphia; corresponding secretary, Mrs. W. H. Pemberton, Little Rock; treasurer, Miss Lizzie McKinnon, Lockesburg; recording secretary, Mrs. Carl Voss, Little Rock.

District secretaries:

Arkadelphia, Mrs. W. E. Barkman, Arkadelphia; Camden, Mrs. S. B. Proctor, Camden; Little Rock, to be supplied; Monticello, Mrs. Jas. Knox, Monticello; Pine Bluff, Mrs. B. R. Donelson, Pine Bluff; Prescott, Mrs. W. W. Folsom, Hope; Texarkana, Mrs. Clarence Huston, Mena.

Invitations for the next annual meeting were cordially given by Camden, Arkadelphia, Hope, First Church of Pine Bluff, Nashville and Stamps. Nashville receiving the largest number of votes, was the unanimous choice for 1908.

The Conference was saddened by announcement of the sudden illness of Mrs. Lon Hotchkiss, and earnest prayer was offered for her restoration to health. The splendid program, the fine music by the choir of Central church, "Savior, Blessed Redeemer," sung by Mrs. A. B. Frazier; "The Man of Galilee," by Dr. Eugene Warren; the beautiful reception given by the ladies of the Central church and the elegant hospitality dispensed by Methodists, Baptists, Episcopalians, Presbyterians, and other good people of Hot Springs, made notable this annual meeting of the L. R. Conference W. H. M. Society.

MRS. W. H. PEMBERTON,
Corresponding Secretary.

IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hope of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

A Correction.

Messrs. Editors: In my recent communication in your paper I am quite sure that my name was signed correctly Mellen and not incorrectly "Mellin." And I am sure that I wrote the correct verb or participle, Proselytizing and not the incorrect word "proseluting" as it appears in my note. Yours faithfully,

T. L. MELLEIN.

Henderson College Entertainment.

Please say to all our people that free entertainment will be provided for attendants upon Henderson College commencement exercises, May 26 to 29. Notify Mr. B. Murry or Mr. Leslie Goodloe, reception committee. This invitation is general and cordial. Yours, A. O. EVANS, Pastor.

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spoons, etc. It means beauty
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Muskogee District Conference.

By W. L. Anderson.

The Muskogee District Conference, for the current year 1907, assembled at the beautiful little town of Vian, I. T., on the Iron Mountain railroad nearly equi-distant from Fort Smith and Muskogee. From start to finish it was a genuine success, in every particular, save, perhaps, in selecting a secretary, which lot fell to this tardy scribe, who must be prodded into sending this notice by his brethren. As the Senior Editor was present and gave us a short notice in the Methodist, I was content to pass with that; yet, brethren, some things done there deserve special attention, so I cull some notes of interest from the facts and records for your consideration.

To begin with, the pastor, Bro. W. M. Grose, and his noble people neglected nothing that could have ministered to the comfort and liberty of the visitors. They could have handled thrice the goodly number in attendance.

Then our new presiding elder was a master in the chair and dispatched business with a brotherly earnestness and purposeful equipoise that was both expedient and refreshing. No loss of power there. The right man at the post.

The spirit of the brethren, breezy at times, was sanctified by the revival energies of the Holy Ghost. Our Conference Missionary Evangelist, Rev. P. B. Hicks, was present some days before and conducting a great revival. At the evening services dozens were converted and Divine Presence brought great rejoicing to the worshipping multitudes.

An important item of business was the plan wrought out by the special committee on "District Revivals" for the evangelizing of the entire district. The plan consists of a definite calendar for revival meetings in all the charges and contiguous territory. Wherever help is needed it is arranged for or supplied by authority of the presiding elder. This help is designated "special agents" for subscriptions to the Methodist. The management of the plan is left absolutely with the presiding elder. Another gratifying feature, bringing to fruition some of the good seed sown by Bro. Dunkle as Missionary Secretary of the Conference, was the taking over of the "Maude Bonnell Special" for the Sunday Schools of Muskogee District, thus reassuring ourselves that she shall not be neglected, the while liberating the remaining districts to pay the deficit of about Four Hundred Dollars from last year. We are proud of her as our Missionary and will see to her salary.

The conference decided to retain the District Parsonage property occupied the last six years at Muskogee. This insures the head of the district remaining at Muskogee as it should be.

The preaching at conference was done by Revs. T. A. O'Bryant, Jas. A. Anderson, D. D., and E. M. Sweet at

the eleven o'clock services and P. B. Hicks at evening services, and was fundamental. Such pulpit work, and it was only a sample of the usual efforts of our pastors, cannot fail to erect to God a great Christian commonwealth on the foundation of the Apostles and prophets, our predecessors in this great domain, Jesus Christ being the chief corner stone.

Prof. E. T. Bynum, Vice Chancellor of Epworth and Rev. T. P. Brewer, Pres. Spaulding Female College ably represented these institutions of our Conference. Regrets were expressed that the two other schools in our bounds were not represented. Oklahoma Conference is able to handle her own school patronage and representatives from without are not welcome to solicit our young people for their schools, many of which are inferior to our own and none of them better. So say our Board and Conferences. That Epworth University is clearly the property of the church in perpetuity; no cause remains to trifle about this our Great school of the Southwest. Spaulding is the only Methodist Female College in Oklahoma and should therefore be taken over in fee simple by the conference, endowed amply, and run energetically.

Church Extension, Temperance and Sunday Schools were represented by Rev. C. F. Mitchell, Dr. A. E. Bonnell, and Rev. E. M. Sweet, respectively. Each carried his subject well to the front and thoroughly magnified his office. While many churches were in course of erection it was found that fourteen out of twenty one charges need houses of worship. At this rate over one hundred and fifty churches are needed in the old organized districts. Think of it, brethren! Act accordingly.

Muskogee District will forge to the front under the strong leadership of Rev. W. F. Dunkle with the faithful co-operation of the sturdy pastors and people who make up its forces. May each Leagman in the hosts of the Lord remember his place and duty and surely be found watching there. Then Annual Conference will reveal some startling strides on the road of progress. The increase shall be of the Lord of Harvests.

CURE FOR LIQUOR AND TOBACCO.

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

Batesville District Conference.

The Batesville District Conference will meet at Calico Rock on Thursday morning, July 18, at nine o'clock. The opening sermon will be preached on Wednesday night by Rev. S. L. Cochran. Committee for license and admission on trial, E. M. Davis and S. L. Cochran. For Deacon's and Elder's Orders, Jas. F. Jernigan and R. C. Morehead. We hope that all the preachers and delegates will arrange to remain over Sunday.

A. F. Skinner, P. E.

Dr. W. S. May.

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

Pontotoc Circuit.

Last Saturday and Sunday was the time set for second quarterly conference to be held at the camp ground. Of course expecting to have good weather; but to the contrary it was damp and unusually cold for May. So

No more Alcohol

As now made, Ayer's Sarsaparina does not contain the least particle of alcohol in any form whatever. You get all the tonic and alterative effects, without stimulation. When a stimulant is needed, your doctor will know it, and will tell you of it. Consult him freely about our remedies.

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DRS. THORNTON & MINOR

we were forced to go to the school house in Connerville to hold our services. But notwithstanding the cold and the rain we had a fine quarterly conference Saturday evening and two services Sunday with crowded house, and two excellent soul inspiring sermons from our presiding elder, Bro. Sam G. Thompson. He left us with the assurance that our third quarterly conference would be held at the camp-meeting in August and that he would be with us. This camp ground is one-half mile from the town of Connerville, and the camp-meeting begins Friday before the second Sunday in August. Ministers take notice and be with us.

J. H. Miller.

Pontotoc, I. T., May 6, 1907.

Did More Good Than All Other Tonics or Quinine.

When quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by druggists—50c and \$1.00 bottles.

Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

Cloud Chief Circuit.

We are still up and doing on the Cloud Chief circuit. Our new church near Cowden is nearing completion and will easily be worth \$1,500 when completed. The second Quarterly Conference was held May 4 and 5. Bro. Mathews missed his road, hence reached us too late for the 11 o'clock service but in time for the most excellent dinner which had been provided. Every appointment was represented, and everything carefully looked after by him. He gave us a most excellent sermon at night, and it was a sad disappointment to us when it rained us completely out Sunday. Bro. Mathews left us in the rain for Cordell, where duty next called him. My people all love our presiding elder. We have a good charge which is destined to be second to none in the Oklahoma Conference. Finances well up; mission money and church extension all in hand. We expect all claims to be full at Oklahoma this fall. Brethren pray for us that we may succeed on all lines of the Lord's work. We expect to start to Texas in a few days for a short visit to loved ones. We are looking after the Western Methodist.

J. M. HOLT, P. C.

Choctaw District Conference.

The Choctaw District Conference will convene June 26th at Kullituklo, Choctaw Nation, I. T., near the Arkansas and Choctaw railroad. Opening sermon will be preached June 25th at 7:45 p. m. by Rev. E. C. Wallace of Grant circuit.

Committee for License to Preach: Revs. T. L. Mellen, A. S. Williams, and E. C. Wallace.

Committee for Admission and Readmission: Revs. J. T. Hall, A. H. Homer, and J. F. Gates.

Committee for Deacon's and Elder's Orders: I. M. Woodward, T. F. Roberts, and L. V. Colbert.

We will give Thursday afternoon to

the Sunday School interests and Church Extension. The Church Extension will be represented by Rev. W. M. McKinney and I hope Dr. W. F. McMurray. The Woman's Home Mission Society will meet Friday afternoon at 2 o'clock. The cause of Missions will be given a part of Saturday afternoon. The Local Preacher's License will be renewed Friday morning. All Local Preachers should be there with a written report and their license, and if they cannot be there to be sure to send their report and license. We invite the representatives of our schools and any connectional officers that come. We hope all who expect to come will let us know in due time.

It will be a real Indian Camp-meeting. Don't come expecting elegant homes or first class hotel accommodation but come in the spirit of prayer for a great meeting. Let us pray for at least fifty conversions at this meeting. Every one will receive a hearty welcome and will be royally entertained on the camp-meeting style.

W. P. Pipkin, P. E.

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

General Grant.

"General Grant was," says General Horace Porter in McClure's Magazine, "without exception the most absolutely truthful man I ever encountered in public life. He was not only truthful himself, but he had a horror of untruth in others." An anecdote illustrates this trait.

One day while sitting in his bedroom in the White House, where he had retired to write a message to congress, a card was brought in by a servant.

An officer on duty at the time, seeing that the president did not want to be disturbed, remarked to the servant, "Say the President is not in."

General Grant overheard the remark, turned around suddenly in his chair and cried out to the servant:

"Tell him no such thing! I don't lie to myself, and don't want anyone to lie for me!"

What a pity we do not have in public life more men like General Grant in this respect.

TO CURE ECZEMA.

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

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They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. Yours truly.
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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once ROYAL MANUFACTURING CO., Box 2011 Detroit, Mich.

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Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.
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I am a Master Specialist on STOMACH, LIVER, SKIN AND BLOOD Diseases. My new Scientific Treatment gives immediate relief, and if persisted in cures the most acute and chronic case. Write at ONCE for FREE BOOK and TREATMENT. DR. A. A. BROWER, 546. San Antonio, Texas.

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GILDED COVER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Millersburg, O.

Learn A High Grade Profession. Fitting glasses pays \$50 to \$100 weekly; easily and quickly learned at home. Write for Booklet. Southern Optical College, Dallas, Texas.

MAGIC WHITE SOAP
WILL MAKE YOUR WOOLENS SOFT AND CLEAN
Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 so. cakes. We pay for freight. Save the wrappers.
MAGIC KEEPER SOAP WORKS, LTD., New Orleans, La.

From Camden District.

Dear Methodist: Please publish our committees and program attached as follows. Time, July 10-14. Place, Stephens, Ark.
For Deacon's Orders, W. C. Hilliard, A. M. Shaw, J. J. Colson.
For Admission and Readmission, Thos. H. Ware, J. H. Riggin, J. J. Menefee.
For License to Preach, J. C. Hooks, T. P. Clark, J. A. Sage.
Rev. J. C. Hooks will preach the opening sermon of the District Conference proper, on Thursday, July 11th at 8 p. m.

Let all the preachers see that their Quarterly Conference Records are on hand without fail.
Let all the Local Preachers be present with written reports—they must be present if possible or show good cause for their absence in their reports. July 10-14 will be leisure time and we shall expect a full delegation of laymen.

SUNDAY SCHOOL, MISSIONARY INSTITUTE, AND EPWORTH LEAGUE CONFERENCE

- Wednesday, 9 a. m.—Devotional services by Rev. Thos. H. Ware.
- 9:30 a. m.—How to Organize Schools into Missionary Societies (demonstrated), by Prof. Womack of Stephens.
- 10 a. m.—Proper Equipment for Mission Work in Our Sunday Schools, by Rev. J. H. Riggin, D. D.
- 11 a. m.—The Importance of Enlarging Mission Work in Our Schools, by Rev. J. C. Hooks and Rev. Ramsey.
- 11:30 a. m.—The Opportunity of the Church in the Children, by Rev. M. Shaw.
- 12 m.—Adjournment.
- 3 p. m.—Hindrances to Thorough Organization of This Work in Schools, by Rev. J. A. Sage.
- 3:30 p. m.—Hindrances to Thorough Organization of This Work in Churches, by Rev. A. Turrentino.
- 4 p. m.—Address—A Recapitulation of the Work of the Day and How to Make It Practical, by Rev. M. Shaw.
- 5 p. m.—Adjournment.

- Thursday, 9 a. m.—Devotional services by Rev. Wilson Moore.
- 9:30 a. m.—What the League Can Do for the Young People, by Rev. A. M. Shaw.
- 11 a. m.—Is the Work Thus Conducted Practicable? by Bro. Fredton of Fordyce.
- 11 a. m.—What Hinders the League? My Charge—Free discussion, 15 minutes to each. Let all prepare to enter this free discussion.
- 12 m.—Adjournment.
- 3 p. m.—Devotional Services led by Z. Burleson.
- 3:30 p. m.—Should the Church Through the League Furnish Our Young People Harmless Amusements and Prevent Their Conformity to the World? by Rev. T. P. Clark.
- 4 p. m.—Appointment of Committee for District Organization.
- 4:30 p. m.—Appeal to Leaguers to Organize Some Special Work in the Departments of Charity and Help for Missions, by Rev. B. A. Rev.
- 5 p. m.—Adjournment.

Friday, July 12th, the District Conference proper will convene at 9 a. m. An outline of the work of this conference has been printed and furnished to all preachers. We have combined meetings at Stephens so as not to economize time, and expense of travel, but also to insure a good attendance at each meeting. The people of Stephens will give royal entertainment to all delegates and visitors.

Gleason's European Hotel.
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IN CONNECTION
WE USE BOILED FILTERED WATER.
Electric Lights, Electric Elevator, Long Distance Telephone, Telegraph and Typewriting.
COR. SECOND & CENTER STREETS, LITTLE ROCK, ARK.

Justice and equity demand that no discrimination be made in favor of, nor against, any of the great Interests of our Church, hence each will be given its own time for consideration only.
B. B. Thomas, P. E.

Muskogee District Notes.

Comparison with a like date last year shows that in almost all phases of achievement we are slightly in advance. The membership has increased 228, making for the half year about 400.

One new church completed and another nearly so. One parsonage built and occupied and two more under way. Five new Sunday Schools organized and an increase in enrollment of 617. In addition the District Sunday Schools assume the salary of our Japan Missionary, Miss Claud Bonnell. And a Workers Normal has been planned.

Two Senior and one Junior Leagues organized with good prospects.

Two \$90 organs purchased, modern lights installed in two churches; pews ordered for two churches; three parsonages renovated and repaired; many trees planted in church and parsonage lots.

Something over one hundred conversions reported and a general revival campaign planned for the entire District.

All of the pastors hard at work and content. Salaries and collections considerably in advance of last year with a firm resolve on the part of most congregations to pay all we owe this year. These are some of the results and conditions that obtain in Muskogee District at the end of the second round.
W. F. Dunkle, P. E.

Muskogee, May 9.

Oklahoma City District Conference.

The Oklahoma City District Conference will meet at Tecumseh June 26, and not June 19, as announced before. This change is made on account of the Commencement of Epworth University, which begins on June 19. I hope all the pastors will take notice and tell their lay delegates.

Brother Ready is preparing to give us splendid entertainment and the special program already prepared will be followed. Rev. P. R. Kniekerboeker will preach the opening sermon. Pastors and recording stewards will see that the quarterly conference records are on hand.

Local preachers will make written reports.

The Woman's Home Mission Society will be given time and program will be prepared by the district secretary.

W. J. SIMS, P. E.

Paris, Ark.

We have just closed a three week's meeting. We conducted the meeting for the first five days when the Rev. J. Newsome came to our assistance. For thirteen days he had charge, and he proved to be a brave leader of our

Christian forces. The town was stirred as it has not been for years before. There were fifty or sixty professions. Twenty-five have given their names for membership in our church, and ten or fifteen will go to other denominations. Some will make the blunder of staying out of the church—an unfortunate thing for any convert. We rejoice in the good accomplished.
J. M. Williams, P. C.

Jonesboro District Conference.

The Jonesboro District Conference will meet at Nettleton, May 28-30. Will open at 8:30 a. m. the first day. Opening sermon at 11 a. m., by Rev. B. L. Harris. Pastors will see that their Quarterly Conference Journals are present for examination. Local preachers are required to have a written report of their labors. They should be present also.

The examining committee for license and ordination is F. C. Stirling, J. T. Self, and E. K. Sewell. All applicants should be present at the opening.

Brethren, both preachers and delegates, please be on time, be at the opening, hear the first song and the opening sermon. Pray for a good conference. Have this notice published in your local papers the week before conference convenes. Editors of Methodist cordially invited to be with us.
M. M. Smith.

New Church Opened.

Dear Methodist:—Our new church has just been completed at a cost of \$10,000. Had our opening services last Sunday. The building is of brick and has five rooms, besides the auditorium. White River Conference meets with us next fall. A. E. HOLLOWAY, P. C. Corning, Clay County, Ark.

Monticello District Conference.

The Monticello District Conference will be held at Snyder, July 10-11. The opening sermon will be preached on Wednesday at 11 a. m. by J. W. White. The District Epworth League and the Sunday School Conference will convene on Tuesday the 9th at 9 a. m. A program will be prepared and published. We hope every League and Sunday School in the district will send delegates.

For Deacon's and Elder's Orders—F. P. Doak, J. M. Workman, and W. C. Toombs.

For License to Preach and Admission.—R. R. Moore, J. W. White and H. H. Watson.
Respectfully,
J. W. HARRELL.

GARRETT'S RUBBER ROOFING

Outlives tar ten times. Less trouble. Unaffected by heat, cold or dampness. Costs 1 1/2 c per sq. ft. SYLVESTER S. GARRETT & CO., 12 So. Marshall St., Philadelphia, Pa.

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Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"What was the text?"

"I don't think there was any. I didn't hear it."

"What was the subject, then?"

"As near as I can remember, it was me."

"You, Jacob Gay?"

"Yes, ma'am. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I had seen her a good deal in the post-office and at her aunt's when I was there at work. She is a pleasant-looking and a nice, pretty girl. We were talking about the meetings. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a pink blush on her cheek and the tears just a-starting:

"Oh, Mr. Gay, some of us were saying at the prayer meeting last night that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I know she felt it. I never was so taken back in all my life.

"Why," I said, "my child, I have been a member of the church forty years."

"My tears came then, and I guess my cheeks would have been redder than hers, if they weren't so tanned.

"Do excuse me, Mr. Gay," she said; "excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer meetings or Sabbath school, and I never notice you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm a member, as I said; but I haven't worked at it, I'll allow. I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her; but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young people in Wharton who didn't know I was a member, were concerned for the old man. I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light so shine that the young folks can see it.'"—Ex.

Our Friend, The Potato.

The potato is the great staple vegetable. No one thinks of rebelling against its continuous service. The palate does not tire of it. And so the family caterer makes use of this valuable aid in her menu once, if not twice, or indeed, three times a day. Through ignorance of the properties which it contains, and those which it lacks, she overdoes in

this direction, and the advantage of this factor of family diet becomes impaired and abused.

Potatoes should not be eaten three times a day, or indeed, twice, unless accompanied by some other article of food whose component parts will modify the effect of the principal constituent of the potato, namely, starch; or else which will tend toward a reinforcement of the element lacking in potatoes, which is nitrogenous matter. This kind of matter is found in meats, eggs, milk, wheat, beans, peas, cheese, bananas, macaroni, vermicelli.

New potatoes should stand in cold water for half an hour before putting them on to cook; old potatoes for one hour. These last, too, if much shrunken or wilted may be put down to cook in cold water, instead of in boiling water.

Baked potatoes are very wholesome. Place in a hot oven for about forty to sixty minutes according to their size. When soft enough to yield in every portion to pressure serve at once.

The most beneficial ingredient of the potato lies closest to the skin, and being extremely soluble in water, this vegetable should be cooked in its jacket, or skin. In peeling raw potatoes a small and exceedingly sharp knife should be used, and the paring made as thin as possible. It is quite safe to say that in ninety-nine kitchens out of one hundred the above valuable portion of the potato is wholly cut off, and thrown into the daily refuse. Any mistress who will take the trouble to observe the thickness of the so-called parings of the potatoes thrown out daily in her kitchen will acknowledge the justice of this assertion.

For boiling or baking, potatoes of uniform size should be selected, that all may be cooked equally. For creamy mashed potatoes mash the potatoes while dry and hot in the vessel in which they have been cooked and drained—in order to preserve the heat—with a strong wire potato masher until light and free from the slightest lumps. Add about a tablespoonful of butter to eight good-sized potatoes, half a cupful of rich hot milk, a heaping teaspoonful of salt, and a little pepper. Whisk well altogether into a creamy light mass with a large strong fork. Serve in a hot dish.—Delineator.

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.

ONE WON.

"Tom, I learn you're quite a church worker; would you mind telling me what started you in this direction?" said a friend to a young Canadian who was in business in New York, and just home for a holiday.

"Well," said Tom, "it was only a little thing that seemed to start me, and yet I suppose that it wasn't a little thing after all.

"Soon after I went to New York I wandered out one Sunday morning for a stroll. I knew nobody, and knew nothing at all about any of the churches. In passing one of the churches I saw an usher standing in the door. He gave me a pleasant bow; and, as it was not far from church time, I walked in. I had nowhere else to go.

"The singing was good, and the preaching was quite interesting. But nothing specially struck me till as I

was passing out the pastor shook hands with me, and asked me to stay a few minutes; he wanted to see me. An usher took me to the parlor. In a few minutes the pastor came in, and asked me my name, and where I boarded, and what I worked at. He took it all down in his note book.

"At the evening service I didn't go to church, but in the eleven o'clock mail the next morning I received a card from the pastor, saying he had missed me at the evening service, and that he would call on me the same evening at eight o'clock.

"I stayed in, and he came round and stayed half an hour, and got me to promise to be at prayer-meeting Wednesday night. I went partly against my inclination, but he was so kind I felt obliged to go. He invited me to service and his Bible-class next Sunday.

"Well, it went on from that. In a few Sundays the superintendent asked me to take a class, and I've settled down into an old church worker now."

This young man is now a trusted worker in one of New York's "people's churches" and a heavy contributor to it. He is a success from a business standpoint, but of much greater value to the moral life of the city.

The pastor who found him was doing what many a faithful pastor is doing in his community—adding to the strength and stability of society in developing young people in Christian character and usefulness.—Selected

Eating His Way.

Freddie despised the multiplication table. It was easy enough to learn to read and spell; and writing wasn't anything, but it made you ache all over to say your tables. My, how it made you ache! And you couldn't remember.

Mamma got up and went out of the room. When she came back she had the glass jar of tiny-colored candies that you put on birthday cakes in her hand. She was opening it and pouring out a splendid neap on the table-cloth.

"My!" breathed the boy who could not remember and who didn't like multiplication.

"Now," she said brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly.

"Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it."

"Oh!"

It was the most splendid way to learn your tables! Freddie forgot they were tables. They were tiny red and yellow and white candies. He went to work with a will, and when the teacher—that is, mamma—said, "School's out," he had learned his five tables. He didn't eat it till after school.

The next day they went back and reviewed the two tables, and the next day after the three, and the next day after that the four. Freddie had little picnics out in the backyard and shared the multiplication-tables—I mean the candy dots—with the next door twins.

The next door twins were six, like Freddie; but they went to school with the blackboards and desks in it. One day the next door twins' teacher was making their mother a call. Freddie was making one on the next-door twins.

"Don't you go to school little boy?" the teacher asked.

"Oh, yes'm," politely.

"Oh, you do! Well, I suppose you

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into a quart of milk and freeze, without heating or cooking. Simple, isn't it? Saves the cost of eggs, sugar and flavoring. Saves measuring out ingredients and cooking. Does away with all uncertainty, and insures the best and purest ice cream possible to produce. Failure impossible. Nothing to add except milk. One package costing 15c. makes nearly two quarts ice cream.

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LITTLE ROCK, ARK.

think the multiplication table is perfectly dreadful, too?" she asked smilingly.

"Oh, no'm!" eagerly. "I'm very fond of mine."

"Indeed! How far along are you?"

"I've only eaten as far as seven times seven, yet," said Freddie. And he went home wondering why the next-door twins' teacher had opened her eyes so wide.—Annie H. Donnell, in "Youth's Companion."

Last Call.

Will the pastors of Oklahoma Conference send me the names of one young man and one young lady whom we can use for program work at our State League Conference at Sulphur about June 20th. The time is too short to write each pastor separately; will you not help us? A postal card will do.

W. G. DITZLER.

Ardmore, I. T.

Notice of Board of Missions Meeting.

The Board of Missions of the Little Rock Conference will hold a meeting at the Western Methodist office, 122 E. 4th St., Little Rock, Tuesday, May 21, 10:30 a. m. All of the members are urged to be present. Some business of importance needs attention.

T. Y. BAMSEY, Pres.

QUARTERLY CONFERENCES.

Oklahoma Conference.

Table listing quarterly conferences for Oklahoma Conference, including Wynnewood Dist., Sulphur, Vinita, etc., with dates and times.

Table listing quarterly conferences for Beaver District, including Garrett, Blue Mountain, etc., with dates and times.

Table listing quarterly conferences for Holdenville Dist., including Red Fork, Eufaula, etc., with dates and times.

Table listing quarterly conferences for Oklahoma City Dist., including Stillwater, Morrion, etc., with dates and times.

Table listing quarterly conferences for Mangum District, including Davidson, Frederick, etc., with dates and times.

Table listing quarterly conferences for McAlester Dist., including Hartshorne, Klowa, etc., with dates and times.

Table listing quarterly conferences for Muskogee District, including Stigler, Brushy Mt., etc., with dates and times.

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Table listing quarterly conferences for Choctaw District, including Grant, Talihina, etc., with dates and times.

Table listing quarterly conferences for Ardmore District, including Marietta, Cornish, etc., with dates and times.

Table listing quarterly conferences for Weatherford District, including Sweetwater, Cheyenne, etc., with dates and times.

Table listing quarterly conferences for Juncan District, including Comanche, Duncan, etc., with dates and times.

Table listing quarterly conferences for Arkansas Conference, including Dardanelle, etc., with dates and times.

Table listing quarterly conferences for White River Conference, including Jonesboro, etc., with dates and times.

Table listing quarterly conferences for Little Rock District, including Eudora, New Edinburg, etc., with dates and times.

Table listing quarterly conferences for Harrison Dist., including Cotten, Berryville, etc., with dates and times.

Table listing quarterly conferences for Monticello Dist., including Eudora, New Edinburg, etc., with dates and times.

Table listing quarterly conferences for Little Rock District, including Winfield Memorial, etc., with dates and times.

Table listing quarterly conferences for Camden District, including Camden, Magnolia, etc., with dates and times.

Table listing quarterly conferences for Pine Bluff District, including First Church, Stuttgart, etc., with dates and times.

Table listing quarterly conferences for Jonesboro District, including Shiloh, Yarbrough, etc., with dates and times.

Table listing quarterly conferences for White River Conference, including Jonesboro, etc., with dates and times.

Table listing quarterly conferences for White River Conference, including Jonesboro, etc., with dates and times.

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Sold direct from factory at factory price. Send for free Catalog. Mention this paper.

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Advertisement for CHILDREN'S DAY, a collection of songs and exercises.

Advertisement for BATESVILLE DISTRICT, listing conferences and dates.

Advertisement for BATESVILLE DISTRICT, listing conferences and dates.

Advertisement for Notice, regarding missionary meetings.

Advertisement for Woman's Home Mission Notice, regarding the Auxiliary delegates.

Advertisement for Gregory's Antiseptic Healing Oil, describing its benefits.

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WOMAN'S F. M. SOCIETY.

Dear Christian Workers: Note program for our annual meeting at Warren, May 18-22, which is published below.

There will be no railroad rates on the certificate plan on account of the two-cent rate over all railroads in our State.

Our dear president, Mrs. Hotchkiss, has been seriously ill at her home in Hot Springs, but we are praying her restoration to health and fully expect her to be with us at Warren.

Sincerely,
MRS. JAS. THOMAS.

Program for Annual Meeting Little Rock Conference W. F. M. Society, May 18-22, 1907.

SATURDAY AFTERNOON.

Executive committee meeting.
SATURDAY, 8 P. M., MAY 18.

1. Devotional service, Rev. W. F. Evans.
2. Greetings, Warren Auxiliary.
3. Response, Miss Allie Bell Wadley.
4. Social Hour.

SUNDAY, 11 A. M., MAY 19.
Annual Sermon, Rev. James Thomas.
SUNDAY, 3 P. M.

Mass meeting of young people and children. Addresses by Missionary and Connectional officers.

SUNDAY, 8 P. M.

1. Devotional Service.
2. Address, Returned Missionary.
3. Address, Mrs. W. P. Barnum, 3rd vice president Woman's Board F. M.
4. Benediction.

MONDAY, 9 A. M., MAY 20.

1. Devotional service, Mrs. Lou Hotchkiss.

2. Organization.
 - (a) Call Roll of Officers.
 - (b) Presentation of Pages.
 - (c) Enrolling Delegates.
 - (d) Fixing the Bar.
 - (e) Reading Rules of Order.
 - (f) Committee on Platform Courtesies.
3. Roll Call of Ascended Members, Mrs. R. H. M. Mills, Chairman Committee Memoirs.
4. Appointment of Standing Committees.
5. The Minutes of Executive Committee Meeting (March).
6. Treasurer's report. Auditor's Report.
7. Adjournment.

MONDAY, 3 P. M., MAY 20.

1. Devotional Service, Mrs. L. H. Reaves.
2. Roll Call.
3. Minutes of Previous Session.
4. Reports of District Secretaries.
5. Worker's Conference led by Mrs. J. T. Sifford.
6. Section I of Corresponding Secretary's Report.
7. Adjournment.

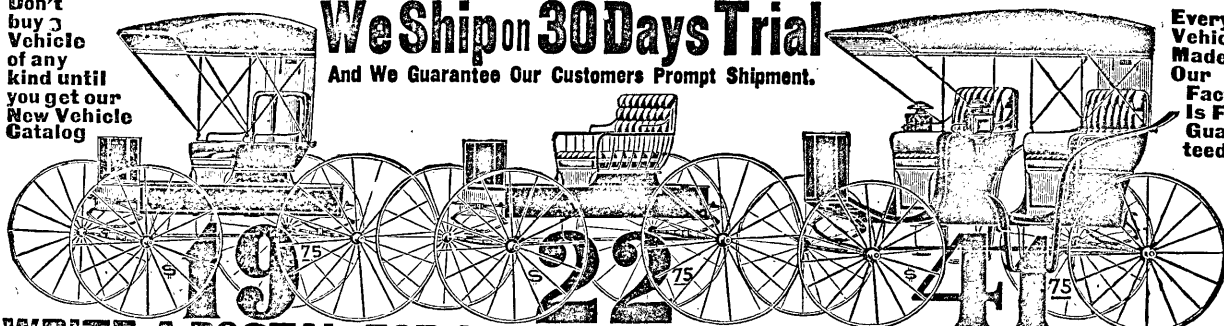
MONDAY, 8 P. M.

1. Music, Warren Choir.
2. Devotional Service, Mrs. Carr.
3. President's Message, Mrs. L. A. Hotchkiss.
4. Echoes from the Board Meeting, Mrs. J. F. Giles.
5. Second Section of Corresponding Secretary's Report, Mrs. Jas. Thomas.

TUESDAY, 9 A. M.

1. Devotional Service, Delegate from First Church, Little Rock.
2. Report of Field Secretary, Mrs. J. F. Giles.
3. Reports of Delegates.
 - (a) Arkadelphia District.
 - (b) Camden District.
4. Music.
5. Paper Medical Missions, Mrs. P. C. Barksdale.
6. Reports of Delegates.

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- (a) Little Rock District.
- (b) Monticello.

Adjournment.

TUESDAY, 3 P. M.

1. Devotional Service, Mrs. C. R. Thomas.

2. Minutes.
3. Reports of Delegates.
 - (a) Pine Bluff District.
 - (b) Prescott.
 - (c) Texarkana.
4. Missionary Round Table, Subject, Short Chapters from Late Acts of the Apostles, Hot Springs Delegate.

Adjournment.

WEDNESDAY, 9 A. M.

1. Devotional service, Mrs. R. H. M. Mills.

2. Minutes.
3. Reports of committees.
 - (a) Extension of work.
 - (b) Publication.
 - (c) Literature.
4. Mission study class, Mrs. Major Meade.

5. Where shall we meet?

WEDNESDAY, 3 p. m.

1. Devotional service, Mrs. R. R. Huie.

2. Minutes.
3. Reports of committees.
 - (a) Finance.
 - (b) Juvenile work.
 - (c) Golden links.
4. Election of officers.

Adjournment.

WEDNESDAY, 8 P. M.

1. Music—Choir.

2. Devotional service, Mrs. J. H. Rigin.
4. Music.
5. What part shall women of Southern Methodism play in the evangelization of the world? Paper by Mrs. E. W. Gates.
6. Condensed report of treasurer, Mr. Vance.
7. Report of committee on resolutions.
8. Closing minutes.

Adjournment sine die.

A Great Revival.

A meeting of unprecedented magnitude in these parts was recently held in Greenville, Tex., conducted by Rev. J. B. Andrews, of Siloam Springs, Ark., with the cooperation of the pastors of the city. Rev. Ed Phillips, of Siloam Springs, directed the singing. Rev. C. Pugsley, pastor of Kavanaugh Church, Greenville, had engaged the evangelist some months in advance, and had his Church well prepared for his coming. He could have said in their behalf to the evangelist, as did Cornelius upon the arrival of Peter from Joppa: "We are all here present before God to hear all things that are commanded thee of God."

The Church was eager for the message and ready to cooperate with the leader in the promotion of the revival. The meeting had taken on such proportions at the end of two weeks that the auditorium of Kavanaugh Church was

entirely inadequate to the demands of the occasion, and hundreds were being turned away from the services.

A tabernacle with a seating capacity of twenty-five hundred was erected near the center of the city, and all the pastors of the city were invited to cooperate in the meeting. The revival assumed still greater proportions, and all the available space in the tabernacle was taken and hundreds stood around on the outside. The penitents were all invited to kneel at the altar; and possibly one hundred might have been seen kneeling at once at the altar on certain occasions, and sixty or seventy were converted at a single service. The work seemed to be genuine, with no claptrap methods. The preaching was plain, earnest, practical, and straightforward, dealing largely in incidents pathetic and persuasive rather than expository. The penitents, in the main, were deeply concerned, and the conversions correspondingly clear and satisfactory. The singing was of the most inspiring character, there being a choir of more than one hundred well-trained voices, with a variety of musical instruments. Professor Phillips was master of the situation, besides being a most efficient altar worker and doing much private work on the streets and in the homes. Nearly three hundred persons have been added to the three Methodist Churches of the city, and about half that number to other churches. Adult persons were the principal subjects of conversion. Not a few children attended the services and were greatly interested and materially benefited, as reported by the teachers of the public schools, who suspended school an hour a day for several morning services and encouraged the pupils to attend services that did not conflict with school duties.

From the best account taken, not less than seven or eight hundred persons were converted or reclaimed, and possibly twice as many were in some way materially benefited by the meeting.

The results abide, as shown not only in the number of accessions to the Churches, but in increased attendance upon public worship, prayer meetings, Sunday Schools, and Epworth Leagues. Two and three hundred people may be seen at prayer meetings, and the Sunday Schools fill the churches. It was, in its proportions, perhaps the greatest revival I ever witnessed. The evangelist and singer did their work well. The meeting was wisely and skillfully conducted on orthodox lines, and with pastors and people in hearty co-operation. The result was a great meeting, great good accomplished, and more to follow. Rev. E. H. Casey, of Wesley Church, with the aid of Rev. J. M. Cantrell, of Arkansas, is to resume services in a few days.

Brother Andrews and Professor Phillips have rendered most efficient service to our Churches and community,

and they are highly esteemed by our people personally and for their work's sake.—Christian Advocate, Nashville.

Avoid A Cold.

This is the season for taking colds. This general phrase taking cold is the common way of describing the beginning of almost all diseases of the lungs, throat and nasal passages.

There are few diseases which a healthy man contracts. Yellow fever and a few other tropical plagues are almost certain to develop in any one whom a poisonous mosquito has bitten or who has been otherwise infected. But in temperate climes such diseases are rare. Smallpox even can hardly be contracted by a sound man unless he injects the virus into his blood. Water contaminated with typhoid fever germs may be drunk by some men with impunity.

At the present season most men and women are out of sorts. The inclement weather induces them to diminish their supply of fresh air. They take too little exercise. They spend too much time in overheated rooms. Their bed rooms are not sufficiently ventilated. Their clothing is not suitable. They get their feet wet and seek to throw off a chill by huddling next to a radiator instead of by taking exercise.

In laying the foundation for disease more than any other factor is improper diet. During bright, brisk, sunshiny days everybody feels good. That feeling induces more exercise and a bigger appetite. Then when depression has supplanted exhilaration and the open air exercise is cut off, few people radically readjust their appetites as they should.

Everything that one eats must be disposed of. The healthy way is to eat only what the needs of the system require, and through the lungs, the skin and the intestine to get rid of all the unused material. In weather like this people continue eating a heavy diet without disposing of it.

They eat too much meat. Meat once a day is often enough for any one who does not do hard, physical labor. A light diet carried to the point of mild starvation will fortify the average system so that its powers of resistance will prevent the incipient cold which so often develops into fatal disease. Nutrition means the quantity of nourishment assimilated, not the amount of food swallowed.

The body should be kept clean inside and out. The best way is to do this by the copious and frequent internal and external use of ordinary water. The lungs should be exercised, which is easily done by taking deep breaths in the open air or in a room with the windows open. If a cold should find a footing starve it out. Every energy of the human system will try to get rid of it, and that process should not be hampered by eating and drinking too much.—Ex.