

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 30, 1907.

No. 22.

EDITORIAL.

Business Applied to Missions.

This is the age of the "business man." Our modern industrial system furnishes opportunities for the development of individual men of business such as have never before been known. There are a number of men in this country known as railroad kings, iron kings, oil kings, who are literally more powerful than men who sit on thrones. Whatever complaint may be made against the methods used by many of these men it must be admitted that they are teaching us one lesson, the lesson that things can be done. All lesser business men know the lesson, and it is the chief characteristic of the business man that he does things. Therefore it is that the churches are more and more bringing into their councils laymen, business men. We are gradually waking up to the fact that if the church is to do its great work in the world she must move with the progress of the human race and put into her work the foresight, the organization, the money and the vigor which are to be found in other great enterprises. We are beginning to take lessons from men who set about cutting canals, building great railway systems, organizing great industries. If they have any rascally methods, we do not need to imitate them in these, but we do need to follow them in the largeness of their plans, in the sense and vigor with which they execute them. The day is passing when goodness alone—indispensable always though goodness be—can make a successful church. Heaven forefend us against the loss of goodness in the individual lives of members of the church; but there has ever been a quality of goodness that was not good for much. The real goodness of the kingdom of God must be a goodness that will do something, something more than nurse itself, and perhaps shout on occasion.

We are led to these reflections by "The Laymen's Movement" in missions. It really begins to look like missions is to become a business in the church; looks like business men are going to take hold of the problem of the world's salvation and put into its solution something of the methods they use in the affairs of business life.

We would refer especially to the Men's Missionary Convention held by the Presbyterians recently in Omaha, Nebraska. More than a thousand men were gathered there. They addressed themselves to the problem before them, and solemnly passed the following action:

We, the men of the Presbyterian church of the United States of America, gathered in intersynodical convention of more than one thousand delegates, profoundly impressed with the goodness of God in the gift of Jesus Christ to be the Savior of the world, filled with wonder over the triumphs of the gospel in non-Christian lands during the last one hundred years, touched by the appeals which come to us for the light of life from lands without Christ, and conscious of the solemn responsibilities laid upon us by the rich blessings of God, temporal and spiritual, which we enjoy, do hereby adopt the following as the deliberate expression of our privilege and duty in the extension of the kingdom of our Lord:

1. It is the judgment of this convention for men

that the number of human beings in non-Christian lands for which the Presbyterian church, United States of America, is directly responsible in the work of evangelization in this generation, is approximately as follows: Mexico, 2,500,000; Central America, 500,000; South America, 10,000,000; Japan, 4,000,000; Korea, 6,000,000; China, 40,000,000; Siam, Laos, 5,000,000; India, 18,000,000; Persia, 5,000,000; Turkey, 2,000,000; Africa, 5,000,000; Philippines, 2,000,000.

2. It is the judgment of this convention that the force of Presbyterian American foreign missionaries, native pastors, Bible women, and teachers ought to be increased in the immediate future until it reaches the number of one American foreign missionary and five trained native workers (or their equivalent) for each 25,000 unevangelized people now in non-Christian lands, providentially allotted to the Presbyterian church for evangelization. This would mean for the Presbyterian church, United States of America, 4,000 American missionaries, or about five times as many as we now have.

3. It is the judgment of this convention for men that it will not cost less than \$6,000,000 a year to fully meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the foreign missionary offerings of our church up to this mark.

4. While we recognize that the ability of the churches and individuals varies, it is the judgment of this convention that each of our churches should strive to attain an average of \$5 per member for foreign missions (ten cents a week), and we hereby urge the foreign missionary committees of our synods and presbyteries and sessions to seek to secure that result, and pledge our own best efforts to raise that average in our own churches.

5. Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth but also of lives we set ourselves to pray that the Holy Spirit of God may choose and send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation.

We anticipate that some will look upon this all as a fine theory. It is, indeed, scarcely to be expected that the program which our Presbyterian brethren have here outlined will be executed to the letter. Nevertheless it must be conceded that the plan is a definite one; and it must be conceded that it is an altogether reasonable one, for the plan calls for a multiplication of the missionary force of these brethren by less than five and ten cents per week from the members of their churches would be sufficient to pay the cost. It would be ridiculous to say it can not be done. The simple and plain truth is that the whole missionary problem, vast as it seems in the mass, can be easily solved whenever we make up our minds to solve it, and whenever Christian churches get at it with anything like common sense and the determination with which men of business go at business. It ought to be done and it can be done.

We have to add only this, that such methods do not by any means reduce the kingdom of God to a system of mechanics. It ought, on the contrary, to be expected that the gracious presence and mighty power of the Spirit of God shall accompany the whole process.

The Madness of the Mob.

Over in Georgia last week a negro made an assault upon a white woman, in Tattnall county. The criminal was supposed to be harbored in the house of one Sam Padgett, another negro. Fifteen persons surrounded this house and demanded to be allowed to search it. Permission was given, but when they were within a few feet of the house, fire was opened upon them. They returned the fire, killing Padgett, one of his daughters,

10 years of age, wounding his two grown sons and his two little girls, aged 13 and 6 respectively. Among the party of fifteen, when fire from the cabin was opened, one was killed and three were seriously wounded. It does not appear from the dispatches that there was any officer of the law on the scene, though the dispatches do not state that such was not the case. Later, while officers were on the way to the jail with Padgett's wife and son, some 75 men overpowered them, shot the woman to pieces while she ran and riddled the son with bullets on the spot.

We have written out these details because they constitute a complete demonstration of the wild madness of the mob. As a method of securing justice, mobs are an utter failure and worse than a futility. What justice was secured in the death of one honest farmer and in the wounding of three others when fire was opened from this cabin? What justice was secured when the little children of this negro Padgett were shot down? And what justice was secured when the fleeing wife of this negro was riddled with bullets, perhaps an innocent victim in the whole affair? It makes one shiver with horror to contemplate such a scene in a civilized land. Mobs do not uphold justice; they breed the deepest forms of injustice.

We note further: Negroes ought to keep out of trouble; they invariably get the worst of it, and they always will get the worst of it.

We note still further: When a crime has been committed, negroes must not harbor the criminal. But we desire to say with equal plainness that if the white people expect negroes to deliver up the accused of their race, they must see that the accused has a fair and honest trial; see that they do not fall into the hands of a wild mob with whom a mere accusation or a suspicion means a horrible death. If I were a member of the negro race I should be slow to turn over one of my race who stood but a small chance of justice. A prompt, fair trial is what we must guarantee in such cases.

We have not the least hesitancy in saying that by all the facts of nature and of history white men ought to rule this country. We have a deliberate and well settled conviction that white men are going to rule it. But how ought we to rule it? Shall we rule it as sane and high minded men? or shall we rule it as infuriated brutes? Any sensible man ought to know that if we succeed in ruling it at all it must be after the former fashion; that we could not ultimately rule it at all, should we attempt it after the latter fashion. Every motive of patriotism, every motive of policy, every motive of honor and of true manhood calls upon us to frown down the mob, no matter what the provocation. Mobs remedy nothing; they overturn all things.

There is great practical wisdom in the injunction that a man should not think more highly of himself than he ought to think: a man who is filled with a false conceit about himself will surely be too blind to make his own way—ditches and pitfalls will be his lot.

WESTERN METHODIST.

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

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

ANDERSON, MILLAR, & CO.Publishers

Published every Thursday. Entered as second-class matter, January 3, 1907, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879.

Subscription in Advance.....\$1.50 a year

The address label shows date to which subscription has been paid. Paper is sent until ordered stopped and all arrears paid.

Address articles or communications for the paper to Editor Western Methodist, and always use separate sheets for all business matters. Items received after Monday are too late for publication the same week.

Letters intended for either editor personally should be marked Personal, and then will be held for addressee.

Address all business letters, and make remittances payable to Anderson, Millar & Co., 122 East Fourth St., Little Rock, Arkansas.

The Foreign Advertising of the Western Methodist Is in the Hands of

THE RELIGIOUS PRESS ADVERTISING SYNDICATE,

JACOBS & CO., CLINTON, S. C.

- J. F. Jacobs, Mgr., Home Office, Clinton, S. C.
- Thornwell Jacobs, 85 Arcade, Nashville, Tenn.
- J. D. Jacobs, 343 Fifth Street, Louisville, Ky.
- C. C. Little, 613 Mutual Bldg., Richmond, Va.
- D. J. Carter, 132 LaSalle St., Chicago, Ill.
- J. Whitman Smith, Spartanburg, S. C.
- E. J. Barrett, Dallas, Texas.
- R. B. Johnston, 281 Houston St., Atlanta, Ga.
- Miss M. R. Middleton, 150 Nassau St., New York, N. Y.
- J. B. Keough, St. Louis, Mo.
- Claude N. Luce, Cleveland, Ohio.

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
- Opening sermon, Wednesday evening June 19.
- 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
- 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
- Helena, Haynes July 17-21
- Batesville, Calico Rock....9 a. m., July 18
- Camden, at Stephens, embracing second Sunday in July.
- Searcy, Beebe July 17-20

Our College Commencements.

- Henderson College Commencement, May 26-29.
- Galloway College Commencement, June 2-5.
- Hendrix College Commencement, June 9-12.
- Willie Halsell Commencement, Vinita, I. T., May 26-29.

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. D. Sibert, presiding elder of Searcy district, called on us Monday.

A movement has been started to build a \$100,000 Y. M. C. A. building in Hot Springs, Ark. Such an institution is greatly needed there. We trust that success will follow the effort.

Rev. J. H. McKelvy, the energetic pastor of the Bryant circuit, was in to see us Monday.

Rev. J. B. Stevenson of Conway and Rev. W. F. Walker and wife of Walnut Ridge are sojourning awhile at Hot Springs.

Rev. Barnett Wright, our pastor at Lonoke, was in the city Tuesday and made us a brotherly call.

Hon. Speaker Hamiter and Senator Montgomery, accompanied by Mr. R. E. Dickson and Rev. R. W. McKay, made the Methodist an appreciated call Tuesday.

Rev. J. C. Cannon of Benton station, stopped in to see us Saturday. He was en route to Hazen, where was to preach the commencement sermon for the public school at that place.

Bro. Austin Birch and Bro. Job Hyde, both of Tillar Ark., were pleasant callers at our office on Monday. We thank both these brethren for paying up their subscription one year in advance.

Rev. W. A. Lewis, of the Austin Circuit, accompanied by Sister Lewis and children, paid Little Rock a visit early this week and while doing so, made the Methodist a pleasant call.

On request of Dr. Lambuth that Dr. Hamill be sent to the Orient to do teacher-training work, the General Sunday School Board has granted the latter a leave of absence for six months.

This is to say that we are forced to carry over several important contributions to a later date. Our columns have been very heavily taxed the last few issues. We are presuming that this explanation will be satisfactory to our contributors.

We note with sorrow the death of Mrs. Ida Lurah Traylor, wife of our deputy superintendent of Public Instruction, Mr. H. F. Traylor. She died in Little Rock on the 22nd and was buried at Conway on the 23rd. A good and true woman is gone.

The next General Conference, to meet May, 1910, goes to Asheville N. C. Asheville is the Switzerland of America, is some 2,300 feet above sea level, a city of some 20,000, famed as a summer resort. We doubt not the delegates will be glad to assemble there.

It has been announced that the Federal government will establish a National Forest Reserve in the west-central counties of Arkansas. As this is a movement which we have earnestly advocated, we hope to see it carried out. Some of our magnificent forests ought to be protected for the benefit of posterity.

The Christian Index, the official organ of the Colored Methodist Episcopal Church, vigorously challenges the statement of another negro paper to the effect that the C. M. E. church has declared for Foraker for the presidency. The Index wants it understood that its church has no politics. So we of the Southern Methodist Church taught them, and so we trust they will ever live.

Rev. W. J. Sims, presiding elder of the Oklahoma City district, in the Oklahoma Conference, wishes it distinctly understood that the District Conference for that district will convene on June 19 for the opening sermon at 8 p. m. The first business session of the Conference will begin at 8:30 a. m. Thursday morning, June 20. Several changes have been made in the date for the accommodation of others, but this date is now set as final. Let all take notice.

It is greatly to be regretted that our acting governor felt constrained to veto the bill to establish an Agricultural College. The plan of organization may not have been wise, but that could easily have been amended by the

next Legislature. The important part is that Arkansas needs an agricultural school somewhere in the Southern or Eastern section so that those who are to exploit our great natural resources may be prepared for their work. Let the farmers unite in demanding such a school. It will come.

One of the wisest acts of the last Arkansas Legislature was the Wingo law authorizing the establishment of a State Normal School for the professional training of teachers. An appropriation of \$15,000 was made for maintenance. The location is to be selected by the board from towns that donate at least \$15,000 and twenty acres of land. The place should be central, accessible, healthful and moral. The interests of the school and not of the community should alone be considered in selecting the location.

Dr. James Cannon, Jr., editor of the Baltimore and Richmond Christian Advocate, and Dr. W. W. Smith, of the Randolph-Macon system, were recently in Hot Springs. Had they made a stop in Little Rock and visited the Western Methodist Book House they should have had a more cordial welcome than they knew of. Dr. Cannon tells his readers that the St. Louis Advocate handles more books than any Southern Methodist concern outside the Publishing House. We wish the St. Louis house mighty well, but doubt the accuracy of that statement.

From reliable authority we learn the following facts about the Camden District, of which Rev. B. B. Thomas is the zealous and efficient presiding elder: Under a will made twenty years ago the estate of John Works, of Camden, has paid to the Parent Board of Missions \$700 extra on missions this year. The finances of the district are well up and full collections are confidently expected. The utmost harmony prevails. About 250 persons have been converted and have joined the church, of whom sixteen were converted in quarterly conference services. Only four or five charges have held protracted meetings. It is expected that two or three strong charges will be added, if financial conditions are favorable, but the presiding elder is insisting that they guarantee at least \$750 for their preachers. Bro. Thomas preaches about four sermons at each quarterly meeting and the attendance is generally good. One of the most difficult problems is the manning of the work in the large saw-mill towns. Men of peculiar gifts are needed.

The Condition of Governor Little.

We are directed in the Holy Book to pray at all times for those in authority. It is especially proper that the Christian people of Arkansas should at this time pray for our governor. He is a Christian gentleman; he had high purposes with reference to his State; he is under great affliction, with an uncertain end as to his malady, which is nothing more nor less than an almost complet nervous breakdown. Let prayer be made for him in our churches and in our homes. Let us pray that God may raise him up and make him strong to carry out all the high purposes he has cherished for our great State. The governor is now at his home in Greenwood, having returned from Corpus Christi a little more than a week ago.

Latest: Since the above was written Governor Little has suffered several relapses and as we go to press is as low as he could be to be alive and the worst is expected.

A Methodist Hospital.

The North Mississippi Conference at its session last autumn took steps to build a Methodist hospital, in Memphis, or some other city. The Conferences in Arkansas are invited to join in the enterprise. We wish the effort to build the hospital success. We are not narrow; we do not wish to appear so; but we desire to suggest that a hospital in Memphis will not be available for the needs of our people in Arkansas. Again and again has this paper suggested the need of a hospital in our own midst. We have not abandoned at all the hope that we shall have one; we feel quite sure that one will yet be built. There are persons in Hot Springs and persons in Little Rock who are interested in the undertaking. We do not assume to dictate to our people and to our Annual Conferences, but we suggest to them that an enterprise of our own is what we need. So also our brethren in Oklahoma ought at the earliest possible moment to provide a hospital for the Methodists of that great State. There is no danger that we shall get too many of them. We note with pleasure that our brethren over at Nashville are in a fair way to succeed in building a hospital in that city, and that the hospital in connection with the Wesley Memorial church in Atlanta is succeeding admirably.

The District Conference and Our Special Campaign.

Each District Conference held to this date has made definite and careful plans to carry out within its own bounds the resolution adopted by the Annual Conferences to add 5,000 new subscribers to the list of this paper this year. The usual proceedings has been to appoint a special committee on the subject, whose duty it should be to see that an apportionment is made of the subscribers to be secured within the district, and whose duty it should be to see that the campaign is followed up after the conference adjourns. In some cases members of the committee have had certain pastoral charges assigned to them, it being made the duty of such a committeeman to look after the work in these charges, giving the pastor all necessary assistance, and reminding the pastor, in case he forgets to push the matter.

There is not one district among our twenty-nine which cannot complete this work; so we believe. There is not one of them into which a new impulse will not be brought by the paper if it is completed. And the completion of this plan will place the paper at once in a commanding position among church papers—"a consummation devoutly to be wished" by us all. Many of the districts are in easy reach of success. Some of them can, if the presiding elder and the preachers will push, complete their campaigns before the district conference meets. We should rejoice to report such an accomplishment. Will not our brethren push the thing to completion now! We are aiming to have a great and good paper; we shall have it if the resolution of the Annual Conferences are observed in simple good faith.

A New Departure.

One of the latest and most significant plans among the friends of temperance in Arkansas is a movement among some business and professional men to organize themselves into a company of one or more hundreds, for the purpose of furnishing funds with which to carry forward temperance work in the State. The new organization is to be known as "The Patriotic Hundred," and will be auxiliary to the Inter-Church Temperance Federation of

this State, which is the Arkansas Department of the American Anti-Saloon League.

Each member of The Hundred pledges to contribute \$50 annually for one or more years. The board of trustees of the Inter-Church Temperance Federation will be entrusted with the funds contributed by The Hundred. This board, of which Hon. George Thornburgh of Little Rock is president, is elected annually by the various denominational church bodies in the State, co-operating in the federation, and will hold in trust and expend the funds for the publication of temperance literature, the campaigning of wet territory, the enforcement of the temperance laws and otherwise promoting the temperance work in the State. Already a large per cent of the first hundred has been secured. Among them are some of the strongest business men in the State. Bankers, lumbermen, manufacturers, wholesale and retail merchants, railroad officials and capitalists are already enrolled among the Hundred.

The friends of temperance are greatly encouraged by the help which they will get from this source.

Members of the Inter-Church Federation believe that this movement should receive from all the loyal temperance people of the State hearty support. They believe further that in five years, or such time whisky can by such a method be swept from the borders of this State.

The Field Secretary of the Federation, Rev. E. A. Tabor, has been much tied up during all the winter, looking after proper legislation. Well have his efforts been rewarded; for some of the most important temperance legislation the State has ever had has been secured. Now that the legislature has adjourned, he is at liberty to take the field, and it is hoped that he will be assisted everywhere to secure this "Patriotic Hundred."

A Sunday In Newport.

Having been invited by Superintendent Wallace, of the city schools of Newport, to preach for his graduating class, I spent Sunday the 19th in that city. The services were held in the Methodist church and were attended by a large concourse of people. There were two young lady graduates. The absence of boys of the larger variety was noticeable and—noticed accordingly. It is a grave mistake for parents to willingly consent for their boys to "go into business" before they are prepared for life. Everywhere in our public schools it seems a problem how to keep the boys at school. For the most part the boys themselves will never regret this but once when they have come to the meaning of it—that once will be always.

Prof. Wallace and his good wife and his teachers appeared to us to be doing a good work. It was a pleasure to give them a lift so far as a preacher can do such a thing. Among the teachers is Miss Droke, a daughter of our Prof. Droke of the University of Arkansas, and a most excellent young woman.

Pastor H. B. Cox recently had a fall which bruised him up slightly, and he was all the more ready for the editor to preach at night also. We noted with pleasure the great improvements recently made on the interior of the church. They are now talking of overhauling the parsonage also. Bro. Cox has had good success in his work so far, having the good will of the people and being himself a man of sense and energy. He laid me under obligations by gracious courtesies. The church is growing; but O how the whiskey needs to be cleaned out of that town! If all our people will line up it can be done. How

different the atmosphere when it is done! At the proper time we propose to help do it.

J. A. A.

Out and A-going.

Having an engagement to spend Sunday, the 26th, with Rev. W. F. Walker, at Walnut Ridge, the roaming editor left Little Rock on Friday night on a belated train, running into Newport in the wee hours, with the purpose of putting in Saturday among the good people of Batesville, having some special business with Senator R. A. Dowdy. Dowdy is always on hand for any good work, and is always a help to any Methodist preacher at Batesville.

The day in that good town was one of pleasure, though filled with business. I was surprised to find, what any intelligent Arkansan ought to have known, that our old friend, Col. H. C. Tipton, had settled in Batesville, to practice law, upon leaving the State treasurer's office. He is hearty and doing well.

Rev. H. C. Morehead always keeps something moving in his charge. Batesville is doing well under his ministry. The echoes of the recent sermons of Dr. Jacob Ditzler were in the air. Some valuable people have recently joined the church. They are agitating the building of a new church, a thing that they ought to do. The old church has been a grand old church, but a congregation like ours at Batesville needs a modern up to date building, and they are able to provide one.

It was a pleasure to fall in a few moments with Rev. Edward Forrest of West Batesville, and with Rev. J. D. Kelley, who now lives at Cave City. Each of these brethren gave a good account of himself.

Away from Batesville to Walnut Ridge, and into the restful parsonage of Rev. W. F. Walker and wife went the editor. Rest, peace, good fellowship and plenty that was good to eat was my portion. Sunday and Sunday night brought good congregations. A number of strong people have recently been added to the church in Walnut Ridge, whiskey has been cleaned out of the town, and the signs are good for the steady growth of the kingdom. Bro. Walker is well known among us as a true and tested man. They also are beginning to talk of a new church. Nothing would more certainly help them. A good modern church in the south-central portion of the town would put new life into the whole situation. They can build it.

The pastor and I found more than a dozen new subscribers for the paper in a little round among the people. Bro. Walker and his good wife have neither been very well, and are off to Hot Springs for a brief stay. On the afternoon of Monday Bro. Walker took me over to Hoxie, a mile away, the two towns really adjoining. We put on some half dozen new papers there. They have a membership of about 25, among whom are some splendid women who stand by the work, and whose fidelity the Lord will yet crown with success. They are preparing to build a church in Hoxie. We are sure they will accomplish it. Bro. Walker preaches for them one Sunday night in the month; they have a mid-week prayer service and a Sunday School. Sister Richardson, Sister Berryman, Sister Walters, Sister Malloy, with Bro. J. M. Jackson are faithful people. We felt like speaking words of cheer to that little band. May the band soon become a tribe. Hoxie has had a hard name as respects religion. We see a better day for the town. We were sorry not to have time to visit the Railroad Y. M. C. A., which we understand is doing good work.

I got a glimpse of Rev. C. H. Newman during the day. Sorry to say he is not in the best of health.

JAS. A. A.

"To California and Return via the Great Northwest."

Through the kindness and generosity of some of my friends in Lake Side church, and the city of Pine Bluff, it was made possible for me to join the party of "Mystic Shriners" upon their sojourn to Los Angeles, Cal., to attend the imperial council that convened there on the 7th inst. Hence I packed my grip on April 30th, and at 2:45 p. m. boarded the train and waked up in Ft. Worth Wednesday morning, and after getting breakfast and a fresh engine, we were soon flying across the northern prairies of Texas via the Denver route. Thursday at 2 p. m. found us at Colorado Springs, just in time for a severe snow storm, which to an Arkansan, after such a warm winter, was all but inviting. After spending Thursday afternoon and Friday morning seeing Pike's Peak, Manitou Springs, the Garden of the Gods, and Seven Falls, we were at 10 o'clock Friday steaming away over the Rio Grande toward Salt Lake City. I shan't attempt a description of the Rockies; in their jagged, rugged splendor, heavy heads of eternal snow that seemed but stronger by the defiance of centuries, made me appreciate as never before the words of the Psalmist when he said, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."

At 2 o'clock Saturday we reached Salt Lake City, where we attended an organ recital in the Mormon tabernacle. This organ is said to be the second greatest organ in the world, and from its ponderous tones, we are prepared to believe it. At 11 o'clock Saturday night we were again on our final run for our objective point—Los Angeles. On Sunday morning as our train was running through Nevada Bro. Edgar Brunstie went through the train and announced that we were going to have divine worship back in our car, hence a great many from Denver and other points came back so standing in the middle of the car I preached the gospel as best I could. Never in my experience trying to preach has God blessed me more than he did in this effort and I had never seen people more responsive to my preaching. After the service we had a typical love feast. Just before reaching Los Angeles on Monday, out at both San Bernardino and River Side our train was met and passengers loaded with flowers and oranges.

I spent a week in Los Angeles very pleasantly, visiting many points of interest, none of which was more interesting than the trip of thirty miles out into the Pacific Ocean to Catalina Island, when I experienced the very pleasant sensation of seasickness. The views per the glass bottom boats of the submarine gardens. I thought as I beheld this submarine world, which to the natural eye is unknown, I thought that if the scales could be removed from our finite sense of sight, and we had some telescopic vision of the things God had in store for them that love and fear his name, we would be glad to hasten the time to lay down this clay and partake of these blessings eternal. Some of the older members of the Little Rock Conference will be glad to know I saw Dr. Purcell, who was once a member of our Conference, but for 25 years has been in California. He is now very feeble from the weight of years and disease. He walked with me to the car line and upon saying good-bye, he said, "Tell my friends in Arkansas, if I never see them again in this life, it is well with my soul; and I will see them up yonder."

Tuesday morning at 7:30 we were in San Francisco. We found one of the biggest strikes on there that has ever cursed our coun-

try. Road carriers are getting \$7 and \$8 per day and yet they are not satisfied. It was positively dangerous to be upon the streets. On Monday 90,000 idle men walked the streets hissing those who would work, throwing stones through street cars, etc. After reading so much about the earthquake we had not the slightest conception of the magnitude of the wreck until we saw it; 17,000 houses, or two square miles were completely destroyed. Unless something can be done to adjust the labor trouble it will be a long time before the city will be anything like rebuilt. On Tuesday I had the pleasure of spending the night with Rev. J. A. B. Fry in Berkeley, where he is the popular pastor of our church, which is the seat of the State University. Bro. Fry's numerous friends in Arkansas will be glad to learn he is comfortably domiciled in a pretty new parsonage, built since he went there last December. Bro. Fry is doing a great work there and he and family are well and happy.

On Wednesday morning I took the train for Portland, Ore. After traveling more or less in more than twenty States, I unhesitatingly say Oregon is the prettiest, most fertile and desirable climatic conditions I have ever seen. It seems to me of all places for safe investments in real estate and business enterprises this is the place; nor is it a more promising field for business than for Southern Methodism. I have met and been in the home of our pastor here, the Rev. E. E. Mawre, who came here just three years and a half ago without any organization whatever; he now has a membership of 225 with a complete organization. He now has in process of construction a beautiful stone building which when completed will cost more than \$40,000. The architecture of the building is a wonderful piece of work; it covers an entire quarter block. It is Romanesque in design; the main walls will be 29 ft. 6 ins. and tower 65 feet in height. The walls of the superstructure are to be of a light gray sandstone, resembling granite in the brightness of its appearance, but, unlike granite, it is unaffected by fire, however severe. The foundation is of concrete, with heavy concrete footings. A gallery extended entirely around the auditorium and Sunday School room; indeed when completed will have all the modern conveniences, seating about 1700. The walls are now more than half up, and this brave little band, under the efficient leadership of their pastor, have gone that far without any debt, but they must now have help. Five dollars will pay for a ton of beautiful sandstone, cut and placed in the wall. There are 5,000 Methodists in Arkansas who ought to take \$5.00 stock each in this beautiful monument to Southern Methodism in the great northwest. I for one want that much stock in it, and I pray many more of Arkansas' splendid Methodists will do likewise, by sending a check to Rev. E. A. Mawre, 595 Weidler St., Portland, Oregon. I leave here Monday for Seattle and Spokane, Wash., St. Paul, and thence home, whence in six months more by reason of the time limit I will have to sever my relation as pastor of one of the noblest people that ever blessed this world. Fortunately indeed is the man who is sent to serve them. Love to the brethren. Tenderly.

W. C. WATSON.

Portland, Oregon, May 17, 1907.

Notes on the Childhood of Jesus.

When a boyhood reader it always appeared to me that Matthew and Luke were at variance in detailing the incidents of our Savior's childhood: Matthew speaking as if the wise men went straight from Herod to Bethlehem and there found the young child, and

as if Joseph went straight from that place with the young child and his mother to Egypt, while according to Luke, the young child was retained at the place of his birth until old enough under the law of Moses to be presented to the Lord at Jerusalem, where he was carried by his parents to "their own city Nazareth."

Saving the allusion of both writers to the birth of Jesus, it is remarkable that both of them touches a thing said by the other. So to understand that portion of our Savior's history, a compilation from the two writers must be made. Indeed such is the only safe method in writing history anyhow.

Luke sets "forth in order" the incidents attending the childhood of Jesus, beginning with the birth of John, and extending to the time when he was twelve years old with his parents at Jerusalem. Yet he ignores everything said by Matthew, with the exception already mentioned. He tells of his birth, his circumcision, his being carried to Jerusalem and presentation to the Lord, and of his parents going straight with him from Jerusalem to Nazareth, but mentions nothing that was said by Matthew.

1. Argument first. As to the vocable or term by which the young child was called.

(a) As used in the English the term **young child** is not an appellation, a name; it is an attributive, indicating an attribute or quality of the object to which it is applied. It is in sense purely descriptive. So the several terms applied to Jesus in his childhood are not appellatives but attributives, each having a distinct descriptive signification of its own.

(b) St. Luke certainly knew the close distinction of import to be observed in the use of the Greek; and in speaking of the babe in the manger, he calls him **brephos**, when at Nazareth where he had gone with his parents, he calls him **paidion**, yet when at Jerusalem, twelve years old, he called him **pais**.

(c) Matthew does not use the term **brephos** at all, showing that all he had to say about the young child took place after he had ceased to be a **brephos** and had become a **paidion**, as he invariably uses this term, the same as used by Luke after the young child had arrived at Nazareth.

(d) Then note the difference between these terms. "Brephos" means a new-born child, fit for swaddling clothes. "Paidion," a child considerably older than a "brephos," yet considerably younger than a "pais," a lad, a child somewhere between the two.

(e) Now to bring out the meaning of **paidion** as understood both by Matthew and Luke themselves, take a few examples in their writings. "And Jesus called a little child (**paidion**) and set him in the midst of them." Here the child (**paidion**) must have been old enough to understand when called, to walk alone when coming to Jesus, and to stand alone when placed in the midst of the disciples. The word translated set should be rendered stood; the original "estesen" is precisely the same as the Latin "statuit," meaning caused to stand. Without touching the child Jesus simply caused him to stand there. The entire incident was about thus; Jesus called the child, the child understood him and came walking, when Jesus caused him to take his stand in the midst of the disciples; all going to show that Matthew used the term "paidion" to signify a child old enough to do all these things.

To the same effect as to the use of "paidion" see Luke ix:47. "And Jesus * * * took a child (**paidion**) and set him by him." The literal of the Greek here is, "But Jesus * * * taking hold of a child (**paidion**) stood him by his side," caused him to stand. Here, too

the child must have been old enough to do what is said of him. "Paidion" is the diminution of "pois."

Thus far as to the meaning of the terms applied to Jesus by Matthew and Luke.

II. As to the circumstances attending the childhood of Jesus.

Second argument: (a). Herod having reason to suspect that the wise men might not find the young child at Bethlehem, although he had sent them to that place, charged them to search diligently until they had found him, and this was in the mind of Herod after the young child had ceased to be a "brephos" and had become a "paidion," for Herod then so called him.

(b). From this language of Matthew it appears that the wise men did not go to Bethlehem at all; but that, when they "departed" from Herod to go there, to their surprise and "exceeding great joy" the star which they had seen in the East again made its appearance, and in the opposite direction from Bethlehem, "went before them till it stood over where the young child (paidion) was."

(c). The shepherd found Jesus when he was yet a prephos, "wrapped in swaddling clothes" in a manger; but the wise men found him in a "house," where he had become a "paidion." Where was that house? It would not have been in Bethlehem nor in the "coast thereof," for Luke says the holy family had gone directly from the presentation of Jesus at Jerusalem to their own city Nazareth, and of course said house must have been in that city.

(d) Jesus had ceased to be a "brephos" and grown to a "paidion" two years old when the wise men arrived at Jerusalem. This is evident from the terms of Herod's order to destroy the children. He must have understood from the wise men that the birth of Jesus had occurred two years prior to the time of his inquiry of the wise men as to the time of the star's appearance in the east. Observe he first learns from the chief priests and scribes the place "where Christ should be born," and next from the wise men observing the star in the East; then taking the appearance of the star to synchronize the birth of Jesus he proceeds to shape his wicked order "according to the time which he had inquired of the wise men." Now if he had not learned from the wise men that the star had appeared two years prior to his interview with them, it were impossible to think of any valid reason for making his order reach back that length of time from the date of its issuance.

(e). Some time must have transpired after the appearance of the star in the east before the arrival of the wise men at Jerusalem. It was long enough in the opinion of Herod for the young child to cease being called a "brephos" and called a "paidion" at least a year or two. The ancients did not travel with the ease and expeditiousness of modern times. When the name of August, the ardent friend of Herod, had become so famous in the eyes of the world that the remotest nations sent ambassadors with costly presents to him, and to solicit his friendship, it took the Seres or ancient Chinese four years to make the round trip. This fact is verified by ancient history; and they came not far from the time when the wise men came to place their tributes at the cradle of the child-king of the Jews. From historical circumstances the two legations started from the same quarter of the globe, beautifully called "anatole" in the Greek, and were threading the deserts not far from the same period of time. And if it took the Seres two years to come and two years to go, why should it not be conjectured that it took the wise men two years after the appearance

of the star to reach Jerusalem?

Then from the attributions applied to the young child, and from the circumstances of the case, it appears that the wise men found Jesus when he was about two years old, in a house in the city of Nazareth, whence he was carried to Egypt; and Matthew and Luke stand beautifully harmonized, and my boyhood puzzle fades away.

It may be, however, objected, that the above notion does not agree with the popular chronology of the times. But it may be replied that said chronology does not agree with itself. Who knows the exact date of the Savior's birth? Some say it was two years and others that it was four years before the first of the present era. And some say Herod was fifteen, and others that he was twenty-five years old when made governor of Galilee, while some say he was sixty-eight and others that he was seventy years old when he died.

"Who shall decide when doctors disagree?"

W. A. DUNCAN.

BIBLES
Holman, Cambridge
Oxford, Nelson

?

You intend to make a Present.
What is better than a Bible?

====

We keep on hand and sell more
Bibles than any other house in
Arkansas.

====

Send for our Catalog and make
a selection.

You can return any Bible that is
not satisfactory, if you return it
in good condition.

ANDERSON MILLAR, & CO.
Little Rock, - - - Arkansas.

A Note From Chicago.

Nearly two months ago I bade goodbye to those I loved most in dear old Arkansas and came here to the Moody Bible School. For seven years I've been waiting and praying for God to make it possible for me to come; and at last he put it in the heart of a good woman to furnish means. No part of my life has been spent with the conscience abiding presence of God more than since I came to this city. The course given in Bible study here I suppose could not be excelled in the whole world. Each man has given his whole life in preparation for his department.

Chicago being a great center, we hear so many leading Christian workers of world-wide reputation. Among the most notable are Rev. Thos. A. Law, who was the co-laborer of Rev. Hugh Price Hughes. He delivered a most masterful address on "Church Federation and What it Has Accomplished in England." Rev. James Orr, of Glasgow, delivered six lectures on "The Virgin Birth of Christ." These were the most profound, logical and convincing lectures I ever listened to. Last Sunday night before an audience of 5000 people I heard Miss Eva Booth deliver a most marvelous and thrilling address it was ever my pleasure to hear. She told incident after incident of when impelled by the love of Jesus she went where no human strength could have hoped for anything but complete failure, and glorious victory crowned her ef-

forts because Jesus empowered her with His strength. She voluntarily went out into the most forsaken parts of London and lived there amid all the suffering and sin and God used her marvelously in leading hundreds back to life, hope and joy.

All the students here go out to missions several times each week and do Christian work. These missions are right down in the wicked parts of the city. Sometimes so many of the crowd are drinking until the air in the room becomes foul from their breath of whiskey.

I have witnessed as many as 12 saved out of just such a crowd at one service. Not the "hold up your hand" kind. With no exception they are asked to come up to the "mourners' bench" and stay right there until God has wrought the wonderful change. I have seen tramps, bums, thieves, prize fighters and drunkards all saved during my stay here. These people are always given a chance by those who run missions when they are saved. There is one mission here that has had service every night for 29 years and I know four of the leading preachers of this section who were saved at these missions when they were at the bottom of sin. Have heard many beautiful experiences and testimonies about what Jesus has done before I came here, but none so touching, so thrilling, so pathetic and marvelous as these who have been "snatched as brands from the burning."

During the last few years many infidels have been converted through these testimonies. No Christian could hear them without greatly rejoicing that we can offer a lost world such a precious, yet such a powerful Savior. Let me beg all my friends everywhere, when you come to this city, be sure to go to Pacific Garden Mission where God is marvelously saving people in the good old way. We had recently a conference of summer workers here in Moody Church for two days that was a great blessing to many. Some of the greatest preachers in this land were present.

Let us all join in prayer for tidal revival waves to sweep over this whole land. Amen!
Sincerely,
W. W. NELSON.

Features Molded by Thought.

In a small village by the sea, where the great waves came rushing shoreward to break upon the cliffs, Nature had carved high on a prominent point a beautiful face. There in the eternal rock the features were plainly to be traced in their beauty, outlined against the sky. And there was a tradition that some time a great benefactor was to come to the people who would resemble that wonderful face carved in the rock before them. A boy living there knew the legend well, and watched daily to catch the first glimpse of the coming man. Every new face that came to the village was eagerly scanned to see if it were not the one prophesied. Years went by and he did not appear; and the boy grew to be a man, and still he looked upward to the face against the sky and wondered if, after all, they would realize the promise. He grew to be an old man, and still he looked, until one day, as the people had gathered together, it appeared all at once that the man himself, who from boyhood had been studying the face, was the one who resembled it. He himself, who had watched it so long, was the fulfillment of the prophecy; for, while he had contemplated it, he had grown into its likeness.

Carved in the eternal rock of truth is a beautiful face. We study it; we contemplate it—not only for a day nor a year, but for a lifetime, and lo! it appears that we ourselves have grown into its likeness. —Selected.

Preachers and Preachers.

The cry of the church and also the world is: Give us educated preachers. To this demand there can be no objection, for it is certain no man can teach or preach what he does not know, and no man knows what he has not learned. This he may have learned largely by his unaided efforts, or he may have had the advantages of schools. If he has been fortunate to get what the world calls a finished education from a reputable institution of learning it certainly gives him great advantage over the man who has had no such opportunities, and yet we all know that in the matter of preaching some of the Brush College men can beat some of the University men, but all things being equal this could hardly occur. It is thought by some that what we call the old time preacher was, many of them, uneducated, but were nevertheless great preachers. Many of them were uneducated so far as schools are concerned, but they were mighty in the scriptures, very studious and prayerful and knew what the course of study was, having pored over it, at home, and on the road—everywhere they went. Watson's Institutes, Clarke's Commentaries, Wesley's Sermons, Fletcher's Works and other books were closely studied by them, while the Bible was their constant companion. Often have I heard it said, "If you want the doctrine of the Methodist church preached or defended, get one of your home-made preachers."

These preachers knew how to preach repentance, justification by faith, conversion, the witness of the spirit and sanctification. They were sons of thunder and under their preaching men were moved, they felt the awful guilt of sin, and under such songs as "Show pity Lord; Oh Lord forgive; let a repenting rebel live," they came to the altar broken up, undone and lost, but like Paul they prayed until they were saved, mightily saved. How different such a method from that of holding up your hand while the congregation sings one of those new-fangled jump-and-go-half-hammer kind of songs. Sin is an awful thing; the guilt produced by it to a sensitive conscience is terrific when revealed by the light of the Spirit, and the man who expects salvation from it without crucifixion, death and resurrection, is mistaken. The blood of Jesus Christ is sufficient to cleanse from all sin; but the old man must be put off before the new man can be put on. These great and essential facts have been preached by our regular ministry whether they were college men or not.

But it has transpired in these latter days that another class of men have come to the front. They are not mighty in the scriptures; but seem to be "teachers having itching ears" and the multitudes follow them. Why? Mr. Clark in his comment on the "itching ear" teacher and their followers says they have "endless curiosity, an insatiable desire for variety; and they get their ears tickled with the language and accent of the person, abandoning the good and faithful preacher for the 'fine speaker.'" These things are actually occurring in these latter days. A congregation will be led away from the regular pastor by one of these modern, so-called teachers when possibly he has no qualification whatever for the ministry and is likely a kind of free lance belonging to no church and recognizing the authority of no church, yet the people leave the true and tried and go after him—"endless curiosity."

Not long since a good brother said to me that he had heard one of these so-called teachers that the multitudes were following and "he can't preach a lick." "What does

he do and say?" I asked. "He tells how mean he has been in the past," was his reply. This looks to me like putting a premium on prodigality. A shrewd business man of the world once said to me that a woman who had been redeemed from a life of infamy spoke to him about being religious. "No doubt," he said, "but she was sincere, I suspect she told the truth, but in the face of her past history I think she should be a little more modest and in a quiet way let the world know that she is redeemed." Is there not a sense of propriety and vein of common sense in this conclusion?

So when a man has nothing to preach but a misspent life or if that is the burden of his preaching, does that answer for the gospel of our Lord?

"Like begets like" is a law of universal application, can't be otherwise. There will always be a likeness between the producing cause and the effect, so the gospel by which a man is redeemed will determine the charac-

ter of his redemption. Jesus said, "Teaching them to observe all things whatsoever I have told you," and Paul said "The gospel is the power of God unto salvation to every one that believeth." But if the man "can't preach a lick" and only holds forth a debauched life is that the gospel that saves? Does that give a penitent sinner a strong hold upon the eternal verities of the teachings of Christ? When Paul preached a sermon that sent conviction, sharp, convincing, he "reasoned of righteousness, temperance and judgment to come." There is gospel in such preaching as that. Paul's life had not been what it should, but he is now before a sinner whose soul is not saved and he presents the great and essential truths of the gospel; he has a strong grasp upon them himself and he burns them into the hearts of his hearers.

The church is the victim of the preacher that can't preach and the teacher that can't teach. There is but one way to correct it and that is for the church to remain true and

loyal and not be deluded by men who are not allied with the church and care nothing for its authority.

The pastor dare not lift his voice without having his motives impugned and possibly his head taken off. If all churches will co-operate with the pastor and they with the Holy Spirit permanent good will be done.

M. M. SMITH.

Jonesboro, Ark.

Lambuth Memorial Bible School.

Miss Maud Bonnell.

If Mrs. M. J. Lambuth, entered into glory, could look down upon us, she must have been very happy as she watched our graduating class of four good women who, a few days since, completed their three year's course in the Lambuth Memorial Bible School, Kobe, Japan, which she founded with so much wise foresight and loving care.

An added reason for joy on this occasion was the presence of her son, our beloved Dr. W. R. Lambuth, who reached Kobe just in time to attend the exercises, and who gave us an inspiring talk on the ministry of women and at the same time made reference to the constructive labors of his mother which have contributed so much to the evangelization of the East and continue to bear fruit, both in China and Japan.

Besides Dr. Lambuth we were greatly favored in the presence of Dr. T. F. Staley, of Bristol, Tenn., and Dr. A. P. Parker, of our China Mission, as well as a large number of the members of our Japan Mission, and a goodly gathering of Japanese friends.

Of the four women who graduated two are married and the other single. The two married women have cooked, washed, ironed and cleaned house for themselves and husbands, and have been on hand for a 7:30 a. m. lesson five days in the week, and that without a murmur. I have often wondered if I ever wanted to study the Bible as badly as that. Surely women who have sacrificed their own comfort thus far will not shrink from the hard labor of a Bible woman, and I believe may confidently expect their labors to be crowned with fruit.

Another is a trained nurse who, when the call came to her to enter Christian work, spent many a long hour wondering and praying about it, until God granted her a vision of herself on a steep hillside where he told her to place her hand in his lest she fall; she interpreted this as his call for service, and though she has faced the fiercest, hottest persecution from her own family, in obedience to the heavenly vision she has remained true and firm until she has, at last, entirely won them over to her position, though not yet to Christ. This she fully expects to come to pass.

We need not tell you that with more than forty millions of people yet unevangelized in Japan there are more places waiting than these women can possibly fill. The words of Christ to his disciples, "the harvest truly is great," was never truer in Japan than now. It is a subject of universal and daily comment that the people, as a whole, were never as much interested in seeking for truth as today and that there are signs everywhere of a great turning to God. Equally true at this time concerning Japan his words, "the laborers are few." Therefore let us all who know the power of prayer, "Pray that he send forth laborers into the harvest." Especially do we ask those who pray to remember this school. We want a great many women to come here for preparation; we want many of the best women of Japan to come. God knows where they are and in response to the prayers of

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.

Anderson, Millar & Co.,

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

the home church and of ours will surely lay his hand on them and bid them go tell the women of their own class of our Savior who is our daily comfort and only hope of Japan. It is a glorious thought that those who are not permitted to go to foreign fields may pray any blessing down upon the same fields, may win souls, build up schools, call workers to service, and render as real a service as if actually on the field. Remember us when you are sending up your petitions.

To the foregoing account of the graduating exercises of our Bible School for Women it might be well to add a few words of explanation. This school was opened in 1900 by Mrs. M. I. Lambuth for the purpose of qualifying Christian women for the teaching of the Bible in classes made up of women, for house to house visitation, and such other work in behalf of the neglected and unreached in Japan as might be undertaken by the Japanese in their ministry to their own sex. In addition these students assist in Sunday Schools, address women's meetings, and are exceedingly effective in personal evangelistic work. If the number of students could be multiplied through the gifts of scholarships, which are only \$40 a year, we might easily have a trained force of 100 women in the field, reaching both the homes of the higher classes and entering the hovels of the poor.

The course of study covers three years, and includes the New and Old Testament in Japanese, church history, Christian evidences, homiletics, the discipline, music, instrumental and vocal, study of both Japanese and English languages, Bible map drawing, hygiene, sewing and crocheting and personal work. This course of study is taught by Miss Mand Bonnell, principal; Miss Ida M. Worth, Miss May Spivey, Revs. M. Hori, S. E. Hager, Murakami, Yoshizaki, and others who are giving from two to five hours a week to this important work.

Woman is coming steadily into a larger sphere of influence in the Far East. In Japan, since the war, she has taken her place in many departments which, before that time, had been closed to her. Now is the time to press the work of evangelization through a trained leadership. The women of Japan have shown themselves fully competent to undertake such leadership, and all that is needed now is the funds for equipment and endowment of such an institution. If Miss Bonnell's touching statement of self-denial upon the part of her students should inspire the reader to assist in this noble work, a letter forwarded to her at Kobe, Japan, will promptly secure the required information. To help in the evangelization of Japan now will mean the hastening of the day when Korea and China shall be reached through the gospel.

Book Review.

"Perfect Manhood—How Inherited, Attained and Retained—How Wrecked and Regained,"—By Prof. T. W. Shannon, A. M., published by Pickett Publishing Company, Louisville. Price, cloth, 50 cts; paper, 25 cts. This is about the sanest book we have yet read on the subject of social purity. It deals in a thoroughly straightforward and decent way with the things which every young man and woman ought to know. Thousands have been irretrievably wrecked for the lack of such knowledge. We wish it the widest circulation. It is time we should have such knowledge pressed upon the attention of young men.

Write this office for all kinds of certificate blanks.

THE EPWORTH LEAGUE

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

June 2—A High Standard. I Pet. 2:9.

Passages for Reference—Matt. 5:29, 30, 48; II Cor. 6:14-18; I Thes. 3:12, 13.

The Power of an Ideal.—The theme for our consideration this week is "A High Standard." It might not be amiss to say that our theme deals with "high ideals," for there can be no high standard of life without a previous conception of high ideals. The ideal creates the standard and determines the moral and spiritual measure of life. No man can live above his ideal of life. He may live below it, and, in all probability, will, but he never rises above his ideal. Life does not consist in acts, though men are judged by their acts. Acts, as a rule, reflect the life of the real man, but they are not the life. The real life is found to exist in that which the man thinks, for, "as a man thinketh in his heart, so is he." Ideals exist in thought, so, consequently, a man's real life is his ideals of life.

Daniel had an ideal of life—a very high one—for he determined in heart that he would not be polluted by eating of the king's meat. Joseph also was possessed of a high ideal, and it controlled him in the hour of temptation.

The Christian Standard the Highest.—There is no standard of life higher than the Christian standard. God exalts himself and invites the highest reverence of man by requiring of man the highest possible standard of living. God could not require less. That which gives birth to high ideals in the breast of man and causes him to aspire to high and holy living is the divine conception of God which man holds.

God himself calls man to a holy priesthood—to holy living. It is for this purpose the Christ died—yea, it was for this purpose the Christ lived. Through Christ we are called to the highest standard of life, that of following in his steps the pathway of holiness.

This makes us a peculiar people. It is peculiar to do at all times just what God requires. The one who conscientiously strives to live the pure and holy life will be considered by the world as a peculiar person. But God has chosen us for this purpose—not alone that we may be saved, but that by our peculiar living we may show forth the praises of him who has called us out of darkness into his marvelous light. Peculiar people attract attention. The lives of Christian people attract attention, not to the individual but to the life, and in this way the saving power of Christ becomes known. It is the duty of every follower of Christ to make himself peculiar by accepting and striving to exemplify the ideals of Jesus as set forth in his teaching and his living. The Christ standard should be his standard. Any standard which falls short of this falls below the requirements of God, and brings upon the individual the condemnation of the Almighty.

The Standard for Leaguers.—Epworth Leaguers can not think of having a standard of life which falls below the standard required by our Father. This standard will impart force and vigor to our lives, and make them potent factors in the advancement of Christ's kingdom. At this time, when, in a sense, the moral and spiritual standards of our two commonwealths are being formed, it is especially necessary for our Leaguers to hold to the very highest standards of living, and, like Daniel, purpose in their hearts that they will not be influenced by the evils which prevail, but that they will seek to purify by word and by

deed the moral atmosphere of our great country.

Texas Letter.

Herewith I send you \$2.00 for Western Methodist, which will give me a two-years' set-up. I should have sent this a good while ago but have acted the part of a great many other sinners out of sheer neglect.

The Western Methodist is a welcome and highly appreciated weekly visitor in our home. Its columns are always carefully perused and devoured with a zest peculiar to a boy who has gotten a few miles away from the old homestead. I think it was a happy hit for all parties concerned, when your editorial jurisdiction was extended so as to take in Oklahoma and the Indian Territory. With those four great Conferences whose organ you edit rallying to you as they should, your success ought to be unequalled, and it needs not a seer to foretell the grand result for the Western Methodist already great, would soon become second to none.

I did not intend this for print when I began writing, but as we have many good and cherished friends in old Arkansas of whom and from whom we are delighted to hear occasionally through your paper, and presuming that they would be pleased to hear from us through the same medium of communication, you therefore have my permission to use this letter from start to finish without reserve.

I chanced to know something of the whereabouts of a good many of the Arkansas boys; they rank well as preachers and are all doing good work. Texas is a big country and a great country too. The old settlers indulge great pride (and justly, too) in most of its earlier history and its great leaders, and the newcomers (greeners from the States as they call them) soon imbibe the same spirit. Some of them are almost certain that they live in the very center of the State and regard it the garden spot of the world. When we landed at Lampasas, they said we were in the middle of the State; when from there we went one hundred miles to the southwest there they said the same, and from there one hundred and twenty miles to the northwest we were said to be in the middle of Texas, and from that point one hundred and twenty-five miles south of east, we must be somewhere near the center. But enough of that. In a great many of our towns gracious revivals have left their influence for good during this present Conference year, while in the rural districts and country places large plans are being laid for an extended summer campaign against the powers of darkness. Yours, D. C. ROSS.

Fredonia, Tex., May 17.

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.

ANDERSON, MILLAR & CO.

The American Revised Bible, in spite of serious defects, should be in the hands of every preacher for comparison with other versions. Order of Anderson, Millar & Co. Prices from \$1.00 to \$6.50.

THE SUNDAY SCHOOL.

June 2—Moses Called to Deliver Israel.

Golden text—"And he said, Certainly I will be with thee." Ex. 3:12.

Time—About 1494 B. C. is the common chronology.

Place—The events of this lesson took place at the foot of or near Mount Sinai, for Horeb, the mount of God, and Sinai are synonymous terms.

Lesson Text—Exodus 3:1-14.

It will be observed that forty years have elapsed since our last lesson. Moses fled from Egypt after having undertaken to inspire his fellows with confidence in his leadership by slaying the Egyptian. He has since made his home with Reuel, or as he is sometimes called, Jethro, whose daughter he married. This was in Midian, in the plains that lie before Sinai.

Moses was a man of highest education. He was not used to hardships common to shepherds in the mountains and rough country. By far the greater part of his life had been spent in the royal courts of Pharaoh, where luxury and ease abounded. But he was not afraid to toil. His people were a toiling people and he was not afraid to labor. A great many of the great characters of the Bible were laboring men. Amos was a farmer-shepherd; Elisha was plowing in the field with twelve yoke of oxen before him when the summons came to him to become the successor of the famous Elijah; David was a shepherd; Peter, James and John left their nets at the call of the Master; Jesus was raised in a carpenter shop. Many more might be mentioned.

God heard the cry of the Hebrews and had come down to deliver. We may ask why this delay in answering the prayers of his people. The time was not ripe. The state of the people was not before such as to warrant their delivery. Moses had tried and failed. We might say God was not with him. Very true and we may assert that God is never in an inappropriate, unseasoned attempt of any sort. But now the trained man and the occasion have met. God sees that the time has come. Moses had had forty years to meditate, to deliberate, to learn about the ways of God. God is a spirit and can use the inanimate things of the world to accomplish his purposes. But when he deals with moral and free intelligences he must needs do it through men. There was not in all the land a man to whom he could reveal his purpose until Moses came to his eightieth year. Then God was quick to commission him.

"Though the mills of God grind slowly, yet they grind exceeding small; Though with patience he stands waiting, with exactness grinds he all."—Longfellow.

The burning bush was only a means by which God made an appeal to the faith of Moses. It is recorded that Christ "came unto his own and his own received him not." "He was in the world and the world was made by him and the world knew him not." Moses would not pass by the "burning bush" on the mount of God. Immediately upon the command of God he put off the sandals that were upon his feet in recognition of the holiness of God. His idea of God was a correct one. He was in the presence of the great one, the holy one of Israel. Why should a gentleman bow to a lady?—she is but bone of his bone and flesh of his flesh. Some men do not understand the propriety of making such a recognition of her position among men but the man who is addicted to the practice of good manners would not fail to perform such an act upon meeting a lady. Moses showed his training by his conduct before the burning bush.

Old Rameses II, who was king or Pharaoh of Egypt when Moses left the land, had been succeeded by his son, Menephtah, who knew not Moses. He was wanting in the elements of greatness possessed by his father and Moses hesitated to go before him and demand the release of the Hebrews. A weakling who is wrapped up with his own importance and lacks every means by which God might reach him in a gentle way renders an undertaking of this sort very difficult. Nothing but violence could impress a monarch of this character. His heart was hardened by the exhibition of the power of God until the destruction of the first born. It meant his destruction. He sleeps today in the trackless deep of the Red Sea.

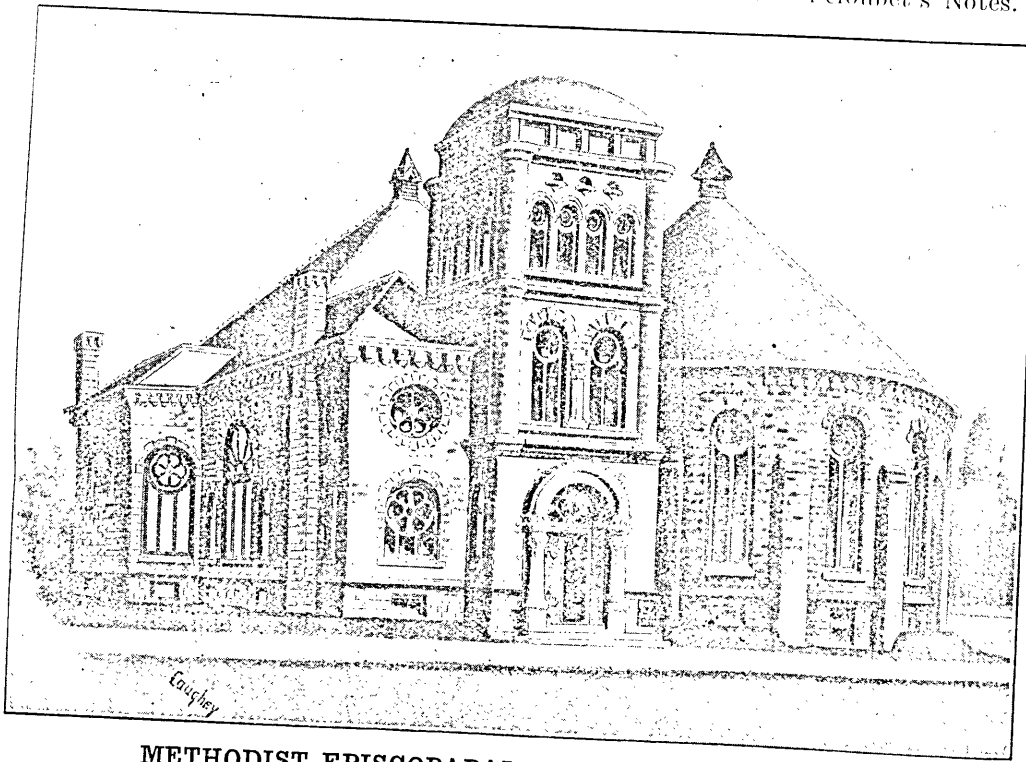
God gave Moses a beautiful promise. "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." God dismisses him from his presence and service in that place until this task is finished, assuring him that in the path of

monk's cell, to General Booth and Robert Raikes and Dr. Barnardo among the poorest of the poor.

"God never calls two men in the same way. * * * We must look for God's call in the abilities he gives us, the circumstances in which he places us, the opportunities he opens before us, the advice of wise friends, and the quiet promptings of conscience.

"Never refuse God's call for fear of inability. 'God's commands are enablements.' 'What is that in thine hand?' If it be but a cobbler's hammer, you can become a William Carey.

"Every life that faithfully responds to God's calls is a great life in his eyes, whether it is called to lead a nation, or to teach a Sunday School class, or to help take care of little children at home. The greatness is in the spirit, not the deed. God was not pleased with Moses, though he promised to use him. You can do better with your call than Moses did with his."—Peloubet's Notes.



METHODIST EPISCOPAL CHURCH, SOUTH
E. H. Mowre, Pastor, 595 Wielder Street,
Portland, Oregon.

duty "certainly I will be with thee." A refusal to obey the call meant a separation from God. God would help him but his future blessings depended upon the performance of this work.

"Every one has a work for which God sets him apart, as truly as Moses. No one else can do your work. It may be a little task, but God misses it if it is not done. God is like the conductor of a great orchestra of a hundred pieces who suddenly stopped it in the midst of a wonderful volume of sound 'Where is the piccolo?' he cried.

"God does not always disclose a man's work early in life. You may be like Moses, or like Bishop French, who was sixty-six when he learned Arabic and began his labors among the Moslems.

"Nothing is gained by moving ahead of God's time, as Moses did in his first attempt. Too fast in music is as bad as too slow.

"God knows best how to prepare us for our life work. The training of John Williams as an iron-monger and of Alexander Mackay as an engineer was of the greatest value in their missionary labors.

"If we are in the course of duty, God's call to great things may come at any time, while we are about our commonest tasks, as it came to Peter while fishing, to Luther in a

College Heroes.

Your real college hero is one whose heroism is not always perceived. To illustrate: In one western university 120 men paid the greater portion of all their college expenses last year without assistance. One of them, a country boy, left home for college with only \$12, accepted work as chore-boy in a boarding house, in vacations assisted a corps of civil engineers, acted as janitor in a bank, ran a laundry agency, and in his senior year became president of his class, the winner in a debate with two universities, and the pride of his university, and left the institution with a substantial amount of cash in his pocket. He is now a lawyer, and may emerge into a Chief Justice. Another story is told of a student who went to a preparatory school with \$4.35, all his resources. He worked his way through a six-year school and college course, and is now on the high road to success. These are typical of a large number of instances which the college records would reveal. Such intrepid students owe much to the discipline of the university. It is a splendid thing to have such heroes in our colleges. The country should be proud of them.—Christian Evangelist.

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.

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.)

Macey, Ark., May 11, 1907.

Dear Methodist: I will write a short letter. I see you have given the children a page. I am a little girl 11 years old. I like to go to school. I am in the fifth grade. We have no school now. We have a good Sunday School. There are about 120 enrolled. Miss Margaret Bibb is my teacher. Mr. Frank Swedholm is our superintendent. Bro. Jas. D. Rutledge is our pastor. Bro. M. M. Smith is our presiding elder. I have four sisters and two brothers living and two sisters and one brother dead. What has become of Ruth Carr? I do enjoy reading her letters. We take the Western Methodist and I enjoy reading all the cousins' letters so much. I will close with best wishes to the Methodist and the many cousins. I am your little friend,

CLARA FOSTER.

P. S.—I will answer the editor's last question: The old Indian was the young Indian's mother. C. F. Your answer came first, so will be published first.—Ed.

Macey, Ark., May 10, 1907.

Dear Cousins: As I have seen so many nice letters from the children in the Methodist, I thought that I would like to write one myself. I am a little girl 11 years old. I am going to school now and I am in the first grade. I am a member of the church. There is going to be a children's day on the fourth Sunday in May. It has rained so much this spring that it is hard to go to school. My papa takes the Methodist and I enjoy hearing sister read the children's letters. Your cousin,

VIRGIE MAY STEWARD.

In a Pinch, Use ALLEN'S FOOT-EASE. Ladies can wear shoes one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, itching feet. At all druggists and shoe stores, 25c. Don't accept and substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

Macey, Ark., May 10, 1907.

Dear Methodist: I am a little girl 13 years old. Who has my birthday—the 10th day of October? I am about four feet and four inches tall and I weigh 101 pounds. I am going to school and I am in the third grade. I am not very high up in my school, but I can do as much as any other girl my size. The most cotton that I ever picked in one day was 193 pounds. I surely do enjoy reading the cousins' letters. My papa takes the Methodist. I am a member of the church. There is Sunday School every Sunday and service every Sunday. Your little friend,

MARY LEE STEWARD.

De Light, Ark., May 15, 1907.

Dear Methodist: Here comes three little cousins knocking for admittance in the children's corner. Papa takes the Methodist. We enjoy reading the cousins' letters so much. Our ages are 14, 11 and 8 years. We have eight pets—five pigeons and two goats, Ringo and Dobin—and a sweet little brother named Bruce. Our father and mother are both living. We have an uncle who is a presiding elder in the Little Rock Conference—Rev. H. M. Bruce. We go to Sunday School every Sunday. We like our teacher. Our pastor is Rev. R. L. Ruse; our presiding elder is Rev. Harrison. I wish Ruth Carr would write again. Poor Chock had such a hard time. As this is our first letter we will close with love to the cousins.

EARL, VIVIAN and KELLER STONE.

Whitesboro, Tex., May 12, 1907.

Dear Methodist and All: I will now attempt to write a letter for the much enjoyed children's page. Our school will be out the 17th of this month, and I surely will be glad. I am in the eighth grade. My teacher's name is Prof. J. W. Saxon. I go to Sunday School every Sunday. Mama is my Sunday School teacher and papa is superintendent. We have a fine Junior

Sister Smith, the pastor's wife, is our superintendent; she surely is a sweet woman. The first Saturday afternoon in every month she gives the Juniors a social at the parsonage, and we certainly have a jolly time. I have two married sisters and one married brother. My brother lives here and they have the sweetest baby girl I almost ever saw; her name is Mildren Pauline. She is three months old. I have a piano and it is a great deal of company to me. Papa got it when I was about 7 years old. Our Sunday School is going to have a picnic about the last part of June or the first of July, so I extend a cordial invitation to all our cousins and the editor too to come and enjoy the delightful times with us. I will now answer little Miss Ivory Brookshier's question. The chief butler's dream was a vine with three branches on it and the branches brought forth grapes and the butler took the grapes and pressed them into the king's cup and gave it to the king and the meaning of it was that the three branches meant three days and within three days the butler would be restored to his former position—as the king's cupbearer. Is that not the correct answer, Miss Ivory? That is the way my Bible gives it. We are to have children's day service next Sunday night and I am to recite. The title of the recitation is "Little Sallie's Wish." With love to all. Your cousin,

BLANCHE SHERMAN.

What Is Tetter?

A safe and sure cure for all such skin diseases as Tetter, Ringworm, Eczema, Dan-druff, Erysipelas, etc. "I have fully tested the curative qualities of Tetterine upon several cases of Eczema of stubborn character and long standing, with perfect success. I candidly believe it will cure any case of Eczema if properly applied. C. I. S. Camthorn, M. D., Andalusia, Ala." Ask your druggist for it or send 50c to J. T. Shuptrine, Savannah, Ga.

Forest City, Ark., May 2, 1907.

Dear Methodist: I have been reading some letters on the Children's Page so I will write one too. I am 13 years old and I am in the sixth grade at school. We have a large Sunday School class here and Miss Martha Hatcher is my teacher. We have a League too that meets every Sunday afternoon at 3 o'clock. Bro. Wilford is our pastor and Bro. Bennett our presiding elder. With much love to the Methodist. Your friend,

MATTIE MANN.

Such a neatly written letter.

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.

Farmington, Ark., May 11, 1907.

Dear Methodist: I am a little girl 9 years old. My papa is a Methodist preacher and takes the Western Methodist. I enjoy reading the Children's Page. I live in the country. There are lots of strawberries here and I love to pick them. I go to Sunday School and my teacher is Mrs. Rogers. I love to go to Sunday School. I went to school last fall and winter; my teacher was Prof. Davis. I liked him very much. I am in the third grade. Our pastor is Bro. Dick. I have three sisters and five brothers living and three sisters and one brother dead. I have one little niece; her name is Mamie Ralston. She is very sweet. My baby brother's name is Lloyd. He is 3 years old. Dear cousins, if this misses the waste basket I will write again.

LIZZIE LASLEY.

Drayhoun, Ark., May 12, 1907.

Dear Western Methodist: I am a little girl 13 years old. My papa takes the Methodist and I like to read the little cousins' letters. I am not going to school; my school is out. We had a picnic the last day. My school teacher's name was Mr. Harlow. Well I will not write long as this is my first attempt to write. Your little cousin,

ETTA EVANS.

Bald Knob, Ark., May 13, 1907.

Dear Methodist: As I have seen so many interesting letters on the Children's Page, I thought I would write you a few lines. I am a little girl 12 years old and I am in the sixth grade. My teacher's name is Mrs. Simmons

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address:

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

MARY CONNOR COLLEGE Stands for High Scholarship and Strong Character.

Every course is an inspiration; every recitation an advancement; every student an advertiser. We develop each girl into a useful and attractive member of the home and society. Unexcelled equipment. Patronage select. Faculty able. Degrees Conferred. Home life inspiring. Music, art and literary. Affiliated with leading Universities. This is the College for high toned people. TOWNES E. LEIGH, A. B., Paris, Texas, President.

go to Sunday School and church every Sunday. Bro. Roberts is our pastor and he certainly is fine. Bro. Sibert is our presiding elder. I have a little brother 5 years old; his name is Robert Emet. My muma is a Methodist. Well I will close by asking the question in "What year was Joseph taken to Egypt?" So good-bye—your cousin,

GERTRUDE HABEN.

Quitman, Ark., May 12, 1907.

Dear Methodist: I have been reading the children's letters and I thought I would write. I think it very kind in the editors to give us a page. Next Sunday is our children's day at Mt. Pleasant. We hope to have a nice time. Well, Mr. Editor, I don't think I can solve your first riddle but I think I can solve the last one. The old Indian was not the father of the young Indian but I suppose it was his mother. Isn't that right? Your little friend,

PEARL BATES.

Willow, Okla., May 13, 1907.

Dear Methodist: I see that you have given the children a page. I like to read the Children's Page, so I thought I would write. This is my first letter to the Methodist. I am a little girl 11 years old. I have two little brothers; the oldest brother is 7 years old—his name is Herbert; the other is 3 years and his name is Asa Homer. I have one sister older than I am—her name is Leona. I am in the fifth grade. I will not write a very long letter this time but will write again if I see this in print. I will close for this time. Good-bye,

ALTA MAL ENGLAND.

Gregory's Antiseptic Healing Oil.

The healing wonder of the century. External and internal use for man and beast. Best seller on the market. Largest profit to dealers. Needed in every family. To introduce this valuable medicine into every community, for the next 30 days will sell to any reader of this paper one dozen bottles for \$1.00. Sells for \$3.00. Cures chicken and hog cholera; cures colic in man or horse in a few minutes; takes out all pain in a flesh wound in 3 minutes and causes healing without inflammation or suffering; perfect antidote to blood poisoning; cures coughs, colds, diarrhoea, flux and all strains, sprains and bruises, croup and sore throat, and many other ailments. A bottle by mail for 25c stamps. Address Gregory Med. Co.,

not satisfied. Name this paper and express and postoffice.

Macey, Ark., May 10, 1907.

Dear Cousins: I thought that I would write to the Methodist too. I am a little girl 10 years old. I am going to school now and like it very well. I live one mile and a quarter from the school house. It has rained so much this spring that there is water everywhere and we can hardly get to school. There is going to be a children's day here on the fourth Sunday in May. I have a speech to say. There is preaching here every Sunday. Sunday school every Sunday morning and prayer meeting every Sunday night. There are two churches here—one Methodist and one Presbyterian. Well as this is my first letter I will close. Your friend,

VANNIE MILLER.

Willow, Okla., May 14, 1907.

Dear Methodist: I am glad the children have a page. So I thought I would write a letter. Papa and mama belong to the Methodist church. Our school is out now. Our preacher's name is Bro. Davis. I like him very much. I am 12 years old. I have a New Testament. I will try to answer one of the riddles the editor gave us children. The young Indian was the old Indian's grandson. I will close for this time. Your loving friend,

LEONA ENGLAND.

The College Man After Graduation.

The college man is evidently ere long to take charge of our public offices and of the industrial and professional departments, and college men are to find their way into the prominent positions as never before; but, fortunately, college men come from all sorts and conditions of people. The sons of poor men as a rule always have and probably always will be able to secure these positions oftener than the sons of rich men, for they have the discipline in early life that the latter usually lack. The college man, leaving college, goes out into life once more a freshman and with the university life for his next place of struggle, of aspiration, and of achievement. He enters upon a new training by different methods and through radically different experiences. He is trained, indeed, by no sympathetic and systematic teachers. He must find his own way to knowledge and to wisdom, which is greater than

Cancer Cured

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

Yours gratefully,
JUDGE J. N. SMITH, Lonoke, Ark.
The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh of the eyes, ears, nose and throat, and in fact of all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
409 E. Fifth Street. Little Rock, Ark.

CHOCTAW COLUMN.

Atoka Circuit.

Omi anumpa loua keyu kia holisso atoba yumma pit foke-lishke Atoka eireruit chahta ulhte ai achufa pia akinli osh eluppa il ai asha pulla piyinni chatuk oke. Atoka circuit eluppa afremi itanaha yut ulhtoba piyonochi tok a Tule holisso \$65.00 foka ho ilatobi ma yumma kinli chohme foka hosh ik ulhtoba moma hoke. Ulhte pehlichu ya Tule holissa \$50.00 ho il imatobt chi tuk ut \$28.00 iluppa ko il atobeshke, circuit pehlichu ya Tule holisso Talhipa \$400.00 ushta ho im atoba hi atuk ut Tuli holisso Talhipa \$205.00 Tuklo. Talhapi ho im atobi hoke. Yohmi kia himak afammi ya iksa Toba kut ikshoshke ulla baptismo kuto asha akinlishke pishno akia ai anumpoli iluppa nitak hullo achufa itanaha ya apisa pebanna hoke committee yokuto ulhtoka tok oke. Ai itanaha Canehill achi eloppa Woman's Home Mission Society yut Toksali achukma ai ahli hosh ahashwashke mikma ai itanaha inla ya asha akinli tok Kia oka home isht illit Taha tok oke hatak oka home ishko yut laua ai ahli itanaha ya ataklanmi ai ahli bilia ho il asha hoke. Ubanumpishi i chuka yut ulhtaha achukma ai ahla hituk uno ona keyu akinli kia, ai alta yokuto achukma kole hut achukma osapushi yut holita achukma, essuba i holihita achukma Takon holukehi achukma, himak tofa ya Takon laua ai ahli chishke. May nitak hullo Atochina ka yashbok ai itanaha itanaha loua achukma ai ahli tuk oke. Willis Tobly ut ula cha anumpa hoehukma ka pimanumposhonli tuk oke. Hushi konneli chakali ka elitibapishi Ainsworth akosh ulla im anumpoli cha ulla i nitak nana itaboba hoyo ma \$2.60 osh itaboba tuk oke opia-ka pilli hushi kannali tuchina ik-lanna ma Wallace Thompson nicha Wiley Armstrong itatuklo illi tok ai aksho isht anumpoli kut W. F. Tobly akosh isht anumpolit out alhopoli ma ahlopi falumma tuk oke. Hatak asanochi hoh-

Beautify the Complexion

IN TEN DAYS.

Nadinola



CREAM, the unequalled beautifier is endorsed by thousands and guaranteed to remove freckles, pimples, liver-spots, tan, sallowness, etc.,

the worst case in 20 days, and restore the beauty of youth. Price 50 cents and \$1.00, by leading druggists or mail.

Prepared by NATIONAL TOILET CO., Paris, Tenn.

chukma ai ahli, miche iksa hoh-
chukma ai ahli tok oke. Hatak
hoehukma tulo eluppat ai
okehaya ya i lhakopi hokma, pish-
no yokak hito pi thakofa hush-
ke. Afolota eluppa nana toksali
achukma yut mahaya pullak nana
il ahni hosh il ai asha hoke foh-
alishke Klaist Julla huchitibapi-
shi.
AARON H. HOMER.

Coalgate Circuit.

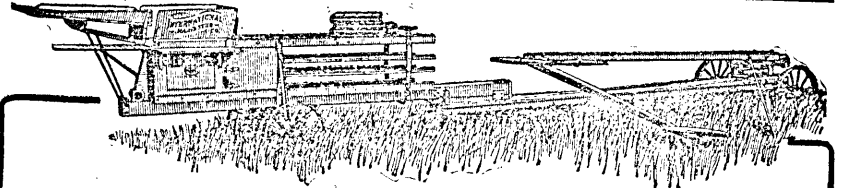
Akana illi bapishili alhe hama
anumpa kano mosi kia holisso
ehilishki nata katiyohimi ho, 1907.
illappa ko cha yat yakohmi cho
kapassa kat pishno akinli alhe ho
yakohmi hoki. Hatak ubba non-
pishi pia hat nitak tik ba abban-
ompishi Ayasha toka i holba kiyo
kako nana apallam mi kat piyono
tola hoki. Abbanompishi Sipokni
illit tayaha hokato Ayalhe achuk-
ma hosh okla hiyili tok polla ka
pi hisali cha tok oki. Himakno
kiyo himak pilla ka hatak at nana
kat ipalla ma chi ka illa nohonle
ho ka kosh yokni ya isht tanom-
poli kat pim achukmo hoki. Nani
hollo ya boma ka illis he kiyo
polla hoki.

pishno nana pimmi hatok ut inla
ho imissat Itayahli cha Ihiyili
ma hatak himitta lawa kat kat ok
polo hoki. Aittanaha kani ma ho
ont Ihiyia hoh kia okishko at
hikiya hoki. Pishna kosh elli
ma tahl hoki. Pi yakin ya pish-
na osh aflowa kullo chit i halall
hatok ma yakohma hitok kiyo ho-
ki. hatak himitta yohkia abban-
ompa ha holetoppla hi tok kia ki-
yo ka pi hisali kat Sanok hoklo
old brother Willis Folsom ailtapi-
ha hosh Ayasha ho kato nani hol-
lo ya illiais hi hosh Ayasha tok
polla ka Sayim mi hoke. Amba
abbanompa ha isht tila nonpolik
mat yakni yasho isht tilona hoki.
April 28 ash baptis abbanompi she
yosh abbanompa isht ta nompoh-
lonli ka hakloli kat sa nok haklo
Ayalhe tok oki. Aittanaha Abo-
ha ya hatak himitta okishko yat
oshta hosh chia tok oki. Holissa
atalowa Talow a kasha pa kato
kayowali hosh takali ho pi hisali
tok oki yakni yo kan chi hosh yo-
hmi Achi pi hisali tok oki. Hatak
nani ponna at nana ho hatak A
nana ho Ima chokmali ka akpisa
hoki. Yam maka tokpolla mako
aittanha kia Iholitopa kit ma
haya hoki. Achokmali hoki. A
chi kia kiyo hoke. A chili hoki
anoyato. Yohmi kia kani ma
hosh Ayalhe kat hikiya tokolanat
ok chaya chi polla kat hikiya hoki.
WILLIS FOLSON TOBLY.
May 6, 1907.

Sin.

Sin is invariably followed by a dete-
rioration of our moral and spiritual
nature. By repeated acts of trans-
gression, evil habits are invariably
strengthened. Evil passions acquire
constant accessions of energy if they
are not controlled. By wrong-doing we
become less able to discriminate be-
tween good and evil, and those forces
of our nature which refuse to listen to
the voice of duty are strengthened in
their revolt; the sensibility of con-
science is diminished and the authori-
ty is impaired. In other words, the
more we sin the harder it becomes to
forsake it.—R. W. Dale.

The Arkadelphia District Conference
will be held at Park Avenue church,
Hot Springs, June 27-30. The Confer-



HERE IS BALING PRESS VALUE

This I. H. C. two-horse baling press is designed to meet the most exacting requirements of a machine of this kind. It is constructed almost wholly of steel, which combines lightness with the maximum of strength and durability. Like our one-horse press, this one is of the full circle type. The horses walk steadily around drawing only a medium load. The load does not increase unduly just before the release of the plunger—a fault in so many machines of this class.

Another reason why I. H. C. presses are easy on horses is that the bed reach is but four inches high—easy to step over.

The feed opening is unusually large, which means ease and rapidity of work. Baling 8 to 12 tons per day is not considered unusual. This press and our one-horse press will bale in the best manner all kinds of tame and wild hay, alfalfa, pea vines, soy beans, shredded corn stalks or sorghum. This press is provided with bale chamber either 14 by 18, 16 by 18 or 17 by 22 inches. The one-horse has bale chamber 14 by 18 inches. They make neat, compact bales which fill the car without loss of room.

Call on International local agent or write for Catalogue.

INTERNATIONAL HARVESTER COMPANY OF AMERICA,
(Incorporated)
Chicago, U. S. A.

ence will convene at 9:30 a. m., Thurs-
day, the 27th. The opening sermon
will be preached by T. J. Norsworthy
Wednesday, the 26th at 8 p. m. Com-
mittee for License to Preach and Ad-
mission on Trial—M. B. Carryan, J. D.
Dunn and S. W. Rainey. For Deacon's
and Elder's Orders—J. W. Berry, J. H.
Cumings and Geo. W. Logan.

H. M. BRUCE, P. E.

Sparks, O. T.

Dear Methodist: We are in a great
meeting at this place. Many are being
saved—some 25 or 30 yesterday and
last night; four at the morning service
this morning (Monday). Aim to con-
tinue over next Sunday. Looking for
greater things yet. Bro. McCance is
doing fine work here. The people laud
him. He has paid off the heavy debts
on the church and parsonage and will
finish and dedicate the church.

J. D. EDWARDS.

Wynnewood District Conference Notice.

Let all those who expect to attend
the district Conference at Sulphur, I.
T., June 12 to 16, forward their names
at once to the pastor, C. A. Burris,
box 233, that we may be prepared to
entertain them.

A prompt compliance with this re-
quest will insure free entertainment
and greatly facilitate the work. Yours
fraternally,
C. A. BURRIS.

"What a vast portion of our lives,"
says another, "is spent in anxious fore-
bodings concerning the future, either
our own or that of our dear ones! Pres-
ent joys, present blessings, slip by, and
we miss half their sweet flavor, and all
for want of faith in him who provides
for the tiniest insect in the sunbeam.
Oh, when shall we learn the sweet trust
in God our little children teach us ev-
ery day by their confiding trust in us?
We who are so mutable, so faulty, so ir-
ritable, so unjust, and he, who is so
watchful, so pitiful, so loving so for-
giving! Why can not we, slipping our
hand in his each day, walk tastefully
aver that day's appointed path, thorny
and flowery, crooked or straight, know-
ing that evening will bring us sleep and
peace and home?—Selected.

One of the greatest gifts of life is
sympathy. We long for the kind word
or sympathetic counsel during the time
of any great trial or sadness. Our
grief is divided when we are able to
share it with some sympathetic heart.
And by sympathetic I do not mean sen-
timental. Mere sentiment is weak.
True sympathy is divine and comes not
with the mere asking, but develops
rather as the fruit of deep suffering.
"If you would have the priestly gift of

sympathy, you must be content to pay
the price; like him—you must suffer"
—Selected.

Troubles will come which look as if
they would never pass away. The
night and the storm look as if they
would last forever, but the calm and
the morning cannot be stayed; the
storm in its very nature, is transient.
The effort of nature, as that of a hu-
man heart, ever is to return to its re-
pose, for God is peace.—G. McDonald.

DUDLEY E. JONES CO.

Machinery

...and...

Machinery Supplies.

Engines and Boilers, Gins
and Presses, Cotton Eleva-
tors, Shafting and Pulleys,
Belting and Packing, Brass
Goods, Pumps and Pipe.

Roofing Material

V Crimp Iron, Painted.
V Crimp Iron, Galvanized.
Corrugated Iron, Painted.
Corrugated Iron, Galvanized
No-Tar Three Grades.
Congo Three Grades.
Galvanized Rubber, Heavy.
One, two and three ply felt.
Slater's Felt.
Lining Paper, all grades.
Lone Star Paint.
Shingle Stain.
Asphalt Paint. Graphite Paint
Creosote Preservatives.

Ellwood's Woven Wire
Fence, Door-Yard Fence,
Iron and Wire, Graveyard
Fence, Park Fence, Sewer
Pipe, Well Tiling, Gin Re-
pair and Engine Repair
work.

Dudley E. Jones Company.

Little Rock, Ark.



LIFE AND SAYINGS

It sells very fast, 1,000 agents
wanted at once, also carry our
100 page catalogue. \$100 per
month easily made. Circulars
free. Write to-day.

Jenkins & Scott Co.,
Atlanta, Ga.

"Silver Plate that Wears"

If you want knives, forks, spoons, etc., that last a lifetime, ask for those marked

"1847 ROGERS BROS."

The best-wearing, best-designed silver plate on the market.

Send for Catalogue "O 3"

INTERNATIONAL SILVER CO., Successor to
MERIDEN BRITANNIA CO.
Meriden, Conn.

SOLD BY LEADING DEALERS

Strangers in Church.

Several years ago two strangers, well-dressed young men entered a church in a small town and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door and motioned to them to come out until she could pass to the farther end. They were offended at her discourteous manner and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterwards the queen of Holland, being an invalid, visited the city of Heidelberg, Germany, for medical treatment. While there, she went each Sabbath to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German woman swept up to the pew and, seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed and, going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her and demanded whether she knew who it was she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the queen."

Her mortification may be imagined.

A correspondent who was an eyewitness of both of these scenes, sends the story to us and asks, "Which played the more manly part, the two vain young men or King Oscar?"—Herald and Presbyterian.

Five Years After Graduation.

Some thirty years ago a young man of promise left a home in northern Massachusetts to seek a medical education in Boston. In due time he graduated with honor from one of our great universities, and soon, in addition to a considerable practice, obtained several lucrative appointments, and his outlook was easy.

In less than five years after graduation he died in an asylum, a victim of drink, leaving a wife and son.

Physically, here, we had the typical God-given image, and in addition to attractive appearance he was genial, generous, and mentally gifted.

I knew him when his star was in the ascendent and while he still remained in public life.

Ignoring the claim of "things above," yielding primarily to the occasional drink, he became the victim not merely of that evil, but of many other evils which we are admonished to shun.

The one good I now see remaining from his life is the direct warning to other men because he was "lost."

Robert H. Magwood, Secretary of the Massachusetts No-License League, in Christian Endeavor World.

The Kind of Religion We Want.

We want a religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, and deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floors with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful thoughts.

The Essence of Religion.

What is religion? When can one know for himself that he or any one else is religious, in the right sense? What are the sure indications that he or they may have "a genuine case of religion," as we Methodists sometimes express it?

It is not an emotion simply. Many judge of their religion by the way they feel at any time. Believing that, many are not satisfied until they work themselves into a high state of feeling or emotion by repeating audibly, or in thought, certain phrases and expressions until the mind seems to pass into a state of exalted experience or religious ecstasy. If not in that way, some other. Such experiences are the result of a kind of hypnotism, self-induced. Sometimes the physical condition simply, and surroundings are such as to produce a high state of pleasurable feeling, but neither is that the essence of religion. A man can not be genuinely religious without a high degree of spiritual enjoyment, a feeling of happiness and satisfaction that the Lord is blessing him much beyond his deserts, but a man who relies upon his feelings as an index of his religious state may be often mistaken. A man is no less religious when his feelings are in repose, or even when he has a feeling of depression not caused by conscious sin, then when he is upon the mountain top of extatic experience, provided his heart is fixed upon God and his life upon him.

The real essence of religion therefore, is an uncompromising faith in God and in his only Son, Jesus Christ, our Lord. Such faith to be accompanied always by a purpose on our part to serve him at all times in both heart and life, keeping ourselves unspotted from the world, and holding ourselves ever ready to show kindness unto our fellow creatures, in the name of Christ in order that we may lead them into his light, which light is eternal life.—Central Methodist.

Paragould.

The Daily Soliphone of Paragould thus speaks of the commencement sermon preached in that city by Dr. Henderson last Sunday:

"On Sunday morning at the First

HERE'S AN EXAMPLE

of what plant foods can do for farmers. The picture on the right shows plant development and potato yield (55.8 lbs.) of a small patch, treated with

POTASH

On the left, a patch of same size (yield 21 lbs.) planted at same time, in same soil, but *untreated*. These pictures are taken from an experiment station bulletin, compiled in

Our Free Book, "Profitable Farming"

which gives authentic and authoritative accounts of experiments and actual results of practical and scientific farming. It is invaluable to the farmer who is anxious to improve his products and who is working for a wider margin of profits. Send for it to-day.

GERMAN KALI WORKS

New York, 93 Nassau St., or Atlanta, Ga., 1224 Candler Bldg.

Methodist church Dr. Henderson of Searcy, Ark., preached the commencement sermon for the Thompson's Classical Institute. No services were held at the other churches and at 11 o'clock the Methodist church was filled to overflowing with friends of Prof. Thompson and his pupils.

The choir had prepared special music for the occasion. After a beautiful anthem, "Blessed is He Who Cometh," Miss Annie Stedman sang a solo, entitled "The Endless Day."

Dr. Henderson chose for his text the passage: "To live is Christ, to die is gain," and to his sermon he gave this subject, "The Meaning of Life." This was a touching and soul-stirring sermon and will be long remembered by those who heard it. The deliberate manner, the choice words, the beautiful sentiment and the earnest thoughts produced a lasting impression on the hearers, and many were the words of appreciation after the services had closed."

Cement, Okla.

A little more than one-half of our Conference year is gone. I suppose our little circuit is about an average when it comes to work done.

Our membership is small and getting smaller. As many of our members have moved to New Mexico and others are about to move to Texas. The debt of \$275 that was against our church at Cement has been paid and \$125 of the \$175 debt at Fletcher has been paid and a new pulpit put in and we are preparing to put in new lights.

The salaries are about paid to date, and all of our Conference collections paid except \$36, and that is provided for. I am sorry that I haven't been able to do more for our church papers.

We have good Sunday Schools and W. H. M. Societies, and our Leagues are doing well considering the few young people that we have in our church. We hope to have some good revivals this summer.

We are stirring the saloons up a little. The one at Fletcher and one at Cement are out of business.

M. T. ALLEN.

May 27.

Dr. Hayes Preaches a Great Sermon.

Sunday morning, May 19th, opened as a model day, very befitting to the occasion of a commencement exercise. In their goodness of heart all the churches throughout the city closed their doors on Sunday morning, and the several pastors together with their con-

gregations, repaired to the opera house, and the entire population of our city became a unit in its attendance upon the sermon delivered to the graduating class of our city High School. The house was filled to its full capacity, and Dr. W. M. Hayes of the M. E. Church, South, delivered one of the ablest sermons that it has ever been our privilege to hear upon a similar occasion. Expressions of highest gratification are heard on every hand, and we feel that the young people, not only of our High School, but of the entire town had a treat which does not fall to their lot often. Dr. Hayes' theme in the main was: "Labor and Growth" which he handled in a masterful manner and this sermon would make a most excellent motto for these young graduates who are just now budding into young manhood and young womanhood.—Free Press, Stuttgart.

Junction City, Ark.

Our second quarterly meeting was held at Pleasant Hill May 18 and 19. Rev. B. B. Thomas, our presiding elder, preached Saturday and Sunday to large audiences, and he was much pleased with all the reports from this charge. Sunday night he preached also the opening sermon for our protracted services we held last week at Wesson. Rev. W. T. Woodward of Bernice, La., also ably helped us from Wednesday to Friday night. Results were four accessions by letter, two conversions and one accession by baptism and vows, with several others seeking religion. Our church has but few members at Wesson, and we are very grateful to the Edgar Lumber Company there for three-fourths of the financial support of the ministry, and they will soon build and furnish a modern house of worship and give us free use of the same.

J. R. SANDERS.

Augusta Station.

Closed a good meeting on the night of the 20th, which had continued from the 5th day of May, Rev. W. M. McIntosh leading.

Received twenty-three into the church Sunday night, the 26th, by profession of faith and letters, with ten or fifteen to follow. Have received seventy-five into the church in eighteen months. Congregations fine. Church music splendid. Sunday School first rate. Things pleasant.

A. M. R. BRANSON.

May 27, 1907.

A DOCTOR'S PRAISE

What a Conscientious Physician
Has to Say About a Great
Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

Stigler, I. T.

We have just closed a meeting here on last Sunday night. Rev. P. B. Hicks was with us for thirty days with his tent. The cold weather and rain for the first three weeks of the meeting made it very hard on us. Bro. Hicks did us good work. He is a good preacher and goes hard after sin. There were some fifteen or more conversions and reclamations. We received eleven into the Church and there are others to follow. We did some work for the Western Methodist. I send you nine new subscribers. Taking all things into consideration we had a good meeting.

T. A. O'Bryant, P. C.

May 21.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems,
Valley Springs.

For many years this place has been noted for its good schools, the effects of which are apparent to even a visitor. I preached to a large and appreciative congregation Monday night. The singing was extra fine. How I did enjoy it. Our young people should be encouraged to cultivate their voices, especially in singing religious songs. Rev. J. T. Gossett is doing well in his third year. His charge was the best represented at the District Conference.

Belle Fonte.

Tuesday night I preached to a nice congregation. Profs. Jeter, Eaton and Albright are running a fine school. It was an inspiration to address them. Rev. H. A. Stroud did all that could have been asked of him to help us in our work. R. F. Cantrell, brother of Rev. J. M. Cantrell, is a prominent member of our church. Their mother died at Tellville, May 10, 1907. She was a remarkable woman. The mother of fourteen children. Ten are yet living. She was a power in a revival and was often sent for to help in meetings.

Green Forest.

This town is beautiful for situation. They have had several destructive fires. The normal school building was destroyed a few weeks ago. The normal is being finished in the public school house, which is a credit to the town. I addressed a very fine class of young ladies and gentlemen Friday morning. Had a large congregation Thursday night. Rev. J. H. Ruble, the itinerant local preacher, is one of our best men and succeeds wherever he goes. He is in great favor with his people. He has seven married daughters and two more beautiful girls coming on, and each of them have a brother.

Berryville.

This is the county seat of Carroll, named for our honored Senator Berry. Has a fine three story court house, and one of the best finished school houses to be found. My old friend, Prof. Bunch, had just closed a successful term. Fred Lark is the popular pastor. He is ably helped by Bro. Clarke, the efficient Sunday School superintendent. This is the home of Judge Maples, the circuit judge, Rev. J. L. Keener, the successful American Sunday School man, and many other good people. They have one of the best equipped roller mills to be found and many substantial brick or stone stores. An ice cream festival prevented preaching. Young Bro. Potter, who was licensed to preach at the District Conference, was my guide. He will be in Hendrix this fall. He is a very promising young man.

Eureka Springs.

This is one of the most popular watering places in the South. It would be hard to say too much for Eureka Springs as a summer resort. Our church under the efficient management of Rev. Jeff Sherman is having a very prosperous year. There have been forty accessions since Conference. A. M. Clark, the faithful Sunday School superintendent and his accomplished daughter, Miss Lucy, Sister Sherman, Bros. Fowler and Harrison are having a good Sunday School.

Persons coming to Eureka Springs will find at the Belding house, near Basin Springs, a quiet, neat and pleasant place, run by a good Methodist lady at reasonable rates. Everywhere I do some business for the paper, and am finding several students for Galloway College.

A Good Hair-Food

Ayer's Hair Vigor, new improved formula, is a genuine hair-food. It feeds, nourishes, builds up, strengthens, invigorates. The hair grows more rapidly, keeps soft and smooth, and all dandruff disappears. Give your hair a good hair-food. Does not stain or change the color of the hair.

J. C. Ayer Co.,
Lowell, Mass.

PILES NO MONEY TILL CURED. 30 Years Established.

We send FREE and postpaid a 32-page treatise on Piles, Fistula and Diseases of the Rectum; also 132-page illustrated treatise on Diseases of Women. Of the thousands cured by our mild method, none paid a cent till cured—we furnish their names on application. 1000 Oak St., Kansas City, Missouri and 3639 Olive Street, St. Louis, Mo.

Millville Circuit.

Our little army is increasing, growing every day. When we came on the work as a supply, we found four organizations, five appointments, making a total of nine appointments. While we found some good strong Methodists who were willing to work for their Master, we found the work without a single Sunday School or prayer meeting.

Now we have four strong Sunday Schools, superintended by noble men, men who are careful and prayerful—men who have family prayer in their homes regularly.

We have four strong prayer meetings, led by some of the noblest young men in our country. We have between sixty and seventy young men who pray in public. There has been twenty-two family altars erected.

Praise God for victory! We have just closed out a meeting at Millville which was a grand victory.

We had W. H. Evans of Dallas, Tex., with us who conducted the meeting and preached with sin killing power. The devil was defeated and had to retreat into the valley of dark despair.

Some of whom he once had bound in the prison of sin broke their bonds, burst the lock of dark despair and shouted hallelujahs of glory and praise to God.

Bro. Evans is a strong preacher, a noble evangelist and an uncompromising foe to vice, crime and the evil doings of men generally. He controls his congregations through the power of the Holy Ghost given him, commanding the Christian people in one united effort, fighting the battle bravely and gaining victory for the Lord.

The meeting resulted in 41 additions to the Methodist church; 34 by vows and baptism; 7 by certificate. The people in Millville all love Bro. Evans; the little children all hated to see him leave. He organized a strong commandery of N. C. Ks., one of the grandest things that has ever been done in the town of Millville. He baptized several babies. Every father and mother ought to hear him on infant baptism.

We have our collection all provided for in good subscriptions; will commence to collect now soon. We are going to come out on all claims.

J. C. WILLIAMS.

Woodberry, Ark.

From Bro. Harrell.

Our dear Bro. White has been greatly afflicted in his home with sickness. One little fellow has been down for nearly two months, but is slowly improving now. During this long time of waiting and watching another sickened and lingered for three weeks, and on last Sunday the 19th, God called him from his home on earth, to the house of the good in heaven. Wallace was a bright, hale, hearty little fellow of four years and seems to have been the pet of the family. It is not without pain,

grief and sorrow that we give up our dear children. Nothing but the gentle touch of time will heal the wound. Though they go from us, we hope to meet them again. The people have been very kind and good to Brother and Sister White. They have wanted for nothing that money and loving hands and hearts could bring. Bro. White has been kept from his work for almost two months and the end is not yet. We pray God's blessings upon this good man and his family. May the clouds be lifted and the light come again into his heart and home, and may this be the best and happiest year of his life. He is in great favor with his people. This much I know. Yours truly,
J. W. HARRELL.

Monticello, May 23, 1907.

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

Oklahoma City District Conference, at Tecumseh, Okla., June 25, 1907.

Will all delegates and visitors who expect to attend District Conference at this place, beginning Wednesday evening, June 25, send to me their names not later than June 12? By doing this you will greatly facilitate the work of the entertainment committee and make it more pleasant for yourself.

We are expecting the Woman's H. M. and Sunday School delegations and will gladly provide entertainment for all who will write me as requested.

Those coming on Rock Island from east or west should get tickets for Shawnee and come from there on the interurban.

Trains on Santa Fe from north arrive 12:10 p. m. and 5 p. m.; from south 8:28 a. m. (accm.) and 3:50 p. m. Rock Island from south 2:55 p. m.

Wm. T. READY, P. C.

Mangum District Conference Notice.

Brethren, remember that we will meet the train at Eldorado on Wednesday the 26th of June. All the preachers and delegates who wish conveyance to Hollis will please drop me a card so that we will know how many to provide conveyance for.

H. B. Ellis, P. C.

Heiskell's Ointment

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Itch, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 6c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

JOHNSTON, HOLLOWAY & CO.,
531 COMMERCE STREET, PHILADELPHIA, PA.

Ointment

IRON FENCE
LOW PRICE HIGH GRADE
CATALOGUE FREE.
DOWE WIRE & IRON WORKS, Louisville, Ky.

DO YOU WANT A TENT THIS YEAR? IF SO, WRITE US FOR PRICES WE ARE HEADQUARTERS FOR Gospel Tents
They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. Yours truly.
M. D. & E. L. SMITH, Dalton, Ga.

\$3 a Day Sure
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.

RED CROSS BRAND OF Linseed Oil
Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.
Waters-Pierce Oil Co.

AMERICAN MACHINERY
WELL DRILLING, PROSPECTING, PUMPING, MINING, AGRICULTURAL, PORTLAND CEMENT, STEAM ENGINES, PUMPS, AIR COMPRESSORS, ALL AMERICAN WELLS, WORKS, AURORA, ILL., CHICAGO, ILL., INDIANAPOLIS, IND.

READ THIS Message of Health!
I am a Master Specialist in 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.

BLIMYER BELL CHURCH BELLS
CHURCH 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 Drug Act, June 30, 1906. Serial number 1098

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The O. 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
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 KELLER SOAP WORKS, Ltd., New Orleans, La.

Little Rock District Conference, Benton, Ark., June 18-21.

Tuesday, June 18, will be given to the Epworth League. As many Leaguers as can come will be welcomed. Session will open at 9 a. m. The following subjects will be discussed: "The Ideal League;" "How to avoid the ruts in the devotional service;" "What can the League do in the Charity and Help Department?" "How may the League control the social life of our youth?" "League literature and how to use it;" "The Mission Study Circle;" "How can the League best promote the cause of missions in our several churches and throughout the district?" "The purpose of the Junior League;" "The League finances;" "The League business meeting;" "The benefits of the League to the country church."

Tuesday night Rev. J. D. Hammons, who has just returned from a foreign trip, will deliver an address on his "Seven Days Journey Through the Holy Land."

Wednesday will be devoted to the Sunday School interests. Sunday School workers are urged to be present. The following subjects will be discussed: "The Cradle Roll—What it is and how to organize;" Why have a Home Department and how to get it;" "The teacher training class;" "How to run the country Sunday School;" "The pastor and his Sunday School;" "The qualifications and every day life of the superintendent;" "The Sunday School and good literature;" "The records;" "The big boy problem;" "The records in the Sunday School;" "Relation of the Sunday Schools to our literary schools;" "The real aim of the Sunday School;" "Open parliament," conducted by Rev. W. F. Long.

Wednesday night, Rev. B. Wright will preach the opening sermon of the Conference proper.

Thursday, 8:45 a. m., the business session of the Conference will open. The following special subjects will be discussed: "The church Conference;" "The Class Meeting;" "The penitent at the altar;" "Church organization;" "The prayer meeting;" "Church finances;" "The pastor needed for the times;" "The Church paper;" "What can we do for our country missions."

Thursday night Rev. T. Y. Ramsey president of our Conference Board of Missions will discuss "Missions" and representatives of both the Women's Societies will be heard.

Every pastor is requested to prepare brief reports on the following subjects, each report being on a separate sheet so that they may be distributed to the proper committees without reading: (1) The spiritual state of his charge, including revivals and attendance at church services, prayer meetings and the sacrament, and the maintenance of family altars. (2) Missionary territory within or adjacent to each charge, with suggestions. (3) Conditions of W. F. M. S. and W. H. M. S. in charge. (4) Sunday Schools. (5) Interest in denominational education, list of students ready for any of our schools, condition of the public schools. (6) What is being done for the American Bible Society. (7) Finances of the charge and system used. (8) Condition of houses of worship and parsonages and necessity for new ones. (9) The number of condition of Epworth Leagues. (10) What is being done to distribute our church papers and other literature. (11) Temperance progress and sentiment.

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

All of these reports should be ready for the committees at the opening Thursday morning.

Revs. A. C. Graham, J. H. McKelvy, F. N. Brewer and R. G. Rowland will examine all candidates for license and orders and for admission and readmission, which candidates should be present for examination Wednesday.

While the business session will not begin till Thursday morning all preachers are urged to attend the League and Sunday School conference, and lay delegates, who can attend and find these conferences profitable and will be welcome for the four days.

For any special information write Rev. J. L. Cannon, Benton, Ark.

A. C. MILLAR, P. E.

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 Ivani deceased, subject to dower of his widow therein.
W. J. LAWHON, Administrator.
J. C. Marshall, Atty.

Leaguers of Oklahoma Conference.

Please take notice that our State League Conference will convene at Vinlita Avenue, M. E. Church, South, Sulphur, I. T., June 18th and 19th and 20th. The opening sermon will be preached by Rev. T. L. Rippey, of Ada, I. T., at 8:30 p. m., June 18th.

The Conference proper will open at 8:30 Wednesday morning.

The following topics will be for general discussion:

"In what way is my League helpful to me?" Ans. by Pastors.

"Are our Devotional meetings devotional?"

"How to interest young men in League work?"

"What has the devotional department done for me?"

"What methods have been most successful in the conduct of the Charity and Help department?"

"What is my League doing for Missions?"

"The Missionary Study Class—its help and results."

"How to create a missionary conscience."

The following subjects will be assigned to individuals for papers or talks:

"The Leaguer as a Soul Winner."

"The Spiritual Leaguer and his Bible as a power for Good."

"A faithful youth precedes a happy old age."

"Charity, The Loaves and Fishes."

"The Joy of Christian Service."

"Who is my Neighbor?"

"Scope, Purpose and Possibilities of the Literary Department."

"The League as an Antidote to Social Evils."

"The Junior League—Its Importance and Possibilities."

Of course, our regular devotional services and Sun Rise Prayer Meetings will be held.

Besides all this, we are arranging to devote the Eleven o'clock hour to addresses upon live subjects by strong and interesting speakers, and the 8:30 hour to soul stirring sermons.

Elect your delegates at once, don't wait until the last Sunday before the conference—do it now.

Send names of delegates to Rev. C. A. Burris or Rev. J. S. Riley, Sulphur, I. T.

Each League is entitled to at least two delegates and larger Leagues to one delegate for each twenty-five members or fraction.

Arrange to come, we will have a good time—entertainment will be free.

Sulphur is the great watering place of the New State—our assembly property is there. Come.

W. G. Ditzler, State President.

Rogers, Station.

Our Church at Rogers is in a prosperous condition. Every department of our Church is doing finely. It is out growing our present building. Our League is doing well; our prayer meeting is largely attended. The attendance upon the church services is twice what it was the first three months of the year. It is not uncommon to have our house full, especially at the morning services. We have received fifty members during the six months of our stay and among these are some of our leading members. Fifty per cent of our collections is paid. The people are kind and charitable and the pastor finds plenty to do.

J. F. E. Bates.

Notice to Pastors of Texarkana District.

Please let the pastors of the Texarkana District send me a list of the preachers, delegates and visitors who will attend the District Conference from their charges at Locksburg, June 19-23. We have a welcome for all but would like to have the list as early as possible. We expect the Editors of the Methodist to attend.

H. D. McKinnon.

Tecumseh, Okla.

We have let the contract for our new church house, which will cost over \$4,000.

Have had 23 additions to church membership. The preacher and family have continued to be good and yet the people continue to pour them.

Doctor, come over to the land of milk and honey and feast awhile and get a dozen or more subs to our splendid paper.

W. T. READY.

GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
DRUGGISTS or at Home 25, Franklin St. N. Y.

District Conferences.

In the next two months a District Conference is to be held in each district of our two conferences, and very naturally much is being said of them, especially in the neighborhoods where they are to be held. As a matter, therefore, of real information to many church members (though we do not know how many such will ever see this article,) it might be well to say something just now concerning the organization of District Conferences and what is done in them.

In the first place they are an intermediate organization between the individual churches or charges in which Quarterly Conferences are held at stated times, and the Annual Conference, which covers a much larger territory, including a number of districts. The District Conferences are composed of all the preachers in the district where the Conference is held, and a number of laymen elected from each church according to certain rules determined by each Annual Conference. The number of laymen in the district Conference is usually therefore greater than the number of preachers never less, and each layman has a full vote in the body. This is one of the striking differences between the District Conference and the Annual Conference. In the Annual Conference there are only four laymen from each district elected by their own number, though there may be fifteen to twenty preachers from that district. There is no ground here for any complaint from the laymen that they do not have their full share in the management of the church.

In the second place there are several things that can be done only by the District Conferences. They are thus an integral part of the church machinery and can not be omitted or slighted in any way if we are to abide by our church law. In the first they only can grant license, on the recommendation of a Quarterly Conference, to any one to preach in our church. This is done only after an examination before a committee which committee shall report favorably. This committee may be composed in part of laymen though the presiding elder is always to be chairman. In the next place, no one can be admitted to the Annual Conference as a preacher on trial, to receive an appointment from the bishop, who is not recommended by a District Conference, the candidate having first stood an approved examination on a prescribed course of study. There is no other way to get into an Annual Conference. Just here the laymen have a responsibility placed upon them in determining who shall be recommended for admission to the Annual Conference and thus made a part of the traveling connection. These are important facts to be remembered and appreciated by all concerned.

Other important duties by the District Conference are to inquire particularly into the condition of the several charges in the district, their financial systems, condition of houses of worship and parsonages, attendance upon the ordinances, etc. All this can not be done in the Annual Conference and should receive careful attention in the District Conferences. Another important duty of the District Conference is to inquire into the need of missions in any part of the territory, where they should be opened up, and what missions if any should be made into churches or included in circuits. In this way every part of the territory included in the Annual Conference, may

receive attention and be supplied with the gospel.

District Conferences are thus an important part of our church economy and should be appreciated at their full value. Other denominations try to have something like them, but in no case are their meetings, conventions, rallies, etc., so systematic or far reaching in their relations to the individual churches or the church as a whole. District Conferences, also, it is to be noted, are in no sense mere mass meetings or occasions for having a good time. They are an essential part of our great unceasing and are carefully provided for in our organic law and assigned a work that must be carefully attended to if we would prove ourselves worthy a membership in the great world wide Methodism.—Central Methodist.

WARNING ORDER.

State of Arkansas, County of Pulaski, ss: Martha J. Choinski and S. A. Ray, plaintiffs, vs. John C. Ray et al, defendants: In the Pulaski Chancery Court. The defendants, John C. Ray and Mrs. M. E. Clifton are warned to appear in this Court within thirty days, and answer the complaint of the plaintiffs, Martha J. Choinski and S. A. Ray.

May 20th, 1907.
F. A. GARRETT, Clerk.
Marshall & Coffman, Solicitor for plaintiff.

The Fruit of Our Toil.

There is a difference between the wages of labor and the fruit of labor. Jesus says: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." An architect plans a house for his neighbor, and receives five hundred dollars as compensation. But in addition to this he has the satisfaction of seeing a splendid structure standing in a prominent street, an ornament to the city and a comfort to the family that dwells within. The reward is soon gone, but the fruit of his labor shall stand for a hundred years to bless a multitude.

A teacher labors to instruct the young people committed to his care, and receives twelve hundred dollars a year salary. In addition to this he has the satisfaction of seeing his pupils improve from year to year, and after twenty-five years he sees many of them occupying important positions in the community. He is justly proud of the fruit of his labor. His salary was soon used up and forgotten, but the fruit of his labor shall bless the world for centuries after he is gone. The statesmen who framed the Constitution of the United States may have received a meager compensation for their time and labor, but it was insignificant compared with the fruit of their labor which shall stand for thousands of years to bless the world. They were not making money, but building a nation.

In choosing a calling every young man should consider three things: the work itself, the compensation, and the fruit of his toil. The last mentioned is infinitely more important than either of the others. It were far better to spend all one's life in a work which is disagreeable, and with a totally inadequate compensation, but the fruit of which shall be good and lasting, than to choose an employment which is altogether agreeable and exceedingly remunerative, but the fruits of which shall not be beneficial to men.

What is the fruit of the labor of the Christian in the kingdom of God? We do not know all, but we know enough to encourage every faithful laborer. By his toil the world shall be improved. The Lord God made the heavens and the earth; but man has made a new earth. This planet is the same today as it was three thousand years ago, but how different! The genius of man, the

skill of man, and the industry of man, have transformed the oceans into highways of travel and traffic, and made the desert blossom as the rose, and caused the wilderness to become a fruitful field, and all the waste places to sing for joy. But the truth of the Lord published and practiced by good men and women has done more for the regeneration of the earth than the genius and labor of men in secular pursuits.

It is not too much to say that the Christian with the gospel in his hand and the Holy Ghost in his heart, not only makes this world a new earth, but also makes the Jerusalem above a new heaven. There are singers in the heavenly choir who would not be there if he had not put in the sickle and gathered sheaves of golden grain for his Master. There are saints in the Jerusalem above engaged in higher and holier ministries of the skies who would not be there if the Christian had been idle. Let every Christian worker rejoice that by his toil the earth is made more beautiful and heaven more glorious. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor in the Lord is not in vain."—Selected.

The Government's Oversight of Business.

The Department of Commerce and Labor, the last of the nine great executive departments of the Government to be established, touches the every-day life of the people at many points, representing as it does the national Government's activity in those business fields which seem just now to be of even more absorbing interest than usual. It looks into our foreign and domestic trade, supervises our shipping industries, and stocks our waters with fish; it seeks means to promote the welfare of the workingmen and the commercial success of their employers. The special province of the department, according to the act by which it was created, is to foster, promote, and develop the foreign and domestic commerce, the mining, manufacturing, shipping, and fishery industries, the labor interests, and the transportation facilities of the United States. In addition to those duties, and partly as a means of carrying them out, it is, the principle statistical agency of the Government. Indeed, it fosters industry primarily by collecting and disseminating information; but some of its bureaus have also important administrative functions to perform, as in the control of immigration and the safeguarding of water travel.—Review of Reviews.

The Decay of Family Life.

The family is a divine institution founded by God and hedged in by His Laws. Today, however, its religious significance is largely lost sight of, and both before and after marriage, convenience is the principle that regulates everything. Christ's teaching on the subject of divorce was plain; but when it is proclaimed from the pulpit now, the hearer goes his way and says: "Our minister thinks thus about divorce," as if it were merely an individual opinion and could be disregarded. The old romance and sanctity that lay about the home has been largely destroyed by what we call increasing civilization. When I was a boy, I used to declaim the stirring lines, "Strike for your altars and your fires; strike for the green graves of your sires." But now the altars and fires are register-holes in the wall, and the green graves of the sires are vaults of stone made to look as much like small palaces as wealth can make them; and nobody would care to fight for either. I saw the other day a motto, "God Bless Our Flat;" that was all that there was left of the home. I do not oppose the flat

Good to Eat

That's why everyone likes

Jell-O

THE DAINY DESSERT

(Approved by Pure Food Commissioners.)

Easily Prepared.—Simply add boiling water and let cool.

Flavors: Lemon, Orange, Raspberry, Strawberry, Chocolate, Cherry, Peach. 10c. per package, enough for large family, at all grocers.



Illustrated Recipe Book free.

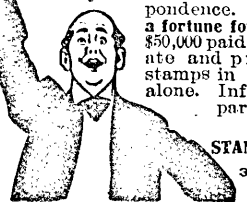
Highest award at all Expositions.

The Genessee Pure Food Co., Le Roy, N. Y.
Visit our booth at Jamestown Exposition

Rich—but didn't know

You may be. Look for old stamps in trunks or on old family letters, in files of old banks, attorney's offices, etc. Ask your friends to let you examine their old correspondence. There may be a fortune for you. Over \$50,000 paid for Confederate and provisional stamps in Louisville alone. Information and particulars free.

A book showing prices of over 1,000 stamps 25c.



THE STAMP EXCHANGE
300 W. MAIN ST.
Louisville, Ky.

SACRED PICTURE FREE.



This beautiful and holy picture of our Saviour as the good shepherd will be given absolutely free with every three months trial subscription to The Mother's Magazine at 10 cents. The Mother's Magazine is the handsomest large illustrated home and family magazine published in the world. It is printed on the finest quality of paper, and is bound in a beautiful cover, and 48 pages of reading every month. The picture is 10x20 inches in size, and is mounted in a gold and scroll frame. Every Christian man, woman and child loves it, and will be enabled by having it in the home. Ready for the wall when received. Send 10 cents to day (stamps or silver) for the Magazine three months, and ask for picture number 326. Both will be sent you at once. Money back if you are not delighted. Address,

THE MOTHER'S MAGAZINE, ELGIN, ILL.

system; but I say that anything that breaks up the home feeling aims a blow at the Church and State. When the romance and sacredness of home is gone, then it seems as if even decency very soon departs. Bickerings arise, recriminations follow; and one of the pair goes across the state line to get permission to break the sacred union. How can there be any home life among our rich people, with one house in the country, another in town, and a couple of months in Florida between? And as if this were not bad enough, they take their children abroad for some years. I have lived in Paris and watched the effect of these European sojourns; and I know whereof I speak, when I say that they are bad for our sons and still worse for our daughters. They come back demoralized, having lost all idea of love of home life, and happy only when counting the days before they return to their beloved Europe. When this family life is destroyed, the church has lost its chief ally.—Selected.

Happiness may fly away, pleasures pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected.—Proude.

QUARTERLY CONFERENCES.

Oklahoma Conference.

WYNEWOOD DIST.—THIRD ROUND. Sulphur, First Church. June 17, 10 a. m. Sulphur, Vinita Ave., June 17, 2:30 p. m. Elmore Ct., Antioch. June 22, 23 Whitehead Ct., Whitehead. June 23, 24 Lindsay Station, Lindsay. July 29, 30 Davis Station, Oak Ridge. July 6, 7 Dougherty Ct., Price's Chapel. July 7, 8 Pauls Valley Station, P. V. July 10, 11 Lexington Station, Willow View. July 13, 14 Noble and Shilo, Noble. July 14, 15 Blanchard Ct., Fairview. July 20, 21 Purcell Station, Purcell. July 21, 22 Alex Ct., Ireton. July 27, 28 Moral Ct., Hills Chapel. Aug. 3, 4 Wanett Ct., Gilbert. Aug. 4, 5 Paoli Ct., Wayne. Aug. 10, 11 Tussy Ct., Homer. Aug. 14, 15 Hickory Creek, Mill Creek. Aug. 18, 19 Hickory, Flood Creek. Aug. 19, 20 Byars Ct., Hart. Aug. 24, 25 Roff Station, Roff. Aug. 25, 26 Wynnewood Station, Wynnewood. Aug. 30 J. S. LAMAR, P. E.

BEAVER DISTRICT—THIRD ROUND. Garrett Ct. at Garrett. June 1, 2 Boyd Ct. at Blue Mountain. June 8, 9 Texhoma and Goodwell at G. June 15, 16 Grand Valley at Fulton. June 22, 23 Guymon, at Guymon. June 30, 31 Beaver, at Sunset. July 6, 7 Woodward, at Woodward. July 9, 9 Persimmon. July 16, 16 Ioland. July 18, 18 Grand, at Allman. July 20, 21 Ingersoll and Hazelton. July 23, 24 Tyrone, at Nabisco. July 27, 28 Carthage. Aug. 3, 4 The District Conference will be held at Woodward, O. T., July 10-14, 1907. J. E. LOVETT, P. E.

HOLDENVILLE DIST.—3RD ROUND. Haskell and Bixby at Haskell. June 1, 2 Tulsa First Church. June 2, 3 Tulsa, Tigert Memorial. June 3, 4 Broken Arrow Circuit at Broken Arrow. June 8, 9 Broken Arrow Station. June 9, 10 Sapulpa Circuit at Concharty. June 15, 16 Okmulgee Station. June 16, 17 Okema and Okfuskee at Okfuskee. June 22, 23 Weleetka and Paden at Paden. June 25, 26 Okmulgee Circuit at Cussetah. June 29, 30 Henryetta and Dustin at Henryetta. June 30, 31 Honey Creek at Blackjack. July 6, 7 Wetumka Station. July 7, 8 District Conference, Okmulgee. July 10-15 Holdenville Circuit at Coston's. July 13, 14 Holdenville Station. July 14, 15 Seminole Circuit. July 20, 21 Bearden Circuit. July 21, 22 Wewoka at Thluvala. July 27, 28 Ada Station. July 28, 29 Ada Circuit. July 30, 31 Our motto is: A revival everywhere and collections in full. C. M. COPPEDGE, P. E.

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

MANGUM DISTRICT—THIRD ROUND. (In Part) Hobart Station. June 1, 2 Mountain View and Gotebo at Mountain View. June 2, 3 Mountain Park at Mountain Bend. June 8, 9 Willow at Ozona. June 15, 16 Granite and Lone Wolf at Granite. June 16, 17 Snyder at Ernest. June 22, 23 L. L. JOHNSON, P. E.

McALESTER DIST.—THIRD ROUND. Kiowa at Gaither. June 1, 2 Edwards and Craig at Savannah. June 2, 3 Phillips Memorial. June 8, 9 Stonewall Ave. June 9, 10 Bennington and Boswell at Boswell. June 15, 16 Canadian at Indianola. June 22, 23 Atoka Station. June 29, 30 Tishomingo. July 7, 8 Mowdy and Herbert. July 8, 9 Wilburton Station. July 11, 12 Caddo and Sterrett at Caddo. July 13, 14 Bokchito at Freeny. July 14, 15 Wapanucka at Emett. July 20, 21 12 Mile Prairie at Bee. July 21, 22 Wilson Grove and Boggy. July 22, 23 Durant Station. July 27, 28 Stonewall Ct. at Jesse. Aug. 3, 4 Coalgate Station. Aug. 4, 5 Albany at Albany. Aug. 10, 11 Colbert. Aug. 11, 12 Pontotoc at Campground. Aug. 18, 14 SAM G. THOMPSON, P. E.

MUSKOGEE DISTRICT—THIRD ROUND. In this quarter the General Rules must have been read, the sermon on Christian Education been preached and a written report be made, a written report be made upon the condition of the church registers and records of church conferences by those ap-

pointed thereto. The canvass for new subscribers to the Western Methodist must have been completed. Stewards should pay in full the amount to date on pastor's salary, and pastors should have collected in full the assessments for missions, temperance and church extension and have the other well arranged for. Sunday Schools should observe Children's Day. Quarterly meetings as follows: Porum and Warner Ct at Warner. June 1 Stigler Ct. at Tamaha. 3 p. m., June 8 Brushy Mt. Ct. at Akens. 3 p. m., June 15 Muldrow Ct. at Pawpaw. 3 p. m., June 22 First Church, Muskogee. 8 p. m., June 26 Poteau and Cameron at Cameron. June 30 Muldrow Station. 8 p. m., July 6 Sallisaw Station. 9 a. m., July 8 St. Paul, Muskogee. 8 p. m., July 10 Spiro Station. 8 p. m., July 13 Pocola Ct. 3 p. m., July 13 McCurtain Ct. at Starr. 3 p. m., July 20 Wagoner Ct. at Fishers Bend. 3 p. m., July 27 Muskogee Ct. at Brushy Mt. 3 p. m., Aug. 3 W. F. DUNKLE, P. E.

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

ARDMORE DISTRICT—THIRD ROUND. Cornish & Grady at Dixie. June 1, 2 Oakland & Mannsville at Oak. June 8, 9 Thackerville at Loves Valley. June 15, 16 Madill Station. June 23, 24 Carter Avenue. June 29, 30 Overbrook at Eastman. July 6, 7 Leon at Cross Roads. July 7, 8 Lebanon at Lebanon. July 13, 14 McMillan at Enville. July 14, 15 Cumberland at Aylesworth. July 20, 21 Kingston at Kingston. July 27, 28 Lone Grove at Lone Grove. August 3, 4 Berwyn at Berwyn. August 4, 5 Woodford at Sneed. August 10, 11 Broadway. August 18, 19 Ardmore Mission at Poland Ch., Aug. 17, 18 Ravis at Russett. August 24, 25 District Conference will be held at Carter Avenue, Ardmore, June 26-30. W. T. FREEMAN, P. E.

JUNCAN DISTRICT—THIRD ROUND. Duncan Circuit at Hopewell. June 1, 2 Walter at Lone Star. June 8, 9 Hastings Station. June 9, 10 Carnegie and Ft. Cobb at Boise. June 15, 16 Anadarko and Minco at Minco. June 22, 23 Verden and Tuttle at Tuttle. June 23, 24 Lawton Station. June 29, 30 Chickasha Station. July 6, 7 Terral and Ryan at Bonner. July 13, 14 Marlow Station. June 20, 21 Duncan Station. July 21, 22 Temple Station. July 27, 28 Bailey Circuit at Doyle. August 3, 4 Chickasha Circuit. Aug. 11, 12 Indian Work. Aug. 12 The District Conference will be held at Marlow, I. T., May 30th, 1907. N. L. LINEBAUGH, P. E.

Arkansas Conference. DARDANELE DIST.—THIRD ROUND. Lamar and Knoxville at Knoxville. June 1, 2 Prairie View Ct. at Prairie View. June 15, 16 Ozark Ct. at Grenades Chapel. June 22, 23 Roseville and Webb City. June 29, 30 Ozark Station. June 30, July 1 Dardanelle Ct. at Oak Grove. July 6, 7 Clarksville Ct. at Antioch. July 9, 10 Coal Hill Ct. at Bethlehem. July 13, 14 Clarksville Station. July 14, 15 Belleville Ct. at Chickalham. July 17, 18 Walnut Tree at New Prospect. July 20, 21 Rover Ct. at Salem. July 23, 24 Gravelly Ct. at Oak Ridge. July 27, 28 Danville and Ola. Aug. 3, 4 J. H. O'BRYAN, P. E.

FAYETTEVILLE DIST.—THIRD ROUND. Prairie Grove Ct. at Prairie Grove. June 1, 2 Springtown Ct. at Hoover. June 8, 9 Farmington Ct. at Stonewall. June 15, 16 Bentonville Ct. at Post Oak. June 22, 23 Bentonville Station. June 23, 24 Lincoln Ct. at Lincoln. June 29, 30 Centerton Ct. at Centerton. June 29, 30 Goshen Ct. at Son's Chapel. July 6, 7 Springdale Station at Springdale. July 13, 14 War Eagle Ct. at Key. July 20, 21 Rogers Station. July 31, 22 Fayetteville Station. July 27, 28 Winslow and Parkdale at Winslow. Aug. 3, 4 Gentry Station. Aug. 10, 11 Siloam Springs Station. Aug. 11, 12 Elm Springs Ct. at Thornsbury. Aug. 17, 18 Gravelly Ct. at. Aug. 24, 25 WM. SHERMAN, P. E.

MORRILLTON DISTRICT—THIRD ROUND. Houston and Perry at Perryville. May 25, 26 Conway Ct. at Round Mountain. June 1, 2 Holland Ct. at Union Valley. June 15, 16 Appleton Ct. at Robertsville. June 22, 23 Quitman Ct. at McNew's Chapel. June 29, 30 Clinton Ct. at Oak Grove. July 6, 7 Springfield Ct. at Friendship. July 13, 14 Quitman Station at Central. July 20, 21 Adena Ct. at Pleasant Grove. July 27, 28 Atkins Station. Aug. 3, 4 Conway Station. Aug. 5 Pottsville Ct. at Shady Grove. Aug. 10, 11 Russellville Station. Aug. 11, 12 Plumerville Ct. at Oak Grove. Aug. 17, 18

Morrillton Station. Aug. 18, 19 Bee Branch Ct. at Batesville. Aug. 24, 25 JOHN H. GLASS, P. E.

FT. SMITH DISTRICT—THIRD ROUND. First Church. June 1, 2 Central Church. June 2, 3 Paris Station. June 8, 9 Cathron Ct. at Center Point. June 15, 16 Alma Ct. at Mt. View. June 22, 23 Waldron Ct. at White Church. June 29, 30 Waldron Station. June 30, July 1 Huntington. July 6, 7 Magazine Ct. at Wesley Chapel. July 13, 14 Booneville Station. July 14, 15 Hartford. July 16 Hackett Ct. at Bethel. July 20, 21 Mulberry at Shiloh. July 23 Charleston at Grand Prairie. July 27, 28 Branch at Low's Creek. July 28, 29 Van Buren Station. Aug. 3, 4 East End. Aug. 4, 5 Greenwood Station. Aug. 10, 11 Abbott. Aug. 11, 12 Ft. Smith Ct. at Lavaca. Aug. 17, 18 F. S. H. JOHNSTON, P. E.

HARRISON DISTRICT—THIRD ROUND. Valley Springs at St. Joe. June 1, 2 Green Forest at Denver. June 8, 9 Bellefonte at Potts. June 15, 16 Mountain Home Ct. at Fairview. June 15, 16 Mountain Home Station. June 16, 17 Lone Rock at Lone Rock. June 18, 19 Fair View at Piney. July 6, 7 Eureka Springs. July 13, 14 Lead Hill at Protom. July 20, 21 Kingston at Cross Roads. July 27, 28 Huntsville at Huntsville. July 27, 28 Yellville Ct. at Ware's Chapel. Aug. 4, 5 Yellville Station. Aug. 5, 6 Harrison Station. Aug. 10, 11 Marshal and Leslie at Marshal. Aug. 13, 14 J. J. GALLOWAY, P. E.

Little Rock Conference. ARKADDELPHIA DISTRICT—SECOND ROUND. Malvern Ave. June 2, 3 Arkadelphia Ct. June 8, 9 Malvern Ct. June 16, 17 Perla and Walco, at Perla. June 19, 19 Arkadelphia. June 23, 24 District Conference at Park Avenue, Hot Springs, June 27-30. H. M. BRUOE, P. E.

MONTICELLO DISTRICT—SECOND ROUND. Washington Ct., at Washington. June 1, 2 Murfreesboro Ct., at Bills. June 8, 9 Pike City Ct. June 15, 16 Harmony Ct. June 22, 23 Warren Sta. May 26, 27 J. W. HARRELL, P. E.

MONTICELLO DIST.—THIRD ROUND. Jersey Ct. June 1, 2 Dermott and Ark. City. June 8, 9 Snyder Ct. June 15, 16 Monticello Station. June 23 McGhee and Watson. June 29, 30 Wilmot and Parkdale. July 6, 7 Lake Village and Portland. July 7, 8 Lacey Ct. July 13, 14 Tiller Ct. July 20, 21 Hamburg Ct. July 27, 28 Wilma Ct. Aug. 3, 4 Palestine Ct. Aug. 10, 11 New Ednburg Ct. Aug. 17, 18 Warren Station. Aug. 18, 19 Collins Ct. Aug. 24, 25 Keener Campground. Sept 1 Eudora Ct. Sept. 7, 8 Hamburg Station. Sept. 14, 15 Crossett Station. Sept. 15, 16 J. W. HARRELL, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND. Winfield Memorial. June 2 First Church. June 2 Capitol Hill. June 9 Hunter Memorial. June 9 Mabelvale and Primrose, at Olive Hill. June 15, 16 Epworth League Conference, Benton. June 18 Sunday School Conference, Benton. June 19 District Conference, Benton. June 20, 21 A. O. MILLAR, P. E.

CAMDEN DISTRICT—SECOND ROUND. Magnolia Ct., at New Hope. June 8, 9 Stamps. June 9, 10 Stephens and Waldo. May 25, 26 El Dorado Ct. May 4, 5 El Dorado Sta. May 5, 6 Hampton Ct. June 22, 23 Magnolia Sta. June 15, 16 Fordyce Sta. June 1, 2 Camden Sta. June 30 Our District Conference will be held at Stephens embracing the second Sunday in July. The District Epworth League Conference will have the entire day on the 11th, and the District Conference proper will convene on the 12th. Let all our churches be sure to have representatives at the League Conference on the 10th. B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—SECOND ROUND. Rison, at Mt. Carmel. June 1, 2 Kingsland, at Cross Roads. June 4 St. Charles, at Bethel. June 8, 9 Gillett, at Haller's Chapel. June 9, 10 Redfield. June 15, 16 Sacridian Circuit. June 22, 23 District Conference will convene at Rison, July 4, at 9:00 a. m., and run until Sunday night. Epworth League Conference will convene at the same place, July 8, at 9:00 a. m. Prof. I. L. Holt will preside over the League Conference. Rev. J. H. Bradford will preach the opening sermon for the District Conference, July 4, at 11:00 a. m. Let each pastor see that his Quarterly Conference record is on hand for examination. Let each local preacher be present or send a written report. W. W. CHRISTIE, P. E.

EPWORTH ORGANS. Sold direct from factory at factory price. Send for free Catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO



SEE THE FEET OF THESE LITTLE BROTHERS

Do you think they could be cured? Have you a child with such feet? If so tell me about it and I will send you the photograph of these brothers after being cured, with their father's address, and you may learn how they were cured while at home playing. Address C. W. BARRIEE, 200 Bowen St., Dallas, Tex.

White River Conference.

HELENA DISTRICT—THIRD ROUND. Forrest City Station. June 2, 3 Cotton Plant and Howell. June 8, 9 Brinkley Station. June 9, 10 Wynne Station. June 16, 17 Parkin Station. June 16, 17 Rock Island Ct. June 22, 23 Laconia Ct. June 29, 30 Holly Grove and Marvell at Turner. July 6, 7 Clarendon Station. July 14, 15 District Conference at Haynes. July 17-21 Marianna Station. July 21, 22 Haynes Ct. at Oak Forest. July 27, 28 La Grange Ct. at Spring Creek. Aug. 3, 4 Helena Station. Aug. 11, 12 Wesley Ct. Aug. 17, 18 McCroy and DeViv. Aug. 24, 25 Goodwin Ct. Aug. 25, 26 District Conference at Haynes; opening sermon at 8 p. m., July 17, by Rev. W. T. Locke; alternate, Rev. J. H. Johnson. Committees License—A. C. Cloyes, T. O. Rorie, J. A. Patterson. Ordination and Admission—F. A. Jeffett, A. T. Galloway, H. E. May. Sunday Schools—E. H. Hamilton, H. O. Derrick, Jr., Bascom Dunlap. Z. T. BENNETT, P. E.

BATESVILLE DISTRICT—SECOND ROUND.

Pleasant Plains Ct., at Pleasant Plains. June 1, 2 Desha Ct. at Salido. June 2, 3 Bethesda Ct., at Cushman. June 8, 9 A. F. SKINNER, P. E.

JONESBOBO DISTRICT—SECOND ROUND.

Shiloh. June 1, 2 Yarbrow and Dell. June 15, 16 Blythesville Sta. June 16, 17 Monette and Mania. June 22, 23 Lake City. June 29, 30 Cotton Belt. July 6, 7 District Conference at Nettleton, May 25 to 30. Opening sermon at 8:00 p. m. of the 27th. M. M. SMITH, P. E.

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 north-east quarter of southwest quarter 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.

If you would be spiritual, live not according to sense, but according to soul. "This material world of ours, seen as God sees it, seen as we may always see it, is a redeemed world in God's eye; and we may do something to make its redemption more complete. Keep the soul, and its blessed gospel surroundings, ever in view, breathe in this higher spiritual atmosphere of spiritual things, and all these worldly things about you will be ministers to the soul's welfare. We do not gain spirituality by any cowardice of leading the world with monk or nun, but by staying in it and overcoming it through our spiritual use of it. To the spiritual mind all things become spiritual."—Selected.

Hargrove College Commencement.

The commencement exercises of Hargrove College closed out with a high tide of good feelings for the college, Wednesday night, May the 22nd. There was not a hitch in the program from start to finish. A large number of out of town people were visitors and the largest number of people from the city ever seen before were present each night during the week.

THE SERMON.

Rev. P. R. Knickerbocker preached the sermon at Broadway Church Sunday May 19. The house would not hold the congregation and a more effective gospel sermon was probably never heard from that pulpit.

MISS MABEL HEAD.

At night Miss Mabel Head spoke to the young people upon the subject of the literary and religious conditions of the South and the large congregation wondered at not only the appalling conditions that obtain in many of our mountain, coast and western sections, but wondered also at the large information that Miss Head possesses concerning the details of these and many other matters.

AT THE COLLEGE.

Each forenoon and night of the following three days nice programs were rendered in the Murray Carlton Chapel at the College, consisting of music, oratory, essays, the final concert, the awarding of medals, and the literary address by Prof. Staples, the incoming president.

DR. J. M. GROSS.

Two years and a half ago Dr. Gross was elected to take charge of the College then suffering from an old debt of long standing. It was thought by the board of trustees that no man among us was so eligible as Dr. Gross to raise this indebtedness. In this they were not mistaken for the last cent of the debt is paid beside much improvement has been made on the property. Dr. Gross tendered his resignation last winter to take effect at the close of the term. This he did at his own option, mainly that he might re-enter the pastorate, and also that he might relieve Sister Gross of a strain of anxiety and responsibility that is too great for one of her energy and strength. He will visit, rest, and assist in meetings or whatever may open to him until Nov. 13, when our conference meets at which time he will take his accustomed and coveted place among us as in days of yore.

PROF. O. B. STAPLES.

The new president is a man of rather small and delicate stature, 35 years of age, a graduate from Southwestern University, and who has also studied at Vanderbilt and Chicago Universities. He is a school man, having been in school work in Louisiana, his native state, for fifteen years. He has a thoroughly satisfactory record behind him and is a man to command respect at first acquaintance. He has already won the confidence of the board of trustees and the respect and admiration of the people of Ardmore. His address at the commencement exercises was probably the most highly finished and one of the most pleasing addresses the school has ever enjoyed. The general prediction is that he will fill Hargrove with the pick and flower of the young people of this town and country in a short time.

THE NEW FACULTY

Prof. Staples is selecting the strongest faculty he can command. Most of them have been confirmed by the trustees and the board feels that when the faculty is completed, with Prof. Staples

at the head, Hargrove will soon be felt far and wide.

NEW DORMITORY.

The frame dormitory burned down about the last of March but the trustees are at work and will build a new modern two story brick in its stead. To do this and many other needed things we must have money and we hope the friends of the school everywhere will respond liberally. We need \$25,000 now.

J. W. SIMS.

Superseding All Others.

From rich Mississippi River bottoms: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell." Sold by druggists—50c and \$1.00 bottles.

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

All persons attending the Choctaw District Conference should get their tickets for Duval, I. T. I would advise getting round trip tickets as there is no agent at that point, then you will save ten per cent.

W. P. Pipkin, P. E.

Black Rock.

The Ladies Aid of the Methodist Church gave a dinner at the parsonage last Thursday in honor of the pastor's birthday. About 10 o'clock well filled baskets began to arrive. The table was spread picnic fashion on the ground, in the yard. Twenty-eight persons partook of the splendid dinner. The preacher and his family appreciate the privilege of being the guest of these splendid women. They scatter sunshine as well as aid the Church in a material way. We had a very pleasant day.

C. H. Newman.

League—Summer Vacation.

If you are planning a summer trip, plan to attend the session of the Young People's Missionary Movement either at Asheville, N. C., or Siloam Springs. The Asheville meeting is June 28 to July 7 and at Siloam Springs, Aug. 9-19. Leagues would be greatly helped by sending a delegate or by giving their pastor this trip. "Get busy" and send at least one delegate.

J. M. Workman,

Pres. J. R. Conf. League Work.

Commencement at El Dorado.

Bro. Few, pastor of the Methodist Church, of this city, preached the Commencement sermon of the El Dorado Public High School, last Sunday. The sermon was one of the best of the kind we ever heard. He emphasized the fact that the greatest heritage left a child is not simply money, nor a fine education—these are both most excellent things, but the best of all legacies is a spirit of piety, that makes this money and this education a power for the glory of God and for the uplifting of the human family. The house was packed and all appreciated the excellent sermon.—El Dorado Times.

Summer Conference on Missions.

To meet the growing demand for trained workers in missionary activity among young people, five Summer Conferences or schools of method will be placed within reach of the young people of Southern Methodism during the summer of 1907. These conferences will be held as follows:

Conference of the Young People's Missionary Movement, Asheville, N. C., June 28 to July 7.

Seashore Epworth League Assembly, Biloxi, Miss., July 24 to August 4.

Don't buy a vehicle of any kind until you get our New Vehicle Catalog

We Ship on 30 Days Trial
And We Guarantee Our Customers Prompt Shipment

Every Vehicle Made in Our Factory is Fully Guaranteed.

WRITE A POSTAL CARD FOR LARGE ILLUSTRATED CATALOGUE V-144
It is the most complete catalog of vehicles and harness ever printed. The cuts are made large so as to show you just how each vehicle is made. The two center pages show a colored plate 9x11 inches, of our CHICAGO SPECIAL BUGGY, reproduced in the actual colors just as it is painted and finished. The descriptions are complete and plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. Be sure to see our astonishingly low prices and the most liberal terms ever offered. **Marvlo Smith Co., Chicago, Ill.**

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS

Prefatory Notes By REV. JOHN A. BROADUS, D. D., LL. D.
In Three Large Volumes. Substantial Cloth Binding. Good Type.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

Doddridge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Bickersteth: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

Rev. Theo. L. Cuyler: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pore-over and prayed-over copy of his "Matthew Henry."

Whitfield: When asked where he studied theology, replied: "On my knees reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

The Sunday School Times: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

Dr. Archibald Alexander: Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The original price of this edition was \$15.00.

NOW \$6.00, or \$7.20 FOR THE SIX-VOLUME EDITION.

Purchaser to Pay Express Charges from Louisville, Kentucky.

The cheapest that this famous commentary has ever been offered. They are going rapidly. Send your order at once to

ANDERSON, MILLAR & CO.
LITTLE ROCK : : : : ARKANSAS

Epworth League Conference, Corpus Christi, Texas, August 1-10.

Young People's Missionary Conference for the Southwest, Siloam Springs, Ark., August 9-19.

In addition to the above, a special Conference for Sunday School Workers will be held at Silver Bay, N. Y., July 12-18, to which the Methodist Episcopal Church, South, is invited to send a delegation.

Who should attend these Conferences? Epworth League and Sunday School officers, leaders in missionary work in our young people's societies and Sunday Schools; district, county or city leaders, and others in any form of superintending work; pastors, particularly those interested in the missionary problem among young people; leaders, actual or prospective, of Mission Study Classes and of mission study in Sunday Schools; leaders in young men's clubs and other organizations; leaders in women's missionary societies; those who have possibilities of leadership and who as yet may not have developed or who may not hold official positions in Church work.

For further information, write to Rev. Ed. P. Cook, Methodist Mission Rooms, Nashville, Tenn., or to your Conference Epworth League President.

Besides general study of young people's work, emphasis will be laid on the instructive and educative features of practical missionary work among young people. Mission Study Classes, in charge of experienced leaders, are distinctive of these Conferences, and adequate time will be provided for the preparation of the lessons assigned, so that the time may be sufficiently thorough to insure the training of leaders. The classes will study the text-books which are used during the coming fall and winter by the young people in all the Churches. To assist in solving the difficult problems connected with practical missionary training in young people's organizations, a series of Conferences will be held each day, led by mission board secretaries, or other specialists.

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.



BOOK OF PRAYERS
Complete Manual of several hundred model, devout, suggestive Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Sentence Prayers. Pkt. size, 128 pgs. Cloth 25c. Morocco 35c. postpaid; stamps taken; Agents Wanted.
GEORGE W. NOBLE, Lakeside Bldg, Chicago