

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine.

Successor to Western Christian Advocate.

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

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## EDITORIAL.

### Our Educational Situation in Oklahoma.

Our brethren in Oklahoma are greatly to be congratulated on so speedy and so harmonious a settlement of their educational policy as that effected at the recent session of their conference. It is a problem toward the solution of which we have looked with much solicitude. We had not believed that it would be for several years possible to reach an agreement; we had believed that an agreement would then come only after more or less bitterness. All who are acquainted with the history of such matters know how local interests and personal preferences have usually figured. Battles royal have usually been fought before a policy could be fixed.

But at the recent session of the Oklahoma Conference the lines of future educational policy were determined without the firing of a gun. The Board of Education, headed by Rev. W. F. Dunkle took its stand very quietly and very firmly upon the principle that the conference should not dissipate its energies by endeavoring to maintain more than one college for men nor more than one for women. They declared that, as for the college for men, the College Department of Epworth University should be the college they would foster, and they took steps looking to the adoption of Spaulding College as their sole college for women. In these recommendations the conference concurred without a voice raised against the plan. We had not anticipated such smooth sailing.

We have not felt that it was within the province of this paper to choose between conflicting interests among our brethren in Oklahoma. It is well known that there are other communities which have cherished the ambition of having a conference college. It is a noble ambition, and the communities concerned are to be congratulated, even though they failed. The people of Ardmore and the people of Vinita have not labored in vain, although Hargrove College, consents now to become a secondary school and although Willie Halsell College, if it retains Conference patronage at all, as it surely will desire to do, must likewise become secondary. For it must be borne in mind that a first class secondary school is no mean thing in a community; and it must be also said that a first class secondary school is far and away more desirable than a second rate college—unable to get itself on the list of real colleges. This latter situation must have been for an indefinite time the situation of both Hargrove and Willie Halsell, if the readjustment had not come. Under this readjustment we see no reason at all why these two institutions, the Board of Missions, which owns Willie Halsell, concurring as to that institution, should not do a noble work. Let it further be borne in mind that any student who has been well trained in a first class secondary school has by that training been rendered educationally independent, for any such student has within himself the resources to

get all the education he wants. And the man who devotes himself to secondary education has as fine a field for useful service as any man in any part of educational work. We therefore repeat the statement that the people of Ardmore and the people of Vinita are to be congratulated. We trust that in each place they will proceed at once to settle everything upon the lines of policy adopted by the conference. We trust, moreover, that all possible help will be given to Dr. J. M. Gross in his effort to rebuild Hargrove. We feel sure that the Board of Missions will oppose no obstructions to the plans of the conference with reference to Willie Halsell.

Now that the conference has taken its own action, we are free to say that we think it was taken in wisdom. It was highly necessary that a policy of concentration be adopted; and manifest providences pointed the way. It has been clear for some time that our best hope for female education in Oklahoma is in Spaulding; and it has seemed to us equally clear that our best hope for male education is in Epworth University. We do not look for anything but co-operation by our Board of Missions, which at present holds the title to the Spaulding property at Muskogee. The Board has no use for the property except to use it in Oklahoma Conference. The citizens of Muskogee will be found ready to do their part. Its old president, Rev. T. F. Brewer, who has recently given place to Rev. O. B. Staples, will have in this institution his best monument. Long and efficient have been the labors of this excellent man. Bro. Staples enters upon a most inviting field. We hope the best things will come to him. He has vigor and sense and first class character. He will need co-operation. He will get it.

Epworth University is already so far out of the woods that it really has no competitor among the Methodists of Oklahoma as respects male colleges. Chancellor Bradford and his faculty command the respect of the people. They will yet need a great deal of money.

The conference appointed one of its ablest men, Rev. W. J. Sims, as Commissioner of Education. We trust the brethren everywhere will give him a free hand and help him in all possible ways.

With the lines so laid Oklahoma Methodism ought to go rapidly forward in her educational work. Again we congratulate all concerned.

### Lest We Repine.

We are warned in the Scriptures not to think of ourselves more highly than we ought to think. It is certain that there are times when this warning is needed. But there are also times when we need to think enough of ourselves as the redeemed in Christ Jesus, as "saints," as "children of God." "Poor worms of the dust" describes well enough our state of nature, but it would sound very strange if put among St. Paul's terms descrip-

tive of what a Christian man is in God's eyes, as set out in the first chapter of Ephesians. He says the Father hath blessed us with all spiritual blessings in heavenly places in Christ; that we were chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love; that we were predestinated unto the adoption of children by Christ to himself, in order that we might bring a new accession to the praises of the glory of his grace; that we have in Christ forgiveness of sins and redemption, not in meager measure, but according to the riches of his grace. He prays that the eyes of our understanding may be opened; that we may know the hope of his calling; that we may know the exceeding greatness of that power which he exerts in our behalf, the same power that brought Christ from the dead, that set him on high, far above all principality, and power, and might, and dominion, and every name that is named in the heaven or earth, and placed all things under his feet. This is our inheritance and this our place, if we be Christ's. What dignity is here! It is ours to set a proper estimate upon ourselves, and to be worthy by all purity and sincerity of so high a place.

How terrible is the grip of covetousness. We have seen men writhe under an honest appeal for money. They do not like to be thought stingy, but they will stand it rather than give up their gold. They are never more thoroughly miserable than when they are under pressure to give money.

Experience has shown that the greater portion of the anxieties of our lives have been—over nothing. What useless burdens we bear! We think to lighten the burden of the Master by keeping our burdens upon ourselves, as though he were not carrying us while we carry our loads.

Many a time when a man asks for advice it is not advice he wants; it is backing. Maybe you can give what he wants; but size up the case, and do the best you can for your petitioner, but beware of giving advice when it is not really wanted.

There is enough in the distinctively ministerial functions of a preacher's life to take every hour of his time, without expecting him to handle the finances of the church—the laymen ought to do the whole of that.

The stewards were behind with the preacher; a good brother borrowed from a well-to-do steward ten dollars to pay out the salary, and the lender charged him \$1.00 for sixteen days' use of the money. No comment.

To see a set of able-bodied men gathered to consider how to pay out the salaries of the preacher and presiding elder, to see them take a colic over the situation and balk—that is a pitiable sight.

## WESTERN METHODIST

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## NOTES AND PERSONALS.

## Our Conferences.

White River, Bishop Hoss, Corning, Dec. 12.

The town of Des Arc, Ark., has a public library. Every town could have. Let the example of Des Arc be followed.

At the recent session of the Memphis Conference Rev. J. R. Nelson was transferred to White River Conference.

Rev. J. A. Castel, recently transferred to Missouri Conference and stationed in St. Joseph, says his hands are very full, but that all moves smoothly.

Rev. S. S. Key, a superannuate of the Arkansas Conference, residing at Dardanelle, was in Little Rock Wednesday and made us an appreciated call.

At the recent session of the West Texas Conference Rev. P. B. Summers was sent to Flatonia Station, and Rev. D. C. Ross was appointed to Fredonia Circuit.

We had the pleasure of a call last Friday from V. J. Trotter, of Monticello, and W. J. Grantham, of Snyder, Ark., who are on jury service in the United States Court.

We regret to note the death of Miss Jessie Johnston, of Greenwood, Ark., on the 22nd. She was buried at Liberty Cemetery by Rev. D. H. Colquette and Rev. W. R. Gardner.

We regret to learn that our good friend Capt. J. M. Jenkins intends soon to remove from Arkansas to Tennessee. He is one of the best of laymen and will be useful anywhere.

We have for many weeks kept the columns of the paper open for the discussion of "Dearth of Preachers." If any brother has not gotten in his say it has been his own fault. We must now close that discussion for the present, at least.

President Stonewall Anderson spent a pleasant half-hour in our office on Wednesday. He was on his way to Malvern, to attend the session of the Little Rock Conference. He is always full of life and we like to meet such people.

Dr. W. F. Tillet preached in Grace Church, Brooklyn, Sunday morning the 10th. On the following morning, by invitation, he addressed the New York preachers' meeting on the subject of "Does Methodism Need a Statement of Her Faith?"

We note in the list of appointments of the Memphis Conference that Rev. H. W. Brooks goes back to Paris District; that Rev. W. P.

Hamilton returns to Millington; that Rev. J. M. Jenkins goes to Big Sandy; Rev. J. B. Winsett goes to Trimba; Rev. E. W. Crump goes to Decaturville.

Rev. E. L. Beard, of Lonoke, one of the superannuates of the Little Rock Conference, called on the Methodist as he passed through Little Rock on his way to Malvern. He stated that he had never missed a roll call since he had been in the itinerancy. He seemed to be in good condition for a man of his age.

Rev. M. B. Umsted, agent for the Arkansas Methodist Orphanage, is moving about among the brethren looking after the interests of the Orphanage. We hope he always receives a welcome from the pastors. There is not a more sacred cause in our connection, and we are more than anxious for his success.

The publishers of the Western Methodist are exceedingly desirous of making good collections this fall, so that we may enter upon the new conference year without embarrassment. If the reader forgot to pay his pastor for his paper before the pastor went to conference, please send us your remittance this very day. If you put it off you will forget it.

Bishop Galloway visited and addressed the Triennial Council of the Congregational Churches at Cleveland in October. Justice Brewer was on the platform and spoke the same afternoon. Bishop Galloway's address was received with much enthusiasm. Justice Brewer grasped his hand when he was done and exclaimed: "Almost thou persuadest me to be a Southern Methodist!"

We were glad to have calls, on Tuesday, from the following brethren: S. E. Kirby, Eudora Circuit; A. G. Cason, Palestine Circuit; F. N. Brewer, Carlisle and Hazen Circuit; E. F. Wilson, Princeton Circuit; J. J. Mellard, Redfield Circuit; H. H. Watson, Lake Village; J. D. Sibert, Searcy District, and A. B. Haltom, Dye Memorial, Argenta. These brethren seemed to be traveling toward the great day of reckoning at Malvern. The sessions of our Annual Conferences are great occasions with our preachers and they love to get together and talk over their battles and victories.



## China Mission Conference.

The conference met at Soochow, October 9th and adjourned the 15th. Bishop Wilson presided. There was good attendance of preachers and lay delegates besides a considerable number of visitors, together with the representatives of the Woman's Board. The spirit of harmony and good will prevailed from beginning to end. Every one seemed to be earnestly praying for God's blessing upon us. Truly it was good to be there. The daily program was, (1) prayermeeting from 9 to 9:30; (2) business session from 9:30 to 12; (3) representatives of the Woman's Board meeting from 2 to 4:30; (4) at 4:30, a special meeting for Bible study and prayer; (5), preaching at 7:30. Various committees held their meetings from time to time to prepare their reports for the conference. One preacher was admitted into full connection, and while there were two applicants for admission on trial, they failed to pass the committees of examination and were rejected.

The reports from the pastors showed good progress in every part of the field. More than 200 members had been added to the church in the Soochow District, while a goodly number were reported from the other two Districts, Shanghai and Soochow. The total number of members and probationers, as reported by the pastors, is about 3400, besides a large number of inquirers who are not

classed as probationers. About \$3,475, Mex., was paid on preachers' salaries and over two thousand dollars were collected for other purposes, making a total of contributions of about \$5,500, Mex., for the year. Some 4000 Sunday School pupils are reported and there are about 1600 students in all our schools and colleges, male and female.

The work in the bounds of the conference is expanding in every direction, its most serious limitation being the lack of men and means with which to occupy the places that are open to us on every hand.

The presence of Bishop and Mrs. Wilson and Dr. Lambuth and Mrs. Cobb was a benediction. We greatly enjoyed and profited by their public ministrations and their social fellowship, while their counsel and help in the conference and mission meetings were invaluable. This was the Bishop's sixth visit to the east. Coming first in 1886 to organize us into an annual conference, he has visited us five times since then, and we can well believe that he spoke from the depths of his heart, when he told us on the last night of the conference that the work in China had been upon his heart for these twenty odd years more than that of any other mission field of the church. When he left us on his return from his last visit in 1900, we hardly hoped to have him with us again. But God has spared him to come and see us once more and his visit has done us good. Mrs. Wilson also received a hearty welcome from the representatives of the Woman's Board as well as from the other members of the Mission, and her visit will result in giving a great impetus to Woman's work in China.

Dr. Lambuth came once more to the scenes of his childhood and of his early missionary labors. We were glad to have him with us again. Much progress has been made in the work of the Mission since his last visit in 1899. I was especially delighted to renew the fellowship of other years when, in the late 70's and in the 80s, we stood shoulder to shoulder in the work in this field. How often I have wished that he and C. F. Reid might both come back and join us in this service again. Truer men and more zealous and efficient missionaries than Lambuth and Reid cannot be found anywhere on the mission field.

We missed the presence of our former senior missionary, Dr. Allen. For forty-seven years he had labored in this field, giving his life for the redemption of China. He bid fair, according to all human calculations to live and labor many years longer, when suddenly and with scarcely any warning to his family and friends, he was called away. His place in our Mission and in the greater mission work in this vast empire, will be hard to fill, but his name will live in the history of missions in China for all time.

Following is a list of the appointments of the foreign missionaries for the ensuing year:

Shanghai District: J. B. Fearn, P. E. Moore Memorial, J. B. Fearn, Sungkiang, McLain Training School, H. T. Reed, Prin., G. R. Lochr, Prof. Sungkiang Ct., A. C. Bowen. Anglo-Chinese College, J. W. Cline, President, J. Whiteside, Prof. Book Editor and Editor of the Chinese Christian Advocate, A. P. Parker.

Soochow District. W. B. Burke, P. E. Soochow University, D. L. Anderson, President, W. B. Nance, N. Gist Gee, R. D. Smart, W. W. Brockman, C. K. Campbell, Profs. Soochow Hospital, W. H. Park. Hospital Chaplain, B. D. Lucas, Changechow Circuit, R. A. Parker, J. C. Hawk.

Huchow District, T. A. Hearn, P. E. Hu-

chow circuit, J. L. Hendry. West Huchow circuit, E. Pilley. Huchow District Boys' School, W. A. Estes.

Appointments of the W. B. M.:

Shanghai District, Miss Richardson, Secretary. McIntyre School, Miss Richardson, Prin., Misses Claiborne, Manns and Mitchell, and Mrs. Harris. Sunkiang, Bible Woman's School, Mrs. Gaither and Mrs. Peacock. Susan B. Wilson School, Misses Waters and King.

Soochow District, Miss Pyle, Secretary. West Soochow, Schools and Bible Woman's work, Misses Atkinson, Tarrant, Rodgers, Lester and Mitchell. Laura Haygood Memorial School, Misses Pyle and Watkins. Woman's Hospital, Dr. Polk.

Huchow District, Miss Steger, Secretary. Woman's Work, Miss Rankin. Virginia School, Misses Clara Steger, Emma Steger and White.

Absent on leave, Miss Mary Culler White.

Changehow, Woman's Work Miss Leaveritt.

Besides the foreign missionaries there were about forty-five Chinese preachers and supplies appointed to the twenty-one circuits, stations and missions within the bounds of the conference. A large number of Chinese Bible women are employed by the representatives of the W. B. M. in their work among the women and children.

Work on the Pacific Coast among Japanese and Koreans, C. F. Reid.

Missionaries to Korea, C. T. Collyer, J. R. Moose, R. A. Hardie, C. G. Hounshell, W. G. Cram, J. L. Gerdine, W. A. Wasson.

By the advice of Bishop Wilson and Dr. Lambuth, Dr. D. L. Anderson will go home immediately to represent the needs of the Soochow University to the church in the home land. I hope to go home on furlough, with my family, next spring, perhaps in March or April.

A. P. PARKER.

Shanghai, Oct. 24, 1907.

#### Oklahoma Conference Personals.

Texas has 144 counties totally dry and only 36 totally wet. Dr. G. C. Rankin told the Oklahoma Conference that they had in Texas put the bridle and the cripper, the martingales and the spurs on the liquor devil.

Dr. McMurry said to the Oklahoma Conference that he had been telling the annual conferences throughout the church that the widest opportunity before our Methodism on the whole face of the earth is to be found in the Oklahoma Conference. There is inspiration in that utterance as there is inspiration in Dr. McMurry's movements generally.

It will be seen from the list of appointments published elsewhere that Rev. T. F. Brewer goes to Guthrie, capital city of Oklahoma. Rumor has it that this appointment was influenced by the fact that Bro. Brewer is likely to be chaplain of the Senate when the legislature organizes. If he becomes chaplain the senate will have in that office a man who is a gentleman of the old school, yet young enough for active service.

We had the pleasure of a brief conversation with Hon. A. S. McKennon at McAlester last Tuesday. He sent this message to the brethren of his old State: "Tell the people of Arkansas that I love them immeasurably; and tell them that there is not a man born of woman who loves the Methodist church more than I do; tell them further that they absolutely must help us over here in Oklahoma by wiping whisky out of Arkansas, so that we shall not now, after our long fight, be cursed with the jug trade that will come out of Fort Smith and Little Rock." To all of this we give a hearty amen.

After the adjournment of the Oklahoma Conference, Rev. J. W. Kezziar was appointed by the Bishop as Agent of Superannuate homes, to establish homes for superannuate preachers within the bounds of the conference. We trust that he will give great success. We believe the North Alabama Conference now has over twenty such homes, and they are a boon.

Rev. A. M. Brannon is appointed Conference Missionary Evangelist of the Oklahoma Conference. It is the purpose of the conference Board of Missions to conduct a vigorous campaign under his leadership. Blessings on him and his great work.

Rev. H. B. Scruggs takes his place among the honored superannuates of the Oklahoma Conference. We regret to see that such a day has, in the judgment of his brethren, arrived. May the light shine for this dear brother.

Many brethren in the two conferences already held are returned to their former charges. Many have said to us that they did not have time to round up for the Western Methodist before going to Conference, such was the press of other matters. We beg every brother who has been returned to take up the business of the paper immediately. No preacher can do any more for us than we will do for him, if he will only give us a fair chance.

The people of Durant and Rev. J. A. Parks, the pastor, did a splendid piece of work in the entertainment of the Conference. The large number of members and visitors were sufficient to tax the generosity of a much larger town but every one was cared for satisfactorily. When all were comfortably provided for there was yet room.

Oklahoma City was unanimously chosen as the place to hold the next session of the Conference. By the time of meeting the new church will have been completed. It was thought that the members could be dined in the building and remain during the whole day at the seat of the sessions thus avoiding the going and coming of the members through the weather that is likely to be unpleasant at that time of year.

The members of the Oklahoma Conference seem to have become so attached to each other and the history and name of the Conference that there is little talk of a division. Many think that one strong conference is to be preferred over two weaker ones.

Rev. Vada Davis had a good year, Bishop, on the Franklin Circuit. He reported two new church buildings erected during the year and the reception of a fine class of young people into the church. Such work will abide.

The report of the History Commission of the Arkansas Conference to that body last week is interesting reading. The other Conferences might very profitably follow the excellent example.

It is a sad time in any man's life when he must be superannuated. That time, in the judgment of his brethren, came last week to Rev. E. L. Massey, of the Oklahoma Conference. His brethren sympathize with him, and hope that he may have many years of usefulness yet ahead of him.

Rev. Orlando Shay has spent three years on the Henrietta and Dustin charge. When first appointed he found but few members and very poor accommodations. Two new houses of worship have been erected and the membership greatly increased. Bro. Shay is a safe man anywhere.

The church in which the conference met, like many of our churches, has a history and was brought to completion by the strong ef-

forts of pastors and people. Rev. J. J. Lovett laid the foundation, Dr. Gross erected the frame structure while the present pastor, J. A. Parks, completed it. It is a handsome building with modern conveniences.

Rev. A. C. Pickens, who had been for many years a member of the Conference, but who has served several years recently as a supply, was readmitted. He is a strong preacher and an efficient pastor. The ways of the presiding elder are not unknown to him, as he has served in that capacity for several years.

Rev. W. D. Sauls, who has served on trial, then admitted into full connection, then again as a supply, was found to be thoroughly efficient and after due consideration he was readmitted into the conference. His report from the Cumberland Circuit showed that he had done a successful year's work.

The committee on examination showed compassion on our full blood young preachers and passed them to the class of the second year. They seemed to appreciate it too as the English course is very trying on them. They were in attendance on all the sessions and took a great interest in the proceedings. Bishop Key paid special attention to our Indian works and pastors and in his address on the admission of the new State cautioned our people not to be neglectful of them. They are not trained in our civilization and are not familiar with the requirements of good citizenship but they are good in their intentions and deserve the best treatment possible.

The editor found a splendid home with the family of Mr. M. S. Hiltbrand an old acquaintance and parishioner of former days in Texas. It is a rare treat to find a home in which one can feel entirely easy but such was this one with this writer.

The confusion about bank deposits caused some of the brethren to bring their funds, that had been collected on the conference benevolences in cash. This gave the ever alert pickpocket an opportunity which he is reported to have improved in an instance or two. Even preachers should be very careful with such valuables.

Durant, the seat of the Conference, is situated only a few miles from the Texas State line. This gave an opportunity for several of our Texas pastors to look in on our conference.

Rev. A. G. White, of the Alex Circuit, did a hard year's work. He has built, rebuilt, moved and improved his parsonage. It will be remembered that the parsonage was wrecked in a cyclone last year. Bro. White is made of the same material out of which heroes are made.

Some of the brethren presented Rev. W. J. Sims with a traveling bag. This was to prepare him at once for his duties as Commissioner of Education, and to give expression of their appreciation of his valuable services as presiding elder and pastor.

Three preachers had died during the year; J. S. Nicholson, G. H. Ray and W. A. Duncan. Two of these were superannuated and one a pastor. On Sunday evening the Conference held a memorial session and paid tributes to their sacred memory. They were men of sterling worth and their devotion to the cause of the Master was beautiful.

Rev. C. H. McGee served Chickasha and the surrounding country during the year. His presiding elder expressed some fear that he would overwork himself by holding meetings in the country in addition to his regular duties as pastor of the city congregation. His appearance, however, did not suggest that

(Continued on page seven.)

**Report of the Educational Commission.**

To the Board of Education of the Methodist Episcopal Church, South.

Your Commission appointed to fix the Standard of Minimum Requirements for Academies, Colleges, and Universities, met at Old Point, Virginia, Aug. 27-29, 1907, and made a careful study of the conditions obtaining in our educational work at large. We beg leave to present the results of our deliberations in the following reports.

We observe with pleasure the general improvement that has marked the work of our institutions of learning since the last meeting of the Commission. This improvement is noted in three important particulars.

1. The hearty co-operation of our educators in striving to meet the requirements of the previous Commission.

2. A readiness to advance the requirements beyond those of the past quadrennium.

3. New High Schools, or Academies, have been established in the country districts, and strengthened in the towns and cities. The improvement in these secondary institutions is due in part to the effort of our educators, pastors, and presiding elders, in carrying out the recommendation of the General Conference of 1902; viz.,

"Whereas, a general movement is being organized looking specially to the improvement of the common schools in the rural districts of the South, and for the better preparation of teachers.

Resolved, That our educators, presiding elders, preachers, and members generally are urged to give this much needed movement hearty endorsement and active co-operation."

Journal page 228, 4.

The period under consideration is notable for the increase in the endowment of most of our leading institutions. No feature of this period is more encouraging than this last named one, for, adequately endowed, our institutions are secure for the future, and for that reason we have added an additional requirement for the colleges of the first class that they have an endowment of a hundred thousand dollars.

The conditions being thus favorable, the commission was encouraged to take a forward step.

From 1908 to 1910 the requirements for entrance to Colleges of the first grade are based on three years of work in an Academy, and after the session 1909-1910, on four years of such work. With the attaining of these last named requirements, our colleges will have reached the national standard for first class colleges.

The Commission has sought through the requirements submitted to make clearer than heretofore the difference between the College and Academy, (Preparatory, Fitting, Training, or High School), and has accordingly seen fit to recognize only two classes of colleges, denominated "A" and "B" respectively. To make a third class would tend to obliterate the line we wish to draw between the college and the academy. The weakest part of our educational system has been the secondary school. Hence the Commission directs attention to the fact that institutions unable to meet the requirements of the college, as here represented, may, by preparing students for college, or for advanced standing, do a service for the church and for education in general no less important than that done by the colleges themselves.

One way in which the colleges have interfered with the legitimate work and growth of the academies, has been the admitting into college as special students of those who were unprepared for college work. This practice we seek to limit by imposing certain conditions for the entrance of such students.

**I. Units and Their Values.**

Students are to be admitted to college on the system of entrance units, a unit meaning a subject of study pursued in an academy, or High School, through a session of nine months with recitations five times a week the first two years and not less than three times a week the last two years, an average of forty-five minutes devoted to each recitation.

The required entrance units to be selected from the following list of subjects, to which is attached their values as entrance units.

Entrance subjects and their values as entrance units.

I. English 3 units.  
1. Higher English Grammar 1-2 unit.  
2. Elements of Rhetoric and weekly written compositions 1 unit.

3. English Literature, including the special study of some works and the reading of others as laid down in the requirements of the Southern and other associations of schools and colleges in the United States 1-2 unit.

II. Mathematics 3 1-2 units.  
1. College Algebra  
(a) To Quadratics 1 unit.  
(b) Quadratics through Progressions 1-2 unit.  
2. Plane Geometry 1 unit.  
3. Solid Geometry 1-2 unit.  
4. Trigonometry 1-2 unit.

III. Latin 4 units.  
1. Grammar and Composition 1 unit.  
2. Caesar—any four books on the Gallic War 1 unit.

3. Cicero—six orations 1 unit.  
4. Virgil—six books of *Aeneid* 1 unit.

IV. Greek 3 units.  
1. Grammar and Composition 1 unit.  
2. Xenophon—first four books of the *Anabasis* 1 unit.  
3. Homer's *Iliad*—First three books with prosody and translation at sight 1 unit.

V. French 2 units.  
1. One-half of Elementary Grammar and at least 100 to 175 pages of approved reading 1 unit.  
2. Grammar Completed and 200 to 400 pages of approved reading 1 unit.

VI. Spanish 2 units.  
The same requirements as in French.

VII. German 2 units  
1. One-half of Elementary Grammar, and at least 150 to 200 pages of approved reading 1 unit.

VIII. History 2 units.  
1. American History (Civics may be a part of this course) 1 unit.  
2. General History, or Greek and Roman History 1 unit.

Note: Credit in History must be based on the time devoted to each course, not upon the ground covered. In estimating the value of a particular course, the definition of a unit must be rigidly adhered to.

IX. Science 5 1-2 units  
1. Botany 1 unit.  
The preparation in Botany should include the study of at least one modern text book, such as Bergen's "Elements of Botany" together with an approved Laboratory Note Book.

2. Zoology 1 unit.  
A course upon the same plan as that outlined for Botany.

3. Physics 1 unit.  
The study of a modern text book, such as Carhart & Chute's "Physics," with a Laboratory Note Book, covering at least forty exercises from a list of sixty or more.

4. Chemistry 1 unit.  
The preparation in Chemistry shall be upon the same general plan as that prescribed for Physics.

5. Physiography 1 unit.  
The course is the same as in Botany.

6. Physiology 1-2 unit.  
Text, with Note Book and Drawing.

**II. Classes of Institutions.**

There shall be three grades of institutions.

1. University.  
An institution to be classed as a University shall have a productive endowment of not less than one million dollars, and shall be organized on a basis of professional schools and of elective studies, with departments of original research.

2. Colleges.  
In order to be classed as a college an institution must employ not less than seven professors, or adjunct professors, giving their entire time (at least fifteen hours a week) to college instruction. It shall have, exclusive of matriculation and tuition fees, a permanent annual income of five thousand dollars, which may arise from interest or endowment funds, Conference Assessments, private gifts, or net earnings from board or dormitories.

There shall be two classes of colleges, class "A" and class "B." In order to be admitted to class "A" of colleges an institution must have an endowment fund of not less than one hundred thousand dollars. For the present, however, this requirement will not be made for colleges for women.

From 1908 to 1910 colleges of class "A" shall require twelve units for entrance, on four of which a student may be conditioned, provided he offers three units in English and one and a half in Mathematics. Colleges of class "B" shall require nine and a half units for entrance, on three and a half of which a student may be conditioned, provided he offers three units in English and one and a half in Mathematics.

After the session 1909-1910, colleges of class "A" shall require fourteen units for entrance, on four of which a student may be conditioned, provided he offers three units in English and two and a half in Mathematics.

Colleges of class "B" shall require twelve units for entrance, on four of which a student may be conditioned, provided he offers three units in English and two and a half in Mathematics.

(Note: Institutions failing to meet the requirements for admission to class "B" of colleges shall not be classed as colleges.)

3. Academies.  
Academies are secondary institutions that have a four years' course beyond the eight years of elementary preparation, and that require as the minimum amount of work for an academy year at least four academic subjects, studied thirty-eight weeks a year, eighteen periods a week, averaging forty-five minutes a period.

Of these academies there shall be two classes, class "A" and class "B." Academies of class "A" shall furnish a four-years' course, meeting the requirements for entrance into colleges demanding

fourteen units for entrance.

Academies for class "B" shall furnish courses meeting the requirements for entrance into colleges demanding twelve units for entrance.

**III. Admission to Colleges.**

Students are admitted to colleges, (1) as Full Freshman, (2) as Conditioned Freshman, (3) as Special Students.

(1) Full Freshman. For admission as Full Freshman to colleges of class "A", the student must present twelve entrance units in 1908 and 1909, and fourteen in 1910. For admission to colleges of class "B" he must present nine and a half units in 1908 and 1909, and twelve in 1910.

The following are prescribed for all degrees:

English 3 units.  
History 1 unit.  
Algebra 1-2 unit.  
Plane Geometry 1 unit.

In addition to these the candidate must present:

Latin 3 or 4 units.  
Greek or Modern Languages 2 or 3 units.

Note: If the college does not require Latin, at least four units of Foreign Language must be presented.

B. S. students must present either three units in Latin and two in Modern Language, or four in Modern Languages and one in Science.

From the list of entrance subjects, as above stated, the candidate must present such further studies as added to those prescribed will bring the total of entrance units up to the requirements for admission as Full Freshman.

(2) Conditioned Students. Students who cannot enter as Full Freshman may enter as conditioned Freshmen in accordance with the regulations provide for them. See section 2, under Classes of Institutions. But when so admitted they must arrange to satisfy the remaining units in the first two years.

If, in violation of this rule, colleges having academies attached admit students to college classes, such students must be classified with the academy students and so published in the catalogue and so reported to the Board of Education. If colleges not having academies attached admit students as above described, those students must be classified as Sub-Freshmen, and must be so published in the catalogue, and so reported to the Board of Education.

(3) Special Students. Under certain conditions, students who have not satisfied the minimum of entrance units required of candidates for degrees may be admitted as Special Students, provided they have satisfied the requirements in English, History, and one other subject, or be at least twenty years of age. But all such must be published in a separate list in the catalogue, and so reported to the Board of Education.

**IV. Requirements for Graduation.**

Degrees shall be conferred for the following amount of college work, which shall be based on the requirements for admission as Full Freshman.

The requirements for academic degrees call for a four-year's course, but in exceptional cases the work may be done in three years.

A minimum year is fifteen recitation periods a week for forty weeks, or the equivalent. This would make for the four years sixty "hours," or "session hours," one recitation or other class exercise a week in a study continued throughout the session counting as a "hour" or "session-hour."

Sixty "hours" would be equivalent to 2400 periods of recitations, lectures, and laboratory work (two hours of laboratory work counting as one recitation). Each recitation period is expected to require on an average of two hours of the student's time in preparation for the recitation, eight hours a day for six days in the week being the amount of time that a student is expected to give to his studies. Institutions may, if they so desire, require less than two hours for the preparation of each recitation, providing they require a correspondingly larger number of recitations per week. No time has been taken out for holidays and recitations, but it is assumed that this will be equal for all colleges.

A. B. Degree. The requirements for the A. B. Degree are sixty "hours," in a four-year curriculum. Of these sixty "Hours," not more than thirty "hours" (1200 recitation periods) shall be elective. The work of the four years shall be distributed among the following four groups of studies:

1. Languages and Literature; 2. Pure Mathematics; 3. Sciences; 4. History, Social Science, Philosophy, and the English Bible. The following distribution of the sixty "hours" is suggested as a well proportioned curriculum:

1. Language and Literature, twenty-one "hours" including six "hours" of English;  
2. Pure Mathematics, six "hours;"  
3. Science, six "hours" with regular laboratory work, done in well-equipped laboratories;  
4. History, Social Science, Philosophy, and the English Bible, nine "hours;" the remaining eighteen "hours" to be elected from either or all the groups.

B. S. Degree. The amount of work demanded for the B. S. Degree, and the proportion of required and elective work shall be the same as for the A. B. Degree. In the distribution of the work it is suggested that the amount required in Languages and Literature be less, and that in Science be more, as will be seen from the following enumeration:

1. Language and Literature, fifteen "hours," to

include six "hours" of English and other foreign languages and their literatures;

2. Mathematics, at least six "hours;"
3. Science, twelve "hours;"
4. History, Social Science, Philosophy and English Bible, nine "hours;" the remaining eighteen "hours" to be elected from either or all the groups.

Note: It will be insisted that colleges conferring these or any other academic degrees must require the equivalent of the above in quality and amount, both as to entrance and graduation. As much as six "hours" (240 recitations) of elective work may be taken in Music, or Art, or both, (three periods of such work to count for one of recitation). These credits, however, shall not apply to beginners' courses of the first three years.



### Report of Arkansas Conference History Commission.

To the Bishop and Members of the Arkansas Conference in session at Bentonville:

Dear Brethren: The object of the Arkansas Conference History Commission is expressed in the resolution of this body passed a year ago creating it. Briefly stated, it is to locate, collect, and preserve all extant sources of information bearing on the history of Methodism within the bounds of this Conference. The need for such work is imperative. Our neglect in the past is all but a crime. Much valuable historical material has been permanently lost. The records and data necessary to do justice to many heroic ministers of the gospel have forever disappeared. To save from destruction what material is left, is the object of the commission.

With this purpose in view the Commission prepared and distributed a circular calling upon friends of the cause to send to the commission for preservation all church and conference records. Printed minutes of annual conferences, diaries, personal sketches of ministers and prominent laymen, histories of important churches, circuits and districts, catalogues and sketches of our schools and colleges, portraits of preachers, pictures of churches, and such other material as might be of historical value. This circular was sent out to all the ministers three or four times during the year and many personal letters were written.

Our efforts have not met with proper response, partly because of misunderstanding our object. Some think we are preparing a history. This is far from our purpose. We are not writing a history, but are gathering the material so as to make possible the writing of such a history at the proper time. Then too, indifference and absorption in other duties partly explain the limited response to our call. Our report is therefore not satisfactory to us, but perhaps is not so bad for the first year.

#### Material in Hand.

The following material has been received, classified, boxed and it is now under lock and key in the vaults of the Arkansas National Bank at Fayetteville. This vault is fire proof and the papers are therefore safe.

#### Records.

- Journals of Arkansas Annual Conference—4 Vols. from 1836 to 1900.
- Arkansas Conference Statistical Journal—1898-1902.
- Arkansas Conference Statistical Journal—1890-1893.
- Clarksville District Conference Records—1872-1894.
- Fayetteville District Conference Records—1884-1898.
- Fayetteville Station Quarterly Conference Records—1875-1882.
- Fayetteville Station Quarterly Conference Records, 1890-1897.
- Fayetteville Station Quarterly Conference Records—1901-1906.
- Clarksville Circuit Quarterly Conference Records—1892-93; 1895-98; 1895-1901.

Charleston Circuit Quarterly Conference Records—1901-04.

Waldron Circuit Quarterly Conference Records—1879-83.

Printed Minutes of Arkansas Annual Conference—1869, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1900, 1902, 1903, 1904, 1905, 1906.

#### Photographs of:

Rev. W. R. Gardner, Rev. W. T. Martin, Rev. G. W. O. Davis, Rev. G. B. Griffin, Rev. E. R. Steel, Rev. J. M. Hughey, Rev. J. B. Stevenson, Rev. G. M. Barton.

#### Pictures of:

Old Brick Church, Fayetteville.  
Central Church, Ft. Smith.  
Old Log Church, Farmington.  
Ebenezer Church, Farmington.

#### Sketches of Churches:

Ebenezer Church, Farmington.  
Center Point Circuit, and the Churches at Elm Springs and Eureka Springs.

#### Sketches of:

Rev. W. R. Gardner, Rev. W. B. Johnsey, Rev. G. W. O. Davis, Rev. Josiah J. Douglas, Rev. Jeff Sherman, Rev. S. S. Key, Rev. G. B. Griffin, Rev. W. T. Martin, Rev. T. A. Martin, Rev. G. L. Horton, Rev. J. S. Haekler, Rev. Jas. M. Bull, Rev. L. H. Eakes, Rev. Wm. Sherman, Rev. J. H. O'Bryant, Rev. R. E. L. Bearden, Rev. Eugene Woodruff, Rev. G. M. Barton, Rev. V. V. Harlan, Dr. E. H. Stephenson.

#### Reminiscences of:

E. H. Burtram, and Rev. S. S. Key.  
Arkansas Annual Conference papers, such as trial records, surrendered credentials, and various other private papers.

"History of Methodism in Fayetteville."

It is a matter of congratulation that the manuscript journals of the Arkansas Annual Conference are unbroken and are among the papers in the care of the Commission. It is to be hoped that the report next year will show a much larger collection.

#### Expenses.

|                                  |         |
|----------------------------------|---------|
| For Printing and Stationery..... | \$8.75  |
| For Stamps.....                  | 3.25    |
| For Boxing papers.....           | 75      |
| Total.....                       | \$12.75 |

#### Recommendations.

The Commission respectfully recommend,  
a. That the Commission be continued.  
b. That Revs. M. N. Waldrip and Wm. Sherman be added to the Commission.  
c. That \$25.00 be appropriated to pay the expenses already incurred and to cover the expenses for the coming year.

P. C. FLETCHER, Chairman,  
J. H. REYNOLDS, Secretary.



#### Facing a Crisis.

Owing to the increased cost of production, most of the religious papers have been forced to increase the cost to their subscribers. In some cases the deficits grew so large as to threaten serious financial embarrassment. To cut down salaries usually seemed an easy way to make up the deficit, but the increased cost of living makes that alternative impossible. A substantial increase of subscribers would solve the problem, but when people are economizing to make ends meet, they seem to think that their church papers are among the first they can eliminate from their household necessities, and therefore it is easy to stop that when the time of their subscription expires. Then it is true that those who are supposed to be most interested in the circulation of the church press do little or nothing to secure an increase of subscribers.

When the publishers cannot make ends

meet, there are several things they can do. They can increase the price of the paper, and this is what many have done. But in that case many who think religious papers should be cheaper than they now are, will terminate their subscription, which simply shifts without remedying the difficulty.

Then they can suspend publication. But in that case it will be the church that suffers most, for a weekly religious press is a fundamental necessity to the life of the church. Every denomination recognizes the value of the press, and the better it is supported the more successful does the denomination become. This is a fact that could be supported by numerous illustrations.

A third alternative is to reduce the cost of production by eliminating certain departments and decreasing the size of the paper. It may still contain all that is vital to the church's life and yet drop out matter that is not strictly necessary to the religion of the household, or to the development of the church's life. Paper is almost double the price it was a few years ago, and still advancing. Could we control the paper trust this might be changed, but so long as that cannot be done, we are forced to pay the tribute it demands. Printer's wages have increased far beyond what they were a few years ago, and for this labor unions are responsible, and so the tribute must be paid to them. It simply means that all a publisher must buy has advanced in common with the general increase in values.

We do not think it wise to increase the price of this paper. We may perish but we will never suspend. We may be driven to the wall, but we will never surrender, and we are sure the church will not finally falter nor shrink from duty when the testing time comes. But we can reduce the paper and save in the cost of production, and do it without eliminating a single page that is of real value to the church.

The church can prevent even this by a patronage that every just consideration suggests as reasonable. If our preachers would all undertake a faithful canvass of their people and represent the need and the value of the denominational paper the subscription list could be doubled this year, and that would solve our problem. There is a denomination in the West of not more than thirty thousand, yet that church subscribes for more copies of its official paper than our denomination of nearly two hundred thousand takes. In a conference recently held the falling off in church papers amounted to nearly fifty per cent. Yet that conference found no fault with the papers; on the other hands the committee on publishing interests brought in a ringing resolution which the conference passed with enthusiasm and unanimity. We would suggest a universal revival in favor of the religious press, not so much for the benefit of the press as for the well-being and development of the denomination.—The Methodist Protestant.

#### Notice.

Hymn books are cash—we pay cash and must have cash. The terms are dictated by the publishers, not by us. If you owe for hymn books, please settle at once. If you are ordering hymn books, send the money. Price 50cts for note edition and 30cts for word edition, "cloth binding." Carrier's charges extra.

Anderson, Miller & Co. guarantee all their Bibles. Order from them.

## THE EPWORTH LEAGUE.

C. W. LESTER..... Editor.

Lesson for Dec. 1: 1 Cor. 9:19-27.

Topic: Self Mastery.

1.

Self mastery is a most rare achievement. To be master of one's self means that all the force within, appetites, passions, desires, moral love, are under the control of the will. These are to be the servants, not the rulers, of the will. The will is to be the king whose authority is supreme, these the loyal subjects whose obedience is perfect. This then is the order in a self mastered life: The will is the driving force, these are the driven forces. The order is not to be reversed. He alone is a moral man whose powers within are harnessed together and driven by the force of a strong will. He is an abnormal, unfree, slavish man whose will is driven here and there by the appetites and passions that burn within. St. Paul in the first of this chapter speaks of liberty, his own freedom. Freedom and self-mastery are related as effect and cause. A man is free only as he is master of himself. No man is so free as he who is master of himself. It is then, as in Paul's case, the spirit rules the flesh. The spirit and the body each with all the force it can command, struggle for supremacy in the life. The battle is usually a well fought one. One must either possess his body or be possessed by it. The body must be kept under in the self mastered life. The spirit must occupy the throne room of the life.

Many of the world's masters have not been masters at this point. They could general an army, direct the policy of a nation with the vision of a statesman, write a poem of exquisite beauty, build an argument with the precision of a logic machine, or peer into the mysteries of science and philosophy with the eye of a master, but they could not rule their own spirits. In this category fall many illustrious names, as Solomon, Alexander the Great, Napoleon, Byron, Aaron Burr, and many others. They were masters of men and of strategic situations, masters in their chosen fields of service, but not masters of self. "He that hath no rule over his own spirit is like a city that is broken down," and he that ruleth his own spirit is mightier than he that taketh a city.

But the will thus holding supremacy over the life must itself have a master. That master is Christ the Lord. The right to govern belongs not to man but to Christ who is king. The life most completely self mastered is the one most completely Christ mastered. "Self mastery in the Christian comes by self surrender. We give ourselves to this thing: to the work of being servants of Jesus Christ, and having so given ourselves we are masters of our lives in a sense that no other can be."

The man who is master of self is just then in a position to become servant of all. It was Paul who was master of self because surrendered to Christ who was able to say, "Though I be free from all men, yet have I made myself servant of all." To the Jew he became as a Jew, to the weak he became as weak, to those without law, as without law, to those under the law as under the law, and all this was possible largely because he had himself in hand.

The great end of self mastery is not therefore selfish. Self mastery is not to be attained for its own sake, great as that end is. Self is to be mastered that our service for others may be more complete and effective. As all roads lead to Rome, so all Christian virtues

converge upon this, viz.: to make the Christian the better prepared for serving his fellows. Such is the teaching of our lesson with reference to self mastery and service. "That I might gain the more" was the great motive for Paul's self mastery.

## Familiar Talks to Young People.

## Self-Mastery.

Biography is stimulating and helpful reading. The record of a life that, amid toil, and discouragement and hindrances, has wrested victory and achieved something worth while, quickens our pulses and sets our blood atingle with desire to do and dare; for deep in the heart of each is the longing, spoken or unexpressed, to live nobly, to accomplish something worthy.

The characters in which we are severally interested may differ widely, but whether they be statesmen or actors, pugilists or painters, great singers or eminent divines, there is found in them all one common characteristic: each has learned in some degree, the lesson of self-mastery. They have learned to keep their bodies under and bring them into subjection: to control the mind and the will. Many have done this for the corruptible crown of worldly success, but there is yet a company that is striving to conquer the old enemy, self, that they may bless the world and win an incorruptible crown.

If we could fight the battle and win once for all, and have done with the old man, everything else would come easy, but we must battle for victory from childhood to old age.

Self assumes many guises, and seeks to enter every phase of life. Two prevalent forms of this monster, spoiling otherwise beautiful characters, are the tongue and the temper. There is the "whisper that separateth chief friends," the cutting remark, the stinging criticism, the derogatory word spoken of the absent. Surely the tongue is a world of iniquity, an unruly evil full of deadly poison, and one no man, in his own strength, can tame.

Then there is this matter of temper. We have all seen homes rendered miserable because of the unlovely disposition of one inmate. Sometimes this one is a beloved son or daughter who ought to be the joy and sunshine of the home. Henry Drummond makes the startling statement that no form of vice, not worldliness, not greed of gold, not drunkenness itself does more to un-Christianize society than evil temper.

We look upon a general who has won notable victories as great, and worthy of all honor, yet in the sight of God, one, though he be but a child, who smothers anger, overcomes the temptation to revenge and conquers an unworthy spirit, is greater than this hero.

We may have superior endowments, even to genius but we are no stronger than our weakest points: we are of worth to the world only to the degree of our self-mastery.

Alexander the Great, in a brief career of twelve years, turned the current of history. He conquered nations and subdued kingdoms. One kingdom alone he failed to conquer—that of self. In a fit of anger, he killed his best friend, who had once saved his life. His own death, at the age of thirty-two, was due to insane excess.

Contrast with this character that of Daniel who could not only control his appetite in the face of temptation, but was so completely master of himself that for the sake of principle, he calmly entered a den of lions.

But the perfect type of self-mastery is found only in Jesus Christ, who became obedient unto death, even the death of the cross.

Only the life that is surrendered to him can attain the highest self-mastery for, "Ye are complete in him."

LUELLE SPENCER.

\* \* \*

## If I Were a Young Preacher.

I would remain at one of our schools until I was ready to preach, if it took half my life.

I would not think my school-days ended until I had finished my course in the theological department.

I would make elocution one of the important studies of my course, so I could express well what I knew in preaching.

I would hear the best evangelistic preachers preach I could possibly hear, if it cost time and money to do so.

I would look after my health, so I could work hard for my church and live long while I was doing it.

I would learn how to do personal work for souls, if I had to be crucified to attain my purpose.

I would study to draw young men to my ministry, and would think my ministry a failure if I did not accomplish my end.

I would make myself a house-to-house pastor of my people, or know the reason why.

I would be true to Methodism in all its departments—doctrines, polity, missions and life—or would leave it in a hurry for some other field of labor.

I would read the great up-to-date books written by good, sound-minded and true-hearted men about Jesus Christ, the Son of God.

I would study the missionary department of Methodism, so I could take the collection for the benevolences and have my people shouting happy while I did it.

I would seek, find and experience all that was in Christ Jesus for my poor soul.

I would hold my own revivals assisted by the members of my church, and tell God plainly if he could not use me in my church in saving souls it may be he could use me in the lay department of the church.

I would appear before my people as their friend and helper, and they should see in me a man who is a preacher with a brother's heart for them.

I would make the Sunday school work a study, and seek to know how to save the children to Methodism.

I would cultivate a brotherly spirit toward my brethren in the ministry, so they would be kind and helpful to me.

If an evangelist did help me any time in my revival work, I would treat him as a man sent of God, and use him as such.

I would study the papers of my church, so I could canvass for subscribers intelligently among my people.

I would know all about the Epworth League work, so I could be an intelligent leader among my Epworth Leaguers in my church.

I would be in the Conference room all the time business was being transacted at my Conference, so I could grow up a worthy member of the same.

I would be diligent in my study, spiritual in my pastorate, sensible in my official meetings, enthusiastic in my pulpit, never using notes or manuscript of any kind. I would fill myself full of my subject, and drive it home to the people; keep cheerful, sing much, live happy, do all the good I could for all the people I could, impressing everybody I was a man sent of God.—Rev. Robert Stephens in Northwestern Christian Advocate.

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**OKLAHOMA CONFERENCE PERSONALS.**

(Continued from page three.)

there was need of fear. The same kind of exercise might help some of our tired pastors of city congregations.

Rev. J. H. Ball reported a fine church building under construction at Tulsa. Bro. Ball is another example of the city pastor who rests by holding services for the adjoining country. Let us hope that more of this will be done during the coming year.

Rev. L. L. Johnson shows signs of having done a hard year's work on the Mangum District. We sympathize with him in the death of a daughter only a few weeks ago. He is a fine type of the Christian gentleman.

Several of the "beloveds" had served out the four year's limit on their districts and they were relieved of worry over the matter by the custom of Bishop Key not to reappoint a presiding elder longer than four years. They had all rendered efficient and acceptable service and were willing to return to the quieter life of the pastorate.

Rev. J. E. Disch, of Guthrie, recently underwent an operation for appendicitis, but we are glad to state that he was able to be present at the session of the Oklahoma Conference.



**Hendrix College Notes.**

Bro. Hutchinson was called away from our meeting week before last to attend the funeral of one of his own congregation, and did not get to spend more than three days with us. Because of circumstances it was thought best to close the meeting. We hope to have him back later on. His earnest talks and manly appeals during the short time he was with us were enjoyed by all, and were not without visible fruit since one young man of great promise decided definitely to give his life to the ministry.

We had with us last week Mr. H. F. La-Flamme, one of the traveling secretaries of the Student Volunteer Movement, who addressed the students two evenings in the Y. M. C. A. hall and conducted chapel exercises for the days. He was for eighteen or twenty years a missionary in India and helped us much by his earnest words and holy zeal. As a result of his stay and work a volunteer band of three members was formed and about thirty-five names added to the fifteen already enrolled for mission study.

Dr. Godbey and Prof. Green left this morning for Malvern to attend the session of the Little Rock Conference. Both are on important committees which they had to meet today (Tuesday). R. H. C.



**American Tract Society.**

Rev. George L. Shearer, D.D., Secretary of the American Tract Society, New York, has received from D. Downie, the treasurer of the American Baptist Mission, Nellore, India, a letter in which he says that the Hindus, recognizing the influence of tract distribution, are using it, not so much to propagate Hinduism as to ridicule and abuse Christianity. Cablegrams have been published in this country concerning alleged sedition in India. Treasurer Downie reports concerning these conditions as follows:

"India is at present in a state of transition. In the North and in Eastern Bengal there is a very serious state of affairs which threatens the peace of the country. At present the two great religious divisions, Hindus and Mohammedans, are pitted against each other, but both are opposed to Christianity, and there is a cry for self-government, and down or out

with the British and all other Europeans. Now while I do not for one moment think that the British will be driven out of India, I do believe that there is a very widespread dissatisfaction and a revival of opposition to missions and missionaries, and for that very reason missionaries and Christians should double their efforts to set forth the truth of Christianity. And one of the best ways of doing this is to put into the hands of the people a liberal supply of Christian literature. Preaching is God's ordained method of saving men, but next to that the distribution of God's word and Christian books and tracts is the most powerful agency I know for spreading Christian truth. Strange to say, we have very few native Christians who care to devote themselves to the work of colportage, and yet I would gladly exchange the best preacher I have for an equally good colporter."



**ANNUAL CONFERENCE NOTICES.**

**Admissions—White River Conference.**

Class for admission on trial to the White River Conference will meet the committee on examination at the Methodist Church in Corning, Wednesday, Dec. 11th, at 10:15 a. m.

H. B. COX,  
S. F. BROWN,  
FRANK P. JERNIGAN,  
Committee.

**Admissions—White River Conference.**

The committee on Admissions, composed of J. D. Sibert, Fred Little and the undersigned, desire to meet all candidates who are to come before us at the church in Corning, Dec. 11, at 1 p. m. Please be punctual. M. M. SMITH.

**Class of the Second Year—White River Conference.**

The Class of the Second Year will meet the Committee in the Methodist church at Corning, Wednesday, December 11th, at 10:15 a. m.

W. L. OLIVER, Chairman.

**Class of First Year—White River Conference.**

The Class of the First Year will meet the Committee at the Methodist church in Corning, Ark., Wednesday, Dec. 11th, at 10:30 a. m. Come prepared for written examination. Those who have taken the course in the Correspondence School, present your certificate with your written sermon.

W. F. WALKER,  
C. H. NEWMAN,  
W. E. HALL.

**Class of Fourth Year—White River Conference.**

The Class of the Fourth Year will please meet the examining committee in the M. E. Church, South, at Corning, Ark., Wednesday morning, December 11th, at 10:45 o'clock. H. G. HENDERSON, Chairman.

**White River Conference Notice.**

Our Conference opens at Corning, Thursday morning, Dec. 12th. The chairmen of the various committees on examination have agreed to call their committees and classes to meet Wednesday at 10:15 a. m., just after the arrival of train No. 22, from the South. This train gets here at 10:05 a. m. Other trains from the south that stop here are No. 24, which arrives at 6:58 p. m.; No. 8, at 10:42 p. m.; No. 26, at 3:09 a. m.; and No. 10, (from Paragould, Wynne, etc.) at 12:55 a. m. The committee will not meet trains that arrive after midnight. Hope all who can will come on day trains. Let every preacher who expects to bring his wife; any preacher, not serving a pastoral charge, who expects to come; and any layman, not a delegate or member of some Conference Board, expecting to come, please notify me by Dec. 1st, anyway, if not sooner. A. E. HOLLOWAY, P. C.

**Notice to the Preachers of White River Conference.**

To the preachers and presiding elders of the White River Conference.  
Dear Brethren: As Conference Treasurer, I want to urge every pastor to hand in his collections to me on the first day of the Conference, and if you can't be there on the first day, send in your money by the presiding elder. Put your Foreign and Domestic Mission money in one envelope, and write the amount for Foreign Missions, \$.....; Domestic Missions, \$....., and write the name of your charge, and district, and sign your name as P. C. Put all the money that goes to the Joint Board in one envelope, which is Bishop's fund, Conference Claimants, printing minutes and delegates to General Conference, carefully stating on the envelope the amount contributed for each fund, and the name of your charge and district. The Church Extension, Education and Children's Day collections put in separate envelopes, also moneys collected for the American Bible Society. Your treasurer will not receive your moneys, unless the above conditions are strictly complied with. I would suggest that the presiding el-

ders get enough envelopes for every preacher in their districts and when necessary assist their preachers in making their reports.

S. L. COCHRAN, Conf. Treas.  
Melbourne, Ark., Nov. 1, 1907.

**To Our Sunday Schools.**

To keep pace with the progressive spirit that confronts us, and furnish our Sunday schools with the very best literature—both in literary merit and mechanical make-up, our Publishing Committee has found it necessary to make several changes in the series now issued.

Two new publications will be added.

**THE ADULT STUDENT.** A 32-page monthly magazine, designed to meet the demands of the adult classes. Besides an appropriate treatment of the lessons, it will contain suggestive articles on various phases of the work, notes from the field, class pictures, and all sorts of helpful information for those engaged in Bible study and Christian service.

The **JUNIOR LESSONS** will be changed to a quarterly publication of 32 pages, and is designed for children between the ages of nine and twelve. It will be illustrated, and will contain, besides the lessons, maps and other helps suitable to the class it serves.

The **PRIMARY TEACHER**, A 64-page quarterly, prepared by one of the leading primary teachers of America; beautifully illustrated and containing maps, children's songs, and suggestions for the teaching of each lesson. Primary workers will find this just what they want.

**OUR LITTLE PEOPLE** will be changed to a quarterly publication of 32-pages, and is designed for children between the ages of six and nine. It will contain pictures, songs and general lesson treatment, those engaged in Bible study and Christian service.

These Changes Will Go Into Effect With the January, 1908 Issue.

**Sunday School Literature.**

To ANDERSON, MILLAR & Co.,  
Little Rock, Ark. }

Send Sunday School Literature as follows, for the.....quarter

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| Methodist Catechism No. 2 |     |      |      |  | 40c per doz.    |        |
| Child's Cate'm            |     |      |      |  | 40c per doz.    |        |
| Roll and Rec'd            |     |      |      |  | 50c and \$1.00  |        |
| Class Books               |     |      |      |  | 5c each         |        |
| Star Charts               |     |      |      |  | 30c each        |        |
| Stars                     |     |      |      |  | 30c per box     |        |
| Envelopes                 |     |      |      |  | 20c per 100     |        |
| Total                     |     |      |      |  |                 |        |

We are just bringing from the press a new edition of the Methodist Catechism No. 2, by Geo. Thornburgh. It is neat and attractive and should be used by those who have been through the Infant Catechism by Mrs. Geo. Thornburgh. 5 cents each or 40 cents per dozen. ANDERSON, MILLAR & CO.

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.

## THE SUNDAY SCHOOL.

December 1. The Death of Samson.

Golden Text: Be strong in the Lord and in the power of his might. Eph. 10.

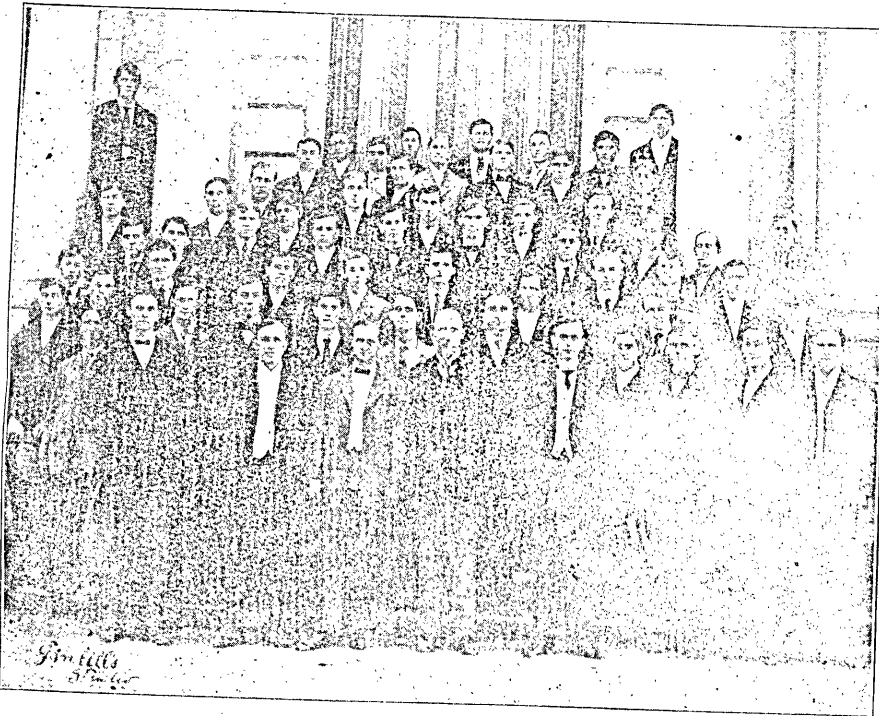
Lesson Text.—Judges 16:21-31.

The life of Samson, as outlined in the book of Judges, was full of wonderful achievements. He was the son of Manoah and of the tribe of Dan. His life was but a span and full of misery. To have so signally defeated the Philistines in so many ways and then to have been reduced to a servant to a servant to such a people must have been a sore trial to a man of such high ideals. He judged Israel for twenty years.

Of the Philistines we know but little. They were known in Abraham's day and were warlike in the times of Moses. Joshua did not come into conflict with them though they occupied a portion of the territory given to Dan and finally possessed by that tribe. Their habitation was along the Mediterranean Sea in the neighborhood of Joppa. After the tribe of Dan was settled in that region there sprang up a bad feeling between these neighboring peoples and for a long time war in a small way was waged. The Philistines made frequent incursions into the territory occupied by the tribe of Dan and robbed and pillaged. They were idolaters being devoted to the worship of Dagon, Ash-toreth and Baal. They gave credit for all their successes in war to their gods and discredited the God of the Hebrews. So God was angry with them and determined on their punishment. For their undoing Samson was born. They were to be shown that God was able to raise up a single man who could, single handed, defeat their armies. Samson was born a Nazarite. He was devoted to the discomfiture of the Philistines. We should not think of him as an individual for he was the embodiment of the wrath of God upon a wicked people. He was in himself an army. He went forth single handed to fight against the enemies of God. We are not accustomed to look for lessons in morals in an army. While we do not deny his individual responsibility before God for the moral character of every act still it is well for us to interpret most of his actions as being prompted by a desire for conflict with the Philistines. This idea of war with these people run through his whole life and he seems to have had no higher ambition than to trouble and destroy these enemies of his God. Leaving out this one idea we have a poor judge and a lame moral character. But studying him as we would an army we have a man of valor, successful in every conflict of arms, saving the time when he was shorn of his strength and captured. God was with him and gave him the strength with which he operated against the Philistines. He committed a great blunder and sin in revealing the source of his strength to the cunning Delilah. The closing scene in the lesson is pathetic. This great man has been captured and his eyes put out. He has been in servitude under his enemies. Now they are holding a great feast to their god. They gloat over the capture of this judge of Israel, this man of Israel's God. They attribute his downfall to the power of their god. They elevate Dagon above God.

They bring out this poor, blind captive that they make sport of him. God is again angry and returns to his erring child and in pity clothes him again with his great strength and in the very act of furnishing sport for his enemies the house is thrown down and more of the Philistines are slain than in any former conflict with them. If we view him as a scourge sent from God upon these idolatrous people he was a great success. If we look to him for a lesson in ethics we shall be grievously disappointed.

The International Committee at its recent meeting in Louisville, Ky., voted to hold the Twelfth Triennial Convention of the International Sunday School Association at Louisville, Ky., June 18-23, 1908. Mr. C. J. Heddis, 82 Todd Bldg., Louisville, is chairman of the large local committee. The building of the program has been entrusted to the care of a committee of which W. N. Hartshorn of Boston, Mass., is chairman, and the other members are: Judge John Stites, Louisville; Dr. H. M. Hamill, Nashville, Tenn.; Hon. N. B. Broughton, Raleigh, N. C.; Judge J. J. Maclaren, Toronto, Ont.; Dr. George R. Mer-



Prof. George Wesley Droke's Great Class of Young Men, Fayetteville, Ark.

rill, Minneapolis, Minn.; Dr. Alexander Henry, Philadelphia, Pa.; and Marion Lawrence, Chicago, Ill.

A new temperance pledge, for use in the Sunday Schools in the land, adopted by the International Committee at its recent annual meeting, in Louisville, Ky., and will be promulgated throughout the International Field. It reads as follows: "That I may give my best service to God and my fellow-men, I pledge myself and promise God, never to use intoxicating liquors as a drink, and to do all I can to end the drink habit and the liquor traffic."

Dr. W. A. Duncan, Chairman of the Home Department Committee of the International Sunday School Association, reported at the Annual Meeting of the Executive Committee in Louisville, Ky., recently, that there are 500,805 members in the 15,000 Home Departments in the International Field.

General Secretary Lawrence at the annual meeting of the International Sunday School Association reported that nearly 22,000 membership in the International Bible Reader's Association have been taken out and that more than a million persons are using the daily Bible readings.

### To Prevent Missionary Heart-Break.

The men who went to China last summer to study missionary conditions at first hand unite in at least one opinion, namely, that it of the highest importance to the work that proper facilities should be afforded in the field for the education of the one thousand children of the missionaries. The disadvantages, difficulties and dangers consequent upon bringing up children in the heart of a heathen city are well nigh inconceivable to those who have not been in non-Christian lands. Not many missionaries can send their children to America for their education, even were that desirable, or were schools provided here with facilities like Hartupee Hall at Ohio Wesleyan University. What is needed is a Christian boarding school of high order, located in some salubrious and accessible spot, and so housed and endowed as to give instruction at low cost.

At Kuling, a mountain resort in the Yangtze Valley, four hundred miles from Shanghai, a school of this sort was opened last year in hired buildings. The Rev. F. E. Meigs, of Nanking, has come to the United States to present its case and to secure the necessary

funds to place it upon such a basis that it will serve the needs of the Christian missionary community of China. The school will be generally interdenominational. It has the personal approval of Bishop Bashford (who speaks for the Methodist Episcopal missionaries in China), of the Missionary Secretaries, of Dr. J. F. Goucher, John R. Mott, Dr. F. D. Gamewell and others who know. Dr. Goucher believes that such a school "would go far toward solving the most insistent and embarrassing problem that confronts the foreign missionaries, namely, their responsibility for raising and educating their children. Such a school would make possible the continuance of the missionaries' family relations and influence upon the field until their children are ready to enter college, and thus relieve the severe strain upon their parental affection, be a great blessing to the children, and largely augment the efficiency of the missionary work."

Kuling, as an Anglo-American settlement, presents unique advantages for such an institution. Dr. Griffith John, the veteran of a half century, says of it: "Central China does not present another location so favorable in point of health, moral and social conditions."

The proposed school will be called "The Kuling Anglo-American School," and the property will be held by trustees appointed by the American Missionary Boards. A local board of directors in China will administer the funds as representatives of the Trustees. With suitable buildings, and with an endowment of \$100,000, this school could be so conducted as to rob the missionary's life of its most haunting terror, the corruption of the children, their defective education, or the separation of families. Dr. Meigs should have immediate and substantial encouragement. He may be addressed at Room 808, 156 Fifth Avenue, New York.—N. Y. Christian Advocate.

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be addressed to Lillian Anderson, in care of the Western Methodist, Little Rock, Ark.)

What Jessie's Journal Told.

By Ruth Carr.

Feb. 19th. Yesterday was my birthday and papa gave me this pretty little red diary, with my name printed on it in gold letters, and he said I must write in it every single night and tell all the bad as well as the good things I do. I'm going to try to have more good things than bad to tell, for since I joined the church I've been trying to do like I think a Christian ought to do, but I often find it hard work, for I have two real live little "aggravations" to torment the life out of me. They are my little sisters Minnie and Hettie, and I believe they are the worst children I ever saw. I want you to get acquainted with them right away, dear diary, for I know I shall have lots and lots to say about them. Minnie is nine and Hettie is seven, but if you count life by the mean tricks a person does, then those kids are nearly grown; they are so meddlesome, and bother my things, scribble on my best note paper, use my lace handkerchief that Mary gave me for a birthday present, and keep the house in a tumble till it is not fit to be seen when company comes.

But I musn't fill the book with the badness of those children, for papa said I was to write what I do myself, so I can see how to improve my life. I forgot to tell you I have a brother Bob, he's just two years younger than I am, but you don't know how old I am, do you? Just fourteen! The last dress mama made me is real long and I do feel sort of "grownified" as Bob says. Bob's a jewel. Everybody but me says he's bad, but he's the best brother I have (because he's the only one). He does tease Minnie and Hettie dreadfully and keeps them crying half the time when he's at home. Mama slapped him last night and sent him to bed without any supper, just because he tripped them up while they were skating on the front porch with their new roller skates. Hettie's nose bled and Minnie bit her lip and made it swell until it looked like a bee had stung her, and Hettie's nose looked like a ripe tomato. I laughed and mama made me go in the parlor and practice an hour. When I got a chance I slipped up to Bob's room and took him a biscuit with a sausage between it, and a slice of mince pie. He was awful glad to see me for he was so lonesome and he said he was sorry he hurt the children, he didn't mean to "draw blood," but just have a little fun.

I've told you of all our family, dear diary, except my orphan cousin Bonnie, who lives with us. She is just six months older than I am, but is larger, and better too, for she hasn't a high temper like I have and it seems to be so easy for her to be good.

Good-night. Lovingly, JESSIE.

Feb. 20th. Well I haven't much to

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That make life worth living—when they are all right. But when weak or exhausted it's different; some of the organs do not get enough nerve energy. Their action becomes weak. The penalty is aches, pains and misery. Dr. Miles' Nervine restores nervous energy. It establishes normal activity, so that nature can correct the irregularities.

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Campbell, Texas.

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write tonight, either good or bad, and it has been a long, lonesome day to me, for mama went to see grandma and won't be back for several days. It has rained all the afternoon and I didn't go to school, so I practiced my music lesson awhile then went up stairs and went to sleep. Bonnie made her a new waist. I wish I could sew, for she has more new things than I do. Because mama says she has so little time to sew for me. Bonnie and I are the cooks now, and I let the steak burn at dinner and Minnie said it wasn't fit to eat and I told her to "shut up." "That's all right Jess," said Bob, "I've eaten worse steak than this many a time." Bob is such a comfort to me. I've been kind all day but that once. I'll try harder tomorrow.

Good-night, JESSIE.

Feb. 21st. This has been a day of trials. Papa was called out on the farm this morning, and while I was cooking dinner Minnie came home with a hard chill. Poor little thing was so sick and yet so patient. I got uneasy and called Mrs. Thomas, she's our nearest neighbor, and is right good sometimes, only I don't like her much for she said I was cross, just because I slapped Minnie when she spilt ink on my new poppy center-piece. Any one would have gotten mad about that; I guess Mrs. Thomas would herself. I'm sorry now that I slapped Minnie, for she is so sick. I do wish papa would come home for the child needs medicine and I don't know whether to give her a teaspoonful of paregoric or a teaspoonful of calomel. Bonnie and I are going to take time about sitting up tonight to bathe Minnie's head for Mrs. Thomas said she was threatened with spasms. Bob is going to sleep in here on a cot, so he can help us if we need him. It's awful lonesome. I wish mama would come home. How I do pity the poor children who have no mother. I'm going to try to be good to mine, so God will leave her with us a long time. I'm going to ask God to help me be more patient and kind, so everybody will love me like Bob does. Wonder what makes him love me—oh yes, I know, it's because I love him. Well I'll try to love everybody and I'll start out tomorrow.

Yours, wanting to do better,

JESSIE.

Feb. 22nd. Minnie is better tonight, but still in bed. Papa came home last night just as I finished writing and Bonnie and I were so glad because we didn't know what to give Minnie. I believe I'll be a trained nurse when I get grown, so I'll know a whole lot of things to do for sick folks, and maybe I'll go to the battlefield and nurse the wounded soldiers some day, and I'll dress in white and have them call me "an angel of mercy" like they did in a book I read once, and maybe I'll nurse the captain and then marry him like that girl did.

This is Washington's birthday, and he was the boy who wouldn't tell a lie even when he was in danger of getting a whipping. But I'm not like him, for I'm so wicked. Oh I have done such a bad thing today—I even hate to tell you about it, dear diary, but I must, for you won't tell. As I went down town today, I passed a fruit stand and Harry (he's my good boy friend) was there and he said "Want some fruit Jessie?" "Sure," I said. So he gave me a big sack full, and when I got home I told papa I bought it with the quarter he gave me last week. Papa don't like Harry, and I knew he'd scold, but it was so wicked for me to tell a lie. O why did I do it? I wish mama was here, for I'd tell her all about it, but papa is cross, and he'd call Harry names. Every one has been good and kind today but me, and I've told a lie—a big black lie! One time in the Bible God struck a man and woman dead for telling a lie, and now I've told one. O I can't write any more tonight, for I'm too miserable to live. I must go up stairs and try to pray while papa takes care of Minnie.

Your miserable little friend,

JESSIE.

Feb. 24th. I didn't write yesterday, because everything was so upset here. Minnie is so sick, and papa telegraphed for mama; Bob and I met her at the station with the buggy. I gave my sack of fruit to Bob and Hettie,

for after I did that awful deed, I couldn't eat it, it would choke me.

After the light was out I told Bonnie about it and she said it was so wicked to tell a lie, but that God would forgive me if I asked Him. I did ask him and I feel a whole lot better. I wish I was good like Bonnie; everybody's good but me, only I am trying, but it surely is an uphill business.

I was up late last night with poor little Minnie, so I am too sleepy to write much tonight.

Good-night, in love, JESSIE.

Feb. 25. Everything has gone off beautifully today, all because mama is here. It is strange what a difference it does make. I baked a cake for Bob today—a caramel cake, he calls them calomel cakes.

Minnie is still in bed but has no fever. She's awfully cross, I guess that's a sign she's getting better; she threw the scissors at me today, just because I laughed when she had to swallow a pill. I'm going to tell papa to buy her a diary so she can write down all the bad things she does and I guess it will be fuller than mine.

Bob brought me a postcard from Harry today. He's a jewel, Bob is, I mean.

I went to school this afternoon to find out my lessons. Bonnie couldn't tell me, for she's a grade ahead of me—she loves to study and I don't. But some day I'm going to begin studying and graduate with honors. Papa said if I'd average 90 in my work, he'd give me a pretty watch next June. I wish he hadn't put it off so long. What makes people always want you to work so hard for a present? Why can't they just give you a free gift?

Grandma sent me a little ring she used to wear when she was a little girl. She said every time I look at it I must resolve to be good, because she won the ring for memorizing lots and lots of Bible verses. I do resolve every morning to do right, but before dark the evil one makes me sin. I hate him. I will do right tomorrow.

In love, JESSIE.  
(To be continued.)

Fort Gibson Charge.

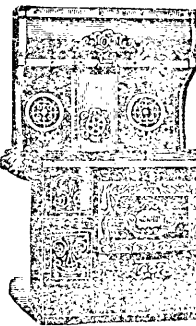
I am back in my field of labor again for another year, and I feel that my people are really glad to have me back. To their pastor it is a joy, if he can only be the means in God's hand of accomplishing that that He would have wrought. I am proud my people have placed themselves on record for doing things. The finances raised was about 30 per cent more than had been assessed before, but everything was paid in full. Our membership increased about 35 per cent. We believe the Lord has looked in favor upon us, but we are not satisfied nor do we expect to be until our record for life is completed and we have met the obligations that God in His wisdom has placed upon us. As pastor to this people I am praying that I may be used of God for His glory and that this may be the best year's work of the charge. Shall this not be—and I believe it is—the desire of every pastor and congregation in the Oklahoma Conference? But His will can be done, only, when every business man shall take his religion into his business, when every farmer shall take his religion into his field; when every mother allows her Christ to accompany her as she goes about her household cares; when Christ the great Teacher shall be the teacher of every one that teaches; when the fear of the Lord shall be the beginning of all wisdom, and last but not least, when every



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Christian shall take his business; use—that God-given talent—into his religion.

We have a great field, God is with us, why need we fear if we will put on the whole armor? But as one has truly said: "We must ourselves be true if we the truth would teach; our souls must overflow if we another soul would reach; for 'tis only the overflowing heart that can give the lips full speech." W. M. SPAIN, Pastor.

Nov. 21, 1907.

Roosevelt's Little Church.

President Roosevelt's reason for choosing the little church was given recently in response to an inquiry. He said: "You know I was raised in the Dutch Reformed Church, and when at the Capital of the nation I selected a permanent church home I took some sentimental satisfaction in choosing the church of my fathers in which to worship the God of my fathers. Another reason why I came to this church is that it is a church of the plain people. There are persons of means among them, but most of them are the common people, to whom you know I am so partial. If there is any place on earth where earthly distinctions vanish it is in the church in the presence of God. He knows no difference between the highest ruler and the humblest subject. All he cares for is character. I have been not a little grieved in attending services in some of the rich churches of the great cities to see so much attention paid to social distinctions. I cannot think that the plainer people would be very happy if they were to attempt to worship in such places, and I fear that some of the rich and fashionable would be just as unhappy to have them do so. There is a minister in New York City to whom I have always given especial credit for having succeeded more than any one I know in holding a large congregation of rich and poor people in happy fellowship for a long number of years. The nearer the people get to the heart of Christ, the nearer they get to each other, irrespective of earthly condition."—Selected.

## Classified Advertisements.

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**WANTED.**—30,000 telegraphers on account of the new 8-hour law. Draughton's Colleges, 30 in 17 states, give written contract to secure position or refund money. Address Jno. F. Draughton, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock, or St. Antonio.

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**THE VALUE OF SINCERITY AND CHARACTER** edited by Mary M. Barrows, introduction by Thomas Wentworth Higginson. A handsome gift book. Uniform with the Value of Friendship, Value of Love, etc. Printed in two colors, cloth, gilt top. Price \$1.50. Full Limp Ooze leather. Price \$2.50. H. M. Caldwell Co., Publishers, Boston. Send for our illustrated catalogues.

## To Our Pastors of the Arkansas Conference.

Dear Brethren: Allow me to call attention to a matter of importance. At the request of the Orphanage Board I was elected the Treasurer of the Orphanage for our Conference. All money raised in the Arkansas Conference should be sent to me, and I will settle with the Treasurer of the Board, Bro. J. H. Kimball, for our Conference. Remit to me your Orphanage assessment, and I will send you receipt at once.

Could we not make our Christmas offering pay off the small assessment for our Orphanage on each charge? All we need to do is to call attention to this matter and supply each class in the Sunday School with an envelope and this will be raised at once. Please give this your attention, brethren and let us provide for our orphans in our Christmas offerings. I commend, most heartily to your love and confidence Brother J. B. Umsted, who is our Superintendent and is endeavoring to raise a building fund for the Orphans' Home. We just at once replace the old wooden structure with a substantial brick building. All money for the new building should be sent to Brother Umsted at Bebee, Arkansas. All money on your assessment for the Orphanage, send to me.

Fraternally,

J. B. STEVENSON.

Conway, Ark.

## Arcadia Charge.

I was returned to Arcadia circuit, the charge I went to in September to fill out the unexpired term of Bros. Nelson and Winn. The Conference added Wheatland to it. I have just returned from Wheatland the new part of my work, where I spent three days visiting. I met almost the entire class. I found them a little discouraged. The work has been supplied by students that were attending school and that made it impossible for them to do the pastoral work that needed to be done. We had two good services Sunday and we had good behavior and good prayer and song services and the preacher did very best, and had many cordial

invitations to the homes of those good people. I wrote two new subscriptions to the Western Methodist. We are hoping and praying for a good year.

Wishing the editors great success,

J. E. LANE, P. C.

Nov. 26.

## The New Photographs of Mars.

The December Century will publish for the first time the best of the new photographs of Mars, taken by the astronomical expedition to the Andes in the summer of 1907, with a discussion by Professor Lowell of the significance and value of the work accomplished. Professor Lowell's summary of these latest observations of Mars, which were made under the most favorable circumstances, is:

"That life is there, is founded on no assumption, but on massed evidence that is conclusive, and the reader should realize that opposition to the idea that we now have proof of life on Mars is not based on reason, but on emotion, however speciously cloaked. All scientific objections have been met and shown untenable as to temperature, snow, etc., but human prejudice, as with the Copernican system of the origin of species, time alone can dispel.

E. C. Slipper, photographer to the expedition, contributes a note on the way in which these photographs were actually made.

## William Deering, Benefactor.

William Deering, of Evanston, Ill., for many years a leading benefactor and most influential trustee of Garrett Biblical Institute, has brought that school of the prophets into still deeper indebtedness to him by a recent gift of \$90,000, covering in part certain annuities provided by him. As these expire the money will become a part of the endowment fund of the Institute. Mr. Deering, by his sagacity, his probity, his firmness, his energy, his indomitable will, and his manifold gifts, has made his life monumental in its ministry to Garrett. How far-reaching the counsels, administrative skill, and generosity of such a man become, when these qualities and services are identified with a school where young men are trained to preach the gospel! For generations to come the recording angel may comment on the enlarging ministry of Garrett's graduates, and say, "Behold, in part, the fruit of William Deering's beneficence!"—Ex.

## 50 BEAUTIFUL SOUVENIR POST CARDS 50

including fine flower cards with your name written in gold hand paintings, funny comics, etc. or two cards alike. Retail in all stores from \$1.50 to 2.00. Send 25c in silver for the lot; if you are pleased with them send 25c balance after you have seen them. Address

SOUTHERN POST CARD AGENCY,  
Box 1390, Lexington, N. C.

## President Roosevelt on Keeping Engagements.

A friend of mine was closeted with President Roosevelt, discussing a matter of much importance, when the private telephone bell rang. The President answered it, and a boyish voice said, "Who is this?"

"It is the President."

"Is Archie there?"

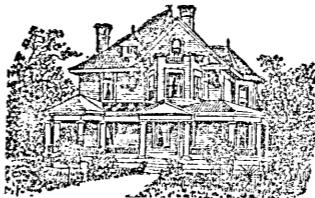
"He is not here, but I think he is somewhere about."

"Well, he promised to come and play with me at 2:00 o'clock, and it is now 3:00 o'clock, and he has not come, and I am very much disappointed!!"

## The Union Railroad Business College

BUSINESS TAUGHT AS IT IS DONE.

Is backed up by thousands of dollars and expert teachers. Uses no text books or copying nonsense. Free scholarships given only to those between the ages of 13 and 35 years. Business men everywhere are calling for the graduates of this school. For full particulars address PROF. W. N. STEPHENSON, Texarkana, Texas.



## WE WANT TO LOAN YOU

\$1,000 at 5 Per Cent.

Provided you will build a home with it. Our proposition appeals specially to wage earners and small investors. You can pay it back at \$7.50 a month plus interest which decreases each month. The same will apply where persons wish to purchase homes already built, either in country or town, or to lift mortgages. Write at once. SOUTHERN STATES TRUST CO., COLUMBIA, S. C.

"I will look the matter up at once," said the man of affairs. He spoke with as much interest and determination as would have been manifested over any question of statecraft or public policy. Turning to the house telephone, he soon located Archie, and said, "Did you have an engagement to meet a playmate at 2:00 o'clock? And if so, why have you not kept it?"

"Oh, yes, I promised to meet one of the boys, but I forgot all about it."

"Go to him at once and apologize."

The President then gave his son a homily on the morality of keeping an engagement something like this: Not to keep an engagement is to be guilty of a species of falsehood, and it should be as carefully avoided as any other variation from the truth. Charge your mind with the fact, so that you will be of no more danger of forgetting it than you would be of forgetting any moral or religious duty. Such action is a great help in the development of a manly character. If you play fast and loose with these promises, you will lose the fine sense of duty, and undermine your whole character. If you keep engagements as a boy, you will keep them as a man; if you are careless with them now, you will have to learn new principles or be a failure in life. Never forget that honor and manliness require you to keep all your engagements or to make timely and adequate explanation.

Our people will do well to bear in mind these honest words from so high authority. It is one of the faults of our youth that they apparently hold their word carelessly.

There are many "promising" people who are not on hand when the time comes to fulfill the promise. A man of wide experience said the other day, "Nothing has cost me so much as keeping my engagements and keeping them on time, and nothing has paid me better in character and reputation."—Rev. Charles L. Goodell.

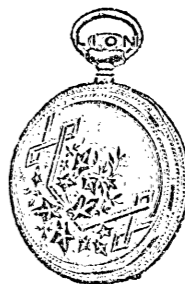
## What is Thanksgiving to You?

Beloved, what Thanksgiving Day is to us, what voices speak to us today, depends upon what we have been looking for and listening to in the days that are gone. If today you find yourself inclined to murmur, seeing much that is hard to bear, seeing little to be thankful for; if you find fault, instead of saying grace; if you groan, and cannot sing; if as Whittier says, "You see the cloud which overhangs A world of sin and loss, I hear the Lord's beatitudes, His prayer upon the cross;"

if, in a word, you see only the dark side, I am sorry. But it can be helped swiftly today by an act of faith; more slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elisha and the terrified young

## Sunshine and Smiles

A remarkable story of a more remarkable life. How an ignorant cowboy became a great preacher. An exceedingly interesting and entertaining book. Price 50 cents. Send for catalogue of books.

THE CHRISTIAN WITNESS CO.,  
90 LaSalle St., Chicago Ill.

Why Pay \$15 to \$20 for a Gold Watch When You Can Buy One at Wholesale for \$3.75

Sign your name and express office below, and return this ad. Watch will be sent C. O. D. Examine at office and if you think it a bargain pay the agent \$3.75 and charges and it will be yours. If you don't live near express office send cash with order and 25c for registered mail. Mention whether you want Ladies' or Gents' size.

H. A. SHELER JEWELRY COMPANY  
Winston-Salem, N. C.  
413 Liberty Street P. O. Box 514

## Dedication at Prairie Grove, Ark.

We dedicate our new church at 11 o'clock, Dec. 8th, and shall be glad to have all former pastors and friends of the church present. Rev. P. C. Fletcher of Central church, Fayetteville, will preach the sermon.

J. E. McCONNELL, P. C.

## Notice to Preachers and District Stewards of Kiowa District.

Let all the pastors and district stewards of Kiowa district meet at Anadarko the 3rd of December in the Chapel of the Institute at 3:00 p. m.

Preaching at 7:30 p. m. by Rev. T. H. Ward.

C. F. MITCHELL, P. E.

## OPERATION PREVENTED

### The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcada, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

## WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference  
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference.  
Mrs. G. G. Davidson, Greenwood, Arkansas Conference  
Mrs. Tom McSpadden, Chelsea, I. T., Oklahoma Conference

Send all communications to the editors

The week of prayer was observed by the Cabot Auxiliary from the 4th to the 10th of November, and we feel that all who attended were greatly benefited. A leader for each afternoon's meeting had been appointed some time before, also some member to write a paper on the subject for discussion. Each leader made a special effort to make the program for her afternoon both instructive and interesting. All the papers on the various subjects had been carefully prepared, much study being given them, and they proved very helpful to all who heard them. A collection was taken each afternoon and \$9.10 was raised.

On Sunday evening, the 10th, our pastor very kindly consented to turn the service over to the ladies. A male quartette furnished most excellent music, suitable for the occasion. The reading of the scripture lesson by the president; prayer by Bro. Sturgis; short talk by Bro. Hunt, our pastor; three papers on various phases of H. M. work, and a recitation completed the program. A collection was then taken and \$10.90 was raised, making a total of \$20 for the week.

This amount does not include the honorary membership dues which we will be compelled to use locally this year, being ourselves in debt for the furniture for the new church. The \$20 we most cheerfully send to the Vashti Home hoping and praying that in the very near future sufficient funds may be secured to remodel and furnish a home for girls who are less fortunate than our own dear girls.

MRS. O. H. DAVIS,  
Corresponding Secretary.

## The Oklahoma Conference Evangelist.

After much consultation and prayer, the Board of Missions of the Oklahoma Conference decided to employ a missionary evangelist. Rev. A. M. Brannon was the unanimous choice of the Board. We believe that he has the gifts and graces needed in this work. The Board of Missions decided to leave the matter of making dates for his meetings to the Conference Missionary Secretary. It has been decided that he will give the winter months to meetings in our larger towns and the summer to unoccupied fields and other needy places. Those who desire Bro. Brannon's services during the winter should write me at once to see if a date can be arranged. Our brother is in demand and only a limited number of churches can secure him. The slate for the winter is now being made up and all who want a date should get it now.

O. E. GODDARD,  
Conference Missionary Secretary.  
Muskogee, Okla.

## The Great Question.

Who is responsible for the scarcity of money?

A representative of one of the largest manufacturing companies in the world, when visiting the

## TO PRACTICAL FARMERS THE COLE PLANTERS

**HAVE PROVEN**  
That they are time and money savers.

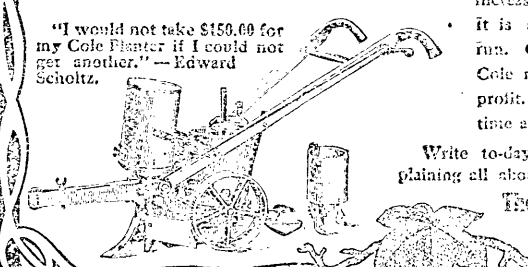
### The Cole Universal Planter No. 7

Distributes guano and drills cotton seed at the same time. Drops corn, one grain or more if wanted. Perfect pea planter; fine for peanuts, sorghum, beans, etc.

The guano is mixed with soil and is not in contact with seed. Gives better stands, increases the yield, and saves labor. It is simple, practical and easy to run. Over 30,000 farmers are using Cole machines with satisfaction and profit. They will save you much time and money.

Write to-day for illustrated catalogue explaining all about them.

**THE COLE MANUFACTURING CO.**  
CHARLOTTE, N. C.



"I would not take \$150.00 for my Cole Planter if I could not get another." — Edward Scholtz.

Home Office of Draughon's Practical Business College Company a few days ago, coming directly from the East, made the following statement:

"The general opinion of the capitalists of the East is that the financial crisis is due to the scarcity of money to handle the great volume of business our country is now enjoying. When Congress, at its last session, failed to pass a bill to put more money into circulation, in order to handle our rapidly increasing business many financiers predicted that we would not have sufficient ready money to take care of the immense business to be done during 1907."

Prof. John F. Draughon, President of Draughon's Practical Business College Company, stated to a representative of this paper that he believes that the year 1907 has in all lines of business been the most prosperous year our country has ever enjoyed. He also stated that Draughon's THIRTY Colleges have shared liberally in this prosperity, having increased their total cash receipts during the past six months more than \$35,000.00 over the corresponding period of 1906. Prof. Draughon stated that he has sent out notices to several thousand prospective students, stating that if the banks with which they do business have temporarily suspended the payment of checks in actual currency, and are issuing clearing house certificates or any other kind of paper in lieu of cash, he will accept such paper, considering it as good as gold. Prof. Draughon also gave it as his opinion that the present scarcity of money is due solely to the unexpected and unparalleled prosperity which the country is now enjoying; he said that we have simply overdone ourselves in production without increasing our currency sufficiently to handle our products.

## BUY DIRT

Buy  
Little Rock Dirt  
Buy  
HILLCREST  
LOTS

Little Rock Real Estate is the safest investment in Arkansas, because it is constantly increasing in value. Lots in Hillcrest are a safe investment because of their choice location and beauty. If you should move to Little Rock you will have a site for a home, if you buy a lot here. If you do not move, you will have a site for somebody's home which will constantly grow in value.

## In Praise of Hillcrest.

I have closely studied Little Rock and its suburbs and am tolerably familiar with the leading cities of the U. S., and I say without hesitation that it has the finest possibilities for suburban homes of any city in the whole Mississippi Valley. Hillcrest Addition, advertised above, offers unsurpassed locations for beautiful homes. In five years the finest residences in the State will be there. I have just bought a lot and borrowed the money to pay for it. I regard it as a safe investment, but above all, if I should later in life make Little Rock my permanent home, I want the choicest location for health and beauty. I advise my friends who think they may ever locate in the city to examine Hillcrest.

A. C. MILLAR,  
of Anderson, Millar & Co.

N. B.—We have no interest in the above advertisement, except the regular price paid for it, but we have agreed to receive all inquiries and turn them over to the agents. We invite correspondence. It will cost you nothing, and you may thank us for the opportunity.  
ANDERSON, MILLAR & CO.  
122 E. 4th St., Little Rock.

## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Alexander and Bryant.

At the former place I spent a pleasant night with Bro. Ray, who owns and operates a home telephone line. Secured one new subscriber and one renewal. At Bryant, I made a water haul. The pastor, Bro. McKelvy, had a funeral.

Benton.

This is one of the prettiest towns in Arkansas. They have recently built a two-story brick academy. Our church, with Bro. Cannon as pastor, is prospering. Here we secured eleven new subscribers, and a goodly number of renewals. Bro. Frank Townsend was my faithful guide. He is caring for his dear father and mother, who are now growing old and feeble.

Some woman is being cheated out of a good husband by him remaining an old bachelor. Ladies, I believe you will have to do the courting if you get him. A hint to the wise is sufficient. Sunday was spent in the home of Bro. Sam Scott, too rainy for preaching. It was the 21st birthday of his son, Sam, who came home from Hendrix College to celebrate the day with loved ones. Bro. Scott has been superintendent of the Sunday school at Salem for nearly forty years. Has trained a nice family, and has been a great blessing to his community. It was at Benton Bishop Pierce preached, many years ago. Some gentlemen disappointed at the sermon, thinking there were preachers in Arkansas could do that well. The Bishop's grandson, who was with him, hearing the comments, resented by saying, "My grandpapa did not try to preach in a little place like this. You ought to hear him in a city." How natural to take the part of those we love.

Hot Springs.

There is no place like this great resort. The ends of the earth come together here. It has been a fight who shall have dominion here, the saloons, gamblers, horse-racers and their ilk, or the moral element. The churches are making haste slowly, but surely. They will ultimately succeed. We have five Methodist churches here and all are well located. I added thirteen new subscribers and collected \$50.00 for the paper. Had the pastors been so they could have helped me, we should have added at least one hundred.

Traskwood.

Sunday was spent in this quiet little town. Doing very well for the paper, preached twice, closing the day with a very precious service. Brother Logan came in for the night appointment. He has done a faithful year's work; and will have a good report at conference. I was with Bro. Bruce at two quarterly conferences at Hot Springs. He has been in labors abundant. I heard nothing but good things of him and all his preachers.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.**  
Take the Old Standard GROVES' TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effectual form. For grown people and children. 50c.

The Clerk's Story.

The following is the story as he told me, as nearly as I can remember it:  
"I was brought up to have little regard for the Lord's day. Soon after marriage I came to the city and began

work as a clerk seven days every week. When we discussed the need of Sabbath rest, we induced our employer to close Sabbaths. I greatly enjoyed being at home Sabbath with my wife and babe. I found it was a great thing for my health. One Sabbath when my wife, as usual, brought in some steak from the meat market, I set to thinking of something I had not thought of before. I said: 'My dear wife, those men in the meat market need Sabbath rest and home just as much as I do. Please hereafter get our Sabbath meat Saturday evening.' She gladly consented.

"But the next Saturday she said: 'John, let us go tomorrow and get baby's picture taken.' I said, 'All right.' But I set to thinking again. After a while I asked her: 'Doesn't that photographer need rest and home Sabbath just as well as I? This Sabbath day rest does me much good. It makes our home happier. I will get off some week-day to get baby's picture taken.'

"We had been in the habit of going to father's frequently on the Sabbath train, but one day I did some pretty hard thinking and said: 'Mary, I have been thinking a great deal about the men who run the Sunday train. That engineer works under such heavy strain that he needs Sabbath rest much more than I do. His wife and children need him at home Sabbath. It seems to me that when we ride on a Sabbath train we are responsible for all the serious damage that comes to the lives and homes of those railroad men. I cannot ride on a Sabbath train again.'

"A few weeks later I said: Sabbath has brought us such blessings that it seems as though we ought to go to church and thank God for His gift of one day in seven for home and rest. Truly it is a love gift.' So we became regular churchgoers, and later active workers in the church."—Selected.

**QUICK MONEY** The fastest sell or. Every home buys it. First SOU'N. Sells on sight. A long felt want. Big profits. Bonanza for agents. Write today for liberal proposition. Address The Roy H. Kleiser Co., Dept. B, Meridian, Miss. **FOR AGENTS**

Don't Recognize Defeat.

After twelve thousand of Napoleon's soldiers had been overwhelmed by the advance of seventy-five thousand Austrian troops, he addressed them thus: "I am displeased with you. You have evinced neither discipline nor valor. You have allowed yourselves to be driven from positions where a handful of resolute men might have arrested an army. You are no longer French soldiers. Chief of staff, cause it to be written on the standards, 'They are no longer of the army of Italy.'"

In tears the battered veterans replied: "We have been misrepresented. 'The soldiers of the enemy were three to one. Try us once more. Place us in the post of danger, and see if we do not belong to the army of Italy.'" In the next battle they were placed in the van, and they made good their pledge by rolling back the great Austrian army.

He is a pretty poor sort of man who loses courage and fears to face the world just because he has made a mistake or a slip somewhere, because his business has failed, because his property has been swept away by some general disaster or because of other trouble impossible for him to avert.

This is the test of your manhood; how much is there left in you after you have lost everything outside of yourself? If you lie down now, throw



up your hands, and acknowledge yourself worsted, there is not much in you. But if, with heart undaunted, and face turned forward, you refuse to give up or to lose faith in yourself, if you scorn to beat a retreat, you will show that the man left in you is bigger than your loss, greater than your cross, and larger than any defeat.—Success Magazine.

## BOOKS

Books of all publishers. New and second hand. Bargain prices. Catalog free. HAYS-CUSHMAN CO., 191 State St., Chicago.

What is Thanksgiving to You?

Beloved, what Thanksgiving Day is to us, what voices speak to us today, depends upon what we have been looking for and listening to in the days that are gone. If today you find yourself inclined to murmur, seeing much that is hard to bear, seeing little to be thankful for; if you find fault, instead of saying grace; if you groan, and cannot sing; if as Whittier says,

"You see the cloud which overhangs

A world of sin and loss,

I hear the Lord's beatitudes,

His prayer upon the cross;"

if, in a word, you see only the dark side, I am sorry. But it can be helped swiftly today by an act of faith; more slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elisha and the terrified young man who thought they were friendless: "Lord, open thou the young man's eyes," prayed the prophet; and lo, "the mountain was full of horses and chariots of fire." Like a piece of cold iron in sand and metal filings, which brings no iron out, you see no special mercies. But wind a coil of wire about the iron, and the invisible current so inspires it that every scrap of iron leaps to meet it. You, too, can be so filled with the Spirit of Jesus today that God's benefits will swiftly greet your eyes and cluster about your heart.

But for the future I appeal to you, friends under the clouds, friends of the minor key, knights of the rueful countenance, missing the voice of ages, hearing only the thunder, see what can be done by your will and God's in a year. Make three resolutions: First, resolve to do—the seraphic rather than the stormy thing; do the thoughtful thing, and cause a thankful response; it will affect the air outside you, and change the tone and temper of your mind. Second, resolve to say thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say: "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule, we can say what we choose; why not choose what we say by the rule of love? Third, resolve to look for causes for thankfulness. "Seek and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dish

es, you will find them. Look for goodness, good people, good apples, you will find them. Look for goodness today; only so will you come to see life in its fulness.—Maltbie D. Babcock in Baptist Argus.

Attention Orchardist.

If the fruit tree agent did not catch you for all the trees you need this fall and next spring, write me your wants. I think I can do you some good. I am located near Central Arkansas. My trees and plants are much better adapted to our climate than far-off grown trees. Early apples: Red June, Early Harvest. Summer apples: Horse, Summer Queen. Fall Apples: Rome Beauty, Twenty Ounce, Buckingham, Taunton, Ben Davis. Winter apples: Arkansas Black, Mammoth, Black Twig, Tull, Jonathan, Grimes Golden, Wine Sap, Yates, Shockley, Gano. May and June Peaches: Victor, Sneed, Carmen. Summer Peaches: Crawford's Early, Gen. Lee, Stump of World, Chinese Cling, Mixion Cling, Elberta, Indian. Fall Peaches: Lonoke, Wonderful, Henrietta.

We have a limited variety of other apples and peaches not named in above list. We also have pear, plum, cherry, mulberry, grapes, and other things too numerous to mention here. Correspondence solicited. Salesmen wanted for year 1908.

FRUIT FARM NURSERY,  
J. E. Gregory, Proprietor,  
Cabot, Ark.

How to Insure Failure.

A boy who worked in a store was once asked what part of the business he liked best. He said he liked to put up the window shutters at night.

The same lack of interest in one's work is certain to result in failure, as it did in the case of the boy whose only desire was to get away from the work which he had in hand.—Selected.

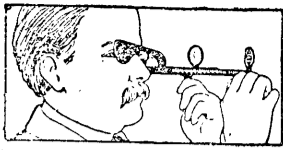
IT WILL PAY OTHER MOTHERS to

write L. D. Thornburgh of Morrison, Okla., about his new MACHINE FOR WASHING. It has 14 metal hands. It's handy. Most durable and a real success. He's an M. E. S. minister, deserving and desiring your patronage and will treat you right. Write a card now and get circulars.

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

## WEISKELL'S OINTMENT

is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of ECZEMA. Use Weiskell's Medicated Soap for bathing the affected parts. Weiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free. Johnston, Holloway & Co., 531 Commerce Street, Phila.



TEST YOUR OWN EYES WITH THE

TORICOID EYE-METER, which will be sent on request. You can do it as well as any oculist. After you have made the test and reported, we make to your measure a pair of Toricoid Glasses, at manufacturer's price—much lower than retail price. If glasses are not satisfactory return them and we refund the money. We take all risks. Write today for the eye-meter. TORICOID OPTICAL CO., Mfg. Opticians, 642 4th Ave., Louisville, Ky

BELLS.

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

Bright's Disease.

Backache, weak and inactive Kidneys can be cured by MOXINE KIDNEY TABLETS. Mrs. Orion Wilson of Cleburne, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold nuggets." Price 50 cents, from SOUTHERN CHEMICAL CO., Houston, Texas. 500,000 boxes sold annually.

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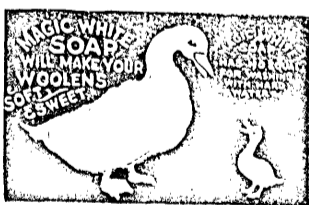
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Athens Business College, Athens, Ga. Memphis Commercial College, Memphis, Tenn. Capitol City Business College, Guthrie, Okla. These are the Byrne Business Colleges, the strongest chain of schools in the U. S.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. It SOOTHES the CHILD, SORTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 108. AN OLD AND WELL TRIED REMEDY.



Say Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use

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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 \$1.00 for 1 box of 100 5c cakes. We pay for freight. Save the wrappers. MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.

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They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. Yours truly.

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W. F. M. S. Little Rock Conf. Edited by Conference Officers and District Secretaries. Mrs. C. R. Thomas, Editor.

In our Woman's Missionary Advocate letters from Seoul, and Songdo Korea, by Mrs. J. B. Cobb, are instructive and interesting indeed. I am sure that her description of the country and its people will cause the woman of our Home Land to rejoice that God has given them the blessed privilege of sending the gospel to our neighbors in Lovely Korea. It has been said that always and everywhere the sincerity of an emotion is seen by offering gifts. Fire shows itself in light and heat. Feeling reveals itself in action. If we love people, we help them. A heart full of love is as sure to make offerings as a flower is to emit perfume. Does one who loves his fellowman withhold the gospel from him? Missions does one of these things. It sends you, if you are fit to go—or it leads you to send one who is, or it combines with others to make it possible to send the message. Isaiah 41:6, says, "They help everyone his neighbor," and our hearts should be prayer temples, ever open by day or night. Our calendar should be, That we may realize the greatest possible help from our Week of Prayer. That our meetings may be blessed with the power of the Holy Spirit, that we may be very earnest in seeking more members for our Auxiliaries, that they too, may learn the blessedness of giving. That the Father will abundantly bless our missionaries and their work. That many young men and women be called for service to the Foreign Field, and that our women may read and study our literature so as to be better equipped for service.

Why Should I Subscribe for the Woman's Missionary Advocate.

As a member of the M. E. Church, South, I should be informed of all that is done by our Woman's Foreign Missionary Society. This magazine is the only means for obtaining the information, so that I may understand the full progress of the work of the Woman's Board in heathen lands and the condition of the work at home in Auxiliary and Conference Societies, upon which the foreign work is based.

It tells me also what interest the girls and young women are taking in their Golden Link Societies, and gives me much miscellaneous information concerning missions in general—all illustrated by interesting facts and stories to make the thought more evident and impressive.

It gives me beautiful poems in every number, that warm and gladden my heart, quicken my intellect, and give me the best spiritual food for a famishing or an aspiring soul.

On the cover of each number it gives the picture of one self-sacrificing missionary who is working as my substitute in a heathen land.

It tells me in the most interesting manner of the work accomplished in the Scarritt Bible and Training School, located in Kansas City and conducted by Miss M. L. Gibson.

Every quarter I am informed of the exact condition of the society in regard to all the details of the work by the Secretary, and by the Treasurer of its true financial condition.

I may find in the Woman's Missionary Advocate a complete directory of the Woman's Foreign Missionary So-

ciety and a good list of books suitable for missionary libraries.

The Woman's Missionary Advocate is what it claims to be—a clean magazine, without advertisements to draw attention from the subject of missions.

In regard to its spiritual and intellectual qualities and the character of its editorial work I may ask those who read it every month, some of whom have been reading it for twenty-five years.

If I wish to test the truth of all these facts, I can send for a sample copy, or send fifty cents to Mrs. F. A. Butler, Nashville, Tenn., and receive it for one year. By Request.

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A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanent Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1388 Walnut St., Kansas City, Mo.

Father Does It.

He was ten years old and it was his first offence. He had been kept in the house by the influenza, while his brother with the nurse had gone to the park to play, and he was lonely, for his mother had told him not to disturb her. Thus did temptation overtake him. He smoked one of his father's cigars—proudly, happily at first; less so after a time; and pretty soon he was—yes, he was going to die! With this awful consciousness stirring in his stomach, in his soul surged the no less awful certainty that, dying so, he could not hope to go to heaven. He was a religious little boy on Sundays; and at Sunday School and church did not the teacher and the preacher set forth precisely where all those who die in sin must go?

He wiped the cold sweat from about his mouth, got down on his knees and prayed. He felt that he was even then passing away—passing away in what agony!—and he prayed hard:

"Dear God, please don't let me die and I'll be good; I'll never smoke again. Please don't let me die." Then in the blackness of the loathsome night that, spreading from a center within his stomach, was enveloping his whole being, the thought came to go and die outside the door of his mother's room. No, he would not disturb her; he would just die there, obedient except for that one awful thing that was killing him. It was very sad—his sufferings, his situation, and what was to come after. He began to sob. When his mother, attracted by a queer noise, opened the door—it was nothing; he was just dying because—O! would she please forgive him? He had smoked one of father's cigars.

After he was feeling better, mother thought that the opportunity should not go neglected; she should impress upon him the evils of smoking, while within his being he was experiencing

Advertisement for Hoosier Stoves and Ranges. Includes text: "DON'T PAY TWO PRICES FOR STOVES & RANGES", "Order direct from our Stove Factory and save for yourself all Jobbers' and Dealers' big profits.", "Hoosier Stoves and Ranges", "The best in the world.", "Are sold on 30 days' free trial.", "We pay the freight.", "Guaranteed for years.", "Backed by a million dollars.", "Hoosier's are 'fuel savers and easy bakers'." Includes images of a stove and a range.

Bibles for Christmas at Half Price

Words of Christ Printed in Red No. 1, Cloth Bound, 855 pages, 4 1/2 x 7, 80c.—No. 2, Same size, bound in French Seal, extension edges, colored maps and gold edges \$1.50.—No. 3, Teacher's Bible, with helps, references, maps and 12 other historical and helpful departments. Revised and King James Version combined, bound in French Seal with extension edges, round corners and gold edges. \$2.25.—All printed in large clear type, good paper. Money refunded if not more than satisfied. Elegant Christmas Gifts. Sent prepaid. Illus. cat. 6c. CHICAGO BIBLE AGENCY, 31 UNITY BUILDING, CHICAGO.

Advertisement for Beautiful Forks. Includes text: "Beautiful Forks", "Spoons, knives, etc.—the kind that you are proud to show your friends—are stamped '1847 ROGERS BROS.'", "Exquisite designs—most careful workmanship—distinguish these from all others.", "Send for Catalogue 'O 3'", "INTERNATIONAL SILVER CO., Successor to MERIDEN BRITANNIA CO., Meriden, Conn.", "SOLD BY LEADING DEALERS". Includes an image of a fork.

real conviction of the truth. So she spoke to him very solemnly, very eloquently—very well, indeed; the speech would have earned her loud applause in any mother's club. And in conclusion she said, "Now, my dear little boy, you have learned what a vile and wretched thing it is to smoke, and I hope you will never, never do it in all your life again."

"That's so, but"—still white and very feeble, he pulled himself up bravely—"I s'pose I'll have to get used to it; father does it."

There behold the one clear guage of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers individually in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that, whatever may be right on Sundays or at prayer-time, the things that are really good, that really count in life, are what father does. Moreover it is what father does which defines the means with which the boy shall work, the sphere wherein his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply one of the rather neglected facts of human experience.—Harper's Bazar.

A WOMAN'S APPEAL.

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

## OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive but we find it necessary to ask that it be left out of all obituaries as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the Editors much labor and trouble.)

## Rev. James F. Harvey.

Our beloved friend and brother, Dr. Harvey, has passed to his reward. He was born in Russellville, Ark., June 30, 1837, and died in Magnolia, Nov. 11, 1907, having passed his seventieth year by a few months.

He was converted under the ministry of H. R. Withers in 1854, licensed to preach in 1858, and admitted on trial in the Little Rock Conference in 1859, forty-eight years ago. During this period he was local ten years and supernumerary thirteen years, always by his own request but never by his desire. For thirty years he was afflicted with disease of the kidney and bladder, a disability that rendered him unfit for itinerant work the greater part of the time and brought on other physical infirmities, culminating in disease of the heart of which he died. He was so uniformly cheerful, and so ready for work even when unable to go so that few people suspected how much pain he suffered or under what disadvantages he labored.

He was a fine preacher. The people heard him with gladness and profit. He had many conversions and built up and strengthened every charge which he served. He was a man of affairs. He took a lively interest in everything that interested the public. He concerned himself about the welfare, the im-

provement and the success of every preacher, and in the growth and prosperity of every church around him. This led him often into a desire that the appointments of the preachers should be wisely made and into an inquisitiveness and proffering of advice which caused many to suspect his motives and think him addicted to meddling and intrigue. But as one who was in the midst of affairs and who knew him well, I will testify that never did I discover aught but a disinterested ambition to help preachers and people in all he did. He took a lively interest in all public matters. The business, the courts, the schools, the politics, the social and civic questions of the day all interested him, and by word and deed that interest was manifest.

The last two years of his life he was sadly afflicted, a bowed and broken man, waiting for the end. His friendship—his ardent love—was of priceless value to me. Early in October he told me he would die in about a month, asked me to preach his funeral, desired that as many of the preachers as possible be notified to attend, and requested to be laid beside Bro. Brinkley. He suffered much for a month, but was very cheerful, and finally as gently as a babe drops into slumber, he fell into his final sleep.

J. H. RIGGIN.

VAUGHT.—Lovless, little son of C. W. and Clara Vaught, was born Oct. 19, 1905, in Omaha, Texas, died June 27, 1907, at home of grandparents near Oktaha, I. T.; age 1 year, 8 months, and 8 days. This little child had been sick several days, but not seriously so until a few hours before death. A large congregation of sympathizing friends were present at the funeral which was conducted by Rev. R. C. Taylor at Middleton Chapel. Interment was made at the cemetery near by. X.

MOSLEY.—Nancy C. Mosley, wife of Thomas J. Mosley departed this life Nov. 3, 1907, at the age of seventy-four years. She became a Christian in early life, and at eleven years of age joined the Methodist church in which she lived until death. At the age of eighteen years she was married to Thos. L. Hall, with whom she lived till 1863. Then it was that he died. By him she became the mother of five children, two of whom are yet living. In 1886 she was married to T. J. Mosley, with whom she was living when death came. Her last days were those of very great afflictions. But through them all she trusted in Christ.

M. K. ROGERS, P. C.

HALL.—Little Zola, daughter of Haywood and Myrtle Hall, was born at Leola, Ark., Jan. 15, 1903, and died Nov. 10, 1907. A short life but shedding rays of sunshine around her. She was taken away before coming in contact with the sins and sorrows of this world. She has gone, but we know where to find her. She will doubtless be "at the beautiful gate," watching and waiting for papa, mama and the other loved ones.

L. M. POWELL.

GRIMES.—Thomas Grimes, son of J. R. and E. V. Grimes, was born Dec. 26, 1884, in Tarrant county, Texas, moved from there to Burneyville, I. T., or O. T., Feb. 3, 1891. Was converted under the preaching of Rev. J. D. Sibert, July 23, 1899, and joined the M. E. Church, South. Thomas was a good

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Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always.

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SAN ANTONIO, TEXAS

boy. He made his mistakes, however. He said in a meeting at Burneyville in August, 1907, I will be a better boy. He testified at Pike, he was a Christian, and on his way to heaven, or about this. He went to Temple to work. Was a member of the Sunday School at that place. His preacher and teacher there write and say he was a good boy there. He departed this life at Temple, Okla., Nov. 3, about 4 p. m., 1907. Funeral by writer at church in Burneyville, Nov. 6, and W. O. W. Large congregation of friends and loved ones. He was laid away in the cemetery at Burneyville, and covered with flowers Nov. 6, 1907. He told his father he was going to rest. He died triumphantly, and we believe he has gone to heaven. God bless you, Bro. and Sister Grimes and loved ones. You have our prayers and sympathies.

D. E. SHAFFER, P. C.

RICHARDS.—Bro. David M. Richards, a consistent member of the M. E. Church, laid aside his cross and received his crown on the 15th of November, and was buried on the 17th. Brother Richards was born Jan. 12, 1837, in Arkansas. He joined our church when a young man, and has been a member of Spring Valley of the Oak Hill Circuit more than 30 years. He was married to Miss Louisa C. Durr, Dec. 13, 1860. He was blessed with nine children, seven of them are living, one near his mother, 20 miles west of Little Rock, Bro. Noah Richards. Bro. Richards leaves a good reputation and many friends to mourn his death. I would not give my hopes of heaven for the world, were his last words.

J. F. MITCHELL.

ADAMS.—S. G. Adams was born in Tennessee, Jan. 31, 1868, professed religion and joined the Methodist Episcopal Church, South, 1876, and lived a consistent member of the church until

his death, Oct. 23, 1907. His death was caused by hydrophobia, but in the midst of his sufferings he was calm, expressed great faith in God, and said he was ready to go. The last two days of his life were spent in exhortation to his family and his friends to live true to God and meet him in heaven. The writer, his pastor, never witnessed a more victorious death than was his. The church has lost an efficient member, his wife a devoted husband, his children an indulgent father, and the community an upright citizen.

W. M. ADCOCK, P. C.

Bellville, Ark.

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

BYRD.—Mrs. Lula Byrd was born Sept. 16, 1873, died Nov. 18, 1907. She was laid to rest in Mulberry cemetery beside old Mulberry church, where she joined the Methodist church when a very small girl. She lived a faithful, consistent Christian life till her death. During the ten days of her last illness she talked frequently about dying, and said she was ready and awaiting the Master's call for her to come up higher. She leaves a husband, four small children and an only sister. May the Lord throw about the dear little ones his mantle of protection, lead the father in the ways of their mother's God and comfort the lonely sister's heart.

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QUARTERLY CONFERENCES.

White River Conference.

BATESVILLE DISTRICT—4TH ROUND. Desha ct. Nov. 23-24. Bethesda ct. Nov. 30-Dec. 1. A. F. SKINNER, P. E.

PARAGOULD DIST.—FOURTH ROUND. Imboden ct., at Hopewell Nov. 23-24. Mammoth Spring and Hardy at Mammoth Spring Nov. 30-Dec. 1. J. K. FARRIE, P. E.

HELENA DISTRICT—FOURTH ROUND. Goodwin Circuit Nov. 23-24. Wesley Circuit Nov. 30-Dec. 1. McCrory at DeView Dec. 7-8. HENNETT, P. E.

JONESBORO DISTRICT—4TH ROUND. Lake City Nov. 23-24. Bay and Marked Tree Nov. 28. Cotton Belt Nov. 30-Dec. 1. Jonesboro, First Church, Dec. 7-8. Jonesboro, Second Church, Dec. 8-9. M. M. SMITH, P. E.

SEARCY DISTRICT—FOURTH ROUND. Gardner Memorial Nov. 23-24. Dye Memorial Nov. 24-25. Newport Station Nov. 30-Dec. 1. Auvergne & Weldon at Weldon Dec. 1-2. Tuckerman Dec. 3-4. Cato Ct., at Shiloh Dec. 7-8. Cabot ct., at Cabot Dec. 8-9. J. D. SIBERT, P. E.

Arkansas Conference.

HARRISON DISTRICT—FIRST ROUND. Lead Hill ct., at L. H. Nov. 23-29. Cotter ct., at Cotter, 7 p. m. Nov. 27. Mt. Home Sta., 7 p. m. Nov. 28. Yellville ct., Nov. 30-Dec. 1. Yellville Sta., Dec. 1-2. Leslie Sta., 7 p. m. Dec. 4. Valley Springs ct., at V. S. Dec. 7-8. Fairview ct., at E., 7 p. m. Dec. 12. Kingston ct., at K. Dec. 13. Huntsville ct., at H. Dec. 14-15. Bellefonte & Marshall at B. Dec. 21-22. Harrison Sta. Dec. 22-23.

FAYETTEVILLE DIST.—FIRST ROUND. Gravette and Decatur at G. Nov. 23-24. Rogers Station Nov. 24. Falling Springs ct., at F. S. Nov. 28-29. Springtown ct., at S. Nov. 30-Dec. 1. Gentry Station Dec. 1-2. Viney Grove Ct., at Rhea Dec. 7-8. Prairie Grove Station Dec. 8-9. Lincoln ct., at Lincoln Dec. 9. Siloam Springs Station Dec. 10-11. Farmington & W. Fayetteville at Farmington Dec. 14-15. Fayetteville, Central Dec. 15. Winslow & Parksdale at Winslow Dec. 16-17. Centerton ct., at Council Grove Dec. 21-22. Bentonville Station Dec. 22. Goshen ct., at Zion Dec. 23-29. Springdale Station Dec. 29-30. War Eagle Mis., at Rocky Branch Jan. 4-5. Pea Ridge Ct., at Brightwater Jan. 5-6. Elm Springs ct., at E. S. Jan. 11-12. WM. SHERMAN, P. E.

DARDANELLE DISTRICT—FIRST ROUND. Gravelly & Bluffton at B. Nov. 23-24. Rover ct., at Rover Nov. 24-25. Ola Mission at Ola Nov. 26. Danville ct., at D. Nov. 27. Belleville ct., at Belleville Nov. 28. Walnut Tree ct., at Camilla Nov. 30-Dec. 1. Dardanelle ct., at Fields' Chapel Dec. 3. Dardanelle Station Dec. 4. Ozark ct., at Pleasant Grove Dec. 5. Ozark Station Dec. 6. Roseville & Webb City at Cecil Dec. 7-8. Altus and Denning at Altus Dec. 8-9. Coal Hill & Hartman at C. H. Dec. 10. Spadra Mission at S. Dec. 11-12. Prairie View ct., at P. V. Dec. 14-15. Clarksville Station Dec. 15-16. Clarksville ct., at Hays' Chapel Dec. 17. Lamar Station Dec. 18. London and Knoxville at L. Dec. 19. Dover ct. at Dover Dec. 21-22. J. H. O'BRYANT, P. E.

MORRILTON DISTRICT—FIRST ROUND. Springfield Ct., at Shady Grove Nov. 30-Dec. 1. Bee Branch Ct., at Damascus Dec. 1-2. Flat Rock Ct., at Flat Rock, 11 a. m. Dec. 3. Quitman Sta., 7 p. m. Dec. 3. Quitman Ct., at Beckett S. H., 11 a. m. Dec. 4. Holland Ct., at Pleasant Valley, 11 a. m. Dec. 5. Clinton Ct., at Scotland Dec. 7. Appleton Ct., at Center Point Dec. 8-9. Houston & Perry Ct., at Perry Dec. 14-15. Adona Ct., at Adona Dec. 15-16. Plumerville Ct., at P. Dec. 21-22. Morrilton Station Dec. 22-23. Pottsville Ct., at P. Dec. 28-29. Russellville Station Dec. 29-30. Atkins Station, 7 p. m. Dec. 30. Conway Station, 7 p. m. Dec. 31. The District Steward meeting will be held at Morrilton, Tuesday, December, 10, at 1 o'clock p. m. JOHN H. GLASS, P. E.

FT. SMITH DISTRICT—FIRST ROUND. Hackett Ct., at Hackett Nov. 28. Waldron Ct., at Square Rock Nov. 30. Waldron Station Dec. 1. Bates Ct., at Bates Dec. 2. Hartford Ct., at Hartford Dec. 4. Branch Ct., at Caulkville Dec. 7-8. Paris Station Dec. 8. Charleston Ct., at Charleston Dec. 9. Ft. Smith at Lavaca Dec. 10. Huntington and Mansfield Dec. 13. Abbott Ct., at Golden City Dec. 14. Booneville Station Dec. 15. Magazine Ct., at Magazine Dec. 16. Central Church Dec. 17. Washburn Ct., at Oak Grove Dec. 22. Greenwood Station Dec. 29. First Church, Jan. 1. The District Stewards will meet at First Church, Ft. Smith, Tuesday, Nov. 26, at 11 a. m. F. S. H. JOHNSTON, P. E.

Oklahoma Conference.

CREEK & CHEROKEE DIST.—1ST ROUND. Euchee Ct., at Pickett's Chap Nov. 30-Dec. 1. Broken Arrow Ct., at Springtown Dec. 7-8. Sapulpa Ct., at Buck's Chapel Dec. 14-15. Cherokee Ct., at Butler's Chapel Dec. 21-22. Seminole at Thloploco Dec. 28-29. Okmulgee Ct., at Cussetah Jan. 4-5. Wewoka Ct., at Thlewahlle Jan. 11-12. Illinois Ct., at Catchertown Jan. 18-19. The District stewards are called to meet at Okmulgee, December 11th, at 10 a. m. ORLANDO SHAY, P. E.

CHOCTAW & CHICKASAW DISTRICT—FIRST ROUND. Sans Bois Ct., at Dwight Mis., Nov. 30-Dec. 1. Sugar Loaf Ct., at Higgins Dec. 7-8. Bethel Ct., at Konchito Dec. 14-15. Kullitukla Ct., at Living Land Dec. 21-22. Atoka Ct., at Pine Ridge Dec. 28-29. Owl Ct., at Black Jack Jan. 4-5. Chickasaw Ct., at Lewis Chapel Jan. 11-12. Rufe Ct., at Frazier's Chapel Jan. 18-19. Kiamitia Ct., at Big Lick Jan. 25-26. The District Stewards will please meet me at Hugo, Dec. 12th, 11 a. m. C. M. COPPEDGE, P. E.

ADA DISTRICT—FIRST ROUND. Wewoka Station Nov. 30, Dec. 1. Earboro & Seminole Dec. 1-2. Sulphur Springs, First Church, Dec. 7-8. Sulphur Springs, Vinita Avenue Dec. 8-9. Wanett Sta., Dec. 14-15. Moral Ct., Dec. 16-17. Konawa Ct., Dec. 21-22. Maud Dec. 22-23. Ada Station Dec. 28-29. Roff Station Dec. 29-30. Ada Ct., Dec. 30. Hickory Ct., Jan. 5. Mill Creek and Ravia Jan. 5-6. Tishomingo Jan. 6. Twelve Mile Prairie Jan. 7. Byars Ct., Jan. 11-12. Asher Ct., Jan. 12-13. Stonewall Ct., Jan. 18-19. Pontotoc Jan. 19-20. Wetumka Jan. 25-26. Welceta & Okema Jan. 26-27. Okema Ct., Jan. 28. The District Stewards are called to meet at Ada, Oklahoma, December 10, at 2:30 p. m. All the pastors are asked to meet with the District stewards, and remain over for one day that we may discuss the various interests of the Church and that we may tarry at a throne of grace for special blessing to prepare us for the work before us. S. F. GODDARD, P. E.

WEATHERFORD DIST.—FIRST ROUND. Geary Station Dec. 1-2. Gip at Liberty Dec. 7-8. Center at Center Dec. 8-9. Erick & Texola at Erick Dec. 11-12. Sayre Station Dec. 14-15. Berlin at Buena Vista Dec. 15-16. Doney at Prairie View Dec. 16-17. Elk City Station Dec. 21-22. Weatherford Station Dec. 28-29. Clinton & Arapaho Jan. 1. Butler at Butler Jan. 4-5. Foss at Foss Jan. 5-6. Hammon at Sandtown Jan. 11-12. Cheyenne Jan. 12-13. Roll at Roll Jan. 14-15. Texmo at Shirley Jan. 18-19. Cowden at Pleasant View Jan. 25-26. Ward at Pleasant Grove Feb. 1-2. Rocky & Sentinel at Rocky Feb. 8-9. Cloud Chief at Bethel Feb. 15-16. Cordell Station Feb. 16-17. District Stewards and Preachers' Meeting at Clinton Dec. 31 and Jan. 1st. Program will be arranged and we hope every preacher and District Steward will make an effort to attend. Wm. D. MATTHEWS, P. E.

GUYMON DISTRICT—FIRST ROUND. Texhoma & Goodwell at T., Nov. 30-Dec. 1. Guymon at Guymon Dec. 7-8. Tyrone at Tyrone Dec. 14-15. Hooker at Hooker Dec. 21-22. Grand Valley at Grand Valley Dec. 28-29. Boyd at Range Jan. 4-5. Postal at Postal Jan. 11-12. Carthage at Carthage Jan. 18-19. Midwell at Midwell Jan. 25-26. Gresham at Gresham Feb. 1-2. Beaver at Sunset Feb. 8-9. Grand at Allmon Feb. 15-16. Ioland at Camargo Feb. 22-23. Mutual at Mutual Feb. 24-25. Woodward at Woodward Feb. 26. Optima March 1-2. The District Stewards will please meet me in Hooker, Okla., on the 12th of Dec., 1907. J. F. LAWLIS, P. E.

DUNCAN DISTRICT—FIRST ROUND. Carnegie and Ft. Cobb at Carnegie Dec. 1-2. Waurika at Waurika Dec. 7-8. Ryan at Ryan Dec. 8-9. Walter Station Dec. 14-15. Temple Station Dec. 15-16. Hastings Dec. 16. Lawton Station Dec. 21-22. Cement at Cement Dec. 22-23. Duncan Station Dec. 24-25. Marlow Station Dec. 28-29. Rush Springs at Rush Springs Dec. 29-30. Lindsay Station Jan. 4-5. Alex Circuit at Alex Jan. 5-6. Chickasha Station Jan. 7. Comanche Station Jan. 11-12. Mince and Tuttle at Mince Jan. 12-13. Anadarko and Verdon at Verdon Jan. 14. Duncan Circuit at Hopewell Jan. 16. Eschitt, at Eschitt Jan. 18-19. Roundlett Jan. 19-20. Alphestone, at Emerson Jan. 21-22. Bailey Circuit, at Payne Jan. 25-26. The District Stewards will meet in the Methodist Church at Duncan, Thursday, Dec. 12, at 3:30 p. m. The pastors of the districts will meet at the same time and place for a pastors' conference. C. H. McGUIRE, P. E.

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Ardmore District.

The pastors and district stewards of the Ardmore district are called to meet in Broadway church, Ardmore, Dec. 4, 1907, at 2 p. m., Wednesday. Devotional exercises and Bible study conducted by Dr. J. Ditzler, 2:30 p. m. The plan and work of the Conference Board of Missions. Discussion led by L. L. Thurston. 7:30 p. m. preaching by T. L. Darnell. Thursday, 8:45 a. m. Devotional exercises and Bible study by Dr. J. Ditzler. 9:30 a. m. The Pastor in the Home, I. K. Waller. 10:00 a. m. The Pastor in the Pulpit, G. C. French. 10:30 Full assessments—the Pastor's relation, led by J. G. Blackwood. The Steward's relation, led by W. G. Ditzler. 11:30 a. m. Church Extension—needs

of the Ardmore District—led by M. B. McKinney.

1:30 p. m. The Laymen's Movement in our church led by Dr. T. P. Howell.

2 p. m. The District Stewards hold their official session.

3:30 p. m. Devotional half-hour.

7:30 p. m. Preaching by G. C. French. Let every pastor and district steward attend this meeting.

Truly and fraternally, W. T. FREEMAN, P. E.

The C. S. Bell Co., Hillsboro, Ohio, announces their new artistic STEEL ALLOY BELL catalogue No. 908 is now off the press and ready for distribution. Catalogue will be sent free upon request to anyone interested in the purchase of a church or school bell.

Center Point, Ark.

It was Center Church instead of Center Point remodelled at a cost of \$410.00. If I said Center Point, I meant Center church. Yours, S. K. BENNETT.

ONLY 10c FOR THREE Bright and Cheerful THANKSGIVING and CHRISTMAS EXERCISES

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## Possibilities of the Epworth League.

Our church has not seized upon the great opportunity offered it in the social department of the Epworth League. I have never felt that the prayer-meeting ought to be the characteristic feature of Epworth League work. The prayer-meeting is characteristic of all Christian work, and it does not of itself alone justify the existence of the Epworth League. The League idea is a composite one; the devotional, the social, the beneficial, the intellectual are all contained in the League idea and all of them are to be united in the spiritual life. So many persons seem to think that the spiritual life is entirely a matter of prayers, Bible reading and church-going. These are a part of the spiritual life; but they are only the devotional side of it. The spiritual life covers the whole life and enters into every relation that we can properly assume. The idea of the League is to give a directive impulse to the social and intellectual and beneficent life of our people, and to furnish them so much that is good that there will be no desire or time for the evil. The great problem of the church is the salvation of the individual soul. This problem is two-fold. It involves the conversion of the sinner and the development of the spirit life, and the one is as important as the other. How inadequately we present the opportunities for Christian service, and men and women who entered the service of the Master with eagerness are bewildered and disappointed because of what might for lack of a better term, be called, "a programme of the Christian life." The reason we have not more active workers in the church is not altogether on account of indifference or absorption in other matters. It is frequently for lack of direction. There is some reason for the talk about the multiplication of societies from the pastor's standpoint, if he is to be held responsible for anything more than a general supervision. But societies which have a worthy reason for their existence are to be commended as furnishing an opportunity for the exercise of talents, and especially for the concentration of thought and endeavor upon some service for others. Viewed from this standpoint the Epworth League is in theory the greatest society the church has today, and it will succeed wherever there is good leadership. If it fails it is not because of a poor plan; it is from lack of leadership. No pastor can do a greater service than to seek and to find the best young men and women and harness them into the service of the Master in the Epworth League. The reading courses can be so combined with the social life of the young people as to attract many who would do no reading for the love of it. The social department can be made to furnish much innocent, enjoyable and helpful entertainment for all our people, young and old, and deprive the devil of his stock argument that you give up all pleasure when you join the church. Following the lead of the Y. M. C. A., the Social Committees can arrange for a star course of entertainments by outside talent to supplement the local League's work and, finally the charity and help department, if properly handled, will accustom our young people to the thought that it is the natural order for the Christian to be on the lookout for those who need help, and not to be waiting till an appeal is made by the needy.—Baltimore and Richmond Christian Advocate.

## The Man With the Book.

When a young man, and shortly after his conversion, Bishop Oldham, then a surveyor in the service of the British Government in India, visited a little desert village on a narrow oasis. As was his custom, he sent out his men to call the people together when the day's work was done. Himself, an Indian by birth, intimately familiar with every working of the Oriental mind, he held a brief service of worship, and talked to the people about God and the eternity. After the service an old man came to him, leaning on his staff. Speaking, he said: "O, Sahib, while you were speaking my heart fluttered like a bird in the cage. I have lived in this little village all my life. I have seen many born and many die, and now of all those who were with me when I was young, there is no one. I am alone in this desert. At night-time I have looked up at the great stars and asked what they mean. I have been like a little child in a large pilgrimage. I have asked what means life. What means death. O, sir, when you told of Jesus, I said, 'This is it! this is it!' This is what I have been thinking these long, long years, here in the desert." The old man mused for a moment, then suddenly asked, "Young man how do you know this?" There was the challenge of age and experience in his tones. Bishop Oldham replied, "Father, it is not that I am wise, a knowing man; it is because God put it into the hearts of men long ago to write down God's answers to these questions, men are asking, 'Is it in a book?'"

"Is it in a book?" the old man excitedly exclaimed.

Looking down into his face, he said, "Yes, I have it in your own language. I have it in the tent yonder."

Dropping his staff and straightening up his frame, bowed with age, and leveling his finger, he cried, "Go, go and bring the book!" It was the imperative command of the age-long hunger of the soul of men.

"I returned with the book," said Oldham, "and turning rapidly through it, he said, 'I never thought to find an answer to my question.' Then suddenly he asked, 'How long has this book been in the world?' 'A long, long time.' 'In the hands of you white men?' 'Yes.' 'Then why didn't you bring it before? I am an old, old man, and I might have died and never have known there was a book in the world.'"

That old hand of suffering, battered down by ignorance and poverty and suffering, will rise up and demand of the Anglo-Saxon, the Christian world, of you and me, "Why did you not bring it sooner?"—Epworth Outlook.

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## Bro. Davidson Returns to Harrison.

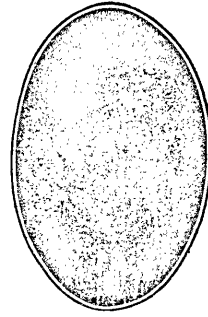
His many friends both in and out of the M. E. S. Church will be pleased to learn of the return here for another year of Rev. G. G. Davidson by the recent Conference. The church here has prospered under his ministry, and is one of the strongest in North Arkansas. Concerning this gentleman, the last Conference Annual has to say: "Rev. George G. Davidson was born near Sulphur Rock, in Independence

## HAVE YOU A BOY?

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## Testimonials.

Rev. B. F. Haynes, President of Asbury College, says, "This is a wonderful book. The author is analytical and incisive in his style. If the book had been put in the hands of the generation passing, say forty years ago, it would have saved hundreds of lives from suicide and endless ruin, and have prevented half the lunacy that has occurred. If the book cost \$50.00 instead of fifty cents, and young men had to beat rock to pay for it, they ought to have it. Wish I had the money to buy one thousand copies to give to young men."

A college student said: I have read four one-dollar volumes by a noted author, and find that Perfect Manhood contains all the essential facts of these books, with many new ones.

G. W. Petty, M. D., "I recommend it to every father."

Rev. B. L. Wright, "Wife and I have read your book and think it grand. It should be in every library; enclosed find price of another book which I wish to send to a friend."

"No man or boy can read the burning words of the author without feeling a desire and purposing in his mind, to lead a life of purity and to secure that high estate of perfect manhood so well depicted by the author."—Central Methodist.

Rev. J. B. Culpepper: "Everybody should read it."

J. A. Hux (merchant): "I read the entire book before going to bed the day I received it. It is worth its weight in gold. You have my congratulations on being the author of such a book. If its teachings were deeply impressed on the present and rising generations we would see remarkable results in manhood in the next fifty years. You may send me by express twenty in cloth binding. Am going to distribute them as gifts among my friends." (He has ordered sixty thus far to give away.)

It cannot fail to arouse the conscience and create a desire for perfect manhood. I pray for it a wide circulation. Sam G. Keys.

One man sold 72 in three hours.

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county, Arkansas, July 3rd, 1868. He was the youngest child of John H. and Martha M. Davidson, who were devoutly religious. With the environments of a farm life and a Christian home, he grew to manhood. He was converted in October, 1884, but did not join the church until three years later. He entered Quitman College as a ministerial student in 1892. Was licensed to preach by the Quarterly Conference, Quitman Station, October 21st, 1893. Brother Davidson has been in the regular work for eleven years, and has had more than 1300 conversions under his ministry.—Harrison Times.

## Cure for Nervous Prostration.

A lady came to consult a famous physician. She had worried herself to the verge of nervous prostration.

She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end—"Madam, what you need is to read your Bible more."

"But doctor—" began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from today." And he showed her out without a possibility of further protest.

At first the patient was inclined to be angry. The she reflected that at least the prescription was not an expensive one. Besides, it certainly had been long since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the remedy.

In one month she went back to his office.

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"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any medicine now?"

"No, doctor, I don't," she said honestly; "I feel like a different person; but how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "If I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to take it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. Won't you try it?—Classmate.

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