

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.

The Traditions of the Elders.

What a figure they have made in the history of religion! They have become the burden that has broken down more than one system. It was the enslavement of the Jews to the writings of the Fathers in the day of Christ which made the Jews deaf to the living message of God. The Traditions of the Elders obscured their vision as to the true meaning of Moses, of the prophets; it rendered them incapable of sympathy with the living message of the Son of God.

Precisely the same thing occurred in the history of the Roman Church some centuries later, and is the fatal burden of that church at this day. The writings of the Fathers, the traditions of the Church, and the commandments of men are taught for doctrine. So jealous is the Roman Church of these teachings of the Fathers that the Roman Pontiff now issues his encyclical against Modernism, that is, against the right of men to think for themselves, or to even read the books of men who dare to think for themselves. All the thinking of Rome, all the speaking, all the reading, all the writing, must be within those "orthodox" limits already presented by the Fathers. Her motto seems to be, If we have anything new, it is not true; and if we have anything true, it is not new.

Once more, when the Spirit of life came in an especial manner upon John Wesley, and he began a movement which was to sweep through the world, it was because he "walked not according to the traditions of the elders" that he was spurned by the men of the English Church. His was a living message, but the English hierarchy was too much enwrapped in the ceremonies of a dead ceremonialism, too much bound to the regulations of men, to know that the living God was speaking through Wesley.

The Jews were once the church universal, they were God's organ of speech to the whole world, and it was the plan of the Eternal that they should hold the religious leadership of the world; but the traditions of the elders ossified the very heart of religion among them, put them to teaching for doctrines the commandments of men—and, lo! Titus was at the gates of Jerusalem. The Roman Church had also her opportunity of becoming the catholic church, the universal church; she threw it away—for the same mess of pottage. The English Church surrendered the leadership of the Protestant world, the real leadership of the religious life of men, in the same way.

It will always happen that as an ecclesiasticism grows older, she must make choice between the living truth of God, as that truth is voiced in the Word of God, and is interpreted by the living prophets of God, on the one hand, and that accumulation of regulations which has come down from the Fathers, on the other hand. These regulations, traditions, of the Fathers, in their original form and as applied to original conditions, may have

contained a living message. But to undertake to bind them upon the necks of succeeding generations involves several practical fallacies. In the first place, it was the conditions which the Fathers faced which gave the quality of life to their special form of speech. This is true even of creeds and symbols. In the second place, the traditions of the Fathers have a tendency to grow, to become more and more elaborate and more and more intensive, when once they have been made the rule of action, till their meaning is lost. It is ever so. Men who think they are doing reverence to the sanctities of the past do but dig up its dead bones, present grinning skeletons to the present, and nullify the possibilities of the future.

It is the Word of God alone which liveth and abideth forever. And not even every word of his spoken to men was intended to be of like authority for all ages. For God in the unfolding of his will through the ages revealed it after a progressive method, giving to each age such as that age could receive. It was in divers manners that God spoke in times past unto the Fathers by the prophets. Although he "hath in these last days spoken unto us by his Son," we have it on the authority of the Son himself that even he did not utter the final word on everything: "I have yet many things to say unto you, but ye cannot bear them now," was one of his last utterances. Yet the Bible has fixed the principles which must govern the thinking of all ages. Wherein Christ failed to utter the final word he did nevertheless sow in the soil of the world's life the seed of an ever-living principle.

Therefore it is that we must ever come to this source for our rules of action—not to the traditions of men about what Christ taught. If we keep to the traditions of men about Christ, to the neglect of Christ himself, we shall as surely find our Christ a dead nullity as the Jews found Moses a practical nullity, the word of God through him being rendered of no effect through their traditions.

Thus does it happen that a theology to be a vital theology must be continuously rewritten. The boast of Rome is "Semper idem!," always the same. The boast is an epitaph, for on this earth only the dead is changeless. The world changes, all social and economic and intellectual conditions change. A statement of the high truths of God, forceful and pertinent for one age, may be woefully out of harmony with the needs of another age. Only a man who is too dead to think, or else too stubborn to think, will go into hysterics whenever the opinions of the Fathers are traversed. The Fathers are of just so much authority as that we do well to use their opinions; they are not of such authority that their opinions should use us, and God forgive they ever should be! That were the tolling of the death-knell for us. It is for this reason that while we should give most respectful consideration to anything our Methodist Fathers have had to say, we would not enthrone them over body and soul. Mr. Wesley him-

self would have been the last man in the world to have done such a thing. Not the Methodist who repeats the words of Wesley, but the man who has the spirit of Wesley is his true follower. The shibboleths of dead ages are the poorest of pabulum upon which to feed a hungry soul. He whose soul listens for the living voice of the living God, out of his own Word and by his own Spirit, he it is who shall guide us.

Nothing is more unprofitable than the idle and vapid conversation which often occurs between a group of people. It is made up of bits of information as to personal likes and dislikes about trivial matters. One volunteers the information that he likes sorghum; another enlightens the group with the information that blue is his favorite color; and so the chat runs—into hours. It would be infinitely more dignified if each one of the group were reading a good book.

It is greatly to the credit of the cause of Missions that we have the Laymen's Movement; but it would be most unfortunate if that movement should specialize on Missions to the neglect of other interests which our laymen ought to take up. We have always believed that laymen ought to take the entire management of the finances of the church, leaving the pastor free to attend to his ministerial duties. So thinks the Little Rock Conference, as indicated by its late action.

It is a shame for any preacher to dress in fine clothes while his wife wears faded and dingy garments. It is a shame for any preacher to play the gentleman while his wife milks the cows and plays the drudge generally. We have seen the like, and been disgusted by it. There is neither dignity nor godliness in such a situation. A man who will depreciate his wife is not the man to elevate others.

Life is something more than mere duration; it is depth and fulness and richness of experience. Therefore it is that some men live more in one year than others live in a decade.

Reader, if you think it requires no labor for your preacher to get up two sermons a week, suppose you try to get up a speech you think is worth delivering.

It is a shame in any community for a church to have a reputation as to meeting its financial obligations which is not as good as the reputation of a bank.

To deal with the church as an object of charity, to be kept up by box suppers and such like, that is a shame, a burning shame.

One of the prime needs of the whole church is a consecrated leadership among the laity.

If you court one temptation you are sure to win a score.—Ex.

WESTERN METHODIST

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

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

ANDERSON, MILLAR, & CO.....Publishers

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NOTES AND PERSONALS.

Little Rock Conference Notice.
Please announce that Brother W. R. Harris-on has been changed from Stuttgart to De-Queen, and Stuttgart will be served by Bro. T. P. Clark.

SETH WARD.

Rustin, La., Dec. 9, 1907.

We want your orders for Sunday School literature.

Dr. J. E. Godbey is delivering this week at Hendrix College a series of twenty-minute morning lectures at the chapel services.

Order of us at once your Christmas Bibles. We have a large supply and can guarantee our prices.

Rev. J. W. Harrell, presiding elder of Monticello District, visited White River Conference this week. He did us the honor of spending a few hours with us as he passed.

Mr. Cyrus A. Birge, of Hamilton, Ont., has made a gift of \$50,000 to Victoria College for library, and this gift will insure the securing of \$50,000 additional from Mr. Carnegie.—Ex.

Wednesday we had a brief call from our friend Hon. Ransom Gulley, of Hardy, Ark. He is now engaged in exploiting the mineral resources of North Arkansas, and seems to be in fine spirits.

Rev. M. A. Cassidy, of the Oklahoma Conference, who was appointed by Bishop Key to Y. M. C. A. work in Argenta, arrived Tuesday, and paid his respects to our office on Wednesday.

At its recent meeting the General Committee of the Board of Home Missions and Church Extension of the Methodist Episcopal Church made the following appropriations: Arkansas \$5,000; East Oklahoma, \$10,375, Oklahoma \$13,500.

The church at Prairie Grove, Ark., of which Rev. J. E. McConnell is pastor, was dedicated last Sunday. Rev. Wm. Sherman, P. E., and Rev. P. C. Fletcher of Fayetteville, taking part in the service, the latter preaching a strong and helpful sermon.

Rev. C. C. Millar, D.D., returned missionary from Mexico, spending a few days in the city with his brother; addressed the Woman's Missionary Society of the American Presbyterian Church Monday, and the Woman's

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Foreign Missionary Society of Hunter Memorial Wednesday.

Rev. and Mrs. A. O. Evans, of Arkadelphia, announce the marriage of their daughter, Miss Mamie Gwynetta to Mr. John B. Meador, at the Methodist church, Arkadelphia, Ark., December 26. We appreciate the invitation to be present and extend our hearty congratulations.

Dr. and Mrs. Geo. W. Ringgold announce the marriage of their daughter, Miss Ida Madolin to Mr. William Sydney Caport, at the Methodist church, Morrilton, Ark., Dec. 25. The editor and wife, honored with an invitation, offer sincere congratulations and best wishes for the future of their young friends.

Mr. and Mrs. Geo. I. Haberer announce the marriage of their niece, Miss Pearl Anna Garlick, to Rev. Wilmore Kendall, at their home 2895 North 26th Court, Chicago, Ill., December 18. As Bro. Kendall is the pastor of our church at Eufaula, Okla., they will be at home at the parsonage at that place. May God's blessings rest on this parsonage home.

The pen with which President Roosevelt signed the proclamation for the admission of Oklahoma into the Union was plucked from the wing of an American eagle. It will be placed with the Oklahoma Historical Society. May the new State be ever able to soar upward to look at the sun without blinking, as she sails into the future.

We desire to express our sympathy for Judge W. C. Wooldridge, one of our leading laymen of Pine Bluff, whose good wife passed away on the 7th. She was an excellent woman, and thirty-eight years of age. She had been ill of typhoid fever for eight weeks. Judge Wooldridge deserves and will have the sincere sympathy of his brethren, in and out of Pine Bluff.

The Alabama Christian Advocate reports a gift to the Woman's College, at Montgomery, of \$50,000, from the heirs of the late J. J. Flowers. The city of Montgomery has already given a most desirable site and fifty thousand dollars. The two conferences in Alabama will do their duty. They are proposing to furnish another fifty thousand dollars, half of it being in hand. We heartily congratulate our Alabama Methodists.

For many years there has been debate—not to use a stronger word—in the Little Rock Conference over its educational matters. There was some debate at the recent session; but the conference showed its wisdom in removing the discussion of its problems from the floor of the conference, and providing a method of settling all questions by an educational commission. We are glad, also, that the conference provided for the appointment of a financial agent for Henderson College, looking to the payment, first, as we suppose, of its debt of \$30,000 and for any further needs.

Rev. S. H. Werlein, who has just finished a quadrennium at our leading church in Austin, Texas, arrived at his new charge, Wintfield Memorial, Little Rock, last week, and preached Sunday morning a fine sermon to a large and appreciative congregation. Bro. R. W. McKay, the retiring pastor, assisted. Regret was expressed over losing Bro. McKay, who becomes "the beloved" of Camden District; but the new pastor received a hearty welcome. Brethren who know Dr. Werlein well write us in high terms of his pastorate at Austin.

Robert N. Carson, of Philadelphia, left at his recent death a fortune of over \$5,000,000, to be wholly devoted to the founding and maintenance of a college for orphan girls. The

will provides that controlled by any institution that no religious any church, and fully instructed of Christianity is to be excluded is to be no pros-iar tenets or be-ence of pupils.—

Just after the reference Rev. T. re-appointed pr-ville District, a best men in the-ly died, of W. G. Hefley, Brownsville S-charge of the son, D.D., has White River Brownsville. to our people best charges i-editor has rea-that congrega-

Our good f-odist journal-editor of the-which he has-for several y-ular work." less regular t-The Rev. R. pi Conferenc-Dr. Boswell, man, of the-elected. Dr-and conserv-firm grasp, Bro. Hollon-nial and tha-

Dea- Mrs. O. ples of Sp- this mornin-to Rustin, ing Musko-and on arr-worse and Staples is row. Wh-he has th-communit-a master-and his p-satisfacto-ence. Muskoy

Mrs. M Guyre, P in great Sunday was hel- morning after wh Cemetery was lar- teen in is servi- bounde kindnes- touchin-

We in this and sv- The Guyre

under great trials have won the hearts of all the people in the bounds of Hickory Plains circuit.—A. C. MILLAR.

A Convert's Confession.

We take pleasure in giving place to the following editorial from the Shawnee Herald, the more because in the recent campaign for prohibition that paper exerted all its influence against the prohibition schedule to the constitution:

Prohibition is Not So Bad.

Prohibition has been proven a commercial scare-crow.

It has been held up as a terror; a business poison; a delusion and a restriction of rights that could not be tolerated without a sacrifice of vast business interests.

After a trial of almost two weeks Shawnee fails to present any notable evidence that the scare-crow has performed its mission. Business does not appear to be stagnated by reason of the outlawed business elimination. Commercially the passing of the saloons has not caused a ripple of excitement or concern.

Owners of buildings vacated by liquor dealers are experiencing no difficulty in securing tenants at the same old figures.

Naturally the elimination of saloons has saved money for their former customers. Under normal financial conditions the effect would be more noticeable, but even now, when money is scarce, business men report better collections and more extensive sales from those who are known to have been constant patrons of the saloon.

By eliminating the over inviting thirst parlor many a man goes home at night with more small change than he did a month ago. As the condition continues it will result in the fruition of more savings accounts.

While prohibition was bitterly assailed in this city it is to be admitted by those who were its strongest opponents that much of their fear was without foundation, and the dire results expected are over due and will likely remain so.

As a business proposition the Herald is free to confess that prohibition is paying the dividends in Shawnee.

A Sad Lesson.

Within recent months two trusted men well known to us have fallen into sad disrepute. They were rather past the meridian of life; each had long been trusted by his fellowmen; they were men in whom everybody believed. But they fell.

How they came to their fall nobody seems to know. We find it difficult to believe that either of them was a deliberate rascal. It is much easier to believe that each was the victim of misplaced confidence. Good men often trust others with that with which they themselves have been entrusted, and in the end find that they have been betrayed. Then, when they find themselves in desperate straits, when they see that they are about to fall into disgrace, they adopt desperate measures to recover themselves—often too late; and the sad fall comes.

The initial fault of such men is that they sublet a trust without ample protection. The lesson to be learned from their downfall is that no man who consents to become a trustee for others can ever afford to abdicate or to vacate his trusteeship to any man. He may trust another man with that which is his own, if he will, but he may not delegate a trust which has been reposed in his person by another.

We call no names; it would do no good to call names. We pity, and pray. We indulge that charity which hopeth all things and

which is ready to believe that a man who has long been good does not suddenly become bad, perhaps has not become bad at all, but is rather the victim of misplaced confidence.

Miss Garner's Report.

Department of English Literature,

Kwansei Gakuin, Kobe, Japan.

During the past year work has been carried on in three regular college classes. In addition to this some time has been given to teaching in the department of English in the high school. While the number of students prepared to enter advanced classes in literature is as yet small, yet we feel convinced that through the painstaking efforts of the teachers of English in the high school, foundations are being laid for a more solid work in the future. Work outside the Kwansei Gakuin has consisted of:

1. A Tennyson class in Kobe once a week.
2. A Shakespeare class in Palmore Institute once a week.
3. A course of lectures on Church History in Lambuth Memorial Bible School (in Japanese).
4. A Sunday Morning Bible class composed of Mikage Normal Students.
5. The responsibility of the Harada Mura Kindergarten.
6. The study of the Japanese language (two hours a day).

In addition to regular teaching an attempt has been made to do evangelistic work among the students of the Kwansei Gakuin. Being deeply impressed with the importance of coming in close touch with the mothers of our boys, I have devoted as much time as possible to visiting in homes. During the year I was able to call in the homes represented by the fourth and fifth year classes. This is a great field practically untouched. We long to see the day when a corps of women may take up the work of carrying the gospel into the homes of all our students. Perhaps the most enjoyable parts of this work have been the little sacred and religious gatherings in our home at which perhaps one half the school have been entertained during the year. During the series of meetings held last term it was our joy to see many of the students in whom we had become personally interested brought to Christ. The value of the study of English literature as a means of cultivating the higher side of man's nature, its place in any all round system of education, and above all its value as a medium of communicating religious truth have long been recognized by educators. In this commercial age in Japan, however, it is not to be expected that literature should receive the attention given subjects of a more practical nature. That there is a growing appreciation of the study of English literature as a means of culture is evidenced by the fact that through an invitation of the Y. M. C. A. of the Higher Commercial School in Kobe, opportunity was given me to address over two hundred young men in a series of lectures on the religious teaching of several great writers.

In Palmore Institute our great English night school in Kobe, a group of intelligent young business men have met once a week for the study of Shakespeare. That there is also a desire for such culture among the official classes is shown by the fact that for two years a class of lawyers, five of whom are prominent judges, have met once a week in order to study Tennyson, and this year through the study of Tennyson's religious teaching, they became deeply interested in the study of the Bible. These men are reaching out for something which they do not find in their offices and places of business. May the day soon

come when there will be an increasing number turning aside from traffic that they may be led through literature to God.

Sept. 5, 1907.

Christmas Gifts.

A Good Book Makes the Best Christmas Gift. Can you not find in the list below something to present to your loved ones?

Any book sent POSTPAID at price named.

- Bible Stories for the Young, \$1.00.
- Famous Orators, \$2.50.
- War Songs of the Confederacy, \$2.00.
- Child's Story of the Century, \$1.00.
- A Speaker for Our Little Folks, \$1.00.
- Book of All Religions, \$1.50.
- Manual of Business, \$1.00.
- Standard Book of Etiquette, \$1.00.
- Complete Family Record, Cloth, \$2.00.
- Complete Family Record, Leather, \$3.50.
- Life Triumphant, \$2.00.
- Our Martyr Presidents, \$1.50.
- Mr. World and Miss Church Member, \$1.00.
- Old Time Religion, \$1.00.
- God's Financial Plan, paper, 35c.
- Sermons by the Devil, \$1.00.
- Dying Testimonies, \$1.00.
- Perfect Manhood, 50c.
- Twentieth Century Cook Book, \$1.75.
- Economical Cook Book, \$1.00.
- Winton's New Era in Old Mexico, \$1.00.
- Shannon's Racial Integrity, \$1.00.
- Light on Old Testament from Babel, \$2.00.
- Ancestry of our English Bible, \$1.50.
- Our Misunderstood Bible, \$1.00.
- The Making of a Teacher, \$1.00.
- Godbey's Foundations of Faith, \$1.00.
- Theophilus Walton, 50c.
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- Buckley's Fairy Land of Science, 30c.
- Meditations on the Creed, 25c.
- Archeology's Solution of Testament Puzzles, 30c.
- Outdoors, Indoors & Up the Chimney, 75c.
- Pleasant Sunday Afternoons for Children, 50c.
- What Shall a Young Girl Read? 50c.
- Book of Prayers for Everybody, 25c.
- Essays on Work and Life, 75c.
- Complete Letter Writer, \$1.00.
- Life of Dr. Barbee, \$1.00.
- Ten Nights in A Bar Room, \$1.00.
- Bible Hero Classics, 80c.
- Christian Worker's Handbook, 25c.
- Whaley's Divinity Within Us, \$1.00.

Order something as second choice, if you are willing to use something else. It might save delay.

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BOOKS FOR SUNDAY SCHOOLS.

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- Sunday School Records, Reports, Etc., 55c.
- The Beginners' Department, 55c.
- Sunday School Roll and Record, 50c.
- S. S. Teacher's Class Book, per dozen, 50c.
- Thornburgh's Infant Catechism, per dozen, 40c.
- Thornburgh's Catechism No. 2., per dozen, 40c.
- Thornburgh's S. S. Catechism of Church Gov't., per dozen, 50c.
- Junior Catechism, per dozen, 60c.
- Standard Catechism, per dozen, \$1.20.
- Peloubet's Notes for 1908, \$1.10.
- Vest Pocket S. S. Commentary, Cloth, 25c.
- Vest Pocket S. S. Commentary, Morocco, 35c.

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Little Rock, Ark.

Y. M. C. A. Work in Our Universities.

Paper read by President Tillman of the University of Arkansas before the National Association of State Universities at Washington, D. C., November 15th, 1907.

Mr. President and Members of the Association: This is a Christian nation, made up of Christian States. The State universities are supported by a Christian citizenship, therefore orderly recognition, endorsement and encouragement should be given the Christian religion in these universities. This recognition, endorsement and encouragement must be within fair and legal limits. No denominationalism must be tolerated; no persecution of non-Christians; no bigoted intolerance in matters of conscience. Among his latest utterances, President Harper said: "Just as in more recent years institutions of higher learning have been willing to assume larger responsibility for the physical education of their students, so there seems to be a distinct awakening to the fact that a responsibility exists also for the religious education in some form or other of the students." Dr. Henry S. Pritchett also says: "First, I will say that any man that has had to do with a great student body, under whose eyes pass year by year the great stream of energy, devotion and power contained in the lives of young men, must feel keenly the tremendous preponderance of material influences which bear upon these men in the education of the day. No man can have at heart the welfare of his country and of his race without a deep desire for a stronger spiritual influence in the lives of these armies of students for something adequate to deal with the ever growing tide of materialism which sweeps over them." Dr. George A. Coe of Northwestern University, in speaking of the Young Men's Christian Association Bible Study Movement, says: "In practice it has contributed materially to the renaissance of popular Bible study. The contents of the Bible are being learned by scores of thousands of persons whom no other teaching body would be able to influence in a similar measure. Of the quickening effect upon a spiritual life there can be no question. I have witnessed the influence of devotional study upon college students for too many years to have any doubt on this point." The two greatest classics of the world are the Bible and Shakespeare, and the greatest of the two is the Bible. The longer a man studies these two greatest classics, the more beauties he will discover in them. The average young person of today, unless he be a regular attendant upon Sunday School or a member of the Young Men's Christian Association, is densely ignorant of the Bible. He knows nothing of its beauties, its philosophy or its deep spiritual revelations. Aside from the moral and spiritual help the study of this great classic gives, the student of English in our colleges and universities can employ his time to no better advantage than by a systematic and rational study of this inspired record. During the last year there has been a great increase in the number of college men in Bible study. At present there are one hundred and forty-nine student associations in the South and ninety-two of this number have recently reported 5,698 men enrolled in Bible study.

It is estimated that there are now 200,000 men students in North America, and of this number 57,000 students and professors are enrolled in the Young Men's Christian Associations. These associations are working in 741 universities and colleges. There are in North America 53,157 students and professors in group classes in Bible study.

More than 18,000 were last year enrolled

in the study of missions and \$90,000.00 have been contributed for missionary objects. 3,500 student volunteers have sailed as foreign missionaries since the student volunteer movement began. Thousands of students have been led into the Christian life through evangelistic meetings, through Bible classes, but chiefly through the individual efforts of students.

These associations employ 159 local state and international student secretaries. At seven summer and winter conferences 2,489 student delegates during the last year attended and received inspiration and training for leadership. At the conference of the World's Student Federation at Tokyo, April 3rd, 1907, there was in attendance 654 delegates from twenty-five nations. It made a profound impression on students, not only of the Orient but of the whole world.

I come now to speak of the work of the college associations in the South and Southwest. Mr. W. D. Weatherford, one of the brightest, most energetic, most useful and most consecrated men I have ever known is doing a great work as Student Secretary of the Y. M. C. A. for the Southern States. His magnetism, scholarship, sincerity and high character fit him well for this great part.

The institutions of the South now having secretaries are: University of Alabama, University of Arkansas, University of Georgia, Georgia School of Technology, Atlanta Intercollegiate, Kentucky State College, University of Mississippi, University of North Carolina, A. and M. of North Carolina, Clemson College, Vanderbilt University, Academic Vanderbilt University, Dental Vanderbilt University, Medical University of Tennessee, Maryville College, Memphis College of P. and S., University of Nashville, University of Virginia, Virginia Polytechnic Institute, Washington and Lee University, A. and M. of Texas, and University of Texas. There are twenty-six men giving a part or all of their time to this work in the South. Eleven of these twenty-six men have bachelors degrees, five have had from one to three years graduate work, two have theological degrees in addition to their college degrees and two hold the degree of Doctor of Philosophy. Five years ago the students of the South subscribed \$500.00 for the support of this work, this year they have subscribed \$3,000.00. The Agricultural and Mechanical College of North Carolina has undertaken a campaign for a \$20,000.00 building, the University of Texas has in hand a campaign for a \$75,000.00 building, \$25,000.00 of which has been collected. The Agricultural and Mechanical College of Mississippi has undertaken a campaign for a \$20,000.00 building, one-third of which is in hand. The University of Georgia campaign for \$75,000.00 was completed in June. Polytechnic College in Texas has in hand a \$10,000.00 campaign.

At the University of Arkansas during the last session there were two Y. M. C. A. student rallies, 215 enrolled in systematic courses, eighteen classes organized, thirty-six weekly meetings held with fifty-four conversions. This Association held seventy-two prayer meetings, gave two receptions to the entire student body, sent out 3,067 letters, issued 1,600 hand books, met all trains during the opening week of the session, secured boarding places for 300 young men outside of the dormitories and procured places for twenty men to work for their board. The legislature of our state recognizes this association and appropriates a thousand dollars at each session towards its support and maintenance. It is the most helpful and elevating activity in our institution.

Judas Iscariot.

Judas was a man, a real man and free to choose between right and wrong, and therefore responsible for his conduct. He did not come to Jesus with the intention of betraying him, was not chosen for the purpose, and was not compelled to do it. Judas had a soul, and that soul lives in weal or woe today.

But was a he a good man when Jesus called him? If not, did he ever become a good man under the divine leadership? He did not come to Jesus of his own accord. Jesus called him. If he was not a good man and if Jesus knew he never would be, why did Jesus call him, and assign him the work of a good man and demand of the people that he be heard and received as a good man? Jesus first called the twelve to be disciples that he might try or prove them and when satisfied of their faithfulness and efficiency after a whole night of solemn prayer to the Father, he called them unto him and ordained them and sent them forth to teach others. In the tenth chapter of Matthew where their names are given and these things recorded, there is not the least intimation that any one of them is a bad man, but to the contrary every evidence that all were good men. If the statements therein recorded apply to one of these men they must of necessity be said of all. For by the same Lord were they all called, empowered and sent to the same people, given the same message and the same particular instructions and upon the same condition of faithfulness unto the end were promised the same eternal reward. And in all the New Testament there is not the least shadow of evidence that Judas was at this time a bad man.

It is wholly unlike anythings else that Jesus ever did to commit unto a bad so great a work as that committed to Judas and send him to preach to the people of the Kingdom of heaven. It is simply preposterous to think of Jesus sending a lost man, for he said himself: "If the blind lead the blind, both shall fall into the ditch." Yet it is certain he did this if Judas was not then a good man. We can not believe with some that Judas' religion was of the imagination only and not of the intellect and of the heart. How could he preach of that Kingdom of which he knew nothing? How could he persuade others to believe and obey the gospel when in his own heart there is no intelligent faith, and when his own will is not brought into subjection to the divine will? If Judas was a "devil from the beginning" it was a great misfortune for any people to have him for a pastor or leader in divine things. But what a terrible curse when our Lord declared: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment" than for that city or people who refuse to hear this wicked Judas. They must take him right into their homes, have him associate with their children, believe all he tells them and do as he bids them, or in the day of judgment fare worse than Sodom and Gomorrah. Then it is strange to me that Jesus would caution a devil about keeping bad company. Matt. 10:11. Why he would command him to shake off the dust of his feet, verse 14. How he could say of him: "The workman is worthy," verse 10. How he could call him a sheep, verse 16. How he could say of him: "It is not ye that speak, but the Spirit of your Father which speaketh in you," verse 20. I cannot understand how Jesus could send him to cast out devils (verse 8) and later flatly deny using one devil to cast out another devil. Jesus said of Judas: "Freely ye have received, freely give." What is it he had received but the things he was to give? Surely he could not give what he had

not received. He had received of the Kingdom he was to preach, healing for his own soul-sickness, cleansing from the leprosy of sin, resurrection from the death of sin, freedom from the devils that lurked and ruled within his own heart and now he is to go forth empowered of God to help others extricate themselves from the same mighty powers of darkness and lead them into the same marvelous light that floods his own soul. But like Paul, he must keep his own body under lest after preaching to others he himself should be cast away. "He that endureth to the end shall be saved." Judas was all right at the beginning but he did not endure unto the end. He had, like Peter and John, some elements of failure, but like them he could have overcome if he had tried. When Peter found himself sinking he cried at once to Christ for help, but when Judas found he had betrayed innocent blood, he went to the enemies of Jesus and fled from his Lord and despairing, hanged himself. When Jesus made his sorest test and so many forsook him and he asked the twelve "Will ye also go away?" Peter at once said: "Lord, to whom shall we go? thou hast the words of eternal life." But it is highly probable that at that very moment Judas decided to go with the crowd, to go over to the enemy. For little by little the love of money had grown upon him, and it was more and more evident that the ministry was a poor place to make money. Jesus had refused to be king and was becoming exceedingly unpopular, and as Judas stole more and more from the meagre funds of which he was treasurer and began to lose the confidence of the twelve and as Jesus more frequently warned him and more severely condemned him, he found himself caring less for the poor, less and less for the friendship of the twelve and still less for the words and company of Jesus, until he had a real dislike for the twelve and a real hatred for Jesus. So it was partly out of revenge and partly for the money, that he sold his Lord. That he was once a good man I can not doubt, but that he became a very bad man is equally clear. Jesus said while washing the disciples' feet: "Ye are not all clean." He referred to Judas. In John 12:6 we have this statement: "This he (Judas) said, not because he cared for the poor; but because he was a thief, and had the bag and bare what was put therein." Here Judas is called a liar, a hypocrite and a thief. Jesus said: "Have not I chosen you twelve; and one of you is a devil?" John 6:70. In his last prayer, John 17:12, Jesus said to the Father: "Those that thou gavest me, have I kept and none of them is lost, but the son of perdition." Here, Jesus declares that Judas was given to him by the Father, that he was kept for awhile and then lost and that he is now a son of perdition, a child of hell. Judas said of himself: "I have sinned in that I have betrayed the innocent blood." Matt. 27:4.

After lying and stealing, murdering his Lord and himself, if he is not a bad man I do not know what one would have to do to become a bad man. When we consider what Jesus said of him at the first, the high place which Jesus gave him, the importance of the work assigned him, we can not believe he was wicked then. And when we consider what Jesus and John said of him later, and hear his own melancholly confession, see the enormity of his crime, how he severed the most endearing ties of friendship, the strongest bonds of apostleship, a sin of the most heinous nature, a sin against the greatest light that ever illumined the human mind, a sin committed in the face of the most fearful and pathetic warning that ever fell from the lips of Jesus,

a sin against the best friend that Judas ever had, then see him flee from the presence of Jesus and kill himself; when we consider all this we must conclude that he became an exceedingly bad man.

J. J. MELLARD.

Laymen's Missionary Movement.

Representatives of the Laymen's Missionary Movement were on tour during October in the middle West, holding missionary meetings for men. In some cases they report surprising developments. One hundred of Topeka's prominent business men gathered by invitation for a dinner on the evening of October 19th. After addresses by Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, and Mr. William T. Ellis, of the Editorial Staff of the Philadelphia Press, the men present took up the subject of Topeka's relation to Foreign Missions. It was found that the churches have been contributing between \$7,000 and \$8,000 a year for foreign missions. A representative committee was appointed which proposed that this sum be increased three-fold or to \$25,000 within the coming year. A hundred men heartily ratified the proposition and have entered upon the campaign to raise the amount, if possible, within sixty days.

At St. Joseph, the meeting was even more remarkable. It was reported that the city, which has about 12,000 church members, gave last year \$127,000 for home expenses and work, and \$12,000 for foreign work. The committee appointed met at luncheon and recommended that this amount be increased about four-fold, raising \$50,000 within the year for the foreign field. The recommendation of the committee was very cordially endorsed by a large audience of men representing all the churches. A committee of influential business men has undertaken to organize the canvass. It will be a new thing under the sun for a Committee consisting of a Baptist and a Presbyterian to go to a Methodist and solicit his larger support of the work of his own church. But this is the sort of thing which men of all denominations will experience in connection with this concerted effort.

One of the things about the Laymen's Movement that appeals most strongly to the men of all the churches, is that it does not ask for a dollar for itself. The working expenses of the Movement are met by a few men who thoroughly believe in it, and no general appeal for funds is ever made. The whole purpose of the Movement is to enlist the men of all the churches in the adequate support of their own denominational missionary work. Every dollar contributed is to be given through the regular denominational channels. Following the custom of the Laymen's Missionary Movement there were no pledges made or subscriptions taken at these meetings.

Similar Men's Interdenominational Meetings were held in St. Louis, November 18th and 19th, Louisville, November 22nd, Nashville, November 23rd and 24th, Memphis, November 25th and 26th, Knoxville, November 27th, Atlanta, November 29th to December 1st, Charlotte, December 2nd and 3rd, Norfolk and Richmond, December 4th to 6th.

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THE EPWORTH LEAGUE.

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

Lesson for Dec. 15: Rom. 1:4-17.

Topic: The Grounds of Our Missionary Obligation.

St. Paul voiced a purely Christian feeling when he said he felt himself under obligation to all men. Men of the world do not feel this sense of obligation. It is Christian sense. It begins to live in the heart when Christ comes into the life. Christ brings it into the life. When Christ departs this sense of obligation to all men dies out. The question to be discussed in our present lesson is the reasons for the missionary obligation.

1. The plan of missions is obligatory upon all because it was God's original plan. When the plan of salvation was originally planned it was made world-wide. All men were included in it. All men were planned to be saved. Christ in vicarious suffering tasted death for every man. Now this fact is plainly evident. The Church divinely assisted was the sole human agency for carrying out that plan. Therefore the logic of the situation forces this conclusion that the plans of the church must be co-extensive with the plans of God, i. e., world-wide.

2 The plan of missions is obligatory upon all because it was God's larger plan with reference to the Jews. That Jewish idea was erroneous which believed that since they were God's chosen people, they were by reason of this the sole rightful beneficiaries of His blessings. God never committed a single promise, revelation, nor moral commandment, nor spiritual blessing of which they were to become the sole proprietors; much less then the whole plan of salvation. They were only trustees, not proprietors. Abraham and the Jewish nation were to be centers from which because of their special privileges were to radiate blessings to the entire race.

3. The plan of missions is obligatory upon all because it is based upon the unmistakably clear command of Christ. It rests securely upon divine commandment. The great commission of Christ given by Him in the upper room in Jerusalem on the night after the resurrection, again a little later on a mountain in Galilee, and yet again, on the Mount of Olives, just before the ascension, clearly expresses our obligation to make Christ known to all men. If the words in these last chapters of Matthew and Mark do not carry the weight of a universal, unescapable, urgent obligation, such an obligation can not be put into human speech.

4. Another ground of our missionary obligation is the need of the world for Christ. "The Christian Scriptures and the careful and extended observation of earnest men the world over agree that with respect to the need of salvation all nations and races are alike. The need of the non-Christian world is indescribably great. Hundreds of millions are today living in ignorance and darkness, steeped in idolatry, superstition, degradation and corruption. Reflect on the desolation and cruel evils which are making such fearful ravages among them. See under what a burden of sin and sorrow and suffering they live. Can any candid person doubt the reality of the awful need after reviewing the masterly scientific survey by Dr. Dennis of the social evils of the non-Christian world? No one who has seen the actual conditions can question that they who are without God are also without hope."

5. Missionary activity is essential to the best life of the church at home. "To know

our duty and to do it not is sin. Continuance in the sin of neglect and disobedience necessarily weakens the life and arrests the growth of the church. Who can measure the loss of vitality and power that she has already suffered within our own day from her failure to do all in her power for the world's evangelization. The Christians of today need some object great enough to engage all the powers of their minds and hearts. We find just such an object in the enterprise to make Christ known to the whole world. This would call out and utilize the best energies of the church. It would help to save her from some of her gravest perils—ease, selfishness, luxury, materialism, and low ideals. It would necessitate, and therefore greatly promote, real Christian unity, thus preventing an immense waste of force. It would react favorably on Christian countries. There is no one thing which would do so much to promote work on behalf of the cities and neglected country districts of the home lands as a vast enlargement of the foreign missionary operations. This is not a matter of theory, for history teaches impressively that the missionary epochs have been the times of greatest activity and spiritual vigor in the life of the home church. So the best spiritual interests of America, Great Britain, Germany, Australasia and other Christian lands are inseparably bound up with the evangelization of the whole wide world."

These two quotations are from the splendid little book of John R. Mott, "The evangelization of the world in this generation," which all our Leaguers ought to get and read.

Familiar Talks to Young People.

The Grounds of Our Missionary Obligation.

A school boy came to me a few days ago with the query, "What is an ambassador?" and I pass the question on for your consideration. It probably suggests to you a diplomatic agent of high rank who represents his sovereign or country, and you have never thought of the word as having any application to yourself. And yet, that is just what you and I are. "Now then we are ambassadors for Christ." (2 Cor. 5:20.) Has he not given us a lofty and responsible position?

"As my Father hath sent me, even so send I you." Every one that has learned to know him, Jesus hath sent forth as his representative to those who know him not. He has commissioned us to carry this story of redemption to all men.

The greatest thing that can come to any life is to know Jesus Christ and to taste, day by day, the joy of salvation; then think what an awful thing to keep the knowledge of Christ and his mission for two-thirds of the race. How our indifference must grieve him "for there is no need, or lack, or pain, or darkness which affects any man, but it touches intimately and acutely the heart of God."

Too often we try to evade our individual obligation by saying we have no special call to the mission field and we have little money to give, so we give our best wishes and turn the whole matter over to those intimately concerned. True, we are not all called to go in person, but the immortal part of us knows no distance. In prayer, "the world is my parish." If in our heart there is a desire, deep and abiding, that God may be known to those dying in ignorance of him, our prayers are just as effectual as if we were in China or India.

I want to tell you the true story of what one girl accomplished. An eager, ambitious girl was she, full of life and happiness. Like many, perhaps, who read this page, she was looking toward a college career and a broad

and active life. But her plans were cut short by a great calamity which visited her. She became deaf and afterward, through accident, lame. The dream for her own life faded, but not her resolution to be of use. She went about in search of others afflicted as she was and taught them simple employments to while away the hours and by which they could often earn money. When unable to visit, she wrote to the sick and suffering bright, cheerful letters and made scrap-books for crippled children in a hospital.

When no longer able to attend Sunday School, she taught a class of deaf mutes in her own home. Several Chinamen also came in the afternoon for a Bible lesson and there grew up in her heart the longing to go to China as a missionary. But her affliction made this forever impossible she had little money to give. Does it not seem that she was doing enough and could well leave foreign missions to others? Mary Ashton thought differently.

She was the means of forming a "two-cent-a-week-and-a-prayer-circle," but the money this brought in was very small compared with the amount she earned herself. She manufactured and sold little booklets and the ribbon book-marks and banners, familiar in many homes. So greatly did her work grow, that during the last years of her life she actually earned \$1560 per year for the support of foreign missions, thus maintaining three deaf-mute missionaries in China, one in India and a native Bible woman in each of these countries.

We cannot do Mary Ashton's work, but we can do our own and God will require of us that which has been committed unto us.

LUELLA R. SPENCER.

The Church Conference.

Occasionally one sees in the papers an article under a caption, "The passing of such and such usage and custom." It would not be overstating the situation to say as much of our Church Conference in many places.

Now some pastor whom this does not concern may be ready to take issue with me, but I am writing from a layman's view of the matter, and shall take chances with the waste basket in order to touch some pastor whom it does concern.

The pastors we have had here for the last six years and more, as good men as any others, have held no church conferences during that time. If I am at fault in this statement, they may correct me. There is no record of any church conference here this side of the "misty past." The pastors who hold church conferences regularly differ in this respect from the men we have over here. No one need look at the record to see whom we have had as pastors out this way until he has examined the records of his own church conferences. It is granted that some of our pastors are faithful with respect to this duty and can no doubt testify to good results. The care of the church conference record and register is supposed to devolve upon the secretary of the church conference. His term of office expires with the close of the conference year. This leaves that congregation without a secretary until a church conference for the incoming year is held and a new one elected. If no church conference is held during the year then there is no one with proper authority to keep the church register. But some one says, "Our pastor keeps the register at our church." The pastor has no more authority to keep the register than any one else. The fact is, where the pastor keeps the register it is not being properly kept. If no church conference is held during the year, the record of

church conferences is an unknown quantity.

Now, if it be true that church conferences are unimportant, and of no worth to the church, why burden our discipline longer with superfluous matter and our Quarterly Conference minutes with questions relative to a worthless matter? Every year the Presiding Elder appoints a committee to examine the records of church conferences and registers for all his charges, because the law requires it, when probably in some charges a church conference has not been held in five years. Such business looks to me like "killing time." Some of our pastors plead lack of time as a reason for neglect in this matter. The plea is out of order, for it is not optional with the pastor to hold church conferences, but our law demands that it be done. Failure to meet this obligation leaves off a positive and known duty.

But the reason given above for holding church conferences, are only secondary as compared with others more important. The details of church conference work embody the core of Christian activity and intelligence. Not a phase of interest in any department of our church but may be discussed and emphasized here. Our Sunday School and League workers may here be utilized to great profit both to the church and themselves. Through the church conference knowledge of all our work could thus be dispensed and our people come to know more about the church to which they belong. It would no longer be said by some that the business of a church conference is "to correct the roll of membership and turn disorderly members out of the church."

If the design of our church conference could be practically demonstrated among all our people there would be a quickening of spiritual life throughout all our Zion.

GEO. N. CANNON.

Don'ts for the New Preacher.

Don't attempt too many reforms the first week or month. It is better to inform yourself a little before you attempt to reform.

Don't tell everybody about the marvelous gifts, rare accomplishments and angelic goodness of your wife. The people will find it out soon enough; and they will have a higher opinion of you, and her too, if you let them find it out for themselves.

Don't be everlastingly telling what you have done at other places. Show what you can do by doing.

Don't come to your people telling them how full you are of the revival spirit. Show them by being a revivalist.

Don't tell your young people what wonderful success you have had in the League work elsewhere. Quietly and unassumingly show them how effective you can be in helping them to make the League a success.

Don't make your Superintendent and Sunday School workers feel like they are unprogressive and largely failing. Make the Superintendent your right-hand man and without apparent revolution bring about the needed improvements.

Don't try to boss in the women's societies. They need your advice, suggestions and encouragement, but not your domination.

Don't say the parsonage is worse than a barn and you can not live in it. The good women who have worked so hard to provide it will not take such talk kindly even though they are ashamed of the building. It may be that the pastors who have lived in it were just as good men as you are and as much accustomed to the conveniences of life. It may be that they have denied themselves and their families in order to make the conditions fa-

vorable for the building of a new parsonage. Don't fail to discourage the women in putting anything shoddy or inferior in the parsonage. The furniture should be substantial; not fine.

Don't discount the work of your predecessors. You will find it greatly to your advantage in endearing yourself to your people to show appreciation of what former pastors have done that has been worthwhile. Say as little as possible about their mistakes.

Don't encourage the people in telling you about the faults of other pastors.

Don't fall in line with the man who seems to be at the head of everything and discard all others in the management of things.

Don't cater to any clique in your church. Have backbone. Be a man. Trust in God and do your duty.

Don't tell your people that they and everyone who has had anything to do with the church building have been a set of blockheads and blunderers in the location, architecture or arrangement of the building. Such is an insult to them and a reflection on you. That such mistakes are sometimes made can not be denied but the correcting of them is a delicate matter and you need wisdom to do it.

Don't make a fool of yourself in trying to make a reputation. You are assigned to the charge to do the Master's work, rescue men and build up the kingdom, not to make your name great. Do the work of an evangelist.

Don't get your people deep in debt, go to Conference next fall and tell of the great work you have done, and let some other man go to your charge and be handicapped with the load you have left.

Don't do your work during the year in such a way that you will be tempted to lie about it at Conference next fall. If you do it in such a way that it will be much harder to take up where you lay it down than it was when you commenced with it, a report at Conference making it appear that you have done great things is nothing less than rank falsehood.

R. S. SATTERFIELD.

Epworth Campus, Oklahoma City, Nov. 26, 1907.

Oregon Letter.

How one hungers for his old time friend and his association in his declining years, when he is left behind by a generation, who knew not Joseph. He instinctively turns to that period of life and to those people who were most in harmony with him—hence my mind often runs back to Arkansas, where seventeen years of my early manhood were spent, when all was bright and hopeful and inspiring, when my young life was bubbling to overflow in sympathy with all young people and the old as well and my active labors were constantly a continued effort to lift every one to an intelligent and spiritual knowledge of Christ. A life thus lived is worth more to the one who lives it than all earthly riches combined, when the eye begins to dim, and the ears grow deaf, and the senses become clogged and the world begins to close in on all sides, and the foot falls slower, then life is sweeter because of those times. Now do you blame me for in mind going back to Arkansas traveling her roads, meeting here and there familiar faces, seeing old pupils, going into her hospitable and Christian homes, worshipping with her people? I know you do not. But I started to write about other things.

Our Conference is over. The Bishop and Sister-Bishop and the visiting brethren are all gone and we are left to the Conference work and the Bishop's appointments. North Carolina was a long time giving to the church

a Bishop, but when she did, she gave a providential one. He and the brethren proved to be in full sympathy with our western work, and workmen, and openings and possibilities. The conference was a brotherly gathering and a hope-inspiring occasion—no friction—no complaints. Reports encouraging along all lines. Business was done with dispatch and new features of the work were developed. We worn out brethren cannot keep up with this progressive age and so are contented to accept what comes to our lot and wait until we awake in his likeness. This is an age of progress, of money making and money getting. God made money to be used to his honor and for his cause. The church is calling for money all the time, and in all honorable ways. She needs it to help furnish the bread of life to those who are famishing for want of it. Some cry, tainted money. I never blame money because bad men have used it for bad and corrupting purposes. May be, that most of the money the church gets has been used for such purposes at some time. Let the church get all she can and turn it into its legitimate channels. The demand for money by the church is an evidence of her progress and far-reaching operations. The Christian who thinks that the church is creeping up upon him in its calls for money, and that he ought not to give more than in early life, or last year, has false views of his obligations to himself, of the claims of the gospel upon him and of his obligation to his Maker. More and more does his moral obligation increase as the work of the church enlarges. The widow's meal tub, and the widow's oil tank never grew empty so long as they took care of God's prophet and his cause.

We are very needy here. We need money to get men. We need men to get money. We need both to help bring this fair and lovely portion of His foot-stool into line with His will and plans in this marvelous day of progress. Many have come and gone since the church has been here, some have wrought well, some have gone back, some to other churches, some to parts unknown and some back to the world.

This has been the experience of all the churches here. Provisions are being made for the better support of the ministerial brethren, and we hope that many young and well qualified men, as well as others of larger experience may soon find themselves members of the Columbia Conference. We need here such men as you think you cannot get along without there. The Bishop and his good wife contributed largely to the inspiration of the occasion and to hope of larger success in the future. Why do not some of our Bishops live on this coast and travel among us from time to time? It would do more to give us increase and efficiency and financial ability than thousands of gold. Cannot some of my quondam friends, or old pupils occasionally write me a long and enjoyable letter? But I close.

Very truly, P. A. MOSES.

Corvallis, Oregon.

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THE SUNDAY SCHOOL.

December 15. The Boy Samuel.

Golden Text—Speak, Lord; for thy servant heareth. 1 Samuel 3:9.

Lesson Text—1 Samuel 3:1-21.

The rule of the Judges had not resulted prosperously to Israel. The annual gathering of the people at Shiloh for worship had not proved sufficient to give them a national life or spirit. So it came to pass that their enemies prevailed against a remote tribe without stirring the great body of the Israelites who were able to deliver them from their enemies. There was no vital connection between the tribes. It had come to pass also that the hearts of men had turned away from God and the times were evil.

For a long time there had been no great prophet in Israel. The stirring scenes that had been enacted during the lives of Moses and Joshua had become memories and there was nothing equal to them in the latter times. The people needed a man to stand at the head of affairs that could commune with God and make them acquainted with his purposes. The word of God by the mouth of a prophet was rare. God desired it to be otherwise and it became the prayer of the people.

We know but little of Eli. He was the high priest during the latter days of the Judges. It cannot be denied that he was a good man and pure in the sight of God. But he had two sons whom he inducted into the office of priest who did evil. Eli rebuked them but did not remove them from the sacred office. They were dishonest, they perverted the worship of God by his people and they caused the people to sin. Yet they thought themselves to be able to hold the sacred office of priest and Eli did not interpose a prohibition. Thus he became a party to their crimes. Yet he loved the Lord and was much interested in his service. He was helpful to the boy Samuel and seemed to appreciate the service that he rendered in the house of the Lord.

Samuel was a child of prayer and covenant. His mother had poured out her soul before the Lord in the sanctuary and he heard her and gave her a son whom she dedicated to his service. Samuel, like Samson, was a devoted man, he was a Nazarite from the time of his birth. Samuel was not a priest but a prophet and a judge. True he performed the act of a priest in offering sacrifices at his home altar but he was not a priest after the order of Aaron. In his youth he showed the desire of a pious life. He was influenced rather by Eli than by his sons and when twelve years old became a prophet. His first message to the people as a prophet was in regard to the destruction of the sons or house of Eli. He first gave the vision to Eli himself and then to the people. He was a righteous judge. When advanced in years and the people desired a king he could challenge them to show wherein he had deviated from the path of right. They could mention no instance. God was pleased with him and the people had confidence in him but he was the last of the Judges. Late in life it became his duty to select and anoint the first king of Israel and later to anoint his successor. Being a nazarite his beard and hair were long and he became a striking figure among the people. His influence was felt in all parts of the nation. In his official position as Judge he traveled from place to place in order that even the weak and poor might have the benefit of his decisions. He was as a father to the aspiring "prophets" of his day and there was gathered about him a company of them who waited on his teaching and the com-

pany became known as the school of the prophets.

Charles Wesley's Bicentenary—A Suggestion.

By a strange oversight, growing possibly, out of confusion of dates, we have allowed the bi-centenary of the birth of Charles Wesley almost come upon us without official recognition of the fact, and provision made for its appropriate celebration. On December 18th, 1708 two hundred years ago, Charles Wesley was born in the rectory at Epworth. The great hymnist of the ages—the David of our Methodist Israel—then and there began his immortal career. The Irish Methodist Conference did not overlook the approaching day, and unanimously passed this resolution:

"Resolved, That on Sunday, December 15th, the occasion be recognized in all our churches by the delivery of addresses on the life and work of Charles Wesley, with special reference to God's gift to the universal Church of Charles Wesley's unique ministry of sacred song. The Conference would also suggest that the praise part of public worship on the Sunday should be selected exclusively from Charles Wesley's hymns."

Such action was eminently proper and such a celebration should be observed throughout Methodism. Next to the ministry and leadership of John Wesley, we are most indebted to the psalmody of his brother Charles.

My suggestion is that we follow the example of the Irish Methodists, and observe the anniversary day in all our churches as Charles Wesley day. We can make it an occasion for the history of Methodist hymnology as well as a review of the life and ministry of that great evangelist and singer of the centuries. The evening service might be a Charles Wesley song service. Annual Conferences that have not been held will have opportunity to arrange for adequate and appropriate observance of the historic event.

The confusion as to the birth of Charles Wesley was occasioned by the burning of the Epworth rectory in February, 1709. All the parochial registers were destroyed, including the records of the births of the nineteen Wesley children. After years of inquiry and research, eighteen of the nineteen were found. Some of the books give the birthday of Charles Wesley as December 18, 1707, while others, and more correctly fix it December, 18, 1708.

John Wesley, writing to his brother Charles, says: "My sister Kezzy was born about March, 1710; therefore, you, Charles, could not be born later than December, 1708; consequently if you live till December, 1772, you will enter your sixty-fifth year." A note follows: "Or, according to Sister Martha's account, my sixty-second.—C. W."

CHARLES B. GALLOWAY.

(The editor would suggest that if December 18, 1908 be the correct date we have plenty of time to get ready.)

A New Version of John 3:5.

Sometime since I was asked by a leading layman of our church, and by a local preacher to write an article on the above Scripture, giving my view of "Born of water." Having had time to make some special study of this subject, I submit the following for what it is worth:

I do not believe Christ meant either water baptism or a fleshly birth. Neither do I believe he referred to the birth of the Spirit, as if to say "Of water, even the Spirit." I have heard these positions taken often, and all the authorities I have examined take one or the other of these views.

My position is that "born of water" alludes

to the gospel, and is a figure of speech. The word born is the same as the word begotten.

Hence to be born is to be begotten. There must be an intellectual birth, and there must be a Spiritual birth. Both must take place before any one can enter the kingdom of God. Nicodemus was in need of both, and his going to Christ with the questionings that called out the statement of our Lord, is in demonstration of his need of gospel light.

That water here is used to denote the effect of the gospel, I give the following Scriptures in proof. "It shall come to pass that whosoever shall call on the name of the Lord shall be saved." Acts 2:21, and Rom. 10:13-14, "Whosoever shall call on the name of the Lord shall be saved."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

"It pleased God by the foolishness of preaching to save them that believe," Ver. 21.

"For in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15.

"Of His own will begat He us with the word of truth." James 1:18.

"Now ye are clean through the word I have spoken unto you." John 15.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:5.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

In Zechariah 14:8, we find the prophet referring to the gospel, and calling it living water. "And it shall be in that day that living water shall go out from Jerusalem." Connect this to Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Water baptism is not a birth, but a consecration, or formal profession of faith. Man must be both intellectually and spiritually born before he can see the kingdom of God.

This view of the question should make us appreciate the gospel at home, and strive to send it abroad. God's people are one, whether Jew or Gentile, Methodist or Baptist, and when Zion travails in pain for the salvation of men, sons and daughters shall be brought forth, or born unto God, by water and the Spirit.

T. P. CLARK.

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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.)

Kiowa, I. T., Nov. 11, 1907.

Dear Methodist: I will write for the first time. My mother takes the Methodist. Our pastor's name is Brother Miller. My Sunday School teacher's name is Mrs. J. A. Youree. I go to Sunday School every Sunday. I have three pets: a cat, a horse, and a canary. My horse's name is Charlie and my cat's name is Beauty and my bird's name is Dan Patch. I have three sis-

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HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui? If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1907. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

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ters named Nannie, Bessie and Ella. My brother's name is Willie. I will answer Fred Rodgers' question. Caleb belonged to the tribe of Judah. If I see this in print I will write again.

HERBERT WARD.

Dear Western Methodist: I see you have given a page to the children, so I thought I would write. Papa takes the Methodist and I like to read the letters. I am a little girl, nine years old, and am in the fifth grade. I go to Sunday School every Sunday I can. Papa and mama are both Methodists and I and my little sister Grace go to the Methodist Sunday School. Our school will begin Nov. 18th and I will be glad when it starts. Grace will be in the second grade when school starts and she is seven years old. Our pastor's name is W. C. Davidson, and we like him very much.

Your loving cousin,
EVELYN HARDY.

Grays, Ark., Nov. 19, 1907.

Dear Methodist: As I haven't written I will make my first attempt. I enjoy reading the Cousin's letters very much. I have no pets at all. I live in the country. I go to school about seven months each year, and am in the fifth grade. I am twelve years old. School will begin about the 18th of November with Miss Ruby Harris for our teacher. I will close, hoping this escapes the waste basket.

MAGGIE A. YARBROUGH.

Grays, Ark., Nov. 9, 1907.

My dear Methodist: Will you admit a stranger into your happy band? I am in the fourth grade, and I am ten years old. Well, Thanksgiving will soon be here. How many of you cousins intend having a Thanksgiving dinner? We intend to have a nice turkey, and plenty of cake. I would like to invite some of you cousins to dine with us. Hoping to see this in print.

MAUD S. YARBROUGH.

Little Rock Conference Notice.

To the Pastors of the Little Rock Conference.

Dear Brethren: At your recent session I was elected Conference Treasurer for the Orphanage Fund. Remit to me all collections for that cause, and I will send a receipt, which you will turn over to W. K. Ramsey, our Conference Treasurer, at the next Annual Conference. This assessment ought to be met as soon as possible, as it is the Home's only means of support. No one else is authorized to give receipts for money paid to this cause, so send it directly to me, at Little Rock, Ark.

FORNEY HUTCHINSON.

Rev. A. L. Scales, at Epworth.

The Rev. A. L. Scales, the new presiding elder, made his first appearance Sunday, Dec. 1st, at Epworth church, Oklahoma City. The sermon was well prepared and well delivered. The impression was splendid. He moves with caution and good judgment. I predict for him a great year, and commend him to the church throughout the district.

W. J. SIMS.

Rev. J. R. Dickerson's Excellent Work.

Brother Dickerson, who was appointed a student to Vanderbilt University last year and again at our Conference just held in Malvern, took charge of Prescott Station when I left it the first of August. The stewards had paid my salary for the time served and I had col-

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lected about one-fourth of the general claims, and had received into the church thirty members. That the charge reported all the claims paid is due to Brother Dickerson's faithful and efficient service. He took up the work with spirit. His preaching was highly acceptable, and he collected all the claims. He also received many new members into the church, the number I cannot report. As my name alone will be connected with this charge in our minutes I deem it simple justice to Brother Dickerson to make this statement.

J. E. GODBEY.

To the Pastors of Oklahoma Conference.

I would like for you to send me, on a postal card, the names of young men or postal ladies wanting to enter school after Christmas. If they need special help, let them write me. Epworth is most promising.

W. J. SIMS.

Dr. Watson on the Preparation of Sermons.

"The Westminster" makes this extract from an article in the "Homiletic Review."

"I begged Dr. Watson to give me some account of his mode of preparing for his pulpit deliverances. 'In the very first place,' responded he, 'I take the utmost care in selecting my subjects. I am constantly on the lookout for suitable topics. Many occur suddenly to my mind or are abruptly suggested by the exigencies and events of the day. But, as a rule, in the course of my regular study and meditation I am struck by something that happens to appeal forcibly to my mind. Then when I feel that I have decided on a subject I ponder over it for about a month, always commencing by studying the original, and next paying sedulous attention to the best commentators, studying for criticism, exegesis, and exposition, while examining the historical setting. I think specially, also, of the application to the present day, more particularly with regard to the people to whom I am to preach, so far as I can understand them. I came during my long ministry to comprehend them. I came during my long ministry to comprehend intimately the needs of my own congregation, and this acquaintance immensely affected my study and preparation. Of course my constant pastoral work contributed chiefly to this personal knowledge.

"Next, I have always been in the habit of diligently writing. Having first made copious rough notes and memoranda on the topic, perhaps even during more than a month, rarely less, my habits is to dictate to a typist. Then I read over my manuscript several times, revising it if needful. Lastly, early on Sunday I read that which I purpose to deliver in the evening. I then preach without looking at my manuscript, so that I never read my sermons from the

pulpit. The kind of study and prolonged preparation is a guaranty of thought. It prevents the sermon from becoming a mere bag of intellectual jelly. Molluscons discourses have always been my special abhorrence. An invertebrate discourse can never be laid hold of by the hearers. A sermon should be characterized by solidity of subject-matter and by solidarity of sentiment. But much reading is needed to insure the former, and much reflection only can secure the latter. For the preacher, unless he is a genius who can command flashes of intuition, must give ample time to his mind for the production of a really effective discourse. I abominate all the impromptu thought and impromptu preaching. I consider it the acme of presumption in any preacher to attempt to deal with a sacred topic in the pulpit after a spasmodic meditation, and in random, off-hand talk. I have taken care never to be guilty of any such conduct in my discourses. I have studied my manuscript so as to impress it on my mind and thus to retain my thoughts but I have not sought slavishly to adhere to the mere verbiage. This method leaves ample latitude for freedom of thought and speech on the spot. It renders it easy for the speaker to think about what he is saying, and makes it easy for him to say what he thinks. And while this plan imparts to him a conscious command over his subject, it keeps him with definite boundaries of his topic."—Central Presbyterian.

The Church Must Lead.

"The church of today, much more the church of the future, must take to its heart the duty of combining and massing its forces against that gigantic atrocity of Christian civilization that mothers nine-tenths of the woes and sorrows that blight and curse our modern age—the traffic in intoxicants, which hides its deformity under forms of law. The conflict is now upon us. The church must lead in this reform. This is her most peculiar province. It comes in the line of the great class of moral issues of which she is the recognized guardian. The rum hole must be closed or the rum will engulf Christendom. If ever the pulpit had a right, the duty to flay with unsparing rebuke, it is here."—Bishop R. S. Foster.

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W. F. M. S. Little Rock Conf.
 Edited by Conference Officers and
 District Secretaries.
 Mrs. W. P. Agee, Editor.

This paper was read by Mrs. E. M. Newton of Texarkana, Ark., before the Woman's Home Mission Society and Woman's Foreign Missionary Society, of First M. E. Church, South, in joint session, during their Week of Prayer.

Woman As A Religious Factor.

The part woman has in establishing the kingdom of our Lord Jesus Christ upon earth is a subject, which is to say the least, one that is full of possibilities. To my mind, any act or influence, on the part of woman to uplift humanity, might be termed a religious influence; hence, the subject has a wide scope.

God created woman because he saw that it was not best for man to live alone, and since that time they have stood side by side as makers of sacred and profane history. 'Tis she who has inspired the poets to sing of the purity, patience and gentleness of an Evangeline, or of the depravity of a daughter of Lear. She has inspired the artist's brush to create a Madonna or a Magdalene, and the sculptor's chisel to fashion an angel or a Hecate. She has made and unmade the soldier. History tells that Napoleon reached the heights of his career through the influence of Josephine, and that his power began to wane when he put her away from him. The seductive beauty of Cleopatra proved the undoing of brave Mark Antony.

'Tis true that by woman's sin man fell from his high estate; yet 'tis also true that since the gates of Eden closed behind the guilty pair, she has been trying to lead him back to Paradise. Montgomery gives us a beautiful thought in his "Death of Adam." When the dissolution of soul and body was near, when he felt the presence of the tempter and the serpent coiling around his heart, bidding him curse his maker, he said,

"I will not curse him, though his grace delay;
 I will not cease to trust him, though he slay."

He closed his eyes as if in prayer and then—

"A spirit stood within the unopened door;
 The sword of God in his right hand he bore;
 His countenance was lightening and his vest
 Like snow at sunrise on the mountain's crest;
 Yet so benignly beautiful his form,
 His presence stilled the fury of the storm;
 At once the winds retire, the waters cease,
 His look was love, his salutation 'Peace.'
 Our mother first beheld him, sore amazed,
 But terror grew to transport, while she gazed;
 'Tis He, the Prince of Seraphim, who drove
 Our banished feet from Eden's happy grove;
 Adam, my life, my spouse, awake!' she cried,
 'Return to Paradise: behold the guide.'"

It is peculiar of woman's nature

that she gives not sparingly. Love is not the only thing of which it might be said, "'Tis of man's life a thing apart—'Tis woman's whole existence.'" Whatever cause she espouses, becomes a vital part of her existence, whether the cause be good or evil, and proves her salvation or her ruin. Christ observed the widow cast in her mite which was all she had. When Mary broke the precious box of ointment, anointed the Savior, baptized his feet with tears and wiped them with her glorious hair, the disciples were indignant over such waste, but Christ said, "wherever my gospel is preached, let this be told of her," and today we hear that sweet story oftener than the more sublime one of Moses on Sinai, listening to the thunders of Jehovah.

Woman also has the courage of her convictions. The striking proof of this comes from far away Hawaii, when Queen Kapiolani walked a hundred miles, ascended Pele and stood on the edge of the hissing, steaming, burning crater to put our God to the test.

In no place is a woman's influence felt so much as in the home. A consecrated mother, whether in palatial home, she quietly steals to the nursery, at eventide, to teach infant lips to lisp, "Now I lay me," sits beside canopied bed, and in exquisite tones softly sings a slumber song, as she watches silken lashes droop o'er velvet cheek; or as a busy housewife in humble cottage on the hillside, who at the close of day, folds her infant in mother-arms, that were made for tenderness, and croons that matchless hymn, "Jesus Lover of My Soul," until tears are dried on chubby cheeks, is doing more toward shaping the destiny of the nation than the man, who sits in legislative halls.

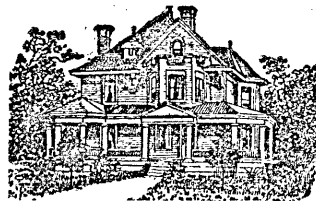
Bulwer tells us that when a woman marries her thoughts turn to religion. For this, I think, there are two reasons. One is, that there is in every normal woman, the maternal instinct, and when she enters the holy state of marriage, she naturally thinks of the precious souls God has intrusted to her care. Nothing so glorifies a good woman as the touch of motherhood. If brides to be, who spend months worrying over the gorgeousness of their trousseaus, the latest things in church weddings, and the most fashionable places at which to spend a honeymoon, would spend the time in serious contemplation and consideration of the responsibilities they are about to assume, in careful preparation for these duties, and in prayer that they might be fitted to become wives and mothers, more sweet faced little ones and fewer well-groomed poodle dogs would grace the ingle nooks and our country would be free of its abominable divorce record. Another reason is that the majority of good women feel that God especially ordained them to reform some profligate man—bad material with which to begin a home. Would that it were the exception for a pure, sweet girl to marry a dissipated man. Many times her faith is rewarded; the fires of God are kindled on the altar of that home, and side by side they journey on to that celestial city. Many times she fails; then she joins a throng of martyrs and the clouds of a premature grave fall above a broken heart.

Who knows so well how to comfort and cheer a dispirited man as the woman nearest him? Many a man has risen from failure and despair because a good wife or mother has whispered "hope," and pointed upward, when

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she was secretly agonizing before God for strength to be brave. "Blessed is the woman who exalts."

I wonder if it added to their elation when the army of Saul returned and heard the women sing that song of praise and triumph? How do you suppose the poor Philistine women tried to comfort their disheartened kinsmen? They had no God to point them to, but no doubt in some way they tried to cheer them.

We may judge the strength of a nation only when we know what kind of mothers she has. The history of France would be less bloody and tumultuous if she had had more godly mothers and fewer impious queens, but with devotees of pleasure and frivolity presiding over the homes, and a Catherine de Medici on the throne, who could expect a nation of stalwart, God fearing men? Yet in her darkness a radiant light flashes from one woman's soul. Who does not revere the name of Joan of Arc? Queen Wilhelmina knows a better way of keeping her kingdom peaceful and her subjects loyal than by building steel-armored battleships and enlarging her standing army. She gives them an example of a Christian life, and in the daily routine, she does not neglect to assemble her servants for prayer. Queen Victoria felt that she would be no less a queen by being a Christian woman; hence her reign stands out the brightest and best in the history of the mother country.

Woman is faithful to the trust committed to her. If the words Christ spoke to his disciples, after the supper, had been spoken to those faithful women, who loved him so, I do not believe they could have denied him or followed at such distance. Could they have slept in Gethsemane? I think not. They knew not of his sorrow, yet, we find them weeping at the cross and among the last to leave that scene of agony. I wish the records told how they spent the time between Calvary and that glorious Easter morn. In mourning no doubt. Did you ever have a great sorrow? Then you know what it is to awaken from sleep that was not rest. Vaguely you feel a dead weight, a dull oppression on the heart; the muscles seem sore; the brain begins to work; consciousness returns and memory brings the past, which for a moment overwhelms you, then reason comes to the rescue—you arise and go about your duties. So it must have been with them. They wrapped their garments about them, gathered up their spices and started to the sepulcher. An artist would have paused to watch the rosy tints of the morning, but they observed them not, neither did they notice the sunrise song of the birds. Their eyes were dulled to the beauty of the dewdrop that sparkled and trembled on the fronds of the

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 122 E 4th St., Little Rock.

palms. The one question about which they were concerned was, "Who will roll away the stone?" little dreaming that an angel was waiting to tell them. "He is risen, go tell his disciples and Peter," and that they should be the first to hear the command from Christ himself, "Go tell of my resurrection." Woman has been telling it ever since. I wish I had time to speak of the dif-

ferent fields of woman's missionary effort, but I will pass on to the great final summing up of results as I love to think it will be when we shall all stand before the great Judge and give an account of our stewardship. The group of patriarchs and prophets will include the mothers in Israel. With Peter, James, John and the other disciples will stand the women who loved Christ and ministered to him on earth. Beside John Wesley will stand Susanna Wesley and Barbara Heck. Father Damien will not be ashamed to stand to stand by Miss Reed, who labored so faithfully in the leper colony at the foot of the Himalaya Mountains. Francis Willard will be there with that great number of men she has rescued from drunkard graves and boys she has saved from debauchery. Clara Barton's host of soldiers will say, "Through her influence a woman's hand cooled our fevered brows and a gentle voice turned our dying thoughts to heaven." Mrs. Booth will stand at the head of that vast army of poor and out-cast, who embalmed her with tears. Helen Gould will lead a company of railroad men and boys. Lucinda B. Helm, the founder of the Woman's Home Mission Society, will represent the work of that great organization, and by her side will stand Lucy Rider Meyer, the founder of the deaconess movement in America. The pioneers of the Woman's Foreign Missionary movement will be there bearing trophies from every tribe and nation. Could I be so narrow as to imagine the Sisters of Charity will have no part in this? God forbid! One of the sweetest pictures will be the mothers, who, when their sons stood before them, flushed with manly pride, in new uniform of blue and grey, slipped the little Bible in the knapsack and said, "Read it; meet me in heaven." If we should ask that fast diminishing remnant what influence these precious books had on their lives, they would tell us how many times on the field of carnage, as they treaded their way among the dead and dying, they found some with cold stiffened fingers closed on the little book, and others with fast dimming eyes trying to read its precious truths. I feel that I should be a better woman could I reverently touch some of those tear-stained, blood splotted volumes and read the faded inscription on the fly leaf, "From mother to son." Last but not least there will be many from the ordinary walks of life, who are living examples of the religion of our Lord and who, by their lives, are doing more to refute the teachings of Ingersol, Tom Payne and Voltaire than all the theological professors in christendom. Then the judge will say to everyone who had any part in the great work, "Thou hast labored in the morning, noontide and evening: Here is a crown; thou hast helped to fill heaven."

THE DIVINITY WITHIN US.

By Rev. W. P. Whaley.

10,000 of the most thoughtful young men and women in Arkansas and Oklahoma would enjoy a copy of this new book. It is just off the press. It is a book of high ideals, written for the thoughtful, the serious, and the ambitious. Price \$1. Order of

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Miss Jessie Johnston.

Jessie, the 17 year old daughter of Mr. and Mrs. J. A. Johnston, died on the night of the 22nd of November, at the home of her parents at Greenwood, Ark., after being ill only five days with pneumonia. She had been a member of the M. E. Church, South, since she was eleven years old and was a true Christian girl, possessing a lovely disposition.

Two years ago at Harrison she offered herself as a candidate for foreign missionary work and was preparing to spend her life in such field as the church should assign her. She would have graduated in the Greenwood High School this year, when she expected to graduate at Galloway College, from where she would go to the Missionary Training at Kansas City.

For several years she has been a secretary of the Epworth League and president of the Juvenile Missionary Society and recently organized a Golden Link Society and became its president. She was also a teacher in the Sunday school. Her life was busy and always doing good. She was a leader in whatever she undertook and knew no failure. A few hours before her death, she having been told by her pastor that she could not recover, arranged the order of her funeral services, naming the songs she wished to be sung. The funeral took place in the Methodist church Sunday morning and was considered by many as the largest and most beautiful ever witnessed in that church. Six young men were chosen as pall-bearers, they being attended by six young ladies, the latter being dressed in white.

Rev. D. H. Colquette conducted the services and the plans outlined by the deceased just before her death were carried out. Rev. W. R. Gardener assisted in the services.

The Sunday School, Epworth League and Golden Links will hold appropriate Memorial Services. The high school draped the desk made vacant by her sickness and death Monday morning and decorated it with rich floral designs.

The name and memory of Jessie Johnston will long live after many who are now living will be forgotten.

Her superintendent,
P. M. CLAUNTS.

The Torture of Itching Eczema.

Is almost instantly relieved and quickly cured by the use of Tetterine, a fragrant ointment, following baths with Tetterine Soap. It is the finest treatment ever discovered for Eczema, Tetter, Itching Piles, and Scalp and Skin Diseases. If your druggist cannot supply you send 50 cents in stamps to The Shuptrine Co., Savannah, Ga.

Pastoral Visiting.

As the Oklahoma Conference is now over, the ministers have gone to their fields of labor, I thought a few kind suggestions would not be out of place. We learn from the Word of God that

the bestowing of different measures of grace on means of influence by different individuals is done for wise reasons, as all have a common interest and are parts of one great whole. We should have some common interest and sympathy in the discharge of different duties and labor for the general good for this conference year. Responsibility on Christians is greater than ever in the past.

The subject of this article may seem new to some readers of the Methodist as each pastor is supposed to fulfill his duty in this kind of work. But I am sorry to say there is a sad lack of this kind of work with some pastors. I don't mean to say that all ministers neglect this much needed work. There are lonely homes that can be made brighter by the pastor's visits. There are discouraged Christians to be encouraged. Irreligious husbands or wives to read the Bible and to pray with in the home. There may be a wayward son or daughter to pray for in the home with the parents. There are more heart aches of different kinds which lie buried in the bosoms of good people, especially of parents.

Kind personal talks from the pastor in the homes of worldly minded members of the church would prove more effectual than in the pulpit. They will never feel serious in regard to their standing with God unless the pastor has a serious talk with them in the home. There is so much far-reaching work to be accomplished outside of the church. I only write this to point out a few neglected places in the minister's work, so they can do a greater work for the promotion of the Lord's kingdom. "How beautiful are the feet of them that bring the glad tidings of salvation" and good will to men.

MRS. G. W. CLARK.

From Our Field Editor, Rev. D. J. Weams.

Little Rock Conference.

The Conference held at Malvern will be remembered as one of the bright spots in the life of about two hundred preachers and visitors. The preaching was of a very high order. Bishop Ward's sermons and sayings, Rev. Frank Barrett's great Temperance lecture, Dr. J. A. Anderson's strong sermon on the unfolding of God and his truth to man, Dr. Pinson's Missionary address and his sermon on the higher inward Christian life, were greatly appreciated by large congregations. Bro. Norsworthy and his good people vied with each other to see how pleasant and convenient they could have every thing for us. My home was with my life time Georgia friend, Mr. Geo. Floyd, and his cultured wife who is an old Georgia friend of my wife. He used to make bark whips and whistles for me, and take my part when a small boy. I have loved him for it all through life. Kind

Gleason's European Hotel.

RESTAURANT

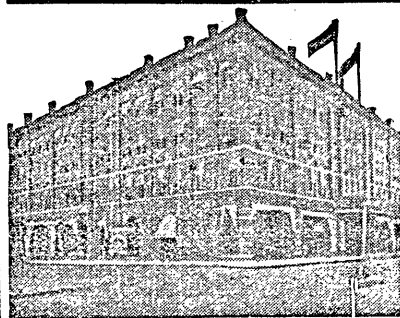
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words and deeds, however simple, can never die.

Hunter Memorial.

A day was spent with Brother Forney Hutchinson and people. Every one seemed more than glad to have him returned. They have secured a very desirable lot fronting the City Park, and will soon begin to build. We secured 11 new subscribers to Western Methodist in a few hours. Hope to get many more. This church is prospering under the wise leadership of their gifted pastor.

Asbury.

Two days were spent with Rev. W. A. Swift, and his church. I conducted his prayer meeting, which was well attended. We visited more than fifty homes, and everywhere the universal sentiment was they were glad to have their pastor returned for his fourth year. This church has added 300 members in three years, greatly increased the Sunday school, and advanced the salary from \$850 to \$1200. The official board has resolved to place a religious paper in every home and to study the discipline of the church and have a 20 minute lesson at each official meeting. The work has begun on their new church, and will be finished as soon as possible, as they have to vacate the old or pay rent after April, 1908. Brother Swift was enthusiastic in helping place the Western Methodist in 41 homes in two days, more than doubling the subscribers, and there are more to follow.

Henderson Chapel.

Sunday was spent at Henderson Chapel, preaching twice to appreciative audiences. Rev. R. G. Rowland is returned much to the delight of his congregation. It is so sweet to love and be loved in return. Sister Rowland has been prostrated for several months, but is patient and submissive to her Heavenly Father's will. I was elegantly entertained in the home of Bro. and Sister Mitchell. Secured four new subscribers to our paper, which makes 985 this year. Home for a day and then to the White River Conference at Corn- ing.

Preacher Wanted.

I want a bright, educated young preacher for a work in Oklahoma City. Must preach well. A fine field for the right man. Some studies can be pursued at Epworth University. Send recommendations with application.

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Oklahoma City, Okla.

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If—; Then.

"If the new pastor
Goes to his charge immediately and
cheerfully;
Refrains from an immediate attempt
to unnaturally boost the salary;
Has nothing but kind words for his
predecessor and his family;
Makes no disparaging comparisons
about the parsonage and town;
Immediately launches out among the
people;
Gets acquainted with the children;
Puts himself in touch with the com-
munity's civic life;
Prayerfully plans for a revival;
And sticks manfully to his job."

"If the congregation
Willingly lays aside all unpleasant-
ness of the past year;
Receives their pastor with a glad
hand and a cheering welcome;
Refrains from telling him how their
former pastor did things;
Backs him up with their presence at
the appointed means of grace;
Believes he is sent of God to minis-
ter to them in things spiritual;
Prays for him, and stands ready to
co-operate with him in revival
effort."

"THEN

Nothing can keep the year which
both are now facing from being
a success, for God's blessing will
be in it."—Western Christian Advo-
cate.

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LESS 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
effective form. For grown people and chil-
dren. 50c.

The Origin of the Modern Gideons.

A commercial traveler arrived late
one night about eight years ago at the
hotel he generally patronized, and
found every bed taken, and the next
chance for accommodations twenty
miles away and no trains for that town
until next day.

"But," said the genial clerk, "I
have a room for you if you are will-
ing to 'double up,' and I have a nice,
clean man in that room."

"Well," said the belated traveler,
"if it is 'double up' or nothing, of
course I am willing if the other fellow
does not object."

The other fellow was seen by the
clerk, and generously consented to
share his room and the bed with this
late arrival, but he wanted to write a
letter to his wife before retiring. The
second man said that was his daily
pleasure, and so they sat and wrote
their letters, one in the room and the
other at the public writing desk.

When the traveler from the public
room went to his assigned quarters, he
found his accommodating companion
ready for bed.

"If you please," he said, opening
his grip, "I would like to have time
to read a chapter from God's Word."

"Good!" exclaimed the other. "Do
so by all means, and please read it
aloud."

This was done, and then both knelt
in prayer, and both prayed aloud, and
soon were sleeping soundly and con-
tentedly.

The next morning they discussed the
advisability of adopting some sign or
badge by which Christian traveling
men could know each other at a glance,
and joining in some organization that

would be conducive to mutual religious
helpfulness. Preliminaries were arran-
ged, and at a subsequent meeting, in re-
sponse to invitations sent out previous-
ly, three men appeared, and only three.
A Constitution and Bylaws were adopt-
ed, and the three men chosen to be the
three officers, to serve without compen-
sation. What name to adopt was the
next question. The three agreed to
kneel in silent prayer for a name and
to remain kneeling until one or another
received a name. Presently one said,
"I have it!" and all three arose from
their knees, and the one to whom the
name had been given read the seventh
chapter of Judges, which contains the
story of Gideon and his three hundred
chosen warriors. The twenty-first verse
of that chapter is the motto of this
new band of Gideonites, and when it
is read in their services, every member
rises to his feet. The words are these:
"And they stood every man in his
place round about the camp."

From a membership of three the or-
ganization has grown in seven years to
have a membership of little less than
seven thousand.

Each applicant must be a commercial
traveler or a salesman in a city of
twenty-five thousand inhabitants or
over; must be a member of some evan-
gelical Church, and must be willing
not only to "stand in his place" for
Jesus, but also willing to speak for
Him and to persuade others to surren-
der to Him, and must wear the badge
of the organization, which shows on its
face a pitcher out of which a torch is
blazing.—C. B. Holding.

Wasteful Ways of Working.

In a dressmaking establishment a
while ago a lady customer was idly ob-
serving the swift fingers of the appren-
tices and sewing women who were mak-
ing haste to finish her gown up to the
trying-on point in order to save another
visit.

"That girl works like chain lightning.
doesn't she?" she remarked in a low
voice to the forewoman, who stood near
her.

"—m! Tolerably swift with her
needle. But that girl next her makes
one motion do the work of three of
hers. Half of her quickness is clear
wobble!"

It was a droll characterization, but
exactly descriptive. We must look
out that our energy is not dissipated in
busy flutter and bustle. Achievement
is the aim, and not a mere show of
working. If we were to take any ordi-
nary day and analyze it, we should
probably find that leisure had been lost,
not mainly in unprofitable work, but in
wasteful ways of working. There is a
"trick" to learn in making every mo-
tion "tell."—Wellspring.

The Mastery of Habit.

The word "habit" comes from the
Latin habeo—"to have" or "to hold."
We speak of one having a certain hab-
it. Would it not be more correct to
say that the habit has him? We say
that he holds to a certain fixed habit.
Would it not be nearer the truth to
say the habit holds him, often in a vis-
e-like grip?

Some of Bonaparte's marshals, men
of low birth had learned in their youth
rude tricks of the eye, the hand, gri-
maces and foolish laughter. Even the
Emperor and his brothers and sisters
were not guiltless of such habits. He
could not rid them of these signs of
childish rudeness. They could not rid
themselves of them. He could make
them kings and queens and they could



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U. S. this fine Willard Steel Range. Anyone can say
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money. The range has six 8-inch lids; 18-inch oven;
15-gal. reservoir; large warming closet; top cooking
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handle their scepters right royally; but
old habits ruled them still.

A century ago, John Vaux, a young
man making "the grand tour," wrote:
"I was impatient to plunge into the
the dissipation of Paris. I had not,
however, counted on the hold which
old habits had upon me. They had
been cleanly. Every act, word, or fam-
iliar custom of my pure English life
at home held me now like an iron cord.
I could not plunge into the foul depths.
I wished to do it, but I could not."

There are few young men who do not
wish to make their lives solid and en-
during. Let them remember that this
inexorable natural law is equally strong
in good as in bad habits.

Every high, pure aim in his father
or mother, every honest, modest cus-
tom of a young man's home, the clean-
ly life of his boyhood, the prayers he
learned, the habits of reverence, of
kind, unselfish action—these are as so
many stones in the rampart which shall
defend him in middle age from storm
and ruin.—Selected.

Preaching.

"I desire my minister to preach ev-
ery Sunday the simple gospel. The
'old, old story' never wears the aver-
age congregation, if it comes from a
devout mind with preparation in the
message. My ideal sermon is one of
which has an appeal to the unconvert-
ed and a spiritual uplift for the Chris-
tian. I want my minister to be abreast
of the times on all new theological
questions and research, but I do not
want him to bring them into the pul-
pit. I have formed certain fixed views
of Christ, his gospel and the inspira-
tion of the Bible from a careful read-
ing of that Book of books and of the
shorter catechism, and it will not make
me a better Christian or profit my spir-
itual life to unsettle these views by a
discussion in the pulpit of new theories
of Christ and the holy Scriptures. Fi-
nally, I want my minister to act upon
the belief that Christ's gospel is the
surest cure of all social and political
evils, and that his best method of pro-
moting temperance, social morality and
good citizenship, is to bring men into
the Church. In a word, I want my min-
ister to emphasize in his life work the
declaration of the most successful
preacher, Paul: 'It pleased God by
the foolishness of preaching to save
them that believe.'"—William J. Bry-
an.

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ease. If you have exhausted old time meth-
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treatment and get well.

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The Safety of Danger.

A safe place is a perilous place to
be in, when God calls to a place of dan-
ger. The only place of real danger is

the place to which God calls. If that
is a place of sorrow, or stress, or stag-
gering difficulty, or physical or even
spiritual peril, we shall find greater
safety there in companionship with
God, than in any spot that is free from
those perils, but to which he has not
called us. The very effort on our part
that is necessary to resist and overcome
the danger which God has asked us to
meet, may furnish the greater safety
in which we are in need. Freezing
cold is not commonly as conducive to
healthy plant life as is a carefully pro-
tected hot-house. But take certain
plants from the peril of the nipping
exposure, and put them in the hot-house
and you have ended their life, as the
exposed place of danger was their only
place of safety, for that is where God
meant them to grow and to thrive. God
knows best; his assignments are to be
trusted.—Sunday School Times.

Love, plus knowledge, is sympathy—
and spirituality.—Sunday School Times.

Headache

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Of course you do—but you don't
want to take anything that will
injure you, or cause distress after-
wards. Dr. Miles' Anti-Pain
Pills relieve quickly; no bad
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Every druggist sells them.

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only thing I have ever found that would
bring relief without affecting my heart."

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Examine at office and if
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The Good Shepherd.
By Mary Howell Wilson.

In a field where the grass was green and plentiful a good shepherd fed his flock. He had many sheep and lambs—a hundred in all; and he cared for them tenderly, leading them back to the green fields each day, and back to the warm sheepfold at night.

Around the pasture was a stone wall, to keep the sheep from straying, and through the meadow ran a sweet-voiced brook, which mumbled soft, rippling songs as it hurried on its way to the sea.

The sheep loved the pasture and the sweet, cool water which the brook gladly gave to quench their thirst. In all the flock only one little lamb was ever discontented or ungrateful for the Good Shepherd's care.

This black lamb would stray from its mother's side, and look past the stone wall across the neighbor's fields to the woods on the mountain close by.

"I know," thought the little lamb, the grass is sweeter outside this great wall. I am so tired of being watched and kept in this great pasture. I should like to see what is in the woods on the mountain." But when the lamb said this to his mother, she counseled him to stay close to the Shepherd.

"Outside in the great world are dangers, and there is nothing so sweet as our safe shelter and the Good Shepherd's love and care." Still, the little lamb could not believe that the world which looked so attractive could be full of danger; and, when the Shepherd, finding him looking over the wall, drove him gently back to the flock, he only felt rebellious.

One day he found a low place in the wall and managed to climb over.

"Now I can see the great world," he thought, and felt quite excited at the prospect.

He found to his surprise, that the ground was quite marshy and slippery. Several times he slipped and sank in the mire.

"Perhaps I had better go back," he thought. But just in front he saw a bunch of red clover.

"Now, that is nicer than anything in our meadow," he said, and hurried on to taste it.

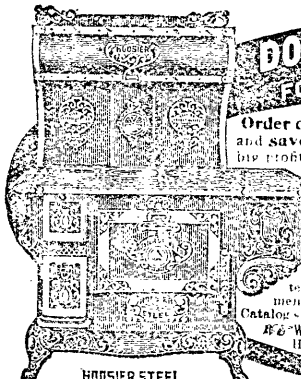
It was not so sweet as he had hoped for; but there seemed to be more farther on, and the woods beyond looked cool and pleasant.

"I have come so far I might as well go a little farther," he thought. "But if I am going to the woods I must hurry. I am afraid the Shepherd will find me, and bring me home before I am ready. On the mountain I shall be out of his sight."

The mountain was reached without much trouble, and a tiny footpath led to the thickest of the woods. It was not so pleasant there as the little lamb had imagined. There was tangled underbrush to struggle through; the burrs matted his thick fleece. He stumbled over fallen trees and great, rough rocks. Still he struggled on, feeling sure that a little further on would be the pleasure of which he had dreamed.

At last, tired, worn, his wool torn by briars, his feet sore from stumbling, he longed for the peace and rest of the safe pasture.

"I will go home now," he said; but when he turned and tried to find the little path by which he had come, he had gone too far from it, and, tired, and bewildered, knew he was lost on the mountain.



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"What can I do," he thought. "I can never find my way home. I will call for the Good Shepherd. Though I am so far away, perhaps he will come to find me."

Now, in the green field the little lamb's mother was searching anxiously to find him. At last she went to the Shepherd, and looking up into his face, tried to tell him her trouble.

"Ah, poor mother!" said the Good Shepherd. "I can guess what troubles you, your little lamb has strayed away. I will find him; but first I must drive all my sheep into the fold, where they will be safe until I return."

By the time the sheep were safe in their shelter it was nearly night.

"You have so many sheep," he said, wonderingly, "why do you go out this cold dark night to hunt for one little, wifful lamb?"

The Good Shepherd shook his head, and smiled kindly. "I could not leave my little lamb out in the darkness," said he.

"But you have ninety-nine left!" cried his neighbor, "Just one lamb could not be much missed."

The Shepherd only took his staff, and, with a lantern to light his steps through the dark woods, started on his way to find the lamb he loved.

It was quite dark when the Good Shepherd reached the woods and began to climb the mountains. Sometimes he found bits of wool on the brambles, and these were all he had to guide him. The night was black and cold. It was hard to struggle along against wind and storm; but the Shepherd never wearied in his search, and at last, far away, he heard a faint cry.

"That is my little lamb," he said; and, guided by the sound, he found, lying by a fallen tree, the lamb, too weak and sore to move, and only too glad to be lifted to the Good Shepherd's arms and carried home.

Over the weary road went the good Shepherd, rejoicing that he had found his wandering sheep, and the little lamb, nestled close to the Shepherd's loving heart, knew that he would never wish for the great world, but be happy in the rest and safety of the green pasture.—Central Presbyterian.

We Shall Reap if We Faint Not.

"Sir, I must leave my situation," said a young servant to a Christian minister whose church she attended.

"Why so?" replied the pastor.

"Why, sir, my mistress is careless of the young children committed to my care, that I can not take the responsi-

bility. Some times I do not see her for three or four days. My mistress is what is called a fashionable woman. Balls, operas, and parties are frequent-ed to such an extent, that, though I have the charge of four young children, I have known a whole week to pass, and not a single word exchanged."

After a pause, the minister said: "My young friend, my conviction is that you should not leave your situa-tion. True, it is a difficult one; but I am persuaded that your Lord has plac-ed you there to shine as a light in a dark place."

The counsel of the minister was taken and the Christian maiden returned to her situation. Twelve months elapsed and a second visit was paid to the min-ister's house by the servant. Her dark dress spoke of death; and in a few words she told of how her mother had died, and that her father, a small far-mer in the country, needed her assist-ance in his home.


"For this reason I am leaving, sir. I felt that I must come and tell you, because you counselled me to stay. You will be glad to hear, sir, what a change has taken place in my mistress, during the past three or four months. She no longer frequents theatres and balls; her life is a complete contrast to the past. Her care of the children, home and servants is entirely differ-ent; and there is now family worship in the house." With quiet modesty, she added, "My mistress called me aside and said, 'Alice you are leaving, and I feel I can not permit you to go without telling you that the change you have noticed in me and this house, has been mainly caused, under God, by your consistent example, and Christian life. I only mention it, sir, because I think it right to tell you.'"

Together, the minister and the Chris-tian maiden prayed, and gave thanks for this harvest of blessing. How true are the encouraging words, "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—The Safeguard.

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FOR AGENTS



IRON FENCE

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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.)

MORRIS.—Mrs. Pearl Morris was born Aug. 31, 1885; born of the Spirit and joined the M. E. Church, South, 1899; went to heaven Nov. 11, 1907. What a victory! A sweet voice is hushed on earth and has gone to join the glad notes of the angels in the sky. Sister Pearl loved her church, and was always ready to do what she could to advance the cause of Christ, but the time came for her to go. She quietly submitted, telling her mother and family not to weep for her; she was not afraid of death. She loved to go to church, always occupied the front pew; was the leader in the song service. Oh, we miss her at the church; but our loss is her eternal gain. She leaves father, mother, five sisters, two brothers and a host of friends to mourn her absence. Weep not, dear friends. If we are faithful and true to the cause she so much loved we shall see her again in the sweet by and by.

H. E. MAY.

ROGERS.—Miss Emily Rogers, daughter of Mr. and Mrs. E. F. Rogers, after suffering for seven weeks of typhoid fever passed away in great peace. I have never known a more beautiful Christian character. She joined the Methodist church when she was thirteen years old, and was always a good,

and obedient child, and lived her religion, taking turn about with an older sister conducting family worship. The great crowd of people who followed her remains to the grave showed the high esteem in which she was held, and especially the young people. She was only twenty years nine months and three days old, but she has left an influence in the community that will never be forgotten. She loved her Lord.

J. R. DICKERSON, P. C.

ROGERS.—Eagle, son of Mr. and Mrs. E. F. Rogers, after an illness of five weeks of typhoid fever. On going home from the funeral of his sister Eagle took his bed and suffered for five weeks. The universal verdict of all was that Eagle was the best boy in the land, to the day of his death he would not go away from the home until he had asked his parents if it were all right, he would not take part in anything that was not right, he had never tasted intoxicants of any kind, and would never use tobacco, and while he had not united with the church, he was converted, and just before he passed away he called for his mother who was also in the bed, she was carried into the room and, he told her that he was not afraid to die, and when the end came he waved his hand to his mother and said "Good-by mama, I am going home, and he went home. Eagle was only nineteen years old but he was a favorite with everybody. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

J. R. DICKERSON.

WOODS.—Sister Celia Emma Woods, wife of J. E. Woods (maiden name Celia Emma Cheek) was born in Heard county, Georgia, Jan. 11, 1855, was married to J. E. Woods June 24, 1875. Celia Emma Woods was converted in Heard county, Ga., joined the M. E. Church, South, August, 1878; moved to East Texas, December, 1884, thence to Burneyville, Okla., November, 1887. She was the mother of eight children, one boy and seven girls. Two had gone before to glory, one and twelve years of age. Sister Woods lived a consistent Christian life from her conversion until her death at Burneyville, Nov. 18, 1907. Her departure was one of triumph, in death. Emma has gone to glory to meet MATH TWO DAV sat companion, a loving wife, and an affectionate mother. Look up loved ones, mother is waiting at the pearly gates to welcome you home. The Lord bless you all. Bro. Woods, you have our sympathy and prayers.

D. E. SHOFFER, P. C.

DOWNES.—Emma Lucretia, daughter of B. J. and N. A. Beesley, was born Aug. 30th, 1889, and died at the home of her parents near Bodeaw, Nevada county, Ark., Dec. 1st, 1907. She was converted and joined the M. E. Church, South, when a child, under the ministry of Rev. A. E. Wilson. She was married to John C. Downes Jan. 27, 1907. Ludie, as she was familiarly called, was a lovable character and obedient child, a loving wife and truly a model Christian. We would say to the bereaved parents the lonely husband and sorrowing brothers, sisters and friends, that while all seems dark and lonely, yet you have reason to rejoice in that you sorrow not as those who have no hope though Ludie has left this world of sorrow and pain you may feel assured that she is shouting victory with the blood-washed throng along the sunny banks of sweet deliverance by the riv-

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er of life where God wipes the tears from all eyes and stands as it were with beckoning hands at the gateway tonight, beckoning to husband, father, mother, brothers, sisters and friends, come home. Three sisters preceded her home to heaven; one of them, Alma, just six years to a day. She leaves three sisters and two brothers to sorrow with the parents and husband over their loss. To them we would again say, your loss is Ludie's gain. May God grant that you may all meet in the sweet by and by. Her pastor, F. R. CANFIELD.

BRANTLY.—The hand of death has again visited our community and taken from us Lula Brantly, one of our Sunday School scholars. Lula was nearly fifteen years of age, being in our Sunday School for several years. Professed religion in August, 1907. From her daily walk and testimony on her dying bed we feel assured that her soul is now at rest in a better world than this. How sad to be cut down in the bloom of womanhood. She will be missed in her home and in her Sunday School, but we should be ready to submit willingly to the will of God. Grieve not dear parents, and friends, for you can go to her to live in that happier and better world.

A FRIEND.

EARNEST.—William Henry Earnest was born in Calhoun county, Dec., 1873, and fell asleep in the arms of Jesus, Dec. 7, 1907, at 9 a. m.; age 34 years. He was an invalid all his life and bore his affliction without complaining. The remains were laid away in the old family grave yard near the Mount Pleasant church. We conducted the service at 2:30 p. m., Dec. 8. There was a large crowd of people, and the service was one to be remembered. The mother shouted and praised God for the assurance of a home in heaven where she feels sure she will meet her son, and other loved ones. There is a father, mother, and a number of relatives left to mourn the loss of the loved one. May God bless the home and comfort the hearts of the bereaved. Let us live close to God and finally go home to heaven and join the host that has gone on before us.

J. C. WILLIAMS, P. C.

SHORT.—Jake H. Short was born on the sixth day of November, 1829, died in Cabot, Sept. 14, 1907; professed religion and joined the Methodist church at an early age and lived a consistent Christian life. As a steward in the church he was faithful, trying to do his duty by all. In 1849 he was married to Mrs. Celia Long. To them six children were born, four of which survive him and at bed death, he was married to Miss Emma Kollem who was untiring in her devotion and attention during his prolonged illness, is left with a broken heart together with many friends and relatives to mourn his departure. Bro. Short lived in Cabot for years where he died at the age of 76. He was afflicted for years and patiently bore his afflictions with Christian fortitude, often expressing himself as waiting for the call of his

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Master. The writer visited him often reading to him as his eyesight had failed, and felt each time that it was a benediction to have been in the presence of such a saintly man. May his bereaved wife and children seek the grace of the Lord and may He be to them more than husband and father, be their kind Benefactor and Savior and Guide to the heaven of eternal rest.

MRS. W. H. WOODFIN.

The December American Boy.

A two-color drawing of Santa Claus adorns the front cover of the American Boy for December. The stories and articles in this number will delight not only the boys but their elders as well. The fascinating story of Jimmy Jones—Pirate is continued for two chapters, as is also That Dillingham Boy, by Oliver Optic. J. T. Trowbridge's serial, The Boy and the Beast, increases in interest, and Off the Reservation, by Edward S. Ellis, is brought to a conclusion. Among the shorter stories, Christmas, of course, takes first place, there being two: The Kid's Christmas, by Mabel Jones-Bush, illustrating delightfully the great truth that "a little child shall lead them," and How Santa Claus Came to the Window Piper, by Hermes Tellus, telling how the gift of a pair of boots and a boy's honesty and faithfulness brought much Christmas good cheer to those in want. The Blasting of Tom Henry's Career shows in a humorous way how the detective profession lost a most promising member; Wasson, the Young Chief, is a fine story of Indian honesty. The Boy Who Went Stale is a splendid football story; The Emancipation of Michael shows the self-sacrifice of a wild goose, and The Skee Tournament at Bolton tells of a great jumping contest on the ice. Cliff Climbing for a Living is a graphic description of a dangerous occupation of gathering wild birds' eggs on the English cliffs. This month's chat with Big Americans is an interview with Fielding H. Yost, the great western football coach, and is filled with good advice to the amateur football player. The regular departments: The Boy on His Muscle; The Boy Photographer; Stamps, Coins, and Curios; The Boy Mechanic and Electrician; Keeping Tab on the World; Tangles; Boys' Books Reviewed; the O. A. B., and Legion of Honor, are filled with matter both timely and interesting. In addition there are 57 illustrations. \$1.00 a year. The Sprague Publishing Company, Detroit, Mich.

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QUARTERLY CONFERENCES.

Arkansas Conference.

HARRISON DISTRICT—FIRST ROUND
 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
 J. J. GALLOWAY, P. E.

FAYETTEVILLE DIST.—FIRST ROUND
 Farmington & W. Fayetteville at Farmington Dec. 14-15

Fayetteville, Central Dec. 15
 Winslow & Parkdale at Winslow Dec. 16-17
 Centerton ct., at Council Grove Dec. 21-22
 Bentonville Station Dec. 22
 Goshen ct., at Zion Dec. 28-29
 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
 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'BRYAN, P. E.

MOERILTON DISTRICT—FIRST ROUND
 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 Stewards meeting will be held at Morrilton, Tuesday, December, 10, at 1 o'clock p. m.
 JOHN M. GLASS, P. E.

FT. SMITH DISTRICT—FIRST ROUND
 Abbott Ct., at Golden City Dec. 14
 Booneville Station Dec. 15
 Magazine Ct., at Magazine Dec. 16
 Central Church Dec. 22
 Washburn Ct., at Oak Grove Dec. 28
 Greenwood Station Dec. 29
 First Church, Jan. 1
 The District Stewards will meet in First Church, Ft. Smith, Tuesday, Nov. 26, at 11 a. m.
 W. A. H. JOHNSON, P. E.

Oklahoma Conference.

CHIEF & CHEROKEE DIST.—1ST ROUND
 Sapulpa Ct., at Buck's Chapel Dec. 14-15
 Cherokee Ct., at Butler's Chapel Dec. 21-22
 Seminole at Thlopeco 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
 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
 Wanett Sta., Dec. 14-15
 Moral Ct. Dec. 16-17
 Konawa Ct., Dec. 21-22
 Maud Dec. 22-23
 Ada Station Dec. 28-29
 Moff Station Dec. 29-30
 Ada Ct., Dec. 30
 Hickory Ct., Dec. 31
 Mill Creek and Ravia Jan. 4-5
 Tishomingo Jan. 5-6
 Twelve Mile Prairie Jan. 6-7
 Byars Ct., Jan. 11-12
 Asher Ct., Jan. 12-13
 Stonewall Ct., Jan. 18-19
 Pontotoc Jan. 19-20
 Wetumka Jan. 25-26
 Weleetka & 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
 Pioneer at Pioneer Dec. 14-15
 Sayre Station Dec. 15-16
 Berlin at Buena Vista Dec. 16-17
 Dorey at Prairie View Dec. 21-22
 Elk City Station Dec. 22-23
 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.

GUYPON DISTRICT—FIRST ROUND
 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 Beaver 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
 Walter Station Dec. 14, 15
 Temple Station Dec. 15, 16
 Hastings Dec. 18
 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
 Minco and Tuttle at Minco Jan. 12, 13
 Anadarko and Verden at Verden Jan. 14
 Duncan Circuit at Hopewell Jan. 16
 Eschitt, at Eschitt Jan. 18, 19
 Roundlett Jan. 19, 20
 Ahepatone, 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 8:30 p. m.
 The pastors of the districts will meet at the same time and place for a pastors' conference.
 C. H. McGEHEE, P. E.

MUSKOGEE DISTRICT—FIRST ROUND
 Wagoner ct., at Prairie View, 2 p. m. Dec. 14
 Wagoner sta., 9 a. m. Dec. 16
 Checotah sta., 7:30 p. m. Dec. 18
 Tahlequah ct., at Union, 7:30 p. m. Dec. 21
 Tahlequah sta., 9 a. m. Dec. 23
 Westville ct., at Westville, 7:30 p. m. Jan. 4
 Stilwell ct., at Stilwell, 8:30 a. m. Jan. 6
 Sallisaw sta., 7:30 p. m. Jan. 6
 Brushy ct., at Hanson, 7:30 p. m. Jan. 7
 Muldrow sta., 7:30 p. m. Jan. 8
 Vian ct., at Vian, 7:30 p. m. Jan. 9
 Ft. Gibson ct., at Ft. Gibson, 7:30 p. m. Jan. 10
 Boynton and Morris, at Boynton, 7:30 p. m. Jan. 11
 Okmulgee sta., 9 a. m. Jan. 13
 Henryetta and Dustin, at Henryetta, 7:30 p. m. Jan. 13
 St. Paul's, 7:30 p. m. Jan. 15
 Cowlington ct., at Cowlington, 7:30 p. m. Jan. 16
 Whitefield ct., at Whitefield, 7:30 p. m. Jan. 17
 Stigler sta., 7:30 p. m. Jan. 18
 Warner ct., at Porum, 9 a. m. Jan. 20
 First Church, 7:30 p. m. Jan. 22
 Eufaula ct., at Lenna, 2 p. m. Jan. 25
 Eufaula sta., 9 a. m. Jan. 27
 Checotah ct., at Middleton's chapel, 2:30 p. m. Jan. 29
 Muskogee ct., at Brushy Mt., 2 p. m. Feb. 1
 Haskell and Bixby, at Haskell, 7:30 p. m. Feb. 5
 The District Stewards will please meet in St. Paul Church, Muskogee, Dec. 11, at 2 p. m. I trust each one will come; assessments are heavy; no charge should fail to be represented. At the same time and place I wish to meet all the pastors for a council upon the work of the year. I hope at this time we may perfect our revival campaign, our financial plans, our building enterprises, and also become acquainted with each other and with our work more fully.
 W. F. DUNKLE, P. E.

OKLAHOMA CITY DIST.—FIRST ROUND
 Franklin ct., at Franklin Dec. 14-15
 Norman sta., Dec. 15-16
 Noble, at Noble Dec. 21-22
 Purcell Sta., Dec. 22-23
 Stillwater and Pawnee, at Pawnee Jan. 4-5
 Morrison and Perry, at Morrison Jan. 5-6
 Guthrie sta., Jan. 11-12
 Oklahoma City, St. Luke's Jan. 12-13
 Stroud and Davenport, at Davenport Jan. 18-19
 Tecumseh sta., Jan. 19-20
 Prague, at Prague Jan. 25-26
 Sparks, at Sparks Jan. 26-27
 Piedmont sta., Feb. 1-2
 El Reno sta., Feb. 2-3
 Blanchard ct., Feb. 8-9
 Lexington Jan. 9-10
 Shawnee ct., at Bethel Feb. 15-16
 McCloud and Union-Chapel, at McCloud, Feb. 16-17
 Arcadia and Wheatland Feb. 22-23
 Oak Park Feb. 26
 The Pastors and District Stewards will please meet at Capitol Hill Church, Oklahoma City, Thursday, Dec. 12, at 2:30 p. m.
 A. L. SCALES, P. E.

MCALISTER DISTRICT—FIRST ROUND
 McAlester, Phillip's Memorial Nov. 23-24
 Hartshorne and Halleyville Nov. 24-25
 Atoka sta., Nov. 30-Dec. 1
 McAlester, Stonewall Ave. Dec. 1-2
 Poteau and Cameron, at Poteau Dec. 7-8
 Wilburton sta., Dec. 8-9
 Hugo sta., Dec. 14-15
 Bokchito and Freony, at Bokchito Dec. 16-17
 Albany ct., at Roberts Dec. 17-18
 Calvin ct., at Calvin Dec. 21-22
 Stuart ct., at Stuart Dec. 22-23
 Caddo and Sterrett, at Caddo Dec. 27-28
 Colbert ct., at Colbert Dec. 28-29
 Durant sta., Dec. 29-30
 Kiowa ct., at Kiowa Dec. 30-31
 Talihina ct., at Tuskahoma Jan. 4-5
 Albion ct., at Esta Jan. 5-6
 Impson Valley ct., at Jumbo Jan. 10-11
 Antlers ct., at Antlers Jan. 11-12
 Grant, at Kent Jan. 12-13
 Ft. Towson ct., at Valliant Jan. 18-19
 Idabel ct., at Idabel Jan. 19-20
 Pocahontas, at Pocahontas Jan. 24-25
 Spiro and McCurtain, at Spiro Jan. 25-26
 Howe ct., at Howe Jan. 26-27
 Quinton ct., at Quinton Feb. 1-2
 Canadian ct., at Canadian Feb. 2-3
 SAM G. THOMPSON, P. E.

McAlester District Stewards' Meeting.
 The McAlester District Stewards will meet in Atoka, Okla., Wednesday, Dec. 11, at 11 o'clock a. m. It was difficult to find a place easy of access to all; so it was thought best to hold it at the regular place. All the pastors are invited to be present. It is of the utmost importance that every pastoral charge be represented.
 SAM G. THOMPSON, P. E.

MANGUM DISTRICT—FIRST ROUND
 Headrick, at Navajo Dec. 14-15
 Martha and Blair, at Martha Dec. 15-16
 Duke, at Valley View Dec. 21-22
 Mangum ct., at Marie Dec. 28-29
 Vinson and Deer Creek, at Vinson Dec. 29-30
 Lone Wolf and Lugert, at Lone Wolf Jan. 4-5
 Hobart sta., Jan. 5-6
 Elmer, at Elmer Jan. 11-12
 Altus sta., Jan. 12-13
 Kelly, at Bethany Jan. 18-19
 Hollis and Dryden, at Hollis Jan. 19-20
 Frederick ct., at Alpin Jan. 25-26
 Frederick sta., Jan. 26-27
 Olustee and Eldorado, at Eldorado Feb. 1-2
 Mt. Park, at Mt. Park Feb. 2-3
 Reed, at Union Chapel Feb. 8-9
 Granite and Gotebo, at Granite Feb. 15-16
 Mt. View, at Mt. View Feb. 16-17
 Willow, at Headquarters Feb. 23-24
 Mangum sta., Feb. 24-25
 L. L. JOHNSON, P. E.
 Mangum, Okla.

KIOWA DISTRICT—FIRST ROUND
 Anadarko Circuit at Tepeepole Dec. 14-15
 Caddo and Wichita Circuit at Mount Olive Dec. 21-22
 Ft. Sill Circuit at Mt. Scott Dec. 28-29
 C. F. MITCHELL, P. E.

ARDMORE DISTRICT—FIRST ROUND
 Davis sta., Dec. 14-15
 Carter Ave. and Mannsville, at O Dec. 15-16
 Whitehead and Maysville, at Whitehead Dec. 21-22
 Paul's Valley sta., Dec. 22-23
 Paoli ct., at Paoli Dec. 23-24
 Elmore ct., at Elmore Dec. 27-28
 Wynnewood sta., Dec. 28-29
 Broadway, Ardmore Dec. 29-30
 Lebanon ct., at Lebanon Jan. 4-5
 Province ct., at McMillan Jan. 5-6
 Leon and Burneyville, at Simon Jan. 11-12
 Grady ct., at Orr Jan. 12-13
 Daugherty ct., at Daugherty Jan. 18-19
 Berwyn & Springer, at B. Jan. 19-20
 Cornish ct., at Loco Jan. 25-26
 Lone Grove ct., at Hewitt Jan. 26-27
 Marietta sta., Feb. 2-3
 Thackerville ct., at Thackerville Feb. 8-9
 Overbrook ct., at Overbrook Feb. 9-10
 Tussey ct., at Tussey Feb. 15-16
 Woodford ct., at Woodford Feb. 16-17
 W. T. FREEMAN, P. E.

Little Rock Conference.

LITTLE ROCK DIST.—FIRST ROUND
 First Church Dec. 15
 Capitol Hill Dec. 15
 Lonoke Dec. 22
 Tomberlin Dec. 28-29
 England Dec. 29-30
 Bryant, at Alexander Jan. 4-5
 Benton Jan. 6
 Oak Hill, at Oak Hill Jan. 7
 Mabelvale, at Primrose Jan. 11-12
 Asbury Jan. 15
 Austin, at Mt. Zion Jan. 18-19
 Hickory Plains, at Bethlehem Jan. 21
 Carlisle and Hazen, at Carlisle Jan. 23
 Maumelle Mission, at Ezra Jan. 25-26
 Henderson and Highland Jan. 29
 Carlisle Mission, at Rogers' Chapel Feb. 1-2
 DeVall's Bluff and Des Arc, at Devall's Bluff Feb. 3
 A. C. MILLAR, P. E.

Little Rock District Stewards' Meeting.
 At 10 a. m., Dec. 17, at First Church, Little Rock, the District Stewards are called to meet to apportion the assessments and Presiding Elder's salary. As the Discipline makes it the duty of the laymen elected District Stewards to attend to this business, only the District Stewards are asked to meet. No one will be recognized except regularly elected District Stewards.
 A. C. MILLAR, P. E.

Camden District Stewards' Meeting.
 The District Stewards of the Camden District will meet at Camden, Wednesday, Dec. 18, at 10 a. m. We will hold a preachers' meeting later, if we find it desirable, although we would be glad to have any of the pastors present who desire to come.
 R. W. McKAY, P. E.

This is the Age of Washing Machines.
 Less than ten years ago washing machines were little used, but now education and experience have demonstrated that all labor-saving devices for relieving the work of the housewife is being used in the homes. No invention of the age is receiving more attention than the Washing Machine. Mostly every home in the larger cities has a Washing Machine of some kind. The women of the smaller cities are realizing the value of labor-saving devices for the home and are taking advantage of all such, when opportunity is offered them.
 A first class Washing Machine built on the well-known Rubbing principle is offered by a reliable firm whose advertisement appears on another page of this issue. We advise our readers to take advantage of the liberal offer made by this firm. Read the advertisement and write at once to the
 ECONOMY MFG. CO.,
 155 Main St., Ionia, Michigan.

CAMDEN DISTRICT—FIRST ROUND
 Lewisville at Old Town Dec. 14-15
 Stamps Dec. 15-16
 Waldo Circuit at McNeil Dec. 17
 Stephens Station Dec. 19
 Junction Station Dec. 21-22
 Eldorado Station Dec. 22-23
 Thornton Circuit at Thornton Dec. 28-29
 Bearden Circuit at Bearden Dec. 29-30
 Hampton Circuit at Yeager's School House Jan. 4-5
 Camden Station Jan. 5-6
 Fordyce Station Jan. 7
 Eldorado Circuit at Norfleet Jan. 11-12
 Strong Circuit at Strong Jan. 12-13
 Atlanta at Atlanta Jan. 18-19
 Magnolia Ct. at Christie's Chapel Jan. 25-26
 Camden Circuit Jan. 28
 The District Stewards will meet at Camden Wednesday, Dec. 18, at 10 a. m., in the Methodist Church. Let every member be present if possible. I shall be glad to have any of the pastors present who may desire to come.
 R. W. McKAY, P. E.

MONTICELLO DISTRICT—FIRST ROUND
 Jersey ct., Dec. 14-15
 Hermitage ct., at Hermitage Dec. 15-16
 New Edinburg ct., Dec. 28-29
 Warren and Mission Dec. 29-30
 Selma ct., Jan. 4-5
 Lake Village and Portland Jan. 11-12
 Eudora ct., Jan. 12-13
 Snyder ct., Jan. 18-19
 Hamburg sta., Jan. 19-20
 Lacey ct., Jan. 25-26
 Monticello Jan. 29
 Dermott and Ark City Feb. 1-2
 Tiller, at Tiller Feb. 2-3
 Parkdale and Wilmot Feb. 8-9
 Collins ct., Feb. 9-10
 Hamburg ct., Feb. 15-16
 Cassett and Mission Feb. 16-17
 Watson ct., Feb. 22-23
 Wilmar sta., Mar. 1
 J. W. HARRELL, P. E.

The Monticello District Stewards with other laymen and all the pastors are called to meet Dec. 18-19th in the Methodist church at Wilmar. We may have no regular program, but there are several things we wish to consider thoughtfully and prayerfully. I hope the pastors will see to it that a number of their laymen are on hand. Brethren of the ministry, impress it upon your laymen that they will be called upon to do no greater work this year than the work done at this time. I pray God that we may pitch our work on a high plane and thus continue and end the year. God bless every pastor and his work this year.
 J. W. HARRELL, P. E.

PINE BLUFF DIST.—FIRST ROUND
 Carr Memorial Dec. 7-8
 Hawley Memorial Dec. 8-9
 Swan Lake Dec. 14-15
 Macon, at Good Faith Dec. 21-22
 First Church Dec. 22-23
 Altheimer, at Altheimer Dec. 28-29
 Stuttgart sta., Dec. 29-30
 Star City, at Star City Jan. 4-5
 Sherrill, at Flat Bayou Jan. 11-12
 Lakeside Jan. 12-13
 Rowel, at Mt. Olivet Jan. 18-19
 DeWitt ct., at Prairie Union Jan. 25-26
 Gillette, at Gillette Jan. 26-27
 Douglass and Grady, at Grady Feb. 1-2
 Roe and St. Charles, at Hunter's chapel Feb. 8-9
 DeWitt sta., Feb. 9-10
 Kingsland, at Kingsland Feb. 15-16
 Sheridan, at Sheridan Feb. 22-23
 Redfield, at Redfield Feb. 29-Mar. 1
 Rison, at Rison Mar. 7-8
 The District Stewards will meet at Lake-side church, Pine Bluff, Dec. 27th, 1907, at 7 p. m. Each member is urged to be present at this important meeting and help to plan the work for a successful year.
 W. W. CHRISTIE, P. E.

Thanks for Donation.

I wish to express my thankfulness to some one through the coolness of the Methodist for a box of nice clothing that made its arrival at my home, while I was at Conference at Malvern. The clothing is all a perfect fit, and just as nice as can be. God bless the good women who sent the box to our home. Wife and I are very anxious to know the name of the secretary of the Society that sent the box. Possibly when this short article is read in the Methodist, we will get the letter from the secretary, that we may write them a letter expressing our thankfulness, more to ours and their satisfaction.
 J. C. WILLIAMS.
 Hampton, Ark., Dec. 7.

Mangum District—Notice.

The District Stewards, pastors and members of the District Church Extension Board will please meet me at Olustee, Tuesday night, the 7th of January, 1908, and remain through Wednesday and Wednesday night. Important business to attend to. Tuesday night will be given to the subject of church building led by Rev. J. S. Lamar.
 L. L. JOHNSON, P. E.

Hendrix College is reported as having 220 students, Galloway 225 and Henderson College as having 307, while the Clary Training School at Fordyce has 170 pupils. These give a total of 920 for these four schools. It is noted that the two schools south of the Arkansas river have 32 more pupils than the two colleges north of the Arkansas river. Why is this difference and too when south Arkansas furnishes many pupils for other schools?

Florence Nightingale, the heroine of the Arminian war is alive and living in England. She is now 86 years old.

Mountain Park Pounding.

This may be the first pounding reported from the Oklahoma Conference, but there will be no better ones, and there will be no preacher in all this great Conference made happier than this writer. We are here and we thank God that we are here. This is a small charge though it embraces a large territory and as large hearted people as you can find in any preacher's charge. This was shown on the second night after we moved into the parsonage at Mt. Park. Just after dark some one knocked at the door, and when I opened it, behold the company, led by Bros. E. E. Morehead and Roberts, stormed the castle, took possession, and had a good time. When they retired we found they had left us a sack of flour, a sack of sugar, a bucket of coffee and of lard, and of canned corn and other eatables, a \$12.50 check to the bank, and two nice chickens. Somehow they seem to know just what Methodist preachers like. This new country is undeveloped by our beloved Methodism. But the grace of God is developing in the hearts of our people, and by His help we expect great things this year on the Mt. Park circuit. So mote it be.

W. E. LEE, P. C.

Dec. 6.

To the Pastors of the Oklahoma Conference.

Dear Brethren: The board of missions at the last annual conference appropriated for this year \$2,400 more than was collected last year. The appropriations aggregate about \$700 per month. Of course the board is dependent on the pastors to collect this money. If they fail to do it, our home missionaries will not get their money. If they defer these collections till the last of the year, it will be very embarrassing on these men out on poor charges. Let me appeal to the presiding elders and to the pastors to see that the domestic missionary assessment is paid in full by the first of March. One presiding elder is already planning to do this. Will others do so? So soon as the new teller's name is announced, remit the collection to him and he will remit to our treasurer. Brethren, please give this matter your immediate attention. Not for the writer's sake, but for the men who will suffer if you do not do this. Let the motto be, "Early collections and full collections."

O. E. GODDARD.

Little Rock Preachers' Meeting Notes, Monday, Dec. 9th.

Present: Millar, Sharp, Hutchinson, Roland, Swift, Eaglebarger, Woods, Long, Gregory, Lowery, Taylor, Du Bois.

Dr. T. E. Sharp was elected chairman and W. A. Swift secretary for the year.

Dr. A. C. Millar, P. E., preached at Hunter Memorial in the morning and Winfield at night. Forney Hutchinson preached at Scott Station at 11 a. m. and to an overflowing congregation at his church (Hunter) at night.

T. E. Sharp reported large Sunday School and good audience for the day. His church is preparing for a Christmas tree for the Sunday School.

Asbury church has a large teachers' training class. Four members have diplomas from the M. E. Church, South, and the same members have diplomas from the International Sunday School Association of North America.

R. J. Rowland has two appointments

now, Henderson and Highland. C. H. Gregory will assist him at Highland mission.

P. R. Eaglebarger has been appointed to the Capitol Hill charge. Had one addition yesterday.

J. F. Taylor, chaplain of the State penitentiary preached three times yesterday to the convicts at different places.

D. J. Weems, field editor for the Methodist, preached yesterday morning at Henderson chapel.

W. Fred Long, General Secretary of State Sunday School Association is arranging for a canvas of the city in the interest of the Sunday Schools.

F. E. Du Bois reported good services and five additions.

W. A. S., Secretary.

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

Naomi Manney's Testimony.

Naomi Manney paused just inside the swinging doors of the lecture-room, to draw on her gloves. She heard low voices outside.

"Dave," said the familiar voice of the president of the Young People's Society, "I wish you boys would speak out in meeting. Just give the simplest testimony, you know; it will help you."

"Not much," replied the gruff voice of big David Hurlbut. "I can't spin out five sentences, and I'm not going to make a fool of myself, not on your tin-type!"

"But, Dave—"

Naomi hastened away from the door, her cheeks burning. She could delay a little and give them an opportunity to leave the church ahead of her. She was the last to leave the afternoon mission Sunday School, where she taught a class of a dozen or fifteen lively youngsters. She did well with the class—everybody said so.

She sat down in one of the empty chairs and picked up a tattered lesson-leaf absently. Dave and the president had unconsciously revived a troublesome whispering of her conscience. Several times it had said to her: "The younger young folks are afraid to testify in meeting, for they can't think of anything to say on the topic, and they are backward. Just get up and simply say, 'I love Jesus,' so as to encourage them."

But every one said she spoke so beautifully! How could she say anything so common-place? They would wonder if she couldn't think of anything more to say. Many had complimented her on the beautiful wording of her testimonies, and had said, wistfully, that they wished they could speak so well. She flushed with pride at the recollection.

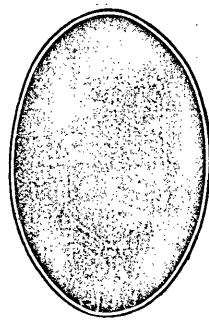
Her conscience was reasoning now: "You needn't necessarily limit yourself always, but try it just for tonight and see if they don't follow your lead."

Oh, but tonight of all nights! It was the night appointed for the visiting committee, made up of delegates from the different societies, to visit that church. There would be young people, the brightest of them all, from all the churches in the city. Surely she must do her best tonight. Many of the young people she knew well and met in the union meetings. Besides, she was the secretary of the union, and was always so particular to have her reports just right. Oh, dear! no, not tonight.

HAVE YOU A BOY?

If so, be sure to get him Prof. Shannon's new book

"PERFECT MANHOOD"



REV. T. W. SHANNON.

It will be of immense value to his intellectual, moral and physical life. For years the author has been urged to put his lectures in book form. He has recently done so. The book is selling by thousands.

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.

Price Bound in Cloth, 50 cents.

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ANDERSON, MILLAR & CO., LITTLE ROCK, ARK.

But her conscience said: "Then you weren't really testifying for Christ? You were showing off!"

That night she was a trifle late, and the seat she hurriedly chose was in the midst of the younger element—big, overgrown, awkward, and bashful full of promise, if they could only be coaxed to help, but, oh, so backward!

The leader spoke feelingly on the subject for the evening—the development of the spiritual life. A few epigrammatic sentences in a paper Naomi had once written for a State Convention came to her mind; they were wonderfully appropriate just now. How fitting it would be to repeat them! How pleased the visitors would be!

Should she or should she not?

Besides, the leader had not asked them to give general testimonies. She ought to speak on the topic, surely. A few had taken part in a precise, proper way, and there was a lull.

Should she?

"I wish all might take part," said the leader.

Suddenly Naomi rose to her feet. "I love Jesus," she said, "and I want to do more for Him."

Little Daisy Westover followed her quickly, lest her courage fall. "I want to be a better Christian," she said, timidly.

Meta Wenzel spoke, too.

"Splendid," said the leader. "Just sentence testimonies."

Then even big Dave spoke. "I want to be a better Christian too," he said.

Naomi's heart welled up in thankfulness. Her throat ached so it almost choked her. And to think how near she came to giving those convention sentences!

After the meeting was over, they were all shaking hands with the visiting delegates, who had joined heartily in the service.

"Such meetings you have!" ex-

claimed one, to Naomi, enthusiastically. "And how your boys and girls take part! Isn't it fine?"

Naomi's face glowed. This time it was not in pride for herself. No one said, "I envy you your command of language," and she did not even miss it, or somehow or other and in her heart she knew why—that had been the best meeting she had ever known.—Zion's Herald.

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.

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.

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