

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 Slavic People.

It is well to make a distinction between the slavic people and their rulers. Not the Czar of Russia, not the autocrats of that empire are true Slavs. There are millions of Russian peasants who in their hearts are true men, many millions of them. They have preserved through all their oppressions a gentle and loving spirit and a pure home life. They are true human brothers, and there is much in them to love. Belated in the march of civilization, which their cousins of the Japhetic line, the Teutons, lead the world, their day of good things will yet come. The Graccho-Latin has long ago seen the noon of his race life, and has now for some ages been languishing. The Celt, that remaining race-cousin of the Slavs, has never had the power of race cohesion, but has poured his quick and vivacious blood into the veins of the Teuton and relieved the native sombreness of his mind. The Slav has not yet reached his flowering. For many generations he has been under the oppression of a corrupt and debauched officialism—the mongrel aristocracy of Russia. It is this aristocracy, with its cruelty and its rottenness, that has merited and obtained the contempt of the world; it is not the millions of true Russians. The inarticulate moan of these millions has already been heard around the earth. They will yet find an articulate voice. Such men as Tolstoi—though erratic—are now speaking for them. They shall speak for themselves, soon or late. The very existence of the Douma, however its voice for the present may be stifled, is a proclamation that the people will yet be heard. They have already been heard in heaven; they shall, by the sure decree of heaven, be heard also on earth. God never made a noble people to be perpetually denied the rights of men.

The Slav has his face towards the East. He is shut out from the Atlantic Seaboard. He will not find an outlet through the Bosphorus, nor through the Persian Gulf. His cousin Teuton has a preemption on all these, and he will hold them. The Slav will find an outlet on the Pacific. He will find it because he has a right to it. He has a right because it is right. A road to mill and to market is a common law right, a right all the civilized world will uphold. It is equally good international common law, and the international councils of the future will surely declare it. For the present Japan has shut Russia off the ice-free ports of the Pacific. As against the official Russia of the present day our sympathies have been and are distinctly with Japan. But as against this vast mass of Russian people which is now moving slowly eastward, we have nothing to say. We only say that Japan will have to fight her war over again, if she means to deny the Russian the Pacific ocean. Japan had rights in the recent war, rights which she ought to have upheld. But she can no more permanently shut out Russia from the Pacific Seaboard than she can change an ocean current. A race of people still true, still virile, moving in masses of millions, ask-

ing for only the common rights of men, will find those rights. The Slav will yet come into his own. He will have something for the world's weal when he comes.

Paying Debts vs. Hoarding.

The first duty of every man in times of financial stringency is to pay promptly his bills. It is a duty because the creditor needs at such times his money. It is a duty because the payment of bills is the surest way to end the stringency. It is inability to pay or unwillingness to pay which makes a financial stringency.

The man who begins to hoard money at such times when he owes money is both cowardly and unjust. He is too cowardly to do the just thing. He is afraid that if he turns loose what money he has he will not be able to get more. He is unjust because he imposes in a time of need upon other people the burden which he ought himself to bear. It is the man who is out of debt who gets on easiest when money is hard to get. If a man owes nothing he may fairly hope to take care of the present and of the future. It is more honorable to pay your debts than it is to have a good bank account and owe for what you have gotten.

Further, pay your small debts first. They represent just so many small annoyances, just so many cases of small injustices, if you can pay them and will not; and yet the injustice may not be so small when a great many people owe a small debt each to the same creditor, for the burden may be more than that creditor can bear. At any rate it takes the tangle out of life and off one's mind to dispose of numerous petty annoyances, such as small debts. Clean them up. If every body will begin the year by doing this, we shall find life easier and happier for us all.

Russian Justice.

The spectacle of Gen. Stoessel on trial for his life before a Russian courtmartial is a typical illustration of the justice and the magnanimity of Russian officialdom. His life hangs by a slender thread. The dilitante military men who never smelt powder but who sat in their slippers and gowns at St. Petersburg, "directing the war," while Stoessel was bottled up in Port Arthur, amid wreck and disease and death, must find some one to blame for the issue of the war. When Stoessel surrendered that fort his forces had been reduced from 30,000 to 8,000; his ammunition had run low; his water supply was polluted; the dead and the dying were all about him; relief, either by land or sea, was not to be hoped for. He knew that surrender was all that was left him; and every competent military man in the world knows the same thing. How could Russian honor suffer by the surrender?—unless it be a point with Russian honor to perpetuate horror and cruelty for no good end. Whatever may be the verdict of the Russian court, History will record that Stoessel's defense was one of the bravest in the whole annals of war. If they condemn him, the civilized

world will condemn them, and their own posterity will ratify the world's verdict. A batch of drunken and corrupt villains, Stoessel's blood will cry to heaven against them.

The Army Canteen and the Saloon.

At the Civic Federation dinner, in New York, on Dec. 16, General Grant, who declared that he spoke at the request of the President, spoke in favor of the restoration of the army canteen till such time as the civil authorities shall abolish the saloons located near army posts. He declared these saloons more demoralizing to soldiers than the canteen. General Grant is himself a total abstainer. We suggest that it is no part of the business of the United States army to provide schools of drunkenness in the shape of "Canteens," no matter what may be the situation of saloons upon civil territory. Schools of drunkenness these canteens must be held to be, for they are officially recognized places in the army posts which have an air of respectability and which must become a constant source of temptation to many enlisted men who have never learned to drink. But we suggest, further, that the several states can at least provide a statute like the one we have in Arkansas making it unlawful, and a cause for revocation of license, for a saloonkeeper to sell liquor to any enlisted man without the written permission of the commandant of the post.

Meantime, keep the canteen out of the army. We are going very soon to take the saloons away from the whole land. It is no time to take a backward step.

A Solemn Farce.

On Christmas eve the Pope thundered again against Modernism. In Milan, Italy there is published a journal known as *Il Rinnovamento*, which is in sympathy with modern scientific progress. It does not antagonize religion, but it opposes the reactionary policy of the pope in his efforts to stop people from thinking and investigating, as indicated in his recent encyclical against modernism. The pope pronounced what is known as "the greater excommunication" against all connected with the journal, even to the printers and subscribers, so say the dispatches. This "greater excommunication" is a practical outlawry of the souls and bodies of men from all the privileges of the kingdom of God, denying to them even a Christian burial.

Does "his holiness" know that he is trying to stem the tide of the ages? He cannot turn back the wheels of time. Men everywhere are learning that they have an inalienable right to think, to investigate for themselves all things. No power on earth can prevent them. And the most intelligent element in the Roman Catholic Church is going to do some thinking. To do any other way will be fatal to the Catholic Church itself. If the pope persists in this course he will force another reformation in that church.

With a hope inspired by the successes of the past year the hosts of Zion are going forward.

WESTERN METHODIST

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

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NOTES AND PERSONALS.

We were glad to have a call from Rev. Barnett Wright of Lonoke on Tuesday.

Dr. W. F. McMurry, Secretary of the Board of Church Extension attended the Laymen's Meeting at Dardanelle.

Dr. J. A. Anderson, of our editorial staff, is spending a few days in Tennessee visiting a brother-in-law who is dangerously ill.

The Hunter Memorial Church, Little Rock, has set in motion the necessary machinery of committees for the erection of a splendid new church building.

Rev. A. B. Halton, of Dye Memorial, Argenta, called this week and reported an encouraging outlook. We are sorry to note the continued illness of Sister Halton.

Our Field Editor Weems writes that the Laymen's Meeting at Dardanelle was well attended by laymen and preachers and that an interesting program was rendered.

Evangelist Newsom, of Kentucky, and his assistant Griffin are having a successful revival at Atkins, Ark. About 80 conversions the first 10 days of the meeting are reported.

Our church at Mammoth Spring loses a most valuable member in the death of Capt. James M. Archer. For over a half century he has stood for what is best. He died on Jan 2nd.

Rev. F. E. Tollerson of Van Buren, Ark., wishes the postoffice address of Mrs. M. E. White, a conference claimant of the Arkansas Conference. The business is important and anyone knowing her whereabouts should notify Bro. Tollerson as above.

Doctor and Mrs. M. M. Erwin, Newport, Ark., have sent out invitations to the wedding of their daughter, Miss Dove, who is to be married on the 15th to Mr. Wm. T. Dunn. We send congratulations. Miss Erwin is one of the brightest of Galloway graduates.

The world grows better. It has only been a little more than fifty years since an Italian was condemned to ten years imprisonment at hard labor for the crime of having taken a Bible into an Italian port. Nowhere on earth—except in one or two Mohammedan lands—could such a sentence be given today. The Word of the Lord is running to and fro in the whole earth.

The New York Kindergarten Association has succeeded in getting kindergartens established in more than six hundred of the public schools and maintains thirty-six kindergartens of its own at strategic points in the foreign

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sections of New York. The fruit of their labors is said to be incalculable. They reach the tenement-house homes, influencing through the children the mothers of those homes, becoming thus the entering wedge of a better training and of a higher civilization.

Our good friend Mr. Oscar Landon Miles has announced the severance of his connection as General Attorney for the St. Louis, Iron Mountain and Southern Railway Co., effective Jan. 1st. He will devote himself as a legal specialist to corporation entanglements and involved litigation. Mr. Miles is one of the best lawyers in the West. It is announced that Mr. Miles will be succeeded by his brother Mr. Lovick P. Miles, who is also a splendid lawyer and an excellent gentleman.

To The Pacific.

The bulk of the United States navy is on its way to the Pacific coast, having left Hampton Roads on the 16th of December. This is a demonstration on general principles, as we say. It signalizes the naval power of our government—is an immense naval parade in the eyes of the whole world. It will also be a testing and a training trip for the navy. To transfer a whole fleet over 14,000 miles of water, through all zones, all conditions of weather and sea and climate, ready at any time on the whole voyage for action, is of itself no small matter. And our fleet might as well be in the Pacific as in the Atlantic. In fact the time is come when we need a good fleet in both oceans. A strong navy is the best guaranty of peace.

A Monster of the Deep.

If our readers wish to get some idea of the great ships that now plow the seas let them consider the great ship Mauretania, long as two city blocks and about as wide as one block, magnificently equipped throughout. The Mauretania is 792 feet in length over all, 2 feet longer than the Lusitania; has a beam of 88 feet, a depth of hold of 80 feet, is 155 feet high from keel to masthead; draws 35 feet 6 inches of water, mean estimate; has a tonnage displacement of 45,000, an indicated horse-power of 70,000; was launched on the Tyne (England), September 20, 1906, carries a crew of 800 officials and men; has accommodations for 550 passengers in the first-class cabins, 500 in the second-class and 1,300 in the steerage, and cost approximately \$7,500,000.

Little Rock Conference Report of Committee on Finance.

The Little Rock Conference at its recent session appointed a committee of laymen consisting of L. B. Leigh, J. I. Porter, Carl Hollis, E. F. Smith, W. K. Ramsey, W. B. Heffin, W. T. Wooldridge, J. H. Arnold, J. H. Hinemon, L. Kirkpatrick, J. C. Timberlake, E. H. Vance, Jr., J. S. Steel, and E. A. Hanna, and instructed them to consider and report on Church Finance. Below is their report. It is worthy of consideration.

"We, your Committee on Finance, beg leave to make the following report:

"We have given the vexed question of financing the Church the consideration we could in the limited time at our command, and recommend:

"1st. That on account of the varied conditions of the membership of the respective churches, it is in our opinion almost impossible to suggest any one plan that would be suitable and acceptable to all alike, but are of opinion that as far as conditions will admit, the stewards should accept and assume the responsibilities of the Presiding Elder and Pastor in soliciting and collecting from the members the

various amounts assessed against the charge.

"2nd. That as far as conditions will admit, the assessments for all purposes be made as a whole, and collected monthly.

"3rd. That for the purpose of better securing said assessments, there be held in each charge at least quarterly a laymen's meeting, for the principal purpose of discussing the responsibilities and obligations resting upon each member in supporting the institutions of the Church, the time, place and program for said meeting to be fixed by the stewards.

"4th. We further suggest for said purpose that there be held in each district at least once a year a laymen's meeting; the time, place and program for said meeting to be fixed by the Presiding Elder, who shall fix the number of delegates from each charge.

"5th. We further suggest that there be held an annual laymen's meeting for the Little Rock Conference and that the Presiding Elders of said Conference fix the time, place and program and number of delegates from different charges to said meeting.

"6th. On account of the increased cost of the necessities of life as well as the increase in salaries and wages paid in the ordinary walks of life, we urge the absolute necessity of increasing the compensation paid our preachers. A laborer is worthy of his hire, and we usually get as good service as we may expect for the amount of money we pay. To expect a preacher to buy books, periodicals, etc., and spend all his time in study and pastoral work, we should at least decently feed and clothe him. With better compensation we may expect more intelligent and better service.

Hendrix College Notes.

The first term of the current scholastic year was the best in the history of the college. The school has taken a distinct step forward—larger patronage and better support. Both of these are the fruit of the work of its faithful and efficient agent, Rev. James Thomas. A large portion of the \$132,000.00 which he has added to the endowment has come from his personal friends, who have shown themselves equally friends of the church. The present financial stress has put a check upon the work of the Agent. It must not turn our friends, who have the means, from the purpose of fully endowing and equipping this college for its work. We are too strongly planted to be shaken; but our power for good will enlarge with enlarged resources. The Methodists of Arkansas already realize in a good measure their scheme projected years ago of establishing in Hendrix College a head and center of Christian education for young men throughout the State. We only need that our people rightly appreciate this work to push the scheme to a consummation in which we may all be proud and rejoice.

There has been no mistake in the plans regarding Hendrix College, nor has there been anything adverse in the history of the institution to set back the confidence of its friends. Considering the means expended on it, it has done a noble work.

A Christian Church College ought to be distinctly Christian. Christian people who patronize the church College in preference to the State schools expect this. A religious faith and conscience must be pronounced in the faculty of any college that solicits patronage as a Christian institution. A religious atmosphere must be felt by the students who come here. The school has not failed at this point. Our chapel services, reading the scriptures, singing and prayers, with a short address to the students from the president or some member of the faculty is no perfunctory service, but earnest in spirit and aimed to strengthen the consciences of the pupils and point them to worthy ideals. Rev. J. B. Stephenson the pastor of our church, fully appreciates the

responsibility that is on him when two hundred students from the college face him every Sabbath in the pews of our beautiful church. He seldom fails to attend the Young Men's Christian Association meeting at the College on Sunday afternoon.

Holman, Superintendent of our Sunday school, is a most valuable man in his place. There is evidence in his work that every interest of the Sunday school is on his heart during the week. I have not found a more efficient superintendent in the matter of classifying a Sunday school and securing proper instructors. Sunday is a day of earnest hopeful Christian work for our teachers and our students

J. E. GODBEY.

“Let Us Begin Aright.”

J. W. Weddell.

“John, let us begin right.”

The word was spoken with a winning smile, itself a good beginning for the day, flashed at John across the breakfast table.

Yes, they were just setting up housekeeping—John and Mary, and this was their first meal in the pretty home the young husband had provided for his dainty bride. The interior of the house, the cleanness and neatness of its furnishings, the flowers tastefully arranged, the well-laid repast, gave token that the little wife had done her happy part and that, as ever, the deft weaver and the doughty house-band had united to produce the charming picture of “Love in a Cottage” that men and angels love to look upon—if they may.

Just now John was folding his napkin with a satisfied air, and was evidently preparing to give the hearty but hasty morning salutation and catch his car for down town and the day's work that was calling to him.

“Wait a minute, John, let us begin right,” said Mary.

John looked across at his little wife a bit surprised. “I—I thought we had already begun,” he ventured.

“Yes; but you know what I mean, John. We ought to begin the day with God, oughtn't we?”

The man of the house threw up his head slightly and then looked gravely down for a moment. He was a Christian, as was the fair daughter of a pious home he had chosen for his helpmate; but he had never accustomed himself to lifting his voice in public prayer or voicing his personal petition aloud. How many others there are like him! And so he answered quite naturally, “What shall I say?”

He had “asked the blessing” at the opening of the meal, had done it at a glance from the lady across the table, in the simple fashion he had learned at the old home: “Dear Jesus we thank thee for our daily bread. May it nourish us and strengthen us for the duties of the day. Amen”

But this was something other and harder he felt. And yet it was something he knew should be done. And now here he was forcing the issue. “What shall I say?” he asked.

“Here is the good Book,” said Mary, producing her study Bible from the sewing-stand at the side. “I marked a passage I thought you might like to read.” With a little eagerness to know what she had chosen, and yet his hand trembling abit with the new and sudden burden of his priesthood in the home, he turned to these words and read:

“And the man bowed down his head, and worshiped the Lord. And he said, blessed be the Lord God of my master Abraham, who has not left destitute my master of his mercy and his truth: I being in the way, the Lord

led me to the house of my master's brethren.” (Gen. 24:26, 27.)

It was one of those many scriptures in the Old and New Testament that dignify the home and sanctify the wedded life. Its holy atmosphere and accent chastened the thought and refreshed the soul in the very reading.

When he looked up Mary was gazing calmly and expectantly at him. He knew what it meant. A moment he paused, while a silent, arrowy prayer went up for strength from two hearts, and quietly he said, “Let us pray.”

And this was what he said: “Our Father in heaven we thank thee for this thy word; we thank thee for our happy home, and for all the mercies that come to us new every morning. Help us to live for thee today and for the blessed Christ that hath redeemed us. Grant us thy Spirit, preserve us from harm, and keep us from sin this day, and at last, when life's work is ended, graciously receive us to thyself and to the dear ones gone before. We ask it all in Jesus' name. Amen.”

It was enough. The good-bye kiss was sweeter and more sacred, and all the day long the remembrance of this happy, wholesome opening of its hours lent a sense of peace and of calm praise to the soul that made it like one of the days of heaven upon earth.

Thus well begun, the days went on evenly and rightly. Each morning Mary had her scripture market for John to read—a brief passage—not more than ten verses usually, for the time was short. (There is a multitude of such scriptures to select from, namely, Matthew 5, Proverbs 1, or the Psalms.)

One day they were later than ordinarily in rising, and there was but a moment to spare at the close of the meal. But there was the resolve each had tacitly made, “In the morning will I direct my prayer unto Thee, and will look up.”

The up-look of the morning was not forgotten. Two heads bowed a moment while it was the wife's gentle voice that glided into the petition that both took up: “Our Father who art in heaven.” Then off for the day's tasks with a ready hand, a happy heart and a quiet mind.

Dear friends, starting out on life's pilgrimage, hand-in-hand, start right. Begin each day at the gates of prayer, and keep Christ a constant guest in your home and within your heart.

“But my God shall supply all your need, according to his riches in glory by Christ Jesus. Now unto God and our Father be glory forever and ever. Amen.” (Phil. 4:19,20.)

“More things are wrought by prayer Than this world dreams of, wherefore let thy voice Rise like a fountain for me night and day.”

The Growth of Lutheranism.

The Lutheran Church in this country is to be congratulated on having gained during the past twelve months 72,253 members, an increase of 4 per cent., and advancing their membership roll beyond the two million mark. This practically doubles the membership of 1888, the year the one million mark was passed. These two million communicant members form 13,142 congregations, with 8,052 ministers. The total benevolent contributions were \$2,200,471, a little over one dollar per member, which is an increase over last year of \$278,209, which shows that the church is not only increasing in numbers but likewise in the grace of benevolence. There are twenty-four theological seminaries, with a property value of \$1,908,500, an endowment of \$899,790; ninety-six professors, and 1,137 students.

There are thirty-nine colleges with a property value of \$3,906,000, an endowment of \$1,531,600, professors 413 and students 7,535, of whom 1,797 are studying for the ministry. This is surely a fine showing. The Church's progress along all lines the past few years has been constant and gratifying. Anyone interested in fuller statistics will find them in the Lutheran Church Almanac, which is about leaving the press.—Christian Intelligence.

To Our Sunday Schools.

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

Two new publications will be added.

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

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

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

OUR LITTLE PEOPLE will be changed to a quarterly publication of 32-pages, and is designed for children between the ages of six and nine. It will contain pictures, songs and general lesson treatment, those engaged in Bible study and Christian service. These Changes Will Go Into Effect With the January, 1908 Issue.

Sunday School Literature.

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Using The World.

It would be easy to believe that the labors and cares of life are a hindrance to grace if those who have attempted to gain the heavenly riches by renouncing these earthly burdens had usually been successful; but in this age we do not believe in monks, and we hardly believe in nuns. A life of quiet contemplation of the divine mysteries breeds many fancies in the brain of him that surrenders himself to it; but it is not usually productive of results that greatly help others in any way. Monks have dreamed many dreams and have seen many visions; they have also devised systems of theology that Paul himself could not have understood. The world is not helped much by idle dreamers or even by thinkers who only think.

The people who work while they think and who think while they work, the earth was made for them and so was heaven. There cannot possibly be any model of life better suited to develop the spiritual side of man's nature than the one that falls to the lot of the great mass of humanity. "Blessed be ye poor: for yours is the kingdom of God." Not because poverty itself has anything soul-satisfying about it, but because the poor man is almost compelled to live like a man. The rich man may live in contact and in sympathy with his fellows; the poor man must, and from that contact and sympathy brotherly love is born, and from brotherly love charity. The common path of toil does not necessarily lead to heaven, but it leads that way.

Business men sometimes go into the ministry, and they are usually successful, provided they succeeded first in business. There are many good business men who cannot preach; but there is no good business man who is a Christian and puts religion into his business that does not know some things about the way of salvation that no man can know who has been since his boyhood only a preacher.

The man who has succeeded in converting his business, who does not forget the spirit or the principles of Christianity in his toil, who puts conscience and religion into his daily task, will soon find his business a pleasant and helpful companion on the road to heaven. That this is true of the higher kinds of work, every one can see. The minister that spends all his time praying is not quite as good a Christian as the man who spends a reasonable portion of time and energy reading, writing sermons, and visiting the people. In his case it is very evident that faith without works is dead. It is almost equally evident that the physician can serve God by attending to his business, and that he is hardly a good Christian unless he is a good doctor. It is his Christian duty to learn his business and then to attend to it. Just so the Christian lawyer does not adorn the doctrine unless he makes himself master of his business. Is it not equally evident that the same rule applies to the farmer and the mechanic? No man who puts a Christian conscience into his work can miss being a somewhat better Christian for every task well done.

In our Lord's parables every man's business talks to him about the kingdom of God. There are parables for farmers, for shepherds, for fisherman, for landlords, and for day laborers. If he were among us, he would find just as many in the machines and the mechanical industries they make, and the humdrum mechanical life we lead. The wheels of the great machine turn, and we turn with them; but it makes all the difference if the spirit of the living creature is in the wheel. The man who accepts his lot and his task in life as from God and who is conscious of serving God in his work makes all his life an act of joyous

worship. To bear a yoke with Christ is better than to worship in the temple if Christ is not there.—Christian Advocate.

"The Best Version?"

The Interior refers to the fact that Sabbath School helps print the King James version of the Scriptures and the American Revision in parallel columns, and says:

The children ought to be taught out of the best version of the Scriptures extant in their time, and out of that only, and ought not to have their minds confused with two rival versions.

The "King James" and "American" are not "rival versions," except as a few advocates of the American Version are making them so by contending for its exclusive use. Most of the differences between the two are slight, often of no importance whatever, and sometimes the one is a commentary on the other. Publishers of Sabbath School helps think it wise to print both. To assent to the Interior's demand that the American Version only be used would put the Church at the mercy of the publishing firm which owns the copyright of that version. It is a copyrighted book. Our Board, even in quoting from it, must print an acknowledgement of this copyright. No board, or society, or private publisher can print a copy of it without permission. This alone should prevent any advocacy of its exclusive use. Hundreds of firms now print Bibles, and sell them at the lowest possible price. We want no command to use only a copyrighted version, upon which every publisher must pay a royalty to the owner of the copyright.

We do not agree that the American version is the best version. This claim for it is made by the publishers and echoed with parrot-like precision by various other advocates. A systematic campaign is being carried on to get assemblies and conferences to enforce its exclusive use by their publishing boards. This naturally produces some antagonism. We are informed that the Methodist Church, South, has declared against its use. Other churches may take similar action. It is easy for the publishers to find scholars to declare it the best version, and a list of fifteen or twenty of these is quite impressive, but we note that an undue proportion of them are from churches that practice immersion. We remember, moreover, that there are hundreds of thousands of scholars and that many of these have declared that it is not the best.

It was not regarded as the best by the Revision Committee as a whole, but only by the American section, which was a minority. The revision of twenty-five years ago, sometimes called the English Revision, was approved by the committee, and had a far greater weight of scholarship in its favor than the American Revision. The latter was printed with the former but attracted no special commendations. Now, however, it has behind it a great business concern, and is pushed as a business enterprise.

Where there are important differences between the old version and the American, the old is better. It is better English. The American Revision is really a German Revision. Often the language of the old version is changed only by the transposition of words, the effect being to Germanize the English.

One of the important objections raised to the American is that it has a bias toward Unitarianism. Two of our most esteemed missionaries, men who have devoted years to the translation of the Bible, say that it has. 1 Tim. 3:16 is cited as an illustration. The familiar text, "God manifest in the flesh," is

translated "He who was manifest in the flesh."

Another difference is in the use of the phrase, baptize "in" water, and "in" the Spirit, instead of "with" water and "with" the Spirit. This difference appears in the lesson for Jan. 12, and the writer of the lesson for the Westminster Teacher finds it necessary to explain that in the margin it is "with" instead of "in," just as it is in the King James Version.

It will do no harm, but rather good, for scholars to study two versions together, but to exclude the old familiar version and use only the American Revision would be a serious blunder.—Herald and Presbyterian.

Charles Wesley.

Charles Wesley was born at Epworth, Dec. 18, 1708, and was a scholar of promise at Westminster and of distinction at Oxford, which latter institution he left in 1735, to accompany John to Georgia. The year following, however, he was again in England, and chiefly desirous of a clearer knowledge of the way of faith.

In 1738—May 21—Charles Wesley entered into the experience commemorated in his most popular hymn, "O for a thousand tongues to sing. In 1735 he was itinerating, preaching wherever opportunity offered, vastly favored by the common people, who heard him gladly, and correspondingly disliked by conventional Churchmen, who felt themselves rebuked by his zeal and religious earnestness. From this time his career parallels that of his brother John, whose rival he was in the extent and constancy of his evangelistic enterprise.

On one of his tours he met and loved Sarah Gwynne, whose father had been converted under the ministry of Howell Harris. After 1756 his work was restricted largely to London where his influence was given to the maintenance and extension of Wesleyanism in the great metropolis. He died in 1788, March 29, and was buried in the Marylebone Churchyard in the very heart of the world's wealth and industry.

The accomplishments of Charles Wesley were numerous and solid. He was linguist, evangelist, preacher, and poet. But for the pre-eminence of John, and his own distinction as a hymn writer his work in these other directions would have given him place among the world's worthies. Nevertheless, his service to universal Christianity in voicing, and therefore in nourishing, its inner life, is fame enough for any man. There hath not arisen another since like unto the sweet psalmist of Methodism. The river of his melody has been for the healing and the refreshing of the nations, and will continue to be so while the heart responds to the glow and joy of an indwelling Christ.

Perhaps the most significant lesson of his word to our day is his clear perception of the function of song as an aid to spiritual growth. We are greatly concerned about having good music in our public worship, and we debate at length the comparative merits of hymn books and of choir chorus or quartet, and of instrumental accompaniment. Such debate is entirely beside the mark. Wesley had chorus choirs and quartet choirs and precentors, and hymn books, and organs, and string instruments, and the whole paraphernalia of the music room; but the condition of successful worship-music was not to be found in any, or in all, of these. The praise of Methodist music, which came like a revelation to the Church of the eighteenth century, was in its spontaneity and heartiness, and these, in

turn, were in hearts awakened to newness of life by the presence and power of God. Without such a quickening of the religious life, Wesley's hymns would have been impossible in him and for the people. The spring of song is in life; and the only prescription that will avail to revive within our Church the noblest traditions of Wesleyan psalmody is to revive the spirit of revival which gave birth to the song. A living Church will sing, however poor the accessories of worship. Multiply auxiliaries as you will, a moribund Church will forever be mute.—Epworth Herald.

An Appeal to Presiding Elders and Pastors of Oklahoma Conference.

No field in our great church is so inviting to our beloved Methodism as Oklahoma. Southern Methodism has 38 per cent of the church membership in this new state. A larger per cent of our citizens look to our church to administer to their spiritual wants. We have five hundred churches without houses of worship—most of them can and will build if they can have a little help from the Board of Church Extension. I have scores of inquiries from all over the conference asking if the General or Conference Board can help them in their enterprise, and every case seems to have genuine merit. Dr. McMurry has almost worn himself out coming here and going there in our behalf. To his earnest appeal for Oklahoma nearly every conference in our Church has nobly responded. We as a conference shall always feel under a thousand obligations to him and them for their great help. Our General Board made an assessment of \$3,800 for church extension, on our conference and we gladly accepted the assessment and added \$4,200 extra to it, making by almost a unanimous vote \$8,000 as our assessment.

I now appeal to the pastors to collect this assessment at the very earliest date. The sooner it is collected the sooner the board can meet the many calls for help. Won't every pastor in Oklahoma preach a sermon on Church Extension some time in the next sixty days and take his Church Extension assessment collection?

Will not our presiding elders bring this interest prominently before the people as they go on their round? Brethren, the Board of Church Extension is the strong right arm in planting our church in our new field. Take this collection early and help the Board, so the Board can respond to these calls for help.

N. L. LINEBAUGH,

Pres. Conf. Board of Church Extension of Okla. Conf., McAlester, Okla., Jan. 3, 1908.

A New Year's Meditation.

"And I, if I be lifted up."

If we lift up others we must be lifted up ourselves. This is why we do not succeed in lifting up others, because we are not lifted up ourselves. We can lift up Christ—He must be lifted up in order to draw all men unto him. It is much easier to get above others and lift them up to where we are than to push them above us. And yet there are many who are trying to do this very thing. At least in form if not in reality. The shepherd leads his flock, he does not drive them. In order to lead he must go before. Is there not much effort made to push, and not lift, to drive and not lead? Is it true that pastors are always above ALL their people, that they are always in front of ALL their flock? There is but one thing to do when anyone is above or in front of us. Not to push or drive. It would be much worse to pull or hold back. The thing to do is to be lifted above or step forward.

Now in all this it is not meant that we must be above or in front in church work and church enterprise merely. Many may be above or in front in these and be below or behind in the true spiritual life. We must be drawn close to the Savior if we would draw others to him. We must know him in all his power to save if we would lead others unto his salvation. We must know the Holy Spirit in all his power to equip us in life and work if we would lead others into this equipment.

That is a mark to set before us in this New Year. May we reach it.

MILTON A. CLARK,

January 1, 1908.

Letter From Mrs. Mooney.

Mr. Editors: "A concatenation of circumstances," as Dr. J. D. Barbee used to say, has led to renewal of acquaintance of Western Methodist—better known to me as the Arkansas Methodist.

That name recalls with tender touch a past hallowed in memory for its gifted genial editor was a favorite in our household, and ranked with us first in the pulpit and on the platform. The old chain seems sadly broken as I think this morning of the missing links—missing here, but firmly and forever being joined in that celestial circle in the heavenly home. Names and pictures are perhaps memory's most potential factors—striking cords on the silent harp sweet as life, sad as death, and yet a not altogether melancholy music.

This is the regnant thought as I finish reading Confederate Echoes, a recently published book by that stalwart son of the South, Rev. A. T. Goodloe, for many years a member of the Tennessee Conference and the best personal illustration I have ever known of a man who would not change his colors—nor his coat—thus proclaiming as one of old, "I can wear an old coat—a worn coat—a torn coat—but not a turn-coat." I thank God that is the prevailing principle with the men who wore the grey; but in the hard battle for bread since the surrender for lack of it, the sons, I sometimes fear, hear but afar off the moving music of Dixie, and then not as we heard it whose hearts were so strangely stirred as our fathers, husbands, brothers, sweethearts—"all our kin who were born," marched away—so many of them to return no more. The fulness of time had come when we should hear "Echoes." Confederate Echoes. And the old nymphs of the mountain have never responded to sweeter, more thrilling tones. I am glad Dr. Goodloe has written this book, for its Echoes are true to the times in which we lived, and which we live again as we keep step with the march of the soldier, see the camp fires, the heroes broiling their bit o' bacon, or trying to be thankful and full-fed on parched corn.

It is pre-eminently a time of shorn sentiment. And it is a kindly hand that turns aside the curtain for a time with its glare of light, its simulated sighs and sobs, impossible embraces and kisses, and opens it upon scenes where in almost every home there is true tragedy of tears, and where partings were realized to be final. We had but little left when the last battle had been fought—let us hold on to that with never a thought of surrender; for we can be true and loyal to the nation without teaching our children to drink its health in the blood of their fathers.

So I am glad again that Dr. Goodloe gives us Dixie, our song—though now claimed in divers directions—with the picture of its author and composer, Uncle Dan Weber, in whose blood there was the moving power of the Ancestral vein and strain.

Confederate Echoes is graced with many

pictures, but the one that interested me most is that of Granville Goodloe, oldest son of the author—a young man I have not seen for many years, but in whom I have ever felt the keenest interest. And Arkansas is to be congratulated that he is giving to her such noble service as an educator. One who both by precept and example will ever be true to the traditions of the elders both in Church and State.

Confederate Echoes have held me long, for they have that charm which makes old things sweet, and I put the book aside and wipe my eyes as I recall the days of other years, and the broken chains, making broken hearts and lonely homes. I hope the book will find its way into all such and bring the balm that comes ever with the echo of something loved and lost—but is yet a vital force—in mountain, in hill, in rushing river, in rustling leaves, in pipes on which it plays when the melancholy days are come. But I pass to the pictures, moving pictures, may I call them?—in the Western Methodist.

The first I see is that of Bishop E. R. Hendrix, to whom just a few days ago I bade farewell in Humboldt, Tennessee, where he had presided over a most harmonious session of the Memphis Conference. Scarcely had the wheels begun to move again when the silent messenger called and Dr. T. J. Newell, P. E. of the Beaconsville District, in a moment in the twinkling of an eye, ceased to labor and to live. Little did Bishop or Presiding Elder think that that perfect report was the last to be received and read. The whole church is loser by this break in the chain, for Dr. Newell was a master workman, wherever placed.

The Bishop is not greatly changed since twenty years ago, when I first met him at a session of the Tennessee Conference held at Clarksville, Tenn., but yet, there has come a subtle change, one more easily felt than defined—perhaps it is the softened splendor of the sun—as it turns westward, retaining the glories of the morning and meridian, but catching a new light and seeing the shadows that lie along its way.

Well, the next picture that moves me is that of Rev. H. Hanesworth, Secretary of the Conference, my old presiding elder in the St. Louis Conference. I use the qualifier not so much in reference to age as to former times, and perhaps that word would be accepted as an amendment or a substitute, but I prefer old because it carries with it a quality not belonging to the other—former. I see no sign of age except that he is wearing glasses, and that is now so according to custom that one does not think of it as a dial plate on the glass of time; but as I pause looking at the picture my eyes are so dimmed with tears, that even my glasses do not help me to see—and so I put down my pen and pause, while the pictures pass.

MRS. SUE F. MOONEY.

Nashville, Tenn., Clarendon Flats, Suite No. 16.

Notice.

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

"Perfect Manhood" is the book to put into the hands of your son. See the advertisement of it. It is the sanest presentation we know of the perils that beset young men.

THE EPWORTH LEAGUE.

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

Lesson for Jan. 12: Luke 3:21; Acts 10:1-16;
Dan. 9:3, 20-33.

Topic: The Example of Jesus in Prayer.

I. Prayer and Moments of Revelation.

The earthly life of our Lord is the standard of Christian living. His was the pattern life. Every life is to be fashioned into his likeness. We are to discover both the secret sources of His life and the great channels of habit in which it moved. And our lives are to have the same high sources and are to move in similar channels of habit.

The prayer habit was one of the great habits of His life. His prayer life was vital to Him. Prayer was the open gate of His soul through which special blessings came from His Father into His life. It was constantly open, opened by His own hand. He prayed much. How much more should we who are trying to repeat His life. The more we would come to be like Him the more must we pray and the more we pray the more shall we come to be like Him.

Our attention is directed by our present lesson to a specific phase of prayer, viz., prayer and moments of revelation: prayer and one of its results. And in the three Scripture references there are given three examples of what is meant. These three, Jesus, Peter, Daniel were before God in prayer, each engaged in what was doubtless a secret but vital habit of his life, one in the wilderness, one on the housetop and one most probably in his room. We may believe they were all seeking to know the will of God for their lives. They were praying for the power of His Spirit, for a clearer vision of duty, for the holy touch of God upon the life. They are examples of prayer as the method of seeking power and light and revelation, and each prayer was answered. Power came, light came and prophetic vision came. God revealed Himself to them in a moment of prayer, in a moment when they were seeking and yearning and listening. And in all these cases the place of prayer and the place of revelation are identical as also the moment of prayer and the moment of revelation. These were great moments in their lives, moments of intenser feeling, of greater power, of keener consciousness, of clearer vision, of holier resolve.

These moments of prayer were also moments of revelation because they were moments of intense feeling, of intense seeking and of ready yielding the life to God. These are the true marks of prayer. For prayer is not measured outwardly by its volume or length but rather inwardly by the intensity of feeling and the seeking and the yielding of the heart. To such a heart God can grant a request, to such a heart He can come in the revelation of His power and of His will.

Pacific Coast Letter.

By Rev. John L. Williams, B. S.

Conferences are all over and the preachers have begun their work of another year and the reports are that everybody is busy and every pastor is happy. I am now in the beginning of my third year in this golden State and for this year I am at Chico, Calif. Chico is a beautiful city of 12,000, or 14,000, population—one of the greatest educational centers in the State. We have eight grammar schools and have also here the State Normal School for Teachers. The city is the loveliest one in the State—magnificent homes and beautiful surroundings. One of the finest systems

of electric railways in the State. A place of very great importance. The past two years I have been in the State I have completed for the charges a parsonage each; that is, I have built and furnished two parsonages in the past two years. I am now in the midst of building an up-to-date church in this city, when completed will be the handsomest church of any denomination in the city. We have it now ready for the finish. It will be worth, when ready to occupy, at least fifteen thousand dollars. We expect Bishop Atkins to dedicate it in April when he holds our District Conference.

I wish to say to the brethren that my book, "Our Brother In Red," is now in the publishing house in the hands of our agents and I expect to be able to supply all the preachers and people who wish to know of the American Indian as he really is in the Indian Territory. The book will be out in three months.

More general news next time.

531 Broadway, Chico, Calif.

A Neglected Door.

By Luella R. Spencer.

It isn't the thing you do, dear,

It's the thing you leave undone,

Which gives you the bit of heartache

At the setting of the sun.

The tender word forgotten,

The letter you did not write,

The flower you might have sent, dear,

Are your haunting ghosts tonight.

These lines of Mrs. Sangster's repeated themselves over and over in my heart when not long ago, there came to me news of the death of a friend—a former classmate. We had drifted apart, she settling in a distant Western State. Her one pitiful little letter, written from her new home, breathed homesickness in every line, and I thought to write her a long, gossipy letter, full of news of home friends; but the cares of life pressed heavily and the letter that could be written any time waited a convenient season.

And then one day she slipped away in the eternal silence! I could only pour out my heart in a repentant letter to the lonely mother. Her answer came in time, but it did not bring me consolation. "Myra's illness was long and wearisome, and homesickness gnawed at her heart. Her eagerness for home letters was pitiful to see. I sometimes wished, almost bitterly, that her 'girls' could know what a benediction a cheerful letter would be to that waiting heart—a letter full of the little things that never get into the newspaper. I believe she never quite gave up hope of hearing from you."

Ah, that letter I did not write! It gave me a bit of heartache that must go with me many a long day.

Standing, a few weeks later, beside an open grave that was to receive the form of a mother called suddenly from life, I overheard one of the mourners—a daughter—say to her brother: "That letter you wrote mama a short time ago was worth a thousand dollars to her. It did her more good than anything else on earth could have done; you said so many tender and beautiful things to her."

What a sweet memory to go with this young man through life! How glad he must always be that before death called he broke upon that mother his alabaster box of love and appreciation, and that its perfume made sweet her last days on earth.

In contrast with this son was the one whose mother once said to me sorrowfully, "Sometimes I think my boy hasn't any affection for

his parents. He goes months without writing us a line, and half the time we do not know his address."

Now it happened that I was acquainted with the young man in question, and knew that at heart he was a loving son—just thoughtless about writing home, never realizing how much his letters meant to his parents.

"You have never written me a letter all the time I have been on the road," grumbled a traveling man to his sister, "and you write such good letters too. I have often wished for them; they would have tided me over many a temptation."

And yet that sister had spent many an hour and whispered many an earnest prayer for her brother.

So many of us are timid about public work, and feel too weak to do much for our Lord. We covet ability for larger service, while undreamed of possibilities await our hand in the simple habit of letter writing. H. Clay Trumbull, that man who wrought so nobly for the Master, was brought to Christ through a letter from an associate. There is the word of sympathy to be expressed when bereavement comes to absent ones, and the word of cheer for the hour of trial. Like balm to the soul in darkness is the thought that some one cares and has taken time out of this busy life to say so. There is the word of congratulation for those to whom a new happiness has come. Sharing the joys of others is a command that carries a blessing with it.

A beautiful work for the golden pen is the writing of cheery letters to those whom age or affliction has set aside from active service and whose life is only a waiting. I know an aged man whose days are brightened by weekly letters from his granddaughter; just ordinary letters written from a quiet village, but their failure to arrive would leave a blank in the grandfather's life that would be hard to fill.

"Enter every open door," was Madam Willard's advice. This sort of letter-writing is surely an open door, whose entrance will lead to gratifying results and will leave no heartache "at the setting of the sun."—Young People.

What it is to Accept Christ as Our Personal Savior.

We are told that "many young people are perplexed—do not know what it is to accept Christ as their personal Savior." Were we talking to such we would say: You know what it is to believe and depend upon what your parents tell you.

If you were far from home and in poor health, and received a letter from your father that within a month he would come to you to take you home, and that you should make what preparation you could to go home with him when he came, would you not believe that he wrote and behave accordingly? Surely you would.

Well, you are far from your heavenly Father's home. Sin has wounded you so that, morally you are sick. You need a Savior. Christ is the Savior you need. Read 1 Tim. 1:15. He has been here in this world and purchased redemption for us by the shedding of his blood (see Heb. 9:12) and has gone to prepare a place for us. See John 14:1-3.

Now he writes to us saying: "Come unto me. . . and I will give you rest." Matt. 11:28-30. Also, "I'll that cometh unto me will in no wise cast out."

Do you believe these words of his the same as you believe what your earthly father writes to you? You do? Then, do you honestly act

Accordingly? That is, do you say honestly in your heart, Lord, I come; I give myself to you, as best I know how, for salvation and for service; I accept you gladly, in my heart, as the captain of my salvation, and surrender myself to you in loving, joyful obedience to your command, and in compliance with your gracious invitation to come unto you? Do you do this in all sincerity and as best you know how? You do? Then you accept Christ to be to and for you, all that he is declared to be in the gospel, namely, as your personal, complete, all-sufficient Redeemer and Savior.

And then he certainly accepts you as his child, his son, his heir of eternal life, the purchase of his blood. As soon as you honestly, and with all your heart, comply with his conditions, his invitation, you accept him, and he accepts you, and there can be no mistake about it. It all rests with you. He is always ready and willing, and able to save to the uttermost all that come to him." See Heb. 7:25. If you only do your little part, honestly and sincerely, he gladly does his part.

You know what it is to accept from your parents a Christmas gift on condition that you ask for it and take good care of it. Then why not know what it is to accept from Jesus Christ the royal gift of salvation by asking for it, and on the condition that you give to him as best you can, and as your Redeemer, the love and gratitude of your heart?

But one says: How about sorrow for sin, and the joy of salvation? Well, if you are honest in your coming to him, you will, in proportion as your sin is clear and deep, be truly sorry in your heart that you ever said, thought or did anything that would wound the heart of the loving, gracious Christ, and that is exactly what our sin does. It wounds the loving heart of the best Friend we have, ever have had, or ever can have. Surely we must feel sorry for having done that, and it is honest and manly to tell him so. That is sorrow for sin and that is confessing our sin; and the apostle says (1 John 1:9), "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Then, as to the joy of salvation, it comes into our hearts as the result of our honest sense of the fact that we have received Christ, he has received us, and has given unto us eternal life. "I give unto them eternal life," John 10:28; also John 5:24. You know that he has received you because you have honestly given yourself to him. Your part of the contract is to give yourself to him for salvation and service. When you do that he as certainly and as gladly accepts you as the loving mother receives to her arms and dries the tears of her wayward child as soon as he comes to her, weeping and saying, Mother, I've been bad; I'm sorry; please forgive me. Jesus is even more loving and more forgiving than a tender, loving mother can be. Rest your soul on that assurance, and be joyful in the Lord.—Religious Telescope.

Retribution.

It has been often suggested of late that we do not preach future punishment as our fathers did. This may be true, and it is possible our preaching would be a little more scriptural if we were to imitate them a little more; but whether this is true or not, I am sure we do not preach the doctrine of suffering for sin in this world as fully as the Bible warrants. The Old Testament and the New give us many examples of swift and severe punishment that was sent upon men collectively and individually because of their sins. Men cannot sin, either collectively or individually

without feeling the force of the divine arm. The prophets thundered the anathemas of God against Babylon, Nineveh and Tyre and their condition today exemplifies the doctrine that sin brings ruin here. Our Savior said "Thou Capernaum, which art exalted to heaven shalt be brought down to hell." Perhaps no man can point out today the exact position of the Capernaum of our Savior's time. She is ruined and sin did it. "Bethsaida the lonely, down by the sea," went the same way. Jerusalem cried out for the blood of Christ, "His blood be upon us and upon our children," and in less than forty years one million of Jews perished within her gates.

Individuals suffer likewise for their sins. Korah and his company were swallowed up by the earth. Achan was cut off. Adonibezek, who had cut off the thumbs and great toes of many kings, suffered the same mutilation. Agog was hewn in pieces by Samuel, and Haman was hanged on a gallows prepared by him for another. In the New Testament we are told that Ananias and his wife were suddenly taken out of the world because they "lied to the Holy Ghost." Every man connected with the sufferings of Christ in an official way suffered greatly. Judas hung himself; Pilate was banished and suicided. Herod was "eaten of worms." The two acting high priests lost all. Even Saul of Tarsus who consented to Stephen's death and afterwards started to Damascus on a persecuting trip heard the voice of the Lord saying "I will show you what great things you must suffer for me." Whether his persecutions of the early Christians had anything to do in a providential way with the suffering he had to undergo

do not know; but to say the least of it, it seems possible. God is not dead. He still lives and reigns and "cannot look upon sin with allowance." Retributive justice overtakes men here but we are slow to recognize it. We speak of men suffering "the consequences of their sins and, like many philosophers who speak of natural law, we put God too far away. Korah suffered at the hands of Moses, Achan at the hands of Joshua and Ananias fell dead at Peter's feet, but Christian people believe they were the executors of the divine law and in their actions they recognize the hand of God. Why should we not now recognize the hand of God, when men are legitimately executed for their crimes after due process of law? "The powers that be are ordained of God." I have stood on the gallows with eleven men in my life, and have had some experiences that made me recognize the heavy hand of our God. One man who had been a captain in the Confederate forces of Georgia, and who had perhaps murdered more than one man had me write for the benefit of others "I was once greatly convicted by the Spirit of God, but I resisted him and plunged into sin and it has wrought my ruin." "The wages of sin is death." Drunkenness is a crime that has put many a man in a premature grave.

Many unchaste men have gone like loathsome lepers to an early tomb. These are not merely consequences, they are penalties of broken laws and God is their author. "Be not deceived, God is not mocked." "Whatsoever a man soweth that shall he reap." The rule is that saloonkeepers entail no blessings financial or otherwise on their families. Demagogues in politics soon run their race. A man who fains bankruptcy in business and pays off his obligations at a discount soon finds himself in the grasp of the real thing. The artist, whether he be sculptor, painter or musician, who puts an immoral touch in his work soon finds the law of God grinding him to powder. The

lawyer who succeeds for a time by a rule of making his clients swear falsely soon finds himself and his practice wrecked. Many of us believe the hand of God may be seen in history but we are slow to believe that his hand is in the history that is being made now. We believe Daniel properly interpreted Nebuchadnezzar's dream as he saw the coming history of Chaldea Medo-Persia, Greece and Rome symbolized, but we fail to see the hand of God in curtailing the hand of Spain, or in enlarging the hand of the United States. It has been said "the Roman church persecutes living saints and canonizes dead ones." We Protestants do but little better. We can easily believe God directed Abraham, Moses, Paul and others, but are slow to believe he is directing the good men of our own day. We believe God was in the death of Ananias, but drunkards and murderers only suffer the consequences of their deeds in their death and God had nothing to do with it. I know there are mysteries in these things, enough that it will take the judgment to unfold them. The good often suffer but their sufferings are usually alleviated by a consciousness of the divine presence. Much of the sweetest joy I have ever witnessed has been enjoyed by persons in great afflictions. On the other hand some of the most miserable people I have ever known have been those whose exterior appearance would indicate better things. Many an unhappy heart is carried beneath a seal skin cloak. So, summing it all up we see enough here to teach us that the highest success in this life cannot be achieved without righteousness, that sin brings failure in every department of life. That holiness and happiness are coalesced, likewise sin and suffering.

B. H. GREATHOUSE.

Camp, Ark.

The Turn of the Year.

The pines shake and the winds wake,
And the dark waves crowd the sky-line!
The birds fly out on a troubled sky;
The widening road lies white and long.

And the page is turned,

And the world is tired!

So I want no more of twilight sloth,

And I want no more of resting.

And of all the earth I ask no more

Than the green sea, the great sea.

The long road, the white road.

And a change of life today!

—Arthur Stringer in Everybody's Magazine.

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THE SUNDAY SCHOOL.

January 12. Jesus and John the Baptist.

Golden Text.—Behold the Lamb of God, which taketh away the sin of the world. Jno. 1:29.

Time.—A. D. 27. Place.—Bethany, beyond the Jordan.

Lesson Text.—John 1:19-34.

There are many puzzling incidents recorded in the New Testament. One might expect to find that the Jews were of all people most interested in the advent of the Savior. Bowed down beneath the Roman yoke as they were with their national life almost extinct it would seem but natural that they should hail the first signal of the advent of their Great King. But we find that it was otherwise. His birth was obscure while heaven furnished the announcement that it might be otherwise. The songs of the angelic choristers fell on heavy ears. The coming of the Magi found Jerusalem asleep to the import of their visit. But when John began his ministry the people seemed to have been fully aroused. They thronged to see him. The city and country folks jostled each other in their spasmodic efforts to prepare themselves for the new order of things. Even the Pharisees made the trip to see and hear him and to ask definitely if this meant that the blessed time of the advent of their redeemer had come. If he were the Messiah, or Elias, they seemed willing enough to follow him but after all the stir these people grasped only at the shadow and allowed the real substance to pass unnoticed.

John was a great man as Christ himself declared. He stood among men as one of the greatest. But when compared to Christ he was only a sound, the voice of one crying in the wilderness. He was a forerunner. A foot menial who is not in the stead of the king but merely the one who went before to give notice of his royal approach. He was an honest man. The notoriety that he aroused did not turn his head. He steadfastly said that he was not the Christ. He freely stated that he was not worthy to unloose the latches of the shoes of the real King of kings and Lord of lords. He had the honor to be the herald of the really great King.

John was related to the Savior after the flesh but laid no importance by this fact. His statement was that he knew him not except that he saw the Spirit of God descend upon him and remain and then and not until then did he proclaim him the Christ. His ministry was directed of God and he was true to the heavenly direction. He hoped to see the great stir that he had been the central figure of burst in glory around the head of the Christ. That it did not end in this way was no fault of his.

Why he should have assumed the peculiar attire or why he should have lived on that diet we are not informed. There is however a sufficient vein of superstition in man for the unusual in whatever direction to attract his attention. It was attention that John wished at this time to attract; not for himself but for the sake of the message that he had to deliver. His work could only be thoroughly done when he had secured the attention of all the people. This was best accomplished by mixing with the message something that would engage attention first. His speech was at once full of life and the vigorous language that he used could not have failed to stick fast in the hearts of his hearers. However they soon returned to their accustomed pursuits and failed to receive the Christ when he came.

Sunday School Notes.

By W. J. Moore, Chairman.

The board is planning a forward movement for this year along several lines of work. Not the least of which is the missionary course.

Our last conference adopted the Sunday School report in which there was a resolution urging the Sunday schools in each district to assume the support of a missionary in the foreign field, or to do some other definite missionary work. We think this was a wise thing to do for two reasons:

1. It will prove a blessing to those who help in this great movement for the conversion of the world. Our young people need to be lined up in the study and support of missions. It is easy to interest them if they are but given a chance.

2. It will prove a blessing to those who receive the help. It will put more people into the field and broaden our usefulness. Did not God answer our prayers, and indicate to us that the above resolution met His approval. when 11 young men and young women came forward and offered themselves for the foreign field? Could we not, from the Sunday schools of this Conference support every one of them, and have twelve "living links" for our young people? We have one already, Miss Bonnell, by one Sunday school. And that district, we understand, expects to support another before long.

Pastors, Superintendents, brethren, it can be done. Let us rise up and do it, and begin it now. It is time for us to quit taking the money raised by the children and applying it on our "conference collections." Let us give our young people a chance to do something that counts, and that will interest them in the great cause of missions. Next week we will tell you how it can be done.

Say, Superintendent, is your Sunday School organized into a missionary society? If not, turn it into one now, and set apart the first Sunday in each month as "Missionary Day."

We are afraid that many of our schools are not observing the plan, adopted by our General Sunday School Board, of setting apart the "birthday offerings" for church extension. And this whole amount from the whole church is to go to the fund of building churches in Oklahoma! Every Sunday school in our conference ought to observe it strictly.

Our new literature is in the hands of loyal Methodists. It is greatly improved, bright and up-to-date. The new features of the "Junior Lessons," "Our Little People," "The Adult Class Quarterly," and the "Primary Teacher" make it unnecessary for Methodists to trot off to Cook, or to any other, for literature. Ours has been as good as the best all the time, and is ahead of any—for Methodists. Let us be loyal. Stick to your own church and to your own literature.

Lawton, Okla.

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Orphanage	_____	_____

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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.)

Cabot, Ark., Dec. 22, 1907.

Dear Western Methodist: I have been reading some of the children's page, so I thought I would write too. I never got to go to church today. It rained. I never told you all about my being a grand daughter of Rev. W. R. Gardner, a superannuated preacher. He is eighty years old now, living in Greenwood. My grandpa Everett is eighty-five years old. He is mighty old and feeble. My deskmate at school is Sirena Hill. She is a nice girl.

SALLIE GARDNER.

Newark, Ark., Dec. 24, 1907.

Dear Western Methodist: I thought that I would write for my first time. I go to Sunday School, but I didn't go to Sunday School last Sunday. I will be so glad when Christmas comes. My mama and papa take the Methodist. I have one sister and one brother. I go to school every day. I like to go to school, but school is not going on now. I am a little boy and I am 7 year old. Miss Roy Mitchem is my teacher at Sunday School. I am a member of the Methodist church. I enjoy reading the cousins' letters. Bro. Jernigan is our pastor and Bro. Skinner is our presiding elder. I like to hear them both preach. I am in the second grade at school. Your friend,

FRANK MARTIN.

Little Floy Clare.

Floy was a little past seven years old when she died. But I want to tell you children something about her in life. I do not know much about the child, just knew her a few days. I was so attracted to her when I first saw her. Where do you guess I saw her first? At Sunday School, sitting in her class. She was one of the prettiest little girls I have seen. Her form so modest, her face smooth and even, her eyes a beautiful dark brown, so deep and large. Love just beamed out of those deep, brown eyes. Her very nature was love. I could not keep from loving Floy. She was a girl just like that—everybody loved her. She had pure, Christian parents. Dr. and Mrs. Clare are God's faithful children. Floy's father is sick most of the time, yet even a rainy Sunday morning finds him and his family at Sunday School on time. They live a long distance from the church, too.

But just after I came here to Eureka Springs she took sick. I visited her all I could. I must always kneel down and pray with that family. But at noon, ten days after she took sick, I was phoned for and hastened there to her, for Floy was dying. Her mind was so clear, but how intense was the suffering. About all I could do was to weep with them and pray as best I could. I am so much more tender-hearted now than once, for I love two little girls, too, and did have a boy for a few days, but he is gone to heaven—I guess I feel too much, but I cannot help it. She was going over the "river of death" from 12 m. until near 4 p. m. Her papa and mama knelt right by her and caught her every whisper. Floy wanted them right there. Her drawn face indicated the severest of pain. No rest anywhere or anyway. About two o'clock her papa asked her if she could see Jesus. She shook her head, "no." Then in a faint whisper she said, "mama, I cannot see. It is dark." For over an hour the child wandered in the dark alone. It was so very pitiful. Her father and mother held her pale, white hands and leaned over her to help, but no, they could not. We all would have helped, but no human hand could help. The faithful Christian doctor had tried to relieve, but gave it up and stood with tears in his eyes near by—he had one little girl he dearly loved too. Near 3:30 p. m. the father asked Floy again if she could see Jesus. She nodded her head "yes." All was quiet. We gave it all up to the upper world of God and the angels—and this is his world. I was called by the family to kneel just then and pray by her bed. I seemed to be talking right to God, our Savior. Christ never seemed nearer, but he is always near, children, always near. A moment of infinite suspense and Floy whispered, "mama, I can see now. I can see you and papa." Then twice a beautiful smile played over her face and her face beamed with a God-like beauty and glory. Ah, now Floy has gone to sleep. No pain mars her face. She lies asleep never to wake to suffer again. She awoke in Christ's own hands and went up home to heaven. Just at the moment of death every one fell on his knees by the call of her father and we prayed. Why, I could almost hear the noise of angel's wings, the murmur of sweet voices over yonder as she went to heaven. They were greeting her. O, children, the sweetness of that death! I can never forget. God was

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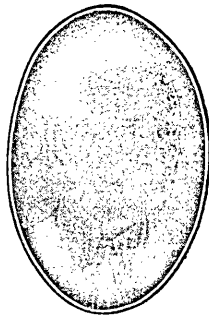
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A college student said: I have read four one-dollar volumes by a noted author, and find that Perfect Manhood contains all the essential facts of these books, with many new ones.

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If, in concluding this discussion, a pardonable word is necessary or permissible in view of the fact that I am the only man now living who could at this time profit by the ideas I have advocated, I hope my sincerity will not be questioned when I say that I have dealt with the subject without the least thought of personal interest or desire for personal advantage. I am not in need of aid from the public Treasury. I hope and believe that I have provided for myself and those dependent upon me a comfortable maintenance, within the limits of accustomed prudence and economy, and that those to whom I owe the highest earth-

ly duty will not want when I am gone.

These conditions have permitted me to treat with the utmost freedom a topic which involves no personal considerations, and only has to do in my mind with conditions that may arise in the future, but are not attached to the ex-President of today; and I am sure that I am actuated only by an ever present desire that the fairness and sense of justice characteristic of Americanism shall neither fail nor be obscured.—Ex-President Cleveland in The Youth's Companion.

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Stroud, Okla.

I have been somewhat hindered since conference. I have had from one to twelve boils on me for over four weeks. At times I was not able to dress myself. At this writing I have ten. But I have not been idle all the time. I have raised four hundred dollars to purchase a parsonage. We have bought a good seven room house on the best street in Stroud. We have \$450.00 yet to raise, but we will do it. We also have some good fruit trees on the lots that will make all the fruit a family can use. We have a good working little church here at Stroud, also at Davenport. We need a revival in Stroud and we are praying and working to this end, expecting that God will give it. Blessing on all the brethren.

GEO. W. LEWIS.

Oklahoma Conference Society.

The Woman's Foreign Missionary Society of the Oklahoma Conference, will meet at Oklahoma City on Monday evening at seven thirty, February 17th, 1908. We hope each auxiliary will make special effort to send a delegate, with a full report, of the work done, by each auxiliary since our last annual meeting. We wish to meet promptly and finish our work by the evening of the 18th, when our two grand Methodist bodies meet in united Missionary Rally. We realize it will be a great inspiration, as well as a gracious privilege to attend this convocation. We shall expect one of the ministers in attendance to preach our annual missionary sermon, on Monday night of the 17th. Let one, and all,

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members of the societies, wait, unitedly, before the throne of God in special prayer for missions. Confess our short comings, claim God's promise of power, and consecrate ourselves with solemn reflections to His service.

MRS. G. B. HESTER, President.
MRS. H. B. SPAULDING, Cor. Sec.

The Charge Register.

"True, the pastor's duty is to keep a register for his charge as this paragraph directs, but I have never yet seen one, neither have I ever heard a pastor say he ever kept one."

Tap, tap: door opens.

"Good morning. Brother Cannon, I suppose?"

"Yes, sir."

"My name is Jernigan of Newark. I came all the way over here to show you a pastor who has had, and kept a pastor's charge register."

It was handed down to me last year by Bro. C. H. Newman and I passed it to my successor, Rev. J. D. Kelly. If you are still doubtful, just come over and I will show you the real thing.

JAS. F. JERNIGAN.

Vinita Avenue, Sulphur Okla.

Yesterday was a good day with us at Vinita Avenue church. Despite the mud a goodly crowd of people attended services. I succeeded in raising more than was assessed this charge by the district stewards on conference collections. These claims for this year are about thirty per cent above last year on this charge.

We have survived a most cordial reception and pounding. The outlook for the new year is quite promising at Vinita Avenue. We begin the New Year with courage, and faith and hope. The Sunday school under the superintendency of Bro. T. F. Gafford, is doing good work. Sisters English and Miller are doing good work in the Junior League department. We hope to start a Senior League soon. I have received several into the membership of the church since conference, and have names of other persons who will come in soon. The W. H. M. S. has provided over eighty dollar's worth of furnishings for the parsonage since conference. Blessings upon our ladies in their most noble work. Surely "The lines have fallen unto us in pleasant places." Goodly congregations attend our services. I am hoping for a most gracious and prosperous year for Vinita Avenue church this year.

M. WEAVER.

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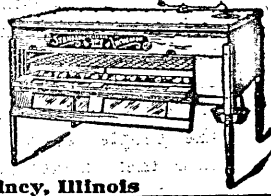
COLBERT, OKLA.

We were not long in getting to Colbert Circuit after conference; however, it looked like we never were going to get our goods and when they did come, they were mashed up very badly. We have the little parsonage fixed up real nice now—that is, the W. H. M. Society has. Bro. J. D. Rogers did some good and abiding work while here. Among the many good things he did was to organize the good Home Mission Society and these good ladies went to work and repapered the parsonage and furnished it real neatly, and on New Year's eve night the storm struck the parsonage instead of damaging the house and the occupants thereof, it left things in much better shape and the

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Little Rock

Arkansas

preacher and family rejoicing. The Lord will bless such people. Our first quarterly conference is of the past. The stewards' report was very short on account of hard times (they say). I guess it is, but they say all will come around soon, and of course it will. We have made one round and going again. Had one good meeting, 30 or 40 saved, 28 joined our church. Will begin another meeting this week. Hope to have a sweeping revival at that place. (Kemp). Had a high day yesterday. Preached 3 times, rode ten miles through the mud, took 12 into the church, baptizing 3 and have 9 to immerse. Praise the Lord for salvation that brightens our way.

J. D. EDWARDS.

The Needless Bulk of Periodical Publications.

He would be a bold reformer indeed who obstructs the path of seeming progress by deliberately advocating reduction in the size of American newspapers and periodicals, but if the figures and assertions of the forests experts of the Federal Government are correct, and if no other satisfactory material for paper is discovered, the near future will compel the paper and publishing industries, willing or unwilling, to adjust themselves to entirely new conditions.

Whatever the present opinion of publishers may be concerning the necessity or wisdom of a great number of pages per issue, thoughtful and intelligent persons generally find the bulk of modern publications, especially of Sunday newspapers, a source of continual annoyance. The huge comic picture supplements are often so puerile that they induce a sense of melancholy; yet merely to divert the thoughtless men and women for a brief Sunday morning hour with impossible and extravagant pictures printed in loud colors, thousands of stately spruce and hemlock trees upon the northern hills, which have raised their graceful branches to

the sunshine and rain of many changing seasons, have lived—in vain.—From the Newspaper and the Forest," by W. S. Rossiter, in the American Review of Reviews for January.

White River Conference.

After the close of the last session of the White River Conference we found in the Bank of Corning two checks signed by Bro. Patterson of the Holly Grove and Marvel charge, made over to Board of Missions. The checks amounted to \$103.60, I think. This accounts for the lost money for which we could not account at the last session of our conference. I sent checks at once to A. L. Malone, Jonesboro. This notice was sent to the Western Methodist on Dec. 16th but for some reason did not reach the paper.

Yours, A. E. HOLLOWAY.

Wiville Circuit.

We have received a very cordial welcome on the Wiville Circuit, and appreciate the many tokens of kindness extended to us. New Year's Eve will long be remembered on account of the pounding. Yes, we have good things to eat for many a day and will strive to be faithful. The outlook for the year is good and we hope to see improvements on all lines.

Yours in the work,
CHARLEY F. WILSON.

SIXTY SILVER YEARS

Ever since the humble beginnings of sixty years ago, the demand for

"1847 ROGERS BROS."

"Silver Plate that Wears"

has increased. Look for this trade mark on knives, forks, spoons, etc.

Send for Catalogue "O 3"

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

SOLD BY LEADING DEALERS

Calvin, Okla.

I came as a transfer from the Kentucky Conference to this one at its recent session, and was assigned to the Calvin Circuit. On reaching Calvin the people received us kindly, took us into their homes and cared for us till our household goods arrived. And we had hardly taken possession of the parsonage when the people of the various denominations came with many good things for the preacher and his family. To show our appreciation for which, we are doing what we can to supply their needs with the pure Word of God and praying for his blessings upon them. We made our first protracted effort in this conference at Kinta, beginning Christmas night and continu-

IT HELPS GIRLS

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

A GIRL'S EXPERIENCE

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

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

DeKalb, Ill., Jan. 2, 1908.

My Dear Friends:

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

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

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

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

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

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

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

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

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

ing till the following Sunday night. When our pastor there, Bro. Jas. P. Russell, thought best to close as his presence was badly needed at Quinton where he had a new church ready for the roof, and the work suspended after he left. Doubtless if we could have continued a few days longer we would have had much better results. As it was we had six professions of conversion, six accessions and one infant baptized. Bro. Russell is at work getting ready to erect a church at Kinta in the near future. He and his people felt the need of a house when we had to give up the eleven o'clock hour and afternoons to a Baptist-Campbellite debate, held also in the school house where we held our meeting. If Bro. Russell succeeds in building two churches in his first year in conference it will give him an enviable place among us as a church builder, but we wish that he may succeed. Yours for the advancement of the Master's kingdom.

S. M. SARTIN.

January 3.

Harrison District.

The first round has been held. We are trying to organize all our forces. We are trying a series of monthly reports from the stewards to the pastor and from the pastor to the presiding elder, and then from the presiding elder back to all once a quarter. Then we can all know what we are doing. We are trying to utilize our latent forces.

Our preachers' and district stewards' meeting was held at Green Forest December 31 and January 1. It was a very helpful meeting. Talks or papers, delivered by Lark, Martin and Wolf, on the preacher's library, study and distribution of time and services was especially worthy of mention. Davidson on "How to instruct a Penitent," Gossett on "Prayer," and Cline on "Revivals," were instructive talks. Stroud preached the opening sermon, which stirred up some of the brethren, for he got on their toes.

The laymen had their hour to say how a preacher looked to them. They hit us several love licks. The stewards of the district are assessing every Methodist in the district and are planning to see them every month. Several revivals are already planned.

J. J. GALLOWAY.

January 4, 08.

Wilmar.

One month of the conference year is gone, embracing Christmas with all its incident happiness and unhappiness. Our town and community seemed to escape the latter. Delightful weather, good health, regular services at church, a fine Christmas tree for the Sunday School and other enjoyable occasions.

In August, 1907, we commenced, and in October, 1907, completed the building of our new church, with a debt on same including pews and other furniture of about \$1,400.


At our "Christmas-eve" a gift covering this amount, and completely liquidating all indebtedness was made to the church by the Gates Lumber Co., J. T. D. Anderson and I. A. Byrd. This gives the Methodists at Wilmar, clear of all encumbrance, one of the best, and most beautiful church buildings in the conference. Through the instrumentality of Bro. J. D. C. McClure, this preacher received a Christmas gift of \$50. in cash. The wife and children also received presents. "Praise God from whom all blessings flow." With the old church house still standing on



Wintersmith's CHILLS TONIC

Cures Chills AND Malarial Fevers
50c and \$1

Standard for 45 years; leaves no bad effects like quinine; pleasant to take; children like it, seldom fails to make permanent cure. Guaranteed under Food and Drugs Act of June 30, 1906. At your druggists; or sent prepaid on receipt of price. ARTHUR PETER & CO., Gen'l Agts, Louisville, Ky.



If you are not satisfied with your present salary write to-day for particulars. Good positions always ready for our graduates. We cannot supply the demand.

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THE ONLY BUSINESS UNIVERSITY IN THE SOUTH JACKSON, MISS.

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DRAUGHON'S PRACTICAL Business Colleges

Little Rock, Memphis, Ft. Smith, Springfield (Mo.), or Nashville. Bookkeeping, Banking, Shorthand, Penmanship, Telegraphy, etc. Indorsed by business men. Also teach by mail. Write, phone, or call for catalogue.

30 COLLEGES IN 17 STATES.

the lot (but for sale) we have a property worth \$8,500.

Oh yes, our people are feeling the force of the financial "stringency," but the work must go on. The Bank of Wilmar has not suspended for a day; mercantile interests have not abated; the mills are running; the new passenger and freight depot is nearly completed, and we are all glad we are living. Success to the Methodist. Come to see us Mr. Editors.

F. F. HARRELL.

From Bro. Moore.

This is New Year's day and it is a good time to make resolutions. I am resolved to be a better man during the year 1908 than I was in the year that is past. In order that I may carry out these resolutions I intend to spend more time in reading my Bible, in meditation and prayer. I am resolved to cultivate a cheerful as well as a devotional spirit. I am resolved to be a better preacher, and to this end I will become a closer student of God's Word, and other books that will give me a clearer understanding of God's Word.

I am resolved to not live in the past, but "forgetting the things that are behind, and pressing toward the mark for the prize of my high calling in Christ Jesus." I am resolved to hunt up no fights, but if I have to fight, I will fight to the glory of God.

I am resolved to stand by the Western Methodist, unless the editor contends for the abolition of the Ten Commandments.

Yours in love,

WILSON MOORE.

(Bro. Moore's last resolution compels us to ask him to consult page two of the Methodist and learn that the paper is fortunate in having three editors only one of which ever made the suggestion referred to and then over his signature and not by authority of his position as an editor. With this understanding we are sure Bro. Moore will find no difficulty in supporting the paper.—Eds.)

Atlanta, Ark.

After receiving my appointment from Bishop Ward, within a few days we

were on the road for a 90-mile trip to Atlanta, Ark., with a part of our effects loaded on a wagon and the rest on a Rock Island car. With many kindnesses shown us on the way both by acquaintances and strangers we made the move with little expense, and found everything delivered in good condition. So we are thankful but just having time to consider this we enter our new field only to receive a hearty welcome with more substantial favors, the most valuable of which was contributed by a strange party of young people who met at the parsonage on the night of the 26th of December with donations of every variety for the physical man from a cake of soap to a barrel of flour.

"Oh what can we render unto the Lord for all these benefits?"

DAVID BOLLS.

January 1.

MARRIAGES

PARK-FAIR.— Married Dec. 19, 1907, at Whelock, Okla. by the Rev. A. B. C. Dinwiddie, Mr. Sam N. Park, of Foreman, Ark., and Miss Eviline Fair, of Whelock, Okla. The ceremony took place in the old stone church at the Indian Mission, established by the Presbyterians in 1836.

ABBOTT-MEADOR.— At the Methodist church in Thornton, Ark., at 8:30 p. m. Dec. 26, 1907, Mr. Thomas W. Abbott and Miss Carrie Louise Meador, Rev. A. M. Shaw, officiating.

11.25 Days This Large Handsome Nickel Trimmed Steel Range



without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, 17 1/2" large, square oven, six cooling holes, body made of cold rolled steel. Duplex grate, burns wood or coal. Handsome nickel trimmings, highly polished.

OUR TERMS are the most liberal ever made. You can pay after you receive the range. You can take it into your home, use it today. If you don't find it exactly as represented, the biggest bargain you ever saw, equal to stores retailed for double our price, return it to us. We will pay freight both ways.

Write Today for our beautifully illustrated Stove Catalogue No. 134, a postal card will be sent to select from. Don't pay until you get it.

MARVIN SMITH CO., CHICAGO, ILL.

Bearden Circuit.

12:10 a. m., Jan. 1, 1908.—The bells have just ceased ringing. The Old Year is gone! 1908 is here. May it be a year of victories in Jesus' name!

We met at the church in Bearden, and kept watch until the mid-night hour. From 7 to 8 we had a social hour, which was greatly enjoyed. From 8 to 9 a preaching service. Then a social half hour. From 9:30 to 10, Bible Reading, topic, "The Holy Ghost." From 10 to 11 a very profitable church conference—planning for the work of the New Year. From 11 to 12, a prayer, praise and another sermon by the pastor, closing with a hand-shake, and pledge of better stewardship for 1908. We are confident of a glorious year.

Our first quarterly conference was held Dec. 30. Bro. McKay preached with power and presided with ability. The stewards took a forward step, by making an assessment of \$815.00 for the preacher in charge and \$135.00 for the presiding elder. Prospects are bright, and we expect a glorious year.

Yours in Christ,
A. M. SHAW.

Elmore, Okla.

We are beginning our second year on Elmore charge. We are serving a good people. We are now in the Ardmore district. Our new presiding elder came and preached for us last Friday night a very acceptable sermon. Bro. Freeman is a very lovable man. He believes in getting up and doing things. We are praying for the greatest year of the Elmore charge, by the help of God. W. C. FLEETWOOD.

Now.

This will inform the preachers of Morrilton District that I am ready to answer a limited number of calls for the winter.

Any of you having comfortable church houses where we could get good congregations better make use of me this winter, as I will be crowded with work in the spring and summer. Understand I am at your service to do all I can for you in revival services. Let's work and pray that this may be the very best year ever spent in the Master's service.

Yours for a great ingathering of souls,

A. E. GOODE,
Morrilton Dist. Missionary Evangelist.

QUICK MONEY

The fastest sell or. Every home buys it. First complete history of "THE OLD AND NEW SOUTH." Sells on sight. A long felt want. Big profits. Bonanza for agents. Write today for liberal proposition. Address The Roy H. Kleiser Co., Dept. B, Meridian, Miss.

FOR AGENTS

A Little Boy's Politeness.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella stepped up. "May I see you across, ma'am?"

"Thank you, dear."

Across the street, she handed him five cents. He declined it, blushing yet looking as if he wanted it. The lady was interested. She drew him under an awning, and questioned him, to find that his having this umbrella was a bit of childish enterprise to help his mamma. He had paid the seventy-five cents in his savings-bank for it, and had already taken in thirty cents by renting his umbrella to gentlemen who, like herself, had left their umbrellas at home.

"You're the first old lady," he said with childhood's candor, "that I've taken across—and I didn't think mamma would like me to charge you."

"A child of the poor," thought his questioner, "but I know from his ways that his mother is a lady and a good woman."

Worth Heeding.

An observant English teacher, now making her first tour in the United States, made one sensible comment on our American ways which is worth heeding. She said the single item of dish-washing was made so burdensome that no wonder servants rebelled. When asked to specify, she mentioned the invariable custom of serving ice cream, or a similar dessert, with a plate under the saucer, which necessitates the washing of two dishes when one would answer the purpose. In reply to the defense brought forward that the tablecloth might thus be saved, it was said that if children were trained to eat carefully accidents of spilling food would seldom occur. Our mode of serving breakfast seemed in particular to her to involve the use of an unnecessary number of dishes. "It is all very dainty and pretty," she observed, "to have finger bowls and three or four fresh teaspoons and an extra plate for bread and butter at the morning meal, but our maids at home would never for a moment tolerate such elaboration." In seeking for practical ways to make life more simple, we might begin with the elimination of superfluous dishes.—Congregationalist.

50 BEAUTIFUL SOUVENIR POST CARDS 50

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

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

The Prince Knew How to Work.

Sweden's freedom from many of the distressing social conditions which disturb other countries may be accounted for in large measure by the simplicity of life which has no false standards, and by the dignity of labor which comes from arts and crafts well done.

Nor is the attitude toward work confined to the working people; it extends to the higher class as well. A charming Swedish gentleman, in showing a visitor one of the frescoes in a high school in Stockholm, said: "This is very fine, as you see, and was done by Prince Eugene, the king's youngest son, who is an artist by trade."—The Craftsman.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Stepped to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these \$900,000,000 in?"

"\$100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. This is only one year's grog bill."

When You Take Cold

One way is to pay no attention to it; at least, not until it develops into pneumonia, or bronchitis, or pleurisy. Another way is to ask your doctor about Ayer's Cherry Pectoral. If he says, "The best thing for colds," then take it. Do as he says, anyway. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer & Co., Lowell, Mass.

TO PRACTICAL FARMERS THE COLE PLANTERS

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That they are time and money savers.

The Cole Universal Planter No. 7

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

The guano is mixed with soil and is not in contact with seed. Gives better stands

increases the yield, and saves labor.

It is simple, practical and easy to run. Over 30,000 farmers are using Cole machines with satisfaction and profit. They will save you much time and money.

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

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ALL OF THE COMMERCIAL BRANCHES INCLUDING TELEGRAPHY ARE TAUGHT. BEAUTIFUL CATALOGUES LESSONS IN BOOKKEEPING BY MAIL GRADUATES SECURE POSITIONS. AND JOURNALS FREE. WRITE NOW. ADDRESS: BOWLING GREEN BUSINESS UNIVERSITY, BOWLING GREEN, KY.

Boys, if you need facts about this temperance question, mail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—Christian Observer.

Sweet Heart.

Luther Burbank, one of the world's recognized benefactors, finds time in his busy life to act the part of sweet heart toward his aged mother. A recent periodical has this to say of him:

"Though so constantly occupied Mr. Burbank finds time every morning and evening and as often as possible throughout the day to go to the room of his old and feeble mother, lovingly embrace and kiss her, fondle her snowy hair, and say a few affectionate words to her. Nothing, no matter how important or pressing, ever interfered with this filial duty. And though the old lady is growing mentally feeble as the years roll up she enjoys these proofs of her son's devotion. 'Luther loves his old mother,' she claims in her trembling voice, and one hears the ring of pride and satisfaction in the tones as she speaks."

Though the inspired musician may teach his skillful fingers to transmit the harmony of his soul to a listening world, yet he is powerless to evoke one strain that transcends the exquisite melody of "sweet heart" when addressed by a son to his mother. There is no mother but feels a throbbing wave of tenderness sweep over her when her big stalwart "boy" whispers "sweet heart" in her ear.—Selected.

A Card From Bro. Deets.

As I have not seen anything from this part of the work since conference, I will drop you this card. Bro. Wilson is starting well in his second

year. Our hearts were saddened at having to give Bro. Linebaugh up but the time limit said he must go. His mantle has fallen upon shoulders broad and strong. Dr. McGhee is planning large things for the district. He is a fine preacher and untiring worker and as he already has the lines tight, and the team in the middle of the road you may expect fine reports in the fall from this district. Will say in conclusion that the brethren needing my help during the year would confer a favor by letting me know as soon as possible as I am booking time now. Fraternally,
Duncan, Okla. SLEED T. R.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

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 ANDERSON, MILLAR, & CO.



POCKET S.S. COMMENTARY FOR 1908. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1908, also Topics of Epworth League Society, with Pledge, etc. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. postpaid. Stamps Taken. Agents Wanted. Address GEO. W. NOBLE, Lakeside Bldg, Chicago

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The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 5c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

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

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Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE GUMS, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.



MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache if you use MAGIC WHITE SOAP. Will iron easier as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 5c cakes. We pay for freight. Save the wrappers.

MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.

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

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W. F. M. S. Little Rock Conf.

Edited by Conference Officers and District Secretaries.

Miss A. B. Wadley, Editor.

"I have here only made a nosegay of culled flowers, and have brought nothing of my own, but the thread that ties them together."—Montaigne.

The True Measure.

In the work of our Woman's Foreign Missionary Society we need to be impressed in this new year of 1908 with the truth that the "measure of opportunity is also the measure of obligation."

The missionary movement of today is not groping in darkness, nor in obscure and doubtful ways as in 1878, when the women of our church began to glean after the harvests had been already closely reaped. Then they worked in timidity and fear, and yet, contradictory as it may appear, with the unshrinking courage of a faith that has been fully justified by the results.

This is true not only concerning our woman's work, but that of the whole church, and of all other denominations.

Blessings have been multiplied upon the work in foreign fields until the success of the missionaries has become their most perplexing dilemma.

In the various churches at home we have only to open our eyes and incline a listening ear to see and hear of the great awakening that is taking place. Christians may convince themselves of the truth of these statements by examining the reports published every year by the different denominations, and especially by the societies that have been organized for this specific purpose.

Notwithstanding all these claims of strenuous activity, there is no cessation in the opportunities for sending the gospel "from Indus to the pole;" they are ever recurring, and without limit to those who are alert and watchful. Those who close their eyes through ignorance or indifference will reap as they have sown "God is not mocked."

For unnumbered years the cry has gone up from sincere hearts: "Lord, open the doors of heathendom, that we may enter in and give the bread of life to starving millions." Now the doors are open wide, and the people are clamoring for love and light; while there are thousands in the home land who are blinded by their earthly desires, and cannot see the opportunities that are thrust upon them—opportunities that are flying by with wings to both hands and feet. Gates are opening and walls are falling, even at sounds less appalling than those of the trumpets that encompassed Jericho.

Are you ready to seize these opportunities? Are we ready for God to open unto us a door of utterance?—Woman's Missionary Advocate.

One Century In China.


Individuals who think that Christianity is making no progress and hat missions do not pay should carefully read the comparative statements prepared by Dr. Griffith John and published in the Chronicle of England.

1807.

Not a single Chinese Protestant Christian. (In 1842, after thirty-five years there were only six church members, and in 1860, only about one thousand.)

No native helpers. (In 1823 Liang

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. C. WILLARD
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BUSINESS TAUGHT AS IT IS DONE.

Is backed up by thousands of dollars and expert teachers. Uses no text books or copying nonsense. Free scholarships given only to those between the ages of 13 and 35 years.

Business men everywhere are calling for the graduates of this school. For full particulars address PROF. W. N. STEPHENSON, Texarkana, Texas.

Afa was ordained to the office of evangelist.)

No part of the Bible in print. (The Roman missionaries had translated large portions but these had not been printed.)

No Christian books or tracts in Chinese. (Even fifty years later the number of such books in circulation was almost a negligible quantity.)

China closed against the gospel. (Even in 1857 only the five treaty ports were open to the missionary.)

1907.

More than 150,000 church members, representing a Christian community of about half a million souls, in every province of the empire.

More than 3,000 foreign missionaries. (Including 1,146 wives). These are to be found in every provincial capital, and in most of the large cities.

About ten thousand Chinese preachers, colporters, etc.

More than a million copies of the Scriptures, in whole or part, were sold in China last year.

From Hankow alone, during the past thirty years, more than 26,000,000 Christian books and tracts have been issued and circulated.

The whole of China open to missionary work, eager for new light, new knowledge, new life.

Rev. John Parker writes of a recent ten days' journey: "The thing that impressed me was that not one of these important places in West China (and few even of the less important ones) was without its Christian church set right on its principal street with a native preacher in charge. It is a matter for devout thankfulness that now, from Shanghai on the coast, following up the great waterway of the Yang-tse, there is not a city of any size, including the larger market towns right away to the Tibetan border, but has its Protestant church or preaching hall. Also, where the great road deviates from the waterway, that also is lined with these active witnesses for truth."—Missionary Review.

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

Grand Valley.

We have started off nicely on our work. Have a part of our last year's work. Also our home work. Our first quarterly conference is over. We like our new presiding elder, Bro. Lawlis,

BELLS.

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very much. Raised his quarterage in full. We are going to commence our meetings with the new year. Pray for us brethren when it is well with you. We are going to have the greatest district within another quadrennium in the bounds of Oklahoma, and Bro. Lawlis is going to be a good leader.

R. C. AUBREY, P. C.
Dec. '31.

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L. R. WALDEN, President.

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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: Loneke, 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.

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of Charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Another.

By W. F. P. Munsey.

Another year begun.

Of labor, love and life;

Another course to run.

Oh, keep me from all strife.

Another prayer I chant.

Of constant faith and hope;

Another favor grant.

To broaden vision's scope.

Another need I claim.

Contrite, God-like heart;

Another steady aim.

To master life's great art.

Another joy reveal

Within this soul of mine;

Another hour to feel

Myself before thy shrine.

This office is in better shape
than ever before to do all
kinds of pamphlet work. You
should get our price before get-
ting your work done elsewhere.

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.)

RICE.— Mrs. Martha E. Rice was born in 1853; was converted and joined the Methodist church at the age of twenty and from that time till God called her home his word was a light to her feet and a guide to her pathway. For six years she has been a widow with the care of three small children; these with a host of friends are left behind to mourn for the departed loved one. May God care for the loved ones and bind up their broken hearts.

C. F. WILSON.

Dec. 10, 1907.

CHURCHWELL.— Mrs. Malissa M. Churchwell was born in White county, Ark., Aug. 7, 1866, moved with her father Heniger Blevins, to Little Rock in 1876, thence to Arkadelphia, and returned to White county in 1882; professed religion in 1883, joined the M. E. Church, South; was married to J. W. Churchwell, March 30, 1887. To this union were born nine children, five of whom preceded her to the glory world and one has gone since. Sister Churchwell leaves a husband and three children to mourn their loss. Sister Churchwell lived a consecrated Christian from conversion to her death, which occurred at her home near Pleasant Plains, Ark., March 15, 1907. Her remains were laid to rest in the Pleasant Plains Cemetery in the presence of a concourse of friends and relatives with religious services conducted by the writer. She was a loving mother and a cheerful wife; a sweet spirited woman; to know her was to love her. To the weeping husband, children and friends; weep not as those who have no hope; if we are faithful to our Lord we shall see her again in the sweet bye and bye.

Her former pastor,

W. L. McMULLEN.

HEARNBERGER.— Mrs. Elizabeth Christian Hearnberger (nee Murry) was born in Dallas county, Ark., Oct. 26, 1861. She was converted and joined the M. E. Church, South, at the age of thirteen. The 6th of December, 1883, she was married to Jesse P. Hearnberger. To them six children were born, five of whom are living, one having died in infancy. The oldest son, Carl, is in Hendrix College. Miss Bunn, the oldest daughter, is keeping house for her father, and caring for the smaller children. She (Miss Bunn) lovingly and tenderly nursed her mother during her last illness. Sister Hearnberger was kind, gentle and considerate in her home. I was her pastor for three years at Dalark. How refreshing to visit in that home. Their's was an exemplary Christian home. She loved her church, was kind to everybody; a devoted wife and affectionate mother. She manifested the Christ spirit in her last sickness by patience in her suffering. She taught her children to pray before going to bed. She said she was ready to go. And at 7 o'clock Tuesday evening, Oct. 22, 1907, she passed into heaven. May God's grace sustain the bereaved family.

S. C. DEAN.

WOODRUFF.— Montie was born in the parsonage at Hackett, August 4, 1901. After suffering four weeks her spirit took its everlasting flight home

from the parsonage of Dardanelle circuit in Dardanelle, Ark., Dec. 20, 1907, as the sun went down the western hills. She was baptized by Bro. Hanesworth. We did not know we had a friend till the cloud hovered over our home. They poured in to sympathize, console and help. Their loving hearts, willing hands and open pocketbooks helped us to bear our grief. We took her back to our home Lavaca, Sebastian county, and buried her. While we cannot, God will bless the ones who so gently and freely helped us. Words do not express our grateful hearts. The cloud is a light.

EUGENE WOODRUFF.

McCRIMUN.— Sister Eliza D. McCrimun was born in Alabama July 27, 1845; died in Paoli, Okla., Jan. 4, 1908. She joined the Methodist church at an early age and remained a faithful and devoted Christian to the day of her death. She leaves a husband, one son, three sisters and two brothers and a host of friends to mourn her death. Funeral services were conducted at the church by her pastor and her remains were laid to rest in the Paoli cemetery to await the resurrection morning. May the blessings and grace of God cheer and comfort the mourning ones.

P. A. SMITH, P. C.

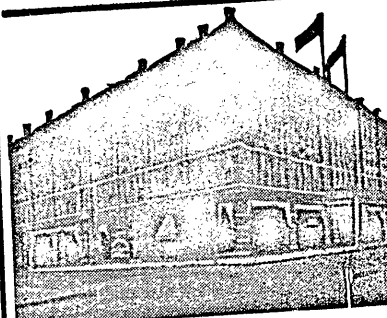
STANLEY.— Mabel Emma Stanley, daughter of Dr. and Mrs. W. T. Stanley, was born in Drew county, Ark., Nov. 16, 1903; was baptized Nov. 24, 1904, by Rev. E. F. Wilson, and departed this life Dec. 26, at about 8 o'clock, 1907. Erma was one of the sweetest little girls that it has been my pleasure to know. The first night that we staid in the bounds of this charge we spent with Dr. Stanley and little Erma was there with her bright face to make her home happy and bright. To know her was to love her. And Erma being the only girl in the family, she was the idol of papa and mama, and not only so but she was the idol of the entire family. Everybody loved Erma. The last thing she did before she took sick was to go with her father to gather some things for the preacher in charge to keep house with until his household goods came, and as the good Dr. was going around to see the good people of the community, little Erma would say, "We are getting quilts for Bro. Crowder." Little Erma was too pure for this old world, so God said, "it is finished, come up higher." I would say to the good Doctor and family and relatives, look up to little Erma's God, and when the works of life are ended with you, you will meet little Erma in the sweet haven of rest.

T. H. CROWDER, P. C.

Annual Meeting W. F. Mission Society, Oklahoma Conference.

The annual meeting of the Woman's Foreign Missionary Society of the Ok-

Gleason's European Hotel.



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It dissolves easily in water. Kills San Jose scale and all destructive insects and worms, fertilizes the trees and promotes vigorous growth and productivity. Contains no sulphur, salt or mineral oils. Write for booklet. JAMES GOOD, Original Maker, 935 Front St., Philadelphia.

Oklahoma Conference will be held at Oklahoma City beginning the night of Feb. 17th and lasting through the 18th. This will be mostly a business session, as we wish our women to have the benefit of the fine addresses and the helpful program arranged by the brethren of our two Methodisms. I hope our Auxiliaries will do their best to finish their pledges and make the January and February meetings the best in their history.

There is no need for discouragement. Our Board has been financially embarrassed because our women all over our church have not realized the importance of paying their pledges promptly and sending it in each quarter. I hope we will adopt this method next year. Our pledge is small, only one missionary's salary. Let us be sure and raise it every cent and more if possible and be sure to instruct your delegate as to how much you can pay next year. My dear sisters, I am praying that the spirit of conviction may come to us, more and more, as a conference and as Christian workers, that we may see how far beneath our privilege we are living. The whole earth is awake and the East stretcheth her hands to us. "Come over and help" is the Macedonian cry and may it not fall on our ears in vain. I am greatly proud of our new State, of its great resources, of its wonderful opportunities. The whole United States and the whole civilized world, has contributed of its men and money to bring this to pass. Let us return to those less fortunate lands some of these great blessings. Let us have more Home and Foreign Missionary Societies in our church. It is a wonderful thing to realize that we are a citizen of this world, of God's world, and all men everywhere are brethren by ties divine. May we all come together at Oklahoma City with one accord, in one spirit, that Jesus' prayer for us may be fulfilled, That we may be one in Him, as He is one with the Father, blessed forever more.

Yours in Christian love and fellowship.

MRS. H. B. SPAULDING.

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.

This office is well equipped to do all kinds of printing. See us before going elsewhere.

QUARTERLY CONFERENCES.

Arkansas Conference.

HARRISON DISTRICT—SECOND ROUND.	
Berryville ct., at Pleasant Ridge	Jan. 18-19
Berryville Station	Jan. 19-20
Leslie Station	Jan. 25-26
Eureka Springs	Feb. 1-2
Lead Hill ct., at Bergman	Feb. 8-9
Harrison	Feb. 15-16
Valley Springs ct., at Gaither	Feb. 22-23
Green Forest ct., at Rule	Feb. 29-Mar. 1
Fairview ct., at Right's Chapel	Mar. 7-8
Yellville ct., at Ware's Chapel	Mar. 14-15
Yellville Station	Mar. 15-16
Cotter ct., at Gassville	Mar. 21-22
Mtn. Home at Mtn. Home	Mar. 20-23
Bellefonte and Marshal, at Olivey	Mar. 28-29
Kingston at Kingston	
Huntsville at Presley's Chapel	Apr. 4-5

The delegates to the District Laymen's meeting must be elected this round, four for each station and two for each appointment, on the circuits.

J. J. GALLOWAY, P. E.

MORRILTON DISTRICT—SECOND ROUND.	
Flat Rock Ct., at Goodlow	Jan. 11-12
Springfield Ct., at Greenbrier	Jan. 18-19
Bee Branch Ct., at Steel's Chapel	Jan. 25-26
Quitman Ct., at Mt. Pleasant	Feb. 1-2
Quitman Station	Feb. 2-3
Appleton Ct., at Zion Hill	Feb. 8-9
Adona Ct., at Opele	Feb. 15-16
Holland Ct., at Bethlehem	Feb. 22-23
Houston & Perry Ct., at Pourche	Feb. 29-Mar. 1
Pottsville Ct., at Davis Chapel	Mar. 7-8
Clinton Ct., at Wesleyan Chapel	Mar. 14-15
Plumerville Ct., at Hill Creek	Mar. 21-22
Cleveland Ct., at Cleveland	Mar. 28-29
Atkins Station	Apr. 5-6
Morrilton Station	Apr. 12-13
Russellville Station	Apr. 19-20
Conway Station	Apr. 26-27

JOHN H. GLASS, P. E.

Oklahoma Conference.

CREEK & CHEROKEE DIST.—1ST ROUND	
Wewoka Ct., at Thlewahe	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.	
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
Long Creek at Long Creek	Feb. 1-2

C. M. COPPEDGE, P. E.

ADA DISTRICT—FIRST ROUND	
Byars Ct., at Ada	Jan. 11-12
Asher Ct., at Ada	Jan. 12-13
Stonewall Ct., at Ada	Jan. 18-19
Pontotoc Ct., at Ada	Jan. 19-20
Wetumka Ct., at Ada	Jan. 25-26
Weleetka & Okema	Jan. 26-27
Okema Ct., at Ada	Jan. 28

S. F. GODDARD, P. E.

WEATHERFORD DIST.—FIRST ROUND.	
Hannon at Sandtown	Jan. 11-12
Chavenna	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

Wm. D. MATTHEWS, P. E.

GUYMON DISTRICT—FIRST ROUND.	
Postal at Postal	Jan. 11-12
Carthage at Carthage	Jan. 18-19
Midwell at Midwell	Jan. 25-26
Gresham at Gresham	Feb. 1-2
Reaver at Sunset	Feb. 8-9
Grand at Allmon	Feb. 15-16
Ioland at Camargo	Feb. 22-23
Mutual at Mutual	Feb. 24-25
Woodward at Woodward	Feb. 26
Optima	March 1-2

The District Stewards will please meet me in Hooker, Okla., on the 12th of Dec., 1907.

J. F. LAWLIS, P. E.

DUNCAN DISTRICT—FIRST ROUND.	
Comanche Station	Jan. 11, 12
Mingo and Tuttle at Mingo	Jan. 12, 13
Anadarko and Varden at Varden	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

C. H. McGEHEE, P. E.

MUSKOGEE DISTRICT—FIRST ROUND.	
Ft. Gibson ct., at Ft. Gibson	7:30 p. m.
Boynton and Morris, at Boynton	7:30 p. m.
Okmulgee sta., 9 a. m.	Jan. 13
Henryetta and Dustin, at Henryetta	7:30 p. m.
St. Paul's, 7:30 p. m.	Jan. 15
Cowlington ct., at Cowlington	7:30 p. m.
Whitefield ct., at Whitefield	7:30 p. m.
Stigler sta., 7:30 p. m.	Jan. 17
Warner ct., at Forum	9 a. m.
First Church, 7:30 p. m.	Jan. 20
Eufaula ct., at Lenna	2 p. m.
Eufaula sta., 9 a. m.	Jan. 27
Checotah ct., at Middleton's chapel	2:30 p. m.
Muskogee ct., at Brushy Mt.	2 p. m.
Haskell and Bixby, at Haskell	7:30 p. m.

W. F. DUNKLE, P. E.

OKLAHOMA CITY DIST.—FIRST ROUND.	
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	Feb. 9-10

Shawnee ct., at Bethel	Feb. 15-16
McLoud and Union Chapel, at McLoud	Feb. 16-17
Arcadia and Wheatland	Feb. 22-23
Oak Park	Feb. 26

A. L. SOALES, P. E.

MALESTER DISTRICT—FIRST ROUND.	
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
Idabell ct., at Idabell	Jan. 19-20
Pocola ct., at	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.

MANGUM DISTRICT—FIRST ROUND.	
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. 8-9
Reed, at Union Chapel	Feb. 2-3
Granite and Gotoho, 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.

KIOWA DISTRICT—FIRST ROUND.	
Ft. Sill Circuit at Mt. Scott	Dec. 28-29

C. F. MITCHELL, P. E.

ARDMORE DISTRICT—FIRST ROUND.	
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	Feb. 15-16
Woodford ct., at Woodford	Feb. 16-17

W. T. FREEMAN, P. E.

CHEROKEE DISTRICT—FIRST ROUND	
Chapel ct., at Pryor Creek	Jan. 11
Pryor Creek Station	Jan. 11-12
Chelsea Station	Jan. 18-19
Vinita Station	Jan. 20
Vinita ct., at Vinita	Jan. 25
Miami and Wyandotte	Jan. 25-26
Afton Station	Jan. 26-27
Grove ct., at Grove	Jan. 28
Kansas ct., at Minihaha	Feb. 1-2
Owasso ct., at Owasso	Feb. 1-2

Let all be prepared to answer question 5 and 6, and as far as possible 7. District stewards will meet at Vinita, December 17, at 1:30 p. m.

J. B. McDONALD, P. E.

Little Rock Conference.

LITTLE ROCK DIST.—FIRST ROUND.	
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.

CAMDEN DISTRICT—FIRST ROUND.	
Eldorado Circuit at Norfleet	Jan. 11-12
Strong Circuit at Strong	Jan. 12-13
Atlanta at Atlanta	Jan. 18-19
Magnolia Station	Jan. 19-20
Magnolia Ct. at Christie's Chapel	Jan. 25-26
Camden Circuit	Jan. 28

R. W. McKAY, P. E.

MONTICELLO DISTRICT—FIRST ROUND.	
Lake Village and Portland	Jan. 11-12
Fudora 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.

PINE BLUFF DIST.—FIRST ROUND.	
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.

TENNESSEE DISTRICT—FIRST ROUND.	
Fairview (Held)	Dec. 11
First church	Dec. 15-16
Tenarkana Ct.	Dec. 21-22
Mena Sta.	Dec. 28-29
DeQueen Sta.	Dec. 30
College Hill	Jan. 4-5
Bright Star	Jan. 8
Janssen Ct.	Jan. 9-10
Ashdown	Jan. 10-11
Foreman	Jan. 15
Wilton Ct.	Jan. 16
Horatio Ct.	Jan. 18-19

Lockesburg Ct.	Jan. 22
Dierks Ct.	Jan. 23
Gillham Ct.	Jan. 24
Mt. Ida Ct.	Jan. 25-26
Cherry Hill Ct.	Jan. 30

B. B. THOMAS, P. E.

ARCADEPHIA DIST.—FIRST ROUND	
Holly Springs, at Holly Springs	Jan. 11-12
Dalark at Dalark	Jan. 18-19
Social Ct., at Midway	Jan. 25-26
Amity, at Amity	Feb. 1-2
Arkadelphia Ct., at Hartsville	Feb. 8-9
Arkadelphia Sta.	Feb. 9-10
Princeton, at Carthage	Feb. 22-23
Ussery Ct., at Sage's Chapel	Feb. 22-23
Hot Springs ct., at Social Hill	Feb. 23-24
Park Ave.	Feb. 26
Tigert Memorial	Feb. 27
Malvern Sta.	Feb. 27
Malvern Ave.	Mar. 1-2

H. M. BRUC, P. E.

PRESCOTT DISTRICT—FIRST ROUND.	
Center Point	Jan. 11-12
Nashville	Jan. 12-13
Mineral Springs	Jan. 18-19
Oklona	Jan. 25-26
Pike City	Feb. 1-2
Murfreesboro	Feb. 8-9
Nathan	Feb. 15-16
Blevins	Feb. 22-23
Prescott	Feb. 23-24
Emmett	Feb. 29-Mar. 1
Harmony	Mar. 8-9
Spring Hill	Mar. 15-16
Fulton and McNab	Mar. 22-23
Bingen	Mar. 29-30
Washington and Ozan	Apr. 4-5
Childster	Apr. 11-12

District Stewards will meet in Prescott, Jan. 15th, at 11 o'clock.

THOS. H. WARE, P. E.

White River Conference.

PARAGOULD DISTRICT—FIRST ROUND	
Rector ct., at Rector	Jan. 12-13
Boydsville ct., at Mary's Chapel	Jan. 14
Brighton ct., at Brighton	Jan. 16
Lorado ct., at Warren's Chapel	Jan. 18-19
Corning Station	Jan. 25-26
Knobel ct., at Peach Orchard	Jan. 26-27
Maynard ct., at Maynard	Feb. 1-2
Pocahontas ct., at Oak Grove	Feb. 4
Pocahontas & Hoxie at Pocahontas	Feb. 8-9
Reyno ct., at Datto	Feb. 9-10
Mammoth Spring Station	Feb. 15-16
Hardy ct., at Hardy	Feb. 16-17
Imboden Station	Feb. 19
Black Rock & Portia at Portia	Feb. 22-23
Walnut Ridge Station	Feb. 23-24

The District Stewards will please meet me at Walnut Ridge, Tuesday, Dec. 31, 1907 at 1:30 p. m. All the preachers are cordially invited to meet with us also.

J. K. FARRIS, P. E.

BATESVILLE DISTRICT—FIRST ROUND.	
Salem ct., at Salem	Jan. 16
Bexar ct., at New Hope	Jan. 18-19
Melbourne ct., at Melbourne	Jan. 19-20
Sulphur Rock at Sulphur Rock	Jan. 25-26
Newark Station	Jan. 26-27
Calico Rock & Mt. View, at C. R.	Feb. 1-2
Walf Bayou ct., at Oak Grove	Feb. 8-9
Pleasant Plains ct., at Aydlott's Chapel	Feb. 15-16
Desha ct., at Salado	Feb. 17
Bethesda ct., at Bethesda	Feb. 22-23

District Stewards will please meet me at Batesville on Tuesday, Dec. 31, at 2 p. m. Hope every charge will be represented.

A. F. SKINNER, P. E.

HELENA DISTRICT—FIRST ROUND.	
Turner & Shiloh at Turner	Jan. 18-19
Holly Grove & Marvell, at M.	Jan. 19-20
McCrory & Deview at McC.	Jan. 25-26
Colt ct., at Forrest Chapel	Jan. 26-27
La Grange ct., at La Grange	Feb. 1-2
Wheatley ct., at Wheatley	Feb. 8-9
Haynes ct., at Haynes	Feb. 15-16
Marianna Station	Feb. 23-24
St. Francis Mission	Feb. 23-24
Clarendon Station	Mar. 1-2
Helena Station	Mar. 8-9

The District Stewards are requested to meet in the Methodist Church in Forrest City at 9:30 a. m., Wednesday, Jan. 8, 1908, and to write Rev. B. L. Wilford, P. C., when they expect to arrive.

Z. T. BENNETT, P. E.

JONESBORO DISTRICT—FIRST ROUND.	
Harrisburg Sta.	Jan. 12-13
Vandale ct.	Jan. 18-19
Crawfordsville and Marion	Jan. 25-26
Marked Tree and Tyrone	Feb. 1-2
Luxora and Rozell	Feb. 8-9
Osceola Sta.	Feb. 9-10
Bardstown ct.	Feb. 11-12
Trinity ct.	Feb. 15-16
Shiloh Ct.	Feb. 18-19
Blythesville Sta.	Feb. 22-23
Blythesville ct.	Feb. 24-25
Manila and Dell	Feb. 29-Mar. 1
Monette and Lake City	Mar. 2-3
Bay ct.	Mar. 7-8

District stewards will meet at Nettleton, Jan. 8th, 1908, to assess the salary of presiding elders and apportion Conference benevolences. Please come, brethren, as I am a new man on the district and want to meet you in consultation and plan for a good year's work.

CADESMAN POPE, P. E.

SEARCY DISTRICT—FIRST ROUND.	
Augusta Station,	Jan. 13-1
El Paso Circuit, at Cypress Valley	Jan. 18-1
Beebe Station at Beebe	Jan. 20
McRae Circuit at 16th Section	Jan. 22
Searcy Sta.	Jan. 23
Tuckerman & Kenyon, at T.	Jan. 25-2
Bald Knob Circuit, at Bradford	Jan. 27
Saidner Memorial, at Argenta,	Feb. 1
Dye Memorial, at Argenta	Feb. 2
Newport Station	Feb. 8
Auvergne & Weldon, at Weldon	Feb. 9-1
Pangburn & Mt. Pisgah, at Mt.P.	Feb. 15-1
Heber Station	Feb. 17-1
Cato Circuit at Concord	Feb. 23-2
Cabot Circuit, at Cabot	Feb. 24-2
R. P. WILSON, P. J. E.	

54 PIECE



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I want to give you this beautiful, glistening and radiant set of *Genuine Crystal-Cut Glass Free*—Absolutely and Entirely Free—54 pieces of this magnificent crystal-cut glass without paying one penny. And it is the Genuine Crystal-Cut with the deep and beautiful designs, radiating in grand Venetian patterns, which give of color in sun light or lamp light. **Fifty-Four pieces and all yours free! Fifty-Four Pieces of Aristocratic Genuine Crystal-Cut Glass.**

And all large and full size—a big pitcher holding almost two quarts, six delicately graven glasses, six handsome tumblers, custard, frappe or sherbet glasses, a large berry dish and twelve small berry dishes, twelve ice cream dishes or celery dips, a beautiful cake plate, a glistening butter dish and sugar bowl each two pieces, a gracefully shaped spoon holder, a creamer and a pick holder and two attractive salt and pepper shakers. You ought to see the wonderfully beautiful pieces sparkle and glister.

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Just sign your name on the coupon, cut out and mail to us. Immediately we will send you prepaid twenty of the loveliest and most handsome pictures you ever saw—pictures that will startle you with their beauty and worth—pictures that are larger and better and prettier and worth more than any other similar pictures you ever saw—pictures that will make your home beautiful and the homes of your friends beautiful. We want you to distribute these twenty pictures on a wonderfully liberal offer among your friends at 25 cents each. Send us the money you thus collect and we will ship you at once this magnificent Crystal-Cut Glass Set of 54 pieces **FREE**. So very, very easy and without any work or bother. For everyone is wild about these great new pictures.

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CHARLES YOUNG, Manager, Dept. 1505, Kansas City, Missouri

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