

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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No. 14

EDITORIAL.

A Gentle Hint to Husbands.

An intelligent woman recently remarked in our presence that the situation of men and women is very different; that a man finds his life in business, out in the world, where he comes in touch with a thousand things that interest him; that a woman must find her life in the home, busying herself about making the home good and sweet, seeing that the meals are wholesome and inviting, seeing that the children are sweet and tidy when papa comes home. "Now," said this woman, "Suppose the husband never says a word to the wife indicating his appreciation of what she does to make his home good and sweet and restful? She has invested her all in that one enterprise, and has—lost it! How can she be other than an unhappy woman?"

It is more than worth while to consider this sentiment. No man has a right to marry a woman and then crucify her upon a cross of indifference to the needs of her nature. It is the first duty of every good woman to make a home for her husband and children, to make it sweet as she can, to make it a refuge from a rough and often heartless world, into which her husband can come and be at rest. The husband is often worn and weary and buffeted, has been severely tried, maybe has been misjudged, has been jostled and at times even hustled by the outside world. Happy for him if he knows that when he gets home he will there find love and confidence and rest. If he so finds his home he will recover there from all the shocks that the rough world has given him, and will go out again on the morrow to face his tasks with new strength and with a new courage in his heart. If he finds it otherwise, if complaining and whimpering meet him at the door; if fussing and growling among the children, or between the mother and the children, or between himself and the mother, be his portion, he will be a Samson shorn of his strength, a spiritless and a hopeless man amid the tasks of his life; his life must be for him one long tempestuous voyage, with no sheltering haven anywhere. It will be no wonder if he fails in all the higher ends of life. It will be no wonder if he goes wrong in life, goes to pieces.

But suppose a man comes home and settles down somewhere with no recognition of the efforts of his wife to make a sweet home? She has made it as tidy as she could; she has the children looking sweet as she can; she has a nice evening meal, as good as their circumstances will allow; and has put her life into her home that day; she also is weary, has been vexed in many petty ways, but she makes no complaint; she meets her husband with a smile and a welcome; he shows no sign of appreciation for her efforts, utters no word of cheer;—what will the like of this do for the life of a woman? And how much of a man is that husband, who, having vowed at the altar of God to love and cherish his wife, will now crush out of her heart all of its sweetness and light and doom her to a living tomb?

It were well for both husbands and wives to remember that neither can be independent of the other. They are married, they are one, not in mere theory and assertion of the Scriptures, but they are, as a matter of fact and verity, two lives merged into one life, and they cannot make it otherwise, even by being divorced. So it is for the most part. Therefore they ought not to try to be independent of one another. Seeing that they will ever be thrown back upon one another for their happiness and for all that is highest in the life of each, let them learn to lean upon each other, to look to one another for support and confidence and strength. Let them be heart-to-heart friends—many a husband and wife are not friends, many who get on peacefully and without jars. But let them be friends. Friends trust one another, lean upon one another, confide in one another, love and support one another.

Order.

We have seen a presiding officer so bent upon keeping order that the assembly was kept in distress. We have seen homes that

AFTER
MARCH
Papers can not be
sent to subscribers
who owe a year or
more.

were so orderly that all the spirit of home was crushed out of them. We have seen men that were so orderly about their business that it was painful to be about them. From all such forms of order grant us deliverance!

Order is a good thing; but it is not the only thing, nor is it the best thing. It has been said that order is heaven's first law; but that saying, a sort of chimney-corner Scripture, is not true. Love, if we have read aright, is heaven's first law, as it is God's first attribute. Order is good, but generosity is a more beautiful virtue than orderliness, will take a man further along among his fellows, will make him more efficient for good among his fellows. An orderliness which ignores the feelings of other people, is willing to rasp them, or willing to wound them, is an undesirable trait, to say the least of it. Every true soldier believes in order, but the best soldiers despise a Martinet. When a man becomes "the rigid incarnation" of any single principle he is a man to be dreaded and shunned. Such a man makes order not a servant, but a master. Such a man will lose the spirit of the law in a rigid adherence to its letter. It is well to keep things in their proper places, but it is

better to have sense enough and grace enough to tolerate generously a little disorderliness when higher things than order so require of us. One of the recent sayings of Lyman Abbott, which led us to this train of thought, is this: "There are many homes in which the demon of usefulness drives out the spirit of joyful consecration to work and duty, and goodness is so violent that it becomes a kind of disorder, and virtue so aggressive that it takes on the aspect of a destroying angel." This is finely said. Spontaneity and love have small place in such homes.

The ocean greyhound, the automobile, the lightning express and last, but not least, the flying machine all point to the truth that the human race is superior to the sordid things of this earth. There is a longing in the heart of man for something better. He has improved his condition in many ways. Yet these improvements do not meet the demand. He must bend every energy to make other and yet greater improvements and yet they do not suffice. Our fathers were fond of singing, "I'm a pilgrim, I'm a stranger, I can tarry, I can tarry but a day." That is the truth and it was the part of wisdom to so understand it. *Man could never make this earth a fit habitation for his perpetual home.* He tends to that city that hath foundations, whose builder and maker is God. Man is the noblest work of God and it will require the special work of that God to bring him to certain happiness. "I go to prepare a place for you" says Jesus and nothing less will complete the well begun task.

One must be impressed with the frequency of the death of good and great men in our age. The reason is plain. No other age had so many men of this character to die. They had their great and good men it is true but they were few. The dissemination of sanctified knowledge has had its proper fruitage and we can hardly scan the columns of a single great daily without finding that some truly great man has passed to his reward.

Of the twenty-one millions of dollars annually given to missions England and America give eighteen millions; of the 18,000 missionaries, 15,000 of them are from England and America.

It is time the mothers of our land should be on their knees praying that God will call into the ministry their sons—that is if the mothers themselves believe the gospel.

As we look back upon life how many, many useless anxieties we have suffered! Still we indulge other anxieties which in turn we shall find to be almost useless.

The blindest of all animals is a conceited man, yet he thinks he has all the eyes of Argus.

WESTERN METHODIST.

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

REV. S. D. J. WEEMS and J. C. RHODESField Editor

ANDERSON, MILLAR, & CO.

Publishers

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NOTES AND PERSONALS.

Methodist Calendar.

Muskogee District Conference, Checotah, April 14, 2 p. m. to April 17.
Fayetteville District Conference, Gravette, April 28-May 1.
Harrison District Conference, Berryville, May 7, 3 p. m.
Ardmore District Conference, Kingston, May, 27-31.
Ada District Conference at Ada, May 27-31.
Ft. Smith District Conference Huntington, 9:30 a. m. May 28 to 31.
Guymon District Conference at Tyrone, June 4-7.
Hendrix College Commencement, June 14.
Pine Bluff District Conference, Stuttgart, July 2 at 9 a. m. to July 5.
Texarkana District Conference at College Hill, July 9, at 9 a. m. to July 11, 5 p. m.

All Aboard for the Great State Methodist Sunday School Conference, Oklahoma City, April 6-8.

The Eleventh Conference for Education in the South will be held in Memphis April 22-23, at the Lyceum Theatre.

Rev. W. C. Toombs, of Parkdale, Ark., has been quite ill of a malignant attack of gripp for several weeks, and is not yet out of danger. His good wife asks that they be remembered.

Rev. C. S. Wright, of St. Louis, tells us that he reads a number of the leading papers in our Methodism and thinks the Western Methodist is the best of them all. We take off our hats.

Rev. H. F. Buhler a ministerial student at Hendrix College, filled an appointment at Tomberlin last Sunday. He will have charge of the work at least until June, preaching two Sundays a month.

Rev. J. H. Glass passed through our city Monday on his way to Texarkana to visit his brother who is in a sanitarium for an operation. We trust that he may find his brother greatly improved.

Last Thursday Rev. A. C. Millar finished a course of three popular lectures on Psychology, delivered on invitation of the principal of Little Rock High School to the four hundred pupils of that school.

Besides his recent personal afflictions, Rev. S. G. Thompson, McAlester District, has had the grief to bury his father. We know no particulars except that Bro. Thompson has returned from the obsequies.

Rev. P. R. Knickerbocker writes us that either the paper has improved very much during the last few months, or else he is just

coming to the knowledge of the truth. Well, perhaps there is a little of both.

The friends of Rev. A. B. C. Debuam in the Oklahoma Conference will be glad to know that his home has been blessed by the arrival of a daughter, Opal Debnam, on March 17. Bro. Debnam now resides at Clarksville, Texas.

Rev. W. W. Robinson, pastor at Headrick, Okla., was married Nov. 16, to Miss Birdie Simpson, of Ladonia, Mo., and on their arrival at Headrick found that they had been graciously pounded in advance. We congratulate the newly wedded couple on this happy start in life.

Rev. W. E. Hall, of Tuckerman, Ark., has been in the city this week with his wife, who had an operation performed upon one of her eyes. He reports well of his work at Tuckerman and Kenyon, and he is greatly impressed with the necessity of more attention to our domestic mission problems.

Rev. M. A. Cassidy, of the Oklahoma Conference, and residing at Argenta, Ark., wishes us to state that he will be glad to assist any of the brethren in protracted meetings. To those who know Bro. Cassidy no word is necessary, but to those who do not we are glad to state that he is a safe case.

Rev. J. J. Workman, father of our Rev. J. M. Workman, of Crossett, died March 24, at his home near Camden, S. C. Spending several years with his son in Little Rock, he was well known to many of us, who learned to love and honor him as a true minister of Christ and a noble man. We extend heartfelt sympathy to Bro. J. M. Workman and other relatives in their great sorrow.

A secret, oath-bound organization in Illinois, calling itself the Liberty League, has passed the sentence of death upon the American Anti-Saloon League. They claim to have 200,000 members in Illinois. They claim to have a large number of speakers now in the field. They are warning the American people that to adopt prohibition is to put the churches in control of the nation. We notice some of their matter going the rounds of the secular press, wearing a very innocent air. Nobody with a thimble-full of brains will be misled by them. And, as Dr. Winton has pointed out, what about an oath-bound organization meddling in the politics of this country?

Peloubet's Notes at Reduced Price.

Having a few copies of Peloubet's Select Notes on the 1908 Sunday School Lessons, we are selling them for 80 cents postpaid. Every Sunday School teacher should have this great help and preserve it. Order soon. Anderson, Millar & Co.

Death of Mrs. R. G. Rowland.

At noon, March 27, the gentle spirit of Sister R. G. Rowland, wife of our pastor of Henderson Chapel, took its flight. For nearly two years she had been slowly but surely failing with consumption. She was patient, sweet and resigned. Her trust in Christ was implicit and her spiritual strength failed not. Her true Christian courage helped all with whom she came in contact and enabled Bro. Rowland and the children to sustain their loss with greater fortitude. The funeral was at Walnut Grove church, Pulaski county, last Saturday. Bros. Swift and Taylor and other friends accompanied the family to the cemetery. Our brother and the children so sorely bereft have our fullest sympathy and prayers.

A Word to Our Subscribers.

We suppose it has been the common lot of newspaper men to have an accumulation of delinquent subscribers in the course of a few years business. This comes about sometimes by the inability of the subscriber to pay, sometimes by neglect and sometimes by mistake. It would require more space than we have at our command to explain all the ways that subscribers become delinquent. We have had our share of this kind of business. About the first of this year we began a vigorous campaign to close up all these old delinquencies. We have spent a good deal of money on the task and have made good advancement toward a settlement of all old accounts. The new order of the Post Master General to the effect that where subscriptions are unpaid for as much as a year papers sent to them must bear a one cent stamp gave us a new lot of work and we have been quite busy with a force of clerks getting our subscription lists in shape for the inevitable. April 1 was the day beyond which these delinquents could receive no papers in the regular way. We have not been able to drop all who are in arrears as the task was too great, but we are at work on it and there are many who will receive the Methodist for the last time this week. We are sorry to have been under the necessity of dropping these names. Some of them are among our leading church people, some are pastors and even some presiding elders will receive no paper next week. Perhaps they have heard and seen appeal after appeal until they thought we were joking. But we were not. We fear that in dropping these names we will lose several thousand dollars, but we cannot avoid it. We must do a cash business in the future and we trust the friends of the church paper will not desert us in these trying times. It is simple foolishness to think of placing a one cent stamp on a paper. We cannot do it, and we are not going to try. We are anxious to have subscribers, but we must receive the cash promptly in the future to enable us to carry on our business. So adieu to our long time delinquents, and many, many thanks to those who have paid up.

A Sunday at Searcy.

Dr. R. P. Wilson had several times given me a most brotherly invitation to visit Searcy. It needed no persuading, for Searcy is always an attractive place. Last Saturday brought the opportunity. On the road I fell in with Mrs. J. M. Williams, the wife of our president of Galloway College. We arrived in front of Galloway College in a down-pour of rain, and it was dark, save for the lights of the building. It took but little pressure of invitation to induce me to turn into this delightful place for the night. I saw much of the college. President Williams is fulfilling the highest expectations of the friends of the college. All moves like the large electric clock that hangs in the reception hall. The school is full of fine girls, and the work is going steadily on. Several thousand dollars have been spent in brightening up and repairing the buildings and grounds. Several thousand more are needed.

I preached to a large audience on Sunday morning, and spoke on State-wide prohibition at night. My home when in Searcy is usually with the Robbinses; and so it was this time. No preacher ever finds a better.

Dr. Wilson has been sick for a few days. He did the very vulgar act of having a chill! But he did not intend to do it, and has recovered as rapidly as he could. No man has ever more pleased the Searcy people; they

are simply delighted with him. He was entirely acceptable as a presiding elder, but they are greatly pleased with him as a pastor. He preaches to packed houses.

Arrangements have been made to build an excellent parsonage.

This is Dr. Wilson's first pastorate for many years. Our readers know that he is recently from Shanghai, China, where he was in charge of our publishing interests. He went there from San Francisco, where he had for a number of years edited the *Pacific Methodist Advocate*. Arkansas is his old home, and we rejoice that he is again one of us.

Rev. J. M. Talkington was with us at the temperance meeting, and I had hoped to see more of him the next day, but missed him. He is in charge of West Searey circuit, and seems to be doing well. Our superannuates, Rev. H. T. Gregory and Rev. W. W. Anderson, both of whom, together with Rev. Geo. A. Dannelly live in Searey, I met several times. Their brethren will be glad to know that they are cheerful and well. I felt ashamed that I did not have the time to visit Bro. Dannelly, but business pressed. Of course I was with Dr. Godden, who is now a superannuate preacher of the Little Rock Conference, living with his daughter, Mrs. Emmet Snipes, in Searey. He makes old age beautiful.

It is proposed that at the next commencement of Galloway there shall be a coming back of the alumnae of that institution, and that all Searey shall throw open its doors to entertain the maidens and matrons who have these twenty years been numbered among the "Galloway Girls." That is good. We trust it will be done.

The town of Searey is growing. There is stir in its life. It is the first duty of her people to see that all municipal regulations shall look to the upbuilding of her great school. The town councils of Conway, Arkadelphia and Searey have no higher interests to protect than the colleges that are in their midst.

JAS. A. A.

Are You Going to Chattanooga?

To all who are going from Oklahoma and Arkansas.—There will be a special train out of Memphis for delegates to the great laymen's meeting at Chattanooga. The train will leave Memphis about 10 p. m. of the 20th, and will go by way of Nashville. The fare from Memphis and return will be \$11.15. Sleeper fare will be \$2.00. Tickets will be good for stopover at Nashville going and coming, but of course there will be no time to stop going, if one uses this train. All delegates from Oklahoma and Arkansas are invited to be in Memphis on the night of the 20th in time to join in a song service at the First Methodist church with our brethren of that city. We go from the church in a body to the train.

The Western Methodist has asked the Rock Island road to undertake to make comfortable arrangements for all brethren going from Oklahoma and Western Arkansas, so as to put them in Memphis in time for the special train. The Rock Island will do this, securing sleepers for such as desire them from any point west of Little Rock. But all who intend to use this assistance must send in their names at once to the Western Methodist. We will promptly report your wants to the district passenger agent, Mr. Harris, who will see that you are provided for. No reduction on fares can be given this side of Memphis, as we have the two-cent fare in Oklahoma and Arkansas. Buy ticket to Memphis, and there buy to Chattanooga and return.

Death of Rev. E. M. Davis.

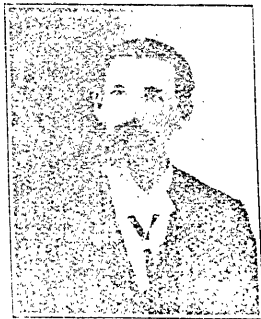
We are just in receipt of the news of the death of this good man, a member of White River Conference, at Evening Shade, Ark. He has been confined to his room since about the first of January, and died on the 26th of March. A good and faithful man, his brethren will sympathize with his family and will deplore his death.

Announcement.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, will hold its thirteenth annual session in First Church, New Orleans, La., May 1-7, 1908. Preliminary meeting of officers and managers and Workers' Conference May 1 at 3 p. m. Opening session at 8 p. m.

Names of delegates and visitors should be sent promptly to Mrs. W. W. Carre, 1922 State street, New Orleans, La.

Application has been made for railroad rates, and, although no definite answer has been received, yet all who expect to attend are urged to secure the usual certificate from railroad agents at starting point or at the nearest point within the territory of the Southern Passenger Association, as no reduc-



Rev. W. J. Moore, Chairman S. S. Board, Oklahoma Conference.

tion will be allowed on any road unless 100 certificates are signed by the Secretary.

Let Friday, April 17, be observed as a day of prayer for the blessing of God on this session of the Board.

MISS MARIA LAYNG GIBSON,
President,

MRS. A. L. MARSHALL,
Recording Secretary, pro tem.

Success and Defeat.

By Rev. Walter R. Lambuth, D. D.

Dr. W. F. McMurry, the Secretary of our Church Extension Board, who grasps his great work with a masterful hand, has written a statement and appeal which is signed by the members of his Board, including all the Bishops. In the statement the Doctor brings out the fact that "The success of our missionaries on the foreign field is turned into defeat for lack of church buildings."

This will be true of every foreign field we occupy if more is not done by the Church Extension Board toward the building of churches and chapels. Of course the Board cannot do more unless the home church makes it possible by larger contributions.

In the city of Sakai, Japan, a suburb of the great city of Osaka, we need \$500 to meet another \$500 contributed by a missionary and his devoted wife out of a little patrimony which came to them, but which they were willing to relinquish rather than see their work blotted out for the lack of a sum sufficient to meet the emergency.

In another town on the same coast a Japanese gentleman has given an admirable site, and the church members contributed one-half the amount sufficient to build the church, but can go no further. They have exhausted

their resources. If we do not get \$1,000 with which to build within the next three months, we will forfeit the lot and face a collapse.

In the city of Kioto, Japan, we have been in a one-story, dark, badly ventilated, rented building for several years, and must give up even this foot-hold this year because the landlord requires the building. Bishop Wilson and I were forced to purchase a site in that great city at an expenditure of \$5,000, but it was done on faith, and the Church must rally to us or we will be discounted in the eyes of the Japanese in the western capital of the Empire and the center of Buddhism.

What is true of Japan may be said of Korea and every other field. There are two churches in Korea which can be built for \$1,000 each, where the native Christians have toiled, denied themselves, and waited in vain for the help that must come if they are to be provided with accommodations adequate to cover the heads of the hundreds who attend services. It is only at the centers where help is needed, as they invariably build their own little chapels in the interior.

In China we have a magnificent building for the Soochow University, on one side of the street where we are developing leadership among two hundred of the choicest young men of that great literary center, while on the other side we are worshipping God in a little church that will not more than hold the student body, including the girls from the Laura Haygood Memorial. There is absolutely no room for the outside congregation, in addition to the student body, when they are all present. Services are now being held in the chapel of the University. This church was built over twenty years ago, has served its day and must be replaced by another. Our situation in Sao Paulo, Brazil, is an identical one. This is what Dr. McMurry refers to as "Success being turned into Defeat."

The Church Extension Board is entitled to our sincere gratitude for churches in Brazil, in Mexico, in Cuba, in Japan and in Korea, but we must have double the amount we are receiving or fail utterly to meet the growing demands of the work. An average of \$7,000 a year has been appropriated for these six great foreign fields, with an aggregate population of 45,000,000, for which we are responsible—over half the population of the United States. The sum of \$7,000 is a drop in the bucket. I most heartily second the appeal of the Secretary of the Church Extension Board in behalf of the work at home and abroad, and join with Bishop Wilson in an urgent plea that the Church should make it possible for his Board to raise the annual appropriation to our fields from \$7,000 to \$15,000. This is a day of world-wide opportunity. We have immense resources. They have not yet been touched. Let us realize that our responsibility is measured by our opportunity, and accept the burden of obligation and go forward without hesitation or delay to the work of preaching the Gospel to every creature and in our own generation. The Church Extension Board has been a powerful auxiliary to the Board of Missions in this work, and we may legitimately expect yet larger results in the near future, if we but have faith in God.

Nashville, Tenn.

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Dr. S. H. Werlein to Bishop Brown.

I would pay no attention to the letter of Bishop William Brown of the diocese of Arkansas if he had not given it publicly through the columns of the Arkansas Gazette. What his private opinions or his personal habits may be are of no concern to me, but when he feels called upon to champion the cause of anti-prohibition he challenges the attention of every prohibitionist and makes it imperative on some one to analyze his arguments and if possible exhibit their fallacy and puncture their sophistry.

There may be some persons sufficiently thoughtless to be misled by his plausible presentation. While doubtless a few well meaning people may endorse his position, the saloonists and anti-prohibitionists will be delighted to count among themselves a man who stands so high in the church and in the community. It is a distressing spectacle that at this advanced period in the history of the world a high dignitary of the Episcopal church can be found who deliberately casts his influence against the legal suppression of the saloon. He calls those who stand for the abolition of the saloon puritans and informs us that he believes "the Scriptures and the most highly developed and completely exemplary among our people" do not favor prohibition. While he expresses a willingness to persuade every man and woman to follow his example in the nonuse of intoxicating drinks, drugs and even tobacco, he is unwilling that laws should be passed to close the saloon. He claims that his habits would proclaim him almost an extreme prohibitionist, while his ballot would identify him with those who favor the existence of the saloon. The bishop unnecessarily confuses the question of suppressing the saloon with another question, viz.: enforcing total abstinence. He seems to be afraid that these puritanical prohibitionists are attempting to rob the individual of the right to consume spirituous liquors and to deprive the individual of the privilege of getting drunk if he sees fit to use his constitutional and inalienable rights. A law to suppress the saloon does not mean to enforce sobriety on anybody. If "the wood chopper" desires his daily "toddy" he will not be deprived of the right of it by the abolition of the saloon. He simply can not get his supply at the public house. He can manufacture his own beer and distill all the whiskey he desires for individual consumption. He will simply be deprived of the privilege and profit of selling it to others and thereby encouraging drinking and crime. The suppression of the saloon does not mean prohibiting the manufacture of alcohol for medicinal and mechanical purposes; it simply takes from the individual the right to sell intoxicating beverages to others. The law forbidding the selling of poison to the laity does not deprive the individual of the privilege of committing suicide. It is only protective.

Bishop Brown relates with apparent self-complacency his own mastery over his personal appetites. I admire his absolute freedom from vices that are so common even among many good people. But what of the thousands—the millions who have no such self-control? The bishop says that the only remedy for this is to resort to education, persuasion and legal supervision. Of course we all know that enforced sobriety accomplishes no permanent good. The law may incarcerate an inebriate and subject him to all the curative processes known. It may cleanse him and sober him and discipline him, but unless his will has been aroused to a decision favorable to a sober life he cannot be reformed and he will return to his cup as soon as the opportunity is given him. But in most instances persuasion does not persuade. From the beginning of time persuasion has been used. With what result? More liquor is sold today than ever. More intoxicants are consumed than ever. More drunkards are living today than ever. As long as the saloon exists drunkards will multiply, crime will be encouraged, violence will abound.

What effect would the closing of the saloons have upon the millions who drink to excess? The awful temptation would be to a large extent removed. The saloon closed would not be a constant menace to the weak and weary victims of strong drink.

The bishop uses language that cannot but be painful to thousands of his own church, not to mention millions not of his own communion. He says: "Shocking as it may seem to my friends among prohibitionists, I am in conscience bound to give expression to the conviction and hope that they will not succeed, for I am fully persuaded that the net result of their success would, upon the whole and in the long run, be a misfortune rather than a blessing." I am sorry that he felt in conscience bound to make that statement. Bishop Brown in this statement attitudinizes as a prophet as well as a moralist. Allow me to say that he is speaking not as one who is acquainted with the benefits which have already been recognized by communities which have taken the advantages of local option and statewide prohibition. If Bishop Brown had informed himself of the marvelous moral import already apparent in Georgia as the result of state prohibition, he could not have felt in conscience constrained to so "shock" his friends.

An eminent gentleman, commenting on the effects of the law already patent in the city of Atlanta, says: "On all sides the effects of prohibition are apparent. The small grocers on the edge of the city are selling more meat and flour and sugar and coffee and more everything else necessary to the comfort and well-being of the poor people. The dry goods stores are having a larger number of purchasers from a class of people accustomed hitherto to spend

most of their hard earnings for strong drink. Since the close of the saloons the idlers are no longer seen standing in groups along the liquor streets. They have either gone to work or migrated to some whiskey selling and whiskey-cursed state. It is seen on all sides that the labor of the negro is more efficient and that the prospects for a brighter grade of living of the dram-drinking white man is increased by a thousand per cent. A remarkable thing about the situation here is that well nigh all the people who once favored the open saloon have come to see that prohibition is a heaven-send. Well might everybody speak of it as an unspeakable blessing. . . . People are already beginning to express wonder at themselves for permitting the whiskey trade to thrive here so long. During the first seventeen days of January, 1907 (before prohibition), there were 248 drunk cases tried in the recorder's court, against 28 for the same time this month" (after prohibition).

What will be the effect of Bishop Brown's convictions and hopes so published upon thousands of suffering wives and wronged children? Does not Bishop Brown know that the only hope for thousands of the victims of the saloon and homes made utterly desolate is in a law which will put and end to the craft of the purveyor? "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also!"

Bishop Brown must be consistent! He has declared that he hopes the prohibitionists will not succeed. If Bishop Brown had the casting vote for the state of Arkansas by which he could close every saloon and suppress and abolish every evil which results from the licensed saloon he would be compelled by his convictions and published statement to cast that vote for the open saloon! He is recognized as a bishop of the Episcopal church, and this is his declared attitude toward the saloon! He takes the position that "good and evil are essential and inseparable concomitants in the sphere of morality and that it is really impossible that evil should be annihilated without the annihilation of the good with it." What in the name of common sense has the old metaphysical question to do with the suppression of the saloon? As a matter of fact, however, his position is not tenable. The possibility of evil may be necessary in order to the highest development of moral virtue, but the existence of evil in the individual is absolutely incompatible with the highest moral excellence. If this postulate so confidently asserted by the bishop is true, then the mission and gospel of Jesus Christ is an absolute failure!

The bishop writes: "I have long been of the opinion that gluttony is quite as much of a vice as drunkenness. . . . Now this being the case the drink Prohibition party has about as much ground in common sense to stand upon as the food Prohibition party would have." In the first place the opinion of the bishop as to the comparative vice of gluttony and drunkenness is simply his own opinion. He is not infallible. No one can justify gluttony nor can anyone prevent it without destroying the life of those who are guilty of it. To deprive anyone of food would be to be guilty of the crime of murder. Food is essential to life—alcohol is not.

Again the bishop says: "Social impurity is certainly a greater evil as a source of deadly sin, sickness, degradation, sorrow and death than social drinking. But where is the Prohibitionist who will recommend the destruction of one sex in order that the other may be pure?" Social impurity exists despite the law divine and human against it. Does the bishop reprobate the existence of laws in the interest of social purity? Does he question that without existing laws prohibiting acts of social impurity that this form of iniquity would not be more abundant?

He says, "Money is the root of many of the greatest among evils. Show us the Prohibitionist who advocates the doing away with money." To pass a law annihilating money would result in confusion worse confounded. Money or its equivalent is a necessity. To pass a law destroying the saloon would result in bringing order out of confusion; and checking the avarice and covetousness so rampant, and elevating the morality of the community.

I cannot but contrast the attitude of Bishop Brown toward this great reform with that of John the Baptist, St. Paul, Savanarola, John Wesley, the earl of Shaftsbury, Wilberforce and Canon Farrar, who, in their days were leaders of human kind from wickedness hoary with age and steeped in cruelty. The same argument that Bishop Brown uses against legislating the saloons out of existence he would be forced by the logic of consistency to use against the suppression of the opium trade, slavery, polygamy, usury, murder, theft and other like evils. Instead of commending the self-sacrificing and arduous labors of temperance reforms, this bishop says he hopes they will not succeed. The Roman Catholic priest, Monignor Lucey, while he does not feel called upon to work with the Anti-Saloon League, recognizes the good they are effecting and wishes their success.

Bishop Brown says: "In my humble judgement the establishment of a reasonable saloon license and a good system of saloon supervision, with proper punishment for the disregard of their regulations, is the limit to which it is either possible or advisable for a government to go in the attempt to prohibit the evil of intemperance. More than this would be to un-Americanize ourselves and worse; it would be to direct the axe at the root of righteousness." If the government has the right to license the saloon it has the right to refuse license. The saloon

has always been a lawbreaker. Some things cannot be regulated. Pestilential diseases spread unless they are exterminated. The saloon has been declared a nuisance by the highest judiciary. Therefore there is no ground for granting it license. If it were a legitimate business it would be unconstitutional to forbid it or to impose a disproportionate license upon it.

While this bishop uses his ability to show why the saloon should be allowed to exist; while he does not lift voice or pen in showing the unspeakable havoc effected by the saloon, let me call your attention to some of the utterances of great Anglican dignitaries and leaders on this subject. Listen to Mr. Gladstone. In 1893 he said in Liverpool: "Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land sapping and undermining character, breaking the peace of families, often choosing for its victims not the men and women originally the worst, but persons of strong susceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse."

Another English statesman, I believe Lord Rosebery, said: "If the state does not soon control the liquor traffic the liquor traffic will control the state."

The late Lord Justice Coleridge, again and again, from the bench of justice, stated that if England could be made sober three-fourths of her jails might be closed.

The late Archbishop of Canterbury declared in language almost startling in its decisiveness that the contest with intemperance was in one way the work of the present day of Christ, for, he added, "unless that is done very little else can be lastingly done."

These gentlemen felt that they were to some extent their brothers' keepers. They could not stand aloof from the great reform needed in their land without a sense of condemnation. Their conscience, instead of heartily desiring the failure of prohibition workers, earnestly wished them victory.

Listen to Canon Farrar in his plea for legislative measures against the traffic: "We protected the factory children by legislation; the law flung its aegis over the poor little climbing boys, a mere handful in comparison with those for whom I am now pleading. We protect dumb animals; we will not allow a horse or a dog or a cat to be misused. We interfered by Parliament on behalf of the birds of the air and the fishes of the sea; but the young children; Oh, my brethren, they are weeping bitterly, and are less worth protecting than salmon and sea gulls. We demand, and after all these years of ravage caused by drink, we have a right to demand, at once, laws dominated not by the force of custom, prejudice and greed, but some effective remedies at last for these gigantic evils. We demand that a majority of two-thirds of the people should have the power now possessed by thousands of single land-lords of suppressing public houses altogether in any particular district. We demand that our legislature should consider the mighty and ghastly weight of the evidence which has again and again been brought before their notice, and that with roused apathy and with awakened conscience and enlightened love of their fellow men they should fearlessly, as in the sight of God, at least do their utmost to redeem our country from so fatal a curse and so intolerable a disgrace."

If Canon Farrar or Mr. Gladstone or the late archbishop of Canterbury had been asked by Dr. West to lend their influence to induce voters to prohibit the sale of spirituous liquors in the state of Arkansas, who can doubt that they would have given all possible assurance of greatest sympathy with the cause?

Bishop Brown declares that to do more than he advocates would be "to un-Americanize ourselves and worse; it would be to direct the axe at the root of righteousness." This is an astonishing bit of information. The bishop considers himself the judge as to what it would take to un-Americanize ourselves! He thus sits in judgment on some of our great sovereign Southern states, which, in the face of this declaration, have declared for state-wide prohibition. Six great states of this Union, viz.: Maine, Kansas, North Dakota, Georgia, Alabama and Oklahoma, having enacted state prohibition, have un-Americanized themselves! Mirabile Dictu! The other states, Arkansas, where 56 out of 75 counties are prohibition; Iowa, where 56 out of 99; Kentucky, 63 out of 91; Maryland, 14 out of 23; Mississippi, 70 out of 77; North Carolina, 70 out of 97; West Virginia, 32 out of 55; Virginia, 72 out of 100; Texas, four-fifths dry, and Tennessee, the whole state for prohibition except seven cities and villages—all these splendid states, with as intelligent and cultured a class of people as can be found on the face of the earth, have to a large extent "un-Americanized themselves and laid the axe at the root of righteousness" because they have determined to vote the saloon out of their borders. Let Bishop Brown be assured that the great tidal wave of reform that is sweeping over this country will not be in the least affected by his "conscience" and "long standing and ever deepening convictions," and that all who raise their feeble voices and oppose their petty influence against the oncoming hosts of God will be swept into innocuous oblivion.—S. H. Werlein in Arkansas Gazette.

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"Remember."

Oh, doubting and bonded child,
In the bitterest of sin's embrace,
Remember, one so meek and mild;
'Tis he who can restore to grace.

'Tis he who died that we might live,
And groaned upon the tree;
'Tis he who can and will forgive,
Your sins and make you free.

'Tis he who has gone before,
To prepare a dwelling place;
For the child who ne'er gives o'er,
Or never ceased to seek his face.

Oh, why should he suffer more,
Thou disobedient, unthankful child,
Though we be tempted 'till we are sore,
Remember Jesus, the meek and mild.

—V. O. B.

How to Make a Missionary Church.

It has been said that the man who wrote the Hymn "O where is my wandering boy tonight," that has touched the hearts of thousands of boys with its entreating pathos, never had a boy. That the man who wrote that immortal Hymn "Home Sweet Home" never had a home. It may be that a man who never made a missionary church can say something that will be helpful along that line.

In the first place then—The preacher himself must believe in missions. Of course the preacher who don't believe in missions in this day if gospel light is a curiosity. He don't use good English. He says "apintment" for appointment, "kiver" for cover, "ax" for asked, chews Hill-side navy and smokes a corn cobb pipe. But, to believe in missions is not simply to have opinions upon the subject. It means to have convictions. A man may change his opinions. He will die for his convictions.

Secondly, He should be enthused on the subject. And what a subject for enthusiasm! Where in all profane history, with its gigantic plans, its hereculean attempts, its tremendous accomplishments, its ignominious defeats, is there to be found a plan so sublime in its origin, so world-wide in its scope, so beneficent in its purposes, so magnificent in its achievements, so invincible in its power? It has fired the imperial intellects of men like Paul. It has made heroes out of common men and heroines out of gentle maidens.

Our failure upon the subject is not so much in the lack of belief or opinions, is not in the want of convictions, but in that of enthusiasm. Enthusiasm overturns obstacles, leaps over barriers and runs with the stride and strength of a giant to the goal. Conviction springs from knowledge and enthusiasm is conviction set on fire by the Holy Ghost.

In the third place the preacher must have a converted church. An unconverted church never sees beyond its own limited horizon. It has never beheld the gorgeous beauty of the Lily of the Valley. It has never smelled the fragrance of Sharon's Rose. It has never seen the beacon lights along the hill-tops of Divine revelation. Its conscience has never been roused by the imperative of the Great Head of the church, "Go into all the world." Its ears have never heard, its sympathy has never been stirred by the Macedonian cry of the struggling, sinking, dying millions at home and abroad, "Come over and help us!" The unconverted church has never learned that the heart of Jesus Christ "embraced the world, and, on Calvary, broke for the world." It has never grasped the idea that in the Cosmo-

politan mind of Jesus there were no sects, castes, no races, no creeds but only poor lost, wandering, suffering children of the Father. It knows not the significance of the Brotherhood of Man. The pastor of such a church may preach, and plead with tears in his eyes, but unless he get that church converted he will seem to them as one that "beateth the air."

Fourth, The preacher must have an informed church. This information he must supply in large measure from the pulpit. Comparatively few of our members read the literature of missions. Few even study the word of God to find out their duty in this respect. So it devolves upon the preacher to inform them and to unfold the great biblical principles that underlie the missionary cause. What people know nothing about they are not interested in. What they are not interested in they will not support. They must know what the church is doing at home and abroad.

But what is a missionary church? A church may give of its money, it may support a missionary in the foreign field and yet not be a missionary church. The missionary church gives not because it is popular or respectable to give. Not from motives of church pride. It gives as Jesus gave, it's all. It gives like Paul, itself, because the "love of Christ constraineth us for we thus judge that if one

mand the resources of Omnipotence and the imperishable rewards of eternity. Why? Because of the lack of the missionary spirit. You say, is not our Master rich? Yes, but the owner of Hermon and Tabor and the cattle upon a thousand hills may be compelled upon occasion to borrow an ass colt. "Purse strings do not open, like Peter's prison doors, of their own accord, but, like the celebrated spring-lock of history, only when the letters spell the word CHRIST."

W. E. BISHOP.

A Grand Missionary Rally.

On the three days from March 10th to 12th in Pittsburgh, Pa., was held the first general convention under the direction of The Young People's Missionary Movement. This movement was started a few years ago, not to take the place of missionary boards, but to stand behind them all and stimulating missionary education to aid them in securing adequate supplies of men and money to make the mission work the great success that it ought to be. The preparation of literature setting forth the condition of the various fields, their needs, what has been done and what remains to be done, how to interest others in the work and other kindred subjects, falls within the scope of the Young People's Missionary Movement. This literature is sold through the mission boards of the various denominations.

In the convention the formation of classes for study of missions was most strongly urged.

The meetings were held in the ample Exposition Music Hall, where 3,500 people or more can be seated and yet it was necessary to have parallel meetings at night in the City Hall where over two thousand more persons gathered.

A choice program had been prepared with speakers well versed in the branches of work that they represented. Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, Mr. J. E. McAfee of the Board of Home Missions of the same church, Dr. W. Douglas McKenzie of Hartford Theological Seminary, Mr. John R. Mott, International Secretary of the Student Volunteer Movement, Mr. C. C. Michener, Secretary of the Young People's Missionary Movement, and a host of others who by what they have done merit being heard, filled the hours and moved and instructed the great assembly. Two thousand and seventy-seven registered as delegates.

Behind the platform was a mammoth map of the world, on the right side of the hall was the text from Joshua 13:1, "There remaineth yet very much land to be possessed;" and on the left, Livingstone's words of consecration, "My Jesus, my King, my Life, my All, I dedicate my whole soul to thee." These seemed to be in reality the watchwords of the convention.

Mr. Wilson S. Naylor telling of Africa painted the picture even darker than his hearers had ever imagined it to be. Though much is being done in Egypt, in Southern Africa and along the coast, and though some missionaries are in the Congo country, yet the great mass of Africa's population is not touched. North of the Congo State is a tract with 80,000,000 inhabitants and not a missionary among them. It would be like having one missionary in Maine and another in Western Texas so far apart are the missionaries stationed along the Nile and those along the Niger. Mohammedan influence is also spreading further south each year making the Africans even harder to convert to Christ, though raised in some things from paganism.

Rev. James W. Morris, Richmond, Va., who

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died for all, then were all dead." Any other motive vitiates the largest gift.

The missionary spirit in the individual or in the church, as a whole, is a spirit of sacrifice, not of some pleasure, not of some luxury, but of some necessity. The true missionary spirit is not with him who gives the largest amount, but with him who feels the need of what he gives. "It is not the amount of what one gives but the amount that one keeps back for his own aggrandisement that settles the question of his honesty or dishonesty; his liberality or churlishness." The man who out of his abundance gives one thousand or one hundred dollars is not as much a missionary as he who out of his poverty and the real needs of himself or his family gives five dollars or one dollar. What do our rich men with all their princely gifts know of the spirit of sacrifice? What do hundreds and thousands of our members know of sacrifice? Nothing at all.

They never sacrificed a cigar nor a chew of tobacco much less a bite of bread for Christ's sake. You tell me they have the mind of Christ? My Christ was a self-sacrificing Christ. He gave all he had, position, property, life, all! The church with its wealth of men and women of trained intellect and its millions of hoarded gold moves haltingly or stands tremblingly before an enterprise that engaged the energies of Divinity and fired the imperial intellect of Paul: that has at its com-

C. W. Lester Editor

Lesson for Apr. 5: Matt. 6:25-34; Psa. 37:23-29

Topic: The Father's care for the material needs of His children.

The body has needs as well as the soul. It must have food and drink and clothing. These needs are great because these things are positively necessary not only to comfort and usefulness but to life itself. The question of bread and clothing is of vital concern, therefore, to every man. For no man can be what he ought to be without proper food and clothes. And at bottom the bread and clothes question is a question vital to character. Wholesome food and proper clothing go far toward Christian character.

Our lesson teaches that these questions however important they may be are not the greatest questions and should not, therefore, absorb the whole life and thought of one. But as a matter of fact the question that is first and uppermost in the thought and plans of most men is this question of material needs. What shall we eat, what shall we drink, and wherewithal shall we be clothed, are three questions that stand out above all other questions with the majority of men. But this is wrong. There are needs greater than the needs of the body. And this question of supplying the needs of the body must be subordinated to the greater question of supplying the needs of the soul. The thing that must stand out as first in one's life, overshadowing all other things, that which must be sought first because it is of first importance, is the Kingdom of God. This takes precedence over every other need of the life. As to the importance of the two questions our lesson declares very plainly in favor of the soul and its needs as against the body and its needs.

But the lesson does not stop at this point. It declares that the Father takes care of His children in a material way. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." "These things" refers directly and only to the material things of which He has just spoken in the preceding verses to prove His children the most forceful kind of analogical argument is used. There is the argument from verse 30 of our lesson, "But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" "The grass is God's creature, dependent on Him, intended to subserve a useful purpose in the world, and God cares for it. I also am His creature dependent on Him and intended to subserve a useful purpose in the world; therefore I may expect God to care for me. But, moreover, I am a creature of a higher order than the grass; I am even a child of God; He is the Creator of the grass, but my heavenly Father; therefore much more may I expect to be an object of the divine care. How well does this corroborate what the Psalmist had said so long before: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

It is really comforting to know that our Father's care for us extends to the minutest details of material aid. How much of anxiety this one thing may relieve us of. For how often is it that this question of bread and clothes, if we could not thus repose upon God would fill the mind with the keenest anxiety. To have a sense of his care thus

has labored in Brazil, told how South America is the church's unimproved opportunity; how even the Roman Catholic church, which is supposed to care for the religious interests of that land, is not attending to it even as that church is expected to do; that before long the flood of immigration will set in and if those who come could find evangelical Christianity already established when they come it would have much to do with shaping the future of that great scope of country.

Rev. Arthur H. Ewing, for fifteen years a missionary in India pictured the 300,000,000 from that populous land, many well educated, many wealthy, active and enterprising, moved by a growing national spirit of independence, with more Mohammedans even than those ruled by the Sultan of Turkey, with its ancient religions, its caste system, but with a leaven of Christianity trying to leaven it for righteousness.

Mr. F. S. Brockman, speaking in behalf of the more than 400,000,000 Chinese, the Japanese and others of Eastern Asia, showed how the spirit of progress is stirring those multitudes. Two years ago the old system of examinations in the Chinese classics was abolished and Western systems of education put in its place. But change and awakening will not bring their best fruits unless Christian ideas be the ones that move the heart.

Native speakers from Korea, India, Japan, and China presented the call from their own lands. Mr. C. T. Wang, using almost the words of the Macedonian who called Paul to Europe said, "Come over into China and help us."

All seemed convinced that the way to evangelize the nations is to train natives to work and get them engaged in leading their own countrymen. Prayer from the Christian church in our own country; our gifts not in stinted and infrequent collections, but given systematically, proportionately and by every Christian; a careful study of the fields and their conditions and needs, not by the ministers only but by classes formed in every congregation and reaching thousands so that they may know what is the work before the church; study of the Bible by every one so as to know what is the will and wish of Christ the King; willingness on the part of every Christian to do his part to obey the will of Christ, are the steps necessary if Christ is to be honored in the conversion of the world to him.

In the city of Pittsburgh next week classes are to be formed to train leaders who in turn shall start missionary classes in their congregations. It is to be hoped and expected that similar methods will be used in other cities whither the influences of the convention may reach.

A notable interest was felt on the part of business men in the city and \$10,000 was raised in one evening for pushing the work under the care of the Young People's Missionary Movement leaders.

The literature prepared can be secured at remarkably low prices from the Mission Boards of any and all the denominations.

Persistent, intelligent, systematic giving and working on the part of all the church of God is required, and with this and prayer the victory can be won.

CHARLES C. MILLAR.

Vanderbilt Notes.

Wesley Hall has not been mentioned in the columns of the Methodist for some time, due no doubt to the fact that most of the Arkansas men have had heavy burdens with pastoral work in the city, thus keeping them too busy

to report happenings in the "school of the prophets."

Second term examinations are over and the "bulletin board" is decorated daily with reports from the various professors, and "ye brethren of ye former days" would probably be interested to know that since the passing mark has been raised the list of second grades is somewhat longer than of yore.

The third term is now on and spring is here with the "inevitable fever" that makes you want to take a "day off and go 'fishin.'"

The old campus trees have put on new life and birds wake you up in the early morning, with their songs, on the southern side of the building. Most any of these fine warm afternoons you may observe a group of two or three fellows out under the trees perusing "the Elements of Hebrew" or busy with Dr. Carter's "New Testament Greek."

All of the Juniors seem to be highly pleased with everything, and "yours truly" has yet to hear of a man disturbed by the "abstractions of Higher Criticism" which so many have claimed is taught here. From our own standpoint we can say that so far in the course everything has tended to build up rather than tear down the beliefs which have made Methodism what she is today. No one can estimate the value of the course in grounding one in the great Cardinal doctrines and in giving an all-round working knowledge of the Bible and the literature that surrounds it. May God speed the day when our young men of the Western Conferences will see the need of thorough training for the work to which they have been called.

The delegates sent by our Y. M. C. A. to the Louisville and Pittsburgh conventions have returned and reported a great uplift and by their efforts have increased very much the already active missionary interest in this department. Our own Dr. O. E. Brown made one of the many strong addresses at the Pittsburgh convention.

Several men finished their courses and went out into the great field at the close of the second term; Nakamura to Japan; Ruxleyback to his native State of Missouri and Fikes to Second church, at Jonesboro, Ark. He was a strong man in Wesley Hall, known and loved by all both faculty and student body. We bespeak for him a great success in his work at Jonesboro.

George R. Stuart spoke to a large and appreciative audience at the "Ryman Auditorium" on last Wednesday evening. His subject was, "A Texas Round-Up" and he "rounded up" saloonmen in good shape. His speech augmented the strong temperance sentiment which is taking hold of the city of Nashville in no small degree. Nashville is taking notes from Birmingham on this question and the good people are determined that the saloon must go. The Tennessean has refused to print liquor advertisements and has come out strong for Prohibition and even the new's boys on the street are whistling, "Tennessee's going dry!" with alternate cries of "Good bye, booze!"

A. THOMAS HARKINS.

Wesley Hall, March 23, 1908.

Every good Sunday School teacher needs Peloubet's Notes on the International Sunday School Lessons for the year. Price postpaid, \$1.10. Anderson, Millar & Co.

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covering all our needs is to have a strong support for one's life.

Epworth League Conference.

The people of Prescott are enthusiastic over the League Conference. Ample provision will be made for all who come. It is necessary that we have the names of all who come as early as possible. Send names of delegates or visitors to me at once please. A reception for the Leaguers has been arranged for Tuesday afternoon. Trains from the north and south will get you here in time for this reception. Don't miss it. Let's all get acquainted. Committees will meet all trains with badges. Vehicles will be at your service, in fact the city will be turned over to you.

T. D. SCOTT.

How Is It Possible?

At the Epworth League Conference in Prescott April 14-16, Mr. Allen Trieschmann will give the secret of church activity at his mill town, whereby his church is enabled to employ a home missionary and deaconess besides regular pastor in immediate charge of the church.

Church Extension—Our Greatest Need Now.

W. F. Dunkle.

Attention has been and rightly should be directed to Church Extension, especially in the Oklahoma Conference. But, alas! How far we fail yet of grasping the real facts.

Take a concrete example:

In Muskogee District (a district covering all of Muskogee, McIntosh, Sequoyah, Adair, Cherokee, part of Wagoner, Okmulgee, Hughes, and Haskell counties) and we have but seventy-eight preaching places. Few enough, in all conscience! But this is not all nor the worst of the story. We have but TWENTY-FIVE houses of worship! Think of that! Twenty-five houses for seventy-eight congregations. Dwell on that. Don't let your mind get away from that—twenty-five churches for five whole counties and part of four others. And that too in the eastern part of Oklahoma just where we began our work seventy-three years ago. Three quarters of a century, nearly, and only twenty-five churches to show for it. Is it cause for wonder that our church has grown so slowly numerically?

How could it grow with no place to house and conserve the results of our potent and perennial revival? Israel was but a band of wandering shepherds so long as it dwelt in tents. When David began and Solomon completed a temple, Israel became a nation.

The tenant church develops no faster than the tenant farmer. Let us have done with school houses, union houses, brush sheds, and all such. They produce no abiding congregations. Their history condemns them. Churches simply must be built. And, built they will be by whosoever holds this field. If our Methodism does the building, we will hold it; if the other Methodism builds, it will take the field—and, hold it. This is no dream. All our much boasted talk of this being our field to the contrary notwithstanding. It takes something more than a fusilade of mere words to either check an invasion or to conquer a land. Of mere words we have made the most, both in high and low places, orally and in print. The man with the house gets there and stays there just as the none of our words had come blistering from the lips of priest and prelate?

What shall we do about it? From Muskogee to Henryetta, a distance of sixty miles, we have neither church nor congregation,

though we've been here for sixty years. From Muskogee to Tulsa on the south side of the river all up that fertile valley a distance of fifty-five miles we have no house. From Muskogee to Westville, through the heart of the Cherokee hills, we have only three churches, a distance of seventy miles. From Muskogee to Fort Smith, about seventy-five miles. We have only three churches on the north and but two on the south side of the river. Again I ask, what shall we do about it?

The very least we can do, in the face of such appalling facts, is to pay every dollar of our Church Extension assessment. For, had there been no Church Extension Board and Fund, of the pitiful twenty-five churches we do have, only four churches would now stand to our credit. Think of that!! Only twenty-five churches in the District, and twenty-one of them built by the aid of Church Extension!

In the light of these facts, shall we not observe May 10, as special Church Extension Day? And shall we not plan and pray to make it a call to the heart, head, and pocket, of our people?

Moreover, shall we not observe the Birth-



Rev. O. E. Goddard, Muskogee, Okla.

Who will discuss, "Can Each Presiding Elder's District support a special Missionary through the Sunday Schools?"

day offering in our Sunday Schools as a Church Extension Special?

And, further, shall we not seek to get our men and women of means to make large offerings to the Loan Fund of our Church Extension Board?

Brethren, there is no blinking the fact, no dodging the issue, we are face to face with an issue that brooks no delay. An issue paramount to every other issue. Not even our duty to evangelize can transcend or supercede this. We must build, or we will have to retire shortly.

Muskogee, Okla. March 28.

Strong Drink.

It is a warrior whom no victory can satisfy, no ruin satiate. It pauses at no Rubicon to consider, pitches no tents at night, goes into no quarters for winter. It conquers amid the burning plains of the South where the phalanx of Alexander halted in mutiny. It conquers amid the snowdrifts of the North where the Grand Army of Napoleon found its

winding sheet. Its monuments are in every burial ground. Its badges of triumph are the weeds which mourners wear. Its song of victory is the wail that was heard in Ramah—"Rachel crying for her children and weeping because they are not."

The sword is mighty, and its bloody traces reach across time, from Nineveh to Gravelotte, from Marathon to Gettysburg. Yet mightier is its brother, the wine cup. I say "brother," and history says "brother." Castor and Pollux never fought together in more fraternal harmony. David and Jonathan never joined in more generous rivalry. Hand in hand, they have come down the centuries, and upon every scene of carnage, like vulture and shadow, they have met and rested.

Yea; a pair of giants but the greater is the wine cup. The sword has a scabbard and is sheathed; has a conscience and becomes, glutted with havoc; has pity and gives quarter to the vanquished. The wine cup has no scabbard and no conscience; its appetite is a cancer which grows as you feed it; to pity, it is deaf; to suffering, it is blind.

The sword is the lieutenant of Death, but the wine cup his captain; and if ever they come home to him from the wars bringing their trophies, boasting of their achievements, I can imagine that Death, their master will meet them with garlands and song, as the maidens of Judea met Saul and David. But as he numbers the victories of each, his pen will be "the sword is my Saul, who has slain his thousands; but the wine cup is my David, who has slain his tens of thousands."—Thos. E. Watson.

The Great Sunday School Conference.

Ho, for Oklahoma City the First State Sunday School Conference 500 strong! The minimum attendance should be 500 the maximum 1,000. It will be a great occasion for the Sunday School workers of the Oklahoma Conference. Dr. Moore planned wisely for a great Conference. A fine program, speakers of marked ability and questions vital to our Sunday School movement go forward making the conference an eminent success. Dr. Moore has layed himself out and it's now squarely up to the pastors and people to come to his support. Every Sunday School should be represented by one or more of its WISEST workers to carry back the echoes of this conference to their home people. I am more and more delighted with the progress made in our Sunday School work and insist that we do not miss the inspiration and blessing in store for us in the coming conference, the greatest that our people have had the opportunity to attend in the interest of our own work. I urge that every Sunday School be represented at this state wide meeting.

W. M. P. RIPPEY.

Sixteenth Annual Commencement.

The commencement exercises of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 9-11, 1908. Class Day and Alumnae Reunion, Saturday, May 9; commencement sermon on Sunday, May 10, at 11 a. m. in Melrose Church by Bishop Seth Ward. Graduating exercises on Monday, May 11, at 8 p. m. in Central M. E. Church, South. Rev. W. J. Young, D. D., of Danville, Va., will deliver the annual address to the graduating class.

Seventeen young women, nine of whom are candidates for foreign work and eight for home mission work will graduate and all except one will go into definite work or enter upon further preparation this year.

THE SUNDAY SCHOOL.

April 5. Jesus the Good Shepherd.

Golden Text.—The good shepherd giveth his life for the sheep. John 10:11.

Time.—A. D. 29. Place—Jerusalem.

Lesson Text.—John 10:1-18.

Our present lesson follows immediately upon that of the healing of the man who was born blind and grew out of the question as to the Messiahship. This question of the Messiah became a controversy among the Jews and they rejected Jesus and have continued to do so to this day. This fact however did not affect the true character of Christ. He was the true Messiah and his leadership, his rule, his word has continued to the present day.

Let us look at the oriental scene. It is a scene of shepherd life. It was familiar to them. The sheep fold was common in the country. It was a large inclosure surrounded by a stone wall having a door. Not only was one flock of sheep sheltered in it but several. The several shepherds who tended the sheep during the day led their sheep into the fold at night and gave them over to the porter who kept watch during the night. In the morning the shepherd or shepherds came to the door and each individual called out his sheep. It would be interesting to see the sheep separate from the herd and each flock form under the direction and leadership of its own shepherd.

The first scene presented here makes the "fold" the world. How will the Messiah come into the world? Jesus says he will present himself at the door. The man who climbs over the wall does so because he is not the shepherd and comes to steal. Jesus means to say that his coming had been according to the prophets. He had come to the door. His coming was regular. Will the Jews receive one who had the credentials of his coming? Behold the star in the East, the angelic chorus on the plains of Bethlehem, the baptism by John, the open window of Heaven, the spirit of God descending. Hear John crying "Behold the Lamb of God." No one before him had fulfilled the predictions of his coming. Jesus is arguing the regularity of his coming. He is the shepherd of the sheep. Now he calls for his sheep. See the multitudes thronging him. They hear his voice. Some pass on, others cling to him declaring that in him they have found the Messiah. He leads them as a shepherd into pastures green and by the still waters. He has never lacked a following and his followers grow more numerous as the years go by. He follows this matter of his Messiahship up in the closing verses of the lesson. The best sign of his Messiahship is the fact that he will not forsake the sheep. They know him and they are his. He is not a hireling who does not own the sheep and who will not face danger for them. He is the good or proper shepherd. He will face any danger, he will die for his sheep. Both the manner of his coming and of his going are to us conclusive proof of the truth of his claims.

He is the door of the sheep. The scene here changes. The fold becomes the kingdom of God and Jesus is the door. He speaks of going "in and out" signifying that in or out we are in the kingdom if we are in the door (Christ). The kingdom (spiritual) of God is not a place or a body but a spiritual condition. Jesus is the condition. All who find Christ find the door. They may abide in him and find protection as in a fold or find pasture with food convenient.

White River Conference Sunday School Notes.

Will you please announce that our Sunday School Conference to be held in Newport April 28-30 is not to be a delegated body, but an invitation is extended to all the pastors, superintendents and teachers of the conference. Bro. Galloway has just written me, "I think we will have no trouble in providing me, for 200, or as many as we can get to come." And for 200, or as many as we can get to come. Now to the pastors, please urge your Sunday School workers to attend this conference. Newport is centrally located, and she is likewise large enough and willing enough to take care of all who may attend, so please see to it that your school or schools are well represented. Let every one come praying that this may be a very profitable meeting and prove a "forward movement" in all our Sunday Schools.

W. P. TALKINGTON,
Chairman Sunday School Board.

Oklahoma Sunday School Conference.
Will Be There.

The wife of one of superannuates writes, "We—my husband and I—are expecting to be at the S. S. Conference; and that at least one superintendent will come, too. We cannot afford to miss it." If every charge in the conference would do as well what a host we should have! And what a power and a blessing it would be to our S. S. cause. These people live a great way from Oklahoma City, but they "cannot afford to miss it." Can you?

Can Do It.

In a private note from Dr. O. E. Goddard he says, "Each of our nine large districts can support a missionary." We truly believe it—if we pastors and presiding elders and superintendents will get out of the way and the young people of our Sunday Schools have a fair chance.

Come to the conference and let Dr. Goddard prove it to you.

"We can do it and we will."

No one who attends our great Sunday School Conference, such as ours promises to be, without having a new vision of the Sunday School work, and of the Sunday School world, and without getting a fresh inspiration to go forward in the Master's service of soul winning.

Important and Final.

Everything has been done by the local executive committee of Oklahoma City for the comfort and convenience of those who attend the S. S. Conference. A small folder has been issued which will give important and final instructions. It will be in the hands of every pastor before you read these lines.

Take notice: When you arrive in the city, come direct to the M. E. Church, corner Fourth and Robinson, and put yourself in the hands of Rev. R. S. Satterfield and his committee, and they will direct you. He writes me that they "will take good care of the conference. Expecting a good crowd."

"Children's Day"—Get Busy

May 17, 1908 is the time set apart by the provisions of the Discipline for the observance of Children's Day. You will observe that the law of the church requires it. It also says a collection shall be taken. We have mailed to every pastor in the Oklahoma Conference a blank order for programs for this important occasion. Pastor, see your superintendent at once and send order to Rev. R. A. Crosby, Chelsea, Okla., for free programs. Don't let your S. S. fail this year. Begin now. Only 102 schools observed the day last year; 277 did not. Let us wipe out the last number.

The programs come free to you.

Bishop Ward.

One of the most vital topics is "Child Life and the Christian Faith." Bishop Ward will discuss the subject.

Something Unique.

Mr. E. Richmond, of Philadelphia, will present the picture method of Bible teaching. It is unique and interesting, specially for young children. He will demonstrate how the S. S. lesson can be made interesting by this wonderfully unique device. Better hear him and see his method.

Rev. and Mrs. Field.

Rev. C. S. Field and wife of Ft. Worth are on the program for several addresses. He is the popular and successful "Field" man for the S. S. work in the N. W. Texas Conference. He will bring us greetings from the State whose very name means friendly. His wife is not one whit behind him in her line of S. S. work. We are fortunate in securing the services of these two live, up-to-date S. S. people.

"Revival Praises."

The song book to be used at the S. S. Conference is "Revival Praises." My! What music we shall have! You will go away with your soul full of praise and song.

No. 13 is the conference song.

Not Excell-ed.

"Prof. E. O. Excell, of Chicago, the well-named man, for he has never been excelled in his line, will come again to us, to lead the throng in singing the

"good old-fashioned songs in the good old-fashioned way." No man living knows better how to get music out of people. "We have seen him leading 5000 voices. My! Wasn't it great?"

Come to Oklahoma City and make one of 1000 to join in singing, "O, that will be glory for me."

All Aboard.

Monday morning, April 6, 1908, grip packed, tickets in hand, hearts full of enthusiasm for the S. S. cause, all aboard for Oklahoma City to attend the great Conference. It means too much for you and your church for you to miss it. All aboard!

Hear Bishop Atkins.

Be on hand the first night to hear Bishop Atkins on "The Problem of the Church is the Life of its Youth." Hear him also on "What the Sunday School is doing for Methodism."

Bishop Key.

Our Bishop Key will discuss the "Boy" problem. Every S. S. man and woman in Oklahoma needs to hear this address. It is a great matter and important. Lawton, Okla.

Some Good Books.

Four Princes, \$1.25.
Pilgrim's Progress, 30c.
Robinson Crusoe, 30c.
Black Beauty, 30c.
Imitation of Christ, 30c.
Twentieth Century Cook Book, \$1.75.
Winton's New Era in Old Mexico, \$1.00.
Shannon's Racial Integrity, \$1.00.
Light on Old Testament from Babel, \$2.00.
Ancestry of our English Bible, \$1.50.
Any book sent POSTPAID at price named.
Our Martyr Presidents, \$1.50.
Mr. World and Miss Church Member, \$1.00.
Old Time Religion, \$1.00.
God's Financial Plan, paper, 35c.
Sermons by the Devil, \$1.00.
Dying Testimonies, \$1.00.
Perfect Manhood, 50c.
Economical Cook Book, \$1.00.

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

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Senior Quart'y				84c	12c
Intermediate Quarterly				84c	12c
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Children's Visitor				10c	40c
Olivet Picture Cards				84c	10c
Bible Lesson Pictures				75c	95c
Reward Cards				10 to 80c pk	
Stand'd Cate'm				\$1.20 per doz.	
Junior Cate'm				60c per doz.	
Methodist Catechism No. 2				40c per doz.	
Child's Cate'm				40c per doz.	
Roll and Rec'd				50c and \$1.00	
Class Books				5c each	
Star Charts				80c each	
Stars				80c per box	
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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.)

Bailey, Okla., March 8, 1908.

Dear Methodist: I will write for the first time. I love to read the children's page. My father works in the Ft. Smith shop and I am making a crop. I have a span of little mules and a fine little pony and a 12-inch sulky. They ran away yesterday and tore up my sulky a good deal. Then after they had run themselves nearly down they struck the gate post and tore it loose and turned it upside down. Our pastor's name is Bro. Bailey. I like him. Bro. Gandy is our superintendent; I like him fine. My teacher's name is Mrs. Choffin. I guess I will close for this time, but I hope this will escape the waste basket. Goodbye.

Your new cousin,
HOMER GIBBINS.

Dermott, Ark., March 11, 1908.

Dear Methodist: I will write for my second time. Today is my oldest and youngest sister's birthday. I went and stayed two weeks with my sister. I have a cow and calf. My papa is the proprietor of the Bruce Hotel. We have a pool room and a restaurant. I have a niece and nephew living and a nephew dead. My mama and papa are both living. I have one sister going to school. I am in the fifth grade, and she is in the seventh grade.

I remain as ever your cousin,
DAISY BELLE NEEL.

Sentinel, Okla., R. F. D. No. 2.

Dear Methodist: I thought I would write, as papa takes the Western Methodist and I enjoy reading the children's page. I am a little girl 16 years old. I like to go to Sunday School, preaching and prayer meeting. I belong to the M. E. Church, South. I was converted last summer and enjoy living a Christian life. I think it is the most happy life a person can live. I am at school today. My teacher's name is Miss Pearl Newman; I like her fine. Our superintendent's name is Mr. El-

bert Corbin, and my Sunday School teacher's name is Mrs. Cora Whittington; she is a good teacher, I think. Our pastor's name is Mr. Sharp; we all like him fine. I will tell you of a trip I took last summer. Papa, mama, two brothers, two sisters and I started for a journey of 200 miles in the wagon. It was in August. It was Monday and we got there on Sunday. We went to mama's sister's at Lebanon, I. T.; from there to Madill, to see her mother, and on Friday went to see papa's mother. She came home with us. We started home on Tuesday.

LOLA McGUIRE.

Poarch, Okla., Feb. 28, 1908.

Dear Methodist: I thought I would write again. I am a little girl thirteen years old. I have got two little calves and two little kittens. I am going to school now. My schoolmate's name is Myla Cornelius, and my school teacher's name is Miss Ora Fenney. I have three brothers and six sisters. I have two sisters dead and one brother living. I am in the fourth grade. There are 57 coming to this school. We are having a good time in school. There is prayer meeting at my house tonight. I go to Sunday School every Sunday. My Sunday School teacher's name is Mrs. Phillips. I think she is a fine Sunday School teacher. I go to prayer meeting every Wednesday evening. I will close for this time.

Your cousin,
DELIA JONES.

Colt, Ark., March 8, 1908.

Dear Western Methodist: It has been quite a while since I wrote my first letter to you. This is only my second letter to the Methodist. Since writing my first letter there has been some changes in our Sunday School at this place. I have had the misfortune of losing my former teacher, Mrs. E. L. England. She has moved away and I regret so much that she has gone as I loved her very much. I went to Sunday School today and to the Epworth League tonight and it seemed so sad when I entered the church and could not see Dr. and Sister England's faces there, and sadder still when I began to think that the y would not be with us any more. I know we will all miss them as they have done much to elevate our Sunday School and League work at Colt. Though I regretted very much to lose Sister England as my teacher I now have another good teacher in the person of Sister Nelson, our pastor's wife. I think that our class will prosper in her charge. How many of the cousins have to write stories, touching upon their Sunday School lessons? I had to write on last Sunday. I think it is so nice that the boys and girls are given a page in the Methodist that they may be able to talk to each other through it. I certainly enjoy reading Ruth Carr's stories. Say cousins, it is time to start farming. I know we boys will have a "fine" time breaking up land and cutting corn stalks. Brother and I began the other day and the first stalk I cut broke my hoe handle. I am going to farm a little this year on my own hook. I have bought me a pig and I intend at least to raise corn enough to feed my pig on. I'll write you later on what success I'm having raising "hog and hominy."

Your little cousin,
HOWARD MOORE.

Mannsville, Okla., March 8, 1908.

Dear Methodist: I will write a few lines this morning. This is Sunday but I did not get to go to Sunday School, because it rained all morning. For pets I have none but two dolls. I wish Ruth Carr would write another story. I like so well to read her stories. I am so glad when the Western Methodist comes. My grandpa takes it. Last Wednesday was my grandpa's birthday. I surely had a good time. My cousin was there. At school I am in the fifth grade. I go to Sunday School every Sunday that I am not sick, or it is not raining. Our pastor's name is Bro. Darnell. Our superintendent is my grandpa. I like our pastor fine. I will answer Grace Thirsaline Shipley's question, Elisha, 2d Kings, 6th verse. I will close for fear this will reach the waste basket.

Your cousin,
OPAL REAGAN.

Kokomo Woman Gives A Fortune

Receives Hundreds of Requests Daily.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medical treatment to afflicted women.

Some time ago we announced in the columns of this paper that she would send free treatment to every woman who suffered from female diseases or piles.

More than a million women have accepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world, who have not yet used the remedy, she has decided to continue the offer for a while longer, at least.

This is the simple, mild and harmless preparation that has cured so many women in the privacy of their own homes after doctors and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucor-

rhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause, or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive my mail, free of charge, a 50-cent box of this simple home remedy, also a book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, 4297 Miller Building, Kokomo, Indiana.



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.

Harris Business University
THE ONLY BUSINESS UNIVERSITY IN THE SOUTH JACKSON, MISS.

Dyer, Ark., March 9, 1908.

Dear Methodist: I will write a short letter, as this is my first attempt to write. Our house burned up the second of February. We got moved back the third of March. I am a little boy ten years of age. I have one sister and two brothers dead; they were twins. My mama is dead. I live with my grandmother and auntie. I have three pets: a little calf, and a little bird pup and a cat; I have three little kittens. My sister's name is Bonnie May Anderson; she has gone to Clarksville, now. How many of the boys like farm life? I do for one. I have about forty "buff cochen" hens and Plymouth Rock hens; I like to tend to the chickens. I have a hen setting and about twelve laying. My school was out the 21st of February. I am in the fourth grade at school. I like to go to school. I go to Sunday School every Sunday I can. I live one mile and a half from school. I am getting sleepy, so I will close for this time. Your new cousin,

DOYLE ANDERSON.

Dear Western Methodist: I am a little girl 10 years old and I am in the third grade. I saw in this paper the little children's page, and I thought I would write, too. I have several pets. I have a little pony that I like well. I go to school on her. I go to Sunday School and my teacher is Mrs. W. A. Graham and my pastor is Rev. M. V. Witt, and I like him. As this is my first time to write I will close for this time.

Your cousin,
BERTHA KENDRICK.

Eczema, Tetter and Skin Troubles.
Tetterine, the fragrant, antiseptic and healing ointment, instantly relieves and quickly cures skin and scalp diseases and itching piles. It is the finest prescription ever discovered for these conditions. Apply after bath with Tetterine Soap. It is elegantly prepared by The Shuptrine Co., Savannah, Ga. If your druggist cannot supply you, send 50 cents in stamps.

Damascus, Ark., March 7, 1908.

Dear Western Methodist: I will write a letter as I have not seen any letters from here. Father takes the Methodist. I certainly do enjoy reading the children's page and Ruth Carr's letters. I enjoyed reading Jessie's Journal. I am a girl seventeen years old, and have black eyes and dark hair, and weigh one hundred and ten pounds. I am five feet and five inches high, and have eight brothers and three sisters,

Dover, Ark., Feb. 15, 1908.

Dear Methodist: I am a little boy ten years old. I am not going to school as we have no school. It has been very cold and it keeps me busy getting wood. How many of the boys like to ride horses? I do. Papa has a good horse and my grandpa has a mule and I have a fine time riding two miles after grandpa's mail. My grandpa owns a big saw and planing mill. I will close, as this letter might find the waste basket.

Your friend,
LEO YOUNG.

Imboden, Ark., March 1, 1908.

Dear Cousins: I will write and tell you about our last day of school. We had an exhibition and supper on the ground and we had a nice time. Our school was out last Friday. My teacher's name is Miss Anna McKinney. Our pastor's name is Bro. Loring, and our P. E., Bro. Paris.

I have two brothers younger than myself, one six years old and the other four. I will close. If this escapes the waste basket I will come again.

WILLIE MCBRIDE.

A Terrible Crime Against Society

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WHISKEY, MORPHINE, LIQUOR
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AS WELL AS
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Don't be deceived. This is one of the few first class sanitariums in the United States. Special department for ladies.

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An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicinal Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

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WANTED—20,000 telegraphers, on account of the new 8-hour law. Draughton's Colleges, 20 in 1 states, give written contract to secure position or refund money. Address Jno. F. Draughton, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

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INVESTMENT—We can lend your money on first mortgage City realty at from 6 per cent. to 8 per cent. profit, net. ALL LOANS GUARANTEED. Pensacola is the nearest city in the U. S. to Panama Canal and is rapidly improving. Escambia Realty Co., Inc., Pensacola, Fla.

SALESMEN WANTED.

SALESMEN—For \$20 Fortune soda fountain and \$30 New Process fountain; make \$10 and \$12.50 each sale, collect own commission. Zenith Manufacturing Co., 131 La Salle street, Chicago, Ill.

MISCELLANEOUS.

THEOLOGICAL BOOKS—Second hand.—Send for New Bulletin, just issued. Books bought in large and small lots for cash. Theo. E. Schulte, Bookseller, 132 East 23rd street, New York.

Our Specialty.—A Sepia Porcelain Miniature, oval, 2 1/2 x 3 inches, copied from any Photo for \$1.00. Free sample photo. Jeffres Studio, E. Lafayette Ave., Baltimore, Md.

Durant, Okla.

The Oklahoma Annual Conference will never meet where it will be more appreciated than it was in Durant. It brought new life to many of our members. Some back-sliders were reclaimed, some indifferent ones were quickened, some lost were saved. The conference would be welcomed back here this year, and, except where sickness or moving prevented, the preachers and lay delegates could return without any further arrangements to the homes they had last fall. Two weeks notice would be sufficient. Church interests are in the lead here. People attend the services. From five to six hundred are found at our morning and evening services on almost any fair Sunday. From forty to one hundred are found at prayer meetings on Wednesday evening. The Sunday School and the Leagues are alive also. Sixteen have been received into the church on profession since conference. We have had no evangelist and will not be able financially to have one this year. We have held one meeting of two weeks and will hold one more ourselves, and try thus to make up for our inability to secure outside help. This will be a very hard year with us financially, but we are making up for it religiously. A man down on the street described our condition clearly. He said that we did not have much money, and so we would just have to keep our religion or we wouldn't have anything.

Our new state laws are being enforced in this country. Some tried very hard to make prohibition a failure. They were persuaded by the sheriff to consult the judge and county attorney and they agreed to make a liberal donation to the county treasury, and concluded also that they could spend the next six or eight months more profitably by getting the county roads in shape for spring travel. We have live county officers and the way of the transgressor is proving to be hard. Durant is working for one of the state normal schools to be located on this side. If people value a healthy moral and religious atmosphere for such an institution, then Durant ought to have it.

J. A. PARKS.

You never had a better or more satisfactory family remedy in your home for both internal and external use than Gregory's Antiseptic Healing Oil. It is for both man and beast. Gregory Medicine Co., Little Rock, Ark. A bottle by mail for 25 cents stamps. Ask your druggist.

Little Rock Conference Epworth League Conference.

PROGRAM.

Tuesday, 4 p. m. Social by Prescott League.

8 p. m. Devotional, James Thomas, Commissioner of Education.

8:30. The Ideal League, S. H. Werlein, D.D.

Welcome Address, Hon. H. B. McKenzie.

Response, Mrs. A. M. Robertson.

Wednesday, 9 a. m. Devotional, James Thomas.

9:30. Need of Home Mission work in the Little Rock Conference, B. B. Thomas, Texarkana District; R. W. McKay, Camden District; J. W. Harrell, Monticello District; W. W. Christie, Pine Bluff District; A. C. Millar, Little Rock District; H. M. Bruce, Arkadelphia District; T. H. Ware, Prescott District. Eight minutes for each report.

10:30. Report of A. O. Evans on the Spiritual Work of the League, followed by discussion.

11:30. The League's call to service, Forney Hutchinson.

Appointment of nominating committee, special work committee.

3 p. m. Devotional service, James Thomas.

3:30 p. m. Children in training for service, Miss Rachel Hill.

4 p. m. The Boys' League, J. M. Workman.

4:30 p. m. Report of Junior superintendents.

Report of nominating committee.

8 p. m. Devotional services, James Thomas.

8:30 p. m. Address. H. M. DuBose, D. D., General Secretary Epworth League, Nashville, Tenn.

Thursday, 9 a. m. Devotional services, James Thomas.

9:30 a. m. Missionary department.

Report of fourth vice president, W. W. Christie.

10:30 a. m. Systematic giving, Allen Trieschmann.

11:30 a. m. Report of Committee on special work for 1908-9.

2:30 p. m. Devotional services, James Thomas.

3 p. m. Report of second department, W. C. Watson.

3:30 p. m. Ministering to the body, T. E. Sharp, D. D.

4 p. m. Report of third vice president, Miss Erma E. Richardson.

4:30 p. m. Ministering to the mind, Miss Mae McKenzie, Deaconess.

8 p. m. Devotional service, James Thomas.

8:30 p. m. Address, W. F. Evans, Little Rock Conference Missionary Secretary.

Ft. Smith District Notice.

The Ft. Smith District Conference will be held at Huntington, Ark., May 28-31. Conference will convene at 9:30 a. m. Friday, the 28th. Opening sermon 11 a. m., by L. H. Eacks.

Committee on examination for license to preach, admission and ordination, F. M. Tolleson, J. M. Williams, and J. L. Bryant.

F. S. H. JOHNSTON, P. E.

Atoka Mission.

Dear Methodist: We love the paper and love to hear from the brethren. We were appointed to the Atoka Mission. There was no parsonage, so we couldn't get any place to move to until the 22nd of January. We find but few Methodists here, though we have organized four small classes. Have seven regular appointments. We also have organized four Methodist Sunday Schools and three prayer meetings. Prospects are that we will build two church houses. I am trying to preach five times each week. Preaching to at least three hundred sinners each month.

Yesterday was a good day with us at Lewis though cloudy and rainy. Preached three sermons, held a church con-

ference, received two into the church, organized a Sabbath School and got two subscribers for the Methodist.

May the Lord bless all the brethren and the editors. Pray for us.

B. E. SCIVALLY.

Calloway, Okla.

Harrisburg Station.

Editor Methodist: A note from my charge might not be out of place. I came to my work at once after conference, was received cordially and treated royally. My family did not come for several days. But I had good homes with open doors on every hand. No place dispenses a more beautiful hospitality nor has more doors open to preachers at all times than Harrisburg, Arkansas.

The usual abundant generous pounding came early and was appreciated by myself and family. Having been presiding elder for several years this was rather a new thing to us.

We are hoping and praying for great things this year.

Our Sunday School is doing fine work, large in numbers and efficient in its work. We now have an active Woman's Home Mission Society, a good Junior League, and our Senior League just organized bids fair to become one of the best in the district. Prayer meeting well attended and services good. I preach regularly to the largest congregations of any pastor I know who labors in a town no larger than this. A stranger said to me after attending both services at our church recently, "Say you don't have large congregations like these all the time do you?" When informed that it was our ordinary congregation he was surprised.

The stewards have kindly raised the salary \$200.00, making it \$1000.00. That is good for this church and good for this pastor. I have been at work since I came, forced myself to work and study where it was needed. Have preached but one old sermon. But for a spell of fever, from which I have fully recovered I would have canvassed the entire community by the last of February.

The parsonage was too small for my family. Two rooms and considerable porch has been added. It is now ample and comfortable. I have rebuilt, reset, and up-set the fence around the lot, garden and yard.

I am delighted to get into the parsonage again. A great pleasure to be at home and with my books every day. Come to see us.

M. M. SMITH.

Hot Springs Preachers' Meeting Notes.

Dr. M. B. Corrigan in the chair. J. H. Cummins led devotional services.

3rd St., J. H. Cummins reported good service. Rev. Harding, of Altheimer, preached 11 a. m. Sunday School good and also good Epworth League. Good interest at evening service.

Malvern Ave. M. W. Manville reported good congregations, good interest—good Sunday School. One accession to church. W. Fred Long preached at night.

Park Ave. J. R. Rushing reported a good day; good Sunday School; good Epworth League. Good interest at night. One accession on profession of faith.

Central Ave. Dr. M. B. Corrigan. Morning services good. Dr. Terry preached a fine sermon. Good Sunday School and League. Night con-

gregations small; one accession; good interest.

Tigert Memorial. F. E. Dodson reported good morning services. Rev. W. Fred Long addressed the Sunday School. Good services at night.

F. E. DODSON, Secretary.

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Notes from Bro. Stevenson.

Dear Methodist: Rev. J. W. House of the Arkansas Conference last fall took a supernumerary relation, but having fully recovered his health, he would be glad to assist any of our brethren in meetings. He is a good man, an earnest gospel preacher and unusually strong in a knowledge of the Bible.

He has been successful in revival work and ought to be kept busy while he can be used in this work. Address him at Conway, Ark., for the next ten days as he is here in a meeting with Bro. J. T. Newsom. Fraternally,

J. B. STEVENSON.

A DOCTOR'S PRAISE

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

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

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

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

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

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

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

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

* Edited by Conference Officers and *
* District Secretaries. *

* * * * * W. F. M. S. Little Rock Conference. * * * * *

Dear Co-Workers: At the request of the editor of our column for April, Mrs. L. H. Reeves, we bring you a message this week. We extend loving greetings and best wishes for a successful and pleasant year in the Master's work. Our missionary year closed with February and many encouraging reports have come to the Treasurer and Corresponding Secretary.

We rejoice to tell you, our work, in this conference, has prospered and grown some. Indeed, we have done better than ever before, notwithstanding the "panic." And yet our hearts are made sad because we have not done all we should, nor all we had planned. While we regret exceedingly the fact that our pledge has not been paid in full—that we have not fully attained to our high aims,—yet an advance of \$1,000 in gifts is a step forward. For every increase of faith and liberality, we are truly grateful. Let us with deep humility and gratitude wait before the Master, in this new year, and stand ready to "launch out in the deep," relying upon his promises.

February 27 brought together the Executive Committee of this Conference at the Marion Hotel in Little Rock. The Honorary President, Sister Hotchkiss, could not be with us, as she was ill at the time. We were also deprived of the pleasure of the presence of the vice president, Mrs. Vance on account of illness of her husband. The absence of these two officers was very much regretted, and their wise council very much missed. This was the first time that our new conference treasurer, Mrs. E. W. Gates, had met with the committee. To say that we were completely captivated with her strong personality and deep devotion to her duties as our treasurer, but mildly expresses our feelings toward work, and will soon know our conference as she knows her home city. She knows her duties and is endeavoring to perform them.

At this meeting the same pledge of \$3,360 was recommended for the ensuing year.

Would that we might impress on every auxiliary and every individual, the importance of early and prayerful planning and of prompt, systematic paying. At the very beginning of the year, make your pledge, pay a part of it each month and you will find your interest growing and a rich blessing coming into your own heart. And when you are deciding what your pledge shall be, take God. His Almighty power and His faithfulness, into account. A good woman, acting on this suggestion, having paid all her "sight money" joyfully testifies that the Lord can help with her "faith money" necessary to cover her pledge.

There is really no limit to what, with faith in God and fidelity to His cause, we may accomplish.

The date of our Annual Meeting at Malvern has been fixed for June 10 to 14 inclusive. Don't fail to send a delegate. Elect early and send the name. A splendid program is being arranged. Miss Gibson, president Woman's Board of Foreign Missions, will be with us.

We are praying and planning for this to be the best meeting in our history. may we be taken out of self and lifted on a higher plane, where we can get an enlarged vision of a lost world's needs.

Some Societies failed to accept the assessment which the Executive Committee put upon them, thereby causing loss to the pledge. May we not expect each one to accept such assessments as may be given them this year, and make an earnest, honest effort to raise it?

Other Societies accepted their assessments cheerfully, and paid it in full, namely, Camden, Fordyce, El Dorado, Magnolia, Carlisle, Monticello, Tillar, Crossett, Lake Side, Pine Bluff, Texarkana First church, Mena, Camden Juveniles.

Others paid more than their assessment, namely, Winfield Memorial, Des Arc, Hamburg, Warren, Prescott, Hope, Tillar Juveniles and Prescott Juveniles.

Monticello District is the "banner" District, having paid 97 per cent of her pledge, or \$3.54 per capita. Texarkana paid the largest amount on pledge but not so much per capita.

Texarkana First church is the "banner" Society, having paid \$10.53 per capita. Prescott District has shown more growth in numbers. Several societies have "fallen on sleep." May Jesus, with his pierced hands and feet and side be made so real to them that they will soon spring into new life.

Our Conference supports four Bible women and eight scholarships. We have eleven honorary Life Members, five having been made this year, and 156 Life Members. We have one Missionary candidate now in the Searritt Bible and Training School, and recently God has called of our choicest young women to the foreign fields. Miss Jennie Howell, of Prescott, will go to the Training School in September for further preparation for her life work. Prescott District has asked the privilege of bearing her expenses there.

The loving sympathy and prayers of the entire conference will be given unstintingly to these consecrated young women.

Let us work to a certain end and keep these definite aims before us this year:

- 400 new members.
- Three Missionary candidates.
- 900 subscribers to Woman's Missionary Advocate.
- 400 subscribers to Little Worker.
- 50 Mission Study classes.
- \$2,360 on pledge.
- \$300 on Conference Expense fund.

Let us give thanks that as a conference we have gained ground, and look forward with hope for greater growth this year that is upon us. Let us look upward for the grace that is sufficient for the wisdom that cometh from above and for patient continuance in well doing, and for aggressive zeal that should characterize His followers.

Cordially yours,
MRS. JAMES THOMAS, Pres.,
MRS. J. F. GILES, Cor. Sec.

Prof. N. J. Harris, President Harris' Business University, has written a system of SHORTHAND that can be learned in six (6) days, after which there is nothing to do but practice for speed. It is EXTREMELY EASY TO WRITE, and the MOST IMPORTANT of all, it is EASY TO READ.—Clarion-Ledger, Jackson, Miss.

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church. Very thing for ladies' and young people's societies.

I find these very helpful in my Bible class.—Rev. Jas. R. Burchfield, Hill City, Tenn.

The valuable little book has made the study of the Bible a never-ending delight.—Mrs. H. L. Bowles, Troy, Ala.

Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions.—Mrs. S. B. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

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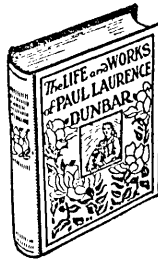
State of Arkansas, County of Pulaski. The People's Building and Loan Association, of Little Rock, Ark., Plaintiff, vs. H. F. Butler and Edna B. Butler, his wife, G. W. Kayser, and Sophie M. Kayser, his wife, and J. F. Kayser and Charlotte E. Kayser, his wife, Defendant. In the Pulaski Chancery Court.

The Defendants G. W. Kayser and Sophie M. Kayser, his wife, and J. F. Kayser and Charlotte E. Kayser, his wife, are warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, The People's Building and Loan Association, of Little Rock, Ark.

March 13th, 1908.

F. A. GARRETT, Clerk.
W. H. PEMBERTON,
Solicitor for Plaintiff.

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FROM OUR FIELD EDITOR.

Rev. D. J. Vickers

MADILL, OKLA.

This is a good commercial town surrounded by a fine farming country. The Pecos railroad from Hope, Ark., to Ardmore, Okla., crosses the road from Denison, Texas, to Kansas City at Madill. Here I met my relative, Hon. G. W. Wicks, of Arkansas, and his son, Charley, who is a prosperous lumberman. Rev. I. K. Waller is the pastor. We had a good service Monday night and did fairly well for the paper. The Madill lot was better paid up than any I have found in some time. Brother Waller had been having a good meeting. He has a beautiful church and parsonage and every thing seemed to be going well with him.

Tishomingo.

This is the capital of the Chickasaw Indians. The splendid two-story granite building has been given to Johnston county for a court house. There are some elegant stone buildings here, from their own excellent granite quarry. The courts were in session in most of the county seats. I hear that the laws are being rigidly enforced. The courts are determined that the way of the transgressor shall be hard.

Rev. D. A. Shaw, who says I am the first Methodist preacher he remembers having met, when I was pastor at Waldron twenty-six years ago, is the pastor at Tishomingo, taking Bro. Head's place, who has gone to Texas. Brother Shaw is an earnest and enthusiastic man, and though he has been on his work only a few weeks, he has won his people and they are very hopeful of a good year. I missed the presiding elder, Brother S. F. Goddard, by twenty-four hours, but heard good things of him. Brothers Morris and Chapman brought me under special obligations to them. Here we added twelve new subscribers to the Western Methodist.

Ardmore.

This is much the largest town in South Oklahoma. There are about ten or twelve thousand people here. They have beautiful asphalt streets. The asphalt is of the best quality and found in great abundance near the town. They have fine railroad connections in every direction. They are installing street cars, building the cars themselves in Ardmore. The farther West I go the more cattle I find. There is a big heartedness about these western people I greatly admire. Though a perfect stranger to most of them, I have been treated royally. Rev. J. W. Sims and his very elegant family could not have been kinder to their own brother. He gave me two days of his valuable time. There were fifty-four copies of the paper coming. We secured seven more and got the old in good reading shape.

Brother Sims is president of the Board of Missions and was chairman of the executive committee of the Bi-M Methodist Missionary Convention held in Oklahoma City, and to him is largely due the success of that meeting. He has an elegant church and parsonage and is in loving favor with his people. We got a glimpse of Bro. Freeman, the presiding elder who is doing a great work and of T. L. Darnell, the other pastor at Ardmore, who had a funeral to attend. Dr. Gross, president of Hargrove College, is making special efforts to be ready to re-open this fall. They hope to be able to announce their plans to the public in a short time.

Hugo.

Sunday was spent in Hugo with Brother Pipkin and his kind people. He was just ready to go with Mrs. Wright, his daughter, to New Mexico; but the death of his wife's father, Mr. Charles G. Wingfield, of Rudy, Ark., forced him to postpone the trip for a week. Bro. Wingfield was in his 88th year, and had requested that Brother Pipkin preach his funeral. Hugo is a prosperous Western town. Two fine roads crossing at right angles. They have a splendid public school, with Prof. A. S. Faulkner as principal. He is also the efficient Sunday School superintendent. Bro. Pipkin was zealous in helping me secure twenty-two new subscribers to the Methodist. He is very popular with his people. They have confidence in his leadership. The ladies of his old district presented him with a beautiful silk quilt, and the brethren gave him a gold-headed cane. He appreciates them very much. Bro. James Leard, formerly of Ft. Smith, has a \$10,000.00 home in Hugo; with him and family I found royal entertainment. I love him for his father's sake. No son had a better father. John Leard was one of the best church members I ever knew. I find James and Robert following in their father's steps.

Judge Humphreys, formerly of Fort Smith, and Ed Moore and son, of Beebe, Ark., are located at Hugo. They seem to be doing well. The Methodists have exchanged their lot, and in thirty days will have the church moved, and will at once build a new parsonage on a more desirable lot.

Antlers.

Antlers is a nice little town on the Frisco R. R. about twenty miles north of Hugo. Rev. C. P. Cox is the popular pastor. With his assistance in four hours we secured fourteen new subscribers to the Western Methodist and collected for several old subscribers. Brother Cox is an old Hendrix boy. He has a bright future. Here we met Miss Fern Lee, of Conway, now the wife of W. P. Brooks, a prosperous lumberman. W. P. Cochran, a successful merchant, formerly of Booneville and brother of Judge Cochran of Paris, Ark. Rev. B. H. Miller is in business here. Rev. W. M. Keith furnished good entertainment.

Talihina.

Monday night was spent with brother T. F. Roberts. He gave me a fine congregation, most excellent music. Four joined the church. We had a real delightful service. Here besides collecting some on old we added eleven new subscribers. Talihina is a division of the Frisco R. R. and is a prosperous town in a beautiful valley. J. J. Thomas has been here for twenty years, and has been a great help to the church and community. Brother J. N. Ross is the banker. Miss Cora McAnally, daughter of Rev. Jesse McAnally, is teaching here, and is doing much good with the young people. Brother Roberts is a great worker and has a good people to serve. The church and parsonage are carefully looked after by the Woman's Home Mission Society. They have a piano to accompany the organ, so they have fine music.

Wister.

A few hours were spent at Wister. Bro. Hendry, the pastor, and Brother Woodward, of Texas, were in a protracted meeting. Trust they may have a good time. Here I met Sister Collier

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and children, whom I served as pastor two years at Prairie Grove. Secured three new subscribers, which makes 218 new subscribers on this trip. Oklahoma is a fine field for the paper. I was told there were 99,000 people in Oklahoma from Arkansas. Home for a few days to vote, pay taxes and keep my family from forgetting how I look.

TRY IT on all flesh wounds, Old Sores, Pains, Sore Throat, Cough and all other ailments too numerous to name. It will not disappoint you. Gregory's Antiseptic Healing Oil. Call on Druggist. If he can't supply send 25 cents for bottle by Mail. Gregory Medicine Co., Little Rock, Ark.

Arkansas Methodist Orphanage Notes.

To our Sunday Schools and Epworth Leagues:

The three conferences adopted a report setting apart one Sunday in the conference year, to be observed by the Sunday Schools, and Epworth Leagues. See to it as early as possible and arrange for the day in advance by instructing our young people in the work that is being done for the orphans by our Church, and that they can help in this important work. We are anxious for them to have the privilege to contribute to our home. Please don't neglect this. See to it, and send the amount collected to me at Beebe, Ark.

Yours for the new home,

M. B. UMSTED.

Texarkana Circuit.

Our second quarterly conference met at Cedar Grove, (Boyd), March 21 with our excellent Presiding Elder, Rev. B. B. Thomas in the chair. And oh, what an excellent sermon he did preach at 11 a. m. the same day. His theme was Prayer. His lesson the 6th chapter of Matthew. It was the best sermon on prayer and Christian character I ever heard in all my life. I wish every one who has been as careless about prayer and duty as I have been could have heard it. It was fine, and has done me so much good, that I feel like writing a book about it. It seems to be my luck to get a good presiding elder every time. This is my third year as a pastor, and I have had a good presiding elder every year, although a different one each year. I actually cannot tell which one I love the best. And I am serving a good people. Our stewards made a good report in spite of the money "stingency," and we are



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also doing something toward collecting the conference claims. This is my second year with these people and I am well pleased. My people are doing as good a part by me as could be expected considering everything. I think I can safely say that we are advancing. In spite of the "empty bread basket scare," that the devil has been trying to invent, I like this way. It is natural for us to feel good when we can say, "Thy will, not ours, be done." I believe the Lord will take care of those he has chosen and called to the ministry in some way, if they will only trust and obey. Our camp meeting will be from July 31, to Aug. 9, under the leadership of Rev. I. W. Evans. He is a sweet spirit, and his presence by me these two years has been a blessing to me. He is the pastor at College Hill. I want to mention our dear brother, Rev. J. D. Goodson, our Local Deacon, J. T. Meador, E. A. Hanna, and others in the bounds of our circuit whose names are in the book of life. We are looking forward to a great revival of religion and ask the prayers of the Methodist family that we may have it. Rev. B. O. M. Womble, another of our local preachers is away at Camden and we miss him so much. What a blessing our local preachers are to the church. The judgment alone will reveal the good they do. May the blessings of God abound upon our great church, and our sister churches.

FRANK HOPKINS, P. C.

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W. H. M. S. Society, Little Rock Conf.

Dear Friends and Co-workers: The
annual meeting of the Little Rock Con-
ference Woman's Home Mission Soci-
ety, will be held in Nashville, Ark., April
17-21

The first session will be opened at
3 o'clock Friday afternoon, and the
meeting will close Tuesday noon.

The good people of Nashville are
planning for the success of the meeting
and a warm welcome awaits us there.

Every auxiliary in the conference is
expected to send a delegate with full
report for year ending March 1, 1908.

Names of delegates and visitors
should be sent at once to Mrs. L. M.
Daly, Nashville, Ark., chairman of Com-
mittee on Entertainment.

On Friday evening we will have a
stereopticon lecture "Through the Holy
Land" by Rev. J. D. Hammous.

The Annual Sermon will be given by
Rev. A. P. Ford of Nashville.

Mrs. F. B. Rudolph, a former member
of our conference and now of the fac-
ulty of our Mission School and Rescue
Home in Dallas, Texas, will tell us of
that grand institution.

It is possible that Miss Mabel Head,
Associate Secretary of the Woman's
Board of Home Missions will be in at-
tendance with a message from the
Board.

We hope too, to have Miss May Mc-
Kenzie, our Deaconess who is actively
engaged in Crossett, Ark., to talk on the
Work and Need of Deaconesses.

Many other good things are in store
for those who attend this meeting, and
we anticipate a 'season of refreshing.'

Friday April 17 has been set apart as
a day of prayer for the Annual Meeting
of the Woman's Board of Home Mis-
sions.

In "Our Homes" Miss Helm says:
"Let every member of the Society who
believes in a prayerhearing God remem-
ber this call and exercise faith in ask-
ing the blessing of God upon this our
chief council, that wisdom may be given
in the administration of the affairs of
the Society and the spirit of love pre-
vail at every session."

May we not ask the women and
friends of the Little Rock Conference
to remember to invoke God's blessing
and guidance on our annual meeting to
convene on that day in Nashville?

With heartfelt thanks to the friends
who have encouraged and aided us, and
to the officers and members who have
wrought well, making this year memora-
ble in the history of the Little Rock
Conference W. H. M. Society, we are

Cordially and gratefully yours,
MRS. F. M. WILLIAMS, President,
MRS. W. H. PEMBERTON,
Corresponding Secretary.

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Scrofula, Eczema, Blood and Skin Disease.
If you have exhausted old time methods and
want to get well, write me in fullest con-
fidence for proof of cures. Take my treatment
and get well. A. A. BROWER, M. D.

The April American Boy.

The smiling, satisfied face which looks
out from the front cover of the April
American Boy is an index to the inter-
esting, instructive and pleasing matter
this number contains. Jimmy Jones,
Pirate; Four Boys on the Mississippi;
and That Dillingham Boy, continue to
delight their readers. Mr. Weir's fine
serial, Canal and Jungle, is regretfully
concluded. Among the shorter stories
are: The Poetry of Steeples, which
tells how one man's heart was in his
art; How Karl Got Even, is a humorous

Dr. Brown's Magic Liniment
This bottle for you---FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to
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April 1st story, showing that the biters
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Father, the moral of which is that fath-
ers are not as often fooled as their sons
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Boy's Country; The Origin of Easter;
The Devil's Bible; A Few Hints on
Golf; The Boy on His Musele; A Won-
derful Educational Scheme; April in
the Garden, and The Boy's Poultry
Yard. The boys who desire to have
clean, healthy bodies will find Talks
with the Doctor; Some Secrets of Cle-
verness, and Destroyers of Boys, un-
usually interesting. Forty Stunts in Mag-
ic for Amateurs and Trapping Hints
for Boys contain many things for boys
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and Iron in a tasteless form, and the most
effective form. For grown people and
children. 50c.

Meetings for Moral Circuit.
I have just closed one of the hardest
fought battles in the history of my min-
istry at McComb, where we organized
a small class of pure gold workers. Bro.
Jordan of Mill Creek did the preaching
and it was well done.

Our little class is the only one in the
town. We secured the use of a vacant
church house, and may buy the house.
I have my meetings all arranged for. At
Red Oak, July 16 to 28 with local help.
Hill's Chapel, July 30 to Aug. 12, with
Rev. W. O. Esary as help. Moral, Aug.
13 to 26 (Camp) with Gus M. Dilbeck as
help. Trausdale, Aug. 27 to Sept. 9,
Geo. W. Lewis as help. Pioneer, Sept.
10, with local help.
A. G. WHITE, P. C.

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(Oklahoma Conference.)
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denville.
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Mangum District, Mrs. L. L. John-
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McAlester District, Mrs. Wiley Jones,
Oklahoma District, Mrs. A. L. Seales,
Oklahoma City.
Kiowa District, Mrs. C. F. Mitchell,
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Duncan District, Mrs. C. H. McGhee,
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ference Society, of Woman's Foreign
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OBITUARIES.

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

BROWN.— Mrs. Effie Brown, (nee Poe) wife of B. B. Brown, was born Oct. 18, 1888, in Oswego, Kansas, was married to B. B. Brown, September 6, 1903, joined the Methodist Episcopal Church, South, in 1903, departed this life Feb. 19, 1908. She leaves three little children, a husband and father and mother and other relatives to mourn her departure. May God bless the broken-hearted husband with the care of the little motherless babes. The funeral was held in the Methodist church by the writer in the presence of family and friends and was laid to rest in the Adair cemetery to await the resurrection morn.

J. A. GRIMES, P. C.

MOON.— The subject of this sketch, Mrs. Mollie C. Moon, was born Jan. 1, 1864, and received her summons to Paradise on Feb. 29th, 1908, at Dryden, Okla. She professed religion in the year 1885 and united with the M. E. Church, South, the following year, remaining a consistent member of the same the remainder of her days. For more than two years she has been a constant sufferer and most of this time was confined to her bed. Her afflictions were borne without a murmur, and she patiently waited for the voice of her Lord to call her up higher. She was a loving, sacrificing mother, a consecrated Christian and a friend and neighbor beloved by all. Her husband and several children preceded her to the celestial city. There remain two girls, many relatives, and a host of friends to mourn for her, but they sorrow not as those who have no hope; for those who remain faithful unto death shall see her again.

Her pastor,
G. E. HOLLY.

SPRIGGS.— God in his infinite mercy has been pleased to call to peaceful rest Mary L. Spriggs (nee Hood) loving wife of W. L. Spriggs. Born in Benton county, Ark., on the 9th day of September, 1877, and died Dec. 15th 1907, at Gotebo, Okla. Although among strangers, we found God-loving and God fearing friends who came to our aid and assistance. She was a consistent member of the Methodist church. Three small children, Winnie O., Felma, and William J., mourn the loss of a loving mother. The bereaved husband finds consolation only in the precious promise of God.

(Given me for publication by the husband.)
R. C. TAYLOR.

WARD.— Josephene Adella (nee Bateman) was born in Washington county, Ark, October, 1859, and died at her home near Spring Hill, Hempstead county, Ark., Feb. 21, 1908. She was married to Bro. Henry T. Ward January, 1879. To them were born three children, two daughters and one son. She was converted and joined the M. E. Church, South, in 1888, under the ministry of the late Rev. B. G. Johnson, and lived a consistent member of the same until death. She had been a great sufferer from heart trouble for several years, and in December, 1907, she took LaGrippe. This with her other troubles confined her in

bed in which condition she gradually grew worse until death claimed her as his victim. Sister Ward was a quiet and devoted wife, a loving mother and a true friend to all about her. While she was not very demonstrative, yet she was so gentle and kind and seemed never to complain though she suffered much, yet it was all borne in a manner that indicated complete surrender to the will of God. Her oldest daughter, Omie is married to Brother Henry Blackwell; the son, Ruel E., is in business in Hope, Ark., leaving her youngest, Maud, with her father, in the home. May God bless and comfort the heart broken husband and children. It is so hard to give up a dear wife and mother and especially for Maud alone in the home so much now when mother has been her constant companion. May the blessed Lord Jesus lead these dear ones in the bright path that mother trod till all shall be safely housed in the bright home beyond where there will be no more heartaches or partings is the prayer of their pastor.

F. R. CANFIELD.

PETIT.— Lucinda P. Petit (nee Gear) was born Feb. 20, 1838; died Feb. 22, 1908. She was married to Steve V. Petit Dec. 25, 1859; professed religion and joined the Methodist Episcopal Church, South, in the year 1875, and has ever since lived a consistent Christian life. It was my privilege to be personally acquainted with her for several years. She was truly a "Mother in Israel." Many a time have I heard her shouts of praise go up from the congregation. Sister Petit was an old time Methodist, and their home has ever been open to God's ministers. She leaves an aged husband and four children to mourn her loss. I would say to the husband, be faithful a few more days and, he too, will join her on the other shore. Her funeral was preached by the writer to a large crowd of friends and loved ones, and she was laid to rest in the Lebanon Cemetery to await the resurrection morn.

L. V. SHILLING.

HIGHLANDER.— Kemp Lewellyn Highlander, son of J. K. and Ella Price Highlander, was born Jan. 30, 1890, and died Sept. 5, 1906; age 16 years and one month on September 5th, 1906.

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Friends and loved ones stood by the bedside and for the last time on earth looked into the face of one of the noblest boys that God ever gave to a proud hearted father and mother. Crepe not only hung at the heart's door of loved one, but of all who knew him. Kemp was loved by all with whom he was associated. There was such a bright future for him. He had recently graduated in the graded school of Claiborne county, Miss., with highest honor, any people or country would have been proud of him on that day. He was too great and good to undergo the hardships of this life and God took him home to wait for and welcome papa and mama and only brother when they shall come. He died a triumphant death in Jesus, for peace was upon his face, as he entered the heavenly portals. Let us not weep, but look forward to the time when he with Jesus shall welcome us home. May God's blessings be on those left behind. His pastor,
H. H. GRIFF.

ACHES AND PAINS, RHEUMATISM.— or a generally tired feeling are nature's ways of letting you know that some organ of your body is out of order and needs attention—such as Stomach, Bowels, Kidneys, Liver or any other functional part of the body. Nature does not send you these pains to torture you, but to warn you that you are in danger and need to supply these parts with what is missing. Do not neglect these warnings, for the consequence may be serious. Write to me today, describing your condition fully, let me be your doctor to tell you just what to do to get well. It will cost you nothing for this advice and I send a trial treatment free. You can decide for yourself whether or not you wish to follow my treatment after the free trial. Write today to DR. F. A. BARRETT, 1271 South Seventh Street, St. Louis, Mo.

HURST.— Mrs. M. A. Hurst was born in the State of Alabama in the year 1843, moved to South Carolina in early life where she grew to mature womanhood. She was married to P. J. Hurst in the year 1860, moved to Arkansas several years ago and settled in Cleveland county where they have since lived. About forty-eight years ago she professed religion and joined the Methodist Episcopal Church, South, in which she lived a consistent member until the day of her death, which occurred on the 19th day of March, 1908. She died as she had lived, trusting in God. She leaves a husband, nine children, and several grandchildren to mourn her loss. In her death the husband has lost a faithful and loving companion, the children have lost a devoted mother, and

the church one of its most useful and honored members, but our loss is her eternal gain. "Blessed are the dead who die in the Lord." I will say to the relatives and friends who are left behind to weep not, for sometime, somewhere we will meet again. How blessed is the thought that lingers when loved ones cross death's sea, that when our days on earth are ended with them we'll ever be. All that is mortal of Sister Hurst now sleeps in the cemetery at Crossroads church in Cleveland county, Arkansas, to await the resurrection morn. Her pastor,
C. W. DRAKE.

BARNETT.— The Reaper has again invaded our home and gleaned a flower to be reset in the garden of the Master. Our darling Harriett entered the gate of light March 27th. She was only twenty-two months old, but her great bright eyes and lovely ways had tangled her up in our heart-strings, which are now broken. Fain would we have our darling to comfort us adown the path of life, but God has not willed it so. We took all that was mortal of our sweet child to Gentry, Ark., where she lies by our other darling, Pauline, from whence they will arise on the last day. We live in joyful anticipation of meeting them again.

L. R. BARNETT.
March 31, 1908.

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QUARTERLY CONFERENCES.

Arkansas Conference.

HARRISON DISTRICT—SECOND ROUND.
Bellefonte and Marshal, at Olive, Mar. 28-29
Kingston at Kingston Apr. 4-5
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
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.

FT. SMITH DISTRICT—SECOND ROUND.
Huntington & Mansfield at H., Mar. 28-29
Abbot Ct., at Abbot Mar. 29-30
Greenwood Station Apr. 4-5
Hackett Ct., Apr. 5-6
Washburn Ct., at Excelsior Apr. 11-12
Hartford Ct., at Midland Apr. 12-13
Magazine Ct., at Sugar Grove Apr. 18-19
Booneville Station Apr. 19-20
F. S. H. JOHNSTON, P. E.

FAYETTEVILLE DISTRICT—2ND ROUND.
Pena Ridge Ct., at Buttra Chapel Mar. 28-29
Rogers Station Apr. 4-5
Centerton Ct., at Oakley's Chapel Apr. 11-12
Bentonville Station Apr. 12-13
Prairie Grove Station Apr. 18-19
Parksdale & Winslow at P Apr. 25-26
Goshen Ct., at New Cross May 9-10
Fayetteville Station May 11
Springdale Station May 16-17
Elm Springs Ct., at Ebenezer May 23-24
Wm. SHERMAN, P. E.

DARDANELLE DIST.—SECOND ROUND
Ozark Station March 28, 29
J. H. O'BRYAN, P. E.

Oklahoma Conference.

CHOCTAW AND CHICKASAW DISTRICT—SECOND ROUND.
Chickasaw Ct., at Kull's Tule Mar. 28-29
Rufie Ct., at Black Jack April 4, 5
Kiamita Ct., at Old Cedar April 11, 12
Long Creek April 18, 19
C. M. COPPEDGE, P. E.

MCALISTER DIST.—SECOND ROUND.
Kiowa Ct., Mar. 29-30
Stuart Ct., Mar. 30-31
Hugo Station Apr. 4-5
Grant Ct., Apr. 5-6
Bennington & Boswell Apr. 6-7
Bokchito & Freney Apr. 11-12
Albany Ct., Apr. 12-13
Durant Station Apr. 18-19
Atoka Station Apr. 19-20
Ft. Towson Ct., Apr. 25-26
Idabel Ct., Apr. 26-27
Imperial Valley Ct., May 1-2
Antlers Ct., May 2-3
Tulhinn Ct., May 8-9
Albion Ct., May 9-10
Phillips' Memorial May 10-11
Hartshorne Ct., May 10-11
Pocah Ct., May 22-23
Spiro & McCurtain May 23-24
Howe Ct., May 24-25
Quinton Ct., May 30-31
Canadian Ct., May 31-June 1
SAM G. THOMPSON, P. E.

MANGUM DISTRICT—SECOND ROUND.
Headrick, at Headrick, March 28, 29
Vinson and Deer Creek, at Deer Creek April 4, 5
Reed, at Red Hill April 5, 6
Kolly, at Pleasant Hill April 11, 12
Hollis and Dryden, at McNight April 12, 13
Elmore, at Carmel April 18, 19
Olmsted and Eldorado, at Olmsted, April 19, 20
Mt. Park, at Mt. Bend April 25, 26
Frederick Ct., at Good Hope May 2, 3
Frederick Station May 3, 4
Granite and Gotebo, at Gotebo May 9, 10
Mt. View May 10, 11
Willow Ct., May 16, 17
Mangum Station May 17, 18
L. L. JOHNSON, P. E.

ARDMORE DISTRICT—SECOND ROUND.
Carter Ave. & Mannsville at M., Mar. 28-29
Pauls Valley Station Apr. 4-5
Wynwood Station Apr. 5-6
Cornish Ct., at Loco Apr. 11-12
Grady Ct., at Grady Apr. 18-19
Lone Grove at Newport Apr. 18-19
Paoi Ct., at Florence Chp., Apr. 25-26
Berwyn and Springer at Springer Apr. 26-27
Elmore Ct., at Antioch May 2-3
Tussy Ct., at Tussy May 8-9
Woodford Ct., at Elk May 9-10
Thacker Station, at Love's Valley May 9-10
Marietta Station May 10-11
Leon and Burneyville at Leon May 16-17
Whitehead and Mayesville at W. May 23-24
Overbrook Ct., at Marsdon May 24-25
W. T. FREEMAN, P. E.

MUSKOGEE DISTRICT—SECOND ROUND.
Henryetta and Dustin at Dustin, 7:30 p. m. March 28
First Church, 7:30 p. m. March 30
Fort Gibson Ct., at Weeber's Falls, 7:30 p. m. Apr. 4
Fort Gibson Ct., at Illinois, 7:30 p. m. Apr. 5
Okmulgee, 7:30 p. m. Apr. 11
Boynton and Morris at M., 7:30 p. m. Apr. 12
Wagner Ct., at Warner, 7:30 p. m. Apr. 18
St. Paul's, 7:30 p. m. Apr. 19
Eufaula Ct., at Deer's Chapel, 2 p. m. Apr. 25
Eufaula Station, 9 a. m. Apr. 27
Muskogee Ct., at White Church, 2 p. m. May 3
Wagoner Ct., at Victor, 2 p. m. May 10
Cowlington at Cowlington, 7:30 p. m. May 14
Whitefield Ct., at Dukes, 2 p. m. May 16
Stigler, 9 a. m. May 18
Okloha Ct., at Okloha, 2 p. m. May 23
Haskell and Bixby, 7:30 p. m. May 24
Brother, please send in at once the names of your delegates to District Conference. Let all pastors have Church Extension and Domestic Missions collected in full by this quarterly conference. Make a special effort to circulate good literature, and take subscribers to our conference organ. Will the

stewards be faithful to look after the pastor's and P. E.'s salary? Special effort should be made to keep paid up to date. If all will be faithful and the membership be honest with God, then no place will fall behind and no pastor have revival. Let all plan and pray for a gracious revival in each charge
W. F. DUNKLE, P. E.

OKLAHOMA CITY DIST.—2ND ROUND
Stroud & Davenport at D., Mar. 28-29
Stillwater & Pawnee at S. Mar. 29-30
Morrison & Perry at M. Apr. 4-5
Prague Ct., at Mt. Hope Apr. 11
Guthrie Station Apr. 12-13
Arcadia & Wheatland at A. Apr. 18-19
Oklahoma City, Oak Park Apr. 19-20
Sparks Ct., at Johnson Apr. 25-26
Shawnee Ct., at North Canadian April 26-27
Blanchard Ct., at Blanchard May 2-3
Noble & Shiloh at S. May 9-10
Lexington Station May 10-11
McLoud & Union Chapel at U. C. May 16-17
Epworth University May 17
Piedmont Station May 23
El Reno Station May 24-25
A. L. SCALES, P. E.

TULSA DISTRICT—SECOND ROUND.
Adair, at Vann's Chapel Mar. 28-29
Welch Mar. 31
Chapel Apr. 4-5
Vinita Apr. 6
Chelsea Apr. 9
Beggs Apr. 10-11
Red Fork and Mounds Apr. 11-12
Miami and Wyandotte Apr. 18-19
Afton Apr. 19-20
Grove Apr. 21-22
Vinita Ct., Apr. 22-23
Kansas at Rose Apr. 25-26
Spavinaw Apr. 26-27
District Conference, Chelsea, Ok., April 29, May 2.
J. B. McDONALD, P. E.

KIOWA DISTRICT—SECOND ROUND
Anadarko Ct., at Hog Creek Mar. 28-29
Caddo & Wichita, at Foster Apr. 4-5
Ft. Sill, at Mt. Scott Apr. 25-26
C. F. MITCHELL, P. E.

WEATHERFORD DISTRICT—2ND ROUND
Roll at Dudley Mar. 28-29
Cheyenne Mar. 29-30
Hammon at Kiowa Mar. 30-31
Cowden at Sappington Apr. 4-5
Cordell Station Apr. 4-5
Rocky Chief at Dill Apr. 5-6
Cloud and Sentinel Apr. 7-8
Wood circuit Apr. 11-12
Gip circuit Apr. 18-19
WM. D. MATTHEWS, P. E.

DUNCAN DISTRICT—SECOND ROUND.
(Additional.)
Chickasha Mar. 29-30
Bailey, at Doyle Apr. 4-5
Lindsay Apr. 5-6
Duncan Circuit Apr. 11-12
Idabel Apr. 12
Carnegie and Ft. Cobb, at Boise Apr. 19-20
Comanche Apr. 25-26
Verden and Anadarko, at A. Apr. 26-27
O. H. MCGHEE, P. E.

GREEK AND CHEROKEE DISTRICT—SECOND ROUND.
Illinois Ct., at Moody Mar. 28, 29
ORLANDO SHAY, P. E.

GUYPON DISTRICT—SECOND ROUND.
Gresham at Paradise March 28-29
Postal at Eula April 4-5
Boyd at Dry Creek April 11-12
Beaver at Golden April 14-15
Woodward April 18-19
Mutual at Mutual April 19-20
Ioland at Ioland April 22-23
Grand at Lone Tree April 25-26
Optima May 2-3

ADA DISTRICT—SECOND ROUND.
Mill Creek and Ravia Mar. 29, 30
Holdenville Station Apr. 1
Ponotoc at Onward Apr. 4, 5
Stonewall Ct., at Tupelo Apr. 5, 6
Ada Ct., at North Ada Apr. 6
Byars Ct., at Johnson April 11, 12
Asher Station at Oak Grove April 13
Wetumka April 18, 19
Veleetka April 19, 20
Bearden Ct., at Bearden April 25, 26
Okemah Ct., at Paden April 26, 27
Holdenville Ct., at Sasakwa April 28, 29
S. F. GODDARD, P. E.

CRHEK AND CHEROKEE DISTRICT—THIRD ROUND.
Okmulgee at Honey Creek April 18-19
Uchee at Bailey Chapel April 25-26
Broken Arrow at Springtown May 2-3
Sapulpa at Sapulpa Chapel May 16-17
Cherokee at Butler Chapel May 23-24
Seminole at Salt Creek May 30-31
Wewoka at Springfield June 6-7
Hitchita at Broadenax June 13-14
Illinois at Rose June 20-21
ORLANDO SHAY, P. E.

Little Rock Conference.

PRESCOTT DISTRICT—SECOND ROUND.
Okolona May 2-3
Pike City May 3-4
Spring Hill May 9-10
Ilope May 10-11
Blevins May 16-17
Prescott May 17-18
Emmett May 23-24
Fulton and McNab May 24-25
Mineral Springs May 30-31
Washington and Ozan May 31-June 1
Harmony June 6-7
Gordon June 13-14
Bingen June 20-21
Chidister June 27-28
THOS. H. WARE, P. E.

PRESCOTT DISTRICT—FIRST ROUND.
Washington Mar. 29-30
Washington and Ozan Apr. 4-5
Chidister Apr. 11-12
District Stewards will meet in Prescott, Jan. 15th, at 11 o'clock.
THOS. H. WARE, P. E.

MONTICELLO DISTRICT—2ND ROUND.
Snyder Ct Mar. 28-29
Hamburg Station Mar. 29-30
Lacey Ct. Apr. 4-5
Monticello Station Apr. 5-6
Fordora Ct. Apr. 11-12
Lake Village and Portland Apr. 12-13
Watson Ct. Apr. 18-19
Tiller Ct., at McGehee Apr. 19-20
Hamburg Ct. Apr. 25-26
Crossett and Mission Apr. 26-27
Collins Ct. May 2-3
Selma Ct. May 9-10
Wilmar Station May 10-11
J. W. HARRELL, P. E.

CAMDEN DISTRICT—SECOND ROUND.
Camden Station Mar. 29-30
Eldorado Ct., at Bethel Apr. 4-5
Strong Ct., at Bolding Apr. 11-12
Fordyce Station Apr. 19-20
Atlanta Ct., at Atlanta Apr. 25-26
Stamps Station May 3-4
Magnolia Ct. May 9-10
Magnolia Station May 17-18
Camden Ct. May 23-24
On the second round we will discuss Sunday Schools, Womans' Missionary Societies and church finances. Let all the pastors have their best workers present and prepared to take part in the discussions. On the circuits we will open the Quarterly Conference at 9 a. m. and continue the whole day. We can make this conference very helpful if the members of the quarterly conference will be present.
R. W. McKAY, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND.
Mablevale Ct., at Mt. Pleasant Mar. 28-29
Oak Hill Ct., at Pleasant Hill Apr. 4-5
Austin Ct., at Austin April 11, 12
Benton April 19
Hickory Plains Ct., at Hebron April 25, 26
Mauumelle Ct., at Spring Valley May 2, 3
Carlisle and Hazen, at Hazen May 10
DeVall's Bluff and Des Arc, at D. A. May 24
Carlisle Miss., at Hamilton May 30, 31
A. J. MILLAR, P. E.

TEXARKANA DISTRICT—SECOND ROUND
Foreman Ct. March 28-29
Horatio Ct. April 4-5
Wilton Ct. April 11-12
Gilham Ct. April 18-19
Dierks Ct. April 25-26
Locksburg Ct., at Belleville April 18, 19
Ashdown Ct. May 2-3
Mt. Ida Ct. May 9-10
Cherry Hill Ct. May 16-17
Now brethren of the Stewardship, you have ample time and notice of the second round, and you ought to bring up fully half of your assessments on these dates. Come with it sure.
B. B. THOMAS, P. E.

PINE BLUFF DIST.—SECOND ROUND.
Altheimer, at Wabaska Mar. 28-29
Lakeside Mar. 29-30
Sherrell at Sherrell Apr. 4-5
Swan Lake Apr. 11-12
Star City & Dumas, at Dumas Apr. 18-19
Roe and St. Charles at Bethel Apr. 25-26
Statigart Apr. 26-27
Rowell at Prosperity May 2-3
DeWitt Ct., at Forester May 9-10
DeWitt Station May 10-11
Douglass and Grady, at Bethel May 16-17
Gillett, at Haller's Chapel May 23-24
Kingsland, at Camp Springs May 30-31
Rison June 2
Redfield June 6-7
Sheridan, at New Hope June 13-14
W. W. CHRISTIE, P. E.

ARKADELPHIA DIST.—SECOND ROUND.
Holly Springs at Holly Springs Mar. 28-29
Social Hall at Friendship Apr. 4-5
Arkadelphia Station Apr. 5
Dalark at Rock Springs Apr. 11-12
Arkadelphia Ct., at Holly Wood Apr. 18-19
Amity at Pleasant Hill Apr. 25-26
Princeton, at Princeton May 2-3
Park Ave May 10-11
Tigert Memorial May 10-12
Hot Springs Ct., at Cason's Chapel May 16-17
Third Street, Hot Springs May 17-18
Ussery Ct., at Friendship May 23-24
Central Avenue May 31
Malvern Ave May 31
H. M. BRUCE, P. E.

White River Conference.

PARAGOULD DIST.—SECOND ROUND.
Gainesville Ct., at Beech Grove Mar. 28-29
Boydsville Ct., at Cummins's Chapel Apr. 4-5
Brighton Ct., at Hartman's Chapel Apr. 11-12
Knoblo Ct., at Bethel Apr. 15
Lorado Ct., at Moark Apr. 18-19
Corning Station Apr. 19-20
Maynard Ct., at Siloam Apr. 24
Pocahontas Ct., at Vernon Apr. 25-26
Pocahontas & Hoxie at P. May 2-3
Reyno Ct., at Biggare May 3-4
Hardy Ct. May 9-10
Mammoth Springs Station May 10-11
Imboden Station May 16-17
Black Rock and Portia May 17-18
Walnut Ridge Station May 24-25
District Conference will convene at Mamaduke, Thursday, May 28, at 10 o'clock a. m. Opening sermon Thursday night by Rev. W. F. Walker. Committees: License to preach and admission on trial, E. M. Pipkin, O. H. Newman and P. B. Wallis. Elders and Deacons orders, E. N. Brickley, J. S. Watson and A. C. Griffin.
J. K. FARRIS, P. E.

BATESVILLE DISTRICT—SECOND ROUND
Ash Flat Ct., at Bethel March 28, 29
Sulphur Rock Ct., at Walnut Grove, April 4, 5
Melbourne Ct., at Pleasant Grove, April 11, 12
Boxer Ct., at Corinth April 12, 13
Salem Ct., at Viola April 15
Calico Rock and Mt. View Ct., at Flat Rock April 18, 19
Newark Station April 25, 26
Wolf Bayou Ct., at Marcella May 2, 3
Dosh Ct., at Oak Valley May 9, 10
Pleasant Plains Ct., at Corner Stone May 10-11
Bethesda Ct., at Cushman May 16-17
District Preachers' meeting at Melbourne, Apr. 21-23.
A. F. SKINNER, P. E.

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FREE TRIAL OFFER
I WILL give you my splendid outfit on a 60-day free trial entirely at my own risk, providing you are the first from your locality to accept my generous offer. I have always sold these splendid Outfits to dealers, but this season, commencing with this very day, I have made up my mind to sell direct to the wearer and save every man the enormous profit that has always gone into the pocket of the dealer. To make my new plan a success right from the start I decided to place with one reliable person in each community my complete outfit for \$5.00 and not one cent more.
This is my stylish ten-piece Outfit—1 Stylishly tailored suit, 1 President dress shirt, 1 King Edward cap, 1 pair Empire suspenders, 1 pair men's-proof hose, 1 Chest-terfield tie, 3 fine handkerchiefs, 1 set gold buttons.
To be safe in securing this offer, send at once for your order blank, etc., for I can give to but one in a locality at this advertising price.

F. O. LINDQUIST, Manager
CANADA MILLS CO. Dept. 205, GREENVILLE, MICH.

SEARCY DISTRICT—SECOND ROUND.
McKae Ct., at Mt. Olive Mar. 28-29
Searcy Station April 2
Elpaso Ct., at Mt. Olive Apr. 4-5
Tuckerman Ct., at Elgin Apr. 11-12
Auerger Ct., at Tulip Apr. 18-19
Newport Station Apr. 19-20
Pangburn Ct., at Pangburn Apr. 23-24
Heber Station Apr. 25-26
Dye Memorial May 2-3
Gardner Memorial May 3-4
Cato Ct., at Bethel May 9-10
Cabot Ct., at Jacksonville May 16-17
Beebe Station May 17-18
Bald Knob Ct., at Kensett May 23-24
West Point Ct., at Higginson May 24-25
JOHN H. DYE, P. E.

HELENA DISTRICT—SECOND ROUND
Laconia Ct., at Laconia Mar. 27-29
Hamlin Mission at Hamlin Apr. 4-5
Parkin Station Apr. 5-6
Haynes Ct., at Millbrook Apr. 11-12
Forrest City Station Apr. 12-13
Colt Ct., at Colt Apr. 18-19
Holly Grove & Marvel at H. G. Apr. 26-27
La Grange Ct., at Spring Creek May 2-3
McCrory & DeVew at DeVew May 9-10
Turner & Shiloh at Shiloh May 16-17
Clarendon Station May 17-18
Wheatley Ct., at Prairie Chapel May 23-24
Marianna Station May 31-June 1
St. Francis Mission June 1
Helena Station June 7-8
Z. T. BENNETT, P. E.

JONESBORO DIST.—SECOND ROUND.
Nettleton Station Mar. 28-29
Jonesboro, First Church Apr. 4-5
Jonesboro, Second Church Apr. 5-6
Harrisburg Ct., at Farm Hill Apr. 11-12
Harrisburg Station Apr. 12-13
Marked Tree & Tyronea Apr. 18-19
Crawfordsville & Marie at E. Apr. 25-26
Cotton Ct., at Fifty Six May 9-10
Luxora & Rozell at Rozell May 16-17
Laxora Station May 16-17
Vanadale & Cherry Grove May 23-24
Blytheville Ct., at Yarbbo May 30-31
Blytheville Station May 31-June 1
Monette and Lake City, at Macey June 6-7
Manilla and Dell, at Dell June 7-8
Bay City June 13-14
Cotton Belt Ct., at Kellers June 20-21
CADESMAN POPE, P. E.

WILKINS-WENTON.—On March 22 at 10 a. m., at the home of the bride's parents, Mr. Archie Wilkins and Miss Lora Wenton were united in the holy bonds of matrimony; B. E. Seivally officiating.

Cecil, Ark.

My second quarterly conference was held March 21. We had fine attendance and our brethren brought up good reports. The services on Sunday morning following was a great feast. Presiding Elder J. H. O'Brian was in the hands of our blessed Lord in great power. Our hearts were made to break and our love to expand, as he spoke in the interest of missions and lost humanity. I am just now preparing to begin my revival work for this year. Dear brethren, let us ask God to help us in our efforts to preach against sin. May God help us to uncover the sins of men and tell them of hell until conviction shall roll like a flood.
W. D. DESHAN, P. E.

WARNING ORDER.

State of Arkansas, County of Pulaski. The People's Building and Loan Association of Little Rock, Ark., Plaintiff, vs. J. J. Strauss, and Sophia Strauss his wife, and Jessie Smith and John H. Smith, Defendants. In the Pulaski Chancery Court.
The Defendants Jessie Smith and John H. Smith are warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, the People's Building and Loan Association, of Little Rock, Ark.
March 13th, 1908.
F. A. GARRETT, Clerk.
W. H. PEARMAN, Attorney for Plaintiff.

From Bro. Brannon.

We have just recently closed a very profitable revival at Mangum. There were many saved or reclaimed and the church greatly blessed. 53 joined the Methodist church, and several others gave their names for membership. The congregation is one of the strongest in the conference, is well organized, and is in a good healthy, growing condition.

The Sunday School is one of the most progressive in the conference. The superintendent is a live wire, looking with a jealous care after every interest of the school. The official board are a set of big hearted laymen, who have caught a broad vision of the world's needs and the church's opportunity, and are willing to spend and be spent, that the Father should be glorified.

The good women: Well, they accomplish about whatever they desire, and they desire many good things.

Like many other places in this rapidly growing country, we have outgrown the old church and a new one is imperative for our best future good. The membership is awakening to this fact, and already they have begun to plan for a \$25,000.00 church, and they will not only plan, but they will build.

Bro. Lamar and his good family have worked the rabbit foot to perfection on the good people of Mangum. They have already decided to keep them four years, and well may they, for we haven't any better all around preacher than Lamar.

Bro. Johnson, the P. E., lives in Mangum and he and his good family were valuable workers in the meeting. Under his wise leadership the Mangum district has moved forward by leaps and bounds until it has become one of the most desirable in the conference.

My next meeting is at Stillwater. Brethren, we need your prayers.

A. M. BRANNON.

March 23, 1908.

Oklahoma Notes and Personals.

The Oklahoma legislature keeps one guessing what they will do next.

Rev. S. F. Goddard is pleasing his pastors and people as presiding elder. He has been quite busy getting the odds and ends of four districts under the old order of officers together and organizing them, but he is showing his ability in the splendid progress he is making.

Rev. L. L. Johnson, presiding elder at Mangum, while not in robust health, yet is a very active man among the splendid body of pastors who labor with him in that important field.

Piedmont is one of the small stations

Epilepsy, Fits

Every part of the body has its nerves. It's the channel through which energy—nerve force is transmitted. If too much nerve force goes to a part, it is irritated, causing pain, congestion, spasms, fits, epilepsy, etc. If not enough it is enfeebled, and if none at all paralysis results. Dr. Miles' Nervine soothes the nerves, assists the nerve cells to generate nerve force, and in this way restores nervous energy.

"My eighteen-year-old daughter had fits for five years, as often as two and three a week. She began to take Dr. Miles' Nervine, and she has not had an attack for two months."

PETER McAULEY, Springfield, Mass.
If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

of the conference, yet a most delightful charge. Bro. Arvin is now in his third year, and loved by all the people in and out of the church.

Judge C. B. Ames, of Oklahoma City, is not only one of the State's leading attorneys, but a most devoted Methodist, a preacher's friend, and the church's most liberal supporter.

Rev. W. H. Roper, of St. Pauls, Muskogee, is closing his four years in that splendid charge. He is held in high esteem by his people and his work will abide.

Rev. Mr. Evans, a Presbyterian minister, has been chosen president of the State Union city.

The Baptist people have accepted the proposition made them by the city of Lawton, and will locate their chief church school of the state at that place.

Mr. J. O. McCollister, of Mangum, is one of our most active laymen of the State, true to all the claims of the church upon a business man's energy, time and money. He has recently agreed to give \$1,000 to Epworth University.

Our Chickasha Methodism is flourishing under the leadership of Bro. Butler, their pastor. This is a great congregation, with splendid promise of further growth.

We spent a Sabbath recently with our First church, Shawnee. Bro. Fontaine, the pastor, is said to be a strong preacher, and has in his official board some of God's noblemen. The church has no truer men than McIntyre, Jones, Kerfoot and others.

St. Luke's Home Mission Society is active, and is giving great help in the erection of the greatest temple of worship in the new State.

W. J. SIMS.

MILLIONS of dollars lost annually by the ravages of Chicken and Hog Cholera. Millions may be saved in the use of Gregory's Antiseptic Healing Oil. Try it. It will not disappoint you. Address Gregory Medicine Co., Little Rock, Ark. A bottle by mail for 25 cents stamps. First call on your druggist

Mt. Ida Circuit.

We were sent back to take charge of Mt. Ida circuit the second year. We have been received cordially by the most of the folks. Jesus, you know, could not please some. One of the pioneers of Methodists of Montgomery county, R. H. Butrom, met us the first morning that I entered the work, with \$2.50 in his hand, and that is like unto resting a Methodist preacher, sure. We are moving on nicely. Good congregations since spring has opened. We have the frame work up for a nice church at Granade's Chapel, 34x48 feet.

We have the rough lumber to build a church at Caddo Gap on the three lots given to the Methodist church by I. R. Vaught and wife, and we will build a 50x60 church.

We will now turn our attention to Womble to try to build. The Womble family prefer a lot 75x85 feet on white to erect a church if we will build at once. We have organized a church with 15 members here, and others to follow. Preaching first Sabbath at 3 p. m. We must build here or backslide. May we each do our duty. I trust that the Church Extension Board will look in tender compassion upon us in our own dear Little Rock Conference.

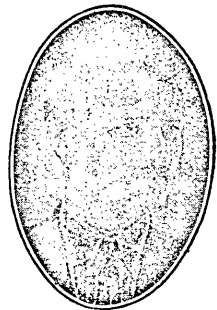
Sorry that we didn't meet with your field agent, Bro. D. J. Weems, for we love him nearly as a father.

Our beloved Presiding Elder was over the 11th of March and preached us some rousing sermons. Our folks were favorably impressed. He has

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

"PERFECT MANHOOD"



REV. T. W. SHANNON.

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

Testimonials.

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

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

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

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

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

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

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

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

One man sold 72 in three hours.

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kindly consented to place our third quarterly conference at the Black Rock Camp ground first Sabbath in August, and conduct the meeting principally until the Friday following. Ye editors come over, you will drink the coldest water that you have drunk since you left old Tennessee and home States.

Pray for us that we may have more conversions and raise more money than we did last year, and we paid out last year in full. Oh that we may have more souls saved, for we did not quite reach our hundred.

Your brother in Christ,

HUGH REVELEY.

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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.

April St. Nicholas Notes.

Walter J. Willenborg, a student in the junior class of his scientific school, is using, with surprising results, a wireless telegraphic system planned and designed by himself. While in general principles it resembles other systems, in detail it differs from them; and is the result of his own research, study, and invention. His system works perfectly, and connects his home with several private of his own in Eastern cities. The story of this "Young Expert in Wireless Telegraphy" has been interestingly told for the readers of the April St. Nicholas by Charles Barnard.

A nail stuck in the foot or any other flesh wound often proves fatal. A 25 cent bottle of Gregory's Antiseptic Healing Oil in the home insures you against all severe suffering and fatal liabilities from such wounds, if you will use it. Gregory's Medicine Co., Little Rock, Ark. A bottle by mail for 25 c stamps. First call on Druggist.

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