

WESTERN CHRISTIAN ADVOCATE.

"Speak Thou the Things That Become Sound Doctrine."

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

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EDITORIAL.

The Union of Methodism.

The press of the Methodist Episcopal Church and the press of the Methodist Episcopal Church, South, continue to speak out on this subject. If it be a ghost it is a ghost that will not be laid. If we mistake not more serious and sober consideration is being given the problem on both sides than ever before.

This paper has taken its ground definitely. We hold that Methodism in the United States is one in all the essentials of doctrine and polity and that there is no just ground for antagonisms between the two great branches and to this end we stand for territorial division. If we be not one in all the essentials of doctrine and polity, if either church is held by the other to be not a true and Scriptural expression of Methodist Christianity then all talk about union ought to cease, for no church has a right to abdicate its duty with reference to anything fundamental to the Gospel. But if we be one, then our antagonisms ought to cease. Will our Northern brethren agree to this? We have only this to say on the point: they always do agree to it when we get into official council with them. Cape May agreed to it; the whole conception of federation is in harmony with it and is a futility without it, if it be not something worse than a futility. The North does not officially plead that we of the South are not true Christians, and true Methodists as well. And yet, when it comes to a practical application of the principles which are always agreed on in official council, there are hundreds of places in the South where, as it seems to us, the North insists that these principles do not apply, and so they enter upon territory which, it seems to us, they ought to leave alone. The plea which we see set up in some of the Northern papers to the effect that the missionary conception which that church holds does not permit them to agree to territorial division will not avail. It is absurd unless they mean to maintain the claim that the M. E. Church is the Methodist Church of the Universe, which is the same thing as to say that they after all recognize no Methodism other than their own as having the stamp of the genuine. It is absurd also in the face of the fact that the world affords the most ample opportunity for the expenditure of missionary zeal where the cry for the gospel is loud and where no unbrotherly antagonisms will be engendered. Why do not our zealous missionary brethren of the M. E. Church go into Canada or to Eng-

land? Inasmuch as they are not there, have they not recognized a territorial division of Methodism? How then do they enter a plea of a certain missionary conception when they come to deal with the South? If we mistake not, we touch the very core of the difficulty right here, a missionary conception which is not true, yet which more than all else controls the North.

The plea that the Southern Church does not understand the Negro, or that we refuse to give him the gospel, is in the face of our entire history. Besides, it is not their work among the Negroes that is primarily producing the friction; it is their work among the whites. Yet even the Negro problem has been complicated vastly by men of the North. We are accused of debasing the Negro. When English and Northern slave ships brought him to our Southern shores he was a low savage. After two hundred years of Southern slavery Northern sentiment clothed him with the rights of American citizenship and thought him fit to be a bishop or a senator. And now after forty years of the exercise of his civil rights, during the whole of which time the average of Negro character has been unquestionably lowered, chiefly as the result of Northern mistakes, we are still told that we cannot be trusted with the Negro problem. As to our debasing the Negro, a crucial test may perhaps be found at the point of the social vice as practiced between the two races. Do our brethren of the North know that there are five times as many mulattoes in Maine, New Hampshire, Wisconsin and Michigan in proportion to Negro population, that is in proportion to opportunity, as there are in Georgia and South Carolina? If they have overlooked so important a fact we point it out and refer them to the United States Census tables for the proof. Nobody needs to be told that mulattoes are almost universally bastards of one degree or another. We assure our brethren of the North that we are not here making flings at them; we are only stating what most Southern people believe to be the honest facts. Their co-operation with us in the solution of the race problem would be far more welcome and far more efficient if they could only concede that we know a few things about the Negro and that we hold toward him, at least when not provoked, a really Christian attitude.

We deplore these things. We deplore them on the ground of principle, for there is a wrong among us of the Methodist faith. We deplore them on grounds of policy, for it seems certain that American Methodism

must largely lose her heritage if these antagonisms be not done away. The spirit of union that is abroad in all the Christian world, the spirit that is bringing other churches together, this spirit is seen of all men, seen and applauded by men of the world. It is forcing the question into the mouths of the men of the world, "Why do not you Methodists get together?" Public sentiment is going more and more to insist upon an answer to this question. It will insist upon it to a point that will make the present relations of the two churches disreputable in the eyes of the world, and we shall lose largely our heritage in this country. Mark that! Can either church afford to accept responsibility for such a result? If not, we would better get done with all insufficient pleas on either side.

Statistical Tables.

A leading layman of the White River Conference asks us to call the attention of the pastors to the fact that a new form of Pastor's Reports to the Annual Conference has been adopted which all our pastors must use this fall. We recall the suggestion of Rev. J. H. Ball, of Indian Mission Conference, that all pastors ought to make out their reports before they go to Conference. Our statistical secretaries are often put to infinite trouble by the carelessness and the dilatoriness of some preachers, and the Conference is annoyed by these same sleepy brethren. It is a disgrace. Reports ought to be carefully and accurately made out on our uniform blanks; they ought to be promptly handed in on the first day of the Conference. The blanks for four years cost but five cents and postage and any pastor can order one from this office.

Be kind and loving in your judgments of your fellow men. You see the faults a man commits, you do not see what a fight he has made against his weakness, and he may be far less guilty than it seems to you he is. Condemn the fault, as in righteousness you must, but be kind toward the man.

To lie down at night with your last waking thoughts dwelling on the goodness of God to you and to all the world and to awake in the morning with a song of praise coming spontaneously out of your heart, this is life in Christ.

If our educational institutions were endowed with as much money as they are endowed with zeal, we should get along far better. Our Methodist laymen have the money.

WESTERN CHRISTIAN ADVOCATE

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

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REV. W. J. SIMS, Oklahoma City.....Corresponding Editor.

REV. J. R. HARVEYField Editor

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NOTES AND PERSONALS.

Rev. H. H. Hunt, of Beebe, Ark. called Tuesday and made a good report of his work.

Hendrix College opened well on the 19th, something like 125 students being in attendance, as we understand.

The correspondents of Rev. Moss Weaver will note that his address is changed from Sentinel, O. T., to Hobart, O. T.

Rev. T. W. Fisackerly preached at Winfield Memorial, Little Rock, last Sunday, and took a good collection for the Orphanage.

Rev. W. F. Evans, Camden, says that he is closing up his quadrennium with 25 per cent. advance on all lines. That will be a blessed record to look back to in the coming years.

The fraternal address of Rev. J. H. McCoy, our messenger to the Canadian General Conference, is a most worthy deliverance, doing great credit to the spirit of Southern Methodism.

The senior editor of this paper had a most pleasant day with Rev. R. T. Davis and his people at Primrose last Sunday. The community is one of the very best in Pulaska county.

Two of our young friends at Pine Bluff, Mr. Henry B. Russell and Miss Ida Bell McCain, are to be married on the 3rd of October. They are among the best of that city, and we send them good wishes and congratulations in advance.

We make grateful acknowledgment of an invitation to the marriage of the daughter of Rev. W. M. P. Rippey, Chicksha, I. T., Miss Lula Eloise, on the 27th, to Mr. Lou C. Bennington, of El Reno, Okla. Blessings on these young friends.

Rev. S. L. Cochran, pastor of Dye Memorial Church, Argenta, Ark., and Mrs. Fannie Stewart, of Baring Cross, were married at Gardner Memorial, Sept. 24, by Rev. W. E. Hall. We congratulate these good people and wish them much joy.

Rev. W. F. Walker rendered such efficient service in the late temperance campaign that the W. C. T. U. of Walnut Ridge, Ark., where he is stationed, pronounced their "Well done" upon him and gave practical emphasis to the pronouncement by presenting him a check for \$25.00. Now we desire to say, Well done, all around.

We begin this week sending out state-

ments to all our subscribers who are behind with us. They run up into the thousands. This means that it is all the more important that the statements should have prompt attention. Nobody ought to feel that we are harassing our patrons; it is a mere matter of business, and must be done on business principles. We have laid out a great deal of money this year on the improvements of the paper. The time has now come to pay for them. Please give prompt attention to your statement. Better than this, look now at your label and send us your remittance in advance of the statement.

Letters are pouring in to us asking that the suggestion of the Muskogee District Conference that the name of this paper be changed to Western Methodist be adopted. We shall preserve these letters to be laid before the publishing committee when it meets. We particularly invite any who are opposed to the change to let us hear from them, and let those who specially desire to have the change say so. We desire to act advisedly.

Hendrix College Opening.

Dear Advocate: The Fall Term of Hendrix College opened today. The beginning is very satisfactory. The number matriculating is as large, or larger, perhaps, as usual on the first day. Respectfully,

Stonewall Anderson.

Sept. 19, 1906.

At Prescott and at Salem Camp-Ground.

I had the pleasure of spending Sunday the 6th in the good town of Prescott. The pastor, Dr. J. E. Godbey, had been absent for two or three weeks in behalf of his wife's health. He himself seems never to need a vacation. His people hold him and his good wife in highest esteem, but nobody will be surprised at that.

The day was intensely hot, and the preacher was two-thirds sick. We had service in the morning, none at night. The brethren were very appreciative. The stay with Capt. W. R. White and his wife was a delight. My old friend Dr. Adam Guthrie patched me up so that I could attend to the business of the paper, and showed me other courtesies besides. Our church at Prescott seems to be doing well. It certainly has many fine people.

It has long been the purpose of this editor to go to Salem camp meeting. This has been a rallying ground for our Methodism in Saline county for forty years. Many of our great preachers have labored there, and many of our most effective preachers now living were converted there. The meeting just held was the fortieth. There were some on the ground who had never missed one camp-meeting in the forty years. No better people are to be found in Arkansas than those who tent on this camp-ground. There is perfect order at all services and it has been a long while since anybody has thought disorder would be tolerated about the tabernacle or the grounds. In the early days there were instances of disorder, so it is said. But the simple and effective remedy of establishing an invariable sequence between bad conduct and sorrow for the offender cured the case years ago. It would cure disorder anywhere.

The services I attended were good. Rev.

J. A. B. Fry, of Arkadelphia, and Rev. W. C. Watson, of Pine Bluff, Rev. W. R. Harrison, of Benton, Rev. R. T. Davis, of Mablevale, Rev. W. H. Duncan, Hot Springs, Rev. L. E. N. Hundley, Arkadelphia circuit, and Rev. P. S. Hewitt, Star City, were present and rendered good service. Bro. Fry is a new man among us. He is a fine preacher. We are ready for as many more like him as North Carolina can send us. Of course Presiding Elder Ware and Pastor Warlick were there, both doing good service. There were about fifty conversions. Rev. J. M. Cline had charge of the preachers' tent, as he has done for ten years. Passed beyond the time when he can serve in the old way, it is beautiful to see how he finds a place for service nevertheless. He constitutes himself the servant of his brethren who can still wear the harness, making himself their host and seeing to it that they lack for no comfort while on the grounds. His attentions make some of us younger men ashamed, but it suits him and he will have it so. J. A. A.

In Behalf of Stewards.

Not long ago a good Methodist steward was showing this editor around as he was attending to the business of the paper in the community. We came upon a certain woman who had been getting the paper for a number of years and who had her own reasons for not having paid for it. We talked to her in a kindly and honest way. She talked to us as if we were publicans and sinners with whom she wanted no dealings. As we left the place the steward remarked that such is the manner of this good sister when she is applied to for money to pay her pastor; though he added that the woman is not without her good qualities.

This editor has had much to do with stewards, both as a pastor and as a presiding elder. They are picked from the very best men in the church. More than any others they bear the burdens of the church, for they annually bear their own full part of the expenses, and then they give a great deal of thought and time to planning and to collecting, trying to induce other people to bear their part also. They do all their work without fee or reward. They make themselves servants of the Master, of the preachers, of the church members. And yet every steward knows that some people treat him as if he were a beggar, speaking rudely. Some grumble to him, some whine, some kick. Did such people ever stop to think that a Methodist steward is a brother beloved; that he is usually a busy man, that he is doing walking which they themselves ought to be glad to do for the church? Did it ever occur to them that it is an accommodation to them for the steward to come to them for their money, and that they ought therefore to treat the steward with all the brotherly courtesy due a Christian gentleman? It is a shame that some folks whom they try to serve and to help will put a steward to all possible trouble and put upon them various sorts of humiliations.

And yet what is the use of our writing such as this? These are the folks who seldom read a church paper. If they did read the church paper they would have more sense and more decency than to think stewards are beggars. Maybe, however, it would pay the steward to read in the public congregation what we have here said, or get his pastor to do so.

Southwest Missouri Conference,

Twenty years ago at Kansas City I was received on trial. When I found that this year's session would be held at Joplin, so near Neosho, the scene of former labors. I conferred with flesh and blood, my editorial associates, and arranged for a semi-vacation to be spent in renewing old acquaintances. Only two of my Conference classmates, Bros. E. Y. Ginn and C. Bruner, out of a large class, are now in the Conference. Bro. Jos. King, the pastor, and Bro. C. H. Briggs, the presiding elder, when I was recommended, remain, the former a virile superannuate, the latter a vigorous pastor, last year at Marshall, this year appointed to St. Paul's, Springfield. As a young man I had no better sense than to believe that they were tremendously big preachers. Time has not materially discounted my estimate of their sermonic ability, if a larger range has properly correlated them with other preachers. Bro. King with his hard English common sense and varied experience was worth much as exemplar and adviser. He has always been the young preacher's friend. Blessings on his good gray head! I would fare far to hear him preach again. His heart is warm and his theology sound as seasoned oak.

Arriving Friday morning, spending Sunday at Neosho, and delayed returning Monday, I missed some of the best things. Lacking "Conventional speeches" early, the Conference quickly ground the routine grist and was almost ready for adjournment, when Brothers Moore, of the Advocate, Nelson, of the Home Mission Department, and McMurry, of the Church Extension Office, came, and though novices, "spoke their pretty pieces," delivered their carefully prepared anecdotes, and gracefully performed their several parts on the Conference stage. Bishop Key, looking as vigorous as when first I saw him in '88, pleased with his presidency. In his address to the class he commented graciously but emphatically on the tobacco habit and was roundly applauded. Among these preachers tobacco is conspicuously absent, and so far as I could learn the laymen are not criticising this abstinence. On Friday night before I preached, responding to good natured twitting about Arkansas, I mentioned progress in road improvement, education and especially temperance, and was heartily applauded. (This applause seems to be the up-to-date amen.) Many said privately that they had new light on Arkansas, and some regret that they are not in our progressive state.

Collections are good, revivals have been many and fruitful, but the movements of the people prevented large net increase.

The Western Conference became the Western District, bringing in about a score of preachers and charges and enlarging the boundaries by the addition of all of Kansas and Nebraska, occupied by our Church, so that it stretches almost from the rising of the sun to the going down thereof.

A plan of federation with the Conference of the M. E. Church, whereby the weaker Church should withdraw from the smaller places whenever it could be effected reciprocally in two towns, had been in operation for several years, but had been repudiated by Bishop J. N. Fitzgerald of the Northern Church. As the Northern Bishops had not sustained their colleague, the plan was still effective, and the committee to operate it was continued. Dr. C. C. Woods spoke heartily for federation, and Bishop Key gave it his approval, saying that the time should come when complete federation by the organization of four of five General Conferences (as has been suggested in this paper) would prevail for Methodism in the U. S. Missouri is the field where this idea will be worked out, as

the difficulties are very real and acutely felt.

Nearly every man who talks to me on the subject in Missouri wants federation. The laymen can soon bring it to pass, if they will.

The proposition to increase the educational assessment from \$2,300 to \$3,700, and appropriate \$1,000 to Morrisville College was vigorously debated and carried. Dr. Palmore, of this Conference, is leading a movement to secure 100 pledges of \$1,000 each to the endowment of Central College. Rev. Willis Carlisle, Financial Secretary of that institution, is pushing for increase of endowment for the semi-centennial celebration next year. The opening of the college is reported far in advance of the ordinary. Acting President Webb was in attendance only a short time. President Smith, of Central Woman's College, Lexington, represented his school briefly, felicitously, forcefully. Educational competition is so strong that our Missouri schools must be greatly strengthened, or our cause in these border Conferences will seriously suffer. Our best men are not satisfied with the situation.

Brother Buckner with his heroic flock at Joplin gave the Conference royal entertainment. Our cause has been weak, but during his quadrennium, Bro. Buckner, with true generalship, has gathered together a band of faithful souls, who have almost completed a slightly, substantial, stone church, worth \$30,000. Difficulties considered, this achievement is phenomenal. Bro. Buckner was very properly promoted to the headship of the district that needs constructive leadership. Watch Springfield District this year.

Joplin, the entertaining city, is absolutely unique. It is the metropolis of the great lead and zinc mining district. Twenty years ago, as I remember, the minerals were being rapidly taken from the shallow mines and as their richness far below was not suspected, the town was little more than a camp and ephemeral existence was predicted. Later it was discovered that the ore veins extended far below the original shafts, and with the greatly enhanced prices a substantial city of 40,000 has been built. As the zinc ore is called "jack" it is jocularly said of many a fine residence, "this is a house that jack built." There are handsome houses, big stores and factories, a Y. M. C. A., a Carnegie Library and attractive schools and churches. Principal streets are paved and nearly all others are dressed with "tailings" from the ore crushers. The immense quantity of tailings will some day be used extensively for roads. Webb City, Cartersville, and other towns lie so close together that the population outside of Joplin for miles is dense. Four railroads and interurban electric roads connect these with each other and Carthage, the county seat and most beautiful city in Missouri. Joplin has grown from 26,000 in 1900 to 40,000, and as enough ore is in reach for 50 years of mining, it will not go back. In 1900 the zinc product was 496,892,510 pounds, worth \$6,584,290, in 1905, it was 504,870,940 pounds, worth \$11,334,320, and the lead for corresponding years was 58,264,310 pounds, worth \$1,407,810, and 63,358,690 pounds, worth \$1,968,480. The total value of both minerals for twelve years is \$93,386,680.

With better transportation facilities, similar results and a great city may be expected in North Arkansas. A railroad connecting the lead and zinc fields of Boone, Marion and Newton counties with the coal fields of the Arkansas Valley would bring great furnaces to the Valley and build up manufacturing cities.

A. C. M.

The Standard Catechism, for the use of older persons, 10c a copy, \$1.20 a dozen.

Morrisville College.

En route from the Southwest Missouri to the St. Louis Conference, I availed myself of the opportunity to visit Morrisville, Mo., and its college.

Twenty-five miles northwest of Springfield, crowning a gentle elevation of the Ozark plateau, surrounded by thrifty farms, with mildly picturesque scenery and bracing climate, stands the classic village of Morrisville. Built around the college campus by Methodists interested in education and maintained as a school town with no alien aims, it has ever been the educational center for our people of this piedmont region. Two miles from the railroad, free from saloon or evil resort, its six hundred good citizens take a just pride in protecting student morals and promoting right educational spirit.

For thirty-four years the school has educated the sturdy youth of Southwest Missouri, sending forth a wholesome stream of young life to purify and invigorate. Its graduates are found in responsible positions far and wide. One sixth of the active membership of its patronizing conference has felt its touch. Many missionaries and teachers are numbered among its students. Such men as H. C. Pritchett, president of Texas State Normal; G. B. Winton, editor of the Christian Advocate; and A. H. Godbey, its present president, show the quality of its product. The attendance has always been large; demonstrating the need and the fitness of its location. Last year 265 students were enrolled. This year already 175 have matriculated. As I stood before them at chapel, I was impressed by their sturdy, earnest appearance.

The old building is used for a girl's dormitory. The handsome new brick main building is highly creditable. Coming from the University of Chicago with his ripe scholarship and wealth of experience, Rev. A. H. Godbey, Ph. D., well known to our readers as correspondent, takes the presidency. Associating with himself good men and women from the best colleges and universities, Dr. Godbey is entering upon a vigorous administration. His only handicap is lack of money. The library of 3000 volumes, swelled by Dr. Palmore's gift, is growing and is being used. It should be enlarged, more apparatus supplied, and endowment provided. A great work may be done here, but as is true of most of our colleges, at serious sacrifice on the part of president and faculty. Farsighted men of means should invest at Morrisville.

After a day's sojourn I resumed my journey feeling well repaid for the time spent at this seat of learning.—A. C. M.

Corning, Ark.

On my return from Missouri I spent Sunday at Corning. Congregations were good and the day was thoroughly enjoyed.

The foundation of the fine new church was being laid. Bro. Holloway is deeply interested in this important work and deserves great credit for the progressive, vigorous church which has grown up around him. The town is prosperous, the country is developing and the outlook for the church is bright. The Sunday school and young people's work are very effective.

Five members came into the church at the night service. Bro. Holloway and good wife are happy in their work. A. C. M.

"BIBLE TOOLS FOR BUSY PEOPLE," irresistible argument on doctrines of immersion, infant baptism, close communion, and kindred subjects, is good for troubled minds. Old price, \$1; now 50 cents. Anderson, Millar & Co.

In St. Louis.

Mr. Editor: For more than three weeks I have been here in St. Louis, that my wife may have the benefit of special medical treatment. I think we shall obtain the benefit which we seek in that regard. It is a disappointment and a trial to me to be away from my pastoral charge where, besides preaching, there are so many things which I need to do.

I have met, here, many old friends, some to whom I preached forty years ago—very many whom I left here twenty years ago, when I went to Kansas City. While we recall memories which are dear to us, we have every one, some loss to relate. "So passes life the smile, the tear succeed as on our path we stray." As the work of life draws toward its close, more and more we realize that its greatest triumph is to be recorded in the testimony "I have kept the faith."

I found my old time friend Dr. C. C. Woods, in the Advocate office. For several years he has been the chief editor, if he is to be called chief who serves all. My friend, Dr. C. M. Hawkins said to me: "Woods has found the place to which he is most happily adapted." That is saying much for a man who has proven his eminent fitness in former years for the pastorate, the presiding eldership, and the presidency of a college. Dr. Woods is not fossilized. He does not run in grooves. At seventy, or there about, he keeps his eye upon the world at large, is keen of observation, quick in decision and as ready to "clip the wing of Folly as she flies" as any of his confreres of the tripod.

It was a great pleasure to meet again Rev. J. W. Cunningham, D. D., and his excellent wife. Dr. Cunningham first became known to me as associate editor of the St. Louis Christian Advocate, when Dr. Finney held the tripod in the seventies. A true Christian and a faithful friend is Cunningham—a mine of memories. Probably no man knows more about Southern Methodism than he.

I went to see Dr. Mathews. He is now very feeble, not able to walk about the room. He loves to meet an old friend, and is interested to hear from the preachers and the churches. His heart is warm and tender, and Christian benignity and faith glow in his face. His work is done, and it seems that he has also reached the end of his journey, and may say: "I am kneeling at the threshold with my hand upon the door." Sister Mathews I found bright and active and in good health.

Samuel Cupples, whose generous support has contributed so largely to the success of our church in St. Louis, I found in his library taking counsel with Dr. Sharp, the presiding elder, regarding the interests of the church, and deeply concerned in plans for further progress. The corner stone of a new church to be built at Town Grove, was laid on Saturday last. I understand that it will probably cost \$30,000, and that Mr. Cupples is the chief patron of the movement. Our people here have built several new churches during the past twenty years, but all the Protestants seem to be forsaking more and more, the great heart of the city, and there is an ever increasing population that is churchless. Centenary has a great membership and a great congregation comes

from a distance, and few of the members live within a mile of the church building. It is not really a downtown church. Its prestige, its magnificent building, and the facility with which it may be reached by car lines from all parts of the city, and the great number of visitors that attend it and its membership of 2,000 keep it to the front as one of the first churches in our connection. Dr. Wainwright, known throughout our church as one of our missionaries to Japan and who came as a delegate to the General Conference, has had charge of Centenary since the election of Dr. McMurry to the church extension secretaryship. I attended the prayer meeting at Centenary. There were about two hundred and fifty people there, and the meeting was earnest and inspiring.

I went out to Mt. Auburn church the second Sunday after we came here and preached for our whilome Arkansas traveler, W. B. Hays. He has a nice church and congregation. The preachers have him in high esteem, and the way seems open for them to do a good work in St. Louis. There will be many changes in the appointments here at the conference now in session at Poplar Bluff. Bro. Hays may be moved for he is in demand.

I met our good brother, Z. T. McCann. He has just closed a successful year, so far as respects labors in the ministry, but in the order of providence deep shadows of affliction have fallen about him. Many friends in Arkansas will remember in their prayers this gentle spirited and faithful man.

I shall be kept here a week longer than I expected when I came. I hope my good people at Prescott will bear with me, and join with me in prayer that the Lord will grant us yet a refreshing in our little church before the close of the conference year.

J. E. Godbey.

3645 Olive Street, St. Louis.

Unconscious Selfishness.

We preach against selfishness and condemn it unsparingly, but are we, ourselves free from it? I think not. Even when we are doing our best to lay ourselves on the altar most unselfishly we are unconsciously following the leading of our master passion and therefore are pleasing self most of all.

The writer knows a preacher who has a passion for self sacrifice. He entered the university where other and more inviting doors stood wide open. He is a good man and useful, but extremely selfish for the one pride of his heart is to recount the losses he has sustained for the sake of preaching the gospel. A sacrifice of which one is proud is no sacrifice, for the pleasure of giving the thing up is greater than that of enjoying it.

Another strong, good man is standing faithful at his post in a wicked and unappreciative city. The people both in and out of his church, love him and his salary is ample. But he wants a change—wants to preach to people who want to be preached to. And who censures him? No one, for we are all selfish.

Another case in point. A loving and lovable girl of my acquaintance has consecrated her life to the work of our Master in a foreign field. To go to that field, she must

give up her work in her home church and leave her aged parents alone at the homestead. The home church needs her, for it lacks leadership; but her heart is so set on her chosen field that these common claims do not appeal to her. Has it never occurred to her that service is service, whether in the foreign field or at home?

But it will be urged that we are "called" to a certain work—that one is summoned to particular fields or lines of work. I am not disputing that point. I simply drop this suggestion: Is it not possible—nay probable, that our own tastes or ambitions give direction to our "call"—that after all we are unselfishly striving for a selfish end? Let us not deceive ourselves further.

J. P. W.

The Temperance Forces of Oklahoma.

Our temperance forces are lining up for the fray. We are taking time and opportunity by the forelock, and are organizing our forces with a view to the constitutional convention. Our battle cry is "State-wide Prohibition;" and the hosts in Oklahoma are being led by Dr. J. J. Thomson, Supt. of the anti-Saloon League and in the Indian Territory by Rev. E. M. Sweet who is in charge of the "Church Federation for Prohibition Statehood." Dr. E. C. Dinwiddie, of the National anti-Saloon League, is with us to assist in this two-fold campaign. Every county in Oklahoma has been organized and we are getting voters to pledge themselves, as per the following:

"I hereby agree that I will support, both at the primary and at the polls, only such candidate for delegate to the Constitutional Convention as will use his vote and influence to have the Prohibition Provisions of the Oklahoma Enabling Act made applicable to the entire State as an integral part of the Constitution, thereby securing a UNIFORM CONSTITUTION for the whole State."

We expect to have the balance of power in many districts, and we are in position to demand that the parties nominate men who will accede to our wishes. The temperance hosts must be reckoned with. We expect to "allow no man to line up the people on a supposed party issue that loses sight of the temperance issue." The prohibition question is now the most important before the people of the New State. We can do more for our cause in the next few months than we can for years to come if we neglect this opportunity. We want prohibition—not local option. If we have one State, one people, we must have the same laws for all. Prohibition for I. T. and some other form, say local option, for the O. T. part, would draw an indelible line of demarkation and would divide our people. Such a thing will not work—will not do. Do not let your candidates satisfy you with a declaration for local option. That is not what we want.

Yours for State wide Prohibition,

W. J. Moore,

Vice Pres. Anti-Saloon League.

Norman, Okla.

The Infant Catechism, by Mrs. Thornburgh, is, after years of use, still the best for very young children, 5c a copy, 40c a dozen.

Physical Degeneration and Alcohol.

The Report of the Committee presented to Parliament by command of His Majesty, states that:

The abuse of alcoholic stimulants is a most potent and deadly agent of Physical Deterioration.

Alcoholic persons are specially liable to Tuberculosis and all inflammatory disorders.

Evidence was placed before the Committee showing that in Abstinence is to be sought the source of muscular vigor and activity.

The lunacy figures show a large and increasing number of admissions of both sexes which are due to drink.

The following facts recognized by the Medical profession and placarded all over France by order of the Government, are published in order to carry out the recommendation of the Committee, and to bring home to men and women the fatal effects of alcohol on physical efficiency.

(1) Alcoholism is a chronic poisoning, resulting from the habitual use of alcohol (whether as spirits, wine or beer) which may never go as far as drunkenness.

(2) It is a mistake to say that those doing hard work require stimulants. As a fact no one requires alcohol as either food or tonic.

(3) Alcohol is really a narcotic, dulling the nerves like laudanum or opium, but it is more dangerous than either, in that often its first effect is to weaken a man's self-control while his passions are excited; hence the number of crimes which occur under its influence.

(4) Spirits, as usually taken, rapidly produce alcoholism, but milder alcoholic drinks as beer, and even cider, drunk repeatedly every day, produce after a time alcoholic poisoning with equal certainty.

(5) The habit of drinking leads to the ruin of families, the neglect of social duties, disgust for work, misery, theft and crime. It also leads to the hospital, for alcohol produces the most various and the most fatal diseases, including Paralysis, Insanity, diseases of the stomach and liver, and Dropsy. It also paves the way to consumption and frequenters of public houses furnish a large proportion of the victims of this disease. It complicates and aggravates all acute diseases: Typhoid Fever, Pneumonia, Erysipelas are rapidly fatal in the subject of alcoholism.

(6) The sins of alcoholic parents are visited on the children; if those survive infancy they are threatened with idiocy or Epilepsy, and many are carried away by Tuberculous Meningitis, or Phthisis (Consumption.)

(7) In short, alcohol is the most terrible enemy to personal health, to family happiness, and to national prosperity.

Money Mad.

The world is money mad. It really looks like some people have adopted the motto of him who said to his sons: "Make money, make it honestly if you can, but make money."

I am free to confess that money is not only a convenience, but a necessity, and in this age of rapid progress and wonderful development, much more is required than in former times. Then there is no evil in money nor sin in wealth. With these as with everything else the trouble is found in their abuse. Honestly made and properly used, it may be a great blessing, doubtless it was so intended. Our Saviour saw how men would crave wealth and gave this admonition: "Lay not up for yourselves treasures upon earth." David said: "if riches increase, set not your heart upon them." Again we are advised to "Remember the Lord thy God; for it is he that giveth the power to get wealth, that he may establish his covenant." So few people realize that all power belongeth to God and that for any delegation of power to us we are held responsible and will be called into account for the same. Of our-

selves we can do nothing. Seldom is the thought in the mind of a man as he labors to make money that his prime object should be "to establish God's covenant in the earth."

It seems that in the accumulation of wealth increases the desire for more wealth. Thousands of people now have more money than they and their families can ever use, and still they are mad with greed, and have no time to give to social functions or religious duties.

They are absolute slaves to their property.

Occasionally we find churches whose members will leave large estates to be controlled by others and disposed of by the courts and split up by law-suits, yet they actually will not keep a pastor half of the time. "Where your treasure is, there will your heart be also." Official meetings and protracted efforts are made and many church members are never reached. Why? They did not have time. Why? Could not leave their business. A man's religion can be measured by the time he puts into it. When you rule the time element out of your religion, you have also about ruled the divine element out. Paul says "redeem the time, because the days are evil."

Money is power and is therefore a temptation and a snare. Happy the rich man who does not get caught in its meshes. In the churches there is enough money that is not needed for necessities, and that could well be spared to establish God's covenant, to build every needed church and parsonage, and equip every school in the land. When we go outside of the church and begin to investigate methods and motives it is simply appalling. Only recently I was told that a man of family said: "D—the morals, I am here to make money." I have heard that others say: "I had rather be rich and go to hell than poor and go to heaven." "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." What a fearful statement. "How hardly shall they that have riches enter into the kingdom of God."

I am told that in some of the low dives of the colored people, where the bad men and vile women are found engaged in the most degrading, debauching, low, beastly conduct, that white men own the property, and are sometimes promoters of the diabolical enterprise. For what purpose?

Only one answer, money.

Men will oppress the poor for money, run saloons for money, run blind-tigers for money, corrupt politics and defend and help persons and causes they know to be wrong for money. Judas sold his Lord for money, then "went to his own place." He has more followers than Peter, James and John, all put together.

Nothing this side of the General Judgment will correct these things. What a reckoning that will be.

M. M. Smith.

Jonesboro, Ark.

The Two Episcopal Methodisms in the Indian Territory.

There are two Episcopal Methodisms working in the Indian Territory when there should be but one. One is in rightful possession of the field while the other is here in violation of sacred agreements. Which? Let us see.

Prior to 1844 there was but one Methodist Episcopal Church in America. In 1844 this church was by its General Conference duly and legally divided into two churches. One was the Methodist Episcopal Church north of a designated line, and the other the Meth-

odist Episcopal Church south of said line. One hundred and thirty-five votes were cast for this division and eighteen against it. The majority of the votes cast for division were cast by delegates from conferences north of the designated division line. It is also a fact of history that the southern delegates together with the college of bishops opposed the division of the church.

A plan of separation was adopted by the General Conference and in the first article we find this language, "All the Societies, Stations and Conferences adhering to the Church in the South, by a vote of the majority of the members of the said Societies and Conferences, shall remain under the unmolested pastoral care of the Southern Church and the ministers of the Methodist Episcopal Church shall in no-wise attempt to organize churches, or Societies within the limits of the Church South nor shall they attempt to exercise any pastoral oversight therein: it being understood that the ministry of the South reciprocally observe the same rule in relation to Stations, Societies and Conferences adhering by vote of the majority to the Methodist Episcopal Church provided, also, that this rule shall apply only to Societies, Stations and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of the Church within whose territory they are situated."

This article was in substance adopted by the "Cape May Commission" in 1876 and by the "Federation Commission" at a later date. This agreement has never been abrogated and remains in full force today.

In October 1844 the Indian Mission Conference met at Riley's Chapel, Cherookee Nation. Bishop Morris, a northern bishop, presided. As it was a border conference the Bishop ordered a vote to be taken which was done and the conference voted to adhere to the Church South. This action was reported by the Bishop to the General Conference of the M. E. Church which met in 1848. After this action of the Conference the preachers of the M. E. Church withdrew from the Indian Territory, except those who joined the M. E. Church, South, and did not return until about twenty years ago. At the time of this action the Conference was "bounded on the north by the state of Kansas, east by the states of Missouri and Arkansas, south by Red River, and west by the Rocky Mountains." Any action by the government of the United States relative to the lines describing this territory taken since that time does not in any way effect this agreement.

In the report of the Committee on Federation made at our last General Conference I quote this paragraph, "It is greatly to be desired that in such sections of our own country as the Indian Territory, a sphere that fell to our church under the plan of Federation adopted by the undivided church in 1844, and which we have occupied for more than half a century, should be left to our undisturbed occupation."

While I am willing to go beyond the half-way line of fraternity and federation I do insist on a strict observance of these solemn agreements. And I am not willing to be led away from them by any flourish of trumpets made by individuals who are violating them. When the obstacles to an honorable union shall have been removed I will vote for union with both hands up, but I am unalterably opposed to absorption and disintegration. "Let all things be done decently and in order."

Theo. F. Brewer.

THE EPWORTH LEAGUE.

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

The Call of the City--And How the Woman's Home Mission Society is Answering It. Matt. 25:31-46.

The rapid growth of the city in our civilization, with the consequent complexity of life which this fact has brought about, has made a new problem for the church. The separation of the classes both in their place of dwelling and in their interest and sympathies has rendered impossible the continuance of the methods of Christian work which were once effective. The workingman in our cities occupies today a very different position from that he held forty years ago in the South, and we have been brought to see that new ways of dealing with him must be devised. This has given rise to the city mission and to the Institutional Church, which undertakes to deal with all sides of his nature, physical and social as well as spiritual. In other words, by giving him his pleasures and amusements under the auspices of the Church we are not only attracting him to the church, from which in our cities he has been drifting away, but we are offering him wholesome and not degrading amusement; and in changing his environment as well as his heart we are giving him every possible help to a higher, nobler life.

Christ came to save the whole man, and not a part of him alone, and in the Institutional Church we are striving as never before to Christianize and raise to the purest level every side of man's nature. It comes as a renewed vision of the conquering of the whole world for Christ. Not only among the laboring classes, but in all classes Christianity is claiming her right to impress the principles of Christ upon all thought and action. We are bringing our Christianity to bear upon all sides of life and influencing and molding our whole environment, social, industrial and political—not in a way to drag our religion down, but to lift all life up—and by the cleansing of our surroundings, rendering easier the full Christian life. The recognition of application of Christ's teaching to every feature of life here on earth, as well as to that of the future, is bearing fruit in a more comprehensive, and hence more effective, treatment of all the problems which are presented by our unprecedented conditions of city life.

In Manchester, England, the need of the city laboring classes has been recognized and is being met. A few years ago the down-town churches were discouraged; the membership had fallen off pitifully, the vitality had waned, and the fire had well nigh gone. But one man saw the danger, and boldly made a stand for the efficiency of Christ's gospel. The tide was stemmed, the congregation remained and went to work in earnest, and today there are in the densest parts of the city eight halls, as they are called, with preaching on Sunday and something going on every other day of the week, besides two large rented halls for Sunday services. There are twenty-one preaching services on Sunday, with an average attendance of fifteen thousand, and as many more reached each week by the workers in their

rounds, which embrace lodging-house services, cottage prayer meetings, meetings on the street and in prisons, meetings in the four separate institutions carried on by the Mission for the homeless and the fallen, and house-to-house visits. The membership is over five thousand. There was an increase in 1901 of six per cent, the largest increase in English Methodism. There are in connection with the Mission eighteen deaconesses, eight lay helpers, six ministers, and over one thousand volunteer workers. No wonder they are doing something; they are attacking the enemy in force. The Mission maintains a rescue home and lodging house for women and girls in the city with a cheap restaurant in connection, a country home for sick and worn-out women at a nominal cost, a school and reformatory for girls, and an extensive and admirably arranged Men's Home for homeless men or for those who can find no other respectable place to stay. Here the men are given a clean bed and wholesome food, in return for which they are required to work in the wood yard and laundry attached, and permanent work is secured for them as soon as possible. This establishment entirely pays for its running expenses and a small balance. During the latter six months of 1901 more than three thousand men found there a bed and food for an average of three nights each. The expenses of the whole Mission are about \$50,000, of which three-fourths, or \$37,000, is raised in the Mission itself. Does such work pay? Other English Churches are doing the same, because they have thrown aside their prejudices, traditional usages, and worn-out misconceptions and have inaugurated a healthy and vigorous campaign for the regeneration of the world in Christ's own way.—D. K. Lambuth in "Go Forward."

The Home Mission Society of our own church has entered the field of City Missions and is now doing some very effective work in several of the cities of the South. They now have twenty-three city missions in active operation. Under embarrassing limitations they are doing a great work. There is need of better buildings and more suitable equipment in several places, but the most urgent need seems to be consecrated and efficient workers. There are surely young women among our Leaguers who will respond to the call for workers to this field. For information on this subject consult publication leaflets, and annual reports of the Woman's Home Mission Society. For a comprehensive and helpful survey of the field with its needs, and a practical discussion of methods to be applied," read McCullough's "Open Church for the Unchurched."

Young People's Hymnal No. 3.

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly winning favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shaped notes, boards, by mail or express prepaid, 30 cents apiece, not prepaid 25 cents. Word edition, boards, by mail or express prepaid, \$1.25 per dozen, same not prepaid \$9 per hundred. Be sure to state kind when ordering. Anderson, Millar & Co., Little Rock.

THE SUNDAY SCHOOL.

PREPARED BY REV. GEO. M. GLUMPHY, PH. D.

Oct. 7. The Two Great Commandments.

Mark 12:28-34 and 38-44. (Read Matt. 22:34 to 23:39) Commit vs. 30, 31.

Golden Text. "Thou shalt love the Lord thy God with all thy heart." Matt. 12:30.

Locating the Lesson.

Time. Tuesday, April 4, A. D. 30.

Place. The Temple in Jerusalem.

Persons. Jesus, the disciples, a scribe, the multitude, the rich givers, the poor widow.

Connecting Links. This follows immediately the lesson for Sept. 16, Mark 21:3-27.

Introduction.

The Closing Day of Christ's Public Ministry. Let the teacher begin this lesson by a brief yet vivid review of this last Tuesday. The "helps" in any good teacher's Bible give the probable order of events. Read Matt. 21:20 to 26:16; Mark 11:20 to 14:11; Luke 19:29 to 22:6; John 12:20-50. Alexander McLaren's outline in the Sunday School Times is one of the best. He makes the keynote of the lesson to be Christ speaking with authority. "He taught them as one that had authority, and not as the scribes." Mark 1:22.

I. "Jesus Authoritatively Summing Up the Law," vs. 28-34.

1. Judging from Matt. 22:34 "the scribe" of this lesson came to Jesus as an emissary of the Pharisees who have rallied for a final attack. He was probably far better than his sect and seems to have been an earnest seeker after truth. He may not have known that he was a tool of the Pharisees.

2. The question, "What is the first commandment of all?" was a very old one. It had been a question of centuries of debate, whether ritualism, with its offerings, sacrifices and prayers, is greater or less than righteousness, with its mercy, humility and obedience. This question is still being debated and there is little sign of its cessation.

3. The old prophets had spoken strongly on this subject, especially Isaiah (2:11-5) and Micah (6:6-8). The Master settles the question for once and all. The two-fold love of God and neighbor is not only the first command but it is all the commandments. This "love" is no weakly sentiment but has the robust backbone of obedience. "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21.

II. "Jesus Authoritatively Condemning His Antagonists," vs. 38-40.

1. Matthew gives a much better account of Christ's scathing denunciation of Israel's spiritual leaders. One cannot read Matt. 23:1-39 without a shudder, yet every word of that awful philippic was spoken not in wrath but in love. The nation led by blind and wicked leaders is hastening toward the ditch of ruin. Jesus is crying aloud to awaken Israel to its danger.

2. Note the close of the invective, Matt. 23:37-39. One can feel the wild throbbing of Jesus' heart over his wayward children. He must have reached out his arms as if yet to rescue them from doom. But no, "Ye

Letter to Young Preachers.

Laxity of morals is not always attendant upon lack of orthodoxy, but it has, in the Methodist church, been fearfully common for the two to go together. The reason for this is very evident. Methodism is the most tolerant of all religious organizations, but only in a certain region, where she fixes her boundary, she is positive and intolerant as Roman Catholicism. It goes without saying that no Methodist conference would admit into her body many who hold views, now that they are in full connection, and express them boldly, which they know are hostile to what they call ancient traditions. Traditional or not, if they had declared on the threshold their belief in the vicarious atonement, in the depravity of the human heart, in plenary inspiration, in the infallibility of the Scriptures, in justification by faith, and in sanctification by the Spirit, they would have been at once rejected. If they had said then the general rules were antiquated and impracticable, and should be ignored, the same result would have happened. This they knew at the time, and when, by the suppression of the fact, and by claiming the name Methodist they secured position. They were guilty of gross deception and hypocrisy, and it was a short step to a violation of other moral laws, and they were easily overcome by temptations, and so they fell into grievous sins. My heart is sad as I recall the apostacies I have known in this class of preachers since I have been in the ministry. Lest I might unwittingly wound those who are connected with these men, I wish merely to give the facts and use initials. Here was Dr. A. He was a disciple of the school of philosophic pantheists led by Carlyle, Emerson and the Germans. He was very smart, very plausible, and when I knew him was in high place in the church. He was detected in a shameful crime and was expelled, and a profligate at last, he went to his account unrepentant.

Here was Dr. B. He was unfortunate also, with Emerson, Carlyle and the sentimentalists of those days. He lost his simple faith, gave up his ministry and became a drunkard and died in disgrace.

Here was Dr. D. He was one of the most brilliant men in America, and one of the most fascinating preachers. He was of the advanced school, bitterly hostile to dogmatism and narrowness, and he fell so far that he was hopelessly lost and passed to his account.

Here was Dr. H. He tampered with these doubts, became an agnostic, and having been once near the episcopacy, drifted entirely from the church, and raised the flag of antagonism to her but as far as I know was never grievously immoral.

Here was Dr. I. He tampered with philosophic doubt, quit praying, got to tippling, and gave up his credentials.

Here was Dr. K., one of the same coterie. He lost his faith, then fell into a sin that led to his expulsion from the church.

Here was Dr. L. He was a leader among the Rationalists, but surrendered his credentials and went out a wrecked infidel.

Here was Dr. M. He had been one of the most favored men in his conference, but lost his faith and fell into the snare of the fowler, and was suspended and sadly dishonored.

Here was Dr. P. He was considered a peerless preacher, but was guilty of an act which ought to have led to his expulsion, and did lead to his suspension.

All these men I have known and they all went by the same route.

In other churches the record has been as bad, but these I know. The connection between Rationalism and Immorality is enough to alarm

and lead our young men to flee the peril. The old paths are the safe ones; let us walk in them. We cannot now any more than the Gnostics could in the first days, solve all mysteries, but we can, by God's grace, keep old faith intact and walk in the light of God. Too much confidence leads to destruction. Not every man who questions, is unsound in his principles of integrity, but every man who, having questioned honestly, decides that he is in a false position and is bound to antagonize views he has promised to defend or surrender his place in the pulpit, and yet determines from selfish motives to hold his place and attack them, is so devoid of a true sense of honor that he becomes an easy prey to the tempter. I earnestly entreat my younger brethren to recognize the danger before them and take the alarm in time. I know the contemptuous way in which this warning is often received when it comes from an old man and a conservative. I trust I am too much of a gentleman to make any claim to ability of any kind, but I honestly doubt whether the air of superior wisdom put on by these advanced theologues is to be recognized, and whether, after all, they are quite as wise as they seem to think, and I really think if our young brethren will hold to the old faith they will be safer.

Ask Bishop Tigert, one of our most erudite men, what he knows of the sad history of these innovators and see if he does not confirm my views and join in my warning. Ask Bishop Hoss, who has no superior as a thinker among us, is there not a cause for this warning.

A gifted young man who had drifted away from his moorings said to my son: "Your father is right; these studies have only done me harm." "Smith," said an old preacher to me, "I was once on the ship and sailing grandly, but I got in my little boat and went sounding the waters, and the ship sailed away, and I never got back any more." With warm affection, believe me

Geo. G. Smith.

How He Tabulated Her Religion.

A noted evangelist was holding a series of meetings with the Grand Avenue church, and one evening when the topic had been "The New Birth," Mrs. Fessenden said to her husband, as they walked briskly down the lighted street in the bracing air of the frosty evening:

"I wish you had decided for Christ tonight, dear; I thought you would. The speaker made it so plain and many responded to the invitation."

"Would my rising to my feet there have made any difference with me in any way?"

"It would have put you and your influence decidedly on the side of right."

"But is not my influence already on the right side? he interrupted. "What do I do that you do not? You are a professing Christian and I am not."

"You remember the illustration that he gave?" she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other goes in an opposite direction."

"Yes, but I am not able to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate and laughed a little as she began to read the somewhat lengthy statement that he submitted for her inspection.

"How fearfully business-like it looks," she said.

"I do not use profane language. Neither do you."

"I am a teetotaler. So are you."

"I go to the theater. You go to the theater."

"I play cards. You play cards."

"I attend church irregularly. You do the same."

"I pay something for religious purposes. So do you."

"I dance. You dance."

"I associate with unbelievers. You do the same."

"I read trashy novels. You read trashy novels."

"I do not attend devotional meetings. You do not."

"I do not read the Bible. Do you read the Bible?"

"I do not pray. Do you pray?"

"Now what does your church membership add to your manner of living. Why are our ways different?"

The young woman began reading the list with a laugh but ended in tears.

"Oh, my dear," he cried. "I had no intention of paining you. I am sorry."

"I am not sorry. I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian, when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet or companionable, but when the card clubs and dancing clubs organized she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theater, and every time she declined her husband put the expense for both saved, into her mission box. She no longer read her Bible in secret. She took up work in the Sunday school. Her time was no more taken than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy.

"What has become of Mrs. Fessenden?" was asked, and the reply came scornfully, "Oh, she's running her church now. Can't imagine what come over her. She has always been a church member, but she was real decent about it. Did everything the rest of us did, and she didn't preach. She is really a bright, sweet woman, but now she has always some church engagement to attend to when we need her to make up parties, and she doesn't hesitate to say, 'I have too long been regardless of the admonition, 'Seek ye first the kingdom of God.'"

"And her husband?"

"Oh, he is loyal to her. He is a real lover. He goes wherever she goes, but the poor man must be having a dull time of it."

Mr. Fessenden, meantime, did not consider himself an object of commiseration. If his wife's new departure was an experiment he found it an interesting one. He found his new environment more congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.

When at length he made his decision, he said: "I have at last through the influence of my wife found that the true meaning and purpose of life is to follow Christ and do the work in the world that He left for his followers." And the happy wife often says: "How near I came to making a fatal mistake. I tell my experience that it may be a warning and a lesson to others. Do not sink to the level of the world. Bring the world up to a knowledge of Christ."—Selected.

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Lone Grove, I. T.

Dear Advocate: Have just finished my revival campaign. Have had fairly good meetings at all points, but especially at this place. Our meeting here lasted exactly three weeks and resulted in sixty professions of salvation and thirty-two additions to our church. Others will come to us and quite a number will join the Baptist church. I have never seen such a manifestation of pungent conviction in my life. There were several young men who came to the altar and prostrating themselves would declare they were there to stay until they experienced salvation. Some stayed until mid-night in the deepest agony of soul and body before peace was experienced. One young man remained at the altar in this condition all night and was unable to speak until ten o'clock next day. All those who professed salvation seemed from the very first to be possessed of the missionary spirit. They seemed ready for every good word and work—testify, pray in public or do personal work, either privately or publicly.

In this meeting we have had the co-operation of all the Christians of the community. Rev. J. A. Clowdus, L.P. from Woodford charge, preached several times for us in the meeting at Newport, also was with us for several days here, rendering valuable service. At Hewitt and Brock we had no ministerial aid. We have had in all about fifty conversions to the church during the year. This is a pleasant charge.

We expect to have a good report at Conference. Our collections nearly all provided for.

Yours in Christ.

W. S. Lee.

Sept. 22, 1906.

Adair, I. T.

I have just closed a 15 days meeting in Adair resulting in the conversion of four and some two or three reclaimed. All say it was a good meeting, but it was not just what I hoped for. Rev. J. A. Clarke of Miami helped the

first week. Bro. Clarke is a fine preacher. He is just in from North Carolina, this being his first conference year. All speak in good terms of his preaching. After the first week Bro. Thurston of Chelsea helped us and did fine work. The people in general speak in high terms of his preaching also. Bro. Thurston had preached here once before and had made lots of friends. This meeting was my second attempt at this place. I hope to collect in full this year, but will have to hustle. Have two or three more meetings to hold and will have to move to get them in. If any of my friends see this I wish you would breathe a prayer to our Father that He may help me in my work. I believe in revivals that are prayed down, rather than talked or worked up. So praying God's richest blessings upon our work in the New State and elsewhere, I am His to serve.

A. C. Sterling P. C.

EVER WATCHFUL.

A Little Care Will Save Many Little Rock Readers Future Trouble.

Watch the kidney secretions.

See that they have the amber hue of health;

The discharges not excessive or infrequent;

Contain no "brick-dust like" sediment.

Doan's Kidney Pills will do this for you.

They watch the kidneys and cure them when they're sick.

Little Rock testimony proves it.

Mrs. L. F. Bryman, of 1505 Schiller Ave., Little Rock, Ark., says: "I believe Doan's Kidney Pills to be the finest remedy there is for kidney ailment. I have suffered a great deal from kidney trouble, my back being very lame and painful. It was one of those dull aching pains that makes one feel miserable all over. The secretions from the kidneys were also very irregular. I tried different remedies but not until a friend of mine advised me to try Doan's Kidney Pills did I find the required relief. Since using this preparation my kidneys have been in a better condition than for years previous. I recommend Doan's Kidney Pills at every opportunity, and will always keep them on hand."

More proof like the above may be obtained at J. F. Dowdy's drug store.

For sale by all dealers. Price 50 cents. Foster-Milburn Co, Buffalo, New York, sole agents for the United States.

Remember the name—Doan's—and take no other.

Dull Backache

in women, young or old, is a sign of some womanly disease that requires immediate treatment. Nearly all diseases peculiar to women yield to the searchingly curative properties of that pure vegetable medicine

WINE OF CARDUI Woman's Relief

"I never felt better in my life," writes Mrs. Clara Smith, of Bidwell, O., "than I did after taking Cardui. My case was long standing female trouble, and I suffered great pain in back, head, shoulders and legs, but Cardui brought me relief."

Try it. It will help you.

At all Druggists

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVISE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., S 2

Debate.

On Oct. 29th, at Buckner, I meet Elder Antry of Hope, in a debate to continue six days. We were challenged to a debate to be held at Stamp, and declined, as we saw no reason for one here. Later we were challenged by the Baptist Church at Buckner, and our people readily accepted, as they claim they have need, under the circumstances, for such a discussion. While I have never given a challenge to any one for a discussion of our doctrines, yet this is to be No. 13 for me, all of which have been held under pressure from the other side. The pending debate being No. 13, it raises the question of superstition regarding this number. But what of the silver half-dollar? On this we find 13 letters in "E Pluribus Unum", 13 stars, 13 arrows, 13 stripes, and 13 bars, on the shield. So all the brethren who think the silver half dollar is no piece of bad luck, are invited to attend this debate.

The following issues are to be discussed: Setting up of the Church, Form of Church Government, Mode of Baptism, Infant Baptism, Apostasy and Communion.

T. P. Clark.

A Notre Dam Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address, Mrs. M. Summers, Box 206, Notre Dame, Ind.

Wesson, Ark,

Dear Bros: We closed a meeting here last night of something over a week's duration, with several conversions and five accessions to the church. Four adults baptized. Our church is small in numbers here, but this gracious meeting has stimulated new life, and with Wesson improving so rapidly, we hope to see Methodism well established here every way before another year. We begin in Junction City next Sunday, and Rev. W. T. Woodward, of Bernice, La., will assist us. Pray for us.

J. R. Sanders.

Sept. 21, 1906.

New State Fair Muskogee October 1-6

Exhibits from fifty of the largest cities in the New State.

On Oct 1st to 6th inclusive, tickets at very low rates will be on sale via M. K. & T. Ry., good returning to and including October 8th.

"Every Citizen of the New State Should Attend the Fair"

Special Features

Exhibits of Mineral, Oil, Farm, Ranch and Factory products. Speakers of National reputation. Balloon Ascensions. Boat races on the Grand and Arkansas Rivers.



See M. K. & T. Agent for Particulars.

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WILLIAMS ORGAN & PIANO CO., CHICAGO

THOUSANDS WANT REAL-ESTATE.

Somebody wants your property and I know who it is. I have hundreds of buyers, and keep in touch with them through fifteen hundred agents. The man who will buy your place is on my list—do you want to meet him? If you do, send your name, and description and price of your property quick. Address
A. EDGAR DAVIS,
Room 420 Brace Bldg., Lincoln, Neb.

Epworth League Notice.

To the Epworth Leaguers in the Little Rock Conference, Dear Leaguers:—At our annual meeting in March in Little Rock nearly \$600 were pledged to the "Palmore Institute Fund" in Japan. It was to be paid during this conference year. Some of the Leagues have paid up in full already, others have paid one-half and some a part. Some of the leagues have not paid any, as yet, on the fund.

It is now time to wind up for conference. Will each person who subscribed for his League see that the full amount is sent in so that I can settle the whole amount by conference?

Send check or registered letter to me at Selma, Ark.

W. W. Christie,
Fourth Vice-Pres., Little Rock Conference, Epworth League.

The Way Out Malarial Sickness.

"Last fall I was down with malaria, could not do one lick of work, and doctored for nearly one month to no good. I was advised to buy a dollar bottle of Hughes' Tonic. After I had taken three doses I felt better, and after taking one bottle I was a well man." At Druggists 50c. and \$1.00 bottles.

PREPARED BY
ROBINSON-PETTET CO., (Inc.) Louisville, Ky.

Umpire Circuit, Ark.

Have held four meetings, resulting in ten conversions, three accessions.

Just closed a five days meeting at Liberty Hill, one conversion, one accession, five family altars erected, two subscribers to the Advocate, twelve families visited and the church greatly revived. The lady who was converted, we were told, had not heard a sermon in ten years till she came to this meeting. When we consider that six houses of worship have been burned in this vicinity in the last six or eight years by the hand of the fire fiend, as fast as they were built, and some before they were completed, we need not wonder at the results.

Did all the preaching myself. Have three more meetings to hold, including Bethel camp meeting. Everybody invited to come. A new forty by sixty shed to worship in.

I am sixty-five years old. Have

walked to all my appointments.

God bless the brethren.

H. H. Ridings, P. C.

Quitman Circuit, Ark.

We are on the round-up for conference as the revival meetings have all been held and gone to record with their successes and failures. We have held eight meetings within the bounds of Quitman circuit this year with varying results. Have had some meetings of great revival power and far reaching in results. The congregations have been large, especially at night, sometimes seven or eight hundred people present. We had with us for a short while Rev. James A. Ellis of Texas, who was raised here at Sulphur Springs, and his old time friends were delighted to have him with them. He did some good sound gospel preaching. No man living the life he lived to the age of 43, could preach as Bro. Ellis does without divine help. We cheerfully commend him to those who need help as a good safe helper. We have some good local help in the persons of Rev. Geo. W. Williams, whom we regard as one of the most able local preachers we know, Dr. Frank Thomas, who is most efficient help in revival work, Wilkie M. Owen, a most promising youth, full of faith and the Holy Ghost.

We feel very serious now as we approach the end of our fourth year with this people.

J. C. Floyd, P. C.

Work for Feeble-Minded.

The Stewart Home and School, Farmdale, Ky., is doing a great work for the feeble minded. It is an ideal institution in location, equipment, teaching facilities and management. The Superintendent, Dr. John P. Stewart, has devoted his life to this special field, and with the aid of specially trained teachers, is accomplishing magnificent results in the treatment, training and care of persons of backward mental development. The institution is a "home" in the truest sense of the word, and the children enjoy every possible comfort and convenience, and have the tenderest care. Parties interested will do well to write Dr. Stewart.

Springfield Circuit, Ark.

We have closed our last meeting. Have held two since we last wrote; one at Friendship with about thirteen conversions and ten additions, and one at Batesville church with twenty-three conversions and fourteen additions; others will join; several will join the Baptists.

This has been a year of great

rejoicing on this circuit. About 300 conversions and reclamations.

J. R. Ennis, P. C.

Ready for Conference.

College Hill Station has paid all collections except pastor's salary and we are ready for Conference. Our work this year has been more than usually prosperous. The church has improved from top to bottom, the parsonage finished and furnished throughout. All debts, even liens for purchase price on lots have been paid. Thirty-eight additions to church, good Epworth League and Sunday School.

C. M. Chapman.

Texarkana, Ark.

Winthrop, Ark.

Our year's work has been very encouraging, up to date. I have received fifty-eight into the church, twenty-five by baptism and thirty-three by letter and profession of faith. I have held a meeting and organized a church at Arden, a new town on the Frisco railroad. We have eleven members, eight of whom were converted and baptized during the meeting there. Quite a number of others have been converted during our meetings and will probably join their churches. I have yet to hold my meeting at Winthrop.

Little River county "went dry" in the last election and prospects for its future are bright.

In some way the reports of the Ben Lomond circuit were lost after I turned them in last year and were not given in the minutes of our Annual Conference. I have a duplicate from the auditing committee showing \$78.50 paid on the claim.

W. W. Mills, P. C.

Greenwood, Ark.

I am here helping Bro. Davidson in a meeting. The interest is good. Bro. Steel, our presiding elder has been with us most of the two weeks past and has done some good preaching. I have one other meeting to hold. I will be able to help some one the last two weeks in October and November first two weeks. I have a splendid large tent in good condition, will not leak. If any one needs me write me at Greenwood, Ark. Pray for us.

J. M. C. Hamilton.

Beebe Circuit, Ark.

Have just closed a meeting at Ward. A number of conversions and twenty-four additions to the church. The meeting was held by the pastor. Our fourth quarterly conference was held last

WE SEND YOU ON TRIAL

2 BOTTLES of JOHNSON'S CHILL & FEVER TONIC.

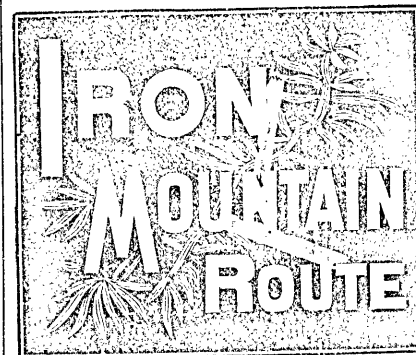
If 2 bottles cures you of Fever and Chills, you send us \$1.00 afterwards. Costs nothing if you are not cured.

JOHNSON'S CHILL AND FEVER TONIC CO
Savannah, Georgia.



California and Colorado SUMMER TRIPS

— VIA —



California

June 1 to September 30 \$68.40

June 25 to July 7..... \$59.00

Colorado

June 1 to September 30 \$30.00

July 10, 11, 12, 13, 14, 15 \$25.00

Long limit for return trip. Liberal stop-overs en route.

Ask us about other summer trips. Union Ticket Office or Union Depot.

J. A. HOLLINGER, P. & T. Agt.

Saturday at McRae. Had the finest quarterly conference of the year. Pastor's salary and collections will be in full we think. Dr. Sibert did some good preaching. As a result we had conversions and additions to the church. This always makes a quarterly conference interesting. Pray for us.

H. H. Hunt, P. C.

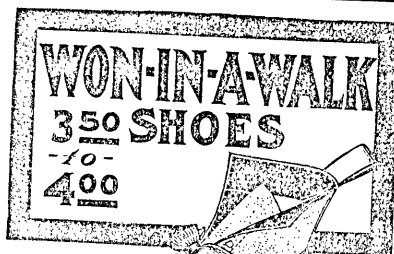
Argenta, Ark.

The meeting in our city under the auspices of the Y. M. C. A. and the churches of the city has resulted in over 100 conversions. Rev. M. A. Cassidy is a great evangelist and depends solely on the preaching of the simple gospel. The meeting will close next Sunday with three services in the tent.

S. L. Cochran.

The Jew in Palestine.

There are more than fifteen Jewish colonies in Palestine, tilling the land themselves or by Syriac labor, and growing produce of every kind. During the last few years the population has increased enormously. Twenty years ago there were not more than 12,000 Jews in Jerusalem, and not more than 30,000 in the Holy Land. Now there are 45,000 in Jerusalem alone, and over 100,000 in the country. Between 70,000 and 80,000 have gone there in the last few years, almost double the number that returned with Zerubabel.—Way of Faith.



Neat styles for the well groomed gentleman. The tough texture of the material used insures long wear.

CRADDOCK-TERRY CO. LYNCHBURG VA.

OBITUARIES.

GENTRY—Cleo Gentry, was born in Hickory county, Mo., Jan. 1, 1887, and died at his home in Dewey county, Oklahoma, September 16, 1906. He was a fine young man and well liked by all who knew him. His death was unexpected to all; but God giveth and taketh away. He was a member of the Camargo Epworth League and will be missed by its members and not forgotten. He leaves a mother, two sisters and a father to mourn his death. The funeral services were held in the home, September 17, in the presence of a large number of friends, and he was laid to rest in the Camargo cemetery.

W. P. Meador, P. E.

HOWELL—Miss Martha Ann Garrettson, was born Dec. 29, 1828. She became the wife of Haynes A. Howell, of Dardanelle, Ark., Jan. 29, 1848 (being among the first settlers of the town.) Of this union, there were thirteen children, two of these died in infancy. Sister Howell lived to see the other eleven children grow to manhood and womanhood, and to see them all become members of the Methodist church, except two sons. Brother Howell passed to his reward nine years ago. Since then, Alfred, Mary and Sidney have followed. On September 5, 1906, she bade adieu to children, grandchildren and a host of friends, to join hands with the loved ones on the other shore, after a long useful and happy life. Sister Howell gave her heart to God, and her life and influence to the Methodist church in early life, and lived a consistent member to the day of her death. Too much cannot be said of her, as a Christian, as a wife, as a mother, as a neighbor, and as a temperance worker; few if any, excelled her on any of these lines. Her home was the preacher's home. The writer first entered her home as pastor in the fall of 1865. I was her pastor again in 1870, and again in 1880-1881, and was her presiding elder three years. All these years she seemed to regard me as one of her boys. And when Brother Cantrell phoned me that I was wanted to attend her funeral services, I could not suppress my tears; it was like being called upon to bury my mother. She loved all of her pastors. There are many preachers whose eyes will fall upon these lines who will recall her sweet smiles, and pleasant, loving words, while sojourning in that lovely and hospitable home. May the family be unbroken in the glory world is the prayer of one who loved her.

S. S. Key.

SMITH—Walter Pearl Smith, son of Mr. and Mrs. M. H. Smith, was born in Clinton county, Iowa, June 14, 1888, and departed this life, September 14, 1906. His father and mother moved to Granite, O. T., in 1900. His father and mother were away when he took sick of typhoid fever. Pearl suffered a great deal the short time he was sick, but it seemed that everything was done that medical skill and loving friends could do. Pearl gave his heart to God and began his service while Rev. W. C. Morris was pastor of this charge. Pearl was a good boy, devoted to his parents, and one whom all the community loved. He leaves his parents and two brothers to mourn their loss. Let me say to father, mother, Willie and Earl, look up, serve the Lord and there will be a happy reunion some sweet day.

Geo. W. Lewis, P. E.

Glasgow—A City Without Graft.

Here was a town council without corruption—at least we would smile at such irregularities as disturb the Glaswegian; a council which knows no party politics and elected a Conservative to succeed a Liberal as Lord Provost, without a change in its political complexion. Here, too, was a city which knows no boss but itself; which takes the merit system as a matter of course, and without any law enforcing it; a city which keeps its officials in office as long as they will stay or as long as they serve the convictions of their constituents; a city which makes its

enterprises pay, and pay big, and watches its finances as prudently as the most conservative banking-house; a city in which it is the ambition of every citizen to serve without pay and without return save in the approval of his fellows.

Here, too, is a city which knows no favor, no friendship, no politics, in the choice of its servants. "Wanted, a Town Clerk. The Corporation of Glasgow," so the newspaper advertisement runs, "invites applications for the office of Town Clerk, which is about to become vacant. The salary will be \$10,000 a year." Here was the most important salaried office within the gift of the council, an office which combines the duties of city solicitor as well as all the clerical duties of the city, hunting for the man, much as the German city looks for a lord mayor, or an American college or church searches for a president or a minister. The corporation was offering its most influential post to the candidate from all Great Britain best qualified to fill it.

Here, too, is a city in which all citizens are united demanding efficient service and securing it; a city in which the privileged few who own the franchise corporations in America and the unprivileged many who are seeking a job are united with the city rather than against it. For Glasgow offers no franchises run into the millions as a tempting treasure to gamble for.—From "Glasgow," by Frederic C. Howe in the July Scribner.

God's Temples.

The groves God's temples are,
Domed by the blue above,
Lighted by sun and star,
And sanctified by love.
Whose heart is clean may hear
In every leafy shrine
His voice—the message clear,
Uplifting and divine.
Whose heart is clean may hear
In leaf and flower his face—
Beauty and mystery

Lighting the world with grace.
Whose heart holds faith may know
The angels' joy and mirth,
Hearing the glad birds go—
God's choristers on earth.
Whose heart is his may beat
With happiness to find
His gracious mercy-seat,
And hear his welcome kind.

O Heart be glad to rove
In these his temples fair,
To worship in the grove
And taste God's blessing there!
—Frank Dempster Sherman, in The Congregationalist.

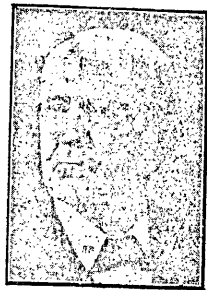
MILLING-HOPKINS—At Mabelvale, Ark., September 12, 1906. A. W. Milling to Miss Bessie Hopkins, all of Pulaski county, Rev. Rudin T. Davis officiating.

GRAVENS-DYER—At the residence of the bride's mother, Mrs. Bettie Dyer, September 19, 1906. S. p. m. Mr. Herbert W. Gravens and Miss May L. Dyer, all of Dyer, Crawford county, Arkansas. Rev. S. S. Key officiating.

AMERICAN MACHINERY
WELL DRILLING & PROSPECTING
DEEP WELL PUMPING & MINERAL PUMPS
IRRIGATING PUMPS & AIR COMPRESSORS
THE AMERICAN WELL WORKS
AURORA, ILL. CHICAGO, ILL. ST. LOUIS, MO.

Farmers, I Will Credit You

I have been editing a farm paper in the South for forty years, and I have known personally and by correspondence many thousands of farmers. In all these years, and among that great number, I cannot count ten whom I would not trust. I have always said that there is no better credit risk in the world than the Southern farmer. Now I am going to show my faith by my works. I am going to credit you.



Maj. Thos. J. Key

Ever since 1869 I have been editor of the Southern Agriculturist. I have spent my whole life in the study of the problems which confront the Southern farmer. I have spent years in each of the principal Southern States, and I have studied the needs of every crop grown on Southern soil. I know what the farmers are interested in, because I receive letters every day from all parts of the South, asking me questions. I know that the answers we give to these inquiries in every issue of the Southern Agriculturist are correct and practical, because rarely a day passes that some of my farmer friends do not write me that they have followed my advice and made money. Don't you agree, therefore, that I have every reason for knowing that the Southern Agriculturist prints what the Southern farmers want, and that its advice makes and saves for them thousands of dollars every year?

I don't ask you to send me money for something you do not know about and probably have not seen. Our rule with old subscribers is strictly cash in advance, and we already have 50,000 readers, who cheerfully respond to that rule. To new subscribers, however, we make this offer: Send us your name, and we will enter it on our mailing list. If, after receiving three copies of the paper, you find that it is not what you want, tell us so, and we will stop sending it to you, and you will not be out one cent. If you decide it is what you want, we will not collect the first year's subscription until you have received the paper three months. Remember, the credit offer is made to new subscribers only, to give them a chance to try the Southern Agriculturist without risk. Just write me a letter like this:

Maj. Thos. J. Key, Editor Southern Agriculturist, Nashville, Tenn.
Please enter my name upon your subscription list for one year, for which I agree to pay 50 cents three months from date.

Sign and date the letter (a postal card will do), and send it to me and I will begin sending you the Southern Agriculturist at once. You will then be on the road to prosperity.

THOS. J. KEY.

P. S.—If you can conveniently send the fifty cents with order, I will send you the paper fifteen months; in other words, I will give it to you for three months for advance payment. For \$1.00 I will send you the paper three years.

Careful of the Small Things.

Most of us think that we could do bigger things than we are doing. Many a man thinks so much about those bigger things that he has not time or patience to do well the things which he has been set to do. As a consequence, he never gets the opportunity he longs for, to show what he might do. For it isn't the thing a man "could do" that counts; it's the thing he does. And the young man in business who neglects the trifling details of his everyday work because he is confident that his ability deserves a much more responsible position, is judged, after all, by those trifling details, and is passed by when promotion day comes. The surest guarantee of promotion is to forget all about promotion in one's absorbing attention to the thing in hand.

Every one is for temperance in the abstract. But not every one is for temperance in the concrete. To be for temperance in the abstract simply means that one is opposed to intemperance. That is easy; any one can do that. But to be for temperance in the concrete means that one will pray and work and vote for temperance. And voting for temperance means that he will vote for the man who is against the saloon and against the man who is for the saloon, regardless of party or person. And that is a much harder matter.—Baptist and Reflector.

Love Envieth Not.

"Love envieth not." Nobody envies below himself; everybody envies those that are above him; therefore, envying is covetousness, or worse; it is the recognition of good fortune, or attainment, or of power, or of something else in those that are above, and the man is angry at

their goodness because it rebukes his meanness, or his littleness.

But love, never. You cannot bestow too much upon that which you love. A mother is sooner liable to bestow too much upon the babe of her bosom than a true heart to envy the gifts of those that are about him.

What if they are better and more popular than you? Thank God that there is some one better and more popular than you. What if they are wiser than you? Thank God that there is one more star in the firmament above yourself. What if they have the commendation of men, while you have the dry, bitter root to chew? Thank God that somewhere there is somebody that is not getting troubled as you are.

There are tears enough and misfortune enough, and there are burdens and cares laid on those that are eminent quite enough to keep them down in their own estate. Love never envies anybody. And, judged by that test note, a great deal of religion is spurious.—Henry Ward Beecher.

Representatives of Christ.

Every Christian ought to be a Christ where he lives. Once Jesus was in the world, and for three years went about among the people, blessing, helping, comforting. Now, he sends us. The only hands Christ has to minister to human needs are our hands. The only voice he has to speak words of cheer and encouragement is our voice. The only feet he has to go on errands of love and helpfulness are our feet. We represent Christ in the world, and our life should be so true, so pure, so unselfish, so gentle, that whosoever sees us will see Christ.—J. R. Miller.



ECZEMA CURED

Eczema in its worst form, as well as all other skin diseases can be quickly cured by the application of that marvelous remedy

HEISKELL'S OINTMENT

The best tonic soap for the skin is Heiskell's Medicinal Soap (25c). Heiskell's Blood and Liver Pills (25c), tone up the liver and blood. Ointment (50c). At all druggists. Send for book of testimonials to JOHNSTON, HOLLOWAY & CO., 551 Commerce St., Philadelphia, Pa.

Bingen Circuit, Ark.

We have just finished holding our meetings. A really consecrated young lady assisted with the music and did much, we think, for the glory of God. Rev. J. W. White, of Nashville, Ark., assisted us at Bingen. The Lord gave us about forty souls here. Our Lord has greatly blessed our feeble labors at most all the meetings. There have been something like seventy-five conversions, several reclamations on the charge this year, and seventy-three accessions to the church. We are inclined to believe that the work has been very pungent and that the church is really built up spiritually. We have tried, by God's help to denounce sin in all its forms and phases and everywhere, and to lead the church to a higher standard of Christian living. While some have opposed this kind of preaching, yet, praise the Lord, others have accepted the truth as the old standards.

This closes our fourth year on this charge. The Lord has certainly been with us, and blessed us. There are many excellent people here who are friends to Jesus and His ministers. Since coming to this work as pastor the Lord has saved about 240 souls and added to our church 230. He has also enabled us to build a good parsonage, one new church, and to finish two churches.

All praise, honor, and glory be to Him who bought us and saved us by His own blood.

L. J. Ridling, P. C.

Spring Hill Circuit, Ark.

Have about closed my protracted meetings. While sickness in my own family has hindered to some extent, yet the Lord has blessed our efforts in giving us some ninety conversions and seventy-eight of these have joined our church. Bros. Jewell, Robinson, Garrett, Hilliard and Lewis have been with us at some points, also one able sermon by Bro. T. P. Clark, of Stamps, on the Design and Mode of Baptism. Now we begin to round up for

Conference, with the expectation of coming out in full on all lines and being able to report from all sources 100 additions to the church. To God be all the glory.

F. R. Canfield.

Debate.

Lone Grove, I. T., Sept. 18, '06.

Propositions for debate at Hewitt, I. T., beginning Tuesday, October 30th, at 8 p. m., and continuing until Sunday night November 4th, between C. L. Ballard, of Sherman, Texas, and A. W. Young, of Sunset, Texas.

Proposition 1st. The Scriptures teach that Infants are proper subjects of water baptism.

C. L. Ballard, Affirms.

A. W. Young, Denies.

Proposition 2nd. The Scriptures teach that the immersion of a proper candidate in the name of the Trinity, is the only act commanded by Christ and practiced by the Apostles for water baptism.

A. W. Young, Affirms.

C. L. Ballard, Denies.

Proposition 3rd. The Scriptures teach that the Holy Spirit operates direct, and immediately on the hearts of men.

C. L. Ballard, Affirms.

A. W. Young, Denies.

Proposition 4th. The Scriptures teach that baptism, to a believing penitent, is for, in order to, the remission of past sins.

A. W. Young, Affirms.

C. L. Ballard, Denies.

We have given our consent to this discussion because of the boisterous, blatant, boasting of the Campbellites of this place. They never preached without openly challenging us for a discussion. With C. L. Ballard to represent us we feel sure if some of them don't get into the "lig't" it will be because they are "blinded by the god of this world." We shall be glad to have many of the ministers of our conference be present. We will furnish entertainment to all who come.

W. S. Lee, P. C.

HOW DEBTS ARE PAID.

Do you owe any money? Do you want to pay it? Do you want to start a bank account? Do you want to earn an education? You can do all these. How? By selling Dishwashers. Every family needs one more than they do a washing machine. The Dishwasher is used three times a day, but the washing machine only once a week. You make nearly 100 percent profit on every Dishwasher. Money comes in fast. Sell only one a day and it means a good salary. Sell two a day and you can soon have a good bank account. Write us and we will tell you just how to go to work to make money. Your time is your capital. MOUND CITY DISHWASHER CO., 3001 Olive Street, St. Louis, Mo.

Haynes, Ark.

The revival spirit continues with us. Received a class of seven members Sunday night, among whom were some of our most influential citizens—both

STATE FAIR EXCURSIONS

GREAT REDUCTION IN TICKETS TO
HOT SPRINGS AND...
RETURN

VIA



OCT. 1 to 10, 1906

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THE STATE FAIR will afford a splendid opportunity to see the many gratifying evidences of Arkansas prosperity—you can not afford to miss it.

Full information regarding rates and schedules from your nearest Agent.
GEO. H. LEE, Gen. Pass. Agt. JAS. HARRIS, Dist. Pass. Agt.
LITTLE ROCK, ARK.

men and women. Discipline and Armors are being ordered and good literature is being circulated and read.

Very respectfully,
W. P. Talkington.

Sept. 14.

Save \$1.00 on Prescription.

If you have any kind of skin disease. "I know Tetterine to be a radical cure for Tetter, Salt Rheum, Eczema, and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles. M. S. Fielder, M. D., Eclectic, Ala." Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr., Savannah, Ga.

West Searcy Circuit, Ark.

We are about through with our meetings on West Searcy circuit. Conversions 200; additions to date, 160. Collections will be full.

S. F. Brown.

Blevins Circuit

Have just closed my last protracted meeting. Have had 100 conversions, 25 reclamations and 80 additions to the church. Organized one Epworth League with 45 members which is doing fine work so far—in the country too. We are ready to begin winding up for the annual roll call. Expect to pay every claim against us in full.

R. L. Reese.

Better Than Spanking.

Spanking does not cure children of bad habits. If I had there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



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Whiskey, Morphine and Nervous Diseases.

Special apartments and nurses for lady patients. All forms of electricity for treating nervous diseases, and various methods of massage, including the Billmeyer vibratory method. The stockholders all being physicians constitute a consulting board. Specially trained male and female nurses and attendants.

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W. M. STRONG, M. D., Resident Physician

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Eureka Springs, Ark.

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February 15, 1906

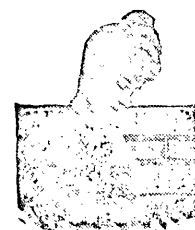
Many repairs and improvements have been made, the service will be better than ever and the charges moderate.

Here Spring is a thoroughly delightful season, with clear, blue skies and the crisp air of the mountains tempered by warm sunshine. If you wish to avoid the snow and sash at home this Spring go to Eureka Springs. Booklets describing the hotel and the resort sent free on request.

A. HILTON.

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The Complexion Beautifier is endorsed by thousands of grateful ladies, and guaranteed to remove all facial discolorations and restore the beauty of youth. The

worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Paris, Tenn.

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ICE CREAM
is cheap enough, isn't it? That is all it costs when made with

Jell-O Ice Cream Powder

and it can be made and frozen in 10 minutes. Simply stir contents of one package into a quart of milk and freeze. No cooking, heating or fussing; no eggs, sugar or flavoring to add, as everything but the ice and milk is contained in the package, and approved by Pure Food Commissioners. Five kinds: Chocolate, Vanilla, Lemon, Strawberry and Unflavored.

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to FIVE persons in each county, desiring to take personal instruction, who will within 30 days clip and SEND this notice to either of

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has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.

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If it is a desirable property and your price is reasonable, I CAN SELL IT. More home-seekers and land buyers go through and stop off at Kansas City than any other live cities. Can send buyers to look at property anywhere if desired and owner can make deal, paying my commission from proceeds. Send description and state cash price. IF YOU WANT TO BUY Write Me Your Wants.

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Send us your address and we will show you how to get it absolutely. We furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1316 Detroit, Mich.

OLYMPIER
BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

Headrick, Okla.

We held our meeting at Headrick beginning Aug. 17th, continuing to the 26th. Rev. M. K. Little, pastor at Midlothian, Texas, doing the preaching. He is Little by name only. Physically about a 250 pounder. Mentally and spiritually measuring up well. Bro. Little did some good gospel preaching. His earnest, honest, prayerful efforts took hold on some sinners as no other man's preaching had ever done. If Bro. Little had remained another week, I feel that there would have been greater results than we realized. A good revival among some of the members prevailed—nine conversions. A free-will offering of \$70.00 was handed to Bro. Little by the P. C., showing the appreciation of this good people of the faithful services rendered us by his ministry in holy things.

We began our meeting at Old Navajoe Sept. 2, which continued twelve days. At this point we had a good meeting. A good revival among the Christian people who were regular in attendance on the services. During the twelve days we had some six conversions. Having another meeting to begin at White's School House on Sunday the 9th, I had to take my leave of the brethren who carried on the meeting a few days with good results.

Our meeting at White's School House was a good meeting on some lines, but one conversion. While we regret that we have so few conversions, we thank God for the measure of success, that has come to us, in the salvation of a few souls.

W. G. H. Crump.

Sept. 18, '06.

ILL HELP YOU MAKE MONEY

I want immediately, an honest energetic man or woman in every town in the South to go to work for me as soon as possible. Experience unnecessary. Permanent employment and one of the most liberal propositions ever made to make big money if you mean business. If you would be satisfied to make from \$3.00 to \$5.00 a day I want to hear from you at once. Don't put it off; write now for full particulars and EXPENSIVE SAMPLES FREE.

T. M. SAYMAN,
2130 Franklin Av., St. Louis, Mo.

Reynolds and Evans.

In writing the "History of Fayetteville Methodism," which article appeared in this Advocate a few issues ago, I had to rely upon Jewell's "History of Methodism in Arkansas" for much of the information up to 1890, especially with relation to the pastors, and the order in which they served. Unfortunately my list of pastors did not include Rev. T. J. Reynolds and Rev. G. W. Evans, neither of whom Jewell's History mentions. I find that at first I made mention of Brother Reynolds, but in pre-

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

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At a very reasonable cost you can enjoy a vacation which will prove to be one of the best you ever experienced. One of the sort which is fun from beginning to end. Go where you can fish, boat, bathe and enjoy in many other ways the pleasures of the lake and ocean resorts of the North, East and Southeast, or the Mountains of Colorado.

THE COTTON BELT ROUTE

will sell round trip summer tourist tickets at low rates, every day from June 1st to September 30th, good until October 31st, to all the principle summer resorts of the country. Through chair car and pullman sleepers to Memphis and St. Louis, where you can connect with through lines to our destination.

For full particulars, see your nearest Cotton Belt Agent or write to

E. W. LaBEAUME, G. P. & T. A.,
ST. LOUIS.

F. F. McNENY, T. P. A.,
PINE BLUFF, ARK

paring the article, finally, I omitted his name, and not finding Brother Evan's name in said history I failed to include it. Both of these brethren deserve honorable mention, not only because of the faithful service which they rendered, but also because the record is incomplete and imperfect without them. If I do not err Bro. Reynolds came in between Rev. William Penn and Rev. B. H. Greathouse. We are desirous of a correct history of this charge, which we want to have published in booklet form to file with the papers bearing upon Arkansas Methodism, and any information that any one can give bearing upon the subject will be gratefully received by the writer. It is a pity that so much valuable Methodist history is being lost forever by the passing away of the aged men and women of our church, and our failure to preserve such facts as they alone could furnish. Our conference at its next session would do well to appoint a "History Commission" to gather all possible data bearing upon our church, that it may finally be incorporated into an up-to-date history.

P. C. Fletcher.
Fayetteville, Ark.

When Sleep Fails

Take Horsford's Acid Phosphate
Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

METHODIST BENEVOLENT ASSOCIATION.

HEADQUARTERS NASHVILLE, TENN
Our "Triennial Record," showing a remarkable growth of membership, amount paid out for death benefits, connectional brotherhood idea, strict economical methods, what others say, etc., is now ready.

We want to place it in the hands of all our itinerant preachers and the wives of deceased preachers.

Send for copy to J. H. Shumaker, Secretary, Nashville, Tenn.

Tuckerman and Kenyon.

I have just closed a very successful meeting at Kenyon. It resulted in forty-eight professions of religion and about twenty joined our church. More will join soon. The preacher and people are happy. To God be the glory.

T. J. Taylor, P. C.
Sept. 20, '06.

Plumerville Circuit.

Have just closed my last protracted meeting for the summer. At the last service there were no fewer than twenty conversions. We have had one hundred conversions or more on the charge since the 5th Sunday in July. Seventy-eight have joined the church and some others yet to receive. There has been as wide spread evangelical spirit in the charge as I have ever witnessed.

As this is our fourth year we hope to leave the charge in excellent condition.

J. M. Williams,
Sept. 18, 1906.

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LITTLE ROCK, ARK.

The Value of Obedience.

No thinking parent doubts, for an instant, the tremendous value of obedience in the building of a child's character. How to secure that obedience, however, seems to be the problem.

The question would be easier of solution, were we to recognize the fact that there are two distinct kinds of obedience. One is the temporary submission which the child yields through force or from fear. This was the "instant obedience" which our grandparents sternly exacted from their children and which was apt to result in a strong reaction as soon as restraint was removed; the other, and truer, obedience is that which the child learns to exact from himself. That is, he learns to *make himself* do the right thing, instead of passively permitting some one else to make him do it.

In this way is formed the habit of self-government, which stands him in good stead in later life when parental oversight must be withdrawn. A case quite apropos came under my notice not long ago and furnished the text for these suggestions. Four-year-old Herbert was saying, "Oh, mamma, I wish you wouldn't say it that way. You are always making me decide to do what I don't want to." After the little fellow had given one last, longing look at the plate of cookies on the table, and had gone back to play, I asked the mother how she had "made him decide" not to take any. She gave a quiet smile, and answered: "I did not make him decide. I only said, 'Why, Herbert, dear, those cookies are for lunch. There are only enough for the family. If you take one now you will be spoiling our desert for lunch. You don't want to do that, I am sure.' I did not say 'No, you cannot have any.' I wanted

him to say that to himself. By and by I shall not be with him, but he will always be there, and if he learns to make himself mind, he will have learned the hardest lesson in life."

To say "no" to a child is often much easier and quicker than to explain the situation and help the child to say no to himself. But the latter is the better way. It requires tact, patience and persistence, and, above all, prayer. When the child has been made to understand why he should not do a certain thing, then comes a supreme moment of testing. Will he choose the right course, or will he decide for the wrong? The mother must not interfere, and she can do nothing but wait, lifting her heart in a silent, pleading prayer for the Holy Spirit to direct her little one. And, for her comfort, she may be assured that He who promised His Spirit to those who ask, will not fail to answer. Do not let us make the mistake of thinking that little things are insignificant. The smallest decision that a child makes is large to him, and every one goes toward forming that strange power which we call habit and which will be so large a factor in his later life. It is only by trifling and oft-repeated lessons that the child learns to govern himself, but the mother who helps her little one to such self-mastery is giving him the key to victory for "he that ruleth his own spirit is greater than he that taketh a city."

—Clara E. Hamilton, in *Mother's Magazine*.

What Shall I Do With My Life.

What shall I do with my life? How important the question to the youth of this day! The College, especially the Christian college, helps solve the problem. Rightly improved, a college course puts a man in possession of himself. It reveals to him the wealth and power of his own inner possibilities. It makes him a citizen of all worlds, contemporaneous with every age. It enables him to see all sides of all questions and to see them in the large. Kepler declared, "In reading the secrets of Nature, I am thinking the thoughts of God after Him." By this process men are made great.

A liberal education also affords outlook. It wonderfully enlarges the areas of life. It gives reach and range to thought, aspiration, endeavor. It helps one to say with the Psalmist, "He brought me forth also into a large place."

The power above every other to give intensive force to life is the touch of the strong Son of God. Apart from Him, no adequate purpose, no sufficient motive may be found. The observation of the career of one's fellow collegians through twenty years from graduation day makes this truth clear as sunlight. It is by His secret that we comprehend the moral forces within and without. By the vision which He gives, we discover the marvelous field for the play of great personal-

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Murfreesboro, Tennessee

ity as afforded by the conditions of human life.

Let the young people everywhere make ready to enter one of our colleges when the approaching fall term opens. Over all our institutions of learning, let the fair banner of Christian Education be unfurled. In each one of them let the doctrine be taught—and without apology—that personal union with Christ is the surest path to the broadest and deepest culture. "And the desert shall rejoice and blossom as the rose."—William F. Anderson in *Western Christian Advocate*.

The Religious Newspaper.

No home is fully furnished for every demand unless it has coming to it regularly a religious newspaper. We need to know what is being done in the world of religious thought and activity. We cannot be intelligent Christians unless we keep abreast of the rapidly changing and wonderfully progressing missionary movements of our time, and we ought to have information as to men and methods in the religious world. Shall we be thought narrow if we insist that the first requisite is not as some persons imagine, a well edited, non-sectarian journal, but rather a thoughtful, comprehensive and interesting denominational newspaper? People should know what is going on in their own household and advance from that point to the issues that affect the community. One's denominational paper should

take precedence and other literature follow. Why should we have so little denominational loyalty that we care nothing for the traditions of our own church, for our own standards and our own work? Those who spend the small sum of money needful to keep them in touch with their own church, will, all things considered, be better Christians and care more truly for the whole field than those who neglect this means of obtaining up-to-date information.—Margaret E. Sangster.

How They Did It In Tennessee.

Tennessee was in the grip of the liquor traffic worse than any state perhaps in this Union. For fifty years they had been without option in the matter. An old whiskey boss in Nashville controlled the legislature for a quarter of a century absolutely, but less than a dozen men in the State, worn out and almost hopeless said, "We will go into each county and organize the anti-liquor forces, and we will put the good men in the legislature legislature who will give us what we want," and they did it, and they got it in a jiffy too, and did it by simply saying, "We will put the good men together, and we will put them against the things we fight and for the things for which we fight, and they have the greatest victory of any State in the Union, for only nine counties in that State can sell liquor today.

Sam P. Jones in *Christian Advocate*.

QUARTERLY CONFERENCES.

Arkansas Conference.

Harrison District, Fourth Round.

Yellville Ct., at Pleasant Ridge.....	Sept. 29, 30
Yellville Sta.....	Sept. 30, Oct. 1
Mt. Home Ct., at Gassville.....	Oct. 6, 7
Cotter Mission, at Cotter.....	Oct. 6, 7
Berryville Ct., at Pleasant Valley.....	Oct. 13, 14
Berryville Sta.....	Oct. 14, 15
Kingston Ct., at Fairview.....	Oct. 20, 21
Harrison Sta.....	Oct. 20, 21

J. J. Galloway, P. E.

FORT SMITH DISTRICT—FOURTH ROUND.

Mulberry, at Mulberry.....	Sept. 29-30
Alma, at Mountain View.....	Sept. 30, Oct. 1
Branch, at Low's Creek.....	Oct. 6-7
Paris.....	Oct. 7-8
Hockett.....	Oct. 13-14
Huntington.....	Oct. 14-15
Carolan.....	Oct. 20-21
Mansfield-Hartford.....	Oct. 21-22
Magazine, at Magazine.....	Oct. 27-28
Boonville.....	Oct. 28-29
Charleston.....	Nov. 3-4
Fort Smith Ct., at Lavaca.....	Nov. 4-5
Waldron, at Square Rock.....	Nov. 10-11
Cauthron.....	Nov. 11-12

E. R. STEEL, P. E.

DARDANELLE DISTRICT—FOURTH ROUND.

Coal Hill Circuit.....	Sept. 29-30
Dardanelle Station.....	Oct. 2
Dardanelle Circuit, at Field's Chapel.....	Oct. 6-7
Prairie View Circuit, at McKendree.....	Oct. 13-14
Dover and London, at London.....	Oct. 20-21
Rover and Gracely, at Rover.....	Oct. 26-27
Ola Circuit at Ola.....	Oct. 28
Wanant Tree Ct., at Walnut Tree.....	Nov. 2-3
Spring Creek Ct., at Corinth.....	Nov. 4
Danville and Bellville at Danville.....	Nov. 4-5
Ozark Circuit at Oak Grove.....	Nov. 10-11
Charlottesville Circuit.....	Nov. 12

J. M. HUGHES, P. E.

MURKIN DISTRICT—FOURTH ROUND.

Atkins Ct., at Pleasant Grove.....	Sept. 29-30
Russellville Station.....	Sept. 30, Oct. 1
Holland Ct., at Oakland.....	Oct. 6-7
Morrilton Sta.....	Oct. 7-8
Quitman Ct.....	Oct. 13-14
Houston Ct.....	Oct. 20-21
Adona Ct.....	Oct. 27-28
Clinton Ct., at Scotland.....	Nov. 3-4
Montgomery, at Goodloe.....	Nov. 10-11
Quitman Sta.....	Nov. 11-12
Conway Sta.....	Nov. 18-19

J. B. STEVENSON, P. E.

FAYETTEVILLE DISTRICT—FOURTH ROUND.

Bentonville Ct., at Brightwater.....	Sept. 29-30
Rogers Sta.....	Sept. 30, Oct. 1
Winslow Mission, at Winslow.....	Oct. 6-7
Fayetteville Sta.....	Oct. 7
Elm Springs Ct.....	Oct. 13-14
Gentry Sta at Winslow.....	Oct. 14-15
Prairie Grove Ct., at Prairie Grove.....	Oct. 20-21
Lincoln Ct., at Lincoln.....	Oct. 21-22
Huntsville Ct., at Presley's Chapel.....	Oct. 27-28
Goshen Ct., at Goshen.....	Oct. 28-29
War Eagle Mission, at Coal Gap.....	Nov. 3-4
Siloam Springs Station.....	Nov. 10-11
Bentonville Station.....	Nov. 17-18

William Sherman, P. E.

White River Conference.

HELENA DISTRICT—FOURTH ROUND.

Brinkley.....	Sept. 30-31
Helena.....	Oct. 7-8
Marvell and Turner, at Turner.....	Oct. 9
Marlanna.....	Oct. 14-15
Laconia, at Laconia.....	Oct. 20-21
Wesley, at Smith's Chapel.....	Oct. 27-28
Haynes, at Haynes.....	Nov. 3-4
Holly Grove, at Holly Grove.....	Nov. 5-6
Clarendon.....	Nov. 6-7
La Grange.....	Nov. 10-11
Oak Forest, at Oak Forest.....	Nov. 12-13
Wheatley, at Wheatley.....	Nov. 17-18
Cotton Plant.....	Nov. 24-25
McCrory.....	Nov. 12, Dec. 1-2

FRED LITTLE, P. E.

BATESVILLE DISTRICT—THIRD ROUND.

Bethesda.....	Sept. 29-30
Batesville.....	Sept. 29-30
Central Ave.....	Sept. 29-30

JAS. F. JERNIGAN, P. E.

BATESVILLE DISTRICT—FOURTH ROUND.

Jacksonport.....	Oct. 2-3
Jesup.....	Oct. 6-7
Cave City.....	Oct. 13-14
Evening Shade.....	Oct. 16-17
Flat.....	Oct. 20-21
Ilem.....	Oct. 23-24
Mar.....	Oct. 27-28
Mar.....	Oct. 30-31
Calico Rock.....	Nov. 3-4
Mountain View.....	Nov. 6-7
Deaha.....	Nov. 10-11
Pleasant Plains.....	Nov. 13-14
Bethesda.....	Nov. 17-18
Batesville.....	Nov. 20-21
Central Ave.....	Nov. 20-21
Sulphur Rock.....	Dec. 1-2

JAS. F. JERNIGAN, P. E.

PARAGOULD DISTRICT—FOURTH ROUND.

Bayouville Ct.....	Sept. 29-30
Rector Circuit.....	Sept. 30, Oct. 1
East Paragould Ct.....	Oct. 6-7
Paragould, East Side Church.....	Oct. 7-8
Smithville and Powhatan Ct.....	Oct. 13-14
Imboden Ct.....	Oct. 20-21
Pocahontas and Black Rock Sta.....	Oct. 21-22
Mammoth Spring and Hardy Ct.....	Oct. 28-29
Swift Ct.....	Nov. 3-4
Pocahontas Ct.....	Nov. 10-11
Reyno Circuit.....	Nov. 11-12
Paragould Ct.....	Nov. 17-18
Maynard Ct.....	Nov. 24-25
Lorado Ct.....	Dec. 1-2

Z. T. BENNETT, P. E.

Searey District—Fourth Round.

West Searey Ct. at Oak Grove.....	Sept. 8, 9
Searey Station.....	Sept. 15, 16
Beche.....	Sept. 22, 23
Auvergne and Weldon at Weldon.....	Sept. 29, 30

Bald Knob at Bald Knob.....	Oct. 5, 6
Wiville Ct. at Wiville.....	Oct. 6, 7
Augusta.....	Oct. 8, 9
Bethany at Harmony.....	Oct. 13, 14
West Point at Ride Out.....	Oct. 20, 21
Tuckerman.....	Oct. 25, 26
Newport.....	Oct. 27, 28
El Paso at Mt. Springs.....	Nov. 3, 4
Cato.....	Nov. 10, 11
Cabot at Jacksonville.....	Nov. 12, 13
Heber.....	Nov. 17, 18
Gardner Memorial.....	Nov. 24, 25
Dye Memorial.....	Nov. 25, 26

Now, brethren, the Lord has given us great meetings. Let us have all the collections in full.
J. D. Shert, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—FOURTH ROUND.

South Hot Springs Sta.....	Sept. 23-24
Ussery Ct.....	Sept. 29-30
Amity Ct.....	Oct. 6-7
Princeton Ct.....	Oct. 13-14
Lono Ct.....	Oct. 20-21
Malvern Sta.....	Oct. 21-22
Park Avenue Sta.....	Oct. 27-28
Social Hill Ct.....	Nov. 2-4
Hot Springs Ct.....	Nov. 11-12
Malvern Avenue Sta.....	Nov. 12-13
Dalark Ct.....	Nov. 17-18
Holly Springs Ct.....	Nov. 18-19
Central Avenue Sta.....	Nov. 24-25

B. A. FEW, P. E.

MONTICELLO DISTRICT—FOURTH ROUND.

Lake Village and Eudora.....	Sept. 29-30
Palestine Ct.....	Oct. 6-7
Ark. City and Watson.....	Oct. 13-14
Dermott and McGehee.....	Oct. 14-15
Snyder.....	Oct. 20-21
Hamburg Sta.....	Oct. 21-22
New Edinburg.....	Oct. 27-28
Warren.....	Oct. 28-29
Lacey.....	Nov. 3-4
Portland.....	Nov. 10-11
Jersey.....	Nov. 17-18
Wilmar.....	Nov. 24-25

Dear Brother Stewards push your collections. Please pay all claims in full. God has greatly blessed us. Let us honor Him.
W. M. HAYES, P. E.

Texarkana District—Fourth Round.

Ben Lomond Ct.....	Sept. 29, 30
College Hill Sta.....	Oct. 6, 7
Fairview Sta.....	Oct. 7, 8
Lockesburg Sta.....	Oct. 13, 14
Mena Sta.....	Oct. 20, 21
Janssen Ct.....	Oct. 21, 22
Mt. Ida Ct.....	Nov. 3, 4
Cherry Hill Ct.....	Nov. 3, 4
Umpire Ct.....	Nov. 7
Foreman and Ashdown.....	Nov. 10, 11
Richmond Ct.....	Nov. 17, 18
Texarkana Ct.....	Nov. 18, 19
Bright Star Ct.....	Nov. 24, 25
First Church, Texarkana.....	Nov. 25, 26

R. R. MOORE, P. E.

LITTLE ROCK DISTRICT—Fourth Round.

Maumelle.....	Sept. 29-30
DeVall's Bluff.....	Oct. 6-7
Tomberlin.....	Oct. 13-14
England.....	Oct. 14-15
Mablevale and Primrose.....	Oct. 20-21
Oak Hill.....	Oct. 27-28
Des Arc.....	Nov. 3-4
Hickory Plain.....	Nov. 10-11
Benton.....	Nov. 17-18
Winfield Memorial.....	Nov. 20
First Church.....	Nov. 21
Henderson Chapel.....	Nov. 22
Hunter Memorial.....	Nov. 23
Austri.....	Nov. 24, 25
Asbury.....	Nov. 25-26

Thos. H. Ware, P. E.

MONTICELLO DISTRICT—Fourth Round.

Lake Village and Eudora.....	Sept. 29-30
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This is the time to wind up for conference. God has been good to us in health and crops. Let us be grateful and do great things for his cause.

W. M. HAYES, P. E.

PINE BLUFF DISTRICT—FOURTH ROUND.

Kingsland.....	Sept. 29-30
First Church.....	Oct. 6-7
Carr Memorial.....	Oct. 7-8
Macon.....	Oct. 13-14
Bawley Memorial.....	Oct. 15-16
Sheridan.....	Oct. 20-21
Douglass and Grady.....	Oct. 27-28
Star City.....	Oct. 31, Nov. 1
Sherrill.....	Nov. 3-4
Althelm.....	Nov. 4-5
St. Charles.....	Nov. 9-10
De Witt.....	Nov. 10-11
Gillett.....	Nov. 12-13
Stuttgart.....	Nov. 13
Roe.....	Nov. 14
Rowell.....	Nov. 17-18
Swan Lake.....	Nov. 21

E. M. PIPKIN, P. E.

PRESCOTT DISTRICT—FOURTH ROUND.

Washington Ct.....	Sept. 23-24
Spring Hill Ct.....	Sept. 29-30
Nathan Ct.....	Oct. 6-7
Harmony Ct.....	Oct. 13-14
Hope Station.....	Oct. 14-15
Prescott Station.....	Oct. 20-21
Blovin Ct.....	Oct. 21-22
Murfreesboro Ct.....	Oct. 27-28
Bingen Ct.....	Oct. 28-29
Emmett Ct.....	Nov. 3-4
Fulton Mission.....	Nov. 5-6
McNabb Ct.....	Nov. 6-7

JNO. H. DYE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.

Lewisville.....	Sept. 22-23
Magnolia Station.....	Sept. 29-30
Atlanta, at Lisbon.....	Oct. 6-7
Junction City.....	Oct. 14-15
Forde.....	Oct. 21-22
El Dorado Station.....	Oct. 28-29
El Dorado Ct., at Rhodes' Chapel.....	Oct. 29
Strong, at Bolding.....	Oct. 30
Onalaska.....	Nov. 3-4
Bearden and Thornton.....	Nov. 8

Hampton.....	Nov. 6-7
Magnolia.....	Nov. 13-14
Stephens and Waldo, at McNeil.....	Nov. 17-18
Camden Sta.....	Nov. 21
Camden Ct.....	Nov. 24-25

J. H. BROWN, P. E.

Indian Mission Conference.

MANUM DISTRICT, FOURTH ROUND.

Headrick Circuit.....	Sept. 29-30
Elmer Circuit, at Prairie Home.....	Sept. 30-Oct. 1
Coralea Circuit.....	Oct. 6-7
Frederick Station.....	Oct. 13-14
Davidson Circuit.....	Oct. 14-15
Erick Circuit.....	Oct. 20-21
Snyder Circuit.....	Oct. 27-28
Mountain Park Ct.....	Oct. 28-29
Granite Circuit at Fairview.....	Nov. 3-4
Manum Station.....	Nov. 4-5

W. S. P. McCullough, P. E.

Weatherford District—Fourth Round.

Doxey, at Doxey.....	Sept. 29, 30
Elk City, at Elk.....	Sept. 30, Oct. 1
Wood, at Wood.....	Oct. 6, 7
Rocky, at Rocky.....	Oct. 7, 8
Hammon.....	Oct. 10
Texmo.....	Oct. 11
Roll, at Roll.....	Oct. 13, 14
Cheyenne, at Cheyenne.....	Oct. 15
Sayre, at Lone Oak.....	Oct. 16
Cloud Chief.....	Oct. 20, 21
Burnham, at Prairie-Bell.....	Oct. 27, 28
Gip, at Gip.....	Oct. 28, 29
Cordell Station.....	Nov. 3, 4

Pastors will please write reports on all church property; have trustees fill blanks and sign. Pastors will please press collections to overflow. Stewards are expected to see that pastor's salary is paid in full.

C. F. ROBERTS, P. E.

Muskogee District—Fourth Round.

Poteau Sta.....	Sept. 23, 24
Spiro and Panama, at Spiro.....	Sept. 25
Stigler Ct. at Lake.....	Sept. 29, 30
Stigler and Tamaha, at Stigler.....	Sept. 30, Oct. 1
Hulbert Ct., at Hulbert.....	Oct. 6, 7
Fort Gibson Sta.....	Oct. 7, 8
Warner and Porum, at Warner.....	Oct. 13, 14
Muskogee, St. Paul.....	Oct. 14, 15
Weber Falls Ct.....	Oct. 20, 21
Muskogee, First Church.....	Oct. 24
Bokoshe Ct., at Powell's.....	Oct. 27, 28
Coweta and Portor.....	Oct. 31
Wagoner Ct., at Prairie View.....	Nov. 3, 4
Wagoner Sta.....	Nov. 4, 5
Muskogee Ct., at Brushy Mt.....	Nov. 4, 5

J. G. Fowler, P. E.

Choctaw District—Fourth Round.

Rufe Ct., at Choctaw Academy.....	Sept. 29, 30
Albion Ct., at Ester's Chapel.....	Oct. 5
Sugar Loaf Ct., Yellow Spring.....	Oct. 6, 7
Howe Ct., at Howe.....	Oct. 7, 8
Talibha Ct., at Leflore.....	Oct. 10
Sans Bois Ct., at Long Mountain.....	Oct. 13, 14
Washita Ct., at Double Springs.....	Oct. 20, 21
Grant Ct., at Grant.....	Oct. 23
Hugo Sta., at Hugo.....	Oct. 24
Klamita Ct.....	Oct. 27, 28
Nelson Ct., at Kent.....	Oct. 30
Antlers Ct., at Antlers.....	Oct. 31
Chickasaw Ct., at Yellow Springs.....	Nov. 3, 4

We expect every preacher to have collections in full. Bro. Steward, see that your pastor is paid in full. He has earned it. It is a debt that the church owes.

W. P. PIPKIN, P. E.

DUNCAN DISTRICT—Fourth Round.

Marlow Sta.....	Sept. 29-30
Rush Springs at Rush Springs.....	Oct. 6-7
Comanche Sta.....	Oct. 7-8
Duncan Sta.....	Oct. 10
Hastings at Hastings.....	Oct. 13-14
Walter at Walter.....	Oct. 15
Amidarko Sta.....	Oct. 16
Indian Work.....	Oct. 17
Balby at Velma.....	Oct. 20-21
Fletcher at Fletcher.....	Oct. 26
Cement Sta.....	Oct. 27-28
Mingo and Tuttle at Tuttle.....	Oct. 28-29
Duncan Circuit.....	Nov. 3-4

N. L. Linebaugh, P. E.

OKLAHOMA CITY DISTRICT—Fourth Round.

Pawnee.....	Sept. 23-24
Earlboro and Wewoka.....	Sept. 29-30
Tecumseh.....	Sept. 30-Oct. 1
Franklin.....	Oct. 6-7
Norman.....	Oct. 7-8
Keokuk Falls.....	Oct. 13-14
Sparks and Prague.....	Oct. 14-15
El Reno.....	Oct. 18
Asher.....	Oct. 20-21
Konawa.....	Oct. 21-22
Maud.....	Oct. 22-23
Capitol Hill and Wheatland.....	Oct. 25
Bethel.....	Oct. 27-28
McLoud.....	Oct. 28-29
Shawnee First Church.....	Oct. 29
Trinity.....	Oct. 30
Arcadia.....	Nov. 1
St. Luke's.....	Nov. 3
Guthrie.....	Nov. 3-4
Epworth.....	Nov. 5

NOTE: Let pastors see that questions 14, 16, 23, and 29 are answered. The pastor's salary is in the hands of the stewards. Let regular meetings be held by the boards. Pastors will please call them together. Full reports must be made.
W. J. Sims, P. E.

BEAVER DISTRICT—FOURTH ROUND.

Kenton, at Prairie Rose.....	Sept. 25-26
Boyd, at Hely.....	Sept. 27-28
Beaver, at Sunset.....	Sept. 29-30
Lockwood, at Indian Creek.....	Oct. 2-3
Grand, at Allman.....	Oct. 6-7
Island, at Teepee Creek.....	Oct. 13-14
Persimmon, at Mutual.....	Oct. 20-21
Woodward, at Tangier.....	Oct. 23-24
Hazelton and Ingersoll, at Byron.....	Oct. 27-28
Tyrone, at Nabisco.....	Nov. 3-4

J. E. LOVETT, P. E.

Holdenville District, Fourth Round.

Calvin Ct., at Calvin.....	Sept. 23, 24
Broken Arrow Ct., at B. Arrow.....	Sept.

W. H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malkne, White River Conference
 Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference
 Mrs. G. G. Davidson, Greenwood, Arkansas Conference
 Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference

Send all communications to the editors

White River Conference.

Our new Corresponding Secretary, Mrs. J. M. Hawley, has not received reports from near all of the auxiliaries notwithstanding each one has been written to. Let each auxiliary corresponding secretary immediately send report to her district secretary.

The Societies in some places held no meetings during the hot months, but I trust all will send to Treasurer one half of dues, the Conference Expense Fund and the amounts pledged at the Annual Meeting to the Bible and Training School this quarter, in order that the third and fourth quarters may be devoted to raising our missionary's salary.

With Sept. 1 the second quarter of our fiscal year closed and the reports from our district secretaries are, for the most part, encouraging.

Some of our auxiliaries did fine work, and it may be that the silent ones will report double accomplishment the next time.

For the quarter Arkadelphia district leads in number of garments distributed, number taking the reading course; and number of tithers.

Camden district leads in number of visits to the sick and strangers, and in number members in the Florine Brigade.

Texarkana district is second in number visits to sick and strangers and has one hundred subscribers to "Our Homes."

Little Rock district is second in number members in Florine Brigade and has one hundred subscribers to "Our Homes."

Monticello district is first in number of prayer meetings or Bible readings given during the quarter.

Pine Bluff district is second in number of members taking Home Mission Reading course and was the banner auxiliary in the conference.

Our treasurer, Miss Lizzie McKinnon, is much encouraged by the financial reports for the quarter, many auxiliaries having done well. The banner district is Camden, without including the special collection taken during the annual meeting at Edo-rado.

With the autumnal season comes renewed physical strength, and shall we not throw new zeal in to our work for The Master?

We are gaining some new members, but might re-double our efforts to enlist many more good women who may be waiting to be asked to join us.

Perhaps our newest member is the sweet Babe of our beloved Conference President, Mrs. F. M. Williams. We are rejoiced to welcome her and together we invoke God's best blessing upon her little life so full of possibilities.

For several weeks I have been enjoying the beauties of Nature in my native state, North Carolina. The majestic mountains clothed in fairest verdure, crowned with clouds of fleecy whiteness and reaching up into the blue Heavens make "The Land of the Sky" the earthly counterpart of the "Land that is fairer than day," now seen by faith.

Even here I have found something more beautiful than the radiant rainbow and more enduring than the "everlasting hills" which teach us adoration for the Creator of the heavens and earth, and it is the life of a woman spent in service for God and humanity. The rarely bright flowers of this mountainous country have scattered their perfume and died but the fragrance of her righteous life shall last forever.

I have learned anew that a Christly character is of greater value to mankind than the rubies of earth or the pearls of the ocean, and I would that the influence of this benign woman of the Blue Ridge might lead us to better life in Arkansas.

More than three score years of thoughtful kindness and loving service have left fair imprint upon her countenance and her strength and zeal are unabated. The sick are cheered and the sorrowful comforted by her sympathetic presence. Strangers are welcomed as children of the Heavenly Father and prisoners in the jail eagerly look forward to her visits made in His name. I first met this elect lady, Mrs. M. J. Branner, of Waynesville, last April when as president of the Western North Carolina Conference W. H. M. Society, she graciously gave the address of welcome to our Woman's Board of Home Missions in annual meeting in Asheville. Her liberal contributions of money have aided much in foreign and home missions, and she is most loved when best known, for she withholds no good thing.

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A. L. FEITEM, Principal, Stonewall, I. T.

inspiration and leader in our missionary auxiliary here and that a fine work is being accomplished. They are helping to support two girls in our Brenard Institute and another in the Orphanage in Raleigh. I have attended several interesting meetings and must tell about these, the missionary quilt and other good things another time.

The words of commendation for our Annual Report are much appreciated and we are grateful to the Western Christian Advocate for such good service. The constitution and bylaws in the back of the Report should be carefully read by all members that the additions and changes made by our Woman's Board in April may be noted.

The Week of Prayer draws near; let us make it a season of growth in material and spiritual things.

Sincerely,

Mrs. W. H. Pemberton,

Cor. Sec. L. R. Conf. W. H. M. S.

Little Rock Conference.

Prescott, Ark., Oct. 9, 3 p. m.

Mrs. James Thomas, presiding.

Arranged by Dist. Sec'y. Mrs. W. P. Agee.

Music, (Special) Anthem, Choir. Conference Hymn 654.

Devotional Service, T. D. Scott.

Introduction Remarks, Mrs. Jas. Thomas.

Paper: "Mothers and Missions," Mrs. J. F. Giles.

Workers Conference, Mrs. J. B. Cobb.

Prayer and Benediction.

Evening Service.

Music, (Special), Choir.

Devotional Service, Dr. J. E. Godbey.

Address, Mrs. J. B. Cobb.

Solo, Miss Florence Watson.

Appeal, Mrs. James Thomas.

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