

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.

Our Sunday School Literature.

Some months ago this paper expressed its dissatisfaction with the International Lesson System as used in our Sunday Schools. It is not adequate as a course of Bible study.

We object to it because it is fragmentary, scrappy. We undertake to say that the fewest number who have been brought up under the system have acquired any sort of systematic grasp upon the contents of the Scriptures. The method might do for an Oriental mind, because the Oriental mind does not deal much in sequence, but rather in bright points. It will not do for the Western mind, for the Western mind must systematize and correlate its acquirements. Our knowledge must be classified before it becomes available. The processes of the typical Oriental mind remind one of a midnight sky, abounding in bright and separate stars; the processes of the Occidental mind are concatenated.

We object to the system because our Methodist children grow up under it with scant knowledge of the doctrines of the church. If any one doubts this, let him ask some young man who has been all his life in a Methodist Sunday School to define or to explain clearly the meaning of any one fundamental doctrine.

We object to the system because it makes no provision for training in practical Christian work. It does not train the youth to lead others to Christ. Surely it is high time we should be taking serious hold upon such work. Every young man and every young woman who passes through our Sunday Schools ought to know how to approach an unsaved person and how to explain to him the way of salvation. If they are receiving any such training we have failed to observe it.

We object to the system because it makes no provision for teaching the polity of the church. How many Methodists have more than the vaguest notions about the details of our government? And why should they not know? It would vastly increase their loyalty and their respect for themselves as Methodists if they did know. The plea that millions are under the International System all studying the same passage at the same time is a sentiment that has been much worked. We pronounce it an empty sentiment for all that. There would be far more inspiration in being able to believe that millions are bending themselves earnestly to the task of acquiring a working knowledge of the Word of God.

It is high time we should make schools of

our Sunday Schools. They ought to be the great training ground of the church. They ought to stand related to all Christian activity as our day schools stand related to the work of life. Their business is to educate, to train, to develop power, efficiency in the line of life in which the pupil is to move.

We would throw the whole International System overboard. We would substitute a line of text books, suited to all ages, from the little tots up. There are already in existence a number of books adapted to the purpose; the others could quickly be prepared. We dare to say that Mrs. Thornburgh's Catechism No. 1 will be found far better for the little folks than any lesson leaf. We dare to say that Binney's Compend, Godbey's Church Member's Manual, or The Methodist Armor will be found better for adults than any Sunday School Magazine. The authorized Junior Catechism is far better than a "quarterly." We need, with a graded school, the text books, in cheap and convenient form, covering all the church teaches. It would vitalize all our Sunday School activities. We invite correspondence upon the subject.

Anecdotal Irreverence.

A good anecdote or story to illustrate an argument or enforce a truth, being of the nature of a parable, is valuable. It may be used to fine advantage. The speaker who cannot thus enliven and illustrate may fail to interest and instruct. But abuses are possible and common. Sometimes the story is long and complicated. The point is not made and the argument is forgotten. Sometimes the application is not evident, and the inference is that the story is merely to create a laugh. If the speaker is simply an entertainer, or if he needs temporarily to divert his audience, the introduction of irrelevant anecdote may be justified. Otherwise it is irreverent and impertinent. On a serious occasion to trifle with a great congregation is an insult. A fool, a mountebank, a buffoon, can provoke laughter. No man need flatter himself that he has achieved much when he has simply made his crowd grin. To induce thought, to secure response, to stir to action, requires thought, feeling and action. To seek such results is worthy of any man's best effort.

However, the story may be apt, and yet offend because of its coarseness. It may illustrate and be irreverent by light use of God's name or reference to holy things. Any anecdote involving profanity is in some degree profane. Wresting of Scripture shows lack of respect for the Holy Spirit's message. Men may be forced to

laugh at the grotesque handling of sacred things, and yet be deeply grieved in spirit. These suggestions apply to all public speakers. We would that we were not compelled to think of preachers.

Unfortunately many of them thus violate the rules of propriety; even those who stand high sometimes offend.

What is true of anecdote used in sermon or address holds good in family circles. How often the honored guest shocks sensitive ears in parlor or at table by trifling with holy things or verging on vulgarity or profanity. We know preachers whose visits are dreaded by parents because of anecdotal improprieties before the children. As the heart speaks through the mouth, a safety-lock is needed on the lips of the public teacher lest his words tend to evil.

A Notable Gathering.

The meeting of the Indian Mission Conference at Tulsa, I. T., Nov. 14, will present many interesting features. The personnel will be remarkable. From the missionary who has been long accustomed to speak the "Word of Salvation" to an unevangelized and benighted people through an interpreter to the gifted city pastor fresh from college and university studies, they will meet and mix in the warm grasp of a real brotherhood. Men who speak Choctaw, Kiowa, Seminole, Greek, Cherokee and Euchee as well as the English and other modern as well as dead languages will attend to the business of the Church of God with a determination and devotion absolutely common to all. The bishop who will preside will have the duty of sending out pastors to take charge of a diversity of congregations. Some to the city church, some to ride the circuits and yet others to seek the lost among the wild tribes who still consider the price of a daughter to be reckoned at so many ponies or other material values. A more heroic set of men cannot be found in Methodism. There will be the throb of real christian life in the proceedings from start to finish. It were worth the time and expense of a trip of many miles to see this body of the servants of the Lord.

The shortage in ministerial supply may possibly be explained by the fact that we are accustomed to hold up a very high standard of consecration for the ministry—and very properly—but a rather low standard for the ordinary church member. A higher standard of living for the church will give us preachers of the word.

"He preached from the text." How far from it?

WESTERN CHRISTIAN ADVOCATE

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NOTES AND PERSONALS.

At the request of a majority of the Presiding Elders, and many others, I hereby postpone the session of the Indian Mission Conference to Wednesday, November 14.

Jno. J. Tigert.

Bishop Hoss reached home Sept. 8 on his return from Brazil.

Bishop Ward will spend the coming winter in Texas.

Our genial friend, Rev. Wm. B. Ricks, after a successful pastorate in Louisville, Ky., has been appointed to Bowling Green.

Rev. Geo. M. Hill, of White River Conference, has been detained from his work by the serious sickness of members of his family in Little Rock.

Rev. W. T. Thompson reports about thirty-five accessions to his church as a result of his recent meeting, and fine attendance at prayer-meeting.

Central College, Fayette, Mo., has already enrolled 174 students, a majority of whom are genuine college men. Good work is being done this year by the friends of Central.

Dr. Sibert, presiding elder of Searcy District, reports sixty conversions and thirty-five accessions at the quarterly conference of Heber circuit.

Through a business correspondent we learn that Bros. Thrasher and Wayman have had a very successful meeting at Elmo, Ark., resulting in thirty-nine conversions, most of whom joined the church.

Mr. J. H. Hicks, one of the best citizens of Conway, has moved to Little Rock. He is traveling in the interest of good roads, and is organizing associations for road improvement.

Hargrove College, at Ardmore, I. T. is doing finely. The dormitory is overflowing and still applications for admission are coming in. President Gross is kept very busy with his multitudinous duties.

The congregation of the Second Baptist Church, Little Rock, having agreed on plans, will erect a \$35,000 church building on the new site, at the corner of Scott and Eighth streets. The lots cost \$9,000.

Rev. James W. Zachary, manager of the National Prohibitory Federation, with headquarters at Lexington, Kentucky, has been nominated for Prohibition candidate for Congress in the noted Ashland District.

The editor of the Midland Methodist is having in the Midland a spirited controversy with Bishop Hoss concerning the Bishop's position on "Restatement." When Holston meets Holston then it is as "when Greek meets Greek."

While Bishop Goodsell, of the Northern Methodist Church, was holding the St. Louis German Conference, he was called to Newton, Mass., by the death of his son. He has the sympathy of our Methodism in this bereavement.

Rev. Z. T. McCann, formerly of Little Rock Conference, writes that he is much pleased with his new appointment and beautiful new church in St. Louis. We appreciate his cordial invitation to visit him, and would be glad to enjoy the privilege.

About 150 students are already enrolled in the Medical Department of the State University at Little Rock, and about 50 in the new College of Physicians and Surgeons. It is expected that at least 400 will be in attendance on these two schools during the session.

Rev. W. J. Moore, Norman, Okla., on his own motion, made last week just such a report on his work for the paper as we should like to see come in from several hundred of the pastors. He did about as well as one of the editors could have done. We thank him.

Bishop Jno. J. Tigert, complimented our office by a brief call on his return from the Illinois Conference. He is massive in brawn and brain with as little of ostentation and as much of geniality and sweetness of spirit as any man in our connection. May he long abide!—St. Louis Christian Advocate.

Bishop Key has always been popular with Missourians, but his recent visit and association with our people have more than ever endeared him to us. No man in our ministry carries his years and his honors with more of dignity and sweetness of spirit. The desire that he may return to us next year seems universal.—St. Louis Christian Advocate.

Mr. Frank A. Hawley, well known in Batesville and Arkansas City, son of the late Rev. L. B. Hawley, on account of failing health some time ago went to New Mexico. He is now at Las Cruces in the employ of the Occidental Life Insurance Company, and is rapidly improving. His many Arkansas friends hope for his speedy and permanent recovery.

Rev. H. A. Buchtel, LL.D., chancellor of the University of Denver, has been nominated as the Republican candidate for governor of Colorado. He is a prominent minister of the Northern Methodist Church and has been chancellor of the University for six years. The man who successfully administers the affairs of a great university ought to be able to execute the office of governor with ease.

The Church Extension office is in mourning. Bro. John Overbacker, who was elected a member of the Board by the General Conference of 1886, and who has been its faithful treasurer since Jan. 31st, 1895, passed to his reward on the morning of Sept. 30th. Only one other member of the Board, excepting a few of the Bishops, have served it so long and none have served it

more faithfully. He rests from his labors.

The Executive Committee of the Arkansas Sunday School Association at a recent meeting determined, if possible, to send Rev. and Mrs. W. Fred Long to the World's Sunday School Convention, which meets in Rome next year. This is a deserved compliment to the efficient State Secretary. The experience would enable him to render more valuable service to the Sunday School work.

This is the time of complimentary resolutions. Many of our preachers and others are receiving them, and we rejoice with them in the fact that they are duly appreciated. Such resolutions, however, cannot be published in our columns, though we are always glad to note the fact that they have been given. This rule is a common sense one, and we know that the great majority of our readers will agree that it is the part of wisdom always to strictly enforce it.—Ex.

Rev. Lewis Powell, pastor of our Central Church, Hot Springs, has been preaching strong and forceful sermons against corruption and immorality in the administration of government with particular reference to the local situation. Naturally this has subjected him to criticism. At a recent meeting of his board of stewards, resolutions, signed by Arthur Holland, Dr. V. H. Hallman, E. H. Eckler, P. J. Barnes, N. B. Sligh, W. A. Woodcock, John H. Woodcock, S. W. C. Smith, Dr. L. W. Smith, W. O. Patton, and H. L. Disheroon, were adopted to the effect that his utterances have been entirely within the plain teaching of the Scriptures, and the lessons taught devolved upon him as a minister in the highest interests of the church and the general welfare of the city, and they denounced as false any efforts to make it appear that he, with others, had ever given his pulpit over to partisan politics.

Rev. C. S. Wright, accompanied by his family, will leave Ft. Smith early next week for St. Louis, where he will assume charge of Cook Avenue Church in that city.

The transfer of Mr. Wright, before the expiration of his possible four years in this city will come as a matter of general regret to Ft. Smith, where his pastorate had been, during the past three years, eminently successful, being marked with earnest, faithful work within his immediate church and by very great assistance to the cause of intellectual and moral development in the city at large. He leaves Central Church after three years of work, during which the membership was very largely increased, a new parsonage constructed and paid for at a cost of \$3,400 and an expenditure of more than \$1,200 upon the refurnishing of the church edifice and the discharge of an old debt. His career in St. Louis will be watched with interest by very many friends in Ft. Smith, who have become greatly endeared to him while here.

Until November 21, when the Arkansas Conference will meet, when, it is assumed, Bishop Tigert will then fill the vacancy caused by Mr. Wright's transfer, Central Church, after next Sunday, will be cared for by ministers under the direction of Rev. E. R. Steele, the presiding elder of the Ft. Smith District.—Ft. Smith Times.

Lust, Liquor and Lawlessness.

Argenta, our neighbor north of the river, has been a dark and bloody ground for some days. Four weeks ago a saloon quarrel between a white man and a negro concerning a lewd negress culminated in the killing of the negro. At the inquest race rancor and personal grievances resulted in the wounding of a white man and the death of a negro. Three weeks later the kinsmen of the dead negro from ambush assassinated a kinsman of the white slayer. They escaped. Trying to capture them the posse dynamited the business house of the assassins. The innocent families of the assassins were driven from their homes at night and the houses burned. A negro merely suspected of complicity was lynched. The police endeavored to keep the peace. The mayor, who had been a friend to the saloons, and had long permitted them to violate the law, ordered them temporarily closed. The city council has considered an ordinance to close the wine rooms where men and women, white and black, have been wont to meet and carouse. Another negro, disarmed in the morning, was murdered in a saloon again opened.

All good people deplore these tragedies. If serious difficulties occur, they can be directly traceable to lust, liquor and lawless leaders. The saloon and the brothel breed anarchy. They are at the bottom of race riot. They pay a few tainted dollars into the public treasury, and the life and property of all are imperiled. Solve the race problem by shutting the saloons and dives, and preaching to both races the gospel of peace and good will as proclaimed by Jesus of Nazareth. May God save us from further folly and carnival of crime.

South Hot Springs, Ark.

It was my privilege to spend last Sunday and Monday with Rev. J. H. Cummins and his people at South Hot Springs Church. The congregations were good both morning and night. All of the organizations seem to be in good running order. The pastor is popular. The church is growing, three members were added last Sunday. This is a rapidly developing suburb of this wonderful City of Vapors. This section of the city was not much affected by the fire, but new houses and stores are going up on all sides. Property values are high.

Giving my time to Bro. Cummins' flock I saw little of others or other portions of the city, except in a general way. I looked hastily through Bro. Powell's new church. The Sunday School rooms are nearing completion. The exterior is strikingly handsome and the interior is commodious and conveniently arranged. It will be a model building, admirably adapted to the multifarious needs of this cosmopolitan church.

I had opportunity merely to greet Bros. Powell, Manville and Leonard.

The city was all agog over the State(?) Fair. Great multitudes were in attendance Saturday and—Sunday, be it said to the shame of the management and the people. As predicted in these columns months ago, horse racing and its concomitant evils were prominent. Good people cannot afford to encourage the so-called State Fair if it is to be a snare for the debasement of the people.

The best citizens of Hot Springs are aroused over the alleged frauds in the late elections and bad government of city and county. Reform is in the air. Some things are happening and other things are being deliberately brought to pass in the courts. The action of the Grand Jury in indicting certain leading officials was the principal theme. Without having inquired into the local situation, I preached on "civic righteousness", as I have done at many other places, and struck a very responsive chord.

The good work will go on in Hot Springs and all over the State. Public and private corruption will be exposed and punished. When the people assert themselves, righteousness will prevail. A. C. M.

STATE WIDE PROHIBITION.

A Plea for One State, One People, One Set of Laws for All.

It is certainly the desire of every true citizen to have one united and harmonious state. We claim, in our contention for state wide prohibition, that its adoption is the only method by which we shall be able to attain such results. It is not now a question of whether we believe in prohibition or not, or whether it or high license is the better way of dealing with the liquor problem.

We already have prohibition in one-half of the state for twenty-one years.

Some very perplexing questions confront those who advocate high license, local option, etc. We should like for those who are candidates for constitutional convention to answer some of them. This writer is not able to solve them. Please tell us how you would adjust the law so as to work harmoniously with prohibition in the Indian Territory and high license in the Oklahoma part. Do you not think that such a law would squint of "class legislation?" Do you not believe that such an adjustment would be an everlasting "bone of contention" between these two sections. Do you not know that there would continue a line of demarcation between us? Would it not be a wise policy to wipe out all distinctions and discriminations? How can you do that otherwise than to adopt state wide prohibition? Do you not know that Congress had the right and power to insert the prohibition plank in the enabling act, and thereby preserve our national honor? Have not similar restrictions been placed on other territories? For instance, polygamy was to be prohibited in Utah. Has not that restriction stood the test? Do you not have to put the prohibition clause of the enabling act in the constitution? If so, suppose a majority were to vote against it, would not that very thing defeat statehood? And do you not know, or believe, that the citizens of the Indian Territory are very much in favor of having the same laws for all? Would it be reasonable to suppose so? Now, as a matter of fact, is not our contention for one state, one people, one set of laws for all, the only safe, fair and legitimate method of solving the problem? Is it wise for us to take any risk whatever?

We hope these and other important issues may be answered and settled wisely, and in the interest of all the people of the new state.

Norman, Okla.

W. J. Moore.

The Courses and Helps for Mission Study for 1906-07.

"The Christian Conquest of India," by Bishop James M. Thoburn, is the foreign course offered for 1906-07. The author, recognized as a missionary leader in the Orient, has put into this book the richness of forty-six years' experience in India. It is a most inspiring and illuminating volume. The book contains two hundred and forty-eight pages of text, twenty-six appendix pages, seventeen full-page half-tone illustrations, two colored maps and charts, questions for class study, references for investigation and complete index.

Optional Foreign Mission Courses.

"The Price of Africa," a biographical study of four of the most noted missionaries to Africa, by Mr. S. Earl Taylor.

"Princely Men in the Heavenly Kingdom," a biographical study of five leading missionaries to China, by Mr. Harlan P. Beach.

"Sunrise in the Sunrise Kingdom," a study of Japan, by Rev. John H. DeForest, D. D.

"Daybreak in the Dark Continent," a study of Africa, by Wilson S. Naylor.

New Home Mission Text-Book.

"Aliens or Americans?" is the latest Forward Mission Study Text-Book that has come from the press, and is really the first text book published that discusses a problem at our doors—the obligation of American Christianity to the incoming millions.

Dr. Gross has succeeded in grouping fresh facts, statistics and the new features of the "new immigration" in a masterly manner. The book commands interest from the first page and increases chapter by chapter, culminating in a strong appeal for immediate evangelistic effort.

The volume contains 301 pages of text, 19 appendix pages, 16 full-page half-tones, 13 sketch maps and charts, questions for study and references for investigation, and complete index.

The above courses have been especially prepared for young people, and are believed to be the most desirable for their use. They are all sold at 50 cents in cloth and 35 cents in paper.

Carefully selected Reference Libraries are obtainable on India, Africa, Japan and home Missions. These are made up of the best reference books available. These libraries are sold in uniform cloth binding for \$5.00 each, carriage extra, which is half the publishers' price.

The "Mission Study Class Manual," Revised Edition, just out, tells how to organize and conduct class. Price 10 cents. "Suggestions for the Class Session" are prepared with all courses. Price 10 cents. The last two, together with the Handbook of the Department of Missionary Work (price 5 cents) will be sent free to leaders of classes upon report of class organization. Other helps such as maps, charts, etc., are available.

All correspondence concerning mission study orders for libraries and requests for all helps should be directed to the Young People's Department of the Board of Missions, 610 Broadway, Nashville, Tenn. All orders for text-books should be sent to Smith & Lamar, Agents, Nashville, Tenn., or Dallas, Texas.

"Eternal Punishment."

As one of your many readers I thank you for your editorial under the above caption. I am glad to note that you take more than a "languid interest" in the awful doctrine of eternal punishment. Your words have no uncertain sound. I like to read after a man who has convictions. Like yourself I have "innocently thought that the doctrine of eternal punishment was one of the cardinal doctrines of Methodism." Hence I read with surprise Dr. Winton's deliverance on that subject. How one who is set for the defense of the polity and doctrines of our church, and to drive away strange doctrines, could send forth a note so uncertain, not to say positively harmful, is difficult for an unsophisticated reader to comprehend. How one professing to "know the terror of the Lord can bring himself to say, "I have but a languid interest" in such questions as this: "Is immortality an essential endowment of the human soul? Must the soul live alway, even though it would choose strangling rather than life? Are the lost, the finally impenitent, as truly immortal as the saved in heaven? Is consciousness of the pains of hell as surely eternal as enjoyment of the blessing of paradise"—Is equally as difficult to understand. On all these momentous questions Dr. Winton writes himself down an agnostic. In such case whither shall the earnest, honest inquirer after truth turn for help? Does Dr. Winton believe there is such a place as heaven? Does he believe there is conscious enjoyment there? Possibly to prove it, he would quote these Scriptures: "I go to prepare a place for you, etc." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"—and many more kindred passages. Now if "eternal", and "everlasting," when used in the above and kindred passages means endless duration, what do the same words signify in these Scriptures: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment." "And the smoke of their torment ascendeth up forever and forever,"—and many similar Scriptures? Many of the readers of the Christian Advocate, who have never had the privilege(?) of sitting at the feet of the "higher critics," are at a great disadvantage—they cannot determine why it is that when Jesus said: "And these shall go away into everlasting punishment, but the righteous into life eternal," "Everlasting punishment" is an uncertain quantity, and those who are set to teach us say: "I do not know" its meaning, while this phrase in the same sentence, but the "righteous into life eternal," is as clear as a sunbeam—So easy of interpretation that a wayfaring man though a fool must know that it signifies "forever and forever."

When Dr. Henry Ward Beecher renounced the doctrine of eternal punishment, and declared in favor of a future state of probation, and the final restitution of all things, a subscriber to his paper wrote him, asking this question: "Mr. Beecher, What is the

meaning of these Scriptures, 'Where their worm dieth not and the fire is not quenched,' 'And the smoke of their torment ascendeth up forever and forever?'" Mr. Beecher replied: "They mean for eons and eons," an answer unworthy of his great intellect. To quote again from Dr. Winton: "We are ready, moreover, even to concede that it would be a relief to us if a closer study of Scripture and the facts of human consciousness should bring the conviction that the unhappy dead will sooner or later lapse into absolute and final unconsciousness." I frankly confess that I like Dr. Beecher's position better. I prefer to believe, not only in the universality of the atonement, but, in its efficiency in the sweep of unmeasured eons, to bring all men into harmony with God. The dogma of annihilation is most abhorrent to my mind—to my conception of an infinite God!

As you clearly point out, we cannot tell what would be the effect upon our humanity if such teaching should be accepted.

Query: If the soul of the finally impenitent is to be annihilated, when is it to take place, at death or the final judgment? If you say at death, then what use have we for a judgment, since none but the righteous will be there? If you reply at the judgment, then what shall be the state of the wicked in the interim between death and the judgment. It is plain that if it is one of suffering, the sinner that died first will suffer vastly more than the last. Then what of justice? Again what of the doctrine of a personal devil, if the finally impenitent are to be annihilated? Some of us believe that he has been going up and down in the earth seeking whom he may devour since the fall of Adam. If he was cast down from heaven because of sin, why was he not annihilated, if man is to be annihilated because of sin?

If I might be so bold, I would exact of our editors to write about things they do know. If you have doubts wait till you have solved them. Do not give them to us, we have enough of our own. We look to you for help; do not confuse us. Why should the fact that there is a hell disturb me or any one else, any more than the fact that there is a penitentiary in this State disquiet me?

E. L. Beard.

Lonoke, Ark.

Church Extension Notes.

(From the General Office.)

A District Board of Church Extension has been organized in the Greenville District, North Mississippi Conference, Rev. R. A. Meeks, Presiding Elder.

The Montana Conference raised \$173.70 on its assessment for Church Extension, which is an increase of 15.8 per cent, making a total of 115.8 per cent paid. Rev. D. B. Price, of Stevensville, Montana, Treasurer of the Conference Board, writes: "You asked us to accept an assessment for 1906-7 of \$154.00, and we voluntarily raised it to \$200.00. (Has any Conference done better than this?) We would not boast, but if we can provoke the church to greater works we shall be glad." The records of the office show that the Montana Conference, considering its size, has done more for Church Extension than any Conference in the connection. It was a real disappointment to

the Secretary not to be able to visit this brave band of brethren while in Annual Conference assembled.

The Kentucky Conference gave in cash and subscriptions \$154.66 on the Oklahoma Special. The St. Louis Conference leads all with cash and subscriptions amounting to \$610.00. The Louisville Conference is the latest to respond with \$256.75. There is no riper field than that within the bounds of the Indian Mission Conference. Every dollar raised by the Church for Church Extension could be expended there to good advantage.

Rev. Ed. E. Joiner, formerly a member of the Louisville Conference, now pastor of our church in Uruguayana, Brazil, writes under present date as follows:

"My Dear Brother: Three years ago last May, while at home on furlough, I had the pleasure of making your acquaintance at the meeting of the Board of Missions in St. Louis, and now I come to ask your help in our work in Southren Brazil. I shall say a few words about our assets and needs in Uruguayana. We have a city of about 10,500 inhabitants, the terminal of two railroads, and the center of river navigation, situated on the banks of the Uruguay river, a stream as large as the Ohio at Louisville. At least half of the population are in sympathy with us, as opposed to the corrupt form of Catholicism they have known, and the other half respect us. We came here three years ago without knowing a soul, and without having a single member of our Church within two hundred miles of us. We now have, through God's grace, 76 communicants and at least that number more who are preparing to unite with us. Our rented hall seats near two hundred, but our congregations at times cannot be accommodated. We have a full house almost every Sunday night, and we shall within a short time have no room for our growing Sunday School. We are getting the best class of people here and have not a single member but what can read and write. We have lately bought a fine lot on one of the principle streets with 74 feet front by 215 in depth. We raised \$300.00 here, and the Board of Missions gave us \$1,000. We are in great need of a church at once. There is but one little church in the city, a little Catholic Chapel, the principle Catholic Church having burned sometime ago, and there is little prospect of its being rebuilt soon. Could you not find some one who would give \$5,000 to help us put up our building? We can raise \$2,000 here, or can you not make some kind of a combination with our Board of Missions, to loan them part of the money, making a gift of the other part? I am sure some one of the Lord's servants has the means we so much need to house our sheep in this wilderness. Bishop Hoss, who has lately been here, will tell you that the case is urgent, and that we are in sore need of shelter. Please find some one to give us the means we need at once so that we may build the coming summer (October to May)."

This appeal should find its way to the hearts and purses of our people. Who will be the first to respond? Send subscriptions and cash to the Board of Church Extension, 705 West Chestnut Street, Louisville, Ky.

The Great Revival in the City of Mexico.

Nothing has ever occurred in the Republic of Mexico that indicates more clearly the developing self-consciousness of the native Protestant churches than the union revival which continued throughout the month of August in Mexico City.

The most notable feature of the revival was the intelligence, harmony and effectiveness with which the native pastors, without the help of missionary or outside evangelist, planned and carried to a successful issue the campaign so wonderfully recognized by the Holy Spirit.

As an eye witness of many of the services, I can testify that the following resume, read at the last meeting of the Ministerial Association of the English speaking churches is a very modest statement, and rather under than overdrawn.

1. THE BEGINNING.—A long time before the Puebla Convention we had felt the necessity of a revival in Mexico, and with great longing and prayer we hoped that the convention would bring us the help which we so much needed. To this end everywhere we raised fervent prayers to the Lord and the answer was not withheld.

The Puebla Convention, with its meetings, its addresses, its inspiring features, kindled in many hearts the fire of enthusiasm, so that upon their return each one carried the assurance that the revival had already begun. The session of the Presbyterian Synod previous to the convention was attended by an equally great awakening. When this official meeting of our Presbyterian brothers was finished it appeared to us that the field was ready for labor, and that it was necessary that we improve our opportunities.

Sunday, August 5th., there was a meeting of the Alliance in the Baptist Church, and the pastor presented the "echoes" of the Convention at Puebla. The program consisted of songs and short addresses. At the conclusion of the service, when considering the practical results of that convention the enthusiasm of the large congregation was raised to such a height that they commenced to sing and pray without ceasing, to make confession of sin, and to ask God's blessing upon that hour. The service was begun at four o'clock and continued until seven. About fifty persons presented themselves at the altar asking for prayers and praising God. At the conclusion of the service it seemed to us that now the Lord had opened the door and that we all ought to enter.

II. THE PLAN.—The next day the pastors met together and, after considering the situation under the conviction that it was a call of God, we agreed to begin a regular campaign commencing on the 12 of August. The plan was to carry on a series of special services during four weeks, the services to be held for one week in each of the four principal churches.

Each day at nine o'clock in the morning, without missing a single day, the pastors met together with some of the workers and whatever other persons wished, to discuss the meeting of the previous night, to study the difficulties, and the results, to present special cases and spend a few moments in prayer. This daily meeting was very helpful, since there we discussed the themes that would be the most suitable for that particular week. There entered into our plan, also, the holding of consecration services for special groups, the parents, the young people, the teachers of the day and Sundayschools, the pastors, the children and the workers.

III. THE SERVICES.—With these plans the services began on Sunday, the 12th of August, in the Methodist Episcopal church, using as the text Jer. 4:3, "Break up your fallow ground, and sow not among thorns." The church was crowd-

ed in spite of a threatening storm. The congregation was evidently strongly impressed. The services began thus happily on the first Sunday. Each one of the pastors presided over the services during the week which corresponded to their church, while the themes were treated in turn by each of the other ministers of the city. There was not a single service in which we did not have some people who came for the first time, who had never before manifested a desire for their own salvation. The services began at 7:30 and continued, as a rule, until 9:30. A growing interest in each service was maintained by alternating the songs with prayers and personal testimony.

We ought to mention with special emphasis a few of the consecration services. The meeting for parents caused a deep feeling of responsibility of parents in the salvation or the loss of souls of their children. This service left an impression so profound and awakened all the heads of families in such a manner, that many have told us that it was the most notable meeting of all. Later came the consecration service of the young people. The sermon preached by Brother Barocio was very powerful and full of the Spirit of God, based upon the text: "My son, give me thy heart." When the sermon was finished and the young people were called to make their consecration more than fifty young people of both sexes, moved even to tears, began to pray in agony of spirit and consecrated themselves to the Lord, with the result that some were converted that same evening. The service dedicated to the children was especially attractive. The testimony given by a little girl of twelve years of age, speaking of the good received by herself and her parents from the gospel of Christ, moved the hearts of all the persons present.

In one of the services we gave an opportunity to speak of the influence of Christian songs, and we heard many precious testimonies about the conversions due to the singing of the hymns. It was very inspiring to hear many sing the very same hymns that opened for them the doors of the Grace. Another night we heard with pleasure many personal testimonies of the good that had been done by the simple reading of a tract, a Christian paper on the Bible.

According to our plan we concluded the series of services on Sunday, the 9th of September, with an extraordinary meeting, in which we intended to present publicly all the persons who had been won during the evangelistic campaign. It was to have been a service of praise and personal testimony regarding the good received by each person in our special services. We expected a meeting that should be truly glorious. The afternoon was very beautiful; there was not the least sign of rain and the people came gladly. But twenty minutes later it was not a rain but a torrent that came over the city. The noise of the water and hail was such that in the interior of the auditorium not a single word spoken from the pulpit could be heard. The service, therefore, took an unexpected form; in various parts of the room some hymn would be started, so that it happened that at one time they were singing four different hymns, while the heavens made a majestic accompaniment by the roaring of the tempest; the heavens themselves helped to praise the Lord. As the roof of the church let the water pass through, many persons had to open their umbrellas, and soon the congregation looked like a meeting in the fields. Various groups were singing at the same time without the least interruption, while more than a hundred persons occupied the adjoining chapel led by the Baptist pastor where they were also singing and praying. Thus we were not less than an hour without anybody becoming impatient, until the raging storm ceased and all united again in the large room and the

service was concluded. We longed for an extraordinary service and in truth it was such—we do not recall of ever having had a similar one.

IV.—THE RESULTS.—Revivals cannot accomplish with us the same numerical results as in similar campaigns in the United States or England. The process of gaining people for our churches here is very different from that used in other countries. For this reason when two or three come to us directly from the Roman Catholic Church and we are able to retain them, we consider that we have gained a victory. We cannot say definitely what was the numerical result; our own church hopes that more than thirty persons will unite with it; the other churches expect about the same number. Possibly the total number of accessions will be more than a hundred.

But the spiritual results are mighty. We cannot measure them for the faith of many has been most wonderfully increased, their convictions strengthened and their hopes renewed; many have returned to "their first love." These are the results for which we give our most fervent thanks to the Lord Jesus Christ.

P. L. Cobb.

Ernest Thompson Seton, in his article on "The American Bison or Buffalo," in the October *Scribner's* intimates that there were once sixty million buffalo in this country. All that remains are a small herd of wild buffalo in Canada and a few scattered protected herds in the United States, not exceeding two thousand in all.

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THE EPWORTH LEAGUE.

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

Oct. 14. "My Neighbor and What of Him."

(Luke 10:29-37).

The sum of obligation to my neighbor, Rom. 13:8-10.

Setting a good example, 1 Peter 2:11,12.

Behaving wisely, Col. 4:5,6.

Do not be partial, James 2:1-4.

Rebuke him, Lev. 19:17,18.

Pray for him, 1 Tim. 2:1-4.

Two parables of our Savior are superlatively beautiful—that of the prodigal son and that of the good Samaritan. The first shows God's love, resulting in forgiveness to the penitent sinner; the second shows what man's love, resulting in helpfulness, should be to every human being.

Who Is My Neighbor?

"Neighbor" is not a small and mean and selfish word. In the Savior's time the Jews applied the word only to their own people. They called Gentiles dogs, and believed them to be outside of the plan of salvation. The Athenians taught that they were heaven-descended, and that other Grecians were base-born. The Turks call Christians infidel dogs. We, too, are apt to look down upon, as of an inferior race, those below us in the social, educational, financial, and religious scale. The priest and the Levite have many descendants.

On the other hand, Christ liberates the caged spirit of love, and lets it fly everywhere carrying the blessings of brotherhood to all men. The word "neighbor" includes kinsfolk, fellow-Church members, fellow-citizens, strangers, enemies. He is not my neighbor only who is bound to me by ties of blood, or who lives next door, but he who needs me, whether brother or stranger, friend or foe, citizen or foreigner, saint or sinner.

How I May Show My Neighborliness.

There is a little book that every Epworth Leaguer should have, as he has his Bible and hymn book. He should read the Bible daily, his hymn book frequently, and this little volume through monthly. It is the Discipline, the constitution and by-laws of his Church. A knowledge of these three books will enable you to answer the questions, "Why am I a Methodist?" In Chapter I., Section II., we have the General Rules of our Church. There are three, and they teach how we may be good Samaritans. The first is negative: "By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced." Many specifications are given. The second is positive: "By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men." Full specifications are also given here. The third rule relates to public and private religious duties, and suggests a godly example. Summing up these general rules, which, in the opinion of the founders of Methodism, are taught specifically in the Holy Scriptures, we find that neighborliness consists of love in the heart, sympathy of disposition, cheerfulness of spirit, brother-

liness in association, gentleness of speech, little deeds of kindness, patience under provocation, forgiveness of injuries, helpfulness in trouble, setting a good example.

Why I Should Be Neighborly.

1. God commands it.
2. The Lord exemplifies brotherhood in his fatherhood.
3. Every man is my brother.
Every one admits without question the duty of being neighborly to our own families; yet we are all members of the great human family. Lineage-hunters are proud if they can go back several generations; but all can go back to Noah, back to Adam. In the matter of descent no one had the start over the rest, nor can any aristocrat monopolize the claim of blue blood. "God hath made of one blood all nations of men. . . . We are also his offspring." (Acts xvii. 26, 28.) Thus all human beings are in one grand brotherhood. Because we are brothers, the law and privilege and pleasure of kinship should make us neighborly.
4. Christ died for all.

This fact intensifies blood-brotherhood. If he were the Savior only of the Jews, they would be under no special obligation to help us when we were in distress as the man on the way from Jerusalem to Jericho. Since Jesus came to save all as well as myself, I must be a succorer of those in need. If he had resolved to help only those of his own infinite nature, he would have had no opportunity, for the Godhead knows no need; if to help the angels only, he would never have come to earth; if to confine his ministry to the Jews, his kinsmen according to flesh, the Gentiles would have been deprived of the benefits of his life and death. His great love caused him to come on a mission of mercy to a sinful world. His assumption of humanity made him a brother to every child of Adam, and brings the human race into a unity unknown since the world-separation at the tower of Babel.

This is the basis of all movements toward helpfulness of any sort. It is the foundation of all humanitarianism, of that philanthropy which has had such large expression in these later days. In this soil the missionary idea finds its root. Jesus died for India, China, Africa, and the uttermost parts of the earth. Therefore, we must preach the gospel in the regions beyond; we must bind up the wounds of those assaulted and almost slain by sin; we must bring them to the Great Physician, that they may be healed. Otherwise, we become the priest and the Levite who did not halt at groans of distress, nor offered help to one in urgent need.

Epworth University Visited.

On October 3-4 the visiting committee appointed by the Indian Mission Conference to visit Epworth University undertook the pleasant duty thereby imposed. For two days the committee, Rev. O. E. Goddard, W. M. P. Rippey and W. F. Dunkle, looked into the affairs and working of the University.

The student body numbers 261, is vigorous, enthusiastic loyal, and growing. Already the candidates for graduation compose a goodly senior class. All the lecture rooms were visited, the apparatus inspected,

the condition of buildings and grounds gone over, inquiry made into liabilities and resources, the records from its inception to present date carefully read, copies taken of important matters, the title to property carefully scrutinized and a copy taken—all of which matter will be embodied in the committee's report to Conference.

The committee was surprised and pleased at the marked prosperity of Epworth. A new two-story frame dormitory of 32 rooms has been placed on the campus this year, and is now full of girls. As yet, the boys room in private homes around the town. A new sewer system, connected with the city system, is being installed. An additional boiler is being added to the heating and lighting plant. The campus is being landscaped under direction of the man who landscaped the St. Louis World's Fair Grounds.

The religious influence is strong and definite. All students are required to attend chapel and church. A vigorous college Y. M. C. A. is conducted for the male students, for which they have elegantly fitted and furnished apartments, supplied with reading matter, Bibles, song books, etc. In like manner the young ladies have their college "Y" and a large membership. Instruction is regularly given in the Holy Scriptures, in addition to which the students for the ministry have organized a "Theology Club" for religious study and evangelical purposes.

The orderliness of the student body was most marked. Even in their athletics, for which full equipment and trackage is had, while there was much enthusiasm evinced, no rowdyism was apparent.

The Chancellor, Dr. Bradford, the vice-Chancellor, Dr. Bynum, and all the faculty are full of labors and optimism for the future. In which feeling the committee fully shares.

W. F. Dunkle,
For the Committee.

Indian Mission Notes.

Sam Jones opened his great meeting on Sept. 30, in Oklahoma City. Great crowds attend and prospects are good for a great and sweeping revival. Mr. Excell has organized a great chorus choir, and the singing is attracting large congregations.

The visiting committee appointed by Bishop Hoss to Epworth University visited the school this week. Their report will be of interest to the brethren.

The committee is composed of Revs. O. E. Goddard, W. F. Dunkle and W. M. P. Rippey. The school is in fine condition, the enrollment has reached about 300.

Rev. Edgar A. Rippey reported his Conference assessments in full at the quarterly conference on the first, as did E. L. Young.

The Oklahoma City District will pay a larger per cent on the assessments this year than any year in its history.

Rev. Anderson, a Baptist minister, has recently joined our church on the Bethel charge.

Rev. F. E. Shanks reports more than 100 conversions on his charge. He will make a splendid report at Conference.

Brother Ball reports 126 accessions to the church at Tulsa this year.

Rev. Orlando Shay attended the Sam Jones meeting this week.

Rev. J. L. Bray of First Church, Shawnee, is and has been preaching to a full house all summer. Our work in Shawnee is to the front. J. E. Savage of Trinity reports collections in full as does First Church.

Rev. P. B. Hicks has just closed a splendid meeting at Asher with Bro. Cox.

Rev. O. E. Goddard made a fine impression in Oklahoma City on his recent visit to the city.

Rev. T. F. Roberts of Sapulpa Station, was a visitor to the Sam Jones meeting.

Bro. Scivily, the Ardmore district evangelist, was in Oklahoma City this week, and reports more than 500 conversions in his summer meetings.

Rev. W. J. Moore of Norman is delivering a series of Sunday evening lectures on the line of temperance. The city press speaks in the highest terms of Bro. Moore and his work.

Your correspondent enjoyed a visit recently from his brother, J. W. S. of Mangum. While in the city he heard Hon. W. J. Bryan.

These are busy days in our field. The brethren are working hard and reports will be good.

Bishop Tigert writes your correspondent that he will reach our conference about Nov. 1, and remain with us until after the annual session.

Rev. W. F. McMurry, church extension secretary, writes that he will visit Oklahoma City about the middle of the present month.

The senior editor of our Connectional church organ will transfer his membership from the Central Mexican Conference to the Indian Mission at our next session.

W. J. S.

Exhortation to Young Preachers.

I am not worn out and if I were a member of the Conference I would not ask to be placed upon the retired list. I have talked freely with my stewards and my presiding elder and feel gratified that after hearing my plans, they all heartily approve my course. I want to express my thanks to the Conference for their great personal kindness as well as their official courtesy.

The month in which the Conference meets will close the 60th year of my life, the 53rd year of my church membership, and the 38th year of my ministry, and I can truly say that "Day unto day uttereth speech and night unto night sheweth knowledge." That it is prima facie evidence of a mind both small and weak for any one to get out of the Methodist Episcopal Church, South, in order to be good, or wise or great. A man's action under the conviction that he is out of harmony with the doctrines or the discipline of the church is quite another matter. A manly man always has the courage of his convictions. Just in proportion as I admire the man who without conferring with flesh and blood heeds the voice of conscience and of God, so do I have a corresponding contempt for the one whose "conscientious scruples" are always moving him to make himself hateful. There are many things in my private life that I very greatly regret and would so gladly undo them if I only

could. "The remembrance of them is grievous unto me." And I fain would call upon the rocks and hills to fall upon me and hide me from the face of him that sitteth upon the throne and from the wrath of the Lamb, but for my faith in the mercy of God, secured for me and to me by the death of His Son. All this may or may not bring to me the sympathy of the older members of the Indian Mission Conference, but it is the ear of the young preachers I am anxious for. Boys, will you hear a word from a fellow traveler who is approaching the end of the journey upon which you have started?

I am glad today to know that I never tried to influence my appointment. I am glad to remember that more than once I have objected to "petitions being sent to the Bishop." I have never coveted the Presiding Eldership. The field work is pleasant enough I imagine. But the thought of having to take care of fifteen to twenty preachers and their families and to provide fifteen or twenty charges with pastors, it seems to me, is enough to take a man's appetite and give him the nightmare. And the fact that our Bishops do not all die of nervous prostration inside of twelve years, is almost enough to convert me to the theory of Christian Science. The editor of the church paper is another "pack horse" whose burdens I never craved to carry. The presidency of a Methodist College is another great honor carrying with it a greater burden.

I do not regret my knowledge of politics nor of Free Masonry or Odd Fellowship. I do not say that every preacher ought to be an active politician or that every one should seek membership in the various fraternal orders, but I do say the influence of the Methodist ministry should be felt in all legitimate departments of human activity. And my young brother, if indications are that you should be that representative you have no right to shirk the responsibility in order that you may "keep your place in the conference." Like many others I had my greatest success as a revivalist in the earlier years of my ministry. There are perhaps several reasons for this. I only mention one, as that is the only one for which I feel that I am to blame, and if you are not careful you will fall into the same error. The untrained preacher is bound to preach largely from his own experience, that is all he knows; his sermons are bound to be synthetic rather than analytic. He preaches the whole gospel and the whole gospel is the living Christ, and that after all is what persuades men to be reconciled to God. Analysis is all right. In your study analyze your text and analyze yourself. You will need killing at least once a week, and you know analysis means death. But to take it into the pulpit is to transform the church into a dissecting room, the pulpit into an operating table and yourself into a demonstrator of spiritual anatomy. And your poor people who come out hoping to gaze upon the matchless beauty of the Galilean prince will turn away disappointed from the sight of bleached bones, dry muscles and shriveled tendons. Read everything you can get hold of sacred or secular that has sound sense in it, but do your own thinking. If any of you have the "Homiletic Cyclopaedia" or anything of the sort use it to light

your fires this winter, you may get some light and warmth from it that way. When the prophet was shown the valley of dry bones and asked if they could live he said "thou knowest" but when it came to a volume of dry bones, I know they cannot live, for the Holy Ghost does not breathe upon packages of second hand rubbish.

"Take heed to the ministry which thou hast received that thou fulfill it." Col. 4:17. "Keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called; which some professing have erred concerning the faith." 1 Tim. 6:20-1.

I hope to be remembered kindly by all the brethren.

Farewell,

J. C. S. Baird.

Cumberland, I. T., Oct. 5, 1906.

A New Study at Lasell Seminary.

Among the institutions for the higher education of women, Lasell Seminary, Auburndale, Mass., was the first to give Household Economics a place in its curriculum. This department has always been a strong one at Lasell, and this year it will be increased in value by the addition of a course in Home Furnishing and Decoration, which is designed to train the pupil in the art of making a home beautiful, as well as a place where health and physical comfort may be found.

The course will include studies in materials and values, in color and lighting, in arrangement, simplicity and harmony. The work will take the form of lectures, studies from photographs, practical experiments, essays, plan-drawing, and making of models.

It will be in charge of Miss Mary Augusta Mullikin, the gifted teacher of art at Lasell, well known in Boston art circles by her lectures and critical writings.—Ex.

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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.

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

THE SUNDAY SCHOOL.

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

Oct. 21. The Parable of the Talents

Matt. 25:14-30. (Read Luke 19:11-27.)
Commit v. 21.

Golden Text. "A faithful man shall abound with blessings," Prov. 28:20.

Locating the Lesson.

Time. Tuesday²afternoon, April 4, A. D. 30.

Place. Mount of Olives.

Persons. Jesus and the Twelve.

Connecting Links. The Parable of the Talents follows immediately that of the Ten Virgins.

Introduction.

The Purpose of the Parable.

"Occupy till I come," Luke 19:13

1. Lest his exhortation to "watch" might be misunderstood Jesus adds to this teaching the parable of the talents, in which he enforces the truth that this "watching" is to be "working." "The life that now is" is pre-eminently one of stewardship.

2. "A great deal of the commerce of antiquity was managed by slaves, who were thus often entrusted with responsible functions (Matt. 24:45). They were expected to use their Master's money in trade or in cultivation of the soil, and to make as large an increase as possible," (Cambridge Bible).

I. The Distribution of the Talents.

"Delivered unto them his goods," v. 14.

1. Jesus Christ has committed all the interests of his kingdom to his disciples. The success or failure of his gospel depends upon their service. As the man who travelled into the far country must have left his servants full instructions, so our Master has given us the great principles of action. We may also be sure that the "lord" while yet with his slaves gave them in himself an example. So did our Lord as he "went about doing good." Here the parallel ceases, for we have what those servants could not have, the presence of our Master through the Holy Spirit who is given unto us.

2. The distribution of the "talents," or responsibilities, was equitable, each receiving "according to his several ability." None had more than he could do justice to, and none less than demanded full use of all his time, opportunity and ability. It is instructive to note that even he who received only one talent was entrusted with the use of from \$1,000 to \$2,000, a great responsibility. God has no small places.

II. The Responsibility Met.

"Straightway he . . . went and traded with them," v. 16. R. V.

1. Two of these servants accepted their responsibilities and began "doing business" for their Master. We may be sure that, obeying the Pauline injunction, they were "not slothful in business." It would be well for the teacher to dwell a little upon some of the qualities that these "good and faithful servants" exhibited in their service.

2. The Revised Version makes the "straightway" refer to servant and not to the Master. So there was no dallying, but a prompt beginning of service. I like that

old Anglo-Saxon word "straightway." No wonder that Mark in writing his gospel of action makes such frequent use of it.

3. From what has gone before we are not surprised that these two servants "made other talents." They doubtless blundered now and then, but in spite of them—yea even by means of them—God saw to it that they prospered. Here belongs the Golden Text: "A faithful man shall abound with blessings," Prov. 28:20. Witness the case of Joseph, Gen. 39:3.

III. The Responsibility Repudiated.

"One went . . . and hid his lord's money," v. 18.

1. We have here a servant who refuses to accept the responsibility of a part of his lord's capital, because to him he was a "hard man" making excessive demands upon his servants. He did not waste his talent in "riotous living," but hid it in the earth of disuse. This is exactly what thousands are doing today.

2. He attempts to cover up his refusal with the pretext that he was so afraid of losing instead of gaining in trade, so he just hid his talent. How often we hear people say: "I want to do something, but I am sure that I would do more harm than good." The master exposes the flimsiness of this excuse in his replying: "Thou oughtest therefore to have put my money to the exchangers," who would have directed you in the use of your talent. So today those who are fearful of working on their own responsibility may place themselves under the leadership which well nigh every community furnishes.

3. The taking away of the unused talent is the law of the universe. It obtains in the physical, intellectual, and spiritual realms. The teacher can find a multitude of illustrations from which to choose two or three examples for use in the class. Not only is this law universal, it is also just for responsibility refused must be taken away and given to another, if the Kingdom of God is to prosper.

Thoughts.

1. Christ in his absence gives to each of us a portion of his work.

2. "The Lord is not stressing success but faithfulness."

3. Slothfulness is wickedness. A lazy man cannot be a Christian.

4. Not only are we "saved to serve," but are kept saved by serving.

5. It is not how many talents we have but how we use them that settles our destiny.

6. The "good and faithful servant" is continually entering into the joy of his Lord.

7. Outer darkness is surely coming to him whose eyes are dimming to the things of the Spirit.

8. The plaudits of earth soon die away, but the "well done" of heaven rings its joy bells through all eternity.

9. Thy hidden talent is fast rusting away, my brother, hasten and dig it up and put it to use ere thy Lord come. Better a little increase than none at all.

10. "I am come that" (by believing on me) "ye might have life, and that" (by working faithfully) "ye might have it more abundantly."

BOOK REVIEW.

IS MAN IMMORTAL, AND GOD IN NATURE? By Rev. W. C. Black, D. D., with an Introduction by Bishop Galloway. This little book is in its third edition. It is composed of two lectures which Dr. Black has many times delivered. The first is submitted in proof of man's immortality; the second, in proof of the existence of God. Such questions are not capable of demonstration after the fashion of mathematics, yet the time is past, so we think, when it can be said that the existence of God and the immortality of man cannot be proved by reason. The evidence in each case is as sure as the evidence upon which we are accustomed to rely in the great matters of life, and it is as conclusive as the evidence upon which scientists rest their most cherished postulates. Dr. Black has well set out such proofs in both cases. We heartily commend his book, especially to our young readers. It is a 16mo., cloth, 211 pages, and the price is 60 cents.

ROUND THE CIRCLE. Everybody loves a tale of love. It has become quite the fashion to utilize this fact by making love stories the vehicle of useful lessons. There is certainly not the least objection to the method, provided always that the love story be free from impure elements. The American Tract Society has just issued a book of this sort, with the title here given. It is written by Cora S. Day, author of Philip Desmond. It is a pure and simple story whose interest never flags; a story of how a young man who was studying medicine lost the simple faith of his childhood, and was won back to it by the firmness and sweetness of the woman he loved, he being too honest to conceal from her his skepticism and she being too faithful to herself and to God to marry him till he swung round the circle. The price of this book is, we believe, 50 cents.

TWO BOOKS. In the Self and Sex Series, published by the Vir Publishing Company are two books recently issued, which we commend to our readers: "What A Young Boy Ought to Know," and "What A Young Girl Ought to Know." After examining them we are prepared to indorse the statement of Bishop Vincent about the former and the statement of Miss Frances E. Willard about the latter. Bishop Vincent writes the author: "You have handled with great delicacy and wisdom an exceedingly difficult subject; one which it is almost dangerous to broach, but which must be presented to the growing boy and to his parents in a frank way, and with forcible, practical and scientific hints for prevention and correction. Your work has been well done." And Miss Willard says: "I do earnestly hope that this book, founded on a strictly scientific, but not forgetting a strong ethical basis, may be widely read by the dear girls in their teens and by the young women in their homes. Mrs. Isabella MacDonald Alden, "Pansy," thinks that the latter book is one that mothers cannot afford to be without. The book for boys is written by Dr. Sylvanus Stall and that for girls is written by Mrs. Mary Wood-Allen, M. D. The price of each is \$1.00 net.

THE CENTURY in 1907 will have a strong Civil War flavor. Already in preparation are a series of articles on "How the Civil War Was Financed," by Ellis Paxton Oberholzer; an account of "Lincoln in the Telegraph Office," by David Homer Bates, and General O. O. Howard's recollections of distinguished men, Lincoln, Jefferson, Davis, Grant, Lee, and others.

"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.

TEMPERANCE BUGLE NOTES.

The popular majority against whisky in the recent general election in Arkansas was 15,613. If our local option law applied to the whole state as it does to the counties we should be free from the curse and the disgrace of the liquor traffic.

The map of 1906 would be whiter than it is if the whisky element had any scruples about the ballot. It has been shown that there were gross frauds in Mississippi county, and that county will go into the white list by the action of the courts. It is almost as certain that there was fraud in Prairie county. In the counties of Sebastian, Miller and Garland the whisky element won by repudiating party instructions, as to the poll tax qualification, showing plainly what they always show, that when it comes to this question they are for whisky, party or no party. Here is a hint for the man who proposes to stick to party whisky or no whisky.

The campaign which gave us the map of 1906 could not have been won without hard fighting. The Inter-Church Temperance Federation stood right behind the guns. The Field Secretary, Rev. E. A. Tabor, worked day and night. No man in Arkansas has done more for the temperance cause. He deserves the support and practical good will of all lovers of law and order.

United States Senator E. W. Carmack, in a speech delivered last week at Trenton, Tenn., declared he wanted his political party to have the credit of wiping saloons out of that state, and said he had rather see his party perish than to see it in any alliance with whisky or gambling. Good! The handwriting is on the wall! Look at the Arkansas map on this page. May Oklahoma swing gloriously into line.

Prohibition in China.

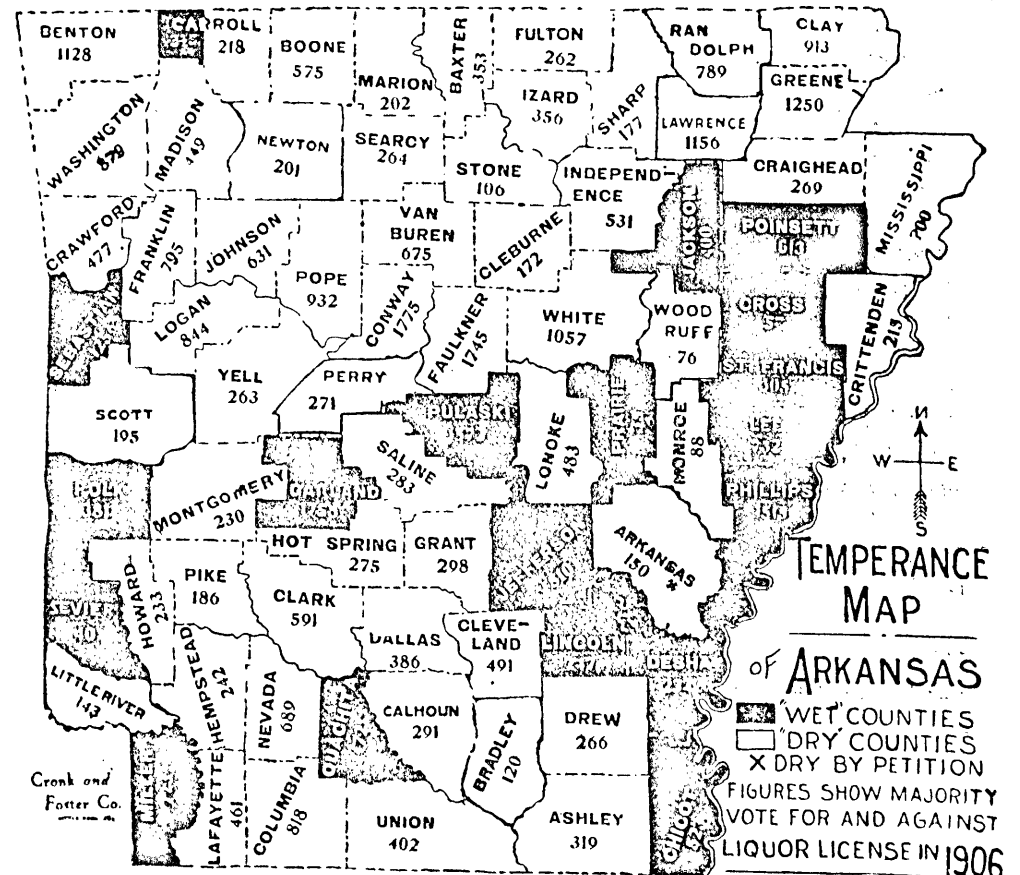
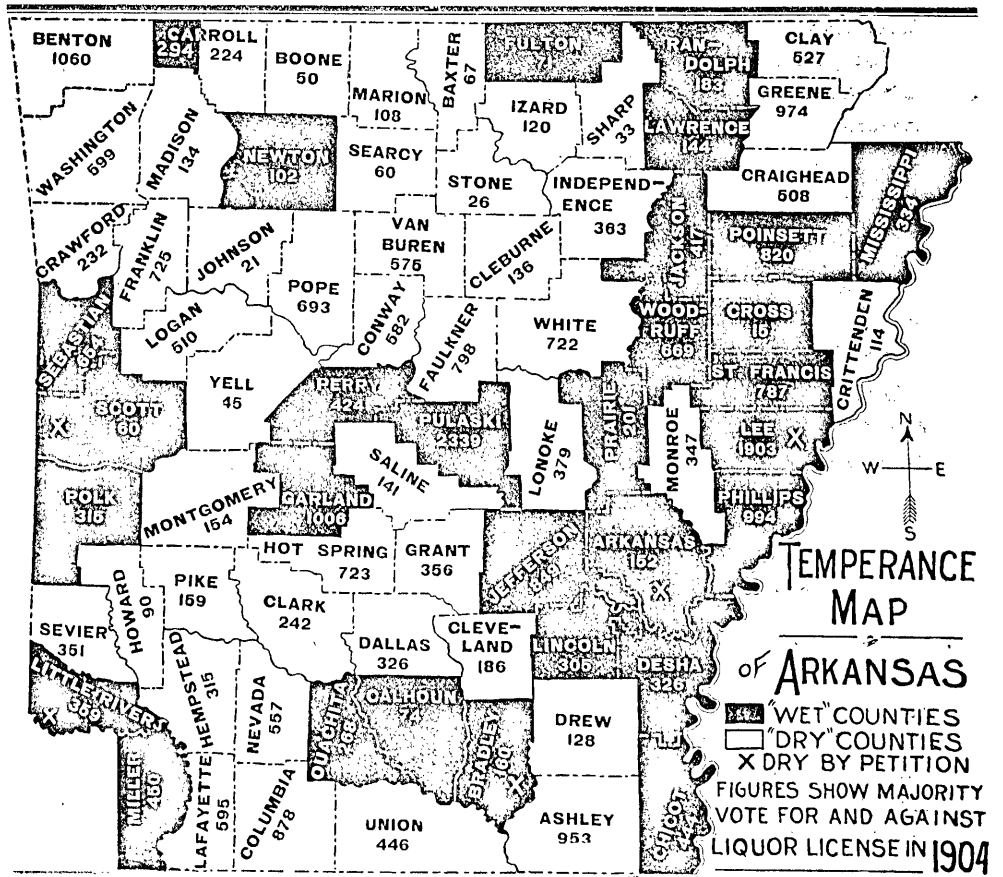
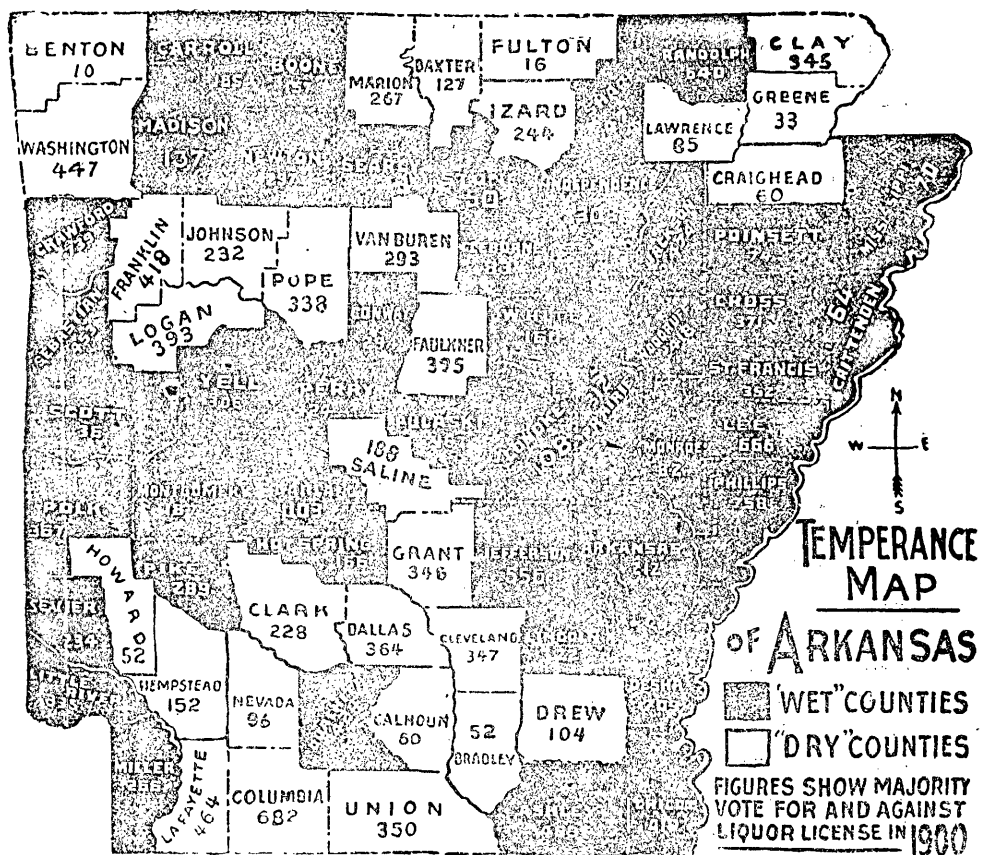
An imperial edict issued at Peking orders the abolition of the use of opium within ten years. The Council of State is ordered to draw up regulations for the enforcement of the prohibition against the use of the drug and the cultivation of the poppy. The decision is said to be one result of the recent visit of the imperial Chinese commissioners to America and Europe. If heathen China succeeds in suppressing the curse of opium our efforts to "regulate" the liquor traffic will seem ridiculous by contrast.—Christian Advocate. (N. Y.)

Brethren of Oklahoma, Press the battle! Preach, make speeches, pray, work, organize quartets and campaign the whole country. May Methodism, at least, be delivered from the shame of having any members in that territory who will put party above Christ. A vote for the whisky influence in the coming Constitutional Convention will be just that and nothing less. Your Arkansas brethren send you their best greetings, and will pray for you in the conflict.

Forty thousand copies of Thornburgh's Temperance Catechism were used in the temperance campaign in Arkansas.

Ravages of Alcohol in France.

In the course of an article by Mr. Davenay, in the Paris Figaro, with reference to a meeting of the French Anti-Alcoholic Union held recently, when M. George Barbey lectured on "Alcohol, the Purveyor of Misery and Crime," the following account of what drink is doing in France was given: "The ravages of alcohol are frightful. It devastates many of our finest provinces—Normandy, Brittany, the Vosges, Picardy, Maine. The population of the Orne has diminished by 80,000 in the course of the last twenty-five years. Infant mortality increases. In the valley of the Vosges it was necessary in 1903 to replace 60 per cent. of the military contingent. Statisticians have proved that alcohol costs the country an army corps every year. It is the vehicle of tuberculosis. Phthisis kills 150,000 young men annually. Last year there were consumed in France 220,000 hectolitres of stupefying and epilepsy-producing drinks, the consequences of which were crime, madness, misery. It has been calculated that the miners could in ten years buy up all the mines in France with the money that they spend in alcoholic beverages. The fight against the scourge is a work of public safety and of national defence; above all, a work of humanity. What can be done? It is impossible to reckon on the state. In a democratic country, especially, we cannot expect from the parliament reforms which the people have not yet demanded. It is important, then, to create in France a public option frankly anti-alcoholic.



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The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Bleachy, Itchy and Pimples, Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

JOHNSTON, HOLLOWAY & CO.,
531 COMMERCE STREET, PHILADELPHIA, PA.

Ointment

Desha Circuit, Ark.

Have just closed our revival campaign. Have had very good meetings at all points, but especially at Salido, where we continued sixteen days. Results: Sixty professions and forty additions to our church with some more to follow. Others will go to the Baptists. The congregations were extremely large, and great power was upon the people. The occasion was more like the day of pentecost than any I have ever seen. Some started to the altar and found they were unable to get there, being converted on the way. Our last service was one of the best. We closed with a number of penitents at the altar and a host in the congregation. Yet for lack of time we were compelled to close. Some of the Baptist brethren rendered valuable service. Rev. C. F. Hively of Sulphur Rock, who is an L. D. in our church, did most of the preaching, especially the last week. He seemed to be full of faith and the Holy Ghost and did excellent preaching. Our local brethren, Rev. J. A. Woodward and Rev. Z. T. Griffin, gave us their co-operation and did good and faithful service. Bro. J. F. Jernigan, our stirring and wide awake presiding elder, came to us while in our meeting here at Desha, held our third quarterly conference, remained five days, and preached some soul-awakening and timely sermons.

We have had in all this year 110 conversions, 76 additions, and more to follow. The Holy Ghost has been our Evangelist.

J. D. Kelly.

Did Good Work.

"I used 4 boxes of Tetterine, for Tetter on my feet, of twelve years standing. My nails were thick and rotten; since using Tetterine they are growing out new and healthy. Please send me two more boxes to use in case it should show any sign of returning. C. M. Best, Brogdon, S. C." Tetterine is the best known remedy for any kind of skin disease. Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr., Savannah, Ga.

Dover and London, Ark.

We are through with our meetings on this charge. We turn now to wind up for Conference. This has been the most wonderful year in the history of this charge, 278 persons having been saved and over 200 have joined

the church, with more to follow. The people have been exceedingly nice to us. They have given us their hearty co-operation on all lines. Both preacher and people are greatly in love with our Presiding Elder, Bro. J. M. Hughey. We feel sure that we will go to Conference with a clean balance sheet.

A. B. Williamson.

NERVOUS WOMEN.

Take Horsford's Acid Phosphate

It qui ts the nerves, relieves nausea and sick headache and induces refreshing sleep.

Prairie View, Ark.

We have just closed out our protracted meetings for this Conference year. Good revivals all over the work. We wound up at Cross Roads with a three weeks' meeting. Results: 103 conversions, 51 accessions to our church, 33 to the Baptist church, four to the C. P. church. Bro. Adcocks, a local preacher of our church did the preaching the last two weeks of the meeting. Bro. W. W. Walker, a minister of the C. P. church, was with us all the time doing good work. We have had 140 conversions on the charge, 64 accessions to the church, and more to follow. We expect to go up to Conference with everything paid up to date. To God be all the praise.

R. N. Davis, P. C.

Boydsville, Ark.

Boydsville circuit has one new church house completed and paid for this year, and another under way.

Will be ready to report at Conference if not hindered too much with bad weather.

Wife has succeeded in organizing a Sunday School at all the five appointments on the charge. They are doing well. She had to call on the board for literature to begin with; but I think enough was raised from Children's Day to replace the most of it. Much has been accomplished on that line.

Considerable improvements have been made on the Parsonage, but much more is needed.

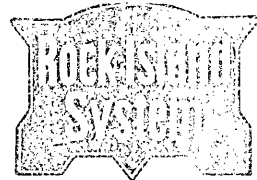
Our meetings have been very successful so far. We were blessed with the very best of help in all of our meetings. Brother C. L. Castleberry assisted in two; together with Brother L. J. Burchett and Brother Purves. Our new local preacher, Brother McCarel and Brother Philips of the Presbyterian church also were very helpful, and did fine preaching. Brother Joiner, pastor of the Baptist church helped much.

Our old and tried friend and Brother J. S. Watson came in on

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RATES CUT ALMOST IN TWO

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Full information regarding rates and schedules from your nearest Agent.

GEO. H. LEE, Gen. Pass. Agt. JAS. HARRIS, Dist. Pass. Agt.

LITTLE ROCK, ARK.

us at Boydsville church and treated us to one week's fine preaching. He captivated the people and left us in a fine revival, but the rain begun and we were compelled to close. We have had to date 45 conversions and 52 accessions. Some meetings to be held yet. To the Lord be all the praise.

J. R. Edwards, P. C.

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.

Locust Grove, I. T.

I closed a meeting September 26th at Elm Springs, Locust Grove circuit with nine conversions. All joined our church, and all were leading citizens of this community. The church people were greatly revived. Bro. Culver, of Tahlequah circuit assisted and did splendid work. The people will not forget his earnest labors for the Master at this place. Though the church house is inconveniently situated the people turned out well.

We expect to collect all the Conference Claims.

We begin our last meeting at Spavinaw October 13th.

W. M. Leatherwood, P. C.



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—For the Treatment of—

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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CRESCENT HOTEL

Eureka Springs, Ark.

OPEN FOR THE SEASON

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.

Gen'l Pass. Agt., Frisco System,

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

THE SOUTHERN BOOTS SHOE



The Superiority of this neat shoe lies in the exceptional long wear it gives - Various Leathers from \$1.50 to \$1.75

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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.

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\$3 a Day Sure

Send us your address and we will show you how! At \$1 a day absolutely 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.**

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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 Brice Bldg., Lincoln, Neb.**

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AURORA, ILL. CHICAGO, ILL. WATER BORO

Durant Circuit, I. T.

On Sept. 15-16 we had our beloved presiding elder, Rev. Sam G. Thompson with us at Oak Grove. And to say we had a good time is putting it very mildly. The sermon on Saturday at 11 o'clock was of the Apostolic type. Then we had dinner on the ground and all were bountifully supplied. After which the business session of the Fourth Quarterly Conference was held. Everybody was invited to stay, we had an enjoyable time, and everybody went away pleased.

On Sunday at the morning service we had another feast of spiritual things in the sermon on the "Barrel of Meal and the Cruse of Oil." It was rich. At the close of the sermon three sisters, daughters of one of our stewards, came forward for baptism and reception into the church, in which the presiding elder officiated. It was done decently and in order—very impressive. He then made a call for the collections ordered by the conference and raised in cash and good subscriptions \$12 50.

At Nida, a new organization of fourteen members, on the following Sunday I raised \$10 for the same cause.

On the 5th Sunday I preached at Silo, where we once had a strong church, which from some cause had been left off the work. I succeeded in finding the old church register, and found thirteen living names and added five new names to the list. So this gives forty-three additions to the church roll on the circuit and in all 111 on the entire work for a half of the year.

J. H. Miller.


Lexington, Okla.

I have just closed a most glorious meeting at Willow View, one of my appointments. We held just two weeks and had 29 conversions with 18 accessions to the church. Many backsliders were reclaimed. At the last service we presented the conference claims and they were paid in full and over. Our meeting in Lexington was not what we had hoped it would be; still the church put on new life and we had ten accessions. We shall go to conference with all claims in full and feeling that the Lord has given us a good year. Rev. J. L. Sullivan assisted us at Willow View, doing some excellent preaching.

We are praying for state-wide prohibition.

H. H. Everett.

COMPLETE ONLY \$15.00



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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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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

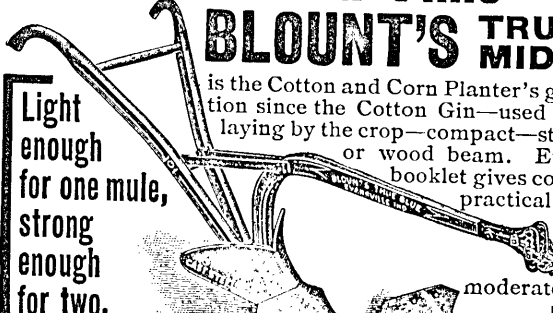


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is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the crop—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight-from-the-shoulder words on economy for you, telling why. Price moderate. Write for free booklet.

HENRY F. BLOUNT
Box 30, Evansville, Ind.

Their Rating.

A number of years ago a certain firm of four men in Boston were rated as "A1." They were rich, prosperous, young and prompt.

One of them had a curiosity to see how they were rated, and found these facts in Dun's and was satisfied; but at the end of these words were added: "But they all drink."

He thought it a good joke at the time, but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly by charity.

That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their description.—Ex.

When the adults of the family have a cold the children should not be allowed to kiss them nor in any way get their breath. Kissing on the mouth should never be allowed, nor should several members of the family use the same handkerchief; much harm may be done by this cus-

tom. If the child breathes through his mouth instead of his nose, he should at once be examined for adenoids and enlarged tonsils, and have them removed before trouble gets started, and if he has an earache a prompt examination of the ears should be made. When children who inherit such weaknesses have wise care and proper surroundings in a large percentage of cases they will grow up to be strong and healthy men and women.—Selected.

PLYMOUTH BELL CHURCH BELLS

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2 BOTTLES FREE, TILL AFTER IT CURES.

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ASPHALT PAINTS

FOR WOOD AND IRON
LIME, CEMENT, PLASTER

Send for Circulars of What You
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LITTLE ROCK, ARK.

OBITUARIES.

LEWIS—David Ford Lewis was born near Kawatha, Kans. Nov. 18, 1887, and died at El Reno, Oklahoma, Sept. 19, 1906. His parents came to El Reno in the summer of 1893 at which place they have since resided. Ford was a good boy, gentle and kind, and loved by all who knew him. He was confined to his room and bed for sixteen months, his disease baffling the knowledge and skill of the physicians. Yet during all that time he was patient and ever hopeful, loving and clinging to life tenaciously up to the time that God called him home. The funeral services were held at the family residence Sept. 21, conducted by his pastor, assisted by Rev. Gralinger of the Episcopal church. Then surrounded by a host of friends who knew him and loved him, we laid him away in the cool, sweet earth of the beautiful cemetery that overlooks the city in which he lived. There where prairie zephyrs touch their siren harps in notes of softest melody he silently numbers in the dreamland of saints awaiting the trumpet of God.

He leaves a father, mother, and one sister to mourn their loss. May their faith enable

Catarrh Cured at Home

Dr. Blosser Offers to Mail a Liberal
Trial Treatment of His Catarrh
Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

No. 133

them to look up through their mist of tears to that bright home where Ford has gone, knowing that it is their privilege to join him there some sweet glad day.

C. S. WALKER, P. C.

FLINT—Abner N. Flint was born in Baintree, Vermont, March 31, 1831. He served nearly four years in the Federal Army, and at the close of the war was captain of the 8th Regular Vermont Infantry Volunteers. After the war, Bro. Flint moved to New York, and later to Cincinnati, Ohio. In 1879, he moved to Little Rock, Ark., and later to Carlisle, in the same state. In 1894 he became a citizen of Pine Bluff, where he resided until the day of his death, July 1, 1906. Bro. Flint was a man of sterling character, strong convictions, loved and honored by all who knew him. Bro. Flint was a faithful and consistent member of the Methodist church for many years. He became a charter member of our new Hawley Memorial Church; and no man did more to promote the growth and welfare of the church than he. In him the church has lost one of her best men, and a most faithful servant of Christ. He leaves a wife and two sons to mourn his departure. Though dead, he yet speaks to the church, to friends and to loved ones. The memory of his noble and useful life will remain as a blessed heritage forever.

E. M. PIPKIN.

HICKS—Martha Jane Moran was born April 23, 1834, in Lawrence county, Alabama. She was converted and joined the Methodist Episcopal Church, South, at the age of twelve years. In 1857, she and Robt. Walker Hicks were united in holy wedlock. They lived happily together for 27 years, when he passed away. Sister Hicks came with her husband to Hempstead county, Ark., in 1869. Here they spent the most of the remainder of their lives. To her were born seven children; five of whom survive her. She was indeed a good mother, her children rise up and call her blessed. While her life was mostly private, yet it was an excellent one and full of rich experiences and striking events. She was true and faithful to God and His church. A holy consecrated life was her constant aim. Her life was surely consecrated to the service of God. She loved the Methodist church most devoutly, yet she was not narrow. Almost all preachers who knew her loved her as a mother. Doubtless many will read this note with sad regrets. Like her Saviour, she was constantly self-denying, and continually went about doing good. Her faith was unswerving, her prayers prevailing, and her hopes steadfast. At 4 p. m., on August 13, 1906, her life expired, and her spirit went home to God. She had lived a little more than 72 years; 60 of them in the service of her God.

Her pastor,

L. J. RIDLING.

CLARK—Mary Alice Clark was born March 27, 1890, and died September 30, 1906. Ruth Pearl Clark was born Sept. 9, 1893, and died Oct. 2, 1906. Each of these precious girls were baptized in infancy, each joined the church at ten years of age. They were members of our Sunday school and church at Little Rock. They were affectionate in the home, and their pastor, loved the Sunday School and the church, and loved God. Brother and Sister Clark and Little Paul are left sad and lonely, and are asking themselves the question, "Why is it?" We do not know, but we do know our Father in heaven says, "All things work together for good to those who love God," and we believe it, and we take courage and trust and go forward, and patiently await a happy reunion in the mansion Jesus has prepared.

J. H. BRADFORD.

PATTERSON—Little Bonnie Catherine, 14-month-old daughter of Brother Claud, and May Patterson of Sulphur, Indian Territory, died Sept. 27, at Drake, I. T. She was a sweet child and only daughter, loved so dearly by her parents and grandmother and Uncle Dick Huchan. It was heart-rending to behold the grief of the loved ones. The comforting influence of the spirit of God alone could console. They were all members of the church, and trusted in God's promises. May they say that the Lord will reunite them in the land where death and sorrow are no more, where God himself will wipe away their tears. While is safe in the arms of Jesus, a tie to father and mother, binding them closer to God and heaven than ever before. Without goodness they can never see the face of Bonnie again. With goodness, they will dwell with her in that blissful abode forever. The Lord gather them all home in his own good time.

R. W. CUMMINS,
Sulphur, I. T.

WILLIS—Mrs. S. M. Willis (nee Bessett) was born in Ala. August 26, 1828. She was the daughter of Kilby and Rebecca Bessett. Was married to James K. Harris, December 5, 1846. To this union were born eight children, five of whom are still living. She was left a widow in 1868; was married again on June 3, 1891, to W. J. Willis. She was a member of the Methodist Episcopal Church, South, from early girlhood. She belonged to one of the best families in old Mount Pleasant circuit. Her membership was at Rock Springs church. My first sight of this dear, good woman was in the early part of 1871, when in company with one of my sisters, we went to their home. It was always a pleasure to visit their home. We had just moved into that neighborhood and being close neighbors, our relations were very sweet and mutually helpful. I can never forget the shouts of victory of this dear mother in Israel that fell upon my boyish mind and heart at the campmeetings at Rock Springs and Mount Pleasant. The songs of praise of these good old days linger with me yet. Some of the sweetest memories of my life cling around those two churches. She was with the Lord all the days of her life, and departed and bade farewell to earthly friends on May 5, 1906. She lived well, and, of course, died in triumph. Let me say to her children and friends, live so that when you depart this life you can all go and meet her whose sweet Christian example is left for our good. May the good Lord comfort you all.

W. C. HILLIARD.

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Gold Dust is more than soap—better and more economical than any mere soap.

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GOLD DUST

cleanses so easily—asks so little aid from you—that keeping your home dirtless and dainty and neat, in the good old New England way, becomes a pleasure instead of a task.

No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.

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The N. K. Fairbank Company—Chicago
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ADULTS.

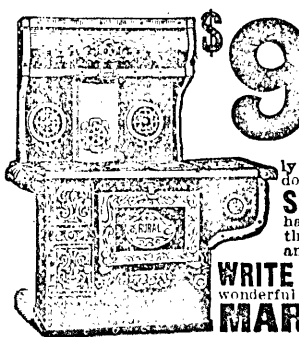
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QUARTERLY CONFERENCES.

Arkansas Conference.

Harrison District, Fourth Round.
 Berryville Ct., at Pleasant Valley...Oct. 13, 14
 Berryville Sta., at Pleasant Valley...Oct. 14, 15
 Kingston Ct., at Fairview...Oct. 20, 21
 Harrison Sta., at Fairview...Oct. 20, 21
 J. J. Galloway, P. E.

FORT SMITH DISTRICT—FOURTH ROUND.
 Hackett...Oct. 13-14
 Huntington...Oct. 14-15
 Carroll...Oct. 20-21
 Mansfield-Hartford...Oct. 21-22
 Magazine, at Magazine...Oct. 27-28
 Booneville...Oct. 28-29
 Charleston...Nov. 3-4
 Fort Smith Ct., at Lavaca...Nov. 4-5
 Wadsworth, at Square Rock...Nov. 10-11
 Caudron...Nov. 11-12
 E. R. STEEL, P. E.

DARDANELLE DISTRICT—FOURTH ROUND.
 Prairie View Circuit, at McKendree, Oct. 13-14
 Dover and London, at London...Oct. 20-21
 Rover and Granelly, at Rover...Oct. 26-27
 Ola Circuit at Ola...Oct. 28
 Walnut 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
 Clarksville Circuit...Nov. 12
 J. M. HUGHEY, P. E.

MILLITON DISTRICT—FOURTH ROUND.
 Quitman Ct., at Quitman...Oct. 13-14
 Houston Ct., at Houston...Oct. 20-21
 Adona Ct., at Adona...Oct. 27-28
 Clinton Ct., at Scotland...Nov. 3-4
 Morgantown, at Goodhue...Nov. 10-11
 Quitman Sta., at Quitman...Nov. 11-12
 Conway Sta., at Conway...Nov. 18-19
 J. B. STEVENSON, P. E.

FAYETTEVILLE DISTRICT—FOURTH ROUND.
 Elm Springs...Oct. 13-14
 Gentry Sta., at Walnut...Oct. 14-15
 Prairie Grove Ct., at Prairie Grove...Oct. 20-21
 Lincoln Ct., at Lincoln...Oct. 21-22
 Huntsville Ct., at Prospect 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.
 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
 Oak Forest...Nov. 10-11
 La Grange, 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—FOURTH ROUND.
 Evening Shade...Oct. 16-17
 Ash Flat...Oct. 20-21
 Salem...Oct. 23-24
 Bexar...Oct. 27-28
 Melbourne...Oct. 30-31
 Calico Rock...Nov. 3-4
 Mountain View...Nov. 6-7
 Denha...Nov. 10-11
 Pleasant Plains...Nov. 13-14
 Bethesda...Nov. 17-18
 Batesville...Nov. 25
 Central Ave...Nov. 25
 Sulphur Rock...Dec. 1-2
 JAS. F. JERNIGAN, P. E.

PARAGOULD DISTRICT—FOURTH ROUND.
 Lorado Ct., at Lorado...Oct. 13-14
 Imboden Ct., at Imboden...Oct. 20-21
 Pocahontas and Black Rock Sta., at Pocahontas...Oct. 21-22
 Smithville & P. Ct., at Smithville...Oct. 23-26
 Mammoth Spring and Hardy Ct., at Mammoth Spring...Oct. 28-29
 Swifton Ct., at Swifton...Nov. 3-4
 Pocahontas Ct., at Pocahontas...Nov. 10-11
 Reyno Circuit...Nov. 11-12
 Maynard Ct., at Maynard...Nov. 17-18
 Paragould Ct., at Paragould...Nov. 24-25
 Z. T. BENNETT, P. E.

Searcy District—Fourth Round.
 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. Sibert, P. E.

JONESBORO DISTRICT—FOURTH ROUND.
 Nettleson Sta., at Nettleson...Sept. 22-23
 Lake City Ct., at Lake City...Sept. 29-30
 Harrisburg Ct., at Harrisburg...Oct. 6-7
 Harrisburg Sta., at Harrisburg...Oct. 7-8
 Cotton Belt Mission...Oct. 10-11
 Crawfordville and Marion...Oct. 13-14
 Bay and Market Tree...Oct. 17-18
 Vandalia Ct., at Vandalia...Oct. 20-21
 Wilson and Louise...Oct. 27-28
 Osceola Sta., at Osceola...Nov. 1-2
 Luxora and Rozell...Nov. 3-4
 Promised Land...Nov. 6-7
 Yarbrough and Dell...Nov. 8-9
 Blytheville Sta., at Blytheville...Nov. 10-11
 Monette and Manila...Nov. 14-15
 Shiloh Ct., at Shiloh...Nov. 17-18
 Trinity Ct., at Trinity...Nov. 20-21
 Tyrone Mission...Nov. 29
 Jonesboro, First Church...Nov. 30
 Jonesboro, Second Church...Dec. 3
 M. M. SMITH, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—FOURTH ROUND.
 Princeton Ct., at Princeton...Oct. 13-14
 Lono Ct., at Lono...Oct. 20-21
 Malvern Sta., at Malvern...Oct. 21-22

Park Avenue Sta., at Park Avenue...Oct. 27-28
 Social Hill Ct., at Social Hill...Nov. 3-4
 Hot Springs Ct., at Hot Springs...Nov. 11-12
 Malvern Avenue Sta., at Malvern...Nov. 12-13
 Dalark Ct., at Dalark...Nov. 17-18
 Holly Springs Ct., at Holly Springs...Nov. 18-19
 Central Avenue Sta., at Central Avenue...Nov. 24-25
 B. A. FEW, P. E.

MONTICELLO DISTRICT—FOURTH ROUND.
 Ark. City and Watson...Oct. 13-14
 Dermott and McGehee...Oct. 14-15
 Snyder...Oct. 20-21
 Hamburg Sta., at Hamburg...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.
 Lockesburg Sta., at Lockesburg...Oct. 13, 14
 Mena Sta., at Mena...Oct. 20, 21
 Janssen Ct., at Janssen...Oct. 21, 22
 Mt. Ida Ct., at Mt. Ida...Nov. 3, 4
 Cherry Hill Ct., at Cherry Hill...Nov. 7
 Umplee Ct., at Umplee...Nov. 10, 11
 Foreman and Ashdown...Nov. 17, 18
 Richmond Ct., at Richmond...Nov. 18, 19
 Texarkana Ct., at Texarkana...Nov. 21
 Bright Star Ct., at Bright Star...Nov. 24, 25
 First Church, Texarkana...Nov. 25, 26
 R. R. MOORE, P. E.

LITTLE ROCK DISTRICT—Fourth Round.
 Fomberlin...Oct. 13-14
 England...Oct. 14-15
 Venable and Primrose...Oct. 20-21
 Oak Hill...Oct. 27-28
 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
 Austin...Nov. 24, 25
 Asbury...Nov. 25-26
 Thos. H. Ware, P. E.

PINE BLUFF DISTRICT—FOURTH ROUND.
 Macon...Oct. 13-14
 Hawley Memorial...Oct. 15-16
 Sheridan...Oct. 20-21
 Douglas and Grady...Oct. 27-28
 Star City...Oct. 31, Nov. 1
 Sherrill...Nov. 3-4
 Altheimer...Nov. 4-5
 St. Charles...Nov. 9-10
 De Witt...Nov. 10-11
 Gillett...Nov. 12-13
 Stuttgart...Nov. 13
 Rowell...Nov. 14
 Swan Lake...Nov. 17-18
 E. M. PIPKIN, P. E.

PRESCOTT DISTRICT—FOURTH ROUND.
 Harmony Ct., at Harmony...Oct. 13-14
 Hope Station...Oct. 14-15
 Prescott Station...Oct. 20-21
 Blevins Ct., at Blevins...Oct. 21-22
 Murfreesboro Ct., at Murfreesboro...Oct. 27-28
 Blinn Ct., at Blinn...Oct. 28-29
 Emmett Ct., at Emmett...Nov. 3-4
 Fulton Mission...Nov. 5-6
 McNabb Ct., at McNabb...Nov. 6-7
 Fifth round will be published later.
 JNO. H. DYE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.
 Junction City...Oct. 14-15
 Fordyce...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. 6-7
 Hampton...Nov. 6-7
 Magnolia Ct., at Magnolia...Nov. 13-14
 Stephens and Waldo, at McNeill...Nov. 17-18
 Camden Sta., at Camden...Nov. 21
 Camden Ct., at Camden...Nov. 24-25
 J. H. RIGGS, P. E.

Indian Mission Conference.

MANGUM DISTRICT, FOURTH ROUND.
 Frederick Station...Oct. 13-14
 Davidson Circuit...Oct. 14-15
 Erick Circuit...Oct. 20-21
 Snyder Circuit...Oct. 27-28
 Mountain Park Circuit...Oct. 28-29
 Granite Circuit, at Plainview...Nov. 3-4
 Mangum Station...Nov. 4-5
 W. S. P. McCullough, P. E.

Weatherford District—Fourth Round.
 Roll, at Roll...Oct. 13, 14
 Cheyenne, at Cheyenne...Oct. 15, 16
 Sayre, at Lone Oak...Oct. 16
 Cloud Chief...Oct. 20, 21
 Burmah, at Prairie-Bell...Oct. 27, 28
 Gp., at Gp...Oct. 28, 29
 Cordell Station...Nov. 3
 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.
 Warner and Porum, at Warner...Oct. 13, 14
 Muskogee, St. Paul...Oct. 14, 15
 Weber Falls Ct., at Weber Falls...Oct. 20, 21
 Muskogee, First Church...Oct. 27, 28
 Bokoshe Ct., at Powell's...Oct. 27, 28
 Coweta and Porter...Oct. 31
 Wagoner Ct., at Prairie View...Nov. 3, 4
 Wagoner Sta., at Wagoner...Nov. 4, 5
 Muskogee Ct., at Brushy Mt...Nov. 4, 5
 J. C. Fowler, P. E.

Shaky Women

with nerves all played-out, need the help of a pure, restorative medicine, to put them on their feet again. "I am a thankful woman," writes Mrs. W. E. Lawrence, of 821 6th Street, Portsmouth, Va., "I just had to write and tell you how much good

WINE OF CARDUI
Woman's Relief

has done to me. When I got up mornings I would have those low waist pains, and about every month I would get so sick and dizzy, I would have to go to bed. But now, I don't have those spells so bad. I can eat and sleep better and feel stronger, thanks to Cardui." Try it.

Write Us Freely

describing symptoms and stating age.

We will send you FREE

ADVICE, in plain, sealed

envelope and a valuable book

"HOME TREATMENT FOR

WOMEN." Address: Ladies' Advisory

Dept., The Chattanooga Medicine Co., S 3

At all Druggists

Choctaw District—Fourth Round.

Talladega 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
 Kiamita Ct., at Kiamita...Oct. 27, 28
 Nelson Ct., at Kent...Oct. 30
 Antlers Ct., at Antlers...Oct. 31
 Chickasaw Ct., at Antlers...Oct. 31
 Chickasaw Ct., at Antlers...Oct. 31
 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.

Revised.
 Hastings, at Hastings...Oct. 13-14
 Temple Sta., at Temple...Oct. 14-15
 Walter, at Walter...Oct. 15, at night
 Anadarko Sta., at Anadarko...Oct. 16, at night
 Indian Work...Oct. 17, 11 A. M.
 Bailey, at Velma...Oct. 17, 11 A. M.
 Lawton Sta., at Lawton...Oct. 20-21
 Fletcher, at Fletcher...Oct. 25, at night
 Cement Sta., at Cement...Oct. 27-28
 Chickasha Sta., at Chickasha...Oct. 28-29
 Duncan Ct., at Willow Pt...Nov. 3-4
 Marlow Sta., at Marlow...Nov. 5, at night
 On account of sickness in my family it has become necessary for me to change the dates of a number of Quarterly Conferences. Let all interested take due notice.
 N. L. LINEBAUGH, P. E.

OKLAHOMA CITY DISTRICT—Fourth Round.

Koekuk Falls...Oct. 13-14
 Sparks and Prague...Oct. 14-15
 El Reno...Oct. 18
 Asher...Oct. 20-21
 Konawa...Oct. 21-22
 Capital Hill and Wheatland...Oct. 22-23
 Bethel...Oct. 25
 McLeod...Oct. 27-28
 Shawnee First Church...Oct. 28-29
 Trinity...Oct. 29
 Arcadia...Oct. 30
 St. Luke's...Nov. 1
 Arcadia...Nov. 3
 Guthrie...Nov. 3-4
 EPWORTH: 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

Ioland, at Tepee Creek...Oct. 13-14
 Pershmon, 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.

Okmulgee Ct., at Newtown...Oct. 13, 14
 Okmulgee Sta., at Okmulgee...Oct. 14, 15
 Sapulpa Sta., at Sapulpa...Oct. 16, 17
 Seminole Ct., at Arbucka...Oct. 20, 21
 Bearden Ct., at Bearden...Oct. 21, 22
 Wewoka Ct., at Wewoka...Oct. 27, 28
 Wetumka Sta., at Wetumka...Oct. 28, 29
 Ada Ct., at Ada...Nov. 1, 2
 Ada Sta., at Ada...Nov. 1, 2
 Holdenville Sta., at Holdenville...Nov. 3, 4
 To Preachers and Laymen:
 This should be the greatest year in our District. Will you be the greatest? Let us make it so.
 C. M. COPPEDGE, P. E.

Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.
 Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous Oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others should know of this.
 Yours gratefully,
 JUDGE J. N. SMITH, Lonoke, Ark.

The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.
 Enclose stamp for reply. Call on or address
 109 E. Fifth Street. DR. R. E. WOODARD, Little Rock, Ark.

Wynnewood District, Fourth Round.

Noble and Shiloh, Shiloh...Oct. 13, 14
 Lexington, Q. C., night...Oct. 15
 Purcell, Q. C., night...Oct. 15
 Hickory Ct., Hickory...Oct. 20, 21
 Roff Sta., at Roff...Oct. 21, 22
 Mill Creek and Troy, Mill Creek...Oct. 23, 24
 Sulphur, First Ch., Q. C., night...Oct. 24
 Sulphur, Vinita Ave., Q. C., morning...Oct. 25
 Tussy Ct., at Tussy...Oct. 27, 28
 Paul's Valley, Q. C., night...Oct. 29
 Byars Sta., Q. C., night...Oct. 30
 McGee Ct., Q. C., night...Oct. 31
 Wanette Ct., Wanette...Nov. 1, 2
 Moral Ct., Moral...Nov. 3, 4
 Wynnewood Sta., Q. C., night...Nov. 5
 J. S. LAMAR, P. E.

Ardmore District, Fourth Round.

Berwyn and Springer, at Springer...Oct. 13, 14
 Woodford Ct., at Woodford...Oct. 14, 15
 Dixie Ct., at Loco...Oct. 20, 21
 Pastors will see that there are reports from the Woman's Home and Foreign Missionary Societies and the Boards of Trustees. Let the Stewards make full reports on salaries. There is no reason why every pastor in the District should not raise the "Collections" in full.
 W. T. FREEMAN, P. E.

McALESTER DISTRICT—FOURTH ROUND.

Caddo and Sterrett...Oct. 13-14
 Albany Ct., at Albany...Oct. 14-15
 Caney Ct., at Caney...Oct. 20-21
 McAlester, Phillips Memorial...Oct. 21-22
 Ravla Ct., at Ravla...Oct. 26-27
 Tishomingo Sta., at Tishomingo...Oct. 27-28
 Wapanucka Ct., at Wapanucka...Oct. 28-29
 Colbert Ct., at Colbert...Nov. 3-4
 All of above dates subject to change as may become necessary.
 S. G. Thompson, P. E.

CHEROKEE DISTRICT—FOURTH ROUND.

Locust Grove...Oct. 13-14
 Adair...Oct. 14-15
 Stillwell and Westville...Oct. 20-21
 Stillwell Ct., at Stillwell...Oct. 21-22
 Tablequah Ct., at Tablequah...Oct. 27-28
 Tablequah Sta., at Tablequah...Oct. 28-29
 Alluwee and Talala...Oct. 30
 Claremore Sta., at Claremore...Oct. 31
 Chouteau...Nov. 1
 Fairland and Wyandotte...Nov. 3, 4
 Vinita...Nov. 5
 Let pastors see that trustees and Missionary Societies make written reports as the law directs.
 J. B. McDONALD, P. E.

CURED TO STAY CURED.

How a Little Rock Citizen Found Complete Freedom from Kidney Troubles.

If you suffer from backache—
From urinary disorders—
From any disease of the kidneys—
Be cured to stay cured.
Doan's Kidney Pills make lasting cures.

Little Rock people testify.

Here's one case of it:

Martin Duttlinger, retired, of 515 West Third street, Little Rock, Ark., says: "When I made a statement for publication, three years ago, recommending Doan's Kidney Pills, I told how they had cured me after two years of almost constant suffering with my back. The least exposure previous to this time, or lifting anything causing a strain on the back, was sure to lay me up. The use of this remedy corrected the irregularities of the kidney secretions and did me so much good in every way that I am glad to tell my experience so that others may be benefited by reading same. I am always glad to tell any of my acquaintances about the cure performed in my case, and that it has remained permanent."

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.

The Cross.

In our days there are many who would leave the cross out of Christianity. They want an unsuffering Christ, a teacher, an example, a friend, yet not an atoning Savior. But the cross is at the heart of the gospel. We can be saved only by the one who suffered for us. Without shedding of blood there is no remission. Then in our lives, too, we must accept the law of the cross. We must die if we would live. We must lose if we would gain. We must suffer if we would reign. We can help others only through self-denial and cost.—Selected.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters, I will explain a Successful Home Treatment. If you decide to continue, it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested, write now and tell your suffering friends of it. Address, Mrs. M. Summers, Box 393 Notre Dame, Ind.

"Young men and women, cling to the old family Bible." Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they have sent them out into the storms of life. Mothers have put it into the hands of daughters, and it has taught them how to live true lives and die in holy places.—Selected.

The Boy Without a Reference.

John was fifteen, and anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; however, I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well brushed hair and clean skin. Very well, but there had been others there quite as cleanly. Another glance, however, showed the finger nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered directly.

"Prompt," was his mental comment; "can speak when necessary. Let's see your writing," he added aloud.

John took a pen and wrote his name. "Very well, easy to read and no flourishes. Now, what references have you?"

The dreadful question at last! John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly. "I am almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation; "but here's a letter from mother just received. I wish you would read it."

The lawyer took it. It was a short letter:

"My Dear John: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can and get something better soon, but make up your mind that you will do as much as possible and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say that you have never shirked. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

John had been with him six years,

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"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right hand man," exclaimed the lawyer, heartily.

And John always says the best reference he ever had was his mother's good advice and honest praise.—Selected.

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Do not scrutinize too closely whether you are doing much or little, ill or well, so long as what you do is not sinful, and that you are heartily seeking to do everything for God. Try as far as you can to do everything well, but when it is done do not think about it; try rather to think of what is to be done next.

Go on simply in the Lord's way, and do not torment yourself. We ought to hate our faults, but with a quiet, calm hatred, not pettishly and anxiously. We must learn to look patiently at them, and win through them the grace of self-abnegation and humility. Be constant and courageous and rejoice that he has given you the will to be wholly his.—St. Francis de Sales.

A cleric was questioning a Sunday school class about the man who fell among thieves on the way from Jerusalem to Jericho. Bringing the story to a point, he asked, "Now, why did the priest and the Levite pass by on the other side?" A scholar held out his hand. "Well, my boy, why did the priest and the Levite pass by on the other side?" "I know," said the lad, "because the man had been already robbed."

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