

WESTERN CHRISTIAN ADVOCATE.

"Speak Ye 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.

Maine and Prohibition: A Challenge to Oklahoma.

In campaigning for prohibition in Oklahoma our friends may be encouraged to know the situation in the good State of Maine. It is admitted that there are some violations of the law in the larger cities just as there are thieves and murderers in every State, but there is more saloon anarchy in any large city under license than in the whole of Maine.

It is charged by the saloonists that saloons still exist in Maine. There are positively no saloons in the proper sense of the term in Maine today. If every United States revenue tax receipt issued for Maine represented a place where liquor were sold in violation of State law, they would have only 495 blind tigers for the 516 cities and towns of the entire state; but these licenses represent the drug stores, the state agencies, and many joint keepers already driven out or serving sentence in jail. For every blind tiger in Maine there are sixteen in New York and 27,000 licensed saloons besides. In Portland, a city of 60,000, you can walk the length of its main street, two and a half miles, and see no saloon sign, nor anything that stands for a saloon, nor any place of business with bottles in the window or screen doors to hide its customers.

General Neal Dow has said: "At the time of the adoption of the prohibitory law Maine was one of the most drunken and poorest States in the Union. There were seven distilleries and two breweries in Portland alone. The evidence of poverty was seen everywhere in neglected farms, dilapidated houses and general unthrift."

Witness the change under prohibition. Nowhere are the working people better housed. Maine is not an agricultural state, but in no other state can be seen such well kept and nicely painted farm property. The census report for 1905 shows an increase of 27 per cent in the manufacturing output over 1900. In these five years wage-earners increased 12 per cent and wages 30 per cent. Maine is the only state with more savings bank depositors than voters. It has 100,000 more depositors and \$22,000,000 more deposits than the great manufacturing license state of Ohio with six times the population.

The people prosper, and the State government is prosperous without saloon revenue. Maine answers the question, "What will a state do for revenue without the liquor traffic?" and illustrates Gladstone's proposition, "with a sober people, not wasting their earnings, I shall know where to obtain revenue." New York proposes to abolish

the state tax by levying on the saloons. Maine taxes corporations and calls on the people for less than \$2,000,000 for all state purposes, and the state levy is only two and half mills.

Maine has the largest per cent of total population in public schools of any North Atlantic State, including New York. With \$20,000,000 from saloon revenue New York has greater adult illiteracy than in England, France or Scotland, thirteen times greater than in Switzerland, fifteen times greater than in Denmark; but Maine, without saloon revenue, has more school teachers in proportion to population and pupils than has any other State of the forty-five.

With sober fathers child labor has been abolished. In the United States nearly 3,000,000 children under sixteen and nearly as many women are working in mills and factories. In New York, while 446,000 men were employed, there were 200,000 women and girls also working. Maine works only 1,400 children, but last year produced \$144,000,000 worth of manufactured goods. Under license mother and children must help support the family, because the father divide his wages with the saloonkeeper. Under prohibition the father makes high wages, the mother cares for the home, and the children are in school.

Compare the public men of Maine with those of license states, such as Pennsylvania and New York. These latter have few Congressmen known outside their own districts. Maine has had such national leaders as Dingley, Reed and Littlefield. Contrast Senators Quay, Penrose, Platt, Depew and Murphy with Blaine, Frye and Hale. Free from the saloon power a man of high moral character has opportunity to rise, to express his convictions, and to vote untrammelled. Prohibition explains Maine's prosperity and pre-eminence so out of proportion to her population and natural advantages. Shall the new State of Oklahoma have like advantages? Her people will decide when they elect delegates to the Constitutional Convention. God helping, they will decide for permanent prosperity and happy homes.

Important For Stewards.

From time to time we have called attention to the increased cost of living and the consequent hardship on preachers whose salaries are the same as in former years. At the St. Louis Conference the lay delegates adopted a paper in which they state that in the last twelve years the cost of living has increased twenty-five per cent. A salary of \$1,000 is no better than a salary of \$800 for

merly. The New York Observer lately gave the result of inquiry into the relation between salary and growth of wealth. The responses from fifty Presbyterian preachers showed that only fifteen had received any increase of salary, and even this increase was not in proportion to growth in wealth and numbers in the congregations. Our country has grown prodigiously in wealth. Abundant crops and fair prices, expanding commerce, and prosperous industries have enriched the people. Never have all our people enjoyed such liberal incomes and large rewards for their labors. Yet the statistics show that the preachers have not shared in proper proportion in this increase. While their people are at ease, the preachers are greatly straitened. Is this fair? Is it just?

Stewards, satisfied to come up to the assessments and collections of former years, are imposing hardship on their preacher. For the present year the very least that stewards should permit is the payment of the full amount promised for the pastor's support. It would be showing proper appreciation of God's bounty and of the preacher's faithful services to pay more than the assessment, and send the preacher to Conference free from debt and with glad heart.

Then, in planning for next year, the stewards, usually the best business men in the church, would show their business capacity by raising their pastor's salary in keeping with their prosperity and his greater need. Let larger things be enterprised and effected in church affairs.

Law Enforcement in Oklahoma.

Gambling has so long been tolerated in the Kiowa-Comanche country that the gamblers had concluded that the law could not reach them. The territorial grand jury recently reported on the violations of law. Judge F. E. Gillette acted promptly and directed the sheriff to rid the city of Lawton of all gambling. Special deputies were sworn in and all the gambling devices were speedily found and collected at the court house square. The owners refused to claim their property, so \$10,000 worth of gambling devices was burned. The good people are jubilant. Last Sunday several sermons were preached on the good work accomplished. Let the laws be enforced, and the parasites of society driven out.

The simple life is popular with those who can afford to let the world know that simple living is their luxury.

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.

Rev. R. M. Traylor of Hazen and his son, Mr. Robert Traylor, called last Saturday.

Rev. W. A. Steel, of DeQueen, Ark., called while stopping in the city last Tuesday.

Rev. J. D. Hammons of England has been assisting Bro. McKelvey in a meeting at Carlisle, Ark.

This is a year of abundance. Let all our people see to it that God and the church are not forgotten.

Responses to statements sent out to subscribers are coming in from all quarters. We thank the brethren for promptness.

Rev. G. E. Patchell will preach at Siloam Springs till conference, as Bro. Eakes, the pastor, is now in charge of the Gentry Academy.

We learn that Rev. J. W. House of Huntington is in the midst of a good revival. He has recovered his health and expects to close up the year's work in good condition.

We acknowledge invitation from Rev. and Mrs. A. C. Cloyes, of McCrory, Ark., to the marriage of their daughter, Miss Lena J., to Mr. Herman E. Wood, at 10:30 a. m., Oct. 24.

Bishop Hendrix reduced the number of districts of the Louisville Conference from nine to seven. More superintendence and less superintendents is not a bad policy.—Nashville Christian Advocate.

Our Central Church at Fayetteville, Ark., on Friday evening, Oct. 12, gave a reception in honor of the Methodist students of the State University and those students who in matriculating indicated no church preference.

We are in receipt of an invitation to the marriage of Miss Frank, daughter of Rev. and Mrs. J. R. Sanders, of Junction City, Ark., to Mr. J. E. Bridges, Oct. 24, at 8:30 p. m. We wish these young people great joy.

We doubt if any money a family spends brings so large a return as the money paid for a good church paper. It means the building of character in the lives of the children; it means increased devotion to the church.

Rev. Jas. Thomas, of Texarkana, is assisting Bro. Hutchinson in a meeting at Hunter Memorial Church, Little Rock. It starts off well. Bro. Hutchinson's church is always ready for revival. Bro. Thomas had just come from Crossett where he and Bro. Workman had a profitable meeting.

Returning from a business trip to Eastern Arkansas Hon. W. E. Simpson paid us a visit Tuesday. He ably represented Washington County in the last Legislature and is now a member elect for the next session. He renders his state and county valuable service in the last session. Such public men are needed.

Rev. Alonzo Monk, D.D., well known in Arkansas, his boyhood home, has been transferred from the Northwest Texas Conference, where he was held in high esteem for his three years of service at First Church, Fort Worth, to Louisville Conference, and stationed at Broadway Church, Louisville.

The State Convention of the W. C. T. U. has just been held in Van Buren, Ark. The attendance was large and interest good. The following officers were elected: Mrs. Lulu A. Markwell, Little Rock, president; Mrs. D. W. Simpson, Corning, vice-president; Mrs. Jennie Pittman, Prescott, corresponding secretary; Mrs. Minnie Rutherford, Magazine, recording secretary; Miss Eliza Furry, Van Buren, treasurer.

The Assembly of New South Wales has just voted by a large majority to close all the betting shops. The women of New South Wales obtained the ballot not long ago. This recalls the fact that in both Wyoming and Idaho, the repeal of the laws which formerly licensed gambling is attributed to women voters. The good wives and mothers seem to use their ballots in much the same way all over the world.

At the coming election the people of Texas will vote on an amendment to their State constitution. Its purpose is to exempt from taxation the endowments of institutions of learning and religion not used with a view to profit and when the same are invested in bonds or mortgages. Now all endowment funds are taxed. As denominational colleges can hardly exist without endowment, it is hoped that this amendment may be adopted.

Bishop Tigert has purchased a home in Louisville, Ky., in the neighborhood of Fourth Avenue Church. As this is his boyhood home and there is no Bishop resident in that section, his location there is eminently proper. In this connection we note that he went to the Illinois Conference without a gavel and the brethren were so pleased with his presidency that, while he was in St. Louis, they presented him a beautiful ebony gavel. We predict that he will come as near managing a conference without a gavel as any one among us.

Writing in the Nashville Christian Advocate, Dr. A. J. Lamar, our junior publishing agent, mentions in terms of highest commendation the work of Rev. D. B. Price in connection with the Stevensville Training School, of which he is the president. He says: "Price must be helped in the further enlargement of the plant. The most urgent, immediate demand is for a dormitory to cost

some \$20,000. No better investment offers itself to Christian men of means than this. It is the key to the Montana situation. Any one desiring information or wishing to make an immediate contribution to this school will address Rev. D. B. Price, Stevensville, Mont." As Bro. Price is an Arkansas man, it would be a graceful thing for some Arkansas man to send him a liberal donation.

Last Friday we were honored with a call by Rev. C. O. Steele, his daughter, Mrs. Gray, and her two boys, as they stopped in the city en route from Hot Springs to Plumerville to visit relatives. Bro. Steele, although holding the superannuate relation in Little Rock Conference, has supplied the church at Ventura, Calif., where he has been living on account of health. He is now enjoying excellent health and is visiting his children at Hot Springs. He hopes to remain long enough to attend the conference at Warren. His many Arkansas friends are delighted to have this opportunity to meet him again, and would be pleased if he could remain permanently.

The Mob's Mistake.

In the recent lawless outbreak in Argenta, a negro charged with complicity in the murder of a reckless white man was taken from jail and "lynched." So often have we denounced the crime of "lynching" that we need to make no deliverance now. We have suggested that even if "lynching" were justifiable, there is grave danger of arousing suspicion and prejudice against the wrong man, so that a perfectly innocent man may suffer at the hands of an infuriated, unreasoning mob. This is exactly what happened at Argenta. It has been shown beyond the shadow of doubt that the mob's victim could not have been at the scene of the murder. He was undoubtedly innocent.

There is absolutely no safe course but to enforce the law and to await the decisions of the court with patience. "Lynching" and any sort of mob violence strike at the very foundations of our civil institutions. However great the provocation, good men must unite to suppress the mob. The mob and its breeding place, the saloon, must go.

In Helena District.

After spending three weeks in the office it was a pleasure to get out again among the brethren. Taking the Rock Island train at Little Rock for Forrest City, I had the good fortune to fall in with Rev. G. M. Barton, of Paris, Ark., who was on his way to Memphis. Brother Barton is always most pleasing company for any man who can be pleased with a gentleman. At Forrest City we spent a night most agreeably with the presiding elder, Rev. Fred Little. This Canadian Irishman always has thoughts in his head and goodness in his heart. He is no dead man anywhere or at any time. Helena District has prospered under his leadership, and he expects it to keep this year the excellent record of the years past. Brother Babcock has already gone from Forrest City to his new charge in St. Joseph, Mo., and reports to Brother Little that he has fair prospects there. We miss him, and we regret very much that he has gone from us.

Marianna was the place where Sunday was spent. It was a real pleasure to meet there a number of the friends of my youth, at the home of one of whom, Mrs. Ella P. Atkins, I was most hospitably entertained. Rev. F. A.

Jeffett is closing a quadrennium of service in Marianna. He has the love and respect of all classes. He and his people showed this wandering editor every courtesy.

I made a stop of a half day at the town of LaGrange. Brother W. A. Lindsey and his good wife showed much kindness, making the stay very pleasant. This is Brother Lindsey's second year. He commands the respect of his people. We secured a number of new subscribers and settled some old business.

The next day was spent in Helena. Dr. Henderson is always a courteous gentleman and always gives time to me when I am in his town. We made a rapid and successful canvass of his charge. He is having his accustomed success this year. When at Helena I always inquire after the welfare of the family of my old friend, Dr. J. C. Brown. Mrs. Brown is teaching in that city, having recently returned from a most pleasant summer's stay in Toronto. It is a pleasure to report that she and the daughter are both well.

Coming out of Helena the next stop was at Poplar Grove, where Brother Lindsey, of LaGrange, has charge. In the absence of the pastor, Mrs. J. V. White showed me many courtesies and enabled me to make the day profitable. The next stop was at Marvel, Rev. J. W. Thomas in charge. He is much esteemed by his people, who are lamenting that they must give him up this fall. He is going to the Vanderbilt University after Christmas. The editor had the pleasure of meeting a number of his people in a League service. A few hours were spent at Holly Grove, where Brother Wilford has charge, and is doing well. He and Brother Thomas are both graduates of the McTyeire Training School, McKenzie, Tenn. Brother Wilford's good wife is the daughter of Rev. J. H. Witt, of Memphis Conference, whose name many of the readers of this paper will recognize.

I found Brother J. K. Farris absent from Clarendon. Through the courtesy of one of the leading laymen, Brother Jeffries, and particularly of Mr. Sam Jeffries, I was able, however, to get over the town. Clarendon is growing, and is one of the best towns of Eastern Arkansas. Brother Farris has done a faithful year's work.—Jas. A. A.

The Banner No-License County.

The largest total vote cast against license in the last election is 2,574 by Conway county, and the majority is 1,775. Faulkner county's majority is 1,745, but when the whole vote is considered, Faulkner county is ahead, giving 80.6 per cent against license, while in Conway county the per cent is 76.3. Green county is a close second to Faulkner, as the per cent is 80.07. There is significance in the fact that Rev. B. A. Tabor, the secretary of the Inter-Church Temperance Federation, won his first great temperance fight in that county eighteen years ago, and further, that Captain W. W. Martin as mayor of the principal town of Faulkner county, for twelve years proved that prohibition laws could be enforced. It is gratifying to Baptists and Methodists to know that their schools, Central College, the Baptist school for girls, and Hendrix College, the Methodist school for boys, are located in Conway, the county seat of the banner no-license county in Arkansas.

"The Black Pope."

Nearly four hundred years ago the Society of Jesus, popularly known as Jesuits, was organized by Ignatius Loyola to counteract the Protestant Reformation. The power of the head of the Jesuits is so great that he is known

as "the black pope." His election is by delegates from each province, the head of the province and two elected delegates. Gathered in Rome, after four days of solitary deliberation and prayer, they enter the chamber and vote. They may not leave till a choice has been made, and are forbidden food or drink except a little bread and water. The vote is absolutely secret, and canvassing votes for one's self or another is prohibited under severe penalties. Every delegate is under obligation to denounce any member whom he suspects of self-seeking, and the one so denounced is tried. The choice is by a majority of votes cast. When a majority is announced the delegates kneel before the general-elect and kiss his hand. The office may not be refused.

An election was held recently, the choice falling upon Father Francis Xavier Wernz.

Death of Rev. Sam P. Jones.

Returning from Oklahoma City, where he had just closed a meeting, Rev. Samuel Porter Jones died suddenly on the sleeper, Oct. 15th, when within about a half mile of the town of Perry, Ark. It was a most merciful providence that his wife and two daughters were with him. He had arisen for the morning, had gone to the berth of a fellow passenger who lay doomed by tuberculosis, prayed with him, and had gone into the smoking room of the sleeper to have his shoes shined, when he was taken suddenly ill. It was evidently heart failure, brought on by excessive toil and perhaps by acute indigestion. He grew rapidly worse, surrounded by his wife and daughters, and died in the arms of his associate, Rev. Walt Holcomb. Upon the arrival of the train at Little Rock at 11-10 a. m. his body was taken in charge by the undertaker, the members of his family remaining during the day, the party leaving for Memphis on the next train. Our Dr. Andrews, of First Church, Little Rock, had been called early. He and the Rock Island officials and the local Masonic brethren showed every possible kindness, as did also the local newspaper men.

Bro. Jones had left Oklahoma City suddenly, being very desirous of celebrating his birthday, his 59th, at his own home in Cartersville, Ga., with all the members of his family present, as he has been in the habit of doing for a number of years. He had no anticipation of any special illness. On the preceding night and during the early hours of the morning he was in that jubilant and rollicking mood which was so characteristic of him.

Brother Jones was born in Chambers Co., Ala., October 16, 1847. When eleven years of age he removed to Cartersville, Ga., which place has been his home ever since. His education was under the hands of private tutors and in boarding schools. He studied law and was admitted to the bar in 1869. His professional life opened with bright prospects, but his health was soon impaired. Withal, as he himself has told all the world, he took to drink. But in 1872 he was converted and went almost immediately into the ministry, entering the North Georgia Conference. He had a hard time as a young preacher, he and his family being in very reduced circumstances. His was a case of genius fettered. He sought to conform his manner and speech to the conventional forms

of the Methodist ministry. It was the Rev. Simon Peter Richardson, himself a genius, at that time the presiding elder of Brothar Jones, who cut the young man loose from conventionality and bade him use as a preacher his own native gifts. This wise presiding elder—what would our Methodism have done without them?—discovered that Sam Jones was a genius and was afraid to turn himself loose along the line of his own gifts; he had an earnest talk with him, pointed out how he ought to make the pulpit a throne of power and how he could do it. It was the time of his rebirth as a preacher, and it was not long before he won recognition. His service as a member of North Georgia Conference was of twenty years duration, during the last twelve years of which time he was appointed as agent of the Orphans' Home. It was during these years his evangelistic career began, a career which has been one of the most remarkable and one of the most brilliant of modern times. It was his estimate that a hundred thousand people had been influenced by his preaching to change their lives, so his daughter told the writer on the day of his death. The meeting at Oklahoma City had been a great one. At the Sam Jones Tabernacle meeting held some weeks ago at Cartersville, Ga., it is said there were twenty thousand people. The presence of such a vast concourse of people at his old home greatly affected him; he devoutly thanked God that he could preach to more people at home than anywhere else in the world.

A man so unique and so powerful must needs have his critics. But there can be no doubt of his deep sincerity, as there can be no doubt of his great ability. We have thought that it would have been better if he had toned down his speech sometimes, yet we have always held that ordinary men should be slow to criticize a man of his stamp. Let a man who really walks with God have his own ways. Certainly, also, it was foolish in any man to attempt to imitate him; he was inimitable. But his work is done, and he has passed into the heavens to the reward which he so well has earned. A great public will do honor to his memory and multitudes will sympathize with his stricken family.

Death of Mrs. Jefferson Davis.

Just as we go to press the wires bring the sad news of the death of Mrs. Varina Howell Davis, widow of Jefferson Davis, the president of the Southern Confederacy. She had been ill for a week at the Hotel Majestic at New York, but her great vitality gave hope of recovery until almost the last, when pneumonia developed from severe cold contracted on her return from the mountains. She was born at Vicksburg, Miss., May 7, 1826, and was the second wife of Jefferson Davis, to whom she was married Feb. 26, 1845. Because of her high personal character as well as the interest in the cause of which her husband was the personification, she had the love and chivalrous regard of the Southern people who now mourn her death. As her husband's assistant in writing the "Decline and Fall of the Confederate Government," and as the author of "Jefferson Davis; a Memoir, by His Wife," she contributed her part to the perpetuation of his memory and the justification of the cause for which he suffered. Residing for some years in the North, she had won the admiration of all, and at her death was recognized as one of the truest and noblest of the South's brave and womanly women. Her memory will be ever dear to all lovers of true womanhood.

Southern California,

This is the time of year when Conferences, Synods, Presbyteries and Associations are holding forth and the public press is giving unusual attention to the minister and his work. Never before in our country's history have newspapers given so much attention to the minister and his church. As a rule the notices are respectful, but sometimes not very helpful; for instance, when the writer attempts to make the appointments in advance of the session of conference. It is rarely that the critical and vicious reporter gets in his work.

The work of the minister is arduous and exacting, full of routine duties and an abundance of new work every week. In California looking up the new arrivals makes up an interesting feature of parish duties and infuses into the church life a constant leaven of new blood. A church may grow rapidly out here and yet not grow at all in the true sense.

For instance, one Methodist church in this city of Los Angeles, last conference year, having two hundred and forty-four members at the beginning of the conference year in October and through the year up to Oct. 1, 1906, received two hundred and fifty-three into the church, and gave out two hundred and thirty-five certificates, thus gaining only eighteen members. The pastor was very busy. Every church should be a recruiting place for the army of Jesus. It is not enough that the soldier be changed from one battalion to another. The work of the preacher is tested by the number of "raw recruits" he brings into the ranks and trains up for his Master, and at conference he is called upon to give an account of his work.

The Southern California Conference of the Methodist Episcopal Church convened Sept. 25, in Riverside, presided over by Bishop David H. Moore. No place has ever quite equalled Riverside's hospitality. The generous Methodists raised \$1500 cash to pay for the entertainment of the conference at the famous Glenwood Hotel, occupying over two acres of ground, and known among travelers as the most uniquely created hostelry in the world. California's famous Mission Inn, "The Glenwood," is conducted in perhaps the closest conformity to the traditions of this most delightfully romantic-tinted region.

President Roosevelt spent a night here during his visit to California, and in the main court replanted the parent of all Washington Naval orange trees. Here we have the picturesque old blended with the comforts of the most modern. No two suites are exactly alike, and none are like any others you ever saw. This conference entertainment was a delightfully social occasion.

Our Conference is keeping pace with our rapidly growing cities and country. We are educating young men who are being called of God to the ministry and joining our Conference and yet twenty transfers were announced for whom places were provided. The Bishop said, "I have an equal number of applications for brethren who wish to go east or north." I would like to have the photograph of any man who wants to be transferred out of this Conference.

Bishop Moore pleased all with his court-

esy, good humor and plain common sense methods.

I would like if you would give space for a few statistics showing what we are doing in a pioneer country.

Church members—25,108, increase of 1931.

Probationers—1739.

Number of churches—164, an increase of twelve.

Number of S. S. scholars—28,811, an increase of 2,305.

Collected for Missions—\$34,056, an increase of \$8,038.

Womans Foreign Missions—\$15,000.

Womans Home Missions—\$22,000.

The earthquake last April on this coast seems not to have hindered, but helped us in all our work! Southern California however, received no shock, but the north did, and not only a shock, but fire, and yet that Conference came within six per cent of her figures of last year. San Francisco is rising out of her ashes and is destined to be greater than ever.

Success to the Western Christian Advocate. Her weekly visits are a source of great pleasure to me.

I. L. Spencer.

Suggestions to the Indian Mission Conference.

It may be presumptuous for me to attempt to impose my opinions upon the readers of this paper, but there are some things I wish to say, because there are some things I wish to see done in the Indian Mission Conference. First, I want the name of the conference changed. Not that I object to the name Indian so much as I do to the word Mission in connection with our conference name. We do not want to stand as a Mission Conference here in this great country. If we need appropriations from the Parent Board, (which we do) we can obtain them without this word. But I do not think it is the proper thing for us to call it the Oklahoma Conference, since the Northern Methodists have a conference by that name. We intruded when we named our Conference organ and we do not want to do the parrot act again.

Secondly, we want to rescind the action of the last session of our Conference by which we placed the work of the statistical secretaries in the hands of the teller. He has enough to do to receive the money collected on the benevolent assessments. A good and competent man should be selected as recording secretary of the conference and let him select his statistical secretaries. A competent statistical secretary with two good assistants can compile all the statistics and have the summary ready by the close of the session when the Bishop asks for these figures. It is not a little humiliating to have the Bishop ask these questions only to have to wait for a bewildered man to turn through and through his sheets, uncertain as to whether he will be able to answer them or not. Let the teller act as a general treasurer of conference funds, and that only, and if he does that well he will have as much as any busy man ought to be asked to do. Let the pastors hand in their statistical reports not later than the second morning, and no pastor is ready to make his report until the last service in his charge is held, and if any pastor is incompetent to correctly make out his statistical report, or

if he cannot attend the conference session, let the presiding elder make out and present all such reports. You may say that is too much for the presiding elder to do. I answer, it is the only sure way to have complete and correct reports.

Third, Let the proper authorities look diligently to the composition of the conference boards for this new quadrennium. Select men whom you think will attend every board meeting and take an active part in the work. Let these boards organize by putting their best and most business-like men in the chairmanship and on the executive committees. These thoughts may not be very clear or very valuable, but I assure the brethren that an abiding and consuming desire to have our work properly done is the reason I presume to write. We have a very heavy conference and the sessions must necessarily be absolutely crowded full of business, but we also have a large number of competent men, who have shown by the past that they are willing to work.

J. W. Sims.

Mangum, Okla.

The Preacher in Politics.

The preacher in politics? Why, yes, and what of that? Has any strange thing happened? He can't help being in politics. Everybody is in politics. No man can escape unless he goes to some uninhabited island to live.

Whenever you hire a servant, send your child to school, sell a yard of calico or buy a bushel of potatoes, you are dealing with others, and that is politics.

There is a vast difference between politics and partisan politics. And I am free to admit that it would be highly improper to introduce partisan politics into the pulpit. The preacher would overstep his bounds by the discussion of politics in the pulpit. Nor should churches as such seek to promote partisan politics. There are two great political parties in this country as there are under all popular governments, and they are necessary to the maintenance and conservation of a government of the people, for the people and by the people. They act as a check and a spur to one another. These parties stand for certain economics, doctrines and methods in the administration of government, such as the tariff, the gold standard, bimetalism, government ownership of public utilities, etc. A preacher as a citizen has a right to be a Democrat, or a Republican, exercise his franchise and vote his sentiments the same as any other American citizen. But it would be highly improper for him to introduce partisan issues into the pulpit and seek to promote either the cause of Democracy or Republicanism from a partisan point of view.

But going back to the broad and comprehensive definition of politics as the science of social conduct, the preacher is in politics, and he is an ignoramus who denies it, and a coward who tries to get out of it.

And whatever question is up before a community that involves righteousness, character and morality, the preacher has a perfect right to speak, and it is important that he should speak, and he should speak with authority. And a preacher who fails to speak in a crisis like the present in this city, fails to meet a great responsibility, and misses an opportunity of doing immeasurable good to the cause of righteousness and good citizenship. And I for one do not intend that a self-condemned and corrupt official of a political machine in the name of a political party shall either deter or gag me from speaking out against anything that makes against righteousness, character and morality. Conse-

quently whenever an "open policy" is advocated for a city where I am, you can count on me as a preacher being not only against that open policy, but against the man and men who are for it. I believe such men and measures a menace and a curse to any community and I'll say it from the pulpit. I'll say it on bended knees in the quiet of my secret devotions, and I'll say it on my ballot when I come to vote! Is that politics? Yes, but it is the politics that is thrust upon us in this devil-ridden community, and if relief does not come it shall not be my fault.

As long as lawless saloon men and gamblers and grafters and political prostitutes of the ballot box, and unconscionable thieves who have robbed a community of their American franchise exploit their perfidy in a community I shall have something to say, and if that is what the enemies of this community call politics in the pulpit make the most of it. But thank God, politics in the pulpit has brought something to pass. There is no doubt but there is now something doing, and this community will be emancipated, and under God it will be in spite of the gibes and sneers and innuendoes directed against at least two pulpits in this city. There has been no partisan politics in this campaign, for there has been no occasion for it. What use have the people for partisan politics in this campaign. What use have the people for partisan politics in county and municipal elections? It is absurd. What difference does it make what a man's party is in these county and city offices just so he faithfully keeps his oath and discharges the duties of his office. **We want men who will be the servants of the people and do what the people elect them to do, and not to dictate legislation and shape policies.** We do not care any more about his party than we do about his denomination, but we want him to be honest, truthful and faithful to the people.

These matters affect righteousness, character and morality, and all such questions come into my pulpit, and in that sense I glory in being a political preacher. And such a preacher was my Lord, the Great Exemplar, and so were his Apostles whom he authorized to teach all things which he commanded them and promised: "Lo! I am with you alway, even unto the end of the world," Amen."—Rev. Lewis Powell in *The Temple Messenger*.

A Missionary Church and Pastor.

Ninety-eight years ago a boy was born in Germany who lived to show the world some of the missionary possibilities of a single church. He entered Gottigen university at the age of eighteen, and remained there three years. The most unblushing unbelief then reigned at this seat of learning. Our young hero found the foundations of his faith slipping away, and he determined to go over the whole circle of his sciences and find the basal rock of truth. With the greatest zeal and success he explored philosophy, mathematics, physics, astronomy, Sanscrit, Syriac, Chaldaic, Italian and Spanish. He became learned, but he did not find peace, and he finally reached utter doubt and disbelief and said: "There is no God." But one night when he was sitting up the whole night to study, he took up the New Testament and began to read the seventeenth chapter of John, and as he read the third verse, "And this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent," the light of life broke in upon him, and he gave himself completely and unreservedly to Christ and His service. He now engaged in teaching for several years and led many of his pupils to accept Christ.

In 1849, at the age of forty-one, this man, Louis Harms, became the pastor of the country parish of Hermansburg, his boyhood home. The parish included many villages and a great ex-

pense of thinly populated moorland. The religious life of the church was cold and formal, and there was little spirituality or Christian activity.

Pastor Harms began to preach a Divine Christ and to lead the people to a consciousness of a present Holy Spirit, and soon a revival began which lasted on until the death of the pastor, twenty-one years later. He preached the Gospel as Paul did to the Thessalonians, "not in word only, but in power, and in the Holy Ghost, and in much assurance." Great multitudes came into the church, and they came to pray and to work. Pastor Harms at once felt the call to send missionaries to Africa. He opened a training school and twelve young men entered it. The course of study was four years. Six sailors also came and entered the school. Only two of them remained through, but those two made the mission a success. The young men supported themselves by manual labor.

At the beginning, Pastor Harms appealed to pastors in the neighboring towns and cities for help to send his missionaries to Africa, but they all ridiculed the idea and some even called him mad. The devoted man then turned from man to God, and for twenty years asked the Lord only for help. His own members did all they could, but they could only give a small part of what was needed. God supplied the rest in answer to prayer. When the time approached for sending the first company of missionaries, there was not money sufficient to do it, if there had been a way, and the two sailors went down to the coast and built a little sailing vessel, the *Candace*, and eight graduates of the school, two blacksmiths, three other artisans, three laborers, and the captain and sailors, twenty in all, set sail for Africa. Twelve other young men entered the school, and four years later forty-four persons set sail in the *Candace* for Africa, and twenty-one young men entered the school, and at the end of their four years of study, twenty-two persons sailed for the mission field.

Thus, in eight years, counting the wives and helpers over one hundred members of this country church had been sent to the foreign field. They were laboring in eight stations, and had under cultivation 40,000 acres of land, and fifty of the natives had received baptism. Forty-five men now entered the training school in Hermansburg. A home for discharged prisoners was also opened there. Pastor Harms' own people could only give about one-tenth of what was required to carry on the work. He began to publish a *Mission News Monthly*, but he made no appeal in this for money. He gave no names of contributors, nor the amounts contributed by individuals. He asked the Lord for what was needed and it always came. Although the expenses increased from year to year there was always a small balance on hand. Pastor Harms was wont to call his missionary work, "Swimming iron."

This work went on for twenty-one years, with a continuous revival in the church. Over ten thousand persons were converted and received into the home church during that time. Prof. Park, of Andover Theological Seminary, who spent three weeks with Pastor Harms in 1863, says: "I supposed for a time that the parish was then in a state of special religious excitement. I asked 'How long has this excitement continued?' 'About seventeen years,' was the reply, 'ever since Pastor Harms came among us.' A stranger is apt to regard the villagers as living almost altogether for the church and for missions. 'Are there not some unbelievers in the parish?' I asked my landlord. 'There is one, only one,' was his reply.

"Each day from ten to twelve a. m., and from four to six p. m., the parsonage was open to

the people, who came in great numbers, being admitted to his study, one by one, for a private interview. From ten to eleven p. m., when his family devotions were held, the parsonage was again open to the people. It was a daily prayer meeting." Prof. Park said further: "At sunrise, sunset, and midday the church bell is tolled for a few minutes and at its first stroke men, women and children stop their work wherever they are, in the house or field or in the street, and offer a silent prayer. Once I saw a company of seventeen men on their way to a wedding at the church, when suddenly they stopped, took off their hats and seemed to be devout in prayer until the bell ceased tolling."

The work has gone on since the founder's death. In 1899 the fiftieth anniversary of the founding of their missions was observed. There were then in South Africa, among the Zulus and Bechuanas, twenty-seven stations manned by forty-six missionaries, and in India, among the Telugus, there were nine stations and ten missionaries. There were also over four hundred native assistants and about 24,000 communicants. Here is a concrete example of the possibilities of home and foreign missions of a single church.—Selected.

Are We Christians?

President Hadley of Yale said in a recent address: "We say that America is a Christian nation; and I verily believe that there is more of the spirit of Jesus of Nazareth in the daily life and work of the American people than there is in any other of the great nations of the world. I believe that whenever it comes to a great crisis—political, industrial, or moral—there is enough of the spirit of Christ in America to save us. But though we have good ground for hope, we are very far short of having ground for complacent assurance. We have only to look at the facts in the world about us to see how far the American people are from really believing in Jesus as the man they wish to be like and in the things for which Jesus stands as their ideals of success. That part of our people which turns with avidity to sensational accounts of robbery and arson and murder is not far removed from the multitude that cried, Not this man, but Barabbas! That part which looks to platform or press for appeals to its passions, and which seeks a leader who can give voice to the promptings of its own prejudices or emotions, has advanced little beyond the stage of those who clamored for the crucifixion. And that part of our people which, though more respectable than the first group and more enlightened than the second, is, nevertheless, content to make prosperity in business or politics the test of success, and to give all its thoughts to the attainment of that prosperity by any means not too grossly inconsistent with respectability or enlightenment, does not differ greatly from him who washed his hands of the whole matter that was the most momentous in the world's history."

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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.

October 21 — The Missionary Awakening among the Young People of Our Land.

Acts 2.16-21.

Believing that every member of our church, as well as every Epworth Leaguer, would be greatly benefited by reading the account of this movement given in the Epworth Era, our space this week is given to such extracts as we can find room to use.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

The Students' Campaign which in our church has issued in the Young's People's Department of the Board has had a somewhat similar history in a number of churches. Frequently it has been carried on under great difficulties, and sometimes at personal sacrifice on the part of those who have given themselves to it. It was felt that these parallel developments in the different churches which had a common origin and a common aim, and to a large extent had had similar experiences, should in some way be brought closer together, so that each might have the advantage of the other's experience, and more capable leadership for this work in all the churches might be developed. This feeling was shared generally by young people's secretaries, missionary secretaries, and the friends of the young people's missionary work. This led, after some preliminary steps, to the organization on July 18, 1902, of what is known as the Young People's Missionary Movement.

Mr. C. V. Vickrey, Secretary of the Movement, thus defines its nature: "The Young People's Missionary Movement is not a new, independent organization, adding to the confusion of societies that so frequently cluster around the local church or parish. It is rather a federation or clearing house of the young people's departments of the various home and foreign missionary boards of North America. It is a practical application to Christian activity of the modern business principle of coöperation and consolidation. It at the same time respects and protects the individuality and supremacy of the denominational or church missionary board, and deals with young people of a local church or parish only through regular church channels, and not by independent methods. The clearing house character of the Movement is seen in the fact that the control of the Movement is vested in a Board of Managers limited to fifteen persons, all of whom are secretaries of denominational or church missionary boards, officially approved by their respective boards for the direction of the Movement."

The Young People's Missionary Movement has given a tremendous impetus to the young people's work in all the denominations. It has provided for all the denominations the splendid "Forward Mission Study Courses," with the reference libraries and other special helps. It has held conferences for leaders at Silver Bay, Lookout Mountain, Asheville, and elsewhere, in which a large number of intelligent leaders in young people's missionary work have been developed throughout the United States and Canada.

In these and other ways it has not only helped forward the young people's departments that already had a beginning, but has stimulated a number of the churches to inaugurate young people's missionary educational work. The rapid advance in this direction is indicated

by Mr. Vickrey as follows: "At the time of the organization of the Movement, a little more than three years ago, there were but four clearly defined young people's departments in all the boards of the United States and Canada. Exclusive of the women's boards, there are today twenty-one general boards having more or less clearly defined young people's work. Other boards are now engaged in the organization of young people's departments, and a total of thirty-two have availed themselves of the publications of the Young People's Missionary Movement."

THIS MISSIONARY EDUCATIONAL MOVEMENT TO BE FELT IN THE SUNDAY SCHOOL.

It is to be hoped also that this educational movement in missions among the young people has not only firmly entrenched itself in the young people's societies, but is creating an atmosphere that calls for the larger utilization of the Sunday School as a means of missionary education. The various denominational young people's departments and the Young People's Missionary Movement are beginning to prepare programs and various forms of missionary helps for the Sunday School, and this field, strange to say, is for the first time being entered in earnest with the purpose of educating the whole church in missions by giving missionary instruction and training to the children of the Sunday School.

THE SIGNIFICANCE OF THE MOVEMENT

The purpose and trend of this rapidly growing Movement among the young people may now be seen. This Movement looks to the most speedy leavening of the whole church with the spirit of aggressive, world-wide missions. It will be seen that this is even a broader movement than the Student Volunteer Movement, which aims primarily to enlist volunteers for the foreign field. The Young People's Movement has no less a program than that of beginning with the ground-work in childhood and youth, and building up a church that shall ultimately be missionary throughout its whole extent, and the education is to be in home missions no less than in foreign.

Whatever may be the estimate of what has already been accomplished, when one realizes that a movement is already far advanced which proposes to deal with the question of the evangelization of the world by beginning at the very foundation and developing a missionary church from childhood, there can remain little doubt as to the Author of the movement. God intends that his church shall be a missionary church, and He is planning that the kingdoms of this world shall become His own, and that speedily.

METHOD—INTENSIVE RATHER THAN EXTENSIVE.

The method of the Movement has from the beginning been in marked contrast to the great mass meeting and convention plan. The emphasis has been primarily on leadership rather than numbers, and consequently the Study Class and training conferences or institutes for leaders have been much in evidence. Viewed from the standpoint of leadership, the single fact is of vast significance that no less than seventy-five thousand young people in North America were last year engaged in the systematic study of missions.

MISSION STUDY.

An account of the missionary uprising of the students and young people of North America furnishes an appropriate background and setting for the consideration of mission study. The large emphasis being placed upon the thorough study of missions as a Christian obligation and as essential to liberal culture seems to have originated with the students' and young people's movements. Those who study mis-

sions this year will have the satisfaction of knowing that they are keeping company with young people all over North America. It is expected that more than one hundred thousand will this fall and winter study the Forward Mission Study Courses.

The time has come in the history of the Christian Church when it is no longer excusable for a Christian otherwise intelligent to know nothing of the situation in non-Christian lands, except what he may learn in some occasional sermon or missionary address or what he may read in the daily paper. The vast significance of Christian missions as a factor in the remaking of the Orient and the whole relation of the modern missionary enterprise to the kingdom of God is such that to be ignorant of it, when we might know about it, is in effect to declare ourselves unconcerned about one of the greatest movements of all history, the movement for the social and spiritual remaking of Asia and of the world. Especially is such ignorance on the part of reading Christian people inexcusable now that the information may be so easily had.

We should not be afraid to lay the obligation of mission study upon the members of the Epworth League. They will plead want of time and many other excuses. But probably with the majority it is only a question of *relative values*. And they should be asked to consider seriously why they count other things more important. *There is an obligation to know*, one which we must fulfill before we are able to serve. He who willingly shuts his eyes to truth, such as mission study discloses, makes it impossible for himself to render the most intelligent and largest service as a Christian. Mission study will not only open some larger field of usefulness to many who study and show to many more the most profitable field of investment for their money, but for the man who continues in the field of Christian service in which he is already engaged, the consciousness of the world-wide progress of the kingdom, and the inspiring vision of the rule of Christ in the whole world, will give a new significance to his local work, and will ally him with the spiritual forces of the larger enterprise.

Temperance Legislation Needed.

A glance at our new temperance map is refreshing. Our grand old State is rapidly growing white. We will after awhile knock the black out. We, however, should not forget that if a mother have a son killed in battle—the only man lost—that her grief is not abated by the good fortune of others; but intensified by her own loss; so the black counties are not rejoicing so much in the success of other counties as they are lamenting their own sad fate.

The legislation we now need is to let a majority vote in the State put it out of the State, just as it now does out of a county. The good majority we had in our last election should have taken every black spot off the map. Look at the wet counties—most of them along the rivers where there are many colored people. The temptation should be removed from that class of people by wise and judicious legislation; but, to the contrary, corrupt men who desire to make merchandise of their ignorance and appetite, use all kinds of methods to control their vote. If we, as temperance workers, are friends of laboring men, and especially of the negroes, we should work for a law to put whisky out of the whole State when the State, by majority vote, puts it out. If our next General Assembly will give us such a law, you will then see what the vote will be when left untrammelled by designing men. I think I know whereof I speak. I have been in this bottom country much, and I know what

influences are brought to bear to get men to vote for whisky. I once went to two negro preachers to get them to sign a temperance petition. Their association had just passed strong temperance resolutions. They talked favorably, but I could not, after talking with them for hours, get them to sign the petition. The reason why I learned afterwards, they had rented, and were running, a large farm. A certain merchant who had a bar in his store was furnishing them and had a mortgage on their crop and stock, and he had told them if they signed the petition he would foreclose his mortgage. Had those colored preachers been left to acted from free choice, they would have signed that petition willingly and gladly.

The way to create sentiment is to remove the evil for a few years and then the people do not want it and will not have it. I know a number of places now where the temperance people were opposed, and in some instances abused, when trying to vote or petition whisky out, that would not have it now at all; they were mistaken in the effect it would have on the business of their town.

Our three annual conferences in the State should memorialize our next General Assembly to give us a law of that kind. They should appoint a joint committee to look after the matter. I know the other denominations would join heartily in the movement. Let the Inter-Church Temperance Federation take this up and push it through.

Again, The time to prepare for war is in time of peace; hence, we should have a strong man—the strongest we have—to devote his whole time to this movement for the next two years. The temperance people must have their claims considered by the political parties, or those parties need not expect us to support them. Unless we can be considered, the old political halts will be pulled off and party lines snapped in two, and men and not parties will command respect and receive support. We must save our grand good State from the curse of whisky.

M. M. SMITH.

Jonesboro, Ark.

Indian Mission Notes.

The Sam Jones meeting is in full blast. Many thousands of people hear the noted preacher each night. Several hundred people have given their hands, expressive of their purpose to live a Christian life. Some remarkable things have occurred. A doctor, passing through the city on his way to another town, attended one service. The Lord convicted him. He remained for several days, gave his heart to God and went on his way happy. Many of the brethren from different parts of the conference have been in attendance at some of the services.

Rev. L. S. Barton, of the North Texas Conference and now stationed at Terrell, spent several days in Oklahoma City this week.

Rev. J. A. Rowan reports his charge in good condition, and that reports will be in full.

Spaulding Female College has started well with a good enrollment. Rev. C. F. Mitchell, of Holdenville station, preached their opening sermon. We are sure the people and student body were well pleased.

Bishop Berry is now holding the Oklahoma Conference at Enid. He will lecture at Epworth University next Tuesday night.

Bishop J. J. Tigert will lecture at Epworth in November.

The two Methodist congregations near Epworth University have agreed upon a basis of federation, and will ask the two bishops to confirm their action. They have asked our Bishop Tigert to send them a pastor for next year.

Dr. Piner, assisted by your correspondent, will protract the meeting at the close of the Sam Jones contract.—W. J. S.

Just Two and A Father.

It is known that Norman is the seat of the University of Oklahoma. To this institution many of our young people come. There are some sixty of our Methodist young people here as students. The school management gives us all reasonable information; but the point in this article is, to complain at our preachers and at the parents of these young people for not dropping this local pastor a line, and thereby putting him in touch with these students. After numerous requests through the paper for them to do so, only two pastors in this conference have written me concerning young men or women who came to the University. Only one father has been thoughtful enough to write me about his child. One of the pastors and the father wrote me about the same young person. This pastor sent church certificate also—the proper thing to do. I do not understand why pastors and parents are so careless and so indifferent about this important matter—important to their young people and their children. We are really trying to help our boys and girls who come here to live religious.

W. J. MOORE, P. C.

Norman, Okla.

Vanderbilt Notes.

Perhaps the readers of the Advocate would like to hear from Wesley Hall. At present there are nearly one hundred young men in the "School of the Prophets." For a new beginner it is a most delightful place. To associate with consecrated young men who have heeded the heavenly calling and whose lives are controlled by high purposes is a blessing indeed. Then the influences coming out of every professor's class-room are such as will deepen the devotion and broaden the vision of everyone searching after truth.

Under the direction of the leaders of the Young Men's Christian Association there is given to each man some important work to do. There are hundreds of employees in the different factories in the city, and a group of Wesley Hall boys is found here at the noon hour on Mondays and Saturdays, holding services and telling them of the love and friendship of Jesus. On Saturday night in front of one of the leading saloons, where is found a stream of erring, suffering humanity, one can hear the earnest exhortations and prayers of another group of our consecrated preacher boys. I might mention that our own noble Henry Smith has charge of the street meetings. Also that Lester's ability in the pulpit keeps him busy at the Sunday evening services.

On Sunday morning another group of men goes to the work house, where the city prisoners are kept, and a gospel service is held. In a crowded tenement district a hall has been secured and regular meetings are held by another group of our men on Sunday afternoons. Thus in these and other ways thousands of the needy and neglected of God's children are brought under gospel influences every week.

Four or five mission study classes have been organized and most of the men have entered one of these. The devotional study of God's word is made a part of each man's daily program.

In addition to so many good things a fellow gets to hear the "big" men from all points of the compass. In one week I had the pleasure of hearing masterful addresses by William J. Bryan, Bishops Harris and McDowell of the M. E. Church, and a great sermon by Bishop Galloway. Truly it is good to be here.

At present Arkansas has five representatives in Wesley Hall. We regret very much that an open-eyed presiding elder has taken R. M. Holland away from the hall and placed him in charge of one of the leading churches in East Nashville.

On account of his school, J. A. Reynolds did not come in for the opening, but he got here in time for plenty of hard work.

The new men from Arkansas have set in with a resolution to sustain, if possible, the record left by our honored predecessors.

S. KIRKPATRICK.

Bishop Candler on Church Music.

Japan has had so little music, and that of so poor a type, that superficial observers have often declared that the people were wholly devoid of the musical faculty. But the missionaries tell me this is an utterly mistaken view. They say the Japanese are exhibiting under Christian training marked musical gifts and that there is a widespread demand for instruction in music. From the singing which I have heard in the Churches I am quite prepared to believe this is true. The words which the people use I can not understand, but the tunes I recognize. I have heard them sing the tunes usually heard in America in connection with "Rock of Ages," "Jesus Lover of My Soul," "Sun of My Soul," "Thou Savior, Dear," "My Faith Looks Up to Thee, Thou Lamb of Calvary," etc., and they sang these tunes finely. Truth to tell, I enjoyed their singing more than I do the singing of some choirs in Georgia, for when these choirs sing I understood neither words nor music, whereas I understood these Japanese in all but the words. I wish in my soul that our choir galleries were purged of the shoddy culture and the sham piety which so often disports itself in screams and show to the admiration of congregations in which wealth and ignorance combine in forms of ridiculous vanity and laughable pretentiousness.—Wesleyan Christian Advocate.

The Congregationalist interviewed Professor Borden P. Bowne on his recent return from a thirteen months' tour around the world. Professor Bowne deems Japan to be passing through a crisis. The trend toward unity within sects—as among Japanese Methodists, and other sects, and in the recent demand for a united Protestant Church in Japan—he welcomes. His most acute concern, however, is with the re-action in Japan just now, as in the Occident, against the materialistic philosophy regnant a generation ago, which many Japanese thinkers took up, following Herbert Spencer and his contemporaries. In India, besides giving a number of lectures, Professor Bowne talked with Hindus and Anglo-Indian officials about the political problems of the day; he attended some meetings of the reforming sects within the ethnic faiths; and, of course, studied missionary operations at first hand. In China he saw signs of a birth of national spirit and patriotism such as the empire has never known. He was much impressed with the reserve strength of the Chinese, and the high standing which the missionaries have in the native mind and heart.—Western Christian Advocate.

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THE SUNDAY SCHOOL.

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

Oct. 28. Jesus Anointed in Bethany.

Matt. 26:6-16. (Read Luke 7:36-50.) Commit vs. 12, 13.

Golden Text. "She hath wrought a good work upon me." Matt. 26:10.

Locating the Lesson.

Time. Saturday evening, April 1, A. D. 30.
Place. Bethany, at Simon's house.

Persons. Jesus; Mary; the disciples; John adds Martha and Lazarus, and singles out Judas from the Twelve.

Connecting Links. None.

Parallel Passages. Mark 14:3-9; John 12:2-11. Be sure to read these. Luke 7:36-50 must refer to an altogether different anointing.

Introduction.

Mary. Read Luke 10:38-42; John 11:14-5.

The teacher may well begin this lesson by a brief presentation of the character of Mary as revealed by the few but strong touches of Luke and John in the two passages cited above. She is portrayed as retiring, thoughtful, deep, intense, affectionate and poetic in her nature. The anointing with all its attendant circumstances fits her perfectly. The whole range of a world's literature presents no finer character-study than that of Mary of Bethany.

I. Matthew's Setting of the Anointing.

1. The author of the First Gospel departs from the supposed time order of events in his placing of the Anointing. He removes it from Saturday, April 1, and sets it in the midst of Tuesday, April 4. The offer of Judas to betray Jesus (Matt. 26:4-16) probably occurred on the later date, Matthew's blending the two incidents into one.

2. Matthew's arrangement is highly dramatic in its four-fold grouping: first, a statement made by Jesus to his disciples concerning his betrayal (Matt. 26:1, 2); second, a meeting of the priests in Jerusalem to consult when and how Jesus should be put to death (Matt. 26:3-5); third, the anointing by Mary (Matt. 26:6-13); fourth, the secret correspondence between Judas and the priests, (Matt. 26:14-16.)

II. An Overflowing Heart.

1. The sight of Jesus, her friend, teacher, Lord, and of Lazarus, brought back from the tomb, now well and strong, stirred Mary's soul to its depths and great waves of joy and love flooded her heart, and she hastened for the alabaster box, her most precious treasure. She spoke not a word for "all the tongues of men and angels" could not carry the exceeding freight of her love.

2. She broke the box, not doling out its contents counting the drops reserving the larger part for herself. No; she broke it with the abandon and extravagance of true love. It seemed to be a very poor offering at best. There is something shallow or false about that affection which counts and weighs its acts of love and service.

III. The Murmur "Wasted."

1. False economy to call that waste which in the giving enriched and deepened the heart of the giver as the Nile by its overflowing makes the land of Egypt laugh with

corn and wine. "The soul of blessing shall be made fat and he that watereth shall be watered also himself."

2. Can we call that wasted which has through all the centuries since been building almshouses, hospitals, orphanages, and in its other ten thousand ministries of love been filling the earth with its fragrance of Mary's alabaster box?

3. Never was a service of love more fitting, more needed. Mary's act refreshed the heart of her Lord when it meant much to find so true so deep a heart. With the anointing of such a love he was willing to die on the cross and lie three days in the darkness of Joseph's tomb.

Thoughts.

1. "For she loved much."
2. There is little danger of those who love their Lord as did Mary neglecting the poor.
3. She did not need to speak, for the perfume told the story.
4. Mary anointed the living and not the dead Christ.

5. "Flowers on the casket throw no fragrance backward over the weary years."

6. "She hath done what she could," an angel could do no more!

7. "It is not the deed we do
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

8. There is an alabaster box in my hand, and I would break it over the head of my Lord, but he is gone, yet it may still anoint him "for in as much as ye did it unto one of the least of these my brethren ye have done it unto me." Matt. 25:40.

Field Notes.

1. The Greenwood Sunday School is among the best in the Fort Smith district. Supt. Claunts and Pastor Davidson are aided by a fine corps of teachers. The secretary greatly enjoyed the hospitality of both the pastor and superintendent. The Arkansas Conference owes our White River brethren a great debt for such a man as Davidson.

2. The recent rally held at Alma was largely attended. The enthusiasm ran high and much impetus was given to the work. Brother Faust has made a remarkable record in his two years on this charge.

3. The Hamburg Sunday School has recently put the "Star System" in operation. Brother Sage is satisfied with nothing but the best.

4. The Conway Sunday School recently closed its first quarter under the "Star System" and many certificates were awarded. Brother Johnston's three boys, Howard, Warren, and Allen, received "Perfect Certificates." No Sunday School in the State is making greater advance along all lines. It is second to none.

5. Prof. M. J. Russell, of Hendrix, has been appointed chairman of the Arkansas Conference Sunday School Board to fill out the unexpired time of Rev. C. S. Wright.

The Dead-Line in Scotland.

The Rev. Dr. Frew, of St. Ninian's United Free Church, Stirling, Scotland, completed his ninety-third year two weeks ago, still

hale and hearty, and able to preach and fulfill other duties of his office, at least occasionally. He was born in Perth in 1818, and is still mentally and physically vigorous and well. He began his ministry in 1835 in the charge which he at present occupies, and which he has, therefore, filled for a period of full seventy-one years. He has served under three denominations of Scottish churches—the Relief, the United Presbyterian, and the United Free Churches. He is a Moderator of thirty-eight years' standing, having been elected to the chair of the U. P. Synod in 1868. One can hardly realize that this venerable minister was a boy when George the Third was on the throne, and was preaching the Gospel in the reign of William the Fourth from the same pulpit which he now occupies once in a while. The Scottish Review reproduces a photograph of this veteran which makes him appear almost like a youth of seventy. The dead-line is hard to reach in Scotland.—Christian Guardian.

What the Canadian General Conference Did.

The Globe (Toronto) of September 28th contains the following summary of the work of the General Conference in Canada:

After more than two weeks of unremitting work the General Conference concluded tonight, having undertaken probably the greatest series of aggressive movements in the history of Canadian Methodism. Meeting only once in four years, many pressing matters await each General Conference for legislation. In this case the growth of population, with its train of problems of citizenship and assimilation, alone provided work of supreme importance. How this was met will be seen from the following among other important steps taken: Decision to continue negotiations for Church union; reorganization of mission department; executive staff being more than doubled; Extension of Sunday School and Epworth League work by appointment of two associate Secretaries; doubling executive of temperance and moral reform movement and of education department by the addition of another Secretary in each case; recognition officially of young men's clubs; forward movement in city mission work and in young people's work for missions; decision to establish new Church paper in the West. Of business of a negative character mention might be made of the decision not to admit women to Church courts, and the reference of the vexed question of amusements to a special commission. This latter step was taken without a word of discussion in the Conference, members failing to recognize the footnote under the number of its paragraph in the Discipline. Much work of interest and some of high importance was disposed of in today's sittings. Provision was made for uniform services in all the Churches. A motion to exclude ministers from trading companies was rejected. A committee was appointed to promote lay agency work. A protest was registered against the principle of ecclesiastical precedence at State functions, and a deliverance was made as to attitude of the Church as to remarriage of divorced persons.

The Good That Small Colleges Do.

When a great business man like Andrew Carnegie, who distributes his bounty in a way to accomplish practical ends, comes to the support of the small colleges, it is a hopeful sign for these useful institutions. Students of the subject have long recognized their great value; now perhaps the philanthropic millionaires are in a way to turn their benefactions from the old and large universities of the East to the small, young institutions of the middle and western part of the country.

Speaking of Mr. Carnegie's arguments for the small college, the New York Evening Post says:

"The arguments in favor of the small college may almost be taken for granted. Not every boy is fitted by temperament or training to profit by the advantages of Harvard or Yale. For certain types of character the supervision exercised by the faculty and the more intimate community life of the small college are very wholesome. Another consideration, as Mr. Carnegie notes, is that at the big colleges sport is too generally supplanting study as the subject of chief interest. On the other hand, the small colleges, as James Bryce has said, 'Set learning in a visible form, plain, indeed, and humble, but dignified even in her humility.' To these advantages add simplicity of living and a thoroughly democratic spirit—commoner in the West than in the East—and you often have the ideal conditions for training a sturdy American."

The other day D. K. Pearsons, of Chicago, the greatest friend the small college has ever had, announced gifts amounting to \$135,000 to a number of the colleges of the South. He intends to help, he says, "the smallest and worthiest." There may be too many colleges in the country; Ohio alone has about fifty, but the worthiest will survive and philanthropists looking for a field of great usefulness for their money can hardly find one more completely made to their hand than that of the worthy small colleges, especially in the West and South.—Ex.

Reformation, Rather than Punishment.

The neglect of proper moral training in youth makes reformatories and prisons a necessity; but it seems like beginning at the wrong end. Yet if the State would give more attention to moral discipline there would be less need for reform and penal

institutions. An exchange in referring to reformatory work among the young says: "Investigation proves beyond a doubt that habitual offenders are made from neglected youthful offenders, three-fourths of whom might have been saved if taken in time. The work of rescue must begin, not at the prison gate, but at the door of the court. The Prison Association of New York is urging the establishment throughout the country of children's courts, one of the most beneficent features of modern legislation. It is engaged in the important work of probation work and rescue in the criminal courts of New York. Ninety per cent of those placed by the courts on probation in its custody are doing well. Paroled men from Elmira Reformatory are under its supervision. It seeks to encourage released prisoners in habits of industry, sobriety and self-reliance. Its work is unsectarian and unpartisan." In this way the State becomes a helper of the work carried on by the Church. It looks to a reformation of the individual, which is, of course, the only way to get the criminal instincts out of the vast majority of offenders.—The United Presbyterian.

Get Well Acquainted With The Mutual Life

It has been in existence sixty-three years. Public confidence and patronage have made it and kept it the largest and staunchest Life Insurance company in the world. It is owned by its policyholders. It protects thousands, but there are many others who should have the same protection. How about you? People who are so thoughtful and kind as to wish to provide as they can to-day for what will happen some other day, when they are taken from those they love and support, should get acquainted with

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Let them read its history; analyze its statements; examine its investments; consult its agents. They will find a reason for its strength and stability and a reason for their confidence and patronage. The new management of the Mutual Life has been in control for nine months. Its report for the first six months will be mailed to anyone on request, or may be had of its agents. It tells what has been accomplished in conformity with the new Insurance Laws; shows the vast reductions, and indicates the unusual advantages yet to reach its policyholders. Its plain figures, given in a plain way, will convince any fair-minded person that The Mutual Life to-day justifies the good opinion of Bishop Chas. C. McCabe, of the Methodist Episcopal Church, who recently said:—

"After long and careful consideration, I am thoroughly satisfied that the present administrations of both companies (the New York Life and the Mutual Life) are now effecting great economies and reforms, and that these institutions, purged as by fire, are now in a position to afford the protection of life insurance in better form, and on better terms, than any known in the past."

It justifies also the good opinion of Mr. James C. Colgate and his associates, who, having policies to the amount of \$5,000,000 in the Mutual Life, recently "resolved that the present executive officers and trustees are, in the opinion of the Policyholders' Protective Association of the Mutual Life, faithful to its interests, and that their administration of its affairs has been and is efficient, economical and beneficial to the policyholders."

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Railroad Rates and Arrangements for Indian Mission Annual Conference.

The Southwestern Excursion Bureau has announced "a rate of fare and one-third for the round trip on the Certificate Plan from all points in Oklahoma and Indian Territory to Tulsa, I. T., and return, provided there is a minimum attendance of fifty persons holding properly signed certificates showing the payment of fifty cents or more for going trip, certificates to be signed by Mr. J. A. Parks, Secretary, Durant, I. T., and validated by Mr. W. E. Welch, agent of the St. L. and S. F. R. R., as joint agent.

Riverside, Ark.

My fourth quarterly confer-

ence is just over. Owing to the wet weather recently the reports on finances were very meagre, but the prospects for the future are fairly good. We had in other respects a good quarterly meeting. Bro. Sibert preached with his usual power and we had five conversions Sunday night. I say amen to the suggested name of the paper. I like "The Western Metho list" better. R. H. Grissett, P. C.

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A Free Book Worth Having.



One of the most interesting books that have ever come to this office was received yesterday. It was published by the Majestic Mfg. Co., of St. Louis and is entitled "Range Comparison." Unlike the average steel range catalog, it not only thoroughly describes the Great Majestic Range, but tells just why it is different from all others.

To make the reading matter perfectly clear they have used numerous cuts that take up one feature at a time in such a way that any one can see exactly why the Majestic uses such a small amount of fuel and lasts so long. To any one needing a new stove this book is exceedingly interesting. Every one of our readers is anxious to get the best range they can for the money. To get such a range you should have a copy of "Range Comparison." You will find in it just the information that you should have when buying a range. Send your name and address to the Majestic Mfg. Co., 2011 Morgan St., St. Louis, and they will gladly send you a copy of this book.

Lebanon, I. T.

Our fourth Quarenterly Conference is a thing of the past. Our presiding elder, W. T. Freeman, was with us. He was not well, but did some good preaching. He is loved by all of our people. We are always glad to see our beloved. We have had seventy-five conversions this year, and eighty-one accessions. We are now winding up our third year on this charge, with 225 conversions and 152 accessions, two new classes organized, one last year and one this year, at Legate, with nine members, the result of my last meeting. The committee on missions at our district conference planned a new circuit in the bounds of the Lebanon Circuit, to be called the McMillan Circuit. We have our conference collections secured in cash and subscriptions. We hope our collections will be in full. Cotton is very short in this part of the country.

J. A. GRIMES, P. C.

Preparing for Statehood.

By invitation of the Democratic Club at Kingston, I. T., I went to that place on October 9 to deliver a political speech. The occasion was the meeting of the District Convention of the one hundred and seventh district to nominate a candidate for delegate to the constitutional convention. My first assignment to duty was a place on the committee on platform. That committee reported a resolution in favor of uniform prohibition for the entire state of Oklahoma, in keeping with the provisions of the enabling act for the territory of the Five Civilized Tribes and Indian Reservations, and it was adopted by the convention without debate or protest, and that too without a prohibition rally in the bounds of the district. After the adoption of the platform and instructing our nominee to contend for the resolution on the hustings and in the convention, I was nominated for chairman of my own precinct. The Baptist and the Methodist churches were both well

represented in the convention and on the executive committee to conduct the campaign.

I had almost forgot to tell you, I made my speech and before I left the convention hall received four invitations to repeat it at different places in the district. My first date is for the 16th, at a Democratic rally at Madill, the largest town in the district.

J. C. S. BAIRD.

Cumberland, I. T.

Holdenville, I. T.

The Democrats have just nominated Brother E. F. Messinger as a delegate to the constitutional convention. One victory for temperance. Prospects are good for his election.

H. S. MATHIS.

Bells

We would suggest to those churches without a Bell that now is the time to see that you have a Bell on your church for Christmas mings.

time to "Ring Out the Glad Tid-

Then think of the influence of a Bell. It not only calls attention to the time and place of worship, but also invites the stranger to take part in the service. These are only a few of the many uses to which a Bell may be put.

The Old Established Reliable Firm, the C. S. BELL CO., Hillsboro, Ohio, is the sole manufacturer of the celebrated STEEL ALLOY Church Bell.

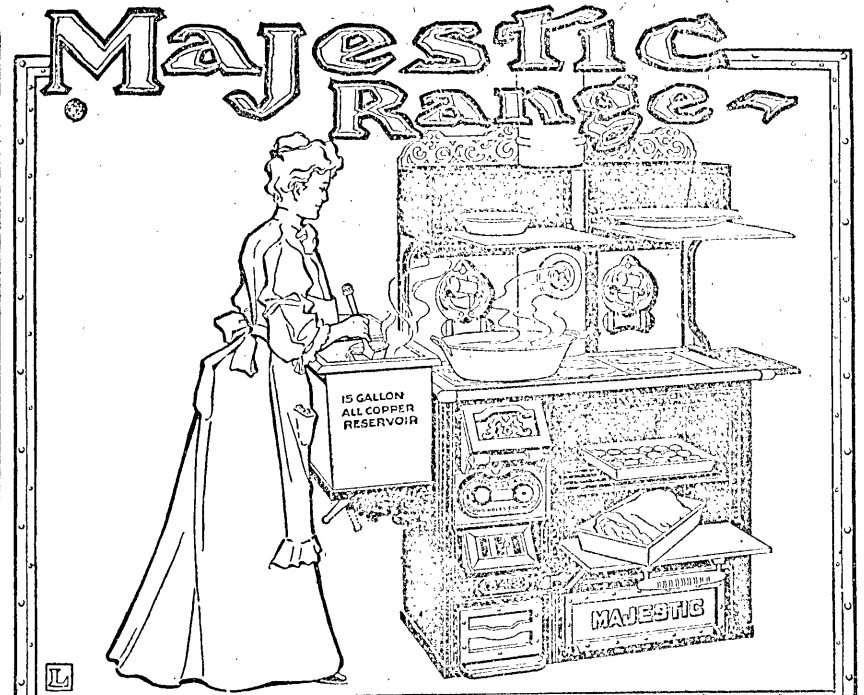
The STEEL ALLOY Bell is guaranteed to please.

If you need a Bell, it will pay you to write to the Bell people for information in detail. They will also assist you in the purchase of a Church Bell by the aid of a Unique Plan which they have to offer.

Wagoner Circuit, I. T.

We are about to close out our second year's work. In some ways it has been very pleasant to us. Our people have been very good to us and the Lord has blessed us. We have added to our churches about thirty members this year, have had some good meetings, and have one yet to hold. Rev. P. B. Hicks is to assist us. Brethren, pray for us that the Lord may bless us. While we are interested in our local work, we are more interested in the affairs of the country at large, as we are on the eve of statehood, and the question of prohibition is before us, and is to be settled by the voice of the people. Watching the politicians and the people I am inclined to think there is an indifference to this important question on the part of the people and on the part of the politicians. It is a studied indifference for their benefit, in fact they have succeeded in defeating every candidate in the Wagoner District that stood for prohibition.

After twenty years in politics we are fully convinced that unless there is an awakening among the



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good people of the new state that in less than two years we will have saloons in every town of our country. Will we break away from party lines for one time and say by our votes that it shall not be? Or will we put the party leash around our necks and say, "Lead on, captain," and captivity will follow. Let us who love home rise as one man and say it shall not be. Let the world know that we prize manhood above money. Brethren, WILEY SMITH, P. C. pray for us in this new country.

Chancellor Day has shown a common-sense which none have ventured to question in announcing that—as a matter of obvious policy—tobacco users and theater-goers among the college students of Syracuse University can not expect free scholarships, but must pay full tuition. "Young men who can afford to pay for needless luxuries and indulgences can afford to pay for their tuition and will receive no concessions from the Fac-

that has never been equalled. The guard on the spring prevents tearing the cloth. The pin that fastens from either side can't slip through. See that all have our name on. Send 4 cents for sample worth more than money.

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ulty," said the Chancellor. "Such students need not expect to be given scholarships. A young man who smokes is a fool, at least in that particular. He ought to take better care of his nerves and present a cleaner exhibit of himself.—Ex.

The Simple Life.

Much has been said recently by President Roosevelt and others about the "Simple Life." It seems worth while to quote the following from a conspicuous advocate of it, a generation ago, R. W. Emerson: "I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, or a bed-chamber made ready at too great a cost. These things they can get for a dollar at any village. But let this stranger if he will, in your looks, in your accent and behavior, read your heart and earnestness, your thought and will, which he can not buy at any price in any village or city, and which he may well travel fifty miles and dine sparsely and sleep hard in order to behold. Certainly, let the board be spread, and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe."—Selected.

A Progressive Leader of English Methodism.

Rev. S. F. Collier of the Manchester Mission, who was appointed at the recent Wesleyan Conference to come as the representative of his church to the Canadian Methodist General Conference in Montreal this month, is one of the progressive leaders of English Methodism.

Mr. Collier began his labors in Manchester in 1886, when Central Hall was built. Under his direction the work has grown until today it is recognized as perhaps the best organized and most successful city mission in the British Isles. He is an able preacher, and every Sunday night addresses an audience in Free Trade Hall of seldom less than four thousand people, but his most important work is done as the leader of a great army of workers and the head of a huge business organization. The doors of this great mission are open from daylight till nearly midnight every day in the year, and last year more than forty thousand men and women in distress and trouble of various kinds passed in for help, and the great majority of them did not seek in vain. Last year 6,000 destitute or fallen women were picked off the streets, washed, clothed, fed, and helped back, in almost numberless instances, to a life of decency and self-support. Over four thousand released prisoners were met at the prison gate and helped and counseled, while employment was found for 22,000 workless men. All sorts of industries are carried on, in connection with the mission in order to provide work for those who need it, and so complete and thorough is the management of this labor department that it actually pays for itself. The mission is the center of a great network of organizations, which include a mission

home, a labor yard, a rest home for women, a maternity home, a preventive and training home for girls, a medical mission, an employment and advice bureau, a cripples' guild, boys' brigade, thrift clubs, and many others. Most important of all, the whole mission is saturated with the idea of definite religious work. Every class meeting is required to go out into the street and hold a brief open-air service before it adjourns to hold its own meeting and look after the spiritual interests of its own members. Every class leader is required to have written opposite the name of each of his members some Christian work assigned to that member, even if it is only reading to some sick person or helping a cripple to one of the services. Beside the large staff connected with the mission there is a band of 2,000 enrolled voluntary workers.

Mr. Collier is a Lancashire man, being born at Runcora in 1855. He was educated at Mathwin's School, Southport, and at Didsbury College. He entered the ministry in 1879, and was elected a member of the Legal Hundred in 1902. His success at Manchester is the joy of the whole Methodist connection. Dr. Robertson Nicoll has declared the Manchester Mission to "the greatest piece of work that any church has accomplished in this generation."

Mr. Collier has not only made a great success of his own work in Manchester, but he has shown how the same kind of Christian work may be done in other great cities. The need and the opportunity are world-wide, but workmen with the required skill, tact, and organizing and administrative qualities are lamentably few or unknown. An institution like Mr. Collier's mission in Manchester is a greater moral force in a city than the police. The important factor in connection with it is the man, and Manchester has found him.—Northwestern Christian Advocate.

Driving Boys From Home.

Mothers who are disturbed by the noise and untidiness of the boys at home, must be careful, lest by their reproaches they drive children from home in search of pleasures elsewhere. "There are those banisters all finger-marked again," said Mrs. Curry, as she made haste to polish down the shining oak again. "George," she said as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bed time, you shall be punished."

"I should like to know where I am to go," said George; "I cannot stay in the kitchen, I am so much in way, and I can't go into the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself; "boys are never told they are in the way there and we can have lots of fun. I'll go down to Neil's corner. I can smoke

a cigar as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad, inviting portico of the village grog-shop.—W. C. T. U. Bulletin.

The Widow's Prayer Answered.

A minister who preached in a country village in England, told his wife that he was going to drive in his buggy into town on business, and he would be able to buy for her what she needed but could not get in that small village. She made out a list of things for him to buy in the city. When he reached the town he put his horse and buggy in the stable of the hotel, and went to where the large shops were to execute his wife's commissions. In passing a baker's shop he noticed a large loaf of fresh, brown bread in the window along with cakes and sweetmeats. He was particularly fond of brown bread, so he went into the shop and bought the loaf. But when he came out of the shop it was raining hard, and he opened his umbrella. Then he exclaimed: How foolish I have been. I can not carry this great loaf of bread with me to all the other shops, and hold my umbrella up at the same time. What can I do with it?"

Near by was a small cottage, and the thought came to him, "Give the loaf to whoever lives in that little cottage." He opened the gate, and, going into the yard, he saw an old woman filling a kettle at the well. He called out cheerfully: "Good afternoon! I wonder if you will be so kind as to relieve me of this loaf? I am very fond of brown bread, but I find I can not manage to hold it

and the umbrella also, along with all the other parcels I shall have when I get through with my shopping." The old lady took him inside the house, and showed him that she had set her table for supper, but had nothing in the house to eat or drink except a pinch of tea leaves. She said, with tears in her eyes, "I prayed to God to send me something to eat, and then I lighted the fire, and I was just filling the kettle when you came into my yard and offered me this beautiful loaf of bread. It was the Lord Himself who got you to buy a loaf which you could not carry to your home, and then He whispered to you to bring it to me."

There is no need too great or too small to bring to our Father in heaven. But we must be sure that He is our Father in heaven. As many as receive Him in their hearts, and believe on His name, to them gives He power to become the sons of God. And then all that belongs to Christ becomes theirs. Happy is that people who can say from the heart, "The Lord is my strength, and God is my Lord."—The Christian.

Clean Dirt.

A pair of dimpled, grimy paws
Our lad brings home when
— through with play,
But mother never scolds because

Clean dirt is quickly washed away
Our barefoot lad brings dusty feet,
For he has journeyed far today,
But mother bathes them pink and
sweet;

Clean dirt's not hard to wash
away.
God keep the little feet from soil
Of evil paths in life, and may
The hands be stained alone by toil;
Clean dirt, like that, will wash
away.

—Good Housekeeping.

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CHOCTAW COLUMN.

Rufe, I. T.

Dear Advocate:—Ittebapesheli alheha ma ano akkia anumpa iklawo ka holisso chit holisso atoba yamma fo-kili shke. Yohmi ka Rufe circuit ayanukka Ilappa Preacher in charge Rev. H. B. Jacob; at Sept. 12, 1906, on Wednesday nitak a circuit anoka-ka aittanaha aheyuhli moma ka anumpa Ilbasha anumpoli itta-famat aiasha chi ho apisa tuko, pemaattanaha High Hill church Ilappa chuka lakoli Ilappa Elash-wa tuk ato emaya tuk oke. Yohmi ka J. B. Tims, akosh pehlichit antta tuk oke. Yohmi ka 11 o'clock ako, ittafama tuk ok. Holisso holitopa toshowa kat James 3:1-18 yammak osh toshowat taha ma taloa achafa ho taloat alhopulli ma pehlichit atuk akosh anumpa Ilbasha anumpolit alhopulli hayako-h anonte anumpa Iklawo ka pit ashi na, W. C. Nanomontube, akosh anumpa Ilbasha anumpoli tuk, Yohmi hayako okla Yakomi kakosh ittiyakat anumpa Ilbasha anumpoli tuk, Henry Thompson, Robert Tims, Mitchell Tims, Joe Thompson, Fenney Tims, Mildred Tims, Ella Thompson, Winnie Wesley, Evelyn Tims, Betsey Thompson, Viney Cole, Emeline Christy, ont Ish taiyupe ka J. B. Tims, aka tuk oke. Yohmi na foha tuk oke. Atuk osh okyaka pila 3 o'clock a anonte Ilttanaha tuk oke. Brother W. C. Nanomontube, akosh abanumpa isht pima numpoli tuk oke. Atuk osh anonte okhili ma Ilttanaha tuk oke. Ittanaha achukma aialhi ho aiashat peoshohbe tuk oke. Anumpa Ilbasha anumpoli yohmit aiasha ka achukma ahvili aialhe tuk oke. You all must pray for us and the Lord will bless us all.

Your Sister in Christ,
Miss Evelyn K. Tims.
Sept. 18, 1906.

Walter, Okla.

I have only had this work since March, and when I came, it was in an awfully bad condition in every respect. The people received me very kindly, and by the Lord's help, we have been able to build the work up a little. Twenty-six have been received into the church. Our collections ordered by the Annual Conference will be paid in full, and the pastor's salary will be paid in full, if the stewards do their duty.

Brother Editor, I think that you are giving us a pretty good paper.

W. C. Moorman.

NERVOUS WOMEN.

Take Horsford's Acid Phosphate

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

Chelsea, I. T.

Things move well with us over here. The Lord is helping us to round out in good shape on Chelsea station.

I hope to see you down at Tulsa.

L. L. Thurston.

CURE YOUR KIDNEYS.

Do Not Endanger Life When a Little Rock Citizen Shows You the Cure.

Why will people continue to suffer the agonies of kidney complaint, backache, urinary disorders, lameness, headaches, languor, why allow themselves to be nervous invalids, when a certain cure is offered them?

Doan's Kidney Pills is the remedy to use, because it gives to the kidneys the help they need to perform their work.

If you have any, even one, of the symptoms of kidney diseases, cure yourself now, before diabetes, dropsy or Bright's disease sets in and death results. Read this Little Rock testimony:

Mrs. E. E. Ferguson, of 2024 Adams St., Little Rock, Ark., says: "Both of my eldest boys used Doan's Kidney Pills with good results. They suffered in almost the same way from a pain in the back that made it hard at times for them to attend to their work. Having read so much about Doan's Kidney Pills curing many cases of backache in Little Rock, I procured a box at J. F. Dowdy's drug store. In a short time after they began to use this remedy they felt all right again. There has not been any return of the backache in either case since.

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.

TRIP TO YOUR OLD HOME

How long has it been since you've been back? Wouldn't you like to spend two or three weeks this Fall among your old friends and neighbors—visiting the old familiar places—talking over old times and living for a while in the past? It's the best way in the world to store energy for the future. Why not go? You can get away if you'll just make up your mind that you can, and you couldn't have a better excuse than these

LOW RATES

On October 19, Rock Island agents will have on sale at great reduction, round trip tickets to many point in Illinois, Kentucky, Indiana, Ohio, Pennsylvania, Michigan and Ontario. On October 9 and 23, November 13 and 27, similar reduced rates to many points in Illinois, Iowa, Michigan, Minnesota, Missouri, Nebraska, North and South Dakota and Wisconsin.

Let the nearest Rock Island agent tell you all about these Home Visitors Excursions.



GEO. H. LEE, Gen. Pass. Agent,
Little Rock, Ark.
JAS. HARRIS, Dist Pass Agent,
Little Rock, Ark.

Alex, I T.

Our Fourth Quarterly Conference is past. We paid the Elder in full. Reported 26 additions on profession and 17 otherwise for this year; with all collections in full; built and rebuilt our parsonage.

This people have been afflicted by both cyclone and high water.

Tables 1 and 2 have been sent to the teller.

We have three Sunday Schools and one prayer meeting. I have organized two small classes. We have four societies on the work now.

This has been in some respects the hardest year's work since I entered the ministry, yet we have had fairly good success.

I am trying to replace the small library I had destroyed by the cyclone.

While the storm kept me from the District Conference I hope to meet all at Tulsa.

Let us pray that we may have a great Conference.

A. G. White, P. C.

A Friend Worth Having.

Glenshaw, Pa., Oct. 20, 1904.
Dear Sir:—Inclose find \$1.00 for which please send me two boxes of Tetterine for my friends. It is so good that I have told a great many people about it and hope that they will send to you for it. Mrs. Henrietta Herron. Tetterine cures Tetters, Ringworm, Erysipelas, and all skin diseases. Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr., Savannah, Ga.

WE SEND YOU ON TRIAL

2 BOTTLES of JOHNSON'S CHILL & FEVER TONIC.

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

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

Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
DRUGGISTS, or 33 Henry St., Brooklyn, N. Y.

PILES Permanently Cured. Instant relief. Destroys the Parasite in Itching Piles. No More Torture. Trial box MAILED FREE. Address The Germ Cure, 202-9th St. Cincinnati, O. Dept. 60

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 sush 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,
ST. LOUIS, MO

Beautify the Complexion

IN TEN DAYS.

Nadinola

The UNEQUALED BEAUTIFIER, endorsed by thousands; guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.

For worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail.

Prepared by NATIONAL TRUST CO., St. Louis, Mo.

CRADDOCK-TERRY'S
Antiseptic



If length of service is an important consideration this antiseptic filling drug is unexcelled. *Various sizes*

FREE BY MAIL

BOOKKEEPING AND SHORTHAND

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

DRAUGHON'S
Business Colleges

Littl Rock, Ft. Smith, Nashville, Memphis, Oklahoma City, Muskogee, St. Louis or Dallas.

We also teach BY MAIL successfully, or REFUND MONEY. Law, Penmanship, Arithmetic, Letter-Writing, Drawing, Cartooning, Business English, Banking, etc.

27 Colleges in 15 States. \$300,000.00 Capital. 17 years' success. Indorsed by business men. No vacation; enter any time. Write for catalog. POSITIONS secured or MONEY REFUNDED. YOU MUST write now, thus: "I desire to know more about your special Home Study Offer made in the published at."

RED CROSS BRAND

OF

Linseed Oil

Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters-Pierce Oil Co.

MRS. WINSLOW'S SOOTHING SYRUP

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.

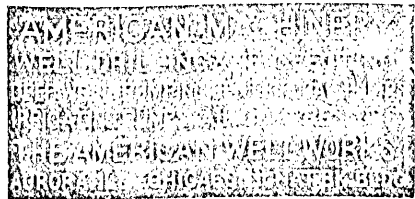
20 TWENTY-FIVE CENTS A BOTTLE.

\$3 a Day Sure

Send me your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROLAN BENTLEY CO., 2011 Detroit, Mich.

THOUSANDS WANT REAL-ESTATE.

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



Madill, I. T.

We have passed our fourth quarterly conference, and will wind up the year with a clean slate. We have built a new parsonage this year costing \$1200, all paid for except \$250 which the Home Mission Society will square before annual conference.

During the run of our Sunday work we have had forty additions to the congregation by certificate and vows, and have had a number of conversions among the young people, whom we expect to baptize before conference. We have several infants for baptism also. Ours is the only church that has had any conversions in Madill this year.

Madill is the home of W. S. Derick, founder of the Western Christian Advocate, and who was among the pioneers in early days of Methodism in the Territory. The labors of love learned so long ago still blossom in his life, and he always has the welcome word and ready hand for his younger brother. With heart ever young, his deeds of love and kindness will continue till God calls him to occupy a seat by the throne in the city of the skies.

The surrounding country shows marks of improvement, and in the further development Methodism will be an important factor.

Rev. W. T. Freeman, presiding elder, though a new man in this field, has done a remarkable work. He is much loved by the people, and is a worthy and able man of God, and minister of his word, a splendid preacher and a good general and mixer.

I believe we have best Home Mission Society in the Indian Mission territory, and compared to members will excel the mail.

The Junior League has done a good work in improving and beautifying the church grounds, and the young girls' society has done some good mission work.

J. S. Riley, P. C.

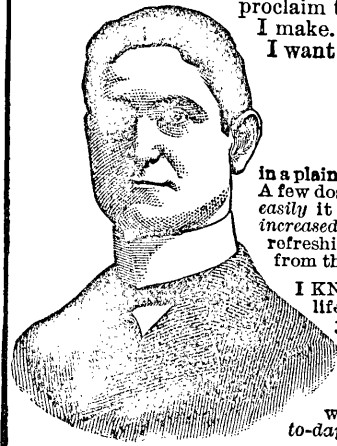
WANTED: Men in each state to travel, tack signs and distribute samples and circulars of our goods. Salary \$80.00 per month. \$3.00 per day for expenses, Saunders Co., Dept. S 46—50 Jackson Boulevard. Chicago.

Readers of this paper who are interested in the purchase of Buggies, Carriages, Stoves and Ranges should read the advertisement of the Marvin Smith Co., Chicago. They are manufacturers selling direct to the consumer, and they offer some astonishing bargains both in Vehicles and Ranges. Write for their catalogue and mention this paper. They are an old, reliable concern and they treat their customers honestly.

The Battle Cry of Freedom from Intemperance

A Sure Escape from the Slavery of Drink

PERHAPS you want to break the habit that you *know* is making you poorer both in health and purse. It may be a *friend* of yours who needs help. You will find Willis' Home Remedy, the *Cure that Cures for All Time*. Thousands of grateful hearts in homes restored to happiness and prosperity proclaim that Truth is the foundation of every statement I make. Let *Me* help You to help *yourself* or *your friend*. I want to send a



FREE Trial Treatment of Willis' Home Cure

In a plain wrapper—enough to test its wonderful, exclusive merit. A few doses taken at home, at work, or anywhere, will show how easily it acts. Nerves are *steadied*; the appetite for food is *increased*; all craving for liquors of any kind is *destroyed*; refreshing sleep follows. Its magic drives all alcoholic poison from the system.

I KNOW what a blessing this Cure brought into my own life. May I not send you letters breathing in every line joy and gratitude from people cured by my Home Cure? The *Worst* cases are the ones I am most anxious to treat. *Those that have found other remedies and treatments worthless I guarantee to Cure.* Let me treat the case you deem *hopeless*, and if I don't cure it I don't want a cent. Just give me a chance to prove it. Write to-day for Free treatment to

PARKER WILLIS, 307 State Life Bldg., Indianapolis, Ind.

SUMMER VACATIONS

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

THE COTTON BELT ROUTE

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

For full particulars, see your nearest (C. & O.) Agent or write to



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

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

One Man's Failures

"A young Englishman made four stubborn, painful, dangerous attempts to find a western waterway to the Indies; he got nearer to the North Pole than any other sailor of his day; he failed every time to find his northwest passage; and was finally turned adrift in an open boat, with his young son, on a wild waste of water, never to be seen or heard from again—perhaps you can name my man who failed."

"It was Henry Hudson," continued the story-teller, "who thus made four expensive, and humiliating failures, and finally lost his life in a shameful and pitiful way, as far as ever from the goal of his purpose."

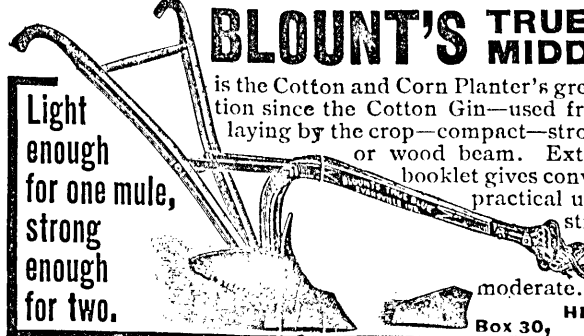
"But Henry Hudson's first voyage

opened up the great Spitzbergen whale fisheries, by which thousands of families have been supported, commerce advanced, and the interests of the race served for these hundreds of years. Henry Hudson's second voyage opened up the Hudson Bay fur trade, which has been almost as great an enterprise as the other. Henry Hudson's third voyage—setting sail from the Zuyder Zee this time—established the Dutch on Manhattan Island, and laid the foundation for the city of New York; and his fourth voyage gave his name to one of the most beautiful rivers of America, and an example of noble heroism and skill to all future races of men."

Saves HALF in Time—Men—Mules

BLOUNT'S TRUE BLUE MIDDLE BREAKER

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.



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Sold direct from factory at factory price.
Send for free Catalog. Mention this paper.
WILLIAMS ORGAN & PIANO CO., CHICAGO

Dudley E. Jones Co

DEALERS IN

Everything You Need
TO MAKE YOU

MACHINERY OF ALL KINDS

New and Second-hand

COTTON GINS, PRESSES,
ELEVATORS.

A Variety of

ROOFING MATERIAL,

ELLWOOD'S FIELD FENCE

AND

Iron and Wire Fence for Door
Yards, Cemeteries, Etc.

ASPHALT PAINTS

FOR WOOD AND IRON

LIME, CEMENT, PLASTER

Send for Circulars of What You
Want.

LITTLE ROCK, ARK.

OBITUARIES.

WILLIAMS—Frank P. Williams was born in Scott county, Arkansas, January 20, 1883. He died August 28, 1906, aged 23 years, 7 months and 8 days. On October 8, 1905, he was happily married to Miss Nannie Fair, daughter of E. F. Fair. Their married life only lasted ten months and twenty days. Frank was a good boy, naturally loved and respected by everybody that knew him, and he had a host of friends. He grew up to become a useful man, having prepared himself for school teaching and was proving successful in the school room. But the matrimonial link has been broken and soon and unexpectedly he was taken from his loving companion and aged mother. He was sick only about two weeks and not considered dangerous until two or three days before death came. He met death peacefully and happily, and bade all goodbye, saying he was ready and willing to go. He left a sweet assurance that he was saved. May God's richest blessings rest upon the mourning ones, and may they all meet together some day in heaven. D. N. WEAVER.

OAKS—Mrs. Viola J. Oaks (Carithers) was born in Jefferson county, Ark., February 25, 1856; was married to W. W. Oaks, December 22, 1870. She professed religion and joined the Methodist Episcopal Church, South, under the ministry of A. W. Simmons, in early life, and lived a faithful and consistent member to the day of her death. During her last illness she suffered intensely with a dislocated limb until death relieved her of her suffering, May 5, 1906. Sister Oaks was president of our Woman's Home Mission Society at Waldo, Ark., also a teacher in our Sunday School. She was a true type of a noble Southern woman. She was the friend of the preacher and his family. Her very life was taken up in loving service to God, to humanity and her family. Yea, she gave her life for others. Eternity only can reveal the results of such a life. Sister Oaks was truly a good woman, but she is gone to her reward. She is missed, but our loss is her eternal gain. Thank God, we all know where to find her. She leaves a kind husband, two sisters, Mrs. Etta Wyblood and Mrs. Hattie Davis, and other relatives, and a host of friends, to mourn their loss. May heaven's richest blessings rest upon the bereaved friends and loved ones, and may they follow her example and meet her in heaven. J. R. RUSHING, P. C.

A Beautiful Hymn.

As a national hymn, that which we call America is more generally known and sung and loved than any other in the United States. It is difficult to find a child anywhere in all our broad land who is not familiar with it. The English and the French sing their national hymns to

the same tune. Here is a beautiful paraphrase that has come floating in through my window from somewhere which with the slight adaption I have given it will be found suitable for use in the Sunday school on Children's Day. I suggest that it be used in the absence of or in addition to the splendid program which we are now sending out in sufficient numbers to all Sunday schools who are asking for them.

Our Sunday School of thee,
Where we so love to be,
Of Thee we'll sing.
'Tis there we learn to pray,
That we may know the way
Which leads to endless day,
With our Great King.

Our school it is most dear,
We meet each other here,
Each Sabbath day.
We love the workers true,
And all the scholars too,
We each have work to do
On Children's Day.

Let music fill the air,
And all who can be there,
On Children's Day.
Let everybody sing,
And do not fail to bring
Your thankful offering,
On Children's Day.

Our Father now to Thee,
We all would bow the knee
This Children's Day.
Long may our school remain,
In numbers may we gain
Until we meet again
On Children's Day.

Is Congregational Singing a Myth?

BY AMOS R. WELLS.

I have no quarrel with choirs. If I had any objections, I should not dare to express them; but I have none. The soprano may get a thousand dollars a year, or only a plush album at the end of ten years; I care not. The anthems may be by Horatio Parker or by Trusho Tweedledee. I am not talking about choirs; I am talking about congregational singing.

For that there should be some congregational singing seems agreed on all hands. Every church service pays some respect to the myth—if it is a myth. There may be an anthem, and a solo, and a duet, and an offering, a fugue to walk in by and a waltz to walk out by; but there must be at least two hymns, "omitting the third and fourth stanzas." Anthem, Duet & Co. may monopolize half an hour; but the hymns, in every well-regulated service, must have at least four minutes.

The choir seldom practices the hymns. The chorister seldom knows what they are to be. Anthems are announced in the church calendar, but not the hymns. What the preacher is to talk about, what the choir is to sing, but not what the congregation is to do.

That, after all, is the nub of the plea for congregational singing; the audience needs to take active part in

the service. It is like the tiny particles in the receiver of a wireless telegraph instrument, which stick together as the electric current passes, and need to be constantly tapped to shake them apart. Unless the members of the congregation are set in motion, they will cease to respond to the electric impulse from the pulpit. Mind particles readily cohere in the soothing atmosphere of the sanctuary, and he is a wise preacher who shakes them up by giving the congregation as large a part in the service as he can devise.

The congregations in our non-liturgical churches have far too little to do, anyway. Let them only repeat the Lord's Prayer together, and they will join the more truly in the pastor's prayer. Let them read a psalm in concert, and they will listen with closer attention to the preacher's Bible lessons. Let them sing much, and they will absorb more of the sermon.

So that I have no quarrel with choirs; if they will only (save their reverences!), keep their place. But when they become musical trusts, the Handel-and-Haydn proxies of the pews, then they are melodious nuisances. It is their duty to lead the congregational singing, and not reduce it to its lowest terms. I am looking—with my lantern—for a choir with that ideal.

Where the choir has not established an oligarchy of song, where the congregation is trusted and has come into its own, a surprising increase in musical zeal and ability is the result. Take England, for instance, in whose churches I have heard the congregations—Anglican and Non-conformist—sing anthems and elaborate chants that would severely test the powers of most American choirs, and doing it with ease and enjoyment. At one time I was in the midst of an audience of fifteen thousand, in a great Christian Endeavor praise service. The large choir of many hundred voices was rendering the Hallelujah Chorus, and, to my amazement, all the young men and young women around me were singing it heartily without the book. And they were, in the main, from the working classes.—Cumberland Presbyterian.

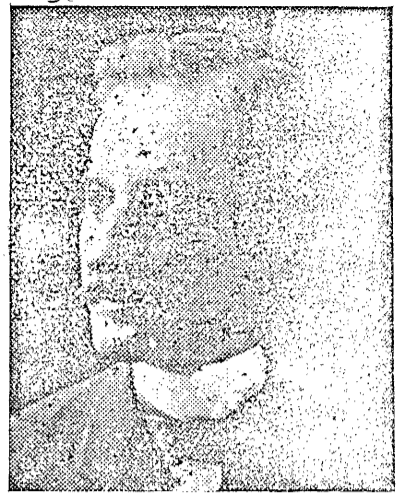
Arkadelphia Circuit, Ark.

Withal we have had a good year on this charge. God has wonderfully blessed our efforts on all lines. This is a very fine circuit now and bids fair to do better things. Our people are in better spiritual condition than for many years past. Our meetings have been good and results will last. Conversions have been few, but the church is much stronger.

We are expecting the wind-up to be good. We are doing our best to circulate our literature and books.

May God bless our Western Christian Advocate.

L. E. N. Hundley, P. C.



REV. J. W. BLOSSER, M. D.

A Noted Minister and Doctor of Atlanta, Ga., Is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

How Tithing Works.

Twenty-five members of a church in Indiana, a year ago, pledged themselves to the tithe idea. There were eighty-five members in the church. During the last year, the tithers gave to the support of the church an average of eighteen dollars and eighty cents apiece. The non-tithers brought in but five dollars and sixty-seven cents apiece. In a church in Indianapolis, with a membership of six hundred, seventy members being "tithers" gave forty-three dollars apiece in nine months. The non-tithers, five hundred and thirty of them, gave three dollars and fifty cents apiece. In a Canadian church of the same membership, fifty-four tithers gave ten dollars and ninety cents apiece for home and foreign missions; the rest non-tithers, gave seventy-seven cents apiece.—The Interior.

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.

QUARTERLY CONFERENCES.

Arkansas Conference.

Harrison District, Fourth Round.
Kingston Ct., at Fairview.....Oct. 20, 21
Harrison Sta.Oct. 22
J. J. Galloway, P. E.

FORT SMITH DISTRICT—FOURTH ROUND.
CarolanOct. 20-21
Mansfield-Hartford.....Oct. 21-22
Magazine, at Magazine.....Oct. 27-28
MoonvilleOct. 28-29
CharlestonNov. 3-4
Fort Smith Ct., at Lavaca.....Nov. 4-5
Waldron, at Square Rock.....Nov. 10-11
CauthronNov. 11-12
E. R. STEEL, P. E.

DARDANELLE DISTRICT—FOURTH ROUND.
Dover and London, at London.....Oct. 20-21
Dover and Gravelly, at Dover.....Oct. 26-27
Ola Circuit at OlaOct. 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 CircuitNov. 12
J. M. HUGHEY, P. E.

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

FAYETTEVILLE DISTRICT—FOURTH ROUND.
Prairie Grove Ct., at Prairie Grove, Oct. 20-21
Lincoln Ct., at Lincoln.....Oct. 21-22
Huntsville Ct., at Presley's Chapel, Oct. 27-28
Goshen Ct., at Goshen.....Oct. 28-29
War High Station, at Coal Gap, Nov. 3-4
Shoemakers Station, at Shoemakers, Nov. 10-11
Bentonville Station, at Bentonville, Nov. 17-18
William Sherman, P. E.

Little River Conference.

LENA DISTRICT—FOURTH ROUND.
Salem, at Salem.....Oct. 20-21
Haynes, at Haynes.....Oct. 27-28
Haynes, at Haynes.....Nov. 3-4
Holly Grove, at Holly Grove.....Nov. 5-6
ClarendonNov. 6-7
La Grange.....Nov. 10-11
Oak Forest, at Oak Forest.....Nov. 12-13
Wheatley, at Wheatley.....Nov. 17-18
Cotton PlantNov. 24-25
McCroryNov. 12, Dec. 1-2
FRED LITTLE, P. E.

BATESVILLE DISTRICT—FOURTH ROUND.
Ash FlatOct. 20-21
SalemOct. 23-24
BezarOct. 27-28
MelbourneOct. 30-31
Calico RockNov. 3-4
Mountain ViewNov. 6-7
DeahaNov. 10-11
Pleasant PlainsNov. 13-14
BethesdaNov. 17-18
BatesvilleNov. 25
Central Ave.Nov. 23
Sulphur RockDec. 1-2
JAS. F. JERNIGAN, P. E.

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

Searcy District—Fourth Round.
West Point at Ride OutOct. 20, 21
TuckermanOct. 25, 26
NewportOct. 27, 28
El Paso at Mt. SpringsNov. 3, 4
CatoNov. 10, 11
Cabot at JacksonvilleNov. 12, 13
HeberNov. 17, 18
Gardner MemorialNov. 24, 25
Dye MemorialNov. 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.
Vandale Ct.Oct. 20-21
Wilson and LouiseOct. 27-28
Osceola Sta.Nov. 1-2
Luxora and RozellNov. 3-4
Promised LandNov. 6-7
Yarbro and DellNov. 8-9
Blytheville Sta.Nov. 10-11
Monette and ManilaNov. 14-15
Shiloh Ct.Nov. 17-18
Trinity Ct.Nov. 20-21
Tyronza MissionNov. 29
Jonesboro, First Church.....Nov. 30
Jonesboro, Second Church.....Dec. 3
M. M. SMITH, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—FOURTH ROUND.
Lono Ct.Oct. 20-21
Malvern Sta.Oct. 21-22
Park Avenue Sta.Oct. 27-28
Social Hill Ct.Nov. 3-4
Hot Springs Ct.Nov. 11-12
Malvern Avenue Sta.Nov. 12-13
Dalark Ct.Nov. 17-18
Holly Springs Ct.Nov. 18-19
Central Avenue Sta.Nov. 24-25
B. A. FEW, P. E.

ARKADELPHIA DISTRICT—SPECIAL ROUND.

Ussery Ct., at Fairview.....11 a. m., Nov. 14
Amity Ct., at Amity.....10 a. m., Nov. 15
Arkadelphia Ct., at Hartsville.....3 p. m., Nov. 16
Arkadelphia Ct., at7 p. m., Nov. 16
Dalark Ct., at Bethlehem.....Nov. 17, 18
Holly Springs Ct., at Holly Springs.....Nov. 18, 19

Princeton, at Princeton.....11 a. m., Nov. 20
Lono Ct., at Lono.....10 a. m., Nov. 21
Malvern Sta.8 p. m., Nov. 21
Traskwood Ct., at Traskwood.....11 a. m., Nov. 22
South Hot Springs.....8 p. m., Nov. 22
Park Avenue.....10 a. m., Nov. 23
Central Avenue.....8 p. m., Nov. 23
Let stewards be prepared to answer Question 8, the pastors Question 9 and the trustees Question 29, as we will close out the business of the year at these conferences.
B. A. FEW, P. E.

MONTICELLO DISTRICT—FOURTH ROUND.
SniderOct. 20-21
Hamburg Sta.Oct. 21-22
New EdinburgOct. 27-28
WarrenOct. 28-29
LaceyNov. 3-4
PortlandNov. 10-11
JerseyNov. 17-18
WilmarNov. 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.

Mena Sta.Oct. 20, 21
Janssen Ct.Oct. 21, 22
Mt. Ida Ct.Nov. 3, 4
Cherry Hill Ct.Nov. 7
Empire Ct.Nov. 10, 11
Foreman and AshdownNov. 17, 18
Richmond Ct.Nov. 18, 19
Texarkana Ct.Nov. 21
Bright Star Ct.Nov. 24, 25
First Church, Texarkana.....Nov. 25, 26
R. E. MOORE, P. E.

LITTLE ROCK DISTRICT—Fourth Round.
Mablevale and PrimroseOct. 20-21
Oak HillOct. 27-28
Dea ArcNov. 3-4
Hickory PlainNov. 10-11
LentonNov. 17-18
Winfield MemorialNov. 20
First ChurchNov. 21
Benderson ChapelNov. 22
Hunter MemorialNov. 23
AustinNov. 24, 25
AsburyNov. 25-26
Thos. H. Ware, P. E.

PINE BLUFF DISTRICT—FOURTH ROUND.
SheridanOct. 20-21
Doughlas and GradyOct. 27-28
Star CityOct. 31, Nov. 1
AltheimerNov. 3-4
St. CharlesNov. 4-5
Le WittNov. 9-10
GillettNov. 10-11
StuttgartNov. 12-13
RoeNov. 14
RowellNov. 17-18
Swan LakeNov. 21
E. M. PIPKIN, P. E.

PRESCOTT DISTRICT—FOURTH ROUND

Prescott Station.....Oct. 20-21
Blevins Ct.Oct. 21-22
Murfreesboro Ct.Oct. 27-28
Ringen Ct.Oct. 28-29
Emmett Ct.Nov. 3-4
Fulton MissionNov. 5-6
McNabb Ct.Nov. 6-7
Fifth round will be published later.
JNO. H. DYE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.

FordyceOct. 21-22
El Dorado Station.....Oct. 28-29
El Dorado Ct., at Rhodes' Chapel.....Oct. 29
Strong, at Bolding.....Oct. 30
OnalaskaNov. 3-4
Borden and ThorntonNov. 6-7
Magnum Ct.Nov. 13-14
Stephens and Waldo, at McNeil.....Nov. 17-18
Camden Sta.Nov. 21
Camden Ct.Nov. 24-25
J. H. RIGGIN, P. E.

Indian Mission Conference.

MANGUM DISTRICT, FOURTH ROUND.
Erick CircuitOct. 20-21
Snider CircuitOct. 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.

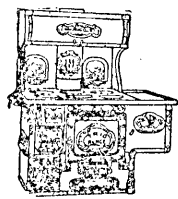
Cloud ChiefOct. 20, 21
Burmah, at Prairie-Bell.....Oct. 27, 28
Glp, at GlpOct. 28, 29
Gordell StationNov. 3, 4
Pastors will please write reports on all church property; have trustees fill blanks and sign. Pastors will please press collections to overflow. Stewards are expected to see that pastor's salary is paid in full.
O. F. ROBERTS, P. E.

Muskogee District—Fourth Round.

Weber Falls Ct.Oct. 20, 21
Muskogee, First Church.....Oct. 24
Bokoshe Ct., at Powell's.....Oct. 27, 28
Coweta and PorterOct. 31
Wagoner Ct., at Prairie View.....Nov. 3, 4
Wagoner Sta.Nov. 4, 5
Muskogee Ct., at Brushy Mt.Nov. 11
J. C. FOWLER, P. E.

Choctaw District—Fourth Round.

Washita Ct., at Double Springs.....Oct. 20, 21
Grant Ct., at GrantOct. 23
Hugo Sta., at HugoOct. 24
Kiamitia Ct.Oct. 27, 28
Nelson Ct., at KentOct. 30
Autlers Ct., at Autlers.....Oct. 31
Chickasaw Ct., at Yellow Springs.....Nov. 3, 4
We expect every preacher to have collections



Ranges
\$8.40 and up
Oak Heaters
\$2.90 and up

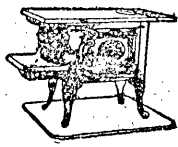


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In full, Bro. Steward, see that your pastor is paid in full. He has earned it. It is a debt that the church owes.
W. P. PIPKIN, P. E.

DUNCAN DISTRICT—FOURTH ROUND.

Revised.
Bawly, at Velma.....Oct. 20-21
Lawton Sta.Oct. 25, at night
Fletcher, at Fletcher Oct. 26, 11 a. m., & 8 p. m.
Cement Sta.Oct. 27-28
Mince and Tuttle.....Oct. 28-29
Chickasha Sta.Oct. 29, at night
Duncan Ct. at Willow Pt.Nov. 3-4
Marlow Sta.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. LINERBAUGH, P. E.

OKLAHOMA CITY DISTRICT—Fourth Round.

AsherOct. 20-21
KonawaOct. 21-22
MaudOct. 22-23
Capital Hill and Wheatland.....Oct. 25
BethelOct. 27-28
McLoudOct. 28-29
Shawnee First Church.....Oct. 29
TrinityOct. 30
ArcadiaNov. 1
St. Luke'sNov. 3
GuthrieNov. 3-4
UpworthNov. 5
NOTE: Let pastors see that questions 14, 16, 23, and 29 are answered. The pastor's salary is in the hands of the stewards. Let regular meetings be held by the boards. Pastors will please call them together. Full reports must be made.
W. J. SIMS, P. E.

BEAVER DISTRICT—FOURTH ROUND

Persimmon, at Mutual.....Oct. 20-27
Woodward, at Taigier.....Oct. 23-24
Hazelton and Ingersoll, at Bryon.....Oct. 27-28
Tyron, at Nabisco.....Nov. 3-4
J. E. LOVETT, P. E.

Holdenville District, Fourth Round.

Semhole Ct., at Arbeka.....Oct. 20, 21
Bearden Ct., at Butner.....Oct. 21, 22
Weyoka Ct.Oct. 27, 28
Wetumka Sta.Oct. 28, 29
Ada Sta.Nov. 1, 2
Ada Sta.Nov. 3, 4
Holdenville Sta.Nov. 4, 5
To Preachers and Laymen:
This should be the greatest year in our District. Will you help to make it so?
C. M. COPPEDGE, P. E.

Wynnewood District, Fourth Round.

Hickory Ct., Hickory.....Oct. 20, 21
Reff Sta.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., Roberson.....Oct. 27, 28
Paul's Valley, Q. C. night.....Oct. 29
Byars Ct., Q. C. night.....Oct. 29
McGehee 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.

Dixie Ct., at Lono.....Oct. 20, 21
Pastors will see that there are reports from the Pastors' 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.

Caney Ct.Oct. 20-21

Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.
Dear Brother—The cancer on my nose is entirely well. I only had to use your famous Ointment a very short time. The Ointment is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others should know of this.

Yours gratefully,
JUDGES J. N. SMITH, Lenoire, Ark.
The Ointment 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
100 E. Fifth Street, DR. R. E. WOODARD,
Little Rock, Ark.

McAlester, Phillips Memorial.....Oct. 21-22
Ravina Ct.Oct. 26-27
Tishomingo Sta.Oct. 27-28
Wapanucka Ct.Oct. 28-29
Colbert Ct.Nov. 3-4
All of above dates subject to change as may become necessary.
S. G. THOMPSON, P. E.

CHEROKEE DISTRICT—FOURTH ROUND...

Stillwell and Westville.....Oct. 20-21
Stillwell Ct.Oct. 21-22
Tahlequah Ct.Oct. 27-28
Tahlequah Ct.Oct. 28-29
Alluwee and Tahala.....Oct. 30
Claremore Sta.Oct. 31
ChouteauNov. 2
Fairland and Wyandotte.....Nov. 3-1
VinitaNov. 5
Let pastors see that trustees and Missionary Societies make written reports as the law directs.
J. B. McDONALD, P. E.

We now have a supply of the New Discipline. The price is 30c.
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M. D. & H. L. SMITH, Dalton, Ga.

Why Boys Leave the Farm.

Prof. L. H. Bailey, Director of the College of Agriculture at Cornell University, has been trying to ascertain why boys leave the farm. The result of his investigation is printed in the July issue of the Century Magazine.

Prof. Bailey addressed letters to students at Cornell who were born in the country, asking each whether he had been reared on a farm; where; whether he intended follow some other business than farming, and why. Of 155 replies from students who are leaving the farm Prof. Bailey groups all the reasons under four heads: (1) the question of financial rewards. (2) the question of physical labor. (3) social and intellectual ideals. (4) miscellaneous handicaps.

Sixty-two students said that farming does not pay, twenty-six said there is too much hard work and seventeen said the hours are too long. Twenty-six instanced the lack of social advantages and fourteen gave as a reason the better opportunity for advancement elsewhere. Twenty-four had a natural bent for something else and six reported that the parental influence was against farming. One said that farming has little excitement, another that the farmer cannot serve humanity, a fourth that a farmer has no political advantages. Three complained that the association is with uncultivated people, eleven that the work is too monotonous and fifteen expected to farm some day "after making money in other business."

Perhaps the fundamental error in all these discussions lies in the assumption that the unwillingness of farm-bred boys to remain on the farm is not one of the natural phenomena of American life. Nobody is astonished if a lawyer's son refuses to become a lawyer, or if a doctor's son prefers some other profession, or if a minister's son finds no attraction in theology. Comparatively few business men have ever succeeded in bringing up their sons to carry on the business. It is this spirit which distinguishes American life from the caste life of India.

In an earlier period probably a larger percentage of farm-bred boys remained on the farm, but there were fewer other occupations to turn to. Their dissatisfaction was no less, but their opportunities were limited. If leaving the farm is now more common it is because there are fewer obstructions to the circulation of the population.

But while farmers' boys leave the farm other people's boys seem to get back to the farm somehow. The last census returns showed that the number of farms had increased from 1,449,073 in 1850 to 5,739,657 in 1900. The increase in number of farms was to increase in population as 4 to 3.3. While there was one farm in 1850 for every 16 persons of population, there was one in 1900 for every 13.3 persons. The improved ac-

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rease had increased in fifty years from 113,032,614 to 414,793,191, and the total value of farms had advanced from \$3,967,348,580 to \$20,514,001,838.

In spite of the aversion of farmers' boys toward farming, the industry itself was never in higher favor. If farmers' boys will not farm there seem to be other boys who will, and thus the balance is maintained in one way or another. Indeed it is more than maintained, for in spite of the exodus from farm to city we doubt if there has been another period in the country's history when farming was more popular than it is today or possessed so many attractions to persons not surfeited with a rural existence.—World.

WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a receipt for the cure of the liquor habit. It can be given secretly in coffee or food. Also for the tobacco habit that can be given secretly. The only request they make is that you do not sell the receipt, but give free copies to all who ask. Their address is Room 6 Gray Bldg., Kansas City, Mo.

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Beer Drinking.

A whiskey drinker will commit murder only under the direct excitement of liquor; a beer drinker is capable of doing it in cold blood. Long observation has assured us that a large proportion of murders, deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or money, often of trifling value, are perpetrated by beer drinkers. We believe, further, that the hereditary evils of beer-drinking exceed those proceeding from ardent spirits—first, because the habit is constant

and without paroxysmal interruptions, which admit of some recuperation; secondly, because beer-drinking is practiced by both sexes more generally than spirit-drinking; and thirdly, because the animalizing tendency is more generally transmitted. —Pacific Medical Journal.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle. Showing it is simply Quinine and Iron in a Tasteless form. The Quinine drives out the malaria and the Iron builds up the system, sold by all dealers for 25 years. Price 50 cents