

WESTERN CHRISTIAN ADVOCATE.

"Speak Thou the Things That Become Sound Doctrine."

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

Vol. 25.

Little Rock, Arkansas, and Oklahoma City, Oklahoma October 24, 1906

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EDITORIAL.

The Meeting of the Editorial Committee.

According to call the editorial committee of this paper met in the editorial office on the 17th. Of the sixteen members from the four annual conferences all but three were present. All the interests of the paper, its policies, its methods, its advertisements, its make-up, its finances, were carefully and deliberately sifted. The freest and frankest expression of opinion prevailed. Six or seven hours of earnest, steady work were given by the entire body. All objections to the conduct of the paper which any brother had heard were brought before the meeting. There was enough diversity of opinion among the brethren and among the editors themselves to indicate clearly that nothing had been "cut and dried." There was a manifest desire upon the part of each man to arrive at a wise conclusion. In view of the many changes we have made during the last year and in view of changes still to be made, and particularly in view of the fact that this was the first joint meeting of the representatives of all four of our conferences, all parties thought it wise to go into everything pertaining to the paper.

The result was a thorough understanding by each of everything, and, what is more important, a unanimous agreement about everything. Some things some brethren had thought ought to be changed; some things the editors themselves could wish to change; yet nobody went away from this meeting believing that the management is not doing everything in its power to give the church the best paper possible with the means which our constituency furnishes—the editorial committee, to the last man of them, gave us nothing but words of encouragement and praise. We do not need to say that we are thankful, nor that we are minded to strive the harder for the approval of all the brethren.

The report of the committee appears below. Every item of that report is in line with our own judgment as to what ought to be done. We sincerely hope that everybody will give the recommendations therein contained that degree of consideration to which they are entitled in view of the deliberate and careful manner which characterized the committee and in view of the character and standing of the members of the committee. These men are as good and of as sound discretion as any whom the conferences could have sent here. They tell you what is necessary to be done; their statements have the support of our own deliberate judgment; all the men, then, connected with the paper tell you what is necessary to make and maintain a strong paper in our territory. They tell you that it is necessary that the pastors should take hold in a more systematic and earnest way; they tell you that the habit of paying commissions to pastors ought to cease, not so much for the money saved but because the pastors must spread the circulation from a higher

motive, realizing that the paper is a necessity to their work and that it will pay by its aid in their work for all the labor they expend in its interest; they tell you that the business of the paper must be brought to a cash basis, or else the paper itself can never be what it ought to be. All of this we steadfastly believe. Having these calm and deliberate deliverances, let every one of us heed them. Give us your sympathy, give us your prayers, give the paper promptly its dues in money and then hold us responsible for the making of a good, fresh, strong religious paper. If we fail, quit us! If you have been failing, "quit your meanness."

Report of the Editorial Committee.

The Editorial Committee of the Arkansas, Little Rock, White River and Indian Mission Annual Conferences of the M. E. Church, South, met at Little Rock, October 17, 1906, the following members being present: Arkansas Conference, F. S. H. Johnston and J. M. Cantrell; Little Rock Conference, T. D. Scott, T. H. Ware and Horace Jewell; White River Conference, Frank Barrett and F. C. Sterling; Indian Mission Conference, S. G. Thompson, J. H. Ball, N. L. Linebaugh, S. F. Goddard, C. M. Coppedge and Orlando Shay.

S. G. Thompson was elected chairman and Frank Barrett secretary.

The editors and publishers of our official organ, The Western Christian Advocate, submitted their annual report, which was carefully considered and thoroughly discussed. The committee unanimously approved and commended the editorial policy and business management of the paper, and made the following recommendations.

1. We recommend, that, if our several conference boards of missions, acting under the lately enacted law of our church, and take steps necessary to put a missionary evangelist in the field, then he shall also represent our official organ, the commissions from which shall pay a part of his salary.
2. We recommend that all commissions offered to pastors for subscriptions taken for the paper be withdrawn and that hereafter no such commission be paid.
3. We recommend that the publishing committee of each annual conference here represented take steps to secure at least 100 new subscribers for the paper in each presiding elder's district.
4. We recommend that the name of the paper be changed, and that it be called "The Western Methodist," said change to take place about January 1, 1907.
5. We recommend that the representation on this committee shall be three members from the Indian Mission Conference and two each from the three Arkansas conferences; provided, that the Indian Mission Conference shall be entitled to as many votes as all the other three conferences.
6. We recommend that the price of the pa-

per be continued at \$1.50 per year, and that the paper be placed on a cash basis as soon as possible.

7. We recommend the re-appointment of the present editorial staff at the ensuing conferences.

8. In view of the past improvement and the proposed enlargement of plans and equipment for the near future, we recommend that all our pastors make special effort to collect all arrearages on subscriptions due the paper during the next ninety days. We recommend this special effort as being worthy of the immediate and careful attention of our pastors.

The committee carefully considered all suggestions that had reached them as to the advertising business of the paper, and found that the editors are doing all that could be reasonably asked of them with respect to the amount and the character of their advertising. We considered also the question of obituaries, and are prepared to assure our constituency that the requirement that obituaries be limited to 200 words is entirely reasonable.

S. G. THOMPSON, Chairman.

FRANK BARRETT, Secretary.

Prohibition in Oklahoma.

It is magnificent to see how the prohibitionists have muddled the waters for the party managers in Oklahoma. They have so troubled the politicians that veteran party wire-pullers are at sea. The most astute of them can form no idea as to what the outcome is to be. We will venture to tell them what it is to be, sooner or later. The party which goes against us in Oklahoma in this contest will reap the righteous indignation of a public that is becoming more and more enlightened on this vital subject. Whether we are to win prohibition by direct action of the constitutional convention or by the referendum process or by subsequent measures, the politicians may as well consider one thing settled: We are going to win prohibition! The man who does not recognize it as the living issue has already made a mistake. On with the battle, brethren!

A Move in the Right Direction.

As a result of the carnival of crime in Atlanta, Ga., growing out of the saloons and dives, a movement has been inaugurated looking to prohibition in that city. The race riots have caused the temporary closing of saloons in several places. This is a virtual acknowledgment by the civil authorities, sanctioned by the secular papers, that the saloons create and perpetuate disorder and crime. If it is good to close them under these circumstances, it would be good to close them every day, and thus prevent the beginnings of trouble.

Only training, thorough training, will fit you to tread with a sense of security your pathway of duty. The well trained man knows what he is doing. Moral: Fit yourself well for your work; equip yourself thoroughly.

WESTERN CHRISTIAN ADVOCATE

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ANDERSON, MILLAR, & CO.Publishers.

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

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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.

A card has been received announcing the birth, October 14, to Rev and Mrs. C. N. Clark, of West Plains, Mo., of a daughter, Nadine Inman. We congratulate the happy parents.

The Fayetteville Methodist Church, South, of which Rev. P. C. Fletcher is pastor, has added two hundred new names to its membership since New Years, which is probably the greatest increase of any church in the State.—Ex.

Ex-United States Senator J. D. Walker died in Fayetteville, Ark., the 17th, from injuries received in a fall down a flight of steps the same day. The family has long been prominent in Arkansas.

We regret to learn that Rev. J. L. Bryant and several Hendrix students boarding with him suffered from a fire which burned the house at Conway in which they were living. Fortunately they escaped with comparatively light loss.

A gospel campaign will be opened in Little Rock on November 1 under the auspices of the Presbyterian Church. It will be after the fashion of the Chapman campaigns, and will be under the charge of Rev. R. A. Walton, D. D., who will be assisted by other ministers and by singers. We wish them in advance great success.

Rev. J. S. Edenburn, pastor of the First Presbyterian Church, Little Rock, was elected moderator of the Synod of Arkansas, which met in Newport last week. As Dr. Edenburn has been in the State less than two years this is quite an honor; but our acquaintance with him justifies the belief that it was worthily bestowed.

At Berkeley, California, the seat of the University of California, October 14, the new building of our Epworth Church was dedicated by Bishop Atkins. This represents not merely the gifts of Berkeley Methodists but the contributions of thousands of Southern Methodists in response to the appeal of the Board of Missions. Our church should always be strong in the towns where State institutions are located.

Bishop B. W. Arnett, of the African Methodist Episcopal Church, died October 7, at his home, Wilberforce, Ohio. He was born in Pennsylvania, and taught school in early life. Graduating at Wilberforce University and Lane Theological Seminary, he entered the ministry, succeeding so well that he attained

to the episcopacy. He was one of the ablest and most gifted men of his race.

Mr. E. B. Pierce, a prominent Methodist layman of Little Rock, who has been for several years attorney for the Rock Island System in Arkansas and Louisiana, has been appointed to be head for the entire Rock Island System of the department of State and Inter-State Commerce law. This is a high honor for Arkansas and for Arkansas Methodism. We are very glad to say that Mr. Pierce has never ceased to take an active interest in the work of his church and that his life has been such as to inspire confidence in the reality of his personal religion.

Death of Rev. F. R. Noe.

A card from Fizer M. Noe gives the sad information that his father, Rev. F. R. Noe, pastor of our church at Auvergne, Ark., died at that place on October 19. We have no fuller account and so do not know the circumstances of his death. He had been a Confederate soldier and wrote us on the day of Mrs. Davis's death saying how sad he felt and how shocked he was at the death of Sam Jones. For years one of the most efficient circuit preachers in the White River Conference, he had rendered the church valuable service. He served one term as chaplain of the Arkansas House of Representatives. A good man has fallen at his post. Our deepest sympathy goes out to the bereaved family.

To Our Pastors.

We are sending out post-office lists of subscribers to the preachers. We have especial need for the help of every pastor this fall. We are making a very earnest effort now to put the business of your paper in good condition. We cannot do it unless you help us. If you will go at the business of the paper with the same earnestness and the same directness as you go at collecting the other claims upon your members we shall succeed. You do not collect missionary money except as you present the claim in a direct and business-like way. This is the only way you can succeed at any work. Please make a diligent effort to collect accounts; and let each pastor bring up a few new subscribers to conference.

Respectfully Submitted to County Judges.

County Judge Falconer, of Sebastian County, has revoked the license of a saloonkeeper of Hartford, for violation of the Sunday law. Three prosecutions for like offenses are now pending before the Pulaski County Court. The Pulaski County Judge canceled a license in this way some months ago.

The Supreme Court of Arkansas has upheld the right of a County Judge to condition a saloon license upon the observance of the law by the saloonkeeper. A formal conviction for violation of the law is not necessary; if the County Judge has evidence to satisfy him that the law is being violated he may revoke a license. Attention of all County Judges is hereby called to these facts. Surely it is as little as the people can ask that if a man seeks a privilege under the law he shall be compelled to obey the law in the exercise of that privilege. We trust that every Judge having charge of such matters, throughout Arkansas and Oklahoma, will incorporate this provision in all licenses to be issued hereafter.

An Explanation to Subscribers.

The mailing lists of this paper are set up in type, and the corrections made necessary by remittances are made once a week. Several weeks ago we began sending out statements of accounts and are still sending them. The clerk sending the statement must work not from the book immediately, but from duplicates of the

lists as they appear in the mailing book, and this for the reason that it takes many days to get out thousands of statements and the book is needed at the bookkeeper's desk to carry on business. It may easily happen that some one will send in a remittance after duplicates have been given into the hands of the clerk who is sending out statements, and a week after having sent in the remittance the party sending it may receive a statement based on the duplicates, taking no account of the remittance. This has actually happened several times during the last few weeks. Let all such parties be patient. If the label on your paper moves up within two weeks from the time of your payment, that is the best of receipts, showing that you have paid.

Rev. Sam P. Jones and His Oklahoma City Meeting.

For lack of a better place of meeting and the changes as to various services the meeting not only failed of doing the good it should, but some fear hastened his untimely end. As many as four thousand heard him at one service and two or more thousand on two occasions gave their hands to lead a new life. A number of clear-cut conversions are reported. One man came in town for a spree, attended the meeting, was converted, put five dollars in the collection plate and went home a sober man. A drummer came 250 miles to hear him and found the meeting closed and Brother Jones dead and burst into tears. How many conversions there were God only knows. The doors of the churches were never opened at the Tabernacle meetings and we are not able to report the gains to the churches. The St. Luke's congregation of our church, the United Presbyterians, the Baptists, and the Christians, are all in protracted meetings. In civic righteousness the pulpit (I trust the press), business and persons of all callings are determined, as far as I can judge, on a higher personal and public standard of righteousness. The malice and lies uttered against Brother Jones are simply fearful. But he is gone. The judgment may show some strange things, yea, will, as to his presence here.

H. J. B.

A Popular Bishop.

For the first time since his summons to the episcopal office, Bishop Joseph F. Berry, D.D., LL. D., has been assigned to Conferences in our territory. We owe it to our readers, therefore, to make some allusion to his methods and the impressions made by his administration.

At the opening of his Conferences he has invariably admonished the presiding elders to talk fully and freely with the ministers on all matters in which the ministers have any personal interest, in particular, as touching their appointments. He warned the elders against any secrecy whatever.

He also invited the pastors to visit him freely and not to apologize for taking his time. "It is your right," he said, and therefore why should the ministers apologize as if it were an intrusion? Bishop Berry asked for three sources of light—the churches, the elders and the preachers concerned. In consequence there has been an 'era of good feeling' in each of his fall Conferences, including the Cincinnati, Michigan, Rock River, Missouri, and this week the Oklahoma.

Bishop Berry, in giving his charge to the candidates for admission, had them kneel about the Conference altar, and had each one pray aloud and then a member of the Conference pray in their behalf.

His administration has given profound satisfaction. In his presidency he is somewhat informal, but a strict parliamentarian. His charge to the class made a searching impression. He is most welcome in our midst.—*Central Christian Advocate.*

Forrest City and Haynes.

As our readers know there is no pastor at Forrest City, Brother Babcock having been transferred to the Missouri Conference—where he is doing well, by the way. On last Sunday, at the request of the presiding elder, I was there to fill the pulpit. The day was an enjoyable one, at least to the preacher. The people were good enough to intimate as much for themselves. We had good services. Brother George Mallory and his good family gave the preacher just such entertainment as a preacher most likes, made him at home. Any stranger going to Forrest City will be impressed with the large number of cultured people to be found there. The good women are especially agreeable. Our lay brethren, those of them who take an interest in the church, feel that a far greater number of the men of the place ought to quicken their steps religiously. That is the truth, none the less the truth because Forrest City is not the only place where it is the truth.

On Monday I ran down to Haynes. Found the pastor absent. Fell into the hands of a good Baptist physician, Dr. W. R. Haynie, who took great interest in my mission, made up a list of all the people whom I ought to see, and then himself went with me to see them. He proved efficient help, for we did a good half day's business for the paper. Dr. Haynie is to be a member of the next legislature. I say it not because he helped me, but because I believe it is true: He will make a good representative for Lee County and will be found acting for the people.

J. A. A.

Compulsory Arbitration.

How It Works in New Zealand.

"Since under compulsory arbitration there can be neither strikes nor lockouts, the essential business of the Arbitration Court is really to fix in every line of industry a minimum wage," says Charles Edward Russell in "Soldiers of the Common Good," in the November *Everybody's*. "I know the text-books say that you must not do this, but all the text-books seem to lose their effect when you come to New Zealand. There the minimum wage is fixed every week, and the only injury has been to persons that were wont to sell rotten eggs to be thrown at strike-breakers. Their business has been depressed; the rest of the community has fared exceedingly well.

"See how the plan works in practice. Suppose the carpenters of Wellington think they should have higher wages. They make of their employers a demand for an increase, let us say, of a shilling a day. The carpenters' union now brings the matter before the Arbitration Court, which summons both sides for a hearing. The carpenters through a representative (not an attorney) present their case; the employers make answer, through a similar channel, that the demand is unreasonable, unwarranted, and they cannot afford to grant it. Whereupon the employers are ordered to produce their books and show to the court (not to anybody else) whether their profits will or will not justify the increase. If the court thinks the conditions in the building trade do not warrant enhanced wages, it dismisses the petition and the matter is ended. If it thinks the employers can afford to pay a shilling a day more, it makes an order to that effect, and for the next two years in the Wellington district the scale thus fixed by the court will be the minimum wage for carpenters.

"Meantime there has not been a moment's interruption of work—not a ripple has disturbed the industrial sea."

In Memory of Rev. B. F. Martin.

Yesterday Rev. D. P. Forsythe and I passed the grave of Rev. B. F. Martin, who at his death was pastor of Oak Hill Circuit. Notice has been given in the paper of this good man's

departure that sent sorrow to the hearts of his circuit and to all the charges he had served. But it is due our departed brother to make fuller mention of his life and ministry. Benj. F. Martin was born in Georgia, in 1851, and died in Saline County, Arkansas, August 8, 1906. His people were of the Baptist Church, and though having high regard for that church, Brother Martin connected himself with the Methodist Church and at the time of his death had been a preacher among us for some fifteen years. Among the charges he supplied in Little Rock Conference, he served Prairie Longue and Maumelle Missions, in the Little Rock District. He was a man of good practical sense and preaching ability. His preaching was not of the kind to produce quick results, but was of the quality that bore fruit in years to come. He never applied for admission into the traveling connection, but as local preacher he was very useful to the church. He complained of heart trouble and for two days had been taking medicine of a doctor for that affected organ. On August 7, he drove from Little Rock twenty-six miles into Saline County, stopping for the night at the home of one of his stewards, Brother Frank Pelton. The next morning at breakfast Mrs. Pelton sent one of her little boys into the room to wake Brother Martin. The little boy returned and reported that the sleeper was very hard to wake. The mother had her child to go again and take hold of the sleeper's shoulder and call him, but the child reported again that the sleeper did not wake. The good man had been up in the night taking medicine and later, perhaps in unconscious slumber, his spirit went to God and his body to sleep to awake no more until the trumpet of the resurrection. In Pipkin graveyard, six miles north of Benton, Ark., his body rests. Peace to his ashes and blessed be his memory!

JOHN F. TAYLOR,
D. P. FORSYTHE.

Park Avenue, Hot Springs, Ark.

Last Sunday and Monday were spent in Hot Springs. In the morning I preached to a fine congregation at Park Avenue Church and at night to Brother Powell's people in the city hall. I greatly enjoyed both services. The weather was glorious. Brother Jesse L. Leonard is just finishing his third full year at Park Avenue Church, having supplied the work for a half year before his regular appointment. He found a small chapel and will leave a very pretty church building just completed in front of the chapel, the latter to be used for a Sunday school room. His congregations have grown until they tax the present seating capacity of the new house. The new pews, much needed, will be in before Conference. He has a very live Sunday school and other organizations. His sermon Sunday night to the Women's Home Mission Society was appreciated and will increase the membership of that worthy society. The location of the church in the center of the valley north of the business section is excellent. The immediate surroundings are not thoroughly satisfactory, but these will change. This portion of the city is by nature so separate from the rest that it forms a field to itself. The hills and little intervening valleys are being rapidly settled up with a fine class of people representing neither extreme of wealth or poverty. This is the most picturesque part of the city and ought to be also the most healthful. As I climbed up and down the mountain side nearly all day Monday with Brother Leonard as guide I greatly enjoyed the scenery in spite of the strain on muscles unused in office work, and was amply rewarded by renewals and a fine list of new subscribers. One year's work of one man equal to last Monday's would increase the total subscription

twenty-five per cent. Mingling freely with Brother Leonard's flock I found him greatly loved and honored.

Brother Powell is daily expecting new seats for his chapel, and will move in when the seats are ready. He hopes to close up the year in good shape and leave a chapel that is better than the old church building. He has been under considerable nervous strain for three weeks on account of his wife who underwent a surgical operation and has been in the Sanatorium slowly recovering. We rejoice with him in the fact of her almost complete recovery.

The "lid is not on very close," but the court is slowly grinding on the local grist, and good citizens of Hot Springs are hoping for changed conditions. The Christian people throughout our borders should pray for the triumph of civic righteousness in Hot Springs.

A. C. M.

At Collegeville.

It was our privilege to spend the second Sunday at Collegeville in the bounds of Bro. D. D. Warlick's work. The day was wet and disagreeable but we enjoyed the visit nevertheless. Our first stop was Alexander where an hour was spent with Bro. Counts, an old and substantial member of our church at that place. A hack soon came and conveyed us to the home of Mr. Billing, the superintendent of the Sunday School at Collegeville, where we found a welcome and refreshments in abundance. We attended Sunday School and preached in the morning and preached again in the afternoon.

Collegeville is one of the oldest settlements in the state. Many years ago a town was laid out and a college was projected though it was never built. Report states that at one time there was talk of making the village the capital of the state and it is said that one of the early governors favored the location. The town never grew to any considerable proportions and has never become prominent as a trading point. However it was for a long period surrounded by a strong community and quite a number of prominent people have lived there or visited the place. We heard the name of Dr. Andrew Hunter spoken of with reverence and respect as one who had lived there and filled the pulpit in the little church frequently for many years. By and by the old settlers moved away in considerable numbers and their places were taken by foreign population who cared nothing for Methodism and the once flourishing church went down and the locality was abandoned for several years. Recently the services at the church have been revived and a Sunday School organized. The outlook is now encouraging. The church house is well preserved and a new organ has been purchased so that the meetings are occasions of enjoyment to the people. We enjoyed the day. It was pleasant to stand in the pulpit where sainted ministers of other days have stood, and to preach to a congregation that seems to enjoy the services. Bro. Warlick is doing a good work and we heard nothing but the kindest mention of his name.

P. R. E.

The American Revised Bible, in spite of serious defects, should be in the hands of every preacher for comparison with other versions. Order of Anderson, Millar & Co. Prices from \$1.00 to \$6.50.

"On to Songdo"! Again.

By Bishop Warren A. Candler.

The annual meeting of our Korea Mission has just closed at Seoul. The year has been one of success, the membership of the churches advancing from 759 to 1,227, besides 1,694 probationers who will not be received into full connection until after further instruction and examination. The people are turning to Christ as I have never seen them in any field.

Indeed it may be said that the Korean churches have been in a state of revival for the past three years, the revival movement growing in power each year and still advancing with increasing momentum. The harvest is simply out of all proportion to the strength of our force. No Church in Korea has a mission force adequate to the needs of the hour, and least of all has our Church. It is reported that at one of the stations of the Presbyterians as many as 1,100 adult persons have been baptized into the Church during the current year. If we take into account the age of our mission and the number of missionaries we have engaged, the growth of our membership is not less phenomenal. The mission must be re-enforced speedily with more missionaries, and provision be made at once for training a native ministry.

We have delayed too long the matter of a school for young men and we are now suffering the results of such delay. We have no adequate supply of native workers upon whom our brethren can rely in caring for our rapidly growing young Church. The matter cannot be postponed longer. I would not be able to postpone it even if I were inclined to try to do so. Providence forces me to take action and I am thankful that in a remarkable way our God enables me to take the first step in this direction.

Some fifteen years ago Mr. T. H. Yun came as a student to Emory College, while I was President of that institution. He availed himself of the opportunities there presented most diligently and after a few years' stay in America he returned to his own country well qualified to serve his people in the highest place. Being the son of the Minister of War and having qualifications so superior to other men of his time he seemed called to a career of political service. Accordingly, he has occupied during the last decade several positions of authority and influence under the appointment of the Emperor of Korea. He was one of the representatives of his nation sent to the coronation of the Czar. He served in the Department of Education. At one time he was the Vice-Minister of State. More recently he has been repeatedly offered the position of Foreign Minister, but has firmly declined the offer.

From the first he has keenly felt the need in his country of a great Christian school. A few years ago he and his father made each a contribution of a thousand yen (\$500) to begin a fund for the establishment of such an institution. The authorities of the Church, not seeing their way clear to begin the work, put this fund at interest. From accrued interest, as well as from a few smaller contributions, the fund has now grown to something more than three thousand yen (about \$1,500).

I had not proceeded far in the inspection of our Korean work until all the facts of the case forced on me the conclusion that the inauguration of the enterprise could not wait longer; but I had no man for the place unless I could get Mr. Yun himself to undertake the work. After much prayerful consideration of the subject I opened the matter to him. I found him eager to undertake Christian work, but he felt his way hedged up by the customs of his country more imperious than written laws. He is the eldest son, and as such inherits all the prop-

erty and all the responsibilities of the family, under the Korean usage. At first, it seemed impossible to overcome this barrier, not because he cared for the property, but because to break with the responsibilities of his position would involve him in embarrassments that would hinder any work that he might undertake of the character proposed, if indeed it might not utterly defeat it. He said to me with profound emotion, "I have often and deeply regretted that I am the first-born in my father's house."

The difficulty was further aggravated by the fact that under Korean usage a father may before his death transfer the responsibilities for all these matters to the eldest son, and this transfer General Yun had recently made, so that Mr. T. H. Yun had already entered upon the duties of the first-born according to the Korean law of primogeniture.

As we talked and prayed over the matter for several days Mr. Yun finally said there was one relief which might be possible. If his father would voluntarily relieve him of the matter and give him his freedom, the obstacle would be removed, and it was agreed that I should present the matter to General Yun.

No one unacquainted with Oriental custom can well understand what such a proposition involved to both father and son, and at first I hardly dared to hope for a favorable issue. I never felt more keenly the sense of responsibility nor realized before so perfectly the life tragedies involved in the age-long usages of family life in the Far East, especially in the lands where social customs have been formed under the power of Confucian ethics. However, I determined to make the effort that my dear friend and former pupil might be made free to enter upon a high career of Christian usefulness for which he is so well prepared, and in which only he can find his highest happiness. It is freedom to him, though he renounces an estate in turning to the work of the Church.

General Yun was not in the city of Seoul, but was visiting relatives in the city of Songdo, as we supposed. Accordingly, I timed my visit to that station on the last day of the Annual Meeting, hoping to find him there on my arrival. But on reaching Songdo, to our regret, we found that he had gone to a mountain resort some ten miles into the interior. The weather was bad, a steady rain falling during the entire day we were tarrying in Songdo. We began to fear that it would be impossible for me to meet him during my stay in Korea, but contrary to all our fears, about dark he returned to the city. Early the next morning I called on him with a view of presenting the matter. I was accompanied by Brothers Hardie, Gerdine and Cram, the last of whom acted as my interpreter. I presented the matter as clearly and forcible as possible, dealing with the venerable man in perfect candor, as well as with the deference due his station and his relation to the serious proposal which I had come to set before him. He heard the matter patiently, making many inquiries, but at last he said something like this: "He is my eldest son and I have reached the age when I wish to turn over to him the interests and responsibilities belonging to him as my first-born, and to free myself from cares during the remaining years of my life. When he went to America I told him to learn all he could and he fell into your hands, though I did not know you. After a time you returned him to me, and since his return he has been a man different from other Koreans, walking always in a straight line. I now return him to you for the work you propose and will resume the cares from which I had relieved myself."

I expressed to him my great appreciation of

his self-sacrifice, telling him that the gift of a man to a great work was far more than a contribution of money, and that I hoped his son would stand between my people and his people as a medium through which might be brought to Korea the benefits and blessings which we had in our hearts for his nation. After our interview was concluded and we had left the house, he sought his son and formally declared to him his decision in the matter.

No man can foresee the consequences of good which are involved in this extraordinary transaction. There is no man in all the Kingdom of Korea better known or so well beloved as T. H. Yun. This testimony I have from both missionaries and men of the world living here. The fact that he undertakes such work will make a national impression. I believe it marks the beginning of a new era in the history of the people, as well as an epochal development of the work of our Church in this land.

Nothing could be more influential for good than that the Church should rise to the height of this great opportunity, and nothing could be more damaging and discreditable to us than that we should fail to meet it with a great and generous response. I cannot bring myself to believe that the Church will hesitate for a moment when these facts are brought to the attention of our people.

Such an enterprise in the hands of such a man must be made monumental in character. It must have a staff of instructors qualified to render the best possible service. Already we have a considerable plot of ground and negotiations have been opened for the acquisition of an additional area.

Neither Mr. Yun nor our brethren in Korea nor myself, expect everything to be done at once. We propose a modest beginning to meet immediate needs. In an old house standing on a part of the ground, a school will be opened at once, in which Mr. Yun and one of the missionaries will undertake to teach as many young men as can be accommodated. Meanwhile it is proposed to put the ground in order and get ready for the erection of the first building. This building can hardly be finished for use before next June. It should cost not less than \$5,000, a sum which will seem small to many in our own country after reading all I have said, but we who are on the field know what a sum will accomplish as a beginning in a land where there have been so few schools of any sort and none of the kind which is now proposed. It should be remembered that this is but the beginning and we confidently trust that the God who has led us so wonderfully thus far will in His own good providence bring to pass all things necessary for the consummation of this great work.

As I have intimated above, Brother A. W. Wasson, one of the missionaries, will be associated with Brother Yun in this work, and his good wife, who has had experience as a teacher in the University of Arkansas, will also assist with such classes as she may find it practicable to teach during the current year.

This, in brief, is the plan for the beginning of a work which I dare say will grow to historic proportions and wield an influence national in its extent, and it may be even international in influence. It will certainly build up the Kingdom of God and serve the highest interests of a people whose hearts are being wonderfully turned towards the Christ of our holy religion. They have suffered much and they are open-minded toward the truth as it is in Jesus. I confidently rely upon the Church at home giving immediate and warm indorsement to this great work so auspiciously begun. I trust generous souls will send to Dr. W. R. Lambuth, Nashville, Tenn., prompt and liberal

contributions to the erection of this first building of our proposed school at Songdo.

More than ten years ago, when Mr. Yun had but recently returned from America to his own country, he wrote me a letter bearing upon this interest which is now taking shape. I printed in the Nashville Christian Advocate a part of that letter, with comments upon it, my article being headed with the caption, "On to Songdo!" In response to that letter a number of contributions were sent to me and by me sent to the Board of Missions, which funds furnished the means whereby the Korean Mission was opened. Among other contributions, I remember, a good woman, living near Huntsville, Alabama, sent me \$500. The Korean Mission has now a membership of 1,200 souls and this membership grows daily by leaps and bounds. Behold what fruit has come so soon from a plant which at the outset was so small! Dr. C. E. Reid and Bishop E. R. Hendrix and others who had to do with the opening of the work in Korea, may well rejoice in seeing how God has established the work of their hands.

Now again, I raise the cry, "On to Songdo!" If so much has been accomplished during the ten eventful years just passed, what may we not hope will come in the years immediately at hand? Let us have at once the first building for the new school. "On to Songdo!"

Seoul, Korea.

Notes from the Far West.

You editors are doing the church a great service in sending out each week such a good paper. It makes its regular visits to our home in the far West, and is always appreciated. It is filled with news—sometimes sad news—of a land and people we shall always love. My sojourn in Arkansas was brief—only about two years, during my early ministry—but in that short time I formed attachments that time and eternity cannot break. Some of the prominent men in each of your three Conferences and some who have joined the sacramental hosts above, were friends of those years. B. A. Few and F. S. H. Johnston were class-mates with me in what is now Hendrix College. "Uncle Tom" Smith was my presiding elder. Precious is his memory! I. L. Burrow, H. R. Withers, F. M. Paine, B. H. Greathouse, V. V. Harlan and George W. Hill were among the leading preachers at that time. Bro. M. B. Hill, so long one of our most faithful missionaries in China, was my class-mate and room-mate in Vanderbilt University. He and his sainted brother, together with a great company of God's chosen ones, have long since crossed the river to the heavenly shore. Soon the "old guard" will all be gone. But God has said, "The gates of death shall not prevail." The marvel of the Church is her reproductive character. When Moses died the people thought they were ruined, but God raised up Joshua to take his place, and the vast army of Israel moved right forward to their promised possessions. And this is the history of the Church ever since. "God buries His workmen, but carries on the work."

On my recent trip to Birmingham it was my pleasure to stop off and preach one Sunday at old Mt. Zion Church, where twenty-seven years ago I assisted my father in one of the most remarkable revivals I ever witnessed. This was on what was then the West Clarks-ville Circuit, of which my father was pastor. Since then he and my sainted mother and my youngest brother, and scores of others with whom we mingled, in those years, have passed away. It was a melancholy pleasure to stand once more, after all these years, in that same pulpit and preach again the glad gospel of the Son of God. But I must not dwell longer on

this picture, however interesting it may be to me. Others will not view it so.

This is my seventeenth year in Oregon. Our Conference session has just been held, Bishop James Atkins presiding. It was one of the very best I have known in the West. The reports from the charges are encouraging. Our Columbia College, located at Milton, Ore., has had the finest opening in its history. The entire debt has been provided for, the endowment is constantly being increased, and the patronage of the school extended. Dr. J. H. Hammond was on the ground and rendered us valuable service, as did Bishop Atkins, in their counsels and addresses in the interest of college work. Bishop Atkins' presidency of our Conference was highly acceptable, and the visit of our connectional brethren, Drs. Lambuth, Lamar, Hammond, and Vaughan of the Pacific Methodist Advocate, was very helpful and encouraging to our people in the far Northwest.

We have a great country out here, and many noble and consecrated men and women in the Church. But the commercial spirit rules this country. The people are making money and getting rich so fast that they forget God and His cause. The story is the same in all ages and in all climes—"Jeshurun waxed fat, and kicked." The Church has a struggle—all the Churches—to keep the people from Mammon worship. Sometimes it seems the devil will win, in spite of all. But another view is more hopeful. The Church is really making substantial growth, although not as rapid as we desire.

We have had a delightful fall. The wheat crop—wheat is king here—has been abundant throughout Oregon, Washington and Idaho, as has been the case in all the great wheat producing sections of the world. Our large wheat areas, immense timber belts, and extensive fruit industries, together with sheep and cattle raising, and salmon canneries, are fast developing this into one of the wealthiest sections of our United States. We need more strong men in the laity to possess this fair land for God and righteousness. We have elegant homes and farms and all the modern machinery for conducting agricultural pursuits on a large scale. We have harvesters that have 110 horse-power engines and cut 25 feet of grain at a swath. Our cities are modern and up-to-date in business houses and palatial residences, and I am sure our young people have as good literary advantages as the older States possess. Washington has the smallest per cent of illiteracy of any State in the Union, while Oregon and Idaho are not far behind. In these respects we have no complaint to make. But there is no denying the fact that we are not as religious as we ought to be. We need a mighty revival of the old-time religion, to sweep this land and bring the masses to a consciousness of the imminence of an Almighty God. Nothing less than this will save this country from practical infidelity.

H. S. Shangle.

Milton, Ore.

Improve Our Sunday School Lesson System.

As you have invited correspondence on your editorial of last week on the subject of The International Sunday School lessons, I will say that while I give due credit for the good the International lessons have done in bringing Sunday School workers of all denominations closer together, yet I am sure that a graded course which will lead the members of the Sunday School step by step from the simple and fundamental lessons on God and His attributes, Christ and His mission to the world, the creation, the fall, etc., to a systematic connected study of the Bible, the general doctrines of Christianity, the distinctive doctrines

of the Church to which they belong, and the government of their denomination would be far better. An important part of the teaching in our Sunday Schools should be on the history and government of our Church. There is a lamentable lack here. How many of our young people, or old ones either for that matter, could answer such questions as these:

How are our preachers licensed and ordained?

How are the bishops chosen?

How many have we, and who are they?

Who assigns them to their work?

Who makes the laws for our Church, etc.?

With lessons chosen by members of several churches, no denominational instruction can be given unless it be as supplemental work. In Winfield Sunday School we have for some time been using Catechisms in the classes of younger children, gradually extending to older ones. The results are satisfactory and we shall enlarge upon the plan.

Geo. Thornburgh.

Why Do We Tolerate It?

What is the chief law-breaker of the land?

The saloon.

Where are the schemes hatched out which promote the most dastardly forms of civic corruption?

In the saloon.

Where does the midnight assassin go to nerve himself for his murderous mission?

To the saloon.

Where do the police go in search of the skulking thief and murderer?

To the saloon.

What institution is hard by the brothel and the gambling hell?

The saloon.

What lays its hands upon political parties and dictates who shall be nominated and elected to office?

The saloon.

What impoverishes the American workingman and fills him with the spirit of discontentment?

The saloon.

What takes the bread from the mouths of starving children?

The saloon.

What clothes with rags refined women who once lived in affluence?

The saloon.

What despoils young manhood and sends it reeling and cursing down the street?

The saloon.

What crowds our prisons to their utmost limit?

The saloon.

What peoples our madhouses with pitiable victims?

The saloon.

What drags from its throne of respectability and influence our best manhood, and smiting it with unspeakable physical, mental, and moral deformities, sends it, despairing, over the precipice into the horrors of an eternal doom?

The saloon.

What is the arch-despoiler of the home and the fruitful source of domestic infelicity?

The saloon.

What is the eternal enemy of the church of Jesus Christ and the chief impediment to every moral reform?

The saloon.

Should this institution be allowed to live? Should it be authorized and protected by law? Should the good citizenship of the republic not arise, and, as one man, abate the awful, blighting curse? Should not the whole damning business be pulverized and swept down into hell from which it came?—Exchange.

THE SUNDAY SCHOOL.

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

November 4. The Lord's Supper.

Matt. 26:17-30 (Read I Cor. 11:23-29). Commit verses 26, 27.

Golden Text: "This do in remembrance of me." I Cor. 11:24.

Locating the Lesson.

Time: Thursday evening, April 6, A. D. 30.

Place: An upper room in Jerusalem, possibly in the home of Mary, the mother of Mark. Persons: Jesus and the Twelve.

Parallel Passages: Mark 14:12-26; Luke 22:7-30; John 13:1-30.

Introduction.

The Passover. Exodus 12:1-14.

1. The original paschal supper was a very simple family meal, consisting in the eating of the roasted lamb, the unleavened bread and the bitter herbs. It was eaten in haste; the children of Israel having their loins girded, their shoes on their feet, and their staves in their hands. The Passover feast was to the Jews a memorial of their deliverance from Egypt. It was more, a covenant between them and Jehovah in which they became his people, and he their God.

2. This feast in later times was considerably changed. The drinking of wine was added. It was eaten in a reclining attitude, and leisurely. Burton and Mathews give the probable order as follows:

- Blessing of the first cup of wine.
- Handwashing and prayer.
- Bitter herbs dipped in a mixture of fruit and vinegar, and eaten.
- Second cup of wine, with the question of Exodus 12:26.
- First part of the Hallel (Psalms 113 and 114).
- "Sop" (a bit of lamb, herb, and bread) dipped in vinegar and eaten.
- Eating of a piece of the unleavened bread.
- Third cup of wine with grace.
- Fourth cup of wine.
- Blessing in song (Psalms 115, 116, and 118).

I. The Preparation for the Passover, Verses 17-19.

1. It seems to me almost certain that Jesus, unknown to his disciples, had arranged with the owners for the use of the "upper chamber" in which to eat the last supper; and the plan for conducting the two disciples to it had been agreed upon. Thus Judas was kept ignorant of the location; and the suspicions of the eleven were not aroused against Judas. The Master desired to have this last evening with his disciples safe from interruption, for he had many things to say to them.

2. If we are to put a very full interpretation on Mark 14:15, a "large upper room furnished and prepared," we may suppose that the owner of the house had provided everything that was needed for the supper save the lamb. This left to Peter and John the slaying of the lamb (which Judas probably purchased a few days before) and the roasting of it, the arranging of the food on the table, the lighting of the festal lamps, and the few last touches needed to complete the preparations.

II. The Presence of Treachery Revealed, Verses 20-25.

1. Judas with Satan in his heart made heavy the atmosphere of the upper chamber and Jesus, as it were, could not breathe its foulness. His pure soul must speak out against this the most awful of crimes; yet, note the wondrous self-control as he simply

says, "Verily I say until you, that one of you shall betray me." He refrains from declaring the identity of the traitor.

2. I think there must have been "tears in his voice" for even then he was seeking to save Judas from the abyss. The reminding Judas that he was dipping in the same dish with him, hence, according to Oriental ideas was pledging himself right then to an inviolable covenant of friendship, was for this purpose. The offer of the "sop" was the reaching out his hand to pluck the son of Kerioth from the depths.

3. Jesus' declaration in a measure prepared the disciples for the scene in Gethsemane, by revealing to them the divine foresight of their Lord in discovering the treachery before it struck. Thus they saw that the arrest came as no surprise to him, and that he might have escaped if he would.

III. The Lord's Supper, Verses 26-30.

1. The Holy Communion is a memorial of Jesus Christ's offering of himself on the cross for the salvation of the world. It reminds us that the death of our Lord is the great central fact of his life's mission. So the Master commands us, saying "This do in remembrance of me."

2. The Eucharist is more than a memorial of the past, it is a present witness of our faith in the power of the blood of Christ to save from sin. So it is a mighty gospel preached in simple yet expressive symbol, a continual "showing forth of his death."

3. The Lord's Supper looks also to the future, being a prophecy of that glad day when "Death is swallowed up in victory." So we are to eat the "broken body" and drink the "shed blood" "until he come again."

4. Surely such a rite celebrated in solemn silence, while faith sees and hears and appropriates, must be a great means of grace to the sincere heart. No crass conception of an actual presence in the bread and wine is needed to him that spiritually discerns.

Thoughts.

1. "Let things be done decently" in the celebration of the Holy Supper.

2. Paul says "Let every man examine himself" as to his fitness to partake of the bread and wine.

3. Strange that the sacred rite of fellowship should be a cause of strife and separation!

4. It is good for the heart to pause now and then and ask itself, "Is it I?"

5. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking henceforth in his holy ways draw near with faith and take this holy sacrament."—Ritual.

The Methodist Episcopal Church South and the Negro.

From the organization of the Methodist Episcopal Church in America that part of it lying within the bounds of the "slave states" has had an unfailing interest in the negro. Especially in his religious life and beliefs. As early as 1829 Dr. Capers (afterwards Bishop Capers) was appointed "Superintendent of Missions to the Negroes." A mission was organized South of the Ashley River in South Carolina and the Rev. John Hanour was appointed pastor. Another was organized on the Santee River with the Rev. J. H. Massey as the pastor. After the organization of these two missions requests for missionaries came from various plantations in the Carolinas and Georgia. Many of them from prominent persons of other communions. The work continued until, when the civil war broke out in 1861, there were not many plantations in

the entire South that were not supplied with the gospel and religious teachers. This fact no doubt largely accounts for the admirable fidelity of the negro slaves to the families of their masters while they were away fighting in the Confederate army. During the entire four years of war there is not on record an instance where a white woman was outraged by a negro man, though many of them on cotton, rice and sugar plantations were wholly at the mercy of their slaves. Bishop Wightman designated this great work among the negroes of the South as "the glory of Southern Christianity."

The reasons why the Southern delegates to the General Conference of 1844 opposed the extra-judicial proceedings against Bishop Andrew, was the proposed legislation was unconstitutional and unjust; and to have submitted to it would, no doubt, have resulted in the dissolution of the Methodist Episcopal Church in the South and, of necessity, of the missionary work among the negroes; for at that time the Methodist Episcopal Church was doing the major part of the missionary work among the negroes.

While the church in the South did not object to the presence and presidency of Northern Bishops they knew that such legislation as was proposed in the case of Bishop Andrew could only result in a practical dissolution of the Methodist Episcopal Church in the South. It was, therefore, to save the Church in the South and to continue the gospel to the negroes, that the Southern delegates preferred a division of the Church to the proposed legislation.

After the war "the ballot came and with it the estrangement of politics." The negro was taught to distrust his Southern friends and to confide in those who knew but little about him and were wholly incompetent to lead him through the most important period of his life. This put him almost beyond the influence of his former friends and counselors.

With this state of things confronting him and in the hope of preventing the negro from falling into the hands of unscrupulous politicians, Bishop Paine of the Southern Church conceived the idea of organizing those who adhered to the Southern Church after the war into a separate Church to themselves, which he did in Jackson, Tennessee, in 1874, assisted by Bishop McTyeire and others. After the completion of this organizing of the Colored Methodist Episcopal Church in America, and in vacating the chair to the newly elected Bishop Vanderhost, Bishop Paine said, "Like Abraham and Lot we part, but in peace and for peace. There is no strife between us. Let there never be any. While our hearts are warm to God and man, we feel an interest, a peculiar interest, in your welfare. We have labored for you when there were few that cared for your souls. Our missionaries are buried on the rice and cotton and sugar plantations, who went preaching the gospel to your fathers and to you while slaves, etc." To which Bishop Vanderhost replied, "Brothers, say not good-bye. That is a hard word. Say it not. We love you and thank you for all you have done for us. But you must not leave us, never, etc."

And the Southern Methodist Church has not left them. In a thousand ways it has shown its interest in the negro. Contributions are made every year to help them educationally and otherwise. No people understand the negro so well or will do as much for him as the native Southern people.

Theo. F. Brewer.

Muskogee, I. T.

THE EPWORTH LEAGUE.

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

Oct. 28th. A Christian's Friendship. John 15:15.

How to win the highest friendship, James 2:21-23.

Friendship used for salvation, Acts 10:24.

The best part of friendship, Luke 10:38-42.

Love the bond of perfectness, Col. 3:4.

The value of friendship and how to maintain it, Prov. 18:24.

Friendship must sometimes cause pain, Prov. 27:6.

Any of us who are counted friends by Jesus Christ are highly honored. His friendship is worth seeking and keeping. Without his friendship it is not possible to be a Christian. He declares: "Ye are my friends, if ye do whatsoever I command you." Jesus confides in his friends and expects them to confide in him. Real, genuine friendship is always characterized by mutual confidences. That is only a pretense of friendship which draws out the secrets of another and refuses to confide in him. Jesus makes known to his disciples "all things" that they are able to receive, and the disciples should go to him with their secrets. He will listen with sympathetic ears to all that you tell him, and will comfort, console, and strengthen those who confide in him. He is the best of friends, and one upon whom you can depend. First of all make Jesus your friend, and by afithfulness and devotion to him hold to his love and friendship through all the changing years and experiences of life.

Usually a Christian's best friends will be among Christians. The choosing of your friends and associates a matter of the highest importance. "The quality of our friends is of infinite importance to us because they make or mar us." We take the color of the society we keep as the tree frogs of Ceylon do that of the leaf on which they light, says Geikie. "Evil communications corrupt good manners." An ideal friend is one whose character, formed by religion, shows reverence, and benevolence, and amiability; who has beautiful ideals ever before him toward whose actualization he ever strives, and who can, at the same time, adjust himself to your peculiarities, and who will count it a part of his religion to be true to you under all circumstances. And for the cementing of a perfect friendship, such must you yourself also be." Friends must be twin roses which hold each other up by twining as they grow."

A Christian should exert an influence upon his friends that will draw them to Christ, if they are unsaved, and make them better Christians, if they are already saved.

Church Economics.

It seems to be a singular fact that the normal condition of the churches in this highly civilized, progressive and ultra-Christian country is to be involved in debt.

If, after a strenuous and continued effort upon the part of the membership, the church building and furniture is paid for, then the minister's salary, which, alas, too often falls short of what it should be, is not paid promptly.

Is there no balm in Gilead for this unfortunate state of affairs? Assuredly, if the mem-

bership, as a body, would resolve to go to the proper and only source for aid and direction, and remain there.

God, in his marvelous Letter to us, his children, viz, the Bible, solved this problem of church economics ages ago, and the solution never has been and never will be improved upon, and never has been, and never will be annulled. In Malachi 3:8-12, he says: "Will a man rob God? (Rob.) Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed (because of this) for ye have robbed me, even this whole nation (has). Bring ye all (all of you) the tithes into the storehouse, that there may be meat (funds) in mine house, and prove (try) me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts," and with this direction, adds a promise, beginning, "And prove me," etc., which in itself should forever settle the question of church economics.

Perhaps some lady will say that her husband makes \$200.00 a month, but \$20.00, the tenth of this, would be an enormous amount to pay to God every month, even in obedience to his plain command, followed by that wonderful promise, beginning, "And prove me," and also an amount which belongs to him as certainly as the amounts due the grocer or the Light and Traction Company belong to them. This lady says that surely God must have meant people with a salary of \$20.00 or \$30.00 per month, which would make his commission only \$2.00 or \$3.00, and that would be a large sum to pay to God every month; or perhaps he meant after deducting the coffee, sugar, flour and feather bill, and out of the remainder to pay one-tenth, (which might mean ten cents per month—or, what is more likely, —nothing.) Then too, every man, woman or child who is earning a salary or wages, should pay one-tenth of this amount to God, his dues, before spending a cent for anything else, because to retain a tenth for one's own use, is to be guilty of embezzlement, and if the punishment by the civil law for this crime is severe, what will that of the divine law be? Listen: "Ye are cursed with a curse; for ye have robbed me, even this whole nation."

We are strongly of the opinion that God meant just what he said, using Malachi as his mouthpiece, and that if every Christian woman in all our churches would make a calculation of the monthly expenses of the household on the last day of each month, and then if needs be, out of her own private funds, pay this just debt (not give it) on the first of each month to the Lord, and would be in a position to claim this wonderful promise, beginning, "And prove me now herewith," etc. For example: If the expenses of the household be \$100.00, let her take one-half of the \$20.00 laid aside for a silk dress, and tithe this \$10.00 with \$10.00 of the silk dress fund, then if absolutely necessary, wear an old-time linsey. Such a course on her part would constitute simple obedience to God. Or if she have no private fund, (as is too often the case) then let her tithe the sugar, coffee, eggs, flour or anything else which happens to be available, and tender that to the Lord, through his minister or the poor of the earth. In discussing this point, a lady said that this

would be stealing from a father, brother, or some other mere man. But how could one possibly steal something that did not belong to anyone? If Mr. A. left \$5.00 in the house for Mr. B, and told Mr. C to go to Mr. B's house and get this \$5.00, there is no law extant either human or divine that could designate such an act theft.

Such methods are not adopted, to the shame of our churches; otherwise, as the Lord says, "That there may be meat (funds) in mine house." It is more agreeable perhaps, to purchase the \$20.00 dress, and in lieu of the tenth which belongs to God, salve our souls with a quieting plaster in the way of getting up ice-cream socials, lawn-parties, private theatricals or anything else which appeals to the senses, and use the funds thus realized for the glory (?) of God. And when some member who is in the habit of walking and talking with God, and who, according to his promise, is in possession of his secrets ("The secrets of the Lord is with them that fear Him") dares to expostulate, he is met with the ancient doctrine, "Where is the harm?" Oh, "Where is the harm?" fallacy! Thy influence began with the birth of time and will end only with the issues of eternity. The subject of church economics is one settled by God himself, and about which there is, can be, and should be no controversy. Malachi 3:8-12.

One of the statutes of the State of Arkansas is that a man who is guilty of murder in the first degree (unless he can interpose some extenuating circumstances) shall hang until he is dead. Suppose the sheriff of some county in the state should say that while this is a law, what difference can it make how a man dies, just so he dies, and acting upon this self-appointed theory, he announces that on a certain day, that appointed by the judge for the execution, he will give the criminal an ounce of laudanum or a safe dose of rough-on rats in lieu of hanging, as that will be an easier process for himself and not so hard for the criminal. We sometimes say, when desiring to raise money for the church, that God made a mistake about his process for raising church funds, therefore we will proceed to improve upon his method, by the latest improved and more modern method of private theatricals, etc., etc., etc.

Van Buren, Ark. NANNIE J. REA,

The Love That Will Not Let Me Go.

O Love, that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depth its flow
May richer, fuller be.

O Light, that followed all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray
That in thy sunshine's blaze its day
May brighter, fairer be.
I cannot close my heart to thee;

O Joy, that seekest me through pain,
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Love, that lifted up thy head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—Geo. Matheson.

Complete Family Records, fine cloth, \$2.00,
Sermon's by the Devil, \$1.00.

Letter from Dr. Ditzler.

This week I start toward Indian Territory and Texas, expecting to be at your Conference of the Territory at Tulsa. The three former editors of your paper I knew personally. Dr. Winfield, the famous, the bold, the eloquent, I first met, October or November, 1861, at New Madrid, Mo., chaplain to (I think it was) Col. Goslin's Regiment. I secured him a home while there. My station was Jefferson City, but with Federal military possession I left, and went South, as Abraham once did. I next met him and your Arkansas Nestor, the wise and prudent, but zealous Andrew Hunter and the sainted Cobb, then editor, in New Orleans, April, 1866, in General Conference. The third that I knew was Dr. Godbey, who, with myself, belonged to the St. Louis Conference. The fourth was Dr. Bennett, for whom I have preached. The fifth is yourself, five editors of the Arkansas Methodist, later Western Christian Advocate. Other notables of your State I have preached for, the Biggses, T. H. Ware, W. F. Evans and Cochran, and other excellent men of Arkansas. Please announce to my friends of Indian Territory and Oklahoma, that many spoke to me last fall to visit them, to preach a week for their people, but in closing Conference last fall I missed most of their places, and so never got to go to them. I will take pleasure in taking their addresses and will preach for them after Conference adjourns and they become settled. The last time I met Dr. Winfield was at Conference in Houston. I did not hear him preach, as I had to preach Saturday night and Sunday night, but I heard his prayer at the closing of Conference. I will never forget it. In it was this sentence, "For all we know some of us now may be on the margin, and ready to walk the grand boulevards of heaven." The feeling was deep, intense, and within a few weeks I saw from the papers that he had anticipated correctly. O, that we had today a thousand Cobbs, Hunters and Winfields in the field! To the last Scott's words well apply:

"One blast upon his bugle-horn
Were worth a thousand men."

J. Ditzler.

Prospect, Ky.

Hon. C. R. Breckinridge on Mob Law.

Hon. C. R. Breckinridge, former Congressman and who was ambassador to Russia during the last Cleveland administration, in an address of welcome to Confederate Veterans at Ft. Smith, Ark., uttered the following wise words:

"My friends, we have issues now looming upon the horizon, if not indeed already pressing upon us, which call for the highest capacity of the people. It is no longer a question of preserving society, our institutions, and the sacredness of our homes.

"Here in our own section we have a condition which leads to the frequent exercise by the mob of functions which belong to the courts. It is needless to cite the steady tendency of this practice to go beyond its original scope. It is profitless to show that mobs in other sections go to greater extremes than in ours.

"I am far from holding that mob law is never justifiable. In the absence of the usual protection provided by the law, a community has the same right of self-protection that would be accorded to an individual. I will say more. I am sure that I and every man in this audience would, in the presence of executioner; and we once assume the role of executioner; and we would not want any mask to do it in. Let us not imagine that we are very different from other people, or underrate the depth of the feeling, or the difficulties of the problem with which we have to deal. Execration of the guilt, and unspeakable sympathy, pity and tender

consideration of the sensibilities of the victim, is without limit. No man can justly lay superior claim to this.

"But there is a step beyond this. We have reached a point where, of necessity, reason must temper passion. We must seriously ask ourselves if the mob policy does not increase the crime which it seeks to prevent? Does it not brutalize the black race; and, to a large extent, at least, brutalize certain elements of our own race? Does it not, in short, disorganize society, lessen respect for law, render the relations between the races more menacing, and greatly increase the prevalence of the crime against which it is directed and the number of the victims it is the purpose to save? If this be true, then we must seek a better policy.

"Mere abstract declarations amount to nothing in a case like this. No true man will for a moment count any cost of blood or treasure if their expenditure is necessary to stamp out this unspeakable crime. But for all that, hatred and passion must not wholly take the place of reason, and especially if they lead only to an increase and multiplication of ills. The heads of families and the brothers must thoughtfully take hold of this question. To them prevention is even more important than revenge.

"The most appealing and effective objection to the customary trial is the publicity of testimony and the right of appeal. But, my friends, the people are sovereign in all such as this. Their lawful power is practically absolute. If the usual laws do not meet this extraordinary condition, let us change them. Let us make the taking of testimony in these cases as limited, if necessary, as it is made by the mob. Let us provide the jury, of course, as the mob provides the delegation or committee. Let us take away the right of appeal, and give final and immediate jurisdiction before a local magistrate.

"This is not a political question. It is higher than that. It is not a race question. It is higher than that. Let the law, apply equally to white and black alike. Let us ask the help of the good men of all races, classes and political persuasions in an honest effort to shield from violence the homes of all, and we shall not ask in vain. It may be our fault if we let this become a race or party question.

"We have a race question and it is enough of itself. We are the dominant—the ruling race; but we are under bonds to rule with justice and honor. The abolition of slavery took the lid off the African race and made the race question inevitable. It would have come in time anyway; but events have precipitated and complicated the issue. When it will be solved no man knows. How it will be solved no man knows. All that we can do is to patiently meet the phases of the questions as they arise from time to time, with a firm resolve that we will settle the question, not by a carnival of slaughter, injurious and disgraceful to us, and utterly destructive of them, but by the precepts of that religion which is the basis of our civilization and which teaches, regardless of social, intellectual or racial differences, the fatherhood of one God and the brotherhood of all men. Let us do whatever is necessary to be done; but the time has come for us to do it, not by the mob, but by law."

The Value of a Child.

"We have received seventy members this year; three-fourths of this number were adults." This quotation appeared in a communication in the Advocate not long since. Why did not the brother say, "Twenty-five per cent of these were children"? When will we get our eyes open to the value of the child? When will we properly estimate the value of the child to the church?

Some one has said, "If you succeed in getting an old person saved you have done little more than plant a post that will soon rot off; while if you get a child to accept Christ you plant a tree to live, and grow, and bear fruit." Suppose I want some fruit trees in my garden. From a nursery I purchase some trees that are two years old. I want the trees to be hardy and strong, so I plant them out in the middle of the road where there is little soil and where they will be exposed to all kinds of abuse. There they will be run over, and bruised, and large pieces of bark knocked off. Passing teams will bite off the twigs.

If the trees withstand the abuse for two years, I argue that they can be taken up and planted in the good garden soil, cultivated, pruned, and protected, and that they will be much stronger trees than I could hope for, had they not been subjected to these hardships. Sure enough, the trees grow nicely and bear fruit, but in a few years a high wind breaks one of them off about four feet above the ground. On examination I find that a wound received some years before, that had apparently healed, had caused the trunk to rot and weaken so that it could not withstand the storm. Another is loaded with fruit and a large branch breaks off at the trunk. This too, was the result of injuries received while the tree was exposed.

But the chances are that the tree will be destroyed before it is ever taken from the place of exposure and planted in the garden. One tree planted in the garden when taken from the nursery, will be worth more than ten planted in the road, to be taken up later and transplanted.

You see my meaning. The child from the nursery, the home, should be planted in the church. The chances are that the one who is turned loose to sow his wild oats will go down in sin before you are able to transplant him in the church. And if such a one is reached and brought into the church, he is possessed with many weaknesses that are liable to cause his downfall at any moment under trial. I am not undervaluing the salvation of adults, but calling attention to the salvation of children, a work about which many of our ministers do not seem to be properly concerned. "Train up the child in the way he should go." We ought not to have to evangelize each new generation.

R. S. Satterfield.

Lawton, Oklahoma.

Young People's Hymnal No. 3.

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly winning favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shaped notes, boards, by mail or express prepaid, 50 cents apiece, not prepaid 25 cents. Word edition, boards, by mail or express prepaid, \$1.25 per dozen, same not prepaid \$9 per hundred. Be sure to state kind when ordering. Anderson, Millar & Co., Little Rock.

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We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 924 Main Street, Little Rock, Ark.

World Fifth Sunday School Convention, Rome, 1907.

The next great gathering of world-wide import to the Christian forces, will be the World's Fifth Sunday School Convention, to be held in Rome, Italy, May 20-23, 1907. Committees in various parts of the world have already large plans in process of development for the success of this convention.

The White Star Line steamer "Romanic," 11,400 tons, has been chartered to take the American delegates from Boston to Naples and Genoa, and will sail from Boston, Saturday, April 27, 1907, and will be due in Rome, Thursday, May 16.

Sunday School Missionary Meetings will be held at Funchal, on the Island of Madeira, Algiers, in Northern Africa, at Naples, Genoa, and probably Gibraltar.

Delegates from Great Britain will go to the convention in two companies: One overland, holding conventions in the larger cities in France, Germany, Switzerland, and Northern Italy. The other section will sail from Liverpool and visit various ports on the Mediterranean, holding meetings and conferences as opportunity offers.

A number of religious leaders in Great Britain, Continental Europe, and America will attend the convention. Among these may be mentioned Dr. Campbell Morgan, Rev. F. B. Meyer, Mr. F. C. Belsey, Mr. Charles Waters, Rev. Frank Johnson of London, Rev. John Potts, Chairman of the International Lesson Committee, Mr. E. K. Warren, President World's Convention, General Secretary Marion Lawrence, of America, and Bishop Hartzell, of Africa, with many other men and women prominent in the religious life of both hemispheres.

Rev. Carey Bonner of London will have charge of the music. A special Manual of Worship is being prepared for the occasion.

Saturday evening, May 18, probably the largest Protestant gathering ever assembled in the city of Rome will meet for International greeting and Christian fellowship. Sunday morning, the 19th, the communion of the Lord's Supper will be observed in the leading denominational Protestant churches. In the afternoon, Dr. Campbell Morgan will preach the convention sermon.

The regular sessions of the convention will be held afternoons and evenings. The mornings will be given to conference, committee meetings and institute work, in four languages, French, German, Italian and English.

One of the features of the convention will be an exposition of Sunday School literature and appliances upon a mammoth scale, under the supervision of C. R. Blackall, D. D., of Philadelphia. When the convention is over, these books, maps, charts, helps and Sunday School appliances will be dis-

tributed, without price, to missionaries and others in need of such material.

The Italian Sunday School Committee is enthusiastic over the coming of the delegates, and fully expect that the government will be interested in the convention.

The rates on the Official Ship, "Romanic," for the trip to Rome, with eight days' entertainment in Rome, including visits to Madeira, Gibraltar, Algiers, Naples, Pompeii, Genoa, Pisa, and several carriage drives, with a return ocean ticket, good until January 1, 1908, vary from \$217.50 to \$340.00, according to the location of state-room and number of persons in a room.

Nearly 200 persons have been "booked," and represent thirty-seven states and provinces, and nearly one-half of this number were members of the Jerusalem Convention party, in 1904.

W. N. Hartshorn, 221 Columbus Avenue, Boston, Mass., Chairman of the Transportation Committee, will furnish information. The others members of the committee are Mr. A. B. McCrillis, of Providence, R. I., and Dr. George W. Bailey, 1203 North American Bldg., Philadelphia, Pa. Dr. Bailey is also chairman of the Executive Committee of the World's Convention.

Valley Springs Mission, Ark.

Our District Conference convened at Valley Springs this year, embracing the first Sunday in July, and was followed up with a revival meeting by the preacher in charge and Brother Lee Bearden. Brother Bearden did some very able preaching and the meeting resulted in much good. This meeting was followed up with a tent meeting conducted by a Congregational evangelist, the Rev. W. C. Swope, the preacher in charge remaining and working through it all. As a result of the two meetings we had several conversions and twenty-one accessions to our church, and other churches were strengthened. From Valley Springs we went to Eros and were engaged for ten days, assisted part of the time by Rev. C. W. Lester, who is now at Vanderbilt University. Brother Lester is an able young man, and is destined to make his mark in the world.

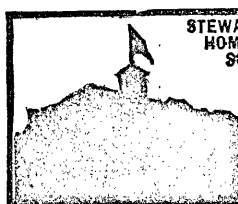
Our fourth Quarterly Conference convened during this meeting, and our beloved presiding elder, J. J. Galloway, preached in the power and demonstration of the spirit. Our people are in love with Brother Galloway. Here the church was greatly revived and there were two accessions. From Eros we went to Western Grove, where we were assisted by Rev. W. H. Hatfield. Here we had Brother Hatfield last year with fifty conversions. This year the meeting resulted in great good, four conversions, four accessions, followed up with a young people's prayer meeting.

I went from Western Grove to

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DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

Red Oak, where we had a class of thirty-five, of whom only one would pray in public when we began, but, when we closed out, ten days later, we had about thirty conversions, sixteen accessions, and a praying church. Since the meeting they have had a weekly prayer-meeting with perhaps thirty or forty that will pray in public. We had Brother W. T. Nicholson, a Presbyterian minister, with us in part of the day services, and he preached some heart-searching sermons. The Presbyterians had six accessions as a result. From this point we went to Saint Joe, a little town on the St. Louis and North Arkansas Railroad, where there were no churches of any kind, and only four South Methodists; commenced third Sunday of September at 11:00 o'clock and closed out the following Friday night, with about twenty-five conversions and an organized class of thirty-three members. Here we had Brother Hatfield again, and Professor Stapleton to sing for us. Brother Hatfield did all the preaching. Brother Hatfield to preach and Professor Stapleton to sing make a good team in a revival meeting.

From St. Joe we went to Olvey, another point on the St. Louis and North Arkansas Railroad. Here we had Rev. J. L. Keener with us. Brother Keener works for the American Keener Sunday School Union, but has not lost his interest for the Methodist Church by any means. He did most of the preaching, and did it well, and rendered us much assistance in other ways; result ten or twelve conversions and an organized class of thirty-eight members. In all we have had over 100 conversions and 106 accessions to the church. We hear good tidings from all points of the Harrison District. This is Brother Galloway's first year on district work, but he has been master of the situation. Rev. W. B. Wolf, who has been out in the interest of the Western Christian Advocate, paid us a visit at Valley Springs recent-

ly, preached a good sermon at night, and succeeded in getting five new subscribers for the paper. We think North Arkansas is coming to the front. To God be all the glory. JOHN T. GOSSETT, P. C.

Better Than Spanking.

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

Asher, Okla.

We closed our meeting at Oak Grove, October 7. We had a great meeting. About forty were converted and twenty-three united with our church. All of these were received into the church at once, and in addition to this large class we baptized three infants.

We will round out well for conference. All of our assessments will be paid. Our last Quarterly Conference convenes October 20, 21. We are looking forward to that date, as Brother Sims always has something good in store.

C. P. Cox.

HORSFORD'S ACID PHOSPHATE

Relieves Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

Bethany, Ark.

We have just held our fourth Quarterly Conference at Harmony church, the best conference that has been on the circuit for years. Brother Sibert, our presiding elder, did some fine preaching; had two conversions on Sunday night. We feel sure that the interest of the old Bethany Circuit is rapidly growing in every respect.

J. H. GIPSON, P. C.

To Drive Out Malaria and Build Up the System

Make 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 27 years. Price 50 cents.

Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others should know of this.

Yours gratefully,

JUDGE J. N. SMITH, Lonoke, Ark.

The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
109 E. Fifth Street. Little Rock, Ark.

Cave City Circuit, Ark.

Our Fourth Quarterly Conference has come and gone. Brother Jernigan was on hand doing work in his usual way of singing, praying and preaching, inspiring all to a stronger and nobler effort. We are still behind some financially. Think there will be a strong effort made to come out on all lines at the close of the year.

I wish to make special mention of the missionary societies. The Foreign Missionary Society at Barron Park and the Home Mission Society at Cave City are both doing good work. May God's blessings rest upon the faithful women of the church.

R. A. ROBERTSON, P. C.

Eufaula, I. T.

We have been at Eufaula, Indian Territory, about one year. We have learned some things about the town. We have five churches, four hotels, four banks, about ten stores, three cotton gins, one oil mill, and men of all grades, good women not a few.

I think the church has made some advancements on all lines. We had a very good revival. Salary of presiding elder paid, preacher overpaid, Conference claims all paid. Ahead of anything in the district on children's day. We have more good clothes than any common man in the Indian Mission Conference. The preacher that comes here next year will have a nice place, 73 members and one of the best stewards in the Conference. No man has had a more pleasant time than I, chills excepted. I have taken nearly everything for them, but still they come. I had hope they would let up, so I could pick up for Conference. It's said that every substance has a shadow, but I hardly make one. I hope all the preachers will meet us at Tulsa, with all claims paid in full. Then we will have an old-fashioned shout.

J. D. MASSEY.

Wilmot, Ark.

I have just closed my meetings; the meeting at Wilmot is said to be the best for several years. Brother Cannon was with me part of the time, and Brother Sage part of the time, and both did very fine preaching, and excellent work. We received four into the church, and four others have told me since the meeting that they are going to join the church.

Our meeting at Parkdale was good. (Brother Harrell was with me a week and I have never heard stronger and more convincing preaching than he did. The meeting resulted in the accession of four members.

We have received into the church this year fifty-six, baptized eight children, and have a church in course of construction, that will be ready for the beginning of the new year.

We have just closed our Fourth Quarterly Conference, and I thought it a good Conference. Brother Hayes was with us in his usual good humor and kindness, and preached some good helpful sermons, and did his work in his usual tactful way. These people of the Wilmot and Parkdale charge are a fine people to serve, and the man who comes here next year will have a good, and an appreciative people to serve. I have never enjoyed my work among any people more than among these. They enjoy taking care of their preacher and know how to do it.

J. R. DICKERSON, P. C.

Muskogee Circuit, I. T.

We have closed the summer's meetings. Have had some success. Several additions and professions. Had too much rain to do much with meetings in the country. It rained us out at several points. We have had too much territory to do the good that should be done. We have organized two new churches, torn down one house and built a new one instead.

The country people are neglected in this country. If every district would employ two men to go together and organize in waste places, in a year or two we would have several good circuits in each district, where we have but few. My Conference claims are nearly all up, but my salary will be about one-third up.

H. B. SCRUGGS.

Indian Mission Conference.

Please let all who expect to attend our Conference in Tulsa, send me their names at once.

Any persons sending their names later than November 5, must run the risk of not being provided for.

The railroads have given us a rate of one and one-third fare for round trip, certificate plan. We may not be able to meet all trains, so let everybody come to the church.

We will meet the 10 o'clock train on the Frisco Tuesday night, November 13, and that will be the only night train that we will meet.

J. H. BALL.

Tulsa, I. T.

A Unique Magazine.

Following close upon the Atlanta race riot, perhaps as its literary aftermath, a unique monthly magazine will begin publication in Atlanta in November under the title of "The Race Question and Southern Symposium." This magazine,



Easy way to get Epworth Church Organ

How is your church music getting along? Are your people complaining that the music is dragging a little?

Is the chorister getting discouraged?

Does the organist complain that the service makes her tired and nervous?

Is the preacher worried and embarrassed by frequent balks in the music?

Well, it may be that the church organ is the cause of it all.

The organ may be too old—too small—too weak—or pumps hard.

If you are having any such church organ trouble, you ought to try an Epworth.

Your church folks would be delighted to see how a nice, new, easy-playing, sweet-toned Epworth organ would brighten up the music—and set everybody to singing.

Epworth stops are so easy to understand—keys are so responsive—and the pedals pump so light, that even an ordinary organist can do wonders with an Epworth organ.

Then the tone of the Epworth is so powerful—so rich—and so sweet, that when the people hear it—they feel just like joining in the music.

The Epworth helps the preacher too,—for you know when the music has vim and sparkle and power, he finds it so much easier to preach.

Prof. E. O. Excell, the famous Sunday School song book man, says the Epworth is just about the best organ he can find to make the people want to sing—and he ought to know about organs for he has tried them all.

Now, we are so sure that the Epworth

would wonderfully improve your church music—that we are willing to send you one at our own expense on a month's trial.

If, after trial, you find the Epworth to be the sweetest toned, easiest playing, most satisfactory organ you ever saw—and want to keep it—your church may buy it at the factory price and on any reasonable terms of payment.

And we will give your choir, music committee, Sunday School, Ladies' Aid, or Epworth League plenty of time to pay for the organ.

And we will send a little book showing six easy ways of raising the organ money.

We have helped thousands of churches to improve their music, and we can help yours, too.

Our free organ book shows many different styles of the sweet-voiced Epworth church and parlor organs ranging from \$40.00 up to \$125.00.

This free book will also tell you which style is most suitable for your own church.

Now, no matter whether you are on the music committee or not, if you want to know more about this good chance for your church to get a fine Epworth organ at the factory price and on easy terms, just send us the following coupon or write the same in a letter or on a postal card.

A stamp and a few minutes of your time may help your church more than you think. Be sure to send coupon or write today.

WILLIAMS ORGAN AND PIANO CO.
57 Washington St., Chicago

[Cut this coupon out and mail as directed today, or write same on postal or letter]

Williams Organ and Piano Co., 57 Washington St., Chicago.

Please send me the free Epworth Organ Book with factory prices, easy way of buying a church organ and plan for raising the money, as advertised in Western Christian Advocate.

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State

its publishers announce, will be monographic in character, handling the negro problem from the standpoint of sociology, ethnology and political economy. It will in no wise be an organ of incendiary agitation, but will discuss the race issue dispassionately from the viewpoint of the Southern white man, and be a reflex of Caucasian sentiment. Each issue will contain special articles by leading public men and thinkers, who have made the negro a study, and a large part of the magazine will be devoted to a free-for-all symposium of popular ideas on the race question and subjects thereto related, as the South's labor problem, foreign immigration, cotton production, etc. The best newspaper comment on these subjects will be reproduced, and it will be full of condensed and meaty matter of a distinctive Southern character. The printed prospectus declares that: "This publication will stand, editorially, for the emperious but magnanimous Anglo-

Saxon, who dominates and will ever dominate, politically, materially and morally, the human affairs of this great section of our common country. It will try to be just, but it has no compromise or temporization to offer unholy race yearnings, hatreds and crimes." The editor is Mr. R. W. McAdam, for the past five years an editorial writer of the Atlanta Constitution, and literary editor of the Sunny South. The publishers are the Southern Symposium Publishing Company, Atlanta, Georgia, and the subscription price is \$1.50 a year.

Indian Mission Conference Notice.

The class of third year will please meet the Committee of Examination at Methodist Episcopal Church, South, in Tulsa, I. T., November 13, 9 o'clock a. m., prepared for a written examination.

J. F. THOMPSON,

M. A. CLARK,

O. E. GODDARD,

Committee.

W. H. M. SOCIETY.**EDITED BY**

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

Send all communications to the editors

Little Rock Conference.**WEEK OF PRAYER.**

The collection from the Week of Prayer this year has been ordered directed to the new building so much needed at Ruth Hargrove Seminary, Key West, Fla. It is estimated that not less than \$12,000.00 can place the building we need, because of the cost of material and labor. This collection (\$12,000.00) is a challenge to our faith. We can get it if we ask "In His name," for "His glory," and according to "His will." Let us pray earnestly, believing, expectantly. Plan for this collection by announcements from the pulpit several weeks ahead. Call for honorary members among the brethren of the church. The money thus paid (\$1.00 each) can be used for this new building. Urge this cause, dear sisters, for the need is great. Let every member of your auxiliary contribute something to this work, and secure an honorary member in addition.

Did YOUR auxiliary observe this Week, October 8-14? We know great good came to those who did. Mrs. Williams says: "This is our 'coaling station' in the Woman's Home Mission Society." None of us can afford to do without this renewal of fuel for our year's work. Those who found the date, as fixed by our board, inconvenient, will not let the year close without this season of refreshing.

OPENING OF SCHOOLS.

The Home Mission Schools have all opened for the present scholastic year with unusual attendance. Brevard Institute enrolled 125 students on the first day, forty-three of whom are boarders. At Ruth Hargrove Seminary, Key West, Fla., the school rooms and halls were crowded at the opening exercises. Each school reports an increase.

OUR "ROUND TABLE'S" MAIL.

The forty-two members of Central Avenue, Hot Springs, "Florine Brigade" are doing beautiful work under the management of Mrs. Sorrells. Beside dues and mite-box receipts, they are putting in the largest and most beautiful window in the chapel of the new church, this to cost \$200.00. This amount is nearly all raised. The boys are an organized brigade, drilled, and doing systematic work. The girls' "company" is to be organized soon. The meetings are made interesting for the children; games and refreshments follow. An Egg and Lamb Hunt have prov-

ed remunerative, as well as enjoyable.

Crossett workers are returning from summer trips with renewed energy and are enjoying enthusiastic meetings. In review of the study, "Under Our Flag," as the different chapters were taken, they showed what the Woman's Home Mission Society was doing to meet these conditions, by giving reports from schools, etc., at the same time showing the penny pictures, thus impressing all by "seeing and hearing."

Thornton rejoices over returned workers, renewed energy, growth in knowledge, and bright hopes for the future.

Camden auxiliaries entertained the district meeting of that district, October 3, 4. The first day was devoted to Home Mission work, and under the careful preparation and leadership of Mrs. S. B. Proctor was a feast of good things, as was also the second day for Foreign Missions, under the direction of Mrs. Sifford. Delegates from several auxiliaries were present, and their reports showed good work and earnest workers. Some of our pastors were present and added loving testimony of service from the Woman's Work, as well as giving wise counsel. Each phase of the work was helpfully discussed, and all present were edified. The climax of the meeting was reached when dear Sister Marshall, now in her ninety-fourth year, was introduced to the audience. Her radiant face, her beautiful testimony of joy in service, her blessing on the younger workers, the poem, "Waiting at the Threshold," recited, gave us an echo of her deeds as from eternity's shore that call to something higher, nobler and purer, inspiring us with the gladness that we, too, are co-workers with her in our Lord's vineyard.

Arkansas Conference.**HARRISON DISTRICT.**

The pioneer auxiliary in our Harrison District was organized at Green Forest, by Rev. and Mrs. Hatfield, in 1902. That auxiliary has made regular reports ever since it was organized. In the last two years it has contributed to the connection fund \$37.70. Harrison, which has not been organized a year until November, has contributed \$23.45 to the connection fund and takes the banner for local work, reporting \$356.05. If any place surpasses this in local work, they failed to report to the District Secretary.

At close of the quarter, ending March 1, 1906, Mountain Home took the banner for relief of the poor and visits to the sick, reporting 108 garments distributed and 208 visits.

Our Yellville auxiliary was organized in January, 1906. There are twenty names on the roll. We have nine subscribers to "Our Homes;" have reported 300 visits to the sick and strangers, and contributed \$17.20 as relief to the poor,

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.

sent \$15.33 to the conference treasurer and raised \$53.45 for local fund. Scarcely more than half the membership enrolled have contributed to the figures here reported. Some have not been situated so they could attend. The total number of auxiliaries organized during the period of Home Mission effort in our district, commencing in 1902, is twelve. Only six of the number survive, viz. Berryville, Green Forest, Harrison, Yellville, Cotter, and Mountain Home. The summary report of these auxiliaries is as follows:

Connectional fund	\$ 145.96
Local fund	893.63
Relief of the poor.....	71.50

Total \$1,111.09

Visits to sick and strangers, 739; garments in good order distributed, 240.

We give these facts and figures because we think it profitable and encouraging to know what our neighbors are doing.

The total membership covered in these six auxiliaries is only 105, and we can safely estimate, no doubt, that each auxiliary, like our own, cannot count more than half their number as active members. If each auxiliary contained a membership equal to the whole number of women in the church, what a wonderful work could be accomplished!

Our district only reports twenty-eight subscribers to "Our Homes," which is the organ of our Home Mission Society, and a valuable

paper it is, for the very low price of 50 cents a year.

There could be no more effectual way of winning new members to our organization than to put into their hands this paper. No one can read it and remain indifferent to the cause of Home Missions. Let every subscriber secure at least one new subscriber before the close of this quarter.

MRS. L. L. SEAWELL.

We now have a supply of the New Discipline. The price is 30c. Order of Anderson, Millar & Co.

CRESCENT HOTEL

Eureka Springs, Ark.

OPEN FOR THE SEASON

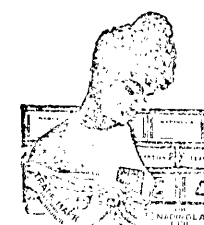
February 15, 1906

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 sleet 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

FRECKLES AND PIMPLES REMOVED In Ten Days.**Nadinola**

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

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



Various Lasts and Leathers

Neat styles for the well groomed gentleman. The tough texture of the material used insures long wear. CRADDOCK-TERRY CO. LYNCHBURG VA.

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.

25 CENTS A BOTTLE.

\$3 a Day Sure

Send us 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, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 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.



Cure Yourself of FEVER



with JOHNSON'S CHILL AND FEVER TONIC. We send you 2 bottles on trial. Costs nothing if it fails. Only after it cures you send us \$1.00. Write at once. JOHNSON'S CHILL and FEVER TONIC CO., Savannah, Georgia.

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.

Little Rock Conference Notes.

As chairman of the Joint Board of Finance of the Little Rock Conference, I desire to make the following requests through the columns of the Advocate:

To the Pastors—Please make your report on the condition of each conference claimant living in the bounds of your charge and forward the same to me at your earliest convenience. It is in every way better that this data shall be collected during the year, as the Discipline directs, instead of waiting until the session of the conference, as has been our custom heretofore.

Please make your reports concise and definite. Tell us something of the claimants age, family, health, financial condition and any other facts that will be helpful to the board in the consideration of the case.

To the Conference Claimants—I would be pleased to receive a personal letter from each one of you to be presented to the board at its annual meeting in Warren. Write us plainly and freely. Tell us what you need. There is little hope that we shall be able to supply all of the actual necessities of those dependent upon the funds administered by this board, but it will help us to a more intelligent distribution of the funds to know what your need is.

I especially ask that you give me these two items of information: (1) Your exact post office address, (2) the name of the person who will be authorized to receive and receipt for your check in case you are not at the seat of the conference; or, if you prefer, your check may be sent directly to you by mail.

Let all parties address me at Hamburg, Ark., or write Brother W. A. Steel, the secretary of the board, at DeQueen, Ark.

Finally, let me urge all our preachers and people to use their utmost endeavors to bring up the assessment for conference claimants in full. Every dollar, and more, is needed. No cause lies nearer the hearts of our people. Let us see that all have an opportunity of contributing. I am, yours in the Master's service, J. A. SAGE.

Use What You Have.

"What is in thine hand, Abel?"
"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for Me."

And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that in thine hand?"

SENT FREE Booklet entitled "Draughon's Eye Opener." It will convince you that Draughon's Colleges can, by their SUPERIOR and COPYRIGHTED methods, teach

you more Bookkeeping in THREE months than others can in SIX, and that Draughon's teach the BEST systems of shorthand.

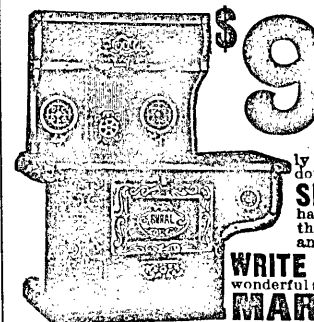
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\$9.95 for this Big Handsome RANGE

without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, \$13.95. Made with large square oven, six No. 8 cooking holes, regular 5-15 size—body made of cold rolled steel plate. Burns wood or coal. All nickel parts highly polished. Are the most liberal ever made. You can take it into your own home, use it 30 days, if you do not find it exactly as represented, the biggest bargain you ever saw, equal to stoves sold at double our price, return it to us, and we will pay the freight both ways.

SEND A POSTAL CARD and we will mail you FREE our new 1903 handsome steel range, also the most complete line of stoves and ranges in the world. Large illustrations, full descriptions at prices much lower than any one else can make you. Buy direct from manufacturers and save money.

WRITE TO-DAY for our new illustrated Stove Catalogue No. 1294. We will save you money. No delay in shipping. Read the most wonderful stove offers ever made. Most liberal terms ever offered, tells how to order. MARVIN SMITH CO. CHICAGO, ILLINOIS.

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 Cotton Belt Agent or write to



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

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

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only one called Jesus."

And so she did; and not only did the perfume fill all the house where they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little, but then it is all I have, and I would put in into thy treasury."

And so she did; and the story of her generous giving has ever since

wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it, and use it for Me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas Societies" even now continue their benign mission to the poor throughout the earth.—Selected.

A British magistrate, on being told by a vagabond that he was not married, responded, "That's a good thing for your wife."

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.

Light enough for one mule, strong enough for two.

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

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ASPHALT PAINTS
FOR WOOD AND IRON
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Send for Circulars of What You
Want.

LITTLE ROCK, ARK.

OBITUARIES.

MOORE—Lucinda A. Moore, nee Townsend, was born February 7, 1836, near Selma, Dallas county, Alabama; came to Arkansas with her parents, Allen Townsend and family, in 1840. She was married to James A. Moore, November 20, 1853, which union was blessed with nine children, seven of whom still live, and two welcome her in heaven. Sister Moore professed religion in 1856, at Mount Zion church, which was then on the Clark Circuit, of Arkadelphia District, under the ministry of Rev. J. H. Blakeley, spending fifty years of religious life, dying September 14, 1906. Of her father's family there were four boys and eight girls. Two of her brothers and one sister are dead, leaving two brothers and seven sisters. She was a true and loyal Methodist, and loved the church best of all. Her home was always the preachers' home, and she made them feel welcome by serving them as best she could, and, too, giving encouragement when she saw it was needed. She was truly one of the cornerstones of her church. Our army has lost a valiant soldier and color-bearer, which our church will greatly miss. May God help the surviving relatives to truthfully say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." She has left us, but not forever. Our loss is heaven's gain.
L. E. HUNDLEY.

PRICE—Mrs. Mary Cora Lee Price, daughter of Mr. and Mrs. David E. Mead, was born in Hillsboro, Tenn., August 22, 1869, and died in Texarkana, Ark., September 21, 1906. Born of devoted Christian parents, she gave her heart to God and her life to the church early in childhood, and lived a consecrated, useful life up to her death. She was endowed with an intellect of a very high order, which was recognized by the people with whom she lived. She taught school with conspicuous success at Live Oak, Texas, and in the college at Weatherford, in the same State. She moved with her family to Texas in 1893, and was buried in Greenville, Texas, the writer conducting the funeral services from the home of her brother, the Hon. C. E. Mead. She was married to G. G. Price at Greenville, Texas, June, 1903. Mrs. Price was one of the most cultured women, and at the same time one of the most effective workers in the First Methodist Church of this city. She leaves a host of friends here, besides a lonely husband, who are appreciating more and more the loss the church and community and the family have sustained. Brother Price is an officer in the church and has the sympathy of the pastor and membership. But he, devoted and triumphant death bid them all follow in the path that leads to glory and to God.
JAMES THOMAS.

GARVEY—Sister Sarah Garvey, mother of Brother B. T. Garvey, our faithful and efficient Sunday School superintendent at Harrisburg, Ark., was born in North Carolina, September 15, 1838, and lived in her native State until about nineteen years ago; was married to W. P. Garvey, November, 1858, who died and left her, May 12, 1865. She was married only about six years and six months. At this early age she was left a

widow with two little children, William A. and George T. They are both residing in Harrisburg and mourn their great loss. Sister Garvey followed her sons to Arkansas in 1887, living with them until her death, October 15, 1906. October 1 she fell and broke her hip, and her son sent her to Memphis, where she might have the best of medical attention. Her death occurred there. Sister Garvey professed saving faith in Christ in early life and remained a faithful Christian and loyal church member till the Good Father called her home. Brother Garvey's home is the preachers' home, and this mother in Israel was never more happy than when ministering to them. The writer held her funeral services at Harrisburg, October 14. A large concourse of people were present to pay tribute to the memory of one of God's elect women. The opening hymn was, "Do Not I Love Thee, Oh, My God." This was her favorite song, it having been sung at her mother's funeral twenty-six years ago.
M. M. SMITH.

JONES—August 25, 1906, the death angel visited the family of W. N. and Tommie Jones and took their infant child, Naomi, after she had suffered two weeks with typhoid fever. Kind hands had done all that could be done. The One who said suffer little children to come unto Me, took her to Himself. She is gone from the loving embrace of papa and mamma, brothers and sisters. The cradle is empty, but let us remember the Lord doeth all things well. Let us bow in humble submission to Him who has said in His Word, "All things work together for good to them that love the Lord." May we all live such lives that some good day we and all the loved ones that have gone before will be housed safely in that building not made with hands.
CHARLIE JONES.

HALL—John M. Hall was born January 20, 1836, and died March 31, 1906. He married Miss Kittie Cox, 1861. He served for many years faithfully as official member of the Methodist church. How long he had been a member of the Methodist church the writer is not informed. He was loyal and true to his church and was ever in attendance upon its services. His pastor could count on him. He may have differed in opinion with his pastor, but Brother Hall remained loyal to the cause. The news of his death and his brother's death bring sorrow to one who was three years their pastor. We must meet them again. May the life of John M. Hall speak long after he has gone. He prayed and labored for the good of his settlement and church. God has called him up higher, and may the heart and gaze of our ones be fixed intently there.
J. E. TAYLOR.

HALL—Joseph Porter Hall was born in Gibson county, Tenn., March 12, 1831, and died suddenly in Bradley county, Ark., December 18, 1905. He moved to Arkansas when quite young. In 1867 he married Miss Mary A. M. Ainsworth, who passed hence April 16, 1884. Brother Hall was the father of seven children, most of whom survive him. He had been for years a member of the First Methodist church, and was an unassuming man. For years before his death he had been feeble. May his children ask the grace of the Lord and may He be their father and mother—he their kind Benefactor and Savior, and Guide in the path of eternal rest.
JOHN E. TAYLOR.

CUTTING—Mark, the first-born child of Mr. and Mrs. Bert Cutting, was born in Pulaski county, Ark., and was taken to heaven at the age of six, September 16, 1906. He had gone to Sabbath school the preceding Sabbath, and had taken his little offering, but on the following Sabbath the fond parents offered to the crown of their Lord this jewel of their home. Little Mark is safe forever. Let the loved ones be faithful and meet him again.
JOHN E. TAYLOR.

HOLLAND—Dixie E. Holland, daughter of Henry and Charlotte Holland, was born September 20, 1900; died October 17, 1906, at Alexander, Ark. She was an extra bright child. At the close of the spring term of our school she rendered quite a long and beautiful recitation. She was the idol of her father, the pet of the home, the pride of the town. A member of the Sunday School, she always knew her lesson and made her contribution—a model child.
D. D. WARLICK.

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.

Harrison District.

On October 1 I began a canvass for the Advocate in the Harrison district. The first stop was with Brother J. Sherman's flock at Eureka Springs. He was away at the time spending a few days with home folks and enjoying a much needed rest.

The citizens of Eureka Springs are fondly attached to their pastor, and I am sure he is to his people.

Brother Clark, our efficient Sunday school superintendent, gave valuable assistance and engineered me around in this picturesque summer resort. We have a good society and one of the most promising young ministers in Methodism at Eureka.

My next stop was with the bustling Brother J. Womack, at Berryville. I did a good business there and enjoyed the hospitality of Brother and Sister Womack's nice parsonage home.

No young man of our church is rendering better service to his people than this young pastor. He will have a fine report for conference.

At Harrison I found Brother Bearden busily serving his people and a very appreciative people they are.

We have no pastor that has a greater love for his people, and his great work than Brother Bearden, and perhaps no pastor has made more progress along all lines than he. I learned that he had made more than 1,000 calls this year.

Brother Galloway is ably assisting him in a great revival at present.

Having done a good work there I proceeded on my journey to Yellville, where I spent the Sabbath and preached to a highly cultured and attentive audience. As an evidence of their esteem for their pastor, who has a leave of absence to enter Vanderbilt University, they paid him in full for the remainder of the conference year.

Brother O'Bryant, a brother of our thorough-going J. H. O'Bryant, has been appointed to fill out the unexpired pastorate of Brother Lester.

Our genial, bustling Brother Seawell rendered a valuable kindness by assisting me in canvassing for the paper and I enjoyed the hospitality of his home for a short while.

Professor Bond, a Hendrix man of 1900, and principal of the school, entertained me courteously in his home. He has done great things for the school and church interests of Yellville.

At Mountain Home I found Brother Martin closing out his work in good order. We did a good work for the paper with his enterprising society.

At Valley Springs I found our little "Zaccheus," Brother Gossett, closing out the best report in the history of his work. No man in the district has had better success.

Brother Doak assisted me in canvassing his charge, and we hurriedly attended to our work.

visited Marshall, where I finished two weeks' canvassing in the district. Brother J. J. Galloway, presiding elder, is loved and revered by all the pastors and people of his charges. He has great things for his district and closes out cheerfully with conversions and 500 accessions to our church. Great things a store for the people of his district.
W. B. W.

He Knoweth Our Frame.

I once met a mother walking a little crippled boy, whose limbs were covered with steel up to his thighs. He was hobbled along in a pitiable way, but his mother was encouraging him at every step.

"That's good! that's fine! you're doing splendid!" she said, and then the poor little would try so hard to do still more than he had done; not to show but just to please his mother. Finally he said:

"Mamma, watch me; I'm going to run."

"Very well, darling. Let me see you run," said his mother, in an encouraging tone. Some mothers would have said:

"You'd better not try it, or break your neck!"

I watched almost as eagerly as his mother to see how he would do. He took two or three steps that did not seem to him to be very good, but then he caught on against the braces on his other side, and would have fallen headlong, but his mother caught him and put him back on his feet.

Then she stroked his hair, his pale cheek, and said:

"That was fine! That was fine! You can do better next time."

Just so our heavenly Father does with us, when we stumble in our hobbling efforts to please Him. The little boy's performance was perfect in the eyes of his mother, she knew only too well the weakness of his frame. In a similar way the weakest of us fully please God.

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, Costs Nothing to Try. Send for it and See.

Those who suffer from it well know the troubles of catarrh. There is no need of it, not get it cured? It can be done. The cure that does this is the invention of Dr. J. W. Ser, an eminent Southern doctor, and who has for over thirty-two years been cured with the cure of catarrh in all of its forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, cure for catarrh, scratchy throat, stop feeling in the nose and throat, catarrhal ache, constant spitting, catarrhal discharge, etc.

His discovery is unlike any thing you ever before. It is not a spray, douche, a salve, cream or any such thing, but a tried-and-true cure, that clears out the nose, throat and lungs, so that you can breathe the free air and sleep without choking, spitting feeling that all catarrhs have. It saves the wear-and-tear of all medicines which ruin the stomach, heal up the diseased membranes and thus prevent colds, so that you will not be blowing your nose and spitting.

If you have never tried Dr. Blosser's cure, and want to make a trial of it without sending your address to Dr. J. W. Blosser, St. Atlanta, Ga., and a good, free trial sent, and also a beautiful illustrated "How I Cure Catarrh", will be sent you at free, showing you how you can cure your catarrh at home.
Write him immediately.

QUARTERLY CONFERENCES.

Arkansas Conference.

FORT SMITH DISTRICT—FOURTH ROUND.
Magazine, at Magazine.....Oct. 27-28
Beehive, at Beehive.....Oct. 28-29
Charleston, at Charleston.....Nov. 3-4
Fort Smith Ct., at Lavaca.....Nov. 4-5
Waldron, at Square Rock.....Nov. 10-11
Cathron, at Cathron.....Nov. 11-12
E. R. STEEL, P. E.

CARDANVILLE DISTRICT—FOURTH ROUND.
Rover and Granelly, at Rover.....Oct. 26-27
Ola Circuit, at Ola.....Oct. 28
Walnut Tree Ct., at Walnut Tree, Nov. 2-3
Spring Creek Ct., at Corinth.....Nov. 4
Danville and Bellville at Danville, Nov. 4-5
Ozark Circuit at Oak Grove.....Nov. 10-11
Clarksburg Circuit.....Nov. 12
J. M. HUGHEY, P. E.

MILLITON DISTRICT—FOURTH ROUND.
Adona Ct.,.....Oct. 27-28
Clinton Ct., at Scotland.....Nov. 3-4
Morgantown, at Goodloe.....Nov. 10-11
Quitman 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 Eagle Mission, at Coal Gap.....Nov. 3-4
Siloam Springs Station.....Nov. 10-11
Bentonville Station.....Nov. 17-18
William Sherman, P. E.

HARRISON DISTRICT—FIFTH ROUND.
Lead Hill at Omaha.....Oct. 27-28
Berryville Sta.,.....Oct. 30
Eureka Springs.....Oct. 31
J. J. Galloway, P. E.

White River Conference.

LENA DISTRICT—FOURTH ROUND.
Lesley, at Smith's Chapel.....Oct. 27-28
Haynes, at Haynes.....Nov. 3-4
Holly Grove, at Holly Grove.....Nov. 5-6
Clarendon.....Nov. 6-7
La Grange.....Nov. 10-11
Oak Forest, at Oak Forest.....Nov. 12-13
Wheatley, at Wheatley.....Nov. 17-18
Cotton Plant.....Nov. 24-25
McCrory.....Nov. 12, Dec. 1-2
FRED LITTLE, P. E.

BATESVILLE DISTRICT—FOURTH ROUND.
Beair.....Oct. 27-28
Melbourne.....Oct. 30-31
Calico Rock.....Nov. 3-4
Mountain View.....Nov. 4-5
Bedia.....Nov. 10-11
Pleasant Plains.....Nov. 13-14
Bethesda.....Nov. 17-18
Batesville.....Nov. 25
Central Ave.....Nov. 30
Sulphur Rock.....Dec. 1-2
JAS. F. JERNIGAN, P. E.

PARAGOULD DISTRICT—FOURTH ROUND.
Mammoth Spring and Hardy Ct.,.....Oct. 28-29
Swifton Ct.,.....Nov. 3-4
Pocahontas Ct.,.....Nov. 10-11
Beyco Circuit.....Nov. 11-12
Maynard Ct.,.....Nov. 17-18
Paragould Ct.,.....Nov. 24-25
Z. T. BENNETT, P. E.

Searcy District—Fourth Round.
Newport.....Oct. 27, 28
El Paso at Mt. Springs.....Nov. 3, 4
Cato.....Nov. 10, 11
Cato at Jacksonville.....Nov. 12, 13
Heber.....Nov. 17, 18
Gardner Memorial.....Nov. 24, 25
Dye Memorial.....Nov. 26, 28
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.
Wilson and Louise.....Oct. 27-28
Osceola Sta.,.....Nov. 1-2
Luxora and Rozell.....Nov. 3-4
Promised Land.....Nov. 6-7
Yarbo and Dell.....Nov. 8-9
Blytheville Sta.,.....Nov. 10-11
Monette and Manila.....Nov. 14-15
Shiloh Ct.,.....Nov. 17-18
Trinity Sta.,.....Nov. 20-21
Tyrone Mission.....Nov. 29
Jonesboro, First Church.....Nov. 30
Jonesboro, Second Church.....Dec. 3
M. M. SMITH, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—FOURTH ROUND.
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 Friendship.....11 a. m., Nov. 14
Amity Ct., at Amity.....10 a. m., Nov. 15
Arkadelphia Ct., at Hartsville.....3 p. m., Nov. 16
Arkadelphia Sta.,.....7 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.
New Edinburg.....Oct. 27-28
Warren.....Oct. 28-29
Lacey.....Nov. 3-4
Portland.....Nov. 10-11
Jersey.....Nov. 17-18
Wilmar.....Nov. 24-25
Dear Brother Stewards push your collections. Please pay all claims in full. God has greatly blessed us. Let us honor Him.
W. M. HAYES, P. E.

Texarkana District—Fourth Round.
Mt. Ida Ct.,.....Nov. 3, 4
Cherry Hill Ct.,.....Nov. 7
Empire Ct.,.....Nov. 10, 11
Foreman and Ashdown.....Nov. 17, 18
Richmond Ct.,.....Nov. 18, 19
Texarkana Ct.,.....Nov. 21
Bright Star Ct.,.....Nov. 24, 25
First Church, Texarkana.....Nov. 25, 26
R. R. MOORE, P. E.

LITTLE ROCK DISTRICT—Fourth Round.
Oak Hill.....Oct. 27-28
Des Are.....Nov. 3-4
Hickory Plain.....Nov. 10-11
Benton.....Nov. 17-18
Winfield Memorial.....Nov. 20
First Church.....Nov. 21
Henderson Chapel.....Nov. 22
Hunter Memorial.....Nov. 23
Austin.....Nov. 24, 25
Asbury.....Nov. 25-26
Thos. H. Ware, P. E.

PINE BLUFF DISTRICT—FOURTH ROUND.
Douglass and Grady,.....Oct. 27-28
Star City.....Oct. 31, Nov. 1
Sherrill.....Nov. 3-4
Athelmer.....Nov. 4-5
St. Charles.....Nov. 9-10
De Witt.....Nov. 10-11
Gillett.....Nov. 12-13
Stuttgart.....Nov. 13
Roe.....Nov. 14
Rowell.....Nov. 17-18
Swan Lake.....Nov. 21
E. M. PIPKIN, P. E.

PRESBOTT DISTRICT—FIFTH ROUND.
(In Part.)
Nashville.....October 28, 8 p. m.
Delight.....October 30, 10 a. m.
McNabb.....November 1, 11 a. m.
Fulton.....November 1, 8 p. m.
Hope.....November 2, 8 p. m.
Chidester.....November 10-11
Gordon.....November 11, 8 p. m.
Blevins.....November 12, 1 p. m.
Prescott.....November 13, 8 p. m.
Due diligence on the part of pastors, push and pluck by our stewards, just and equitable settlement by our membership, and the reports at our rapidly approaching conference will be creditable to all concerned.
JOHN H. DYE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.
El Dorado Station.....Oct. 28-29
El Dorado Ct., at Rhodes' Chapel.....Oct. 29
Strong, at Bolding.....Oct. 30
Onalaska.....Nov. 3-4
Beardon and Thorston.....Nov. 6
Hampton.....Nov. 6-7
Magualla 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.
Snyder Circuit.....Oct. 27-28
Mountain Park Circuit.....Oct. 28-29
Granite Circuit, at Plainview.....Nov. 3-4
Mangum Station.....Nov. 4-5
W. S. P. McCULLOUGH, P. E.

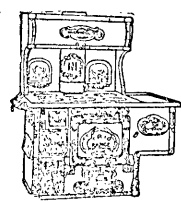
Weatherford District—Fourth Round.
Burmah, at Prairie-Bell.....Oct. 27, 28
Glp, at Glp.....Oct. 28, 29
Cordell Station.....Nov. 3, 4
Pastors will please write reports on all church property; have trustees fill blanks and sign. Pastors will please press collections to overflow. Stewards are expected to see that pastor's salary is paid in full.
O. F. ROBERTS, P. E.

Muskogee District—Fourth Round.
Bokeshe Ct., at Powell's.....Oct. 27, 28
Coweta and Porter.....Oct. 31
Wagoner Ct., at Prairie View.....Nov. 3, 4
Wagoner Sta.,.....Nov. 4, 5
Muskogee Ct., at Brushy Mt.,.....Nov. 10-11
J. C. FOWLER, P. E.

Choctaw District—Fourth Round.
Kiamitia Ct.,.....Oct. 27, 28
Nelson Ct., at Kent.....Oct. 30
Antlers Ct., at Antlers.....Oct. 31
Chickasaw Ct., at Yellow Springs.....Nov. 3, 4
We expect every preacher to have collections in full. Bro. Steward, see that your pastor is paid in full. He has earned it. It is a debt that the church owes.
W. P. PIPKIN, P. E.

DUNCAN DISTRICT—FOURTH ROUND.
Revised.
Fletcher, at Fletcher Oct. 26, 11 a. m., & 8 p. m.
Cement Sta.,.....Oct. 27-28
Minco 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. LINERAUGH, P. E.

OKLAHOMA CITY DISTRICT—Fourth Round.
Bethel.....Oct. 27-28
McLoud.....Oct. 28-29



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Shawnee First Church.....Oct. 29
Trinity.....Oct. 30
Arcadia.....Nov. 1
St. Luke's.....Nov. 3
Guthrie.....Nov. 3-4
Epworth.....Nov. 5
NOTE: Let pastors see that questions 14, 16, 23, and 29 are answered. The pastor's salary is in the hands of the stewards. Let regular meetings be held by the boards. Pastors will please call them together. Full reports must be made.
W. J. SIMS, P. E.

BEAVER DISTRICT—FOURTH ROUND
Hazelton and Ingersoll, at Byron.....Oct. 27-28
Tyrone, at Nabisco.....Nov. 3-4
J. E. LOVETT, P. E.

Holdenville District, Fourth Round.
Wewoka 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.
Tussy Ct., Roberson.....Oct. 27, 28
Paul's Valley, Q. C., night.....Oct. 29
Byars Ct., Q. C., night.....Oct. 30
McGee Ct., Q. C., night.....Oct. 31
Wanette Ct., Wanette.....Nov. 1, 2
Moral Ct., Moral.....Nov. 3, 4
Wynnewood Sta., Q. C., night.....Nov. 5
J. S. LAMAR, P. E.

McALESTER DISTRICT—FOURTH ROUND.
Ravia 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.
Tablequah Ct.,.....Oct. 27-28
Tablequah Sta.,.....Oct. 28-29
Alhucce and Talala.....Oct. 30
Cherokee Sta.,.....Oct. 31
Chouteau and Wyandotte.....Nov. 2-4
Vinita.....Nov. 5
Let pastors see that trustees and Missionary Societies make written reports as the law directs.
I. B. McDONALD, P. E.

ELLIOTT-FOSTER Sunday, at 4:30 p.m., October 21, 1906, at the residence of Dr. Foster, 804 East Washington Avenue, Argenta, Mo. E. E. Elliott to Miss Olive Foster, Rev. S. L. Cochran officiating.

Educational Funds
As all our schools will need every cent of money assessed for education in the Indian Mission Conference let us see that every cent of the assessment is collected.
H. J. BROWN,
Secretary Board of Education.

Harrison District.
We are coming to the close of the conference year glad and happy. We shall be able to report a large net increase in membership. Collections in full is now our object. Our preachers are working heroically. This is a body of the best men on earth. North Arkansas has a great future. People are coming from everywhere. We must strike while the iron is hot. The people are looking to the Methodist Church, South, for the gospel. Letters and personal appeals come from many places begging for a Methodist pastor. We are doing a great work but must improve.
C W Lester after doing a fine work at Yellville is now in Vanderbilt University taking a post-graduate course. Rev. J. W. O'Bryant of Oklahoma is filling out the year at Yellville.
J. J. Galloway

Three Blessings.
John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted; and nothing ever told him that was not true.—Hurlburt.



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His Majesty.

BY CORA W. HAYES.

He's just a tiny toddler,
And yet he wears a crown,
And wields a mighty scepter,
To which we all bow down.

His subjects love him dearly,
His will they own as law;
They haste to do his bidding,
And mingle love with awe.

With grace he wears his honors,
Enthroned in his high chair;
His crown becomes him rarely,
His crown of sunny hair.

He lifts his rosy finger,
A tiny, dimpled thing;
In answer to that symbol,
We laugh, or play, or sing.

The jewels of his kingship,
Surpass all gems in worth;
None such as these in ocean,
Nor in the caves of earth.

His eyes are sparkling diamonds,
Twin rubies are his lips;
Each sep'rate hair is golden,
Pearl are his finger tips.

Though but a tiny toddler—
This wee and winsome thing—
We give our heart's allegiance
To him, our household king.
—Morning Star.

Duke, Okla.

On November 13, 1905, Bishop Hoss gave us this "patch" to work. We arrived here next day and found five classes and one church house. We rented a little house which we denominated "Sunshine" and we did well until it snowed and then "Sunshine" was "all taken up," and we shortly vacated, "going south" eleven miles, where we remained till the house was built and furnished a nice little parsonage and then we moved in the same, thanking God for the house.

The good folks of Duke pleased wife by putting in a \$28.00 gasoline stove. Have spent twelve weeks in revival work on our charge.

Rev. W. P. Evans, of Mosheim, Tenn., preached four weeks for us. He is a strong gospel preacher, and we commend him to any brother needing help. We are also indebted to Revs. R. H. L. McVea, of Mangum Circuit, W. E. Woodard, L. E., and D. Lee, L. P., for efficient service rendered. Have had forty-four conversions and sixty-three have joined the church. Have taken in two "new-ground

patches," organizing with seventeen members at one and thirty members at the other. We have now seven classes and are preaching at two other places. Anticipating that Duke Circuit will be "swarm" soon.

We are "rounding up" for conference, and hope to be able to make a report that will make "the bones fat," for Solomon says that "a good report maketh the bones fat," Prov. 15:30.

We thank God for a place in His vineyard to work.

CHARLES H. ARMSTRONG.

Ashdown, Ark.

Just closed a meeting here which continued only one week, owing to bad weather and busy season. Rev. T. P. Clark did the preaching, which was of very high order indeed. He is a strong preacher. The church at Ashdown has grown very rapidly during the last three years. We have some people here who are very pious. The town is growing so fast it is likely the conference will put a preacher in Ashdown next year. We have a beautiful church lighted with acetylene. Crops are good in this county, and all our preachers will be able to make full reports at conference.

W. W. NELSON.

Camden Circuit, Ark.

We have just closed the series of protracted meetings on Camden Circuit. We have been ably assisted by Rev. John F. Taylor, of Henderson Chapel, Little Rock, and Rev. W. E. Evans, of Camden. We have received forty-two on profession of faith, many reclaimed, the churches built up. F. E. DODSON.

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 or the cure of the liquor habit. It is also given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only receipt they make is that you do not sell the receipt but give it in copies to our friends. The address is Room 10 Gray Bldg. Kansas City, Mo.

Junction City, Ark.

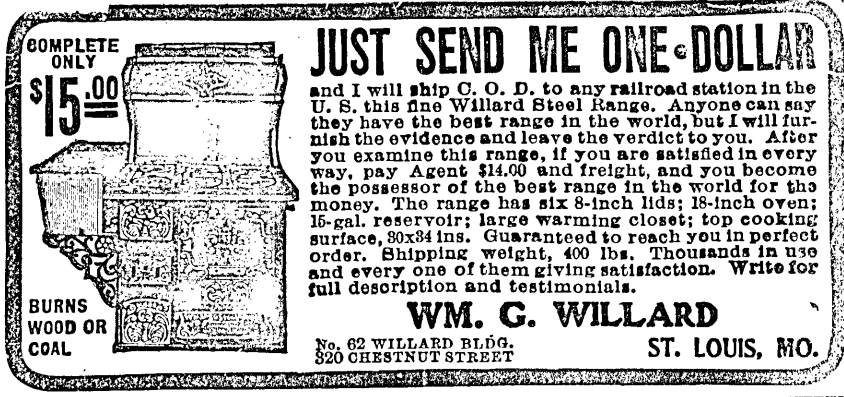
Fourth quarterly meeting last Sunday, with good services. Dr. Riggins' sermons were much enjoyed. Collections well up and all will be paid in full. The church house is soon to be improved, and the people are hopeful for the future.

J. R. SANDERS.

A Germ Killer.

As an antiseptic in cases of Tetter, Ringworm, Erysipelas, Eczema, Itch, and all skin diseases.

It was over the dish pan that I won Minnie for Christ. Her mother had invited me to visit them, and after dinner I asked Minnie if I could not help her wash the dishes so she could get through in time to attend the Girls' Meeting in the afternoon. While she washed and I wiped, we talked of the better life, and Minnie told me of her longings to be a Christian. That afternoon He who is ever ready to "fulfill every desire of goodness" came to abide forever in Minnie's girlish heart.—Ex.



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Sacrifice.

The world's greatest achievements have been secured at the purchase price of great sacrifices. Columbus may not swing ajar the gateways to a glorious republic unless he is willing to place his very life on a possible altar. Moses may become the world's greatest law-giver and leader, but not unless he is willing to lay on the altar of sacrifice the possibility of occupancy of an Egyptian throne. The beggar makes no sacrifice who exchanges his filthy rags for the king's robes. God takes care that all sacrifices made for him become mediums of eternal enrichment to the soul.—Ex.

Beautiful Table Customs.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it. Then the little girl in childish accents repeated: "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland, the youngest child at the table asked the blessing, and the memory of these sweet, low, reverential, childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited oft last summer, this was sometimes omitted and in its place the twenty-third Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is, indeed, near, when we can give him thanks though our lips move not.—Exchange.

The great centre of the earth's storehouse of wealth is the South. Think of its coal area, nearly three

times as great as the combined coal fields of Great Britain, Germany and Pennsylvania; of its iron ore, far surpassing in quantity that which made the fortunes of Carnegie and Krupp; of its oil promising to exceed in yield all that went to make the Rockefeller fortunes; of its sulphur, which dominates the world's sulphur trade; of its phosphate, which holds the same unique position in the world's fertilizer industry; or its vast stores of cement-making materials, the industry which promises to rival iron and steel, of its copper and other higher forms of minerals—and then let your imagination attempt to forecast the vastness of the wealth which this material storehouse of the world is to turn loose in the South.—Manufacturer's Record.

An exchange tells the following story. "One day not long since, a Baptist preacher of our State was out hunting, and during the day a rain storm came up, and in order to keep dry he crawled into a hollow log. When the rain began to fall the log began to swell, until our brother could get neither way. He thought his end had come, and he thought of all the wrongs he had done, and when he recalled that he had not sent a subscription to this paper for this year he felt so small that he crawled right out of the log without difficulty." Does this story fit you? Perhaps it might have application also to a subscriber who has failed to pay his subscription.—Ex.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three-score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is only ours when it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and a good inheritance in today's work well done and today's life well lived.—Selected.