

# WESTERN CHRISTIAN ADVOCATE.

"Speak Thou the Things That Become Sound Doctrine."

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

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## EDITORIAL.

### A Plea for Charity.

Good men who have faults are often to be found. Their faults are often even glaring faults, seen of all their associates. They are not to be justified. It is entirely proper that every man should be held responsible for every fault he has. The only way by which the sins and the wrongs of the world are ever to be rooted out is to condemn these sins and wrongs. It is not a kindness toward the man who has a grave fault to fail to hold him responsible for that fault.

Yet the manner in which we deal with him in his fault will determine whether or not we are friends or foes to the man. It will also determine whether we are Christian or anti-Christian in our spirit. No man who is not willing to help you despite your faults, is your friend. No man is a great friend if he will criticize you for your faults, unless, indeed, his criticisms are spoken privately to yourself. No man who is unwilling to share the burden of your faults, and even the disgrace they may bring to you, is a true friend to you. If a man be a true Christian he will help you, notwithstanding your fault; he will not backbite you, or dissect your character, in the presence of other people; he will bear your burden and be willing to share your shame, even as Christ bore the burdens of all sinners and shared the shame of the fallen.

There are three classes of men who have faults, one class who are unconscious of the faults which others so clearly see, one class who are conscious of their faults, but not concerned about them, and one class who see their faults and despise them, fight hard against them, but have not found themselves strong enough to overcome them. It is with reference particularly to this third class that we make a plea for charity.

The men who know their faults and who do battle against them are doubtless more numerous than we ordinarily think. It cannot be doubted that many a man is disliked, even held in contempt, by many of his fellows, for faults which he himself loathes and against which he himself has fought many a hard battle. Such a man does not live in his fault, but he falls into it, and falls by it, again and again. Every particular time he so falls he loathes himself for having fallen, he is in dust and ashes before his God, he renounces from his very soul his sin and resolves that by God's grace he will be free from it. Only so does he come back to the plane of self-respect. If he settled permanently into the view of himself which some people about him have settled into; the view, namely, that he is a rascal, that his pretensions to being a good man are a hypocrisy, if he took this view of himself, he would be a doomed man. What a pity that he must fight his way upward and out of his enthrallment burdened with the misjudgment of his

fellows! And the shame of the fact, as it respects his fellows! Of all men he needs help and prayer and sympathy. As for himself, he knows that he is not a hypocrite; knows that he is making a hard fight; knows that he is determined through grace to win the fight, that there is nothing left him but to win; knows that he calls upon God for help in the fight, that his deepest prayers are laid upon this point. He knows that he is weak as respects his fault, and this weakness he despises always, loathing his sin when he has fallen into it; yet because of the sincerity of his repentance, though it be oft repeated, and because of the honesty of his struggle to overcome, he can yet hold up his head, respect himself, and fight on. Such a man is a good man. He is going up through great tribulations. He will conquer. His Lord will at last give him a glad "Well done!" There are many of them in this world.

### To Voters in Oklahoma.

The account given below is taken from the Wesleyan Christian Advocate of October 18. Will our people in Oklahoma read it to their friends before they vote?

"On Saturday, in a barroom in Savannah, whither she had gone to bring away her drinking husband, a Mrs. Rogers with a babe in one arm and the other resting on the counter, was shot and killed by her drunken husband. The horrible incident led Dr. Ainsworth, of the Wesley Monumental Church, to publish in the Morning News a terrific arraignment of the citizens and municipal authorities for their toleration of the saloon. Dr. Ainsworth states that Savannah has almost as many saloons as there are in the other Georgia cities combined. An awful record truly. Does it require a keen penetration to discover any connection between the presence of so many saloons and the appalling political corruption for which that city has become famous?

"How much longer must the decent, law-abiding, sober people of Savannah, and of the other cities in Georgia be taxed to punish such criminals as the Savannah incident shows? The poor drunken husband is held and tried for killing his wife, the man who prepared him for the shocking crime goes free, and is permitted to make other criminals because he pays a license to sell liquor. How long shall we tolerate a crime-making business that shatters homes and makes orphans simply for revenue? Some day, let us hope it is not far off, our people will arise in their might and stop such proceeding as this by driving out the barroom. That day should come soon in Georgia. And it can if the men who are against the barroom will work together and determine that the saloon must go.

"The criminal we punish. The man who makes him we let go 'scott-free' because he pays a license. If that is not bribery of a community it is perilously nigh to it. How much longer shall commercialism curse us?"

### In the Right Direction.

We welcome every effort to do away with the barbarous crime of lynching. It is understood that Governor Heywood, of South Carolina, will present to a meeting of governors to be held in Nashville next month, a law framed for this purpose. We know not the details of the bill which he proposes. But one feature of it we heartily commend: he proposes that no woman who has suffered the unspeakable humiliation which leads to lynching shall ever be brought into court: her deposition shall be taken privately. Certainly her friends will be all the more ready to submit the criminal to a court if the victim can be spared this public exhibition of herself.

We trust that Governor Heywood's proposed law provides also for all possible shortening of legal process in such cases, as far as common justice will permit. The process ought to be summary, something like the movement of a "drumhead" court martial. But no process which does not deliberately take evidence and which does not invoke the majesty of law, ought to be tolerated for a moment.

### What a Prominent Negro Asks.

Writing to the Western Christian Advocate, Cincinnati, just after the Atlanta riot, Rev. J. W. E. Bowen, a teacher of the Gammon Theological School, conducted by the Methodist Episcopal Church at Atlanta, asks three things for his race: Justice in the courts, protection of law, and help from the church. Every honest man will indorse that utterance. Prof. Bowen writes temperately. His conduct during the days of trouble was such as to win for him the approval of his white neighbors.

### Notice to Indian Territory and Oklahoma.

During the temperance campaign in Oklahoma and Indian Territory we have been sending the paper to several hundred people who did not themselves subscribe. Their names and the money to pay for their papers were sent in by certain good brethren. Let all such take notice that we will stop their paper three months from the time it was ordered, unless we get an order to the contrary. However, we trust they like the paper well enough and take interest enough in the work of the church to send us an order to continue the paper to them.

### Fourteen Months for a Year.

To all new subscribers sending \$1.50 before January 1, 1907, we will send the paper to January 1, 1908. Thus for the price of one year's subscription the paper will be sent for fourteen months. Present subscribers are asked to tell their friends of this offer.

Some gatherings are to be counted, some are to be weighed. There were only a dozen present in the upper room when the Lord's Supper was instituted.

# WESTERN CHRISTIAN ADVOCATE

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## NOTES AND PERSONALS.

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

Jno. J. Tigert.

Saturday night, after a lingering illness, Mrs. Aralee C. Bunn, wife of former Chief Justice H. G. Bunn, died at their home at El-Dorado, Ark.

The General Association of Baptist Churches in Arkansas will meet in First Baptist Church, Little Rock, November 2. We welcome this host of militant saints.

The suggestion of Prof. Reynolds concerning the records is timely and pertinent. Let each Conference consider the subject and endeavor to provide for the safe keeping of its records.

Smith and Lamar, our publishing agents, announce that they are moving the Publishing House stock into the new building. This accounts for delay in filling orders at this time.

Rev. B. B. Thomas, the stirring pastor of Lonoke Church, was in our office last Wednesday. He expects to make a good report at Conference.

Rev. J. F. Mitchell, of Maumelle Circuit, has been assisting Brother Taylor in a meeting at Henderson's Chapel. His calls at the office have been appreciated.

The enrollment at Hendrix College has already reached 178, the largest in the history of the institution for the time of year. Many more are expected at the beginning of the next term.

The last General Conference of the Northern Methodist Church provided for the consolidation of its benevolent boards. The new arrangement will go into effect January 1, 1907.

In order to induce the preachers to take the Epworth Era, the publishers are offering to send it free to each pastor for three months. We had supposed that every pastor was already a subscriber.

The Alabama Christian Advocate reports that during the past year its income has been in excess of the cost of administration, although the balance is small. It is very remarkable that there should be any profit balance at all in the running of a church paper.

Alabama has placed in the national gallery of representative men at Washington, D. C., the statue of Dr. J. L. M. Curry, preacher, statesman and educator. He it was who took up the work for negro education, which lay so near the heart of Bishop Haygood.

We are a little late in taking notice of it, but the Baltimore and Richmond Christian Advocate is out in new dress, a twenty-four page paper, with smaller page, making a very handy form. We congratulate our Richmond brethren also upon their better type.

Old Hendrix College students will not be surprised to learn that W. L. Peters, who distinguished himself for faithfulness as a student, is now a successful doctor at Chickasha, I. T. The elements which brought results in college are showing themselves in practical life.

While attending the Orphanage Board meeting last Wednesday, Rev. J. B. Stevenson, Presiding Elder of Morrilton District, called, accompanied by his sons, Baxter and Eugene. In spite of his sickness, which necessarily interfered, he will close his year's work in good condition.

Rev. J. W. E. Bowen, for thirteen years professor in Gammon Theological Seminary, has been elected to its presidency. This is the greatest theological school in the world for negroes, and the new president is one of the best men of his race. He has a great opportunity for usefulness.

Bishop Goodsell, of the Northern Methodist Church, has introduced an innovation that is greatly to be commended. He spends Saturday evening with the candidates for ordination, inviting their wives, parents, or intimate friends also to attend, and discusses the vital problems of a preacher's life and engages in prayer with them.

The General Conference of the Canadian Methodist Church decided to start another official paper to be published at Winnipeg. It was argued that the Christian Guardian published at Toronto could not properly meet the needs of the rapidly growing West. The price of the Guardian was advanced, as it seemed difficult to maintain a strong religious journal at the former price.

### The American Bible Society.

Do not forget to collect, before you go to Conference, something for this great institution. There is not a missionary board in Protestantism that could do its work without its aid. Carry up to Conference a decent collection for it.

### Well Done.

October 25, Judge Coffman of Pulaski County, Ark., revoked the licenses of two saloonkeepers, one in Little Rock, and one in Argenta, for violating their agreement to close on Sunday. This was done at the instance of Acting Prosecuting Attorney T. E. Helm.

These officials deserve the hearty appreciation of all good citizens.

### The Name of Our Paper.

Many are asking when we will change the name of this paper. Not before January the first, possibly a little later still. Postal regulations and some other business arrangements make it necessary to take time for such a matter. There seems to be universal approval of the fact that we will change the name, and universal approval of the name Western Methodist. Help us to make it a great and good paper.

### Preachers Changing Addresses.

All preachers who wish their papers changed after Conference, should, as soon as possible after their new address is determined, notify us on a postal card, giving both old and new postoffice. Do not wait for us to discover your new postoffice. We can not be expected to know whether you will live in the bounds of your new work. Many preachers receive their

mail at offices not indicated in the appointments. If preachers fail to attend to this, they should not complain when they fail to get their paper.

### Another Sample.

Last Saturday, near Morrilton, Ark., a white man and a negro became involved in a quarrel, which was taken up by their friends. The negroes, protected by a house, resisted the attack of a crowd of armed white men, and one of the latter was killed and another wounded. The difficulty began in a native wine shop between drunken men. Native wine that causes such tragedies must take its place with whisky. Both must be driven out of Arkansas if we would have peace and quiet.

### Cumberlands Withdraw.

At the meeting of the Arkansas Synod of the Presbyterian Church, U. S. A., held at Russellville, the first since the agreement for union with the Cumberland Presbyterian Church, eleven ministers and twenty-one elders withdrew and organized the Arkansas Synod of the Cumberland Presbyterian Church. About one hundred ministers and elders remained in the united church. There was no bad feeling on either side, but both claim to be acting for the best interests of the cause, as they see it. Commissioners from the Reformed Presbyterian Church are making overtures to the Cumberlands for union.

### Bishop C. B. Galloway.

A correspondent in a recent number of Zion's Herald, published in Boston, speaking of Great Preachers, has the following to say concerning the M. E. Church, South, and a few of its honored preachers:

In eloquence of speech the Southern Methodist Church has always had its celebrities. In no sense has it suffered in comparison with other bodies of Protestantism. Indeed, without hesitancy, we propound the query: Has any church in America or Europe produced more masterful pulpitters than Bishops George F. Pierce, of Georgia; Enoch M. Marvin, of Missouri; H. S. Kavanaugh and Henry B. Bascom, of Kentucky? Coming to the present, we may ask: Is there a man today in American Protestantism who, in vibrant qualities of voice, in magnificent physique, in beauty of diction, in vigor of thought, stands upon the same plane in the popular estimate as Bishop C. B. Galloway of Mississippi? Men there are in point of fact in the American pulpit who in some one or two of the above properties are his equal, and perhaps superior, but in all of the above points this scribe does not know his equal; and he congratulates himself on having heard many of the great preachers of Boston, New York, Washington and other great centers of our country.

### Important to Our Subscribers.

The representatives of all four of our Conferences, at the recent meeting of our Editorial Committee, discussed very earnestly the proposition of raising the price of this paper. We were face to face with the fact that it costs much more to issue a paper than it cost several years ago. This increase in cost is largely due to the fact that printers must have better wages than they received formerly. They and their families cannot live decently on the wages paid five years ago. It costs more to live, and they ought to have more. As a matter of fact they are paid nearly double the wages of ten years ago. No good man ought to regret that workmen can get better wages. It is the glory of our country that the honest poor are constantly being lifted up.

After thorough discussion of the price of the

paper the committee decided that it could be held at its present price of one dollar and a half, provided we adopt a cash basis. The managers of the paper concur in this belief. But we also agree with the committee in the belief that the business of the paper must be done upon something very near a cash basis if the paper is to be a success.

We do not desire to deal vigorously with our subscribers; we shall not decline to credit any good man a few months, if he need it; yet we trust all will see the reasonableness of this change, and we trust all will conform to the new rule when it is at all convenient. All aim to pay, and the difference between paying ahead and at the end of the year is not great to any individual subscriber. But the difference to your publishers is great; it is the difference between having or not having in hand anywhere from ten thousand to twenty thousand dollars with which to make the paper.

In sending out statements of accounts we are figuring all accounts to the end of their year, and are asking that the year's subscription be sent now. We trust it will be done. We are glad to say that our patrons are responding nobly. Let the good work go on.

#### Death of Rev. W. J. Stone.

November 27, at his home in Houston, Ark., Rev. W. J. Stone passed away. The body was taken to Atkins, where the funeral took place on Sunday. Brother Stone was a superannuate of the Arkansas Conference, and had been a member of the Little Rock Conference. Never very robust, he had for several years been in very feeble health. He was a man of more than ordinary ability, and had rendered the church valuable service. He now rests from his labors and has entered into his reward. We sympathize with the surviving members of the family in their grief. Rev. D. H. Colquette, who preached the funeral sermon, sends the following data: Brother W. J. Stone was born February 8, 1836; married to Miss C. E. Harris December 30, 1858; licensed to preach September, 1859; ordained deacon by Bishop Marvin, 1867; ordained elder by Bishop Kavanaugh, 1874; was pastor at Atkins two years; died at Houston, Ark., at 4 a. m., October 27, 1906.

#### Indian Mission Notes.

Crops are yielding large harvests, prices are good, people prosperous; pastors' salaries and Conference benevolences should be in full.

The political situation is quite favorable to constitutional prohibition. A uniform constitution for the entire state is the war cry. The good Lord give it to us, and rid our fair state of the curse of rum.

Rev. N. L. Linebaugh reports the Duncan district closing out well.

Rev. J. E. Disch reports a splendid revival in his church at Guthrie.

Rev. J. B. McCance, of Sparks, reported the long standing debt against the church at that place paid at the fourth quarterly conference. The debt was \$450. How this amount could be secured with the few and financially poor people we have there one could hardly see; yet against unfavorable conditions McCance has conquered.

A large number of transfers will meet us at conference, November 14. If they are aiming to take what the Bishop will give them we extend a hand of welcome, but if it is to take only good appointments, we have none who can fill such places.

On account of the continued illness of his wife, Dr. Piner has been transferred to the Florida Conference, and will be stationed at Tampa. Oklahoma City regrets very much to lose Dr. Piner. He is popular as a man and

minister. May a Father's hand guide and bless him and his family.

A committee of six, representing Oklahoma and Epworth University, were guests at a Methodist men's banquet given in the beautiful Mercantile Club at St. Louis on October 22. It was a delightful occasion, and many friends were made for our educational work in the new state.

Bishop Joseph F. Berry made a splendid impression in Oklahoma on his recent visit. He is a most brotherly man, and his administration was highly satisfactory. His conference by resolution request that he be returned to them for four years.

These are busy days with all the brethren, and not less so with your correspondent. Any oversight of conference news will be excused on this ground. W. J. S.

#### Not Explaining God—Knowing Him.

Cultured, educated, a man of wealth and fine social position this man had been. His magnificent head towered, even now, in lofty pride, above his invalid chair. He was a paralytic.

"Father, the deaconess has called to see you," was Mrs. Ather's perfunctory introduction. Then, setting a chair for the guest she hastily withdrew.

Into the mind of the little woman in black flashed a vision of her own sainted father, and for a moment she could not utter a word. But the bitterness, the awful despair in this face! The tears came to her eyes, and she put out her hand, saying timidly: "I'm so sorry for you!"

"You'll pardon me for not responding more cordially," and the man glanced with a bitter smile at the paralyzed hands lying useless in his lap. "And by the way, I may as well save you the trouble of finding out my 'spiritual condition' by your usual methods—I know exactly what they are. You will quizz me with a pious condescension from your height of superior wisdom and goodness till you find that I'm not a church member. Then you'll talk some more, and read to me out of the Bible, and maybe you'll get down on your knees and say a few words into the air. Then you'll give me some tracts which you will pardon me for remarking are hardly Shakespearean in literary quality—"

"But the Bible! Shakespeare himself drew inspiration from the Bible."

"Well, perhaps—as pure literature. But as an authority—the days of that delusion are ended. God a Father! Kind! Would you permit your child to sit for months in a living death when a single word from you would make him well? I'm a worm under his feet—if there is a God at all, which I very much doubt—a worm, and he's walking over my body."

"But Jesus Christ—"

"Jesus Christ! My dear lady, every religion on earth has its incarnation—Zoroaster, Buddha, and now Jesus." The hatred of a lifetime was hipped into the word.

The horrified deaconess sat silent, almost overcome.

"Well, what have you to say? How do you explain your God?"

"I—I'm afraid I can't explain him," stammered the deaconess.

"But"—a ~~beam~~ of light that was divine swept over her face—"but I know him."

"Know him?" The old man studied her curiously. That was a very singular look.

"Yes, I know him." Her composure had returned. Her feet were on the ground again. "Did you ever think; Mr. Dristall, that in our efforts to comprehend God's doings we may sometimes be like babies trying to understand their mothers' ways? My baby brother had to have an abscess lanced once. Do you suppose he could

possibly understand why he was hurt? Yet it had to be done to save his life. We don't have to understand God, but we may know him. I know him. Mr. Dristall—I wish you did." She looked at him wistfully, the great infinite compassion shining in her loving eyes. He was silent.

"I wish you'd try praying. No, no," for she saw the movement of impatience, "not any set form of words, but having the truly open, receiving heart." She had risen in her eagerness, and now she laid her cool soft hand on the poor helpless ones. There was a long pause. The blessed Holy Spirit was at work.

"Well—I—I will."

Just a week later, at the deaconess's second visit, the old man found Christ. Not by reason, not by a supreme effort of intellect, but by simply opening his heart. Directly intuitively, as Christ must ever be known. Six months passed in wonderful peace. The proud man became as a little child in his recognition of the constant presence of the Lord. Then there came to him, gently, that event in the real life that we call death. But he went right on living—in the immediate presence of the King.—Flying Leaves.

#### Results of Temperance in Kansas City, Kansas.

One day the police magistrate at Kansas City, Kansas, adjusted his spectacles preparatory to calling the first case. There was no answer. An apologetic bailiff who stood by grinned, and explained, "There ain't none, your honor." The magistrate cast his eye down the empty courtroom. "Where are the prisoners?" he asked. For the first time in the history of the municipality, at least within the memory of the oldest office holder, the shabby row of "drunks and disorderlies" failed to line up before the bar of justice.

The two hundred saloons have been put out of business in this city, and the jails are empty. Assistant Attorney Trickett is master of the situation, while Mayor Rose, discouraged and depressed, has had to resign his office to escape prosecution by the Supreme Court. Another session of the police court without plaintiffs has been held—two in one week. The city jail is empty. Even the two guards have been discharged. The police force has been diminished, and the jail rock-pile is silent. A startling decrease in crime has been the result of the temperance administration. Only a few months ago the city officials were considering plans for enlarging the jail. That was before Attorney Trickett inaugurated his crusade. The crooks and criminals have sought other fields. They have gone to cities where there are more saloons and gambling houses. Kansas City is rid of them, probably forever. Bankers and merchants who protested at first against such a campaign have voluntarily apologized and have aligned themselves with the reform forces. They now admit that the enforcement of the law has helped business rather than caused a depression. A timekeeper of one of the large packing houses testified that since the saloons were crushed the effect on employees has been marked. "If the saloons were kept closed," he said, "the company soon could afford to raise the wages of the men."—Ex.

#### Bishop Galloway Stricken.

As we go to press the daily papers report that Bishop Galloway was stricken with congestion of the brain at his home in Jackson, Miss., Oct. 30, and is in a precarious condition. The whole church will devoutly pray that this brilliant and useful servant of God may be spared.

Red Letter Testament, \$1.00 and \$1.50.

**"Immortality of the Soul,"**

You are giving the church a good paper. We all should rally to its support. The last number contained much good reading, the article of Bro. E. L. Beard on Future Punishment and the Immortality of the Soul should promote him in the counsels of the church; and like him with others this writer regards your recent editorial very timely. If there should be time in the stormy future when the wicked might lapse into a state of unconsciousness, there might be a time when the righteous might lapse into a state of unconscious happiness. When we give up the eternal punishment of the lost, sinners will take hell by storm in countless numbers. The doctrine is fundamental to their repentance and salvation; give up the eternal punishment of the damned and there will be a dozen back-sliders in the church to one now with this doctrine taught on every Sabbath from a thousand pulpits. The doing away with this doctrine strikes mightily at the justice of God, one of the attributes of God. We must not magnify the mercy of God, another one of his attributes, and minimize his attribute of justice. Bro. Winton says: "The doctrine of the immortality of the soul is not in the Bible." Neither do the writers of the Bible try to prove the being of God, and yet we know there is a God, that God exists. We know the soul is immortal, because it is immaterial, not mortal like our bodies, which must die.

Kingsville, Ark.

**Sabbath Observance.**

In the present age, with many Sunday excursions and many secular games popular with the masses (and in themselves harmless) it is thought by some to be hard to draw the lines and know just what is meant by Sabbath observance. The Hebrew word which is translated Sabbath, means cessation, rest. Many infer from this that Sabbath is merely a cessation from toil, and that they have a right to spend it in any way they please, so they do not carry on the ordinary pursuits of secular days. Yet God, with His own finger wrote upon the Tables of Stone, "Remember the Sabbath day to keep it holy. In it thou shalt not do any work," etc., and nowhere are we told that God ever annulled, or even modified, that commandment. But in all biblical history we find that great calamities befell the people when they profaned the Sabbath day, and in Nehemiah, 13:15, we are told how the people brought wrath on Israel by profaning the Sabbath, and Isaiah tells us we are to refrain from seeking our own pleasure on God's holy day.

All our time is the Lord's, but the Sabbath is His in a peculiar manner. On other days He allows us to do our own work, but on this day we must do His work only. That we should spend a portion of the Lord's day in attendance upon public worship, no one will deny. But we should also spend some portion of the day in devotional reading of the Holy Scripture, meditating upon Divine truths, self-examination and prayer. We should embrace every opportunity of doing good to others on this holy day, thus imitating the example of the Divine Master who went about doing good.

The proper keeping of the Sabbath is one of the important truths to impress upon the minds of our young people today. There is a multitude of unobserved influence which the Sabbath exerts upon the temporal welfare of man. You will not often find a notorious Sabbath breaker a permanently prosperous man, and a Sabbath-

breaking community is never a happy or prosperous community.

The holy rest of this ever memorable day is a barrier which is broken down before men became giants in sin. Blackstone, in his Commentaries on English Laws, remarks that "A corruption of morals usually follows a profanation of the Sabbath;" and Lord Chief Justice Hale said that, "Of all the persons who were convicted of capital crime, while he was on the bench, he found a few only who would not confess that they began their career of wickedness by violating the Sabbath."

The prisons in our own land could probably tell that they had scarcely a solitary tenant who had not broken over the restraints of the Sabbath before he was abandoned to crime.

If the Sabbath were kept better in the home, it would be kept better by the nations. Then let us see to it that we teach a due reverence of the day to our children, for the Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." This is especially true of Sabbath observance, and who knows that the remembrance of the way the Sabbath is kept in the home may be the means of bringing some wayward one to Christ? For men cannot put themselves beyond the reach of hope and Heaven so long as they treasure up this one command, "Remember the Sabbath day to keep it holy."

MRS S. M. KNIGHT.

Bryant, Ark.

**A Great and Timely Enterprise.**

The story of the great work begun this week by Bishop Candler and his former student, Hon. T. H. Yun, has the fascination of romance and the thrill of combat. Since they parted at Emory College thirteen years ago, Mr. Yun, by birth a noble among his own people, has held high official position at home, represented his government abroad and been many times in danger of death at the hands of political enemies and enemies of his faith. Our church has planted a mission in Korea. A large native church has sprung up and is growing with marvelous rapidity. The number of members was almost doubled last year. This great Christian constituency is in pressing need of Christian education. Fortunately the people realize their need, and are begging us to supply it. In several instances churches have contributed money to support a day school for their children, and we missionaries have been unable to furnish a suitable teacher because few natives have been trained for that work.

Moved by this situation Bishop Candler approached his former pupil and asked him to take charge of educational work in Songdo. This is the second city in size in the empire. No other Protestant church is represented here. We have two flourishing churches in the city and as many as fifty churches in the surrounding country.

You cannot know how anxious we were that Mr. Yun enter the work until you know something of Mr. Yun himself, and if you were in Korea you would soon learn much of him. His name is known throughout the empire. A missionary in the far North asked his people if they knew Mr. Yun. They replied, "Yes, he is the official who does not oppress the people or accept bribes." This description distinguished him from all others. He is endowed with splendid faculties which have been trained in the Anglo-Chinese College, Emory College, and Vanderbilt University. He has perfect command of the English, Chinese, Japanese and Korea languages. He has maintained the integrity of his Christian character in spite of terrific temptation. His patriotism is beyond question. His interest in education is shown by the gift of two thousand yen which he and

his father made a few years ago to our church for that purpose.

Although almost any position in the gift of the government could be had for the asking, he chose to enter this work. But being the eldest son, Korean custom did not allow him to undertake this work without the consent of his aged father, General Yun. After some days of delay because of the absence of the General from the city, Bishop Candler saw him and made his request. He laid before him the plan of a great school that would be a model school for the nation and asked him to give his son for it. The aged General replied, in substance as follows: "I am an old man and I have given over to my son the management of all my affairs in the expectation of living the rest of my life in peace. I must not allow that pleasure to stand in the way of so great a work. Before I knew you I sent my son to you and you taught him well. I do not know what he learned, but I know his walk has been straight. Now that I know you I give him back to you for my country." And so Hon. T. H. Yun takes charge of our church school. We know this comes in answer to prayer and we believe the church at home will support the enterprise.

ALFRED W. WASSON.

Songdo, Korea.

**Church Extension Notes.**

(FROM THE GENERAL OFFICE.)

The Corresponding Secretary paid a pleasant visit to the Tennessee and Holston Conferences, at each of which he was well received, taking up collections for the Oklahoma Special Fund to the amount of \$154.00 at the Tennessee, and \$305.50 at the Holston.

After about a day spent in the office, Dr. McMurtry left again for a western trip to look after the interests of the Board, in New Orleans, La., El Paso, Texas, and Albuquerque, New Mexico, and to take in the New Mexico German Mission and West Texas Conference. He expects to reach home again about November 4.

Mr. Thomas B. Morton, the eldest son of the late Rev. Dr. David Morton, the organizer, and for sixteen years the efficient Secretary of the Board of Church Extension, has been elected as Treasurer of the Board, succeeding the late Mr. John Ouerbacker. Mr. Morton is an official member of the Fourth Avenue Church in Louisville, and a successful business man in this city.

A letter in recent issue of the Wesleyan Christian Advocate states that at the last session of the South Georgia Conference, "A General Building Committee was appointed, whose business would be to study and devise plans for building churches after such patterns as would best conserve the interests of the Kingdom." The chairman of this committee is Rev. C. M. Ledbetter, and from the letter above quoted, we note with pleasure that this committee means business. We shall watch carefully the progress it makes, as this is a step in the right direction. The importance of a correct location and a suitable building erected thereon cannot be overestimated, and the mistakes of the past enforce the necessity for the employment of the highest wisdom in our church enterprise along these lines.

Rev. W. H. H. Joyce, Blacksburg, Va., is making an heroic effort to build a church at Blacksburg, in the Baltimore Conference. In this city is located one of the great State Normal Schools and there is a school community of a thousand, in addition to the population of the city, which numbers a like amount. In this school, which cost \$14,000, there are seven hundred boys. Brother Joyce is striving to interest the Baltimore, Virginia and Holston Conferences in the enterprise, and it is proposed to call the church, when erected, the "Whisper

Memorial." This on account of the fact that the late Dr. P. H. Whisner was pastor at Blacksburg when the State decided to erect the Normal, and he was largely instrumental in its being located in that city. One of the inducements which led to its location was the fact that through Dr. Whisner's agency our Methodist educational interests, which had already been established there, were turned over to the State, thereby bringing to pass the project he had in view. There could be no better monument than this Memorial Church will be to the memory of one who served the Board of Church Extension so unselfishly and zealously for eight years as its Corresponding Secretary.

#### Suggestions to Indian Mission Conference.

I am glad Rev. J. W. Sims opened up the field of thought at this time.

We certainly ought to have correct statistics. To this end I have furnished every pastor in Cherokee District with blanks for his reports, and where I feel that there may be doubt about the report being correct, I go over the forms and aid him. I feel sure that Cherokee District will present correct reports this year.

I think Brother Sims' suggestion as to name of Conference very timely. We ought to have a change of name and not call it Oklahoma. His suggestion as to the organization of our boards is also very timely. We certainly do need to exercise care in selecting men who both know how and are willing to do the work of this already great Conference.

I think that Brother Sims is mistaken about the "Statistical work being placed in the hands of the Teller."

The last Conference elected Statistical Secretaries as formerly, except that it was done on the nomination of the Teller, whose assistants they are. Until last session the Recording Secretary nominated the Statistical Secretaries, but when the Conference made the Teller responsible for the funds of the Conference, and seeing the Statistical Secretary was his bookkeeper, it was thought proper to give him right of nomination, just as the pastor has the right to nominate the officers under him. The Statistical Secretary has nothing to do with the work of the Recording Secretary's work, whatever, but has to do entirely and only with the work of the Conference Teller. So to rescind would not change the form at all. The Teller has not been charged with the work of the Statistical Secretary. If the men who are elected cannot do the work, let him call for more men. All his complaint about that awful burden which this system places on the Teller is unwarranted. The Teller has nothing to do with the statistics except to name the men who are to do it. This was all he was called upon to do last session.

This year, let every Presiding Elder send in the assessments for each charge beforehand, and let them be written in the annual Conference blanks when we meet. Indeed most of them have already been placed. Then, as Brother Sims suggests, let every report be ready when we reach Tulsa. There is no excuse for failure to do this. Then as the reports are handed in, the cash can be placed opposite the assessments already placed there. Then a machine can be used for making totals, so that by Saturday morning, our totals can be ready for the printer. The forms are already made up now, and reports will be expected the first day of Conference, and should be in the day or two days before we meet. Let everybody help.

J. B. McDONALD.

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

#### Remove the Cause.

Since 1866 the topic most discussed and thought of in the South has been the race question. After the reconstruction period, an interval that did more to alienate the two races than the civil war, the idea prevailed, and still exists with some, that when the negro was eliminated from politics, the question would be solved. This has been accomplished for several years, and while it has no doubt obviated many fratricidal occurrences, it has most miserably failed to adjust the matter. That the brutal instincts and unreliable disposition of a large number of negroes is used by some people as a cause for imposing upon, and further degrading them, is unquestionable. One class of whites—the grossly immoral and depraved—seem to think they can better establish their own social standing among respectable white people by arousing a universal race hatred in their community at certain times when a negro commits some horrible crime, (periods when race antipathy becomes very marked), and they for a time assume an attitude and place their character would not otherwise permit them to attain by reason of the compactness with which all white people unite. They are usually the leaders in acts of violence and expect the better class of white people to confer signal honor upon them for taking up the retribution of their race.

There is another class of people, men of means, moral and respectable, who look upon the negro as they do their land, mules or merchandise—solely as a means of gain and without any consideration whatever of elevating their character. They say, and believe, it is futile to attempt any enterprise looking to the betterment of the negro and can point to numerous failures of such efforts in every community. Then there are the negro preacher and teacher, very many of whom are grossly immoral and unqualified.

Speaking of the negro race as a whole, and not of the few distinct characters found in every community, they are by nature much more brutal than the white man; their instincts of charity are scarcely perceptible; their conception of the beautiful is rarely noticed; their love of purity, if it exists with some of them, is of a nature too timid to protest against the lasciviousness of their race; their ideas of establishment are confined to the gratification of that day's wants and are gratified with the most meagre; their courage is perceptible only when aroused by some artificial agency. The negro, above all, loves whisky. Ninety per cent of them, men and women, preachers and vagrants, drink it when they have the opportunity. If whisky arouses the passions of the white man, and we know it does, much greater does its evil influence affect the negro, weak and emotional as he is. And it is to be presumed the quality they buy is of the worst, and contains ingredients, besides the alcohol used as a base that further excite their worst passions, for the time makes them oblivious to fear and danger, and incites them to deeds that arouse the passions of the white race. It is then that the depraved element of the whites endeavor to take vengeance upon them as a race, the innocent as well as the guilty. How many instances of crime and riot of this kind, since political feeling has been abolished, that cannot be traced directly or indirectly to the dive and the saloon? And yet the negro votes, testifies in court, and contrib-

utes his means to maintain these places.

The race question is a moral one. The church must settle it, and it will be done only when the opportunity for the negro to secure the means by which his weak nature is induced to crime and violence has been removed, and their preachers and teachers have been elevated to a standard where their voices and their conduct condemn the practices they now indulge in.

Let every lover of the Southland, of home and of humanity, take for a slogan the motto of the Inter-church Temperance Federation, "The saloon must go."

Ed. Hamilton.

Wynne, Ark.

#### A Life of Service.

Perhaps the most striking picture in the whole life of Jesus is the one where he gives his disciples the object-lesson to illustrate to them the beauty and nobility of service. They had been quarreling among each other about the question as to which of them should have the highest places in His kingdom, and an ambitious mother of two of them had made a special request that when He came into power one of her boys might sit on His right hand, the other on His left.

I can imagine the so-called Saviour's face at this spirit, the unlike His own, manifested among these friends that were so dear to Him. In order to make the lesson so clear that they never should be able to forget it, Jesus got a basin of water, and took a towel, and went about from one to the other, washing their feet. And then He told them how utterly wrong they were in their idea of greatness. He assured them that the Christian ideal was to be entirely different from that of the world. In the world men call themselves great when they have authority and power, and other people serve them and wait on them, but among Christians those are greatest who are the greatest servants to their fellow men. Christ pointed out to them that even He did not come to be ministered to, but that His chief characteristic was that he ministered to the needs of others. Hence, He said, if any of you will be great let him be a great servant.

The whole life of Jesus was illustrative of that spirit. Wherever He went He was always serving people's highest needs, and doing it cheerfully and lovingly.

Now, to be a Christian is to be like Jesus. We shall grow more rapidly in His likeness through active sympathetic service of our fellow men than we can in any other way. Jesus has promised that He will accept and appreciate any service which we render to the poorest and meanest of our fellow men as though it were done for Him personally. Nothing can make a more gracious transformation in our heart and conduct than to get in the habit of thinking about the people whom we are able to serve as the loved brother or sister of Jesus. It will necessarily make us gentle and kind in our dealings with them. How gentle we would be with Jesus if He were here! How careful not to hurt His feelings! How anxious to carry His load! How happy if we could add to His gladness! But He says that He will take note of what we do for His poor discouraged brother or sister, and remembering it in the great day of judgment, He will say to us in giving our reward, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."

People who live lives of service not only grow strong and robust in Christian character themselves, but they do more good every day than they themselves are able to measure. Long after we have passed from earth, if we have lived a life of unselfish service, people will thank God that we lived.—Rev. Louis Albert Banks in "Chats with Young Christians."

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

**God's Nob'eman.**

The story of the life of the Seventh Earl of Shaftesbury is one of the rarest and most beautiful ever lived or written.

Victor Hugo's good bishop in "Les Misérables" is said to be immortal because he acted like Christ. In a far more enduring way will this noble nobleman, Lord Shaftesbury, take hold of coming centuries, because he, not as a novelist's creation, but as a living man, "acted like Christ."

During his public life of fifty years he was identified with more movements for the uplifting of humanity than any other man who ever lived. He literally gave up all that he had to follow Christ. He resigned honors of state, luxuries of home, time for intellectual culture, which was perhaps his greatest sacrifice, and spent all his income to help the helpless. The lower down they were, the greater their claim to his service. When he was urged to accept a place in the ministry of the realm, he replied: "I cannot satisfy myself that to accept office is a divine call; but I am satisfied that God has called me to labor among the poor."

When, a little later, a position of high honor was offered, he said, "One million and six hundred thousand operatives are still excluded from the benefits of the Factory Acts, and so long as they are unprotected I cannot take office."

Like his Master, he accepted the hospitality of the poorest and lowliest. He became the friend of the outcast and abandoned. He was not afraid of loathsome diseases or "deadly districts." Wherever a soul needed him, he considered himself called to go.

We read of this earl of noble lineage going out at night, gathering in boys, whom he found in the gutters or huddled in beds of rotten straw in old cellars, and leading them to the ragged school, where he sat by their side and inspired in them longings for a better life.

On one occasion he visited a company of five hundred criminals of the most daring sort without a weapon or guard, and courteously told them how to get away from sin to an honest life.

At St. Giles' Refuge he was often the centre of a group of ragged, homeless boys, listening to their confessions of wrongdoing and planning better lives for them.

The bootblacks called him "our earl." During one hard winter the half-starved gamins were fed with ten thousand basins of soup and bread made in his own house.

For thirty-two years he was president of the Ragged-School Union, and when they presented him a testimonial he said, "I would rather preside over the Ragged-School Union than command armies or sway empires."

Like his Master, he was unmoved by derision. All his power of oratory, all the influence of his noble lineage, were given to outcasts. In the House of Lords again and again he pleaded the unpopular cause of the poor. In the face of bitterest opposition he carried bills to shorten labor, to give educational advantages and sanitary improvements, to reform lunatic asylums, to relieve the crippled and the blind, to restrict the sale of opium, and to prevent Sabbath labor.

He held flower-shows among poor girls, rewarding them with prizes for the care of house-plants. In ringing sentences he called attention to the sufferings of chimney-sweeps, the cruel treatment of children training for circus shows, and the snares laid to ruin girlhood.

A large community of fruit-sellers, called costermongers, interested him greatly. They were very clannish, living together in poverty and dirt. The donkeys they drove were always members of the family, and lived with them in the hovels they called homes.

Lord Shaftesbury saw that to help them he must become himself a costermonger. He joined

their society, and bought a donkey and barrow, which he lent to those that had none. In his communications to them he signed himself K. G. (for he was a Knight of the Garter, a member of England's most famous military order) and Ooster! Never before did England's proud order know such a combination of titles.

Entirely free from all lordly airs, he mingled with the costers as their brother, encouraged Sunday rest among them, and offered prizes for the care of their beasts. It is not strange that the costers loved him, and on one occasion presented him with a fine donkey.

He arose to receive the gift, and, putting his arm around the donkey's neck, said, "I ask for no epitaph beyond this, that with a patience as great and a resignation as uncomplaining as my donkey's I may do my own duty."

When the animal was led from the platform, he turned to the reporters, and begged them to state that, "the donkey having vacated the chair, his place was filled by Lord Shaftesbury."

Some most beautiful incidents are related concerning him. When he was on his way to receive military honors as lord-lieutenant of his county, he gave up his place in the carriage to a lame old woman, and himself rode on the box with the coachman.

At a flower-show where a poor little girl had won a prize for the care of a plant, he gave the prize with his own hand, and then stooped to kiss the pinched face of the child, who did not care that he was an earl, but knew him only as the tenderest and kindest man her forlorn little life had ever known.

It probably never occurred to him that it was anything unusual for a nobleman to go about with pockets full of toys for poor children, or to read and pray with the sick and dying. Only so could he be about his Father's business.

His theology was of a most practical and orthodox kind. He held three tenets: a divine Saviour, an atoning sacrifice, a coming kingdom.

He had boundless faith in the power of the Gospel to uplift and save. He opened Exeter Hall and city theatres for non-churchgoers, and himself led those vast meetings with the earnestness of an evangelist. They were largely attended and thousands were unable to gain admission.

He declared that in a country where five hundred thousand are without religious instruction "the church that does not lead in evangelism will die of dry-rot, if not by divine judgment."

He had a noble wife, who seconded all his plans.

It is interesting to note that he did not get his early inspiration from his parents, who were worldly and aristocratic, but from a humble nurse, Maria Millis, who taught him to pray and to have sympathy for the poor. He delighted to honor her memory, and the old watch which she had left him as her bequest was the only one he ever carried. The story of the cross, told him before he reached his seventh year, filled his vision through all his life.

When fourteen years old he witnessed the burial of a pauper, who was tumbled into a hole by drunken men because he was friendless. From that hour Lord Shaftesbury pledged himself to a life of sacred service for the friendless.

When Andrew told Peter about the Master's call, he did not know that Peter would touch three thousand souls in a single day; so the lowly handmaid little knew that generations unknown and years untold would rise up to bless her.

He grew old and feeble prematurely. He carried the sorrow and sufferings of a nation, and his great heart broke under it.

When dying he said: "I feel old age creeping on, and I know I soon must die. I hope it is not wrong, but I cannot bear to leave this world with all the sufferings in it."

When in 1885, he died, a nation wept. The common people, who loved him, filled the streets that led to Westminster Abbey. Seamstresses, bootblacks, reformed criminals, factoryhands, each wearing a simple badge of mourning, and weeping in an abandonment of grief, stood with the royalty and nobility as mourners around his bier. On his coffin were flowers from the crown princess and from the London flower-girls.—Jennie M. Bingham, in *Christian Endeavor World*.

**Church Records.**

As Secretary of the Arkansas Historical Association and of the Arkansas History Commission, I have for the last twelve months conducted a rather extensive investigation into the condition of the records of the State, counties, cities, societies and churches of Arkansas. I have found a general carelessness and public indifference in keeping and preserving public records. We do not seem to appreciate their historical value. The historical spirit is absent. The people of New England seem to have had the historical spirit from the beginning, as they most jealously guarded their records. They are therefore now rich in historical sources.

The Methodist Church in Arkansas in common with other organizations has not been as jealous of its records as it should. The district and quarterly Conference records are given but little attention, and, doubtless, most of them have been lost. The Arkansas Annual Conference has preserved almost complete the original records from the beginning of the Conference in 1836; no effort seems to have been made to preserve a full set of the printed minutes. The Little Rock Conference has not been so careful. Her minutes are scattered. Her Secretary writes that no minutes were turned over to him for the period prior to 1896. Some of these earlier minutes are to be found in the office of the Western Christian Advocate, of W. P. Feild, Clerk of the U. S. Court at Little Rock, and of Rev. J. A. B. Fry, at Arkadelphia. No complete set of the printed minutes of this Conference has been found. The original minutes of the White River Conference were destroyed by fire last winter. As it happens, Hon. George Thornburgh has a complete set of the printed minutes. The Conference, however, did not print its minutes for a few years.

In conducting this investigation, some suggestions have occurred to me as to the steps necessary properly to preserve the records. While they might be expressed differently they are as follows:

(1) Let each Conference require, not permit, its Secretary to collect all original records and keep them in a fire-proof vault. If it is necessary for him to rent a vault, allow him funds with which to secure an absolutely safe depository.

(2) Let each Conference require its Secretary to collect a set of printed minutes, have them bound, say in periods of ten years, and keep them also in fire-proof vaults.

(3) Make it the duty of the Secretary to submit at each annual meeting of the Conference a written report as to what records are in his possession and where they are kept. Let this report appear as a part of the printed minutes of the Conference.

(4) The Conference should create a standing Committee on Records, or assign the duty to some existing committee, to examine periodically the records, their condition and place of preservation, and report the same to the Conference.

J. H. REYNOLDS.

Fayetteville, Ark.

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

## THE EPWORTH LEAGUE.

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

### November 4. Living to God in Everyday Affairs.

1. A heavenly reward of faithfulness in the littles, Luke xvi:8-12.
2. An apostolic example and rule, 2 Thes. iii:7-12.
3. Diligence and fervor, Rom. xii:9.
4. In the name of the Lord Jesus, Col. iii:17.
5. Eating and drinking to the glory of God, 1 Cor. x:31.

Life is made up of everyday affairs. It is through doing the little things of everyday life that we reap the reward of a good or a bad life. There is not a law in the material kingdom that does not have its perfect functions to perform. A failure to meet all these functions mars the harmony of nature. The failure of men and women to make every act of life to harmonize with the Divine Will touches a discordant note. This act, though it may be considered of the most trivial character, sends the everyday life further from God.

Living to God in everyday life does not mean that your time should be exclusively devoted to praying, going to church, and avoiding the affairs of the world that so completely absorbs the minds and energies of so many. When God sent man from the garden of Eden, he allowed him to carry with him the right to the dominion of the world. That dominion was to be acquired through the exercise of his energy and brain power with which he was endowed. These powers enter into every sphere of human activity, and just so far as they are in harmony with the Divine law they are bringing the world back to God. The man with his spade and an acre of ground, working in the sunshine and the rain, cutting his way to an honest living for those who depend upon him, with a song of joy and praise in his heart to God for this privilege of rendering such glorious service, is helping to solve the problem of living to God in everyday affairs. In summing up life's work, he who, in his humble and obscure sphere, gave a cup of cold water, visited the sick, fed or clothed the neglected in the name of Christ, will receive his reward with as fervent "Well done, thou faithful servant," as he who projects ideas and works that reform the world.

To do our work because we must is the lowest estimate to be placed on life. We take our place in a great busy world, and faithfulness is the supreme demand of the age. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust in much." The business and political world is learning as never before the value of faithful men. These men are commanding the highest rewards from the business world and from their country for their faithfulness. God is not less gracious than the world in rewarding faithful service. It is the army of humble and faithful workers for the uplifting of humanity, with a vision of duty and loving sacrifice that compelled Jesus to march over the road where He left His tracks stained with His blood and on up to the torturing cross, that is living to God in everyday affairs.

"To be glad of life because it gives you a chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and fear nothing except cowardice; to be governed by your admiration rather than by your disgusts; to covet nothing that is your

neighbors except his kindnesses of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and everyday of Christ; and to spend as much time as you can, with body and spirit, in God's out of doors; these are little guideposts on the foot-path to peace."—Henry VanDyke.

"I think we want to urge most strenuously upon young men the need, the absolute necessity, that in the appointed and demanded work of their life they should look for and find the joy of their life. To do your work because you must; to do your work as a slave, and then, having got it done as speedily and easily as possible, to look somewhere else for enjoyment—that makes a very dreary life. No man who works so does his best work. No man who works so lingers lovingly over his work and asks himself if there is not something that he can do to make it more perfect. 'My meat is to do the will of Him that sent me, and to finish His work,' said Jesus."—Phillips Brooks.

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## THE SUNDAY SCHOOL.

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

### November 11. Jesus in Gethsemane.

Matt. 26:36-50 (Read Mark 14:32-52; Luke 22:29-53). Commit verses 38, 39.

Golden Text—"Not my will, but Thine, be done." Luke 22:42.

#### LOCATING THE LESSON.

Time—About midnight, Thursday, April 6, A. D. 30.

Place—The garden of Gethsemane. Persons—Jesus, the eleven, Judas, the temple guards.

Connecting Links—Gethsemane followed immediately upon the Upper Room.

#### SUGGESTION TO THE TEACHER.

We must remember that we are on "holy ground" in this lesson. We should not seek to pry into the mystery that hangs heavy over much of the garden scene. Our most keen and subtle analysis is sure to fail us. Verily, this "well is deep," and we "have nothing to draw with." Let the teacher carefully and prayerfully read the lesson story, as given by the Evangelists over and over again, in order that it may become a very real scene to him; then let him seek as best he may to cause his class to see the holy drama in the solemn midnight of long ago. Do not attempt to explain what no

human mind has ever comprehended. It is doubtful if any outline is helpful.

#### SOME TEACHINGS.

1. The humanity of our Lord was perfect, and its life-tides ran full and strong, hence how natural that death in any form should be a "bitter cup," for we were born to live and not to die.

2. Jesus, in the hour of his extremity, felt terribly alone, and he longed for the presence of human sympathy. It were easier to suffer had the "Three" but understood and entered with him into the hour.

3. Human nature is a frail reed, certain to break down when it is most important and imperative to stand and be strong.

4. Every soul, no matter how high or favored its condition, must somewhere and some time this side the grave go down into the dark shadows of Gethsemane, but, thank God, Jesus has been there before to brighten the shadows.

5. He stands upon the loftiest heights of consecration who can say with his Elder Brother, "Not my will, but Thine, be done."

6. The bravest soldier is not he who feels no fear, but, rather, he who trembles, yet marches straight forward into the "valley of death."

7. All cups pass away when in obedience to Heaven's will we drink them. These are the draughts that have wrought the healing of the nations.

8. Peter, hadst thou but watched and prayed, Satan could not have sifted thee as wheat! Lack of prayer always precedes a fall.

9. God's great shining angels came into the garden that night and kept watch in place of the sleeping disciples.

10. There are such bitter cups for us to drink, yet if we pray in the spirit of the Master an angel hand will touch the draught to sweetness.

11. "Sleep on, now, and take your rest," for the hour is forever gone in which to keep watch with me; "Rise, let us be going" to meet the responsibility of the present.

12. The "kiss of Judas" must have been the bitterest ingredient in the "cup." Let us see to it that we cast in no dreg of agony.

13. Happy for us if, like our Lord, we say humbly, gladly, "nevertheless!"

14. Some one has said that Jesus feared that his body die under the agony of Gethsemane, and that he was praying for strength to live until the crucifixion.

15. How calm Jesus leaves the garden! Again he has conquered the tempter.

## 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 shape, notes, boards, by mail or express prepaid, 25 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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Sermon's by the Devil, \$1.00.

### Recent Sabbath Victories—The Brighter Side.

June and July were signally fruitful in triumphs for the Christian Sabbath, or Lord's Day. These victories cheer, encourage, inspire. Perhaps no two months within years have been so richly fraught with conquests for Sabbath observance.

While we sadly deplore the numerous evils in manifold forms of desecration imperiling the Sabbath Day, yet these hopeful signs and decided victories should rejoice the heart of every lover of this day of rest and worship, as well as the advocates of this weekly rest day based on social economies.

The public press, secular and religious, teems with reports, communications, and editorials portraying the flagrant violation of these beneficent laws of God and man which provide one day in seven for man's highest welfare. But there is a bright side in this crucial contest. It is not all dark by any means.

Soldiers in the midst of the conflict should be encouraged frequently by the tidings of victory from other brigades and fields battling for the same cause. "The Lord reigneth, his arm hath gotten the victory." His holy day we should ever remember; it is dearer to him than to any of us, priceless as we may value it.

Among the recent victories may be happily named the following:

Next year, 1907, the three hundredth anniversary of the first permanent white settlement in the United States is to be commemorated by a national exposition at Jamestown, Virginia. The last week in June, Congress passed a bill appropriating over one million of dollars for this exposition. That act contained the clause making precedent the payment on the condition that *the grounds shall be closed on Sundays during said exposition*. As a signal triumph for the Sabbath cause, this follows happily the successful observance of the Sabbath Day for seven months by the Louisiana Purchase Exposition at St. Louis in 1904.

On July 4, the new law known as the Bishop's Bill went into effect in New Jersey, for closing the saloons on Sunday in that State. While a city or town here and there is trying to evade the law, and there is some open defiance, yet the majority of the State is complying with the statute. Not a few cities are enforcing the law, also, to close other places of business, including even confectionery stores, newspaper stands, barber shops, and the drug stores, excepting two or three hours for prescriptions. The spirit of law enforcement has taken possession of the people in New Jersey and they are enforcing the code which has been a "dead letter" many years in that State.

Recently the Supreme Court of Kentucky decided in favor of the people versus the liquor interests, and now the saloons and other places of business in that State must close on Sundays. This is the result of a bitter warfare the past three months between the law-abiding citizens and the law-breakers of that commonwealth in the matter of Sabbath observance.

The Presbytery of Philadelphia lately passed a resolution and sent a delegation to Mayor Weaver, who has been nobly carrying out reforms in that city, to enforce the law by closing places of amusement and sports, openly desecrating the Sabbath. Also, the same body issued a strong appeal to all Christians to consider their obligations, especially in their summer outings, and "Remember the Sabbath day to keep it holy."

The Dominion of Canada, on July 6, passed the strictest and most sweeping Sabbath law ever yet enacted by any nation, quite surpassing Australia. That act even forbids the sale of foreign newspapers, a blow at America, as our Sunday

dailies have been imposed on our Canadian neighbors many years. If this new code of Canada is faithfully executed she will set the pace and example in Sabbath observance for the whole world.

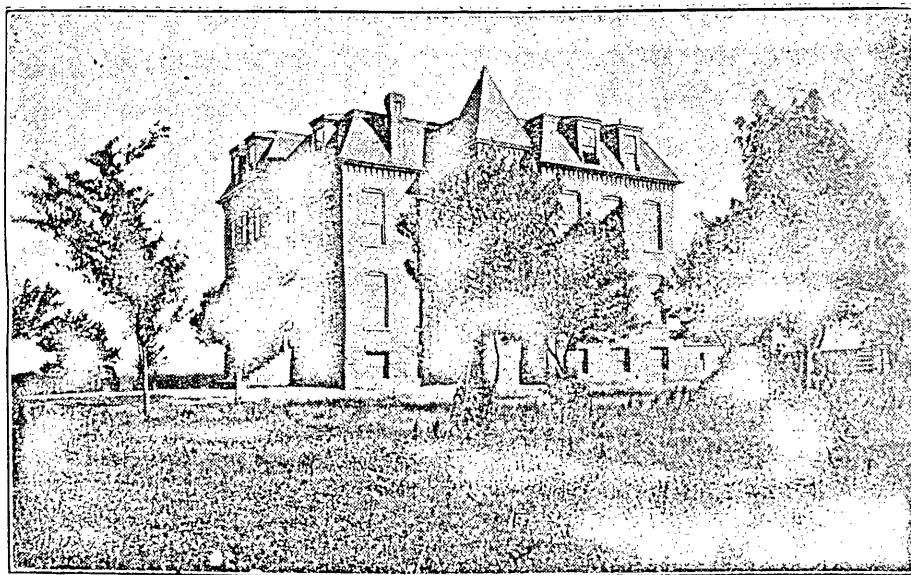
On the first Sabbath in July, 20,000 sermons on the subject of the Lord's Day, or Christian Sabbath, were delivered in as many pulpits in Great Britain, according to arrangements made months ago by the influential lay movement organized within the past three years.

Recently a mass meeting was held one week-day in London, the lord mayor presiding, in the interests of "the imperiled Sabbath." All religious denominations united in this public demonstration, including high dignitaries of the English Church, as well as Roman Catholic prelates. The unanimous opinion of that meeting in the world's metropolis was to the effect that the people were in danger of losing their Sabbath, especially the laboring classes. The conditions demanded reform, or this boon of one day in seven for rest and worship would be lost to the British realm.

In July, both the Senate and Chamber of Deputies of France passed a very strict law, compelling the laboring classes, with certain exceptions, to cease from their usual avocation and absolutely rest on the first day of the week. This

tion of the Sabbath laws in all the States and Territories, with pertinent decisions of the courts therein, meets a long-felt want in the Sabbath cause. "Sunday Rest in the Twentieth Century" is a volume of 400 pages, composed of the sixty papers from many lands presented at the World's Sunday Rest Congress in St. Louis two years ago and the latest facts to date on the Sabbath question throughout the world. This is edited by Rev. Alex. Jackson, Ph. D., secretary of both the Cleveland Sunday Union and the Ohio State Association, having been appointed as the editor by the congress just named above. All lovers of the Sabbath and defenders of the Lord's Day for church and state, are under deep obligations to these two men.

The International Federation of Sunday Rest Associations of America, which had its inception two years ago at the World's Sunday Rest Congress in St. Louis, has been fully organized within the past few months. Hon. John Wanamaker is honorary president, Rev. T. T. Mutchler, M. D., president, and Rev. Alex. Jackson, Ph.D., corresponding secretary and treasurer. This international organization enrolls the five associations of Canada (now happily united as one in Lord's Day Alliance) and seven in the United States, with the remaining three Amer-



Willie Halsell College, Vinita, I. T.

is the result of investigation on the part of a commission appointed a year ago to examine thoroughly this question from the standpoint of social economies. It is reported that this is due to agitation inaugurated by the workingmen's organizations in that nation—a long step in advance for France.

In addition to the above, it is exceedingly gratifying to note the recent "appeal" of the New York Sabbath Committee in regard to Sunday baseball and other sports in New York City. The brochure of sixteen pages sets forth some startling facts, especially citing the numerous instances of magistrates of justice in this metropolis who have been shamefully rendering decisions contrary to the penal code of the State. These officers, sworn to execute the law, are thus virtually upholding the law-breakers in Sabbath desecration and placing themselves liable to arraignment in office. Thirty-six of our States have laws prohibiting baseball on Sunday. They only need enforcement by the officials.

During the past year two of the most valuable contributions have been made to the literature on this vital question of the hour. "Sabbath Laws in the United States," by Rev. R. C. Wylie, D. D., of Pittsburg, a compilation and classifica-

tion as co-operating societies. Report at present writing comes from an officer of one of these latter three that they will enter the federation most probably at the next meeting of the board of directors.

This unity in federation has already borne rich fruitage in various ways for the Sabbath cause, while not interfering with the individual plans of labor and field of each constituent association—a long step in the right direction for uniting the religious forces in behalf of the Christian Sabbath.

The federation last winter adopted measures preparatory to holding the seventh World's Sunday Rest Congress in New York in the year 1909, in connection with the tercentenary celebration of the discovery of the Hudson River and the centennial of steam navigation on the Hudson by Fulton. A large representative committee has been appointed for this purpose and has already begun its labors in this direction.—F. J. Stanley in Religious Telescope.

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

### Obedience in a Royal Nursery.

The Princess of Wales, according to the Youth's Companion, has trained her children so carefully in habits of obedience and veracity that they are nearly models of what children should be in those particulars. As an illustration of what the royal mother has done in the training of these youth The Companion prints the following:

"Before her royal highness started on her trip round the world with her husband she drew up a list of rules to be observed in the nursery, and added a series of light tasks to be fulfilled by each one of the youngsters before the date set for her return.

"The rules were to be enforced by the nurses. The performance of the tasks was left to the honor of the children, and in addition there was a list of things they must not do.

"There were occasional lapses of memory as regards the forbidden things, and some carelessness in carrying out the tasks, for royal children, despite the severity of their training, are children still. But in the main they respected their mother's wishes and commands, and took no advantage of her absence. Upon one occasion, however, they were sorely tempted. This was when their loving and beloved grandmother, Queen Alexandra, brought them a big box of bonbons. But when the sweets were offered to them, one child after another reluctantly but firmly declined to take any.

"We like them, but mother has forbidden us to eat them," explained the eldest prince.

"You can have the sugar-plums if I say you may," said the indulgent queen. "I will tell mama all about it when she returns."

"Prince Eddie wavered momentarily, then reiterated his refusal.

"We'd like them," he sighed, "but that's what mother said."

"The queen was slightly annoyed by this opposition.

"But if I say you may—" she said.

"Prince Eddie stood his ground, a hero between two fires—the wishes of his adored mother and those of his almost equally adored grandmother. His sister and his brothers followed his lead. When the queen went away she put the bonbons on the nursery table and there they stayed for months untouched, a handsome monument to the thoroughness of the princess's training and the respectful love and devotion of her children."

### A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address, Mrs. M. Summers, Box 205, Notre Dame, Ind.

### One Hundred Years Ago.

Here are a few facts which show how much more convenient life is today than "in the good old days" about which we hear.

Not until February of 1812 did the people of Kentucky know that Madison was elected President in the previous November.

In 1834 one of the leading railroads of the United States printed on its time-table, "The locomotive will leave the depot every day at 10 o'clock, if the weather is fair."

The first typewriter was received by the public with suspicion. It seemed subversive of existing conditions. A reporter who took one into a court room first proved its real worth.

In England some centuries ago if an ordinary workman, without permission, moved from one parish to another, in search of work or better wages, he was branded with a hot iron.

When Benjamin Franklin first thought of starting a newspaper in Philadelphia, many of his friends advised against it, because there was a paper published in Boston. Some of them doubted that the country would be able to support two newspapers.

One hundred years ago the fastest land travel in the world was on the Great North road, in England, after it had been put in its best condition. There the York mail coach tore along at the rate of ninety miles a day, and many persons confidently predicted divine vengeance on such unseemly haste.

When Benjamin Franklin first took the coach from Philadelphia to New York he spent four days on the journey. He tells us that, as the old driver jogged along, he spent his time knitting stockings. Two stage coaches and eight horses sufficed for all the commerce that was carried on between Boston and New York, and in winter the journey occupied a week.—Christian Endeavor World.

### Be Careful of Your Stories.

Are ministers as careful as they ought to be in the stories they tell? That is a question provoked by the following thoughtful letter from a minister's wife:

"We find the Pastors' Department profitable and amusing, suggestive and illuminative by turns.

"For eleven years I have been the wife of a home missionary pastor. In that time the life of our home has been enriched by the occasional visits of missionaries, evangelists, officers and ministers. We welcome them all, and I am glad to say we are usually stronger and better because of their stay. We have never yet been disappointed in one of them, and have only happy memories of them all in most respects. The little flaw, in my experience, has been the habit which some clever and really consecrated clergymen have of yielding to the temptation to tell sacrilegious and irreverent stories merely because they are pointed and funny. I

## Pains Where?

If in head, back, sides, waist, hips or legs, they are probably due to serious womanly disease which will need prompt treatment to prevent grave consequences. Women suffering from such pains, should take

## WINE OF CARDUI Woman's Relief

a pure, vegetable medicine for female ills. Mrs. Sarah G. Butts, of White Plains, Va., writes: "Live or die, I am sure death is no worse, than the pains I suffered periodically. Since taking Cardui, my pains have gone and I am stronger than I have been in 15 years." It is a gentle tonic for all sick women, with no intoxicating qualities, or other bad effects. 'Twill help you. Try it.

At all Druggists

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., S 4

## 2 CORDS IN 10 HOURS BY ONE MAN



With our Folding Sawing Machine. Saws any kind of timber. Instantly adjusted to cut log square on rough or level ground. Operator always stands straight. One man can saw more with it than two men can in any other way, and do it easier. Saws blades 5 1/2, 6, 6 1/2 or 7 ft. long. Champion, Diamond or Lance Teeth, to suit your timber. GUARANTEE.—If any part breaks within three years, we will send a new part without charge. Send for Free Catalog showing latest improvements, giving testimonials from thousands. First order secures agency. FOLDING SAWING MACHINE CO., 166-164 E. Harrison St., Chicago, Illinois.

well remember an evening when three ministers besides my husband and 'our son Timothy,' looking toward Christian work, sat at my table. Two of my guests were inveterate story tellers, and, as usual, one led the other on until we were all in a gale of merriment. And then, as so often happens, that inappropriate, almost profane, but irresistibly comical story was produced. We laughed nervously but unwillingly, and I was gratified to see our third guest, one whose life is an inspiration and whose hearty laugh is almost infectious sound, look gravely at our young friend and check the laughter but just begun. As for son Timothy, his look of amazement should have been reproof enough, but my jolly guests were absorbed in their own enjoyment, and another story as bad as the last was forced upon us.

"This has happened more than once in my house, and elsewhere under my observation, and in groups of missionary heroes whose very names are an incentive to the sacrificial life.

"It must be that this matter has never received their sober attention, or that they do not realize how far they go.

"May it not be that it is possible to tell a good story to the glory of God?"—Rev. W. E. Barton, D.D., in the Advance.

### Arkansas Conference Notice.

I would like to know at once the names of all Arkansas Conference preachers who expect to bring their wives to Conference at Paris.

Also the names of the brethren who expect to come in private vehicles.

Also the names of all members of boards who do not expect to be present.

G. M. BARTON.

Paris, Ark.

Helena, Ark.

Yesterday morning was observed at the Methodist church as the anniversary service of the American Bible Society. The pastor, Dr. H. G. Henderson, delivered a tribute on the Bible, and at the close of his remarks asked for an offering for the Bible cause, which amounted to forty dollars. The service was an unusually interesting one and enjoyed by the large congregation present.—Daily World.

### WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the Liquor traffic. It is distributing free to all who write and enclose a stamp, a receipt for the cure of the Liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the receipt, but give free copies to our friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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

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

## Hot Springs Circuit, Ark.

We have just closed our last meeting for this season. We have had 95 accessions to the church this year. The spiritual and financial state of the church is better than it has been for many years.

The Lord has given us showers of blessings all the year, for which we gladly praise his name.

We are working hard to report everything in full this next Conference. Our people are pleased with the "Advocate," yet are very anxious to get back to the old name, "Methodist."

May God bless you in this great work.

W. H. DUNCAN, P. C.

## Piedmont, Okla.

Having a good meeting over here. Some fine young men and ladies being saved and added to the church; 25 or 30 professions up to date; expecting a great day Sunday; all-day services. This is a fine country, fine crops and a fine people, and Brother Owen is doing a good work. His people love him. I think they would like for him to stay another year. I am trying to help to elect a good man here for the convention. Think we will succeed. Think I can send in a few subscribers next week.

J. D. EDWARDS.

## Coring, Ark.

On last Friday, October 19, at 3 p. m., the cornerstone of our new church building was laid with appropriate ceremonies. Dr. Z. T. Bennett, our presiding elder, made the principal address. Rev. Clarence Burton, of Poplar Bluff, Mo., also made a fine speech. Rev. Ed Forrest, of Knobel, was also present and assisted in the ceremonies. A great crowd witnessed the cornerstone laying. The building goes up rapidly.

A. E. HOLLOWAY.

## Locust Grove, I. T.

I closed my last meeting at Spavinaw, Wednesday, October 24. Five joined the church and one professed to have found Christ who did not join the church.

The Christians were greatly revived. Among those who labored earnestly for the salvation of sinners were Dr. and Mrs. Hollingsworth, Mr. and Mrs. Floyd, Mrs. West and Mrs. Bailey, Mrs. How-

ell and Mrs. J. C. Goins, Mrs. Caldwell and others. Some of these are filled with the Holy Ghost and fire, and one night four shouted outright and others were extremely happy.

Through the tireless efforts of Brother J. C. Goins, our steward, the pastor's salary and conference claims were nearly paid, and the small remainder is forthcoming.

Our Presiding Elder, Brother J. B. McDonald, in the beginning held our last Quarterly Conference and preached three sermons, one at Requa and two at Spavinaw, and they were a feast to the people, and the fire was started.

W. M. LEATHERWOOD.

## Hartshorne, I. T.

We closed our meeting at Hartshorne, I. T., Wednesday evening, October 24, after eighteen days of protracted effort, during which time we had two sermons from our Presiding Elder, and Brother Minnis of Wilburton preached for us five times, to the delight of all. He had to leave us, and we continued the services for ten days longer.

There were about twenty professions of conversion and four additions to the church during the meeting, with the church awakened to some extent. Brother Allie S. London of Lone Grove, I. T., had charge of the singing and did it well, endearing himself to our people.

On Sunday evening, the 28th, we had one conversion, a young man who had not been to church for over twelve months, came out to church, came to the altar, and was converted, after which we opened the doors of the church and received five by certificate, one by vows and one by baptism, which makes 43 new members for this conference year, and about 60 professions of conversion.

CHARLES W. CLAY.

## A League on the Hustle.

I want to tell you about our league at this place. It was organized soon after Conference, with about 20 members, but now we have an enrollment of over 60. Our membership is composed of all denominations, even Catholics, and some of our very best workers are Presbyterian girls, who take hold with a vim.

Our Prayer Meeting Committee gives us a good service every Sunday at 4 o'clock, and recently we held a prayer meeting at the jail. Our members take turns in leading, and many have testified that they are better Christians than when the league began.

A fifteen-year-old girl led recently and read her prayer from the "Era," but came to me after the service and asked to be enrolled as a member of our "praying band," and the following Sunday, when she was called on to pray, she did so in a sweet, timid way, but was strong in Him who gives strength to those who are weak.

Our literary department meets

semi-monthly, and we usually have an evening with one of the authors, and respond at roll-call with a short quotation from his works. Recently the committee asked us to respond with our ambition in life, and it was amusing to hear some of the answers. One girl said, "To sail around the world;" another said, "To keep house for somebody," and still another said, "To learn to swim." One of the boys said, "To be good for something," but I said, "To be the matron of an orphanage or college." But I see no chance of my ambition being gratified at present. (But I am sidetracking.)

Our Social Committee furnishes us real nice socials occasionally—something that even the preacher attends. Last week we gave a "housekeeping shower" to two of our Leaguers who are just starting to housekeeping. Ninety-eight persons were present, and a bountiful shower of housekeeping things were given to the young couple. We always serve refreshments, for it makes us have "a better time."

We are planning a Hallowe'en social for this week, also a Thanksgiving service, to be conducted by Leaguers. When I read of so many splendid revivals all over the country my heart burns within me to project a League revival, but the evil one says, "You will surely fail, and, besides that, it would be like a woman preaching for you to have charge of a revival."

Of the sixty-six names on our roll, there are only eight who are not members of some church, and we are praying for them.

Now, Mr. Editor, don't you think we have a good League? And if we can succeed in poor, old, dead Washington, surely any one can have a live League, but it takes work and talking and praying. Try it. It will pay you.

MRS. A. M. ROBERTSON.

Washington, Ark.

## Plainly Stated.

The principle of self-control for the sake of others is plainly stated in this declaration: "I love a cigar, but I love a boy. I can't smoke myself and then tell a boy not to smoke cigarettes. I want to be clean and honest, therefore I'll smoke no more."

You may love a good play. Do you love the young fellow who is infatuated with the objectionable shows? How can you warn him against that kind when you indulge in your kind? Therefore you had better increase your moral influence by a little self-denial.—The Watchword.

## Arkansas Patents.

Granted this week, reported by C. A. Snow & Co., patent attorneys, Washington, D. C.: George W. Crosby, Heber, gate; William P. Weld, Marianna, gin roll board and feeder. For copy of any of above patents, send 10 cents in postage stamps, with date of this



## Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

## HEISKELL'S OINTMENT

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, itchy eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

Ointment 50c a box. Soap 25c a cake. Pills 25c a bottle.

Sold by all druggists or sent by mail.

JOHNSTON, HOLLOWAY & CO.  
531 Commerce St., Philadelphia, Pa.

paper, to C. A. Snow & Co., Washington, D. C.

## Faith and Happiness.

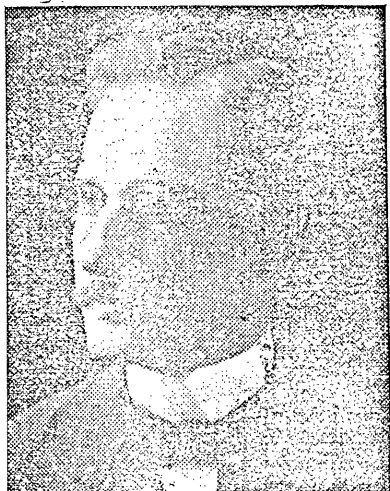
How happy the hearts which in every situation place unbounded confidence in Jehovah's word! Such may be hedged up on every side, and encompassed like Israel at the Red Sea, with seemingly insurmountable difficulties; yet even here they will follow Israel's example; they will cry unto God and rely upon His mercy. If means can be used, they will use them; if not, they will "stand still and see the salvation of the Lord." "Speak unto the children of Israel," said the Lord, "that they go forward." They went; a way was made in the sea, and a path in the mighty waters. Well may it be said, "By faith Israel passed through the Red Sea."—Andrew Fuller.

**DUPLEX SAFETY PIN THE STANDARD**

that has never been equalled. The guard on the spring prevents tearing the cloth. The safety pin that fastens from either side and can't slip through. See that all pins have our name on.

Send 4 cents in stamps for sample worth double the money.

CONSOLIDATED SAFETY PIN CO.,  
Box 59 BLOOMFIELD, N. J.



DR. J. W. BLOSSER,

Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No other could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last for one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

#### Centre Point, Ark.

The cause of Methodism in this place and vicinity has received renewed power and impetus by the recent series of lectures delivered here by the Rev. C. L. Ballard of Sherman, Texas, on the doctrines and polity of the M. E. Church, South. Brother Ballard is an able exponent of Methodism and withal a Christian gentleman. The doctrines and usages of our church are better understood now among people who knew nothing of what we taught; and also among our own people, than before.

We have suffered a great loss here in the death of Bro. A. F. Rhodes, a faithful layman, which occurred on last Sunday, the 28 instant. He had been a member of the church for several years and was well versed in the doctrines of his beloved Methodism. He died a triumphant death and has been transplanted to the church above.

Yours Fraternally,

Oct 29.

W. D. Lee.



## W. F. M. SOCIETY

To the Members of the Woman's Foreign Missionary Society, M. E. Church, South:

The Week of Prayer and Thanksgiving is at hand. The manifold blessings from God to the Woman's Foreign Missionary Society during the years that are past, and especially during the year just closing, manifest by advance at home and in foreign lands, call for thanksgiving. The gathering in of precious souls in the mission schools of the board and the revivals in churches in heathen lands awaken gratitude.

The need for power in the life of the individual, for wisdom in direction of the work committed to the Woman's Board, and for increase of trained, consecrated women to fill the vacancies in the mission fields call for prayer. Every mission field is embarrassed by decreased forces.

Prayer and praise are keys that unlock the treasure house of God. Prove Malachi 3:10 throughout the week by private prayer at home, by observance of the week in auxiliaries, by enthusiastic public meetings, and by gifts like Mary of old, fragrant with love and gratitude.

In the service of Christ,  
MARIA LAYNG GIBSON,  
President.  
Kansas City, Mo.

### The Problem of Self-Government in England is More Difficult than Here.

The struggle for self-government in England has been harder than our own. The London County Council has had to make its way against the obstruction of privilege at every turn. For years it has sought permission from Parliament to link up its tramway systems through the use of the Thames bridges and Embankment. But the House of Lords always interposed a veto. Distrustful of Democracy, the House of Lords is even more fearful of its own privileges and its outlook from the Terraces of the Houses of Parliament.

The same reactionary interests prevented the municipalization of the water supply up to 1905. Prior to that time it was in the hands of eight private water companies. Despite the fact that portions of the city were inadequately supplied, Parliament, jealous of its own interests, prevented every effort at municipalization. And when the system was finally taken over, Parliament declined to trust the County Council, but created in its stead a Water Board of sixty-six members, nominated by various local authorities and only indirectly responsible to the people. And when the Water Board came to purchase the companies, they were not permitted to acquire them at their physical value, but were forced to pay an immense award covering the capitalized value of the earnings of the plants. While the eight companies were estimated to be worth in the

neighborhood of \$120,000,000, Parliament imposed upon the community a method of valuation which involved a payment of \$205,791,000, which sum was still \$40,000,000 less than the companies claimed.

The English cities enjoy less home rule than do the cities of America. They have to go to Parliament for every little thing. And Parliament is very cautious in the things it permits the city to do. This is particularly true of London. For the things the County Council wants to do hurt the big interests in control of Parliament. Almost all of the 121 square miles upon which the city is built is owned by the Dukes of Westminster, of Bedford, of Portland, and a few other parliamentary landlords. They will not sell their lands, but let them out on lease. And the tenant has to make the repairs, maintain the property, and pay all the taxes, too.

From "London: A Municipal Democracy," by Frederic C. Howe in the November Scribner.

#### Fourteen Months for a Year!

To all new subscribers sending \$1.50 before January 1, 1907, we will send the paper to January 1, 1908. Thus for the price of one year's subscription the paper will be sent fourteen months. Present subscribers are asked to tell their friends of this offer.

#### Our Universities.

The safeguard against and corrective of the evils of our vast immigration are to be found in our excellent public school system; and so, on the other hand, we may say that the greatest safeguard against the perils which attend on the increase of the opportunities for accumulating rapid wealth, and the temptations and opportunities to

Established 1869

# Southern Agriculturist

NASHVILLE, TENN.

Answers farmers' questions in a plain, practical way that anybody can understand, and the advice given will make money for any farmer who will follow it.

Thousands of Southern farmers who have been reading Maj. Key's answers in the Southern Agriculturist for forty years have testified to that.

It already goes into 50,000 Southern homes and the South would be richer if 100,000 of her farmers read it regularly.

Our FREE FOR ALL COLUMN is a big experience meeting of practical farmers. Do you want to hear what they have to say? Then just

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acquire that wealth by devious ways, is to be found in the rapid growth of our universities and the splendid moral and mental equipment which they offer to the youth of the country. We know of nothing that argues so well for the future as the fact that the development of our universities is moving forward at an ever-accelerating rate. Indeed, during the past decade they have grown even faster than the population. In the ten years from 1890 to 1900 the increase of the population of the United States was about twenty-two per cent, while during the same period at thirty universities the attendance increased sixty-five per cent. Among the many encouraging features in the growth of this country, there is none that carries brighter promise for the future than this ever-widening appreciation of the great educational institutions of the country.—Scientific American.

DO YOU TENT THIS YEAR? IF WANT A TENT so, write us for prices. WE ARE HEADQUARTERS FOR

## Gospel Tents

They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. Yours truly,

M. D. & H. L. SMITH, Dalton, Ga.

**PILES** Permanently Cured. Instant relief. Destroys the Parasite in Itching Piles. No More Torture. Trial box MAILED FREE. Address Leo Germ Care, 202-9th St. Cincinnati, O., Dept. 00

**OPIUM** and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. Write to B. M. WOOLLEY, M. D., Atlanta, Ga. Office 104 N. Pryor Street.

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**PLYMOUTH CHURCH** ONLY OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. CATALOGUE FREE. Write to B. M. WOOLLEY, M. D., Atlanta, Ga. Office 104 N. Pryor Street.

### Trinity Church, Shawnee, Okla.

I am glad to say that we are rounding out the best year's work so far that we have ever had. But that is easy when you have an appreciative people; and such are the people in South Shawnee. On the pastor's twenty-fourth birthday they gave him a complete surprise in the form of a handsome oak, roller-top writing desk, which made his eyes water when he looked at it. Brethren, it is a pleasure indeed to know that your people have a warm place for you in their hearts and are not afraid to manifest it. Trinity, Shawnee, is one of the finest little churches in the Indian Mission Conference; and the Bishop will not have to tell us "No two times" to come back and do it over. We've "had a good year, Bishop." We look for everything to come up in full, and collections are provided for, have received sixty into the church, and more than a hundred conversions, and are ready for Conference.

J. E. SAVAGE.

### ARE YOU WRETCHED IN BAD WEATHER.

**Keeping the Kidneys Well Has Kept Many Little Rock People Well.**

Many Little Rock people find that bad weather brings on a dull pain in the back, or rheumatic aching, neuralgia, nervousness, irritability and weakness. If, when we get wet or take cold, it "settles on the kidneys," and there is a shivery, chilly sensation in the back, it shows kidney weakness, which is often the beginning of disease. Doan's Kidney Pills should be used persistently until the chilly feeling is gone, and the flow of urine is natural. Doan's Kidney Pills have saved Little Rock people much suffering.

J. A. Stacy, fisherman, of 1723 East Second street, Little Rock, Ark., says: In the spring of 1902, three years ago, Doan's Kidney Pills cured me of backache and a kidney trouble that had annoyed me for several years. Severe attacks of pain and soreness in my back and loins were frequent, and the least cold I caught or exposure made it almost unbearable. Two boxes of Doan's Kidney Pills cured me, not only banishing all pains and aches arising from the kidneys, but correcting the flow of the kidney secretions and left my back as strong as ever. I am glad to recommend Doan's Kidney Pills whenever I hear of a case requiring such a medicine."

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

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

### Domestic Science as a Profession

Domestic science, as a special branch for teachers, is as yet in its infancy, and I cannot inform you of any college or of any university offering scholarships for the entire course. There are loan funds and small scholarships in several col-

leges with domestic science courses, which will help you to complete your studies if your fund fails and you show that you are peculiarly adapted to the work. Also in many of the larger cities, domestic science and domestic arts are included in the free night-school courses of the public schools and are taught in the night classes of the Young Women's Christian Association.

But the woman who has met with reverses and has no funds at her command had best adapt more practical means of establishing herself by her knowledge of domestic science and household economies.

Through the influence of patronesses and the right persons on boards of directors, she can perhaps secure an opening as matron or assistant matron or housekeeper of a small charity institution, but it requires powerful influence to overcome the feeling that a trained woman should have the place. Here again the personality or determination of the woman, even more than her natural ability as a housewife plays an important part.

If you are brave enough to put your pride in your pocket and enter the linenroom of a hotel, you can study hotel housekeeping at close range and incidentally be in line for promotion. If you are willing to perform the menial duties of a working housekeeper in a big city until you form acquaintances and work your way into the good graces of the better class of intelligence offices, you can secure a position in time as managing housekeeper in a family of wealth—but there is absolutely no chance of your securing such a position by correspondence. — Anna Steese Richardson in *Woman's Home Companion* for November.

### For Indigestion

#### HORSFORD'S ACID PHOSPHATE

An effective remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

#### Conversation and Character.

By a man's habitual conversation his character may be pretty well determined. Not in the church or among those upon whom he wishes to make a good impression, but in the rush of business or in intercourse with close companions, a man is known by his conversation. If the spring is not clear and pure, the water it sends forth will be found to be turbid and impure.

It is an absolute impossibility for a man whose mind is sordid or corrupt or whose imagination is dominated by evil to be a source of blessing to men. His conversation will betray him eventually and the fruit of his life-work will be seen to come from an evil and corrupt source.

A pure heart is not a natural heart, and a pure heart can only be had by the regenerating power of God. This is an old-fashioned doctrine, but truth, being of the nature of God, is always old, and one of the many virtues of an old-

## 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.

fashioned doctrine is that it has been tried and tested with eminent satisfaction by God's best saints through many centuries. — Exchange.

Put it out of the power of truth to give you an ill character.—Antonius.

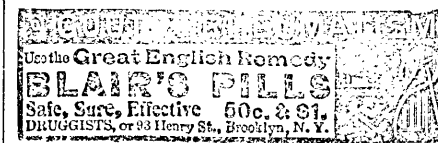
### The Transforming Power of Prayer.

There is a transforming influence in true, heartfelt prayer. The inspired evangelist records that when Jesus went up into the mountain to pray, "the fashion of his countenance was altered." Even the praying saints of God on earth evince in their very look and attitude when engaged in their devotions something of this transfiguring effect of a divine absorption, a heavenly "frame" and feeling. There are faces which even here on earth kindle and glow with a glory not of this world, and characters, found even amid the marts and schools and crowded thoroughfares of this modern age, which, through their consecration to the purposes and will of God, become "white and glistening." These transfigured lives afford a constant protest against the world's greed and sin and shame.

Whatever be the circumstances of life, there is always a timeliness in prayer. At midnight Paul and Silas in the prison prayed and sang praises unto God. Peter sinking in the waters of Galilee gasped a short but effectual prayer to his watching Lord. Paul prayed wherever he went, baptizing all his multifold

activities in the spirit of earnest devotion. Cornelius, the pious centurion, prayed "always." There is never a time when prayer is unreasonable: there is no place or situation which a Christian believer dare enter prayerlessly.—Zion's Herald.

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 sash at home this Spring go to Eureka Springs. Booklets describing the hotel and the resort sent free on request

A. HILTON.

Gen'l Pass. Agt., Frisco System,  
ST. LOUIS, MO

## Beautify the Complexion

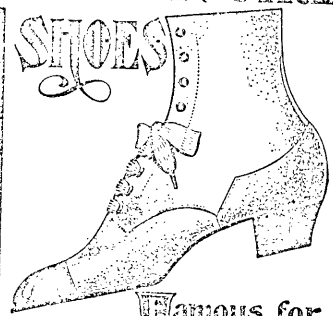
IN TEN DAYS.

### Nadinola

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

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

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Sterling Qualities  
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MADE BY \$2.00 TO \$2.25  
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## 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.

**TWENTY-FIVE 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, absolutely sure. Write at once. **BOISE MANUFACTURING CO.** 1-2011 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.

**THE AMERICAN MACHINE**  
WELL DRILLING, PUMPING, AND REPAIRING  
DEEP WELL PUMPING, AMERICAN PUMPS  
IRIGATING PUMPS, AIR COMPRESSORS  
**THE AMERICAN WELL WORKS**  
AURORA, ILL.

**JOHNSON'S CHILL AND FEVER TONIC**  
2 BOTTLES FREE,  
TILL AFTER IT CURES.

After it cures you send us \$1.00; if it fails to cure you never send us anything.

**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.

### Life of Rev. Sam P. Jones.

Mrs. Sam P. Jones and Rev. Walt Holcomb are preparing to issue at once a life of Rev. Sam Jones. This, it is announced, will be the only authorized edition. Mr. Holcomb when seen said: "Mr. Jones and I had planned to begin on his life some time in December. But after his death Mrs. Jones said that it was best for us to begin at once and get it out.

In deference to her wishes therefore, I have cancelled all engagements and have begun work on his life's history. Mrs. Jones has some of the most valuable material which we are going to use in this work.

This will be the only authorized edition and we wish the friends of Mr. Jones to know that Mrs. Jones is to issue herself the only authorized edition of a work of his life."

Should any one know of any valuable material that could be utilized in preparing the biography, kindly forward it to Rev. Walt Holcomb, Cartersville, Ga.

### Use Tetterine.

for it not only hinders the growth of, but destroys the germ. Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr., Savannah, Ga.

### Hackett, Ark.

We are worshipping in our new church at Hackett. It is completed, and counted quite an achievement for our membership. The debt on Midland Church of \$128.00 has been paid. They have papered it, and Brother R. A. Bishop has given it an organ. The church at Excelsior has been reseated. The parsonage has been refurnished. Other small improvements on material lines. Seventy-three per cent of collections ordered by annual conference provided for. Hope to get it all. We shall have raised by conference upward of \$125.00, not counting the money raised for building the new church. Should I indulge in anticipations, I might add we are expecting to build a new parsonage immediately after conference. Received thirty-seven into the church.

At the beginning of the year, of the Sunday school teachers and officers only one was a member of our church at Hackett. They have all joined our church except one, and another has been put in his place.

The League is doing good work.  
**H. W. LOEBETTER, P. C.**

### To Drive Out Malaria and Build Up the System

Take the Old Standard **GROVE'S TASTELESS CHILL TONIC.** You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a Tasteless form. The Quinine drives out the malaria and the Iron builds up the system, sold by all dealers for 27 years. Price 50 cents.

### Frisco in Grip of Licensed Reign of Terror.

"San Francisco, Oct. 10.—If the police and politicians do not stop crime here soon the vigilants will. Law-abiding San Francisco

**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.

## DRAUGHON'S PRACTICAL BUSINESS Colleges,

\$300,000.00 capital; 28 Colleges in 16 States; 17 years' success.

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**LEARN** Law, Bookkeeping, Short-Hand, Penmanship, Drawing, Arithmetic, Bus. English, Etc. Satisfaction **GUARANTEED.** Write for prices.

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**CUT THIS AD OUT** send it to us and we will mail you free the most complete catalog of vehicles and harness ever printed. The cuts are very large, the descriptions are complete and plain. All vehicles shipped direct from our factory. Prices lowest. See our astonishingly low prices and the most liberal terms ever made.

**MARVIN SMITH CO. CHICAGO, ILL.**

## 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.

is at the point of desperation. Murders, holdups, thievery, invasions of private property have continued day and night in all sections of the Bay City. The police seem unable to check lawlessness, though Chief Dignan has been officially informed that unless he holds down the lid tightly at once he will lose his head. Crime has been on the increase since the saloon traffic re-opened after a spell of prohibition following the earthquake and fire."—Los Angeles Herald.

"The work of the thugs in San Francisco has cruised all to arm pulling total of 78"—San Francisco Chronicle, Oct. 15, 1906.

yesterday the sale of small firearms was estimated at 6100. The dealers are of the opinion that 19,000 revolvers have been sold since the reign of terror started. An agitation for the general closing of the saloons is being started. The persons back of this movement want the bar-rooms shut until the carnival of crime is over."—Los Angeles Examiner.

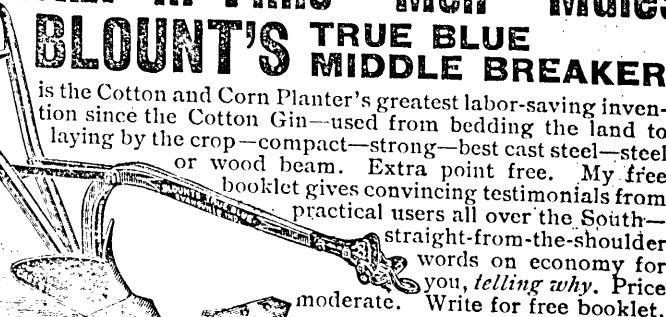
"Four more crimes have been added, in the last twenty-four hours, to the list of murders, assaults, hold-ups and robberies,

## 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.

Light enough for one mule, strong enough for two.



Box 30, **HENRY F. BLOUNT,** Evansville, Ind.

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Send for free Catalog. Mention this paper.  
WILLIAMS ORGAN & PIANO CO., CHICAGO

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Everything You Need  
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MACHINERY OF ALL KINDS  
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ELEVATORS.

A Variety of  
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ELLWOOD'S FIELD FENCE  
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ASPHALT PAINTS  
FOR WOOD AND IRON  
LIME, CEMENT, PLASTER

Send for Circulars of What You  
Want.

LITTLE ROCK, ARK.

## OBITUARIES.

**MAYSON**—Fannie E. Mayson was born in Nashville, Tenn., February 10, 1821; was married first to George C. Brett, June 25, 1838, who died in October, 1851. Three children blessed this union. All died in infancy except one, Eliza R., who married James P. Clayton in 1859. She was married the second time in 1853 to Robert G. Mayson, and was left a widow again in 1880. Sister Mayson was well connected. She was a granddaughter of Felix G. and was born in the house that Ja. Polk afterwards bought from the wife, Felix Grundy. She was a sister-in-law of Fountain E. Pitts. She moved to Arkansas in 1847, and settled at Old Napoleon. Of late years she made her home with her granddaughter, Mrs. McGuffee, at Tillar, Ark. Sister Mayson was born in the Methodist Church, and has been closely associated with the leaders of Methodism. She joined the church early in life and lived to the ripe age of eight-five, a true Christian, a cultured lady and an intelligent Methodist. She died August 21, 1906, at Tillar, Ark., and was buried at Selma. W. W. CHRISTIE.

**CRESWELL**—Mrs. Martha Creswell, aged about 65 years, died at the home of her son, Dr. J. M. Creswell, at Pineville, September 28, 1906. She was the daughter of Rev. John Munn, once a preacher in Tennessee Conference, later in Arkansas Conference, and then in Indian Mission Conference. She had long been a Methodist, and bore her affliction to the last with Christian fortitude. The following children survive her: Dr. J. M. Creswell, Mrs. Harriet Hankins, Cyrus, Lucius, Rufus, Solon M. and Homer. A good woman has gone to her reward. F. R. NOE.

**BROTT**—S. B. Brott was born in Genesee county, New York, September 3, 1834. He was married to Mary J. Cunningham at Des Moines, Iowa, at the age of 27. He was converted at the age of 31, but did not unite with the church at the time. He moved to Oklahoma and settled near the town of Erick, in the northwestern part of Greer county some time in 1905. He died August 2. Brother Brott a few weeks before his death was baptized and received into the Methodist Church, South, at which time also his wife presented her church certificate. Brother Brott left evidence of his hope in Christ for the better life. He leaves a wife and daughter at Erick and one son at Los Angeles, Cal., and also five little grandchildren to sorrow for him. May the God of all comfort and grace sustain them and bring them all to the enjoyment of the beautiful life in the great beyond. J. W. R. BACHMAN.

**McGOUGH**—Thomas L., son of Emmett and Eva McGough, was born January 24, 1889; professed religion at our tent meeting at Rhodes' Chapel, August, 1906; joined our church at the same meeting; departed this life, September 10, 1906. Dying he offered prayer for his loved ones, and said that he was ready to go, and expressed a desire to see the brother who had been instrumental in his salvation. Thank God, the righteous die well, whether young or old! Father, mother, loved ones, weep not as those who have no hope. HUGH REVELEY.

## The Popular Election of U. S. Senators

While the movement for a constitutional amendment providing popular election of United States Senators does not seem to make much progress, Philip Loring Allen points out in *America's Awakening*, a new book published by the Fleming H. Revell Company, that within a very short time half our senators are likely to be chosen by methods of virtual popular election.

"It has been frequently pointed out that, while the agitation for the legal election of senators by popular vote has thus far been ineffectual, a good many States have adopted the next best plan by nominating party candidates for every vacant senatorship and trusting that the legislature, when the time comes, will elect the candidate already picked out by the party which has a majority. The Southern States, where the Democratic nomination is equivalent to election, were the first to develop this method, though Nebraska, as long ago as 1875 adopted a constitution permitting the placing of names of senatorial candidates on the official ballot for the later guidance of the legislature. The biographical sketches in the official Congressional Directory give many illustrations of the spread of these systems of virtual popular election. Senator Foster, of Louisiana, who properly belongs to the class of senators whose terms expire in 1907, was so certain that the legislature would merely ratify the choice of the Democratic primary, that at the beginning of the 1906 session his biography was made to state, 'His term of service will expire March 3, 1913.' Legally no 1913 class yet existed at all. Senator Latimer, of South Carolina, made no mention of the expiration of his term, which is legally owed his seat. 'He was elected to the United States Senate,' says the Directory, 'by 17-30 majority over J. G. Evans.' Besides these, there are the senators, like Dubois, of Idaho, and Hopkins, of Illinois, who were nominated by the State Conventions of their respective parties exactly as gubernatorial candidates would have been. Thirty vacancies will occur in the Senate in 1907. Fifteen of these have already been filled or will be filled by methods that approximate popular election. Alabama, Arkansas, Georgia, Illinois, Kentucky, Louisiana, Tennessee, Texas and Virginia employ the direct primary under either State law or party rule. North Carolina selects without a primary a senator chosen originally by direct vote. Idaho, South Dakota and Nebraska will have candidates nominated in convention along with the State tickets, while in New Jersey and doubtless other States campaigns for the senatorship are so active that most legislative candidates will make pledges upon the senatorship part of their individual platforms. It is not at all visionary to expect, with the laws already enacted and the campaigns for the direct pri-

## The Battle Cry of Freedom from Intemperance

### A Sure Escape from the Slavery of Drink

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



### FREE Trial Treatment of Willis' Home Cure

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

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

PARKER WILLIS, 3 State Life Bldg., Indianapolis, Ind.

mary now going on in States like Iowa, Washington and Maryland, that within the next ten years, before any popular election amendment could probably be passed, a full half of the senate will be virtually chosen by the people in one or the other of the ways here described."—From *"America's Awakening," Revell.*

### Fairview Church, Texarkana, Ark.

Good meeting recently. Some professions and accessions to the church with three applicants for membership.

The Sunday School has about doubled in number of scholars this year. Bro. J. W. House is proving to be a faithful superintendent. The school is arranging for Missionary Rally Day, the second Sunday in November.

We are busy with the "Claims" and expect a full report on all finances.

Our Presiding Elder is extremely busy with his 4th quarterly Conferences and judging from what we hear, will bring up a good report from Texarkana District. He did most of the preaching in our meeting and it was good.

S. C. Dean.

### Tennyson and the Bible.

"That my father was a student of the Bible, those who have read In Memoriam know. He also eagerly read all notable works within his reach relating to the Bible, and traced with deep interest such fundamental truths as underlie the great religions of the world. He hoped that the Bible would be more and more studied by all ranks of people and expounded simply by their teachers; for he maintained that the religion of a people could never be founded on mere moral philosophy; and that it could only come home to them in the simple, noble thoughts and facts of a Scripture like ours.—[Hallam, Lord Tennyson.

Last year the Presbyterian Foreign Mission Board (North) disbursed \$1,241,821, of which \$81,628 was consumed at home for administration, printing, etc., and \$1,160,193 went abroad to the 136 stations of the 18 mission fields, the division made being as follows:

Africa	\$ 36,339
China	300,603
Chinese and Japanese in United States	16,341
Guatemala	4,435
India	189,939
Japan	89,196
Korea	88,385
Mexico	50,027
Persia	76,623
Siam and Laos	99,994
South America	87,317
Siam	52,993
Philippine Islands	64,080

### Sixty Weeks for \$1.75.

Don't put off until tomorrow the matter of subscribing for the Youth's Companion. The publishers offer to send to every new subscriber for 1907 who at once remits the subscription price, \$1.75, all the issues for the remaining weeks of 1906 free.

These issues will contain nearly 50 complete stories, besides the opening chapters of Hamlin Garland's serial, "The Long Trail"—all in addition to the 52 issues of 1907.

Whatever your age, six, sixteen or sixty, you will find the Companion to be your paper. It touches every worthy interest in life—every interest that promotes cheerfulness, develops character, enlarges the understanding and instills ideas of true patriotism.

Full illustrated announcement of the Companion will be sent to any address, free, with sample copies of the paper.

New subscribers will receive a gift of The Companion's Four-Leaf Hanging Calendar for 1907, lithographed in 12 colors and gold.

Subscribers who get new subscriptions will receive \$16,290.00 in cash and many other special awards. Send for information.

The Youth's Companion,  
144 Berkeley Street, Boston, Mass.

## QUARTERLY CONFERENCES.

## Arkansas Conference.

**FORT SMITH DISTRICT—FOURTH ROUND.**  
Fort Smith Ct., at Lavaca.....Nov. 4-5  
Waldron, at Square Rock.....Nov. 10-11  
Cauthron .....Nov. 11-12  
E. R. STEEL, P. E.

**DARDANELLE DISTRICT—FOURTH ROUND.**  
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.

**MONTICELLO DISTRICT—FOURTH ROUND.**  
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**  
Siloam Springs Station.....Nov. 10-11  
Bentonville Station.....Nov. 17-18  
William Sherman, P. E.

**HARRISON DISTRICT—FIFTH ROUND.**  
Yellville Ct., at Pleasant Ridge.....Nov. 3, 4  
Yellville Sta.....Nov. 4  
Zinc .....Nov. 6  
Valley Springs, at Valley Springs Nov. 10, 11  
Bellefonte .....Nov. 11  
Marshall and Leslie, at Marshall.....Nov. 12  
Green Forest, at Green Forest.....Nov. 14  
Bellefonte Ct., at Harrison.....Nov. 17  
Harrison .....Nov. 17  
J. G. GALLOWAY, P. E.

**FAYETTEVILLE DISTRICT—SPECIAL ROUND.**  
Bentonville Ct., at Post Oak.....Nov. 8, 10 a. m.  
Gravette Ct., at Gravette.....Nov. 9, 10 a. m.  
Gentry Sta.....Nov. 9, 7:30 p. m.  
Springtown Ct., at Falling Springs.....Nov. 10, 10 a. m.  
Lincoln Ct., at Lincoln.....Nov. 12, 3:30 p. m.  
Prairie Grove Ct., at Prairie Grove.....Nov. 13, 10 a. m.  
Farmington Ct., at Farmington.....Nov. 13, 2:30 p. m.  
Winslow Mission, at Parkdale.....Nov. 13, 7:30 p. m.  
Goshen Ct., at Zion.....Nov. 14, 11 a. m.  
Springdale and Johnson, at Springdale.....Nov. 14, 7:30 p. m.  
Rogers Sta.....Nov. 15, 7:30 p. m.  
Elm Springs Ct., at Elm Springs.....Nov. 16, 3 p. m.  
Center Point Ct., at Hebron.....Nov. 17, 11 a. m.  
WILLIAM SHERMAN, P. E.

## Little River Conference.

**LENA DISTRICT—FOURTH ROUND.**  
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.**  
Mountain View.....Nov. 6-7  
Desha .....Nov. 10-11  
Pleasant Plains .....Nov. 13-14  
Bethesda .....Nov. 17-18  
Batesville .....Nov. 25  
Central Ave.....Nov. 25  
Sulphur Rock.....Dec. 1-2  
JAS. F. JERNIGAN, P. E.

**PARAGOULD DISTRICT—FOURTH ROUND.**  
Pocahontas Ct.....Nov. 10-11  
Reyno Circuit.....Nov. 11-12  
Maynard Ct.....Nov. 17-18  
Paragould Ct.....Nov. 24-25  
Z. T. BENNETT, P. E.

**Searcy District—Fourth Round.**  
Cato .....Nov. 10, 11  
Cabot at Jacksonville .....Nov. 12, 13  
Heber .....Nov. 17, 18  
Gardner Memorial .....Nov. 24, 25  
Dye Memorial .....Nov. 25, 26  
Now, brethren, the Lord has given us great meetings. Let us have all the collections in full.  
J. D. Silbert, P. E.

**JONESBORO DISTRICT—FOURTH ROUND.**  
Promised Land .....Nov. 6-7  
Yarbro and Dell.....Nov. 8-9  
Blytheville Sta.....Nov. 10-11  
Monette and Manila .....Nov. 14-15  
Shiloh Ct.....Nov. 17-18  
Trinity Ct.....Nov. 20-21  
Tyronza Mission.....Nov. 29  
Jonesboro, First Church.....Nov. 30  
Jonesboro, Second Church.....Dec. 3  
M. M. SMITH, P. E.

## Little Rock Conference.

**ARCADELPHIA DISTRICT—FOURTH ROUND.**  
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.

**ARCADELPHIA DISTRICT—SPECIAL ROUND.**  
Ussery Ct., at Friendship.....11 a. m., Nov. 14  
Amity Ct., at Amity.....10 a. m., Nov. 15  
Arcadelphia Ct., at Hartsville.....3 p. m., Nov. 16  
Arcadelphia 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.**  
Portland .....Nov. 10-11  
Jersey .....Nov. 17-18  
Willmar .....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.**  
Cherry Hill Ct.....Nov. 7  
Umpire 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. E. MOORE, P. E.

**LITTLE ROCK DISTRICT—Fourth Round.**  
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.**  
St. Charles.....Nov. 9-10  
De Witt.....Nov. 10-11  
Gillett.....Nov. 12-13  
Stuttgart.....Nov. 13  
Roe.....Nov. 14  
Rowell.....Nov. 17-18  
Swan Lake.....Nov. 21  
E. M. PIPKIN, P. E.

**PRESCOTT DISTRICT—FIFTH ROUND.**  
(In Part.)  
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.**  
Magnolia Ct.....Nov. 13-14  
Stephens and Waldo, at McNeil.....Nov. 17-18  
Camden Sta.....Nov. 21  
Camden Ct.....Nov. 24-25  
J. H. BIGGIN, P. E.

## Indian Mission Conference.

**Muskogee District—Fourth Round.**  
Wagoner Ct., at Prairie View.....Nov. 3, 4  
Wagoner Sta.....Nov. 4, 5  
Muskogee Ct., at Brushy Mt.....Nov. 21-25  
J. C. FOWLER, P. E.

**Choctaw District—Fourth Round.**  
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.  
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. LINEBAUGH, P. E.

**OKLAHOMA CITY DISTRICT—Fourth Round.**  
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**  
Tyrone, at Nabisco.....Nov. 3-4  
J. E. LOVETT, P. E.

**Holdenville District, Fourth Round.**  
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.**  
Moral Ct., Moral.....Nov. 3, 4  
Wynnewood Sta., Q. C., night.....Nov. 5  
J. S. LAMAR, P. E.

**McALESTER DISTRICT—FOURTH ROUND.**  
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.**  
Fairland and Wyandotte.....Nov. 3-4  
Vinita .....Nov. 5  
Let pastors see that trustees and Missionary Societies make written reports as the law directs.  
J. B. McDONALD, P. E.

**BRIDGES-SANDERS—October 24, 1906,**  
in the Presbyterian Church, Junction City, Ark., Mr. J. E. Bridges, of Texarkana, Ark., and Miss Frank Frost Sanders, of Junction City, Ark., Rev. J. R. Sanders, father of the bride, officiating.



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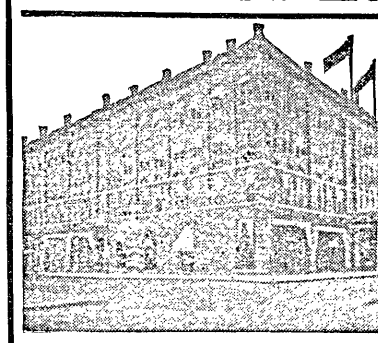
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## Annual Conference Notices.

## 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.

## Indian Mission Conference.

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.

## 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.

## Arkansas Conference.

We will gladly furnish free entertainment to those connected with the conference and to a limited number of the wives of preachers who will communicate with us at once, but as our number of homes

is limited we cannot offer free entertainment to the general public. Mere visitors will take notice. As the hack from Altus carries only about six passengers, it will be better for those coming over the Iron Mountain Railroad to come on to Fort Smith and thence to Paris over the Arkansas Central. Yours truly,

G. M. BARTON.

## Indian Mission Conference.

Class of second year, Indian Mission Conference, are hereby notified to meet the committee in the M. E. Church, South, Tulsa, I. T., November 13, at 9:30 a. m.

J. A. TRICKEY, Chairman.

## Indian Mission Conference.

Rev. W. H. Roper, of Muskogee, I. T., will preach the opening sermon of our conference Tuesday, November 13, at 7:30 p. m. We hope to have two sermons every day. I trust the brethren will pray for a great blessing upon us.

J. H. BALL.

Tulsa, I. T.

## Indian Mission Conference.

The class for admission on trial into the Indian Mission Conference will meet in the M. E. Church, South, Tulsa, I. T., Tuesday, October 13, at 1 o'clock p. m.

S. F. GODDARD,

S. G. THOMPSON,

T. L. RIPPET.

## Little Rock Conference.

The class of the third year will please meet committee at the Methodist church in Wynnewood Tuesday at 2:30 p. m., Nov. 27.

T. Y. RANSLEY.

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

Treasurer's report for the first and second quarters of 1906:

**Arkadelphia District:**

Membership dues .....	\$ 83.25
Conference expense fund.....	10.62
Conference pledge .....	39.40
Mite box collections .....	4.72
Thank offering .....	3.33
Scholarships .....	10.00

Total .....\$151.32

**Camden District:**

Membership dues .....	\$ 62.67
Conference expense fund.....	17.70
Conference pledge .....	12.50

Total .....\$ 92.87

**Little Rock District:**

Membership dues .....	\$ 97.40
Conference expense fund.....	27.24
Conference pledge .....	20.00
Bible Woman .....	31.95
Scholarship .....	120.00

Total .....\$296.59

**Monticello District:**

Membership dues .....	\$ 67.55
Conference expense fund.....	10.01
Conference pledge .....	16.35
Mite box collections .....	.38

Total .....\$ 94.29

**Pine Bluff District:**

Membership dues .....	\$ 34.37
Conference expense fund.....	8.85
Conference pledge .....	64.15
Thank offering .....	10.00
Scholarship .....	40.00

Total .....\$157.37

**Prescott District:**

Membership dues .....	\$ 43.18
Conference expense fund.....	15.28
Conference pledge .....	131.09
Thank offering .....	1.00

Total .....\$190.55

**Texarkana District:**

Membership dues .....	\$ 45.53
Conference expense fund.....	16.70
Conference pledge .....	53.61
Scholarships .....	32.42
Searritt Training School.....	17.21

Total .....\$165.47

SARA MCKEE VANCE,  
Conference Treasurer.

**White River Conference**

My Dear Sisters—We are nearing the closing month of our third quarter. Our Corresponding Secretary reports no new auxiliaries organized, but an increase of eleven members and two new life members for the two quarters. We have paid on dues \$209.33, on Miss Case's salary \$214.36; on Miss Brown's salary, \$300.

You will find the program for the Week of Prayer in the October W. M. Advocate. I trust all will observe it, and the offerings be liberal, to meet the deficiency in our missionary's salary. Do not have too much to be done in the last quarter.

Miss Hamilton writes cheerfully from Matanzas, and Miss Case has only good words for our Miss Grissett in the City of Mexico.

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Miss Daisy Davies, of Atlanta, the assistant secretary, will visit some of the auxiliaries for Mrs. Cobb, who has not recovered from the accident while in our conference. Use the "Go Forward" and our own Conference organ in arranging programs.

With Christian love,

MARY A. NEILL.

Batesville, Ark.

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J. E. WOOTTEN, Pres.,  
Mena, Ark.

**Methodist Orphanage.**

The annual meeting of the trustees of the Orphanage was held at the "Home," Oct. 24th. Superintendent Fisackerly re-

ported collection larger than last year. The matron, Mrs. Fisackerly, made a full report of the inner workings of the Home. Mrs. Thornburgh, president of the Ladies' Advisory Board, made a report which showed interest and watchfulness on the part of the ladies. They made several recommendations for the improvement of the Home. They also reported many valuable donations to the Home as well as repairs on the house. Secretary Kimball made the financial report which was better than a year ago. Rev. J. E. Godbey D. D., resigned as president of the Board and Geo. Thornburgh was chosen to fill the vacancy. Twenty-five orphans have been taken into the Home the past year and twenty-three have been placed in good homes. A resolution was adopted asking the Conferences, to assume the running expenses so that the special collections may be for building purposes.

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