

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.

Count the Cost.

Whoever goes into vice must pay the cost. The price is measured by the degree of turpitude and by the time. He who is deliberately guilty of a single crime against moral law must pay down this price for whatever enjoyment he derives from his crime, the loss of self-respect, of his sense of manliness, and must bear a burden of guilt upon his own soul. That is too much to pay for any sensuous or sensual enjoyment; for the enjoyment must be brief, while the consequences must abide. If the enjoyment of the fruit of wrongdoing is to be prolonged, then a series of wrong acts is necessary; that is, you must take up the habit of wrongdoing. But if you form the habit of wrongdoing, and so prolong the pleasures of sin, remember you cannot obtain these enjoyments at the old price. For the continuous enjoyment of sin the price advances; you must pay down not merely your self-respect, your sense of manhood, and carry upon your soul a burden of guilt, but in addition you must part with the respect of others, part with your reputation, and you must, if you persist, suffer the loss of all things worthy here or hereafter. Many a man has fallen into a single sin and escaped the burden of a bad name. His sin was not known. But no man can continue in sin and not be overtaken. His sin will find him out. Nothing is surer and nothing is more certain than that sin, persistently followed, will dissolve all the elements of manhood. The perdition, the very hell of the sinner, at the last, will be that his character—not merely his reputation, but his very character—is gone. The man has been dissolved, to live henceforth a wreck, cursing, with bitter tears, his own folly, or descending into a state so abandoned that there is not left within him virtue enough to denounce his folly. No more pitiful sight is in the universe. Yet this is the price ultimately to be paid, this, or else you must renounce your sins and renounce the pleasures of them. "The wages of sin is death."

An Unappreciated Privilege.

Too many people, moderately good Christian people, live merely in the realm of duty, meeting the tasks of life grimly, sometimes heroically, because they are recognized as duties, but with a secret desire to avoid them and a wish for easier conditions of discipleship. They fail to appreciate the privilege of giving self through the results of their efforts.

One of God's highest joys must be in giving. He seeks to confer the same blessedness upon his children by enabling them to be givers. Is it not wonderful that God will accept sordid gold from his child? Yet the gold represents honest, well directed effort and may be used to bring some ignorant child to the light, some sinful suffering child to know God's love. Gold so earned and so used is transmuted into life. It puts the life of the giver into the receiver.

It may be a duty to earn money and use it for God, but it is more; it is a high privilege thus to labor with God, thus to change God's material things into spiritual things.

Gold gained by grasping, grinding greed burns the heart of its possessor. Though honestly earned, gold heaped and hoarded for the having becomes a burden to the spirit and bears it hellward. Gold spent on luxury and lust rusts, the body rots, and the spirit suicides. Gold given in love to God's children, to God's cause, is treasure invested in celestial securities. Why, then, should men withhold it when it tends to poverty? Why forego the blessedness of giving? Let every man realize both the joy of laboring and of giving freely the fruit of his labor. Let the wage earner feel that there is vastly more than meat and drink for his body in his hard earned wage, because invested as the Master advises it increases at compound interest. Let the man who handles great wealth rejoice in that God counts him worthy of the trust, and rejoice with great joy because he has the privilege of founding hospitals where Christ's brothers are healed, of endowing schools where Christ's brothers are prepared for larger activity, of sending missionaries to break the bread of life to God's hungry children. What glory! What joy! What gracious privilege! Will you longer rob God and cheat yourself out of spiritual blessing?

To All Our Pastors

It is the duty of the publishers of this paper to keep our people informed of its needs. It is our duty to make a strong paper, and it is our duty to maintain its financial credit. We desire to say plainly to every pastor in our four conferences that there is urgent need for immediate activity upon the part of each one of them in behalf of the paper. We beg every one of them to understand that this is not an ordinary call; it is an urgent call. We have nearly four thousand more subscribers than we had a year ago; we have sent out this fall thousands of statements; we have four men out collecting for the paper; people everywhere freely tell us that the paper itself is better than it ever was; and yet, after all, we have gotten in less money on subscriptions up to this date than we received for the same time last year. We appeal to the pastors to help us. People whom we approach about their dues to the paper are constantly saying to us, "That is just my carelessness; I ought to have sent that in long ago." They will pay you if you will present the matter. We have no other way except to call upon our brethren, the preachers. The very existence of the paper depends upon you.

Our present need arises from an effort to enlarge the usefulness of the paper. When we effected the consolidation of the Arkansas Methodist and the Western Christian Advocate we were compelled to make an outlay of about four thousand dollars. It is this that

must be paid. Many times that amount is on our subscription books, due from good and reliable people. But it must be collected, and only the pastors are in position to get it. Several pastors have made a thorough canvass of their charges, and have sent in their reports. If every pastor will do this we shall sail out to an open sea. If you fail us, great embarrassment will follow.

The Next Preacher's Home.

One of the greatest privations of the itinerant preacher's life is his lack of a settled home. To offset this lack in some degree parsonages have been built and furnished in many charges. If the parsonage is properly built and furnished and well kept, it is a very real home for the preacher and his family. As each preacher desires to find a comfortable and nicely kept parsonage, he should feel under great obligation to leave the parsonage, the permanent furniture and the premises in the best of condition before starting for Conference, so that, if he is moved, the next preacher may find comfortable and sightly surroundings when he arrives.

How dreary and chilling to the preacher's family to find a dilapidated house, ruined furniture, a decaying fence, a yard full of rubbish and garden overgrown with weeds! How encouraging to find the house in good repair, furniture whole, a substantial fence, a neatly kept lawn, and thrifty fruit trees, vines and vegetables!

Every preacher and every member of his family may earn the grateful remembrance of those who follow, if such conditions are found. Woman's Home Mission Societies and stewards should assist in securing these favorable conditions. Let every one concerned act before the new preacher comes. It will pay.

Long familiarity with wicked thoughts will beget within you a hospitality toward them, and this will ruin you sooner or later, unless you change your course. If you are troubled with wicked thoughts put them resolutely out of mind; if you must make a fight to do this, make the fight; if you must keep up the fight, keep it up; if you must keep it up to the death, then keep it up to the death. Meanwhile remember that God will help the faithful and that he will give them the victory.

Abraham Lincoln, so says President Roosevelt, never thought a wrong done to himself a matter to be avenged, but simply a wrong to be remedied. We have heard nothing said of Lincoln which better indicates his thorough sanity.

The self-seeking spirit will defeat all the high aims of life for a preacher. Will it help a layman to do God's service?

WESTERN CHRISTIAN ADVOCATE

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

ANDERSON, MILLAR, & CO..... Publishers

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

REV. J. R. HARVEY..... Field Editor

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NOTES AND PERSONALS.

Rev. J. H. Bradford, of Sheridan Circuit, called last Friday. He is in good spirits and expects to bring a good report to conference.

Bishop J. J. Tigert will spend Sunday, November 11, at Sulphur, I. T., and will preach there both morning and night.

Rev. J. C. Floyd writes that Plant's Chapel, on Quitman Circuit, was burned on the night of October 25. It was supposed to be the work of an incendiary.

In his field note last week Rev. H. W. Ledbetter, of Hackett, Ark., is made to say, "We shall have raised by Conference upward of \$125.00," when it should have been \$1,250.00.

We rejoice to be able to report that the latest news concerning Bishop Galloway is favorable. His recovery is expected. The church will devoutly give thanks.

The State Conference of the Baptist churches of Arkansas will meet next week at Texarkana in the beautiful new Beach Street Church, of which Dr. A. J. Barton is the successful pastor.

Rev. P. R. Eaglebarger, of our editorial staff, spent last Sunday at Redfield, preaching morning and evening for the pastor. He reports a pleasant day and that he met several excellent people.

While moving into his new home in Little Rock last week, Prof. H. S. Traylor, the new deputy State Superintendent of Public Instruction, lost his household goods and library by fire.

Cards are out announcing the marriage of Rev. W. B. Wolf, of the Arkansas Conference, to Miss Jessie St. Clair Strayhorn, of London, Ark., November 9. The ceremony will be performed at Fort Smith by Rev. E. R. Steel.

Rev. F. Hutchinson is holding a series of missionary meetings at Hunter Memorial this week. He is executing a very rich program and has called into requisition many workers of the city. Rev. C. F. Price, pastor at Stuttgart, is assisting.

Rev. W. P. Gibson, a superannuated member of the St. Louis Conference, who spends his summers in Missouri and winters in Little Rock, has returned to the city for the winter. We are glad to state that his general health remains good.

We have just learned of the death of Sister Villines, the wife of Rev. J. N. Villines, of the Arkansas Conference, which occurred at Holland, Ark., October 3, after a lingering illness. Our heartfelt sympathy goes out to our bereaved brother and the other members of his family.

Dr. Sibert, of the Searey District, and Brother Parker, of Cato Circuit, came in Tues-

day from their quarterly Conference and paid us a pleasant visit. Dr. Sibert rejoices in conversions at almost every quarterly meeting. His report of the year's work will be good reading.

The State Association of the Baptist churches of Arkansas, which met November 2-5, in First Baptist Church, Little Rock, was a large, earnest and business-like body. It heartily indorsed the Arkansas Baptist, whose genial young editor, Rev. C. R. Powell, recently from Texas, is our warm personal friend.

Rev. A. M. Shaw and family reached Arkansas about ten days ago, and writes from England that he will be ready for duty at Warren. Formerly a member of the Little Rock Conference, he has spent two years in California. He will receive a hearty welcome from his Arkansas brethren.

At Carter Avenue Church, Ardmore, I. T., October 28, 8:30 p. m., Rev. Otis A. Morris and Miss Goldie Staggs were married by Rev. A. B. C. Debnam. These young people are well known in Ardmore District. Brother Morris comes up for admission to conference this fall. They have our best wishes for a happy life.

Rev. T. W. Fisaekerly came in last week from Marianna, and reports fine work there for the Orphans' Home. Capt. George Marchbanks subscribed \$100, Mr. J. W. Griffith \$100, Mrs. Will Atkins \$50. One of the most gratifying features is the fact that all of these had previously contributed. Another whose name is at present withheld promised to send \$100 next year. This makes about \$500 from the Marianna church. This is a fine record.

The editor of the Raleigh Christian Advocate and publisher of the Southern Methodist Handbook wishes us to state that the Handbook for 1907, which will be issued early in January, will contain almost entirely new matter. The plan and arrangement will be practically the same, but it will be emphatically a new book, presenting an up-to-date status of the church. New facts, new figures, new faces. As before, the Handbook will be profusely illustrated with high-class engravings of men and buildings.

On Tuesday evening, October 19, the members of the Mount Auburn Church gave a very pleasant reception in honor of the old pastor, Rev. W. B. Hays and Mrs. Hays, who are leaving for Farmington, and to Rev. T. F. Rueker and Mrs. Rueker, who have recently arrived from East Texas. To Brother Hays was given the credit of "the best two years' history of Mount Auburn Church." Recognition of this fact was expressed by Mr. W. B. Evans, treasurer of the board, Mr. Howard Butler, president of the Epworth League, Mrs. M. Wageley and Mrs. Williams, representing the Missionary Societies, and at the same time hearty greetings were extended to the new pastor.—St. Louis Christian Advocate.

Cost of Missionary Administration.

We had supposed that before this time everybody understood that it costs only a trifle to send missionary money to the foreign field. But one of our pastors writes us that some of his people object to paying missionary money, on the ground that it costs too much to get the money to the field. A man who makes this plea is grossly ignorant. What is worse, he is willingly ignorant. All the great missionary boards publish their expense accounts annually, and anybody who wants the truth can get it. But the simple fact is that a man who makes such a plea is not interested in missions. He would pay next to nothing if he knew the truth. What he most needs is the spirit of obedience to God.

Second-Class Postage.

A commission operating for the United States Postal Department has under advisement a proposition to quadruple the postage on matter of the second class. This would simply put thousands of newspapers out of business, and it would compel those that remain in business to advance their prices.

It seems that there are many papers issued solely for advertising purposes, not for newspaper ends at all, which take advantage of the second-class rate, which was established that people might obtain their newspapers at as low a price as possible. We have seen some of these papers, which charge a subscription price of ten cents. They are a virtual fraud upon both the postal service and upon the public; a fraud upon the postal service because they are not equitably entitled to the newspaper rate, and a fraud upon the public because they create the impression that newspapers can be run for a far lower price than they are. It would be well if the Postal Department could find some way to put them out of business. But a way should be found that does not cripple all the legitimate papers in the land.

At Leola.

Leola is a new station on the Warren branch of the Rock Island road, built where old Sandy Springs postoffice has long stood. At present it is an appointment on Lono Circuit, at the invitation of whose pastor, Rev. L. M. Powell, I went, to be present at the opening of a new church which he and his people have built. The church is not completed, but is ready for occupancy and will be completed in the near future. It is a neat framed house, of sufficient size for all present needs.

It is an old Methodist community. We have long had there some faithful servants of the church, whom it was a pleasure to meet; the Reids, the Morrisons, the Butlers and others who have long been readers of this paper. A number of new people have come in, and a number of new names were added to the list of readers. Brother Powell is a solid and true man who looks well after everything and who enjoys the good will of his people.

It is curious how one will run up on people he has known in other places. Here at Leola we found one of our former readers whom we had known at Midland City, Mr. Townley, who is the Rock Island townsman, also the Carpenters, of the same place, who are the hotel people of Leola. The human family seems all in a stir; men build cities here, but yet we have no continuing city. Let us seek one, one that hath foundations, whose builder and maker is God.

JAMES A. A.

Up the Rock Island.

Within the last few days I have been across the recent tracks of three presiding elders in the Arkansas Conference—Steel, Hughey and Stevenson. All three of them were holding quarterly meetings on the Rock Island road, west of Little Rock, on Sunday, October 29. Brother Steel was at Magazine and at Booneville. The editor spent a night with him in Magazine at the home of Brother J. A. Taylor, happily married this year. Brother Taylor is a valued man, and has rendered good service this year on Magazine Circuit. Sunday was spent in Booneville. I preached for the pastor in the forenoon and preached to relieve a weary presiding elder at night. Brother Steel works under high pressure, and does things.

Rev. J. W. Treadwell of Booneville is a new man among us. He has done tip-top work on that charge. All departments of church work have been strengthened under his ministry, and

he has made himself felt over the surrounding country.

On the way up to these places it was a pleasure to spend a night and a day in Belleville. Rev. C. Shipp was mine host. He reports well on his charge, Chickalah Circuit. As genial as any man living among us is Brother Shipp. Coming back down the road, a day was put in at Danville. Brother Bishop, the pastor, is loved by the people. He has done a faithful year's work at Danville and Belleville, and will be able to report some progress. He comes up for readmission this fall.

The next stop was Ola. Rev. J. R. Ashmore has done a hard year's work on that charge. He always works and always succeeds. He is a family fellow, and deserves success. His two boys, aged fourteen and sixteen, deserve mention here. They have made it possible for their father to preach and keep out of debt. They have not lost a day from work this year, and have made for the family several hundred dollars. Such boys deserve a chance in the world. They ought to be at school. But they will make a chance for themselves, whether the world gives it or not.

Only about an hour could be spent at Adona, where Rev. A. E. Wilson is in charge. He thinks he will make a good report at conference.

A day was spent at Houston with Rev. A. E. Goode. Brother Goode has built a church this year at Fourche and another at Perry. He has had 150 conversions, yet he feels that he has had only moderate success.

We heard good reports from Brother Stevenson, who had just touched his district in those parts, and good reports from Brother Hughey, who had just been at Ola, where this scribe had planned to spend Sunday, but could not.

J. A. A.

Texarkana Ark.

Fulfilling a promise of long standing, but indefinite date, I spent last Sunday with Brother James Thomas at First Church, Texarkana, Ark. It was an ideal Sabbath day. The congregation was fine in the morning and fair at night. Scarlet fever and continued absence of members from the city have affected attendance at both Sunday School and church, and yet a stranger would think that most of the members were at the services.

Brother Thomas is just closing a remarkable quadrennium. Starting without a building and with no organized membership, he leaves a church building and equipment worth some \$60,000, a well developed working membership of four hundred, good Sunday School, League, Woman's Societies, every dollar of debt paid, all claims in full, his own salary \$3,000, and the church ready to go forward to even larger things under right leadership.

Texarkana has grown and prospered. A few years ago considered a wicked town and with poor church houses, it now has fine Christian sentiment and better school houses than any other city of its size with which I am familiar. The Baptists under the leadership of Dr. A. J. Barton are just finishing a church building, which, with organ and furnishings, will cost about \$50,000. It is modern, classic in style and is one of the handsomest public buildings in the Southwest. I had the pleasure of meeting with the preachers of the city Monday morning in this beautiful Baptist Church.

Brother Thomas helped me to find subscribers Monday. The day was well spent, but time was too short to work among the members of our other churches.

I believed, when Brother Thomas was elected Commissioner of Education to raise funds for Hendrix and Galloway Colleges, that he could succeed, if any man could. The demand for him as a pastor is such that it has been very

difficult for him to hold to his original purpose. Having studied the whole situation and gone carefully over the methods which he proposes to adopt, I feel fully warranted in saying that I believe now that within one year he will pay the debt and secure \$100,000 on endowment. Let all the friends of Christian education in Arkansas pray earnestly that no untoward circumstances may prevent him from carrying out the wise plans which he has formulated.

A. C. M.

A Great Man—A Great Funeral.

Never before in Georgia has so great a multitude gathered upon a funeral occasion as the vast gathering of people at the Tabernacle in Cartersville, October 18, to attend the funeral services of Rev. Sam P. Jones. People from Illinois, Ohio, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Alabama and Mississippi bore witness by their presence to the great sweep of Sam Jones' power at home and abroad. He was the most extensively known and the best loved man in America, and those who knew him best loved him most. The great Tabernacle was crowded. There must have been six thousand people present.

From the wagon loads of flowers, the stranger would have thought it must be spring-time in Georgia. One of the loveliest of floral decorations was sent by the colored preachers of Cartersville.

Brother Holcomb, who was with Brother Jones when he left the Pullman car for his home on high, made a few appropriate remarks.

Judge J. W. Aiken spoke briefly of Sam Jones as a citizen and of his great work for every good cause, especially of his loving service to the sick, sad and suffering people among whom he lived. He suggested that when the new \$30,000 Methodist Church at Cartersville is completed and paid for, it be known as the Sam Jones Memorial Church. This suggestion met with a hearty response.

Jones and Stuart were familiar names for fifteen years, from the Atlantic to the Pacific. Their joint evangelistic work will live as long as the English language is spoken. Brother Stuart could not risk himself to speak, so he read a most interesting paper, crowded with facts and pathos. The great crowd was bathed in tears before he reached the conclusion.

When Bishop C. B. Galloway arose to make the closing address the quiet of the people was like the silence of the graveyard. The Bishop read with a clear voice, disturbed only by tremor caused by sadness resting heavily upon his own heart and the heart of the visiting thousands who heard with entranced ears and responsive hearts an address which, for truth and beauty, none but a statesman could have conceived, and none but an orator could have uttered.

The body was brought to Atlanta on a special train Friday morning. At the depot it was met by the City Council, a large number of ministers and a multitude of people that no man could number. The casket was carried to the capitol and remained there until 3 p. m. It was estimated that more than ten thousand people passed by and looked fondly upon him so universally loved, and whose departure gives grief to the heart of America.

The casket was carried from the capitol to West View Cemetery and placed in a vault, awaiting the building of a vault at Cartersville. — Wesleyan Christian Advocate.

Significant Banquet in St. Louis.

A banquet of more than passing interest was given at the Planters' Hotel on Monday evening of last week, which had a program calculated to do no little good. The object of the assembly was to explain to St. Louis Methodism how the principles of federation are be-

ing applied to the two Methodisms in Oklahoma. The gentlemen from Oklahoma included Chancellor George H. Bradford of Epworth University; Prof. E. T. Bynum, vice chancellor of the university; Dr. J. T. Riley, presiding elder of the Oklahoma City District and vice president of the Epworth University Board of Trustees; Rev. W. J. Sims, Judge C. B. Ames, Anton H. Classen and J. F. Warren, president of the City Council of Oklahoma City.

Bishop Berry was the first speaker of the evening. He was quite optimistic in his views of Methodist federation and co-operation. Bishop Berry referred to the conflict for constitutional prohibition of the liquor traffic in the new State. He said that his only fear was that the battle might be lost on account of the over-confidence on the part of the friends of righteousness. He advised all good people, outside of Oklahoma, to do what they can, by letters and otherwise, to help in this coming and imminent battle for constitutional prohibition.

Judge Ames, who is a nephew of the General Ames of the Southern army and of Bishop Edward R. Ames, of our church, was the next speaker. He spoke with the "clear-cut deliberation of a trained lawyer, and thrilled his hearers with the conviction that he was a providential man, speaking on a problem of paramount importance to the whole of Northern and Southern Methodism. He thinks the laymen of both North and South are getting very tired of the waste of money and men in continuing as we are. He is a friend of federation, but believes the time has come for something better and much more effectual organic union!"

Dr. Bradford told the story of Epworth University. And on its physical side he has a story to tell. During the year he has been in charge of the young institution the enrollment in the College of Liberal Arts has doubled; the faculty has increased from seven to twelve; two departments, pharmacy and dentistry, have been added; there are now in all departments fifty-four professors, many of them having the parchments of the greatest universities; a new dormitory, which can care for sixty-four young ladies, has been built; the campus has been improved by the planting of 4,000 trees; the library has been materially strengthened; a story has been added to the main hall, providing society halls; a \$25,000 debt has been provided for and \$16,000 added to the endowment. This is a remarkable showing. But it is not the most interesting feature. The outstanding item in Epworth University is its illustration of practical federation; the two Methodisms absolutely without friction, evenly divided on the Board of Trustees, are working together to create a Christian institution in our new empire. Federation works. The first president was provided for by our sister church; Dr. Bradford is from among us.

Dr. W. J. Sims, presiding elder of the Oklahoma District of the Methodist Episcopal Church, South, and others followed. Dr. Sims spoke of how a congregation of the Methodist Episcopal Church on one side of the Epworth University campus and a congregation of the Methodist Episcopal Church, South, had been happily united into one. By agreement the churches alternate in appointing pastors. The first pastor of this united church will be appointed in November by Bishop Tigert, of the Church, South. — Central Christian Advocate.

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"What Next Between the Two Methodisms?"

(By a Bishop of the Methodist Episcopal Church, in the Central Christian Advocate.)

"What next between the two Methodisms?" that is, those two Episcopal Methodist bodies which have held a relation to each other more or less anomalous since 1846, now fully sixty years. In answering this question I am requested to indicate, according to my judgment, "What has already been done; and what more can be done now, or be entered upon with encouraging expectations?" and to put all this in a single article.

Fortunately, most Methodists of today know little of the embittered relations of the two churches between 1846 and 1861, aggravated during the Civil War and the period of Reconstruction. But our study requires some recurrence to those estranged relations and their causes, in order that we may comprehend the beneficence and magnitude of what has been done since the movement for Methodist fraternity began.

THE CAPE MAY COMMISSION.

The work of the Cape May Commission, *accepted, as it was, as the work of the two churches concerned*, was the largest possible achievement in the whole field of Methodist fraternity. This is my first answer, with strong emphasis, to the question, "What has already been done?" The interest in the work of the Joint Commission was moderate at the time, for it was in advance of the body of the churches as to fraternity. The sanguine hopes of many were for a time disappointed; but it required time for the leaven of fraternity to disseminate itself throughout the widely extended connections. The close relation of the Joint Commission's work to the practical progress of fraternity during the last decade has scarcely been in mind. But the real significance of the fact and fruits of Methodist fraternity can only be fully discerned when viewed in connection with the Joint Commission and its work.

Provisions were made for the Joint Commission by the General Conference of the Methodist Episcopal Church, South, in 1874, and by the General Conference of the Methodist Episcopal Church in 1876, the first practical fruits of the fraternal spirit then being cherished in the two churches. The Joint Commission, composed of three preachers and two laymen from each church, met at Cape May, August 17, 1876. These ten Christian men performed their duties under the stress of an unprecedented responsibility, having been invested with plenary authority to adopt a working basis for the hoped-for "formal fraternity." Accompanying their report was the statement that throughout their conference of eight days their deliberations were harmonious, their association blessed. The General Conference, South, of 1878, adopted the report *nem. con.*; the General Conference of the Methodist Episcopal Church of 1880 declared it to be final.

PROBLEM OF CAPE MAY COMMISSION.

The conditions, happily now being forgotten, which confronted the Joint Commission were the cumulative result of the embittered relations which prevailed through some thirty intense years. These conditions arose from a train of events some of which are here recalled to show the fearful drift to be arrested.

1. The organization of the Methodist Episcopal Church, South, in 1845-6, strenuously held by Methodists in the North, at first, as a violation of the plan of separation, and later as a secession.

2. The projection of her mission work by Northern Methodists as a violation of the South, beyond "the border," during and after

the Civil War, strenuously held by Southern Methodists as a violation of the plan of separation and an unwarranted aggression.

Between these events there were (a) The non-acceptance of the southern fraternal delegates, and the repudiation of the plan of separation, at Pittsburg in 1848; (b) The Book Concern litigation instituted by the Southern Church and prosecuted during the fifties.

The press, the platform and too often the pulpit, North and South, teemed with unfriendly discussions; the animosities aroused in every section had the proverbial bitterness of church feuds; inseparable from all this were the attitude and temper of estrangement maintained through the fateful years. These were the conditions which confronted the Joint Commission except as providentially modified to the extent of making possible the appointment of that Commission.

THE CAPE MAY DECLARATION.

In its Declaration and in its provisions the work of the Joint Commission was both initial and foundational. The Methodist Episcopal Church, South, was declared to be "*an evangelical church, reared on scriptural foundations*," and it was asserted that the members and ministers of the two churches "*have constituted one Methodist family, though in distinct ecclesiastical connections*." Further, the right of the Methodist Episcopal Church to maintain her work in the South was assumed by the way in which her churches and church property beyond the border were recognized. Thus the two capital issues were eliminated, the storm centers composed, and there remained no ground and little excuse for subsequent misunderstanding or controversy.

Beyond this basal work as to the two churches, fixing "*their co-ordinate relation as legitimate branches of Episcopal Methodism*," the Joint Commission provided for the adjustment of local contentions, which were far more common than now. In some places societies of the two churches made adverse claims to the same church properties; in some places, where one or both churches were weak, they maintained an ungenerous rivalry. The cases adjudicated by the Joint Commission were object-lessons; it recommended to other contestants an adjustment by direct agreement or by arbitration; it recommended "*as a wise rule of settlement, where property is in contest, and one or both are weak, that they compose their differences by uniting in the same communion, and in all cases, that the ministers and members recognize each other in all relations of fraternity, and as possessed of ecclesiastical rights and privileges of equal dignity and validity*."

SINCE 1876.

This immediate work of the Joint Commission, however important, was only initial, and the question, "What has already been done?" requires reference to the later fruits. Among these has been the Commission on Federation composed of three bishops, three preachers and three laymen from each church, which can name as part of the outcome of its labor in love the Hymnal, Catechisms and the Order of Worship for use in both connections; and an act "*to the effect that where either church is doing the work of Methodism, the other church shall not organize a society or erect a church building*" until approved by the bishop having jurisdiction. This commission has been twice reappointed and it enters upon its third quadrennium of service charged with the duty of giving wider application to principles enunciated by the Cape May Commission thirty years ago.

Events not often thought of in connection with this Joint Commission have occurred because of its work, or have been affected in

their type by that work. Provisions for the first Ecumenical Methodist Conference were inaugurated the year the Joint Commission met (1876), and it convened in London in 1881, the year after the work of the Commission was accepted. In City Road Chapel came together the largest representation of the two leading Methodisms of America that had ever met in any assembly, and they shared in fraternal relations which would not have been credible, much less possible, but for the work of the Cape May Commission, a fact frequently and gratefully acknowledged during the Conference.

The very occurrence of the Methodist Centennial Conference in Baltimore, in 1884, was signally important. Here the two churches represented at Cape May each had a deputation, comprising bishops, preachers and laymen—deputations larger and more fully representative than ever met in London. The ardent brotherly spirit which dominated all proceedings and every moment of intercourse was the charm and glory of the Conference. The glad meeting of brethren who turned away from each other sorrowing just forty years before, and other joyous surprises, were among the fruits of the actualized fraternity.

The time given to Methodist federation by the Ecumenical Conference in Washington in 1891 and the temper and earnestness of the discussions on the subject marked the leavening force of the Master's work done at Cape May.

THE PRESENT STATUS

In several foreign countries the two churches have their respective missions, which are similarly successful. In some of these countries there are also other branches of Methodism. If Methodism is to become and remain a dominant spiritual force in any nation, it must, in due time, have its own autonomy and be independent. This was the necessity which controlled the far-seeing Wesley when he sent Bishop Coke to America. The co-operation of the two churches in China is an initial movement in this providential direction. Wasteful duplication of work will be avoided and better adjustments will be possible, but the larger gain will be in the preparation for self-government and independence. The steps toward the unification of Methodism in Japan plainly shows that the fraternal co-operation of the two churches represented at Cape May is necessary to insure to their foreign fields a wisely organized and thoroughly evangelistic Episcopal Methodism.

THE "NEGRO PROBLEM."

Turning from foreign fields to the homeland, I take up the question, "What can be entered upon with encouraging expectations?" I pass by some things which have not yet been reached or adjusted, to speak of the wide opportunities for fraternal co-operation to be found by the two churches in the so-called "Negro Problem" of our country. While co-operation here has not been publicly considered, surely, in view of the claims of the belated race and the welfare of our country, it must have been thought of by a goodly number of preachers and laymen in both churches.

The negro problem, or "colored question," instead of dating from the emancipation of the slaves, dates back to the formation of the national constitution. It is an inheritance of the Nation; an inheritance through compromises in 1787 which many hold made the Union possible; an inheritance through compromises in 1820 which many believe saved the Union; an inheritance through compromises in 1850 which hastened the Civil War of the sixties, the one enduring result of which was the new form given to this inheritance by emancipation. Both North and South were related to those

compromises; both were involved in the war; both shared in one way and another, in the embittered reconstruction; and both are responsible for the menacing magnitude the negro problem had reached by the time the Southern States were restored to their place in the Union. This overshadowing problem, for which the North and South are together responsible can only be solved by the co-operation of the people of both sections; it is more than a race problem; it is a national problem.

All churches have here a patriotic duty, a duty limited only by what may be done. Exactly what should be done depends on what the negro race may become in America—the future it can reach through the solution of the problem in which it was long a passive factor, but is becoming active. Negroes already share in business pursuits, in skilled industries and in the professions, but with them, as with all races, the larger proportion will be unskilled laborers and tillers of the soil, and in the future, as now, the great bulk of them is likely to remain in the agricultural South. The negro problem will not be regarded as solved until this race compares favorably with others in industry, honesty and economy; in intelligence, respect for the law and loyalty to peace; and in temperance, social purity and regard for and devotion to the home. Religion must aid in bringing about these results, but education must also bear its own important part, and in this education the sister Methodism may find wide opportunities for fraternal co-operation.

THE CHURCH SOUTH AND THE NEGRO.

Do not the traditions of Methodism impel this co-operation? While the two churches were yet one the General Conference planned for missions among the slaves in unchurched sections, and later (in 1832) the first Methodist foreign missionary was sent to Liberia. The concern of the Methodist Episcopal Church, South, for the evangelization of the slaves has a historic evidence in the 207,766 colored members reported in 1860. In 1870 she organized those remaining with her into the Colored Methodist Episcopal Church of America, in the progress of which she has the interest of a mother church. The Methodist Episcopal Church, never without colored members, began a systematic work in 1864 by organizing two colored annual Conferences; now she has in our country 286,952 colored members and 20 colored annual Conferences. So each church in its own way has been in practical relations to the negro problem both before and since the emancipation.

Further, both churches have acted upon the supreme fact that education is to have its large place among the agencies by which the problem only can be solved. Within forty years the Methodist Episcopal Church has developed among the negroes of the South a system comprising academic, normal, industrial, Biblical and medical schools, and wherever needed in these has provided instruction in the common branches. The Methodist Episcopal Church, South, has maintained at least one such school, and, what has far wider meaning, commissioned a connectional secretary to bring this cause before her churches at large, to awaken a general interest. If both churches are thus engaged in this work, why maintain these independent lines? Why should there not be actual co-operation? These questions arise naturally, and some of the obvious answers are given as briefly as may be.

CO-OPERATION IN EDUCATING THE NEGRO.

Co-operation in this educational work would not only extend in both churches the interest in the work, but would be an endorsement of it before the whole country which would arrest public attention and lead to more wholesome

and more helpful views concerning the negro problem than now prevail.

Such co-operation would, in time, secure to the work the advantage of knowledge and experience not yet available. The helpful education of any belated race must comprise the training of hand, head and heart, and success in such education depends largely on the worker's knowledge of those to be trained. Southern Anglo-Saxons cannot know the traits of the Germans and other foreigners as do the Northern Anglo-Saxons in cities where every second or third person is a foreigner. So the Southern man has better opportunities than the Northern man to know the negro race—opportunities from childhood on, to acquire a knowledge of this people, which, when wisely and conscientiously applied, will be of large service to many phases of this practical education.

Such co-operation by associating Southerners with Northerners in the boards and faculties would in time win for the schools the more general favor of the Southern public. The reader may say, "Impossible; this cannot be!" But why may it not be? The drift is in this direction. Things are coming to pass which could not have been thought of when Mr. Hayes became president. Southerners and Northerners are together in many enterprises. Veterans, blue and gray, meet as American citizens and under the flag. The crux in the matter before us is co-working in behalf of the negro. Changes in progress are favorable. Southerners claim that they do not hate the negro as such, and the claim is to be admitted; but they did more than hate reconstruction, its measures and methods, and the negro suffered in the throes of Southern resistance. Since much of those measures which related to the negro became in the main a dead letter, the kind feelings of Southerners have been revived. Should Southerners share in the administration and work of the schools it could not be long until this co-operation of Methodists, this triumph of the Christian spirit, would gain the assent and then the commendation of the Southern people among whom the religious traditions of Anglo-Saxons in America are best observed.

ULTIMATE DESTINY.

Such co-operation would effectively encourage among the negroes that effort and self-help as to education which is a part of actual progress by any people. Such progress means a time when the schools here spoken of may be owned, maintained and directed by the negroes themselves. But the ability to conduct such schools can never be much in advance of the ability and disposition to finance and support them. The change would be through a gradual but an accelerating progress, which, becoming more and more obvious, would be assuring to an increasing number of Southerners and a favoring sentiment would tend to foster economy among the negroes and lead them to use their earnings in bettering their homes and preparing their sons and daughters for useful callings. No other thing goes so far in encouraging the negroes to do their best to help themselves in the best ways as a pronounced manifestation of interest in their welfare by Southerners—those to the manor born. Is not this hopeful effect increasingly evident as the support rendered colored common schools through white property owners comes to be more fully understood by the colored people?

Such co-operation would augment the financial resources of the work both in the North and the South. Less than one-fourth of the \$467,861 administered by the Methodist Episcopal Church in her Southern schools during 1905 was taken up in her congregations. How many of her members fail to show an interest here! But were the two churches to join hands in the work many misgivings as to the outcome

would be dispelled, and the more hopeful outlook would enlist new friends. In this joint work Methodists in the North ought to and would furnish much the larger part of the funds, but Southern Methodists, sharing in the spirit and prosperity of the new South, would no doubt rally to the financial support of the work in a generous way.

PRESENT FEDERATION.

"In order to remove all obstacles to formal fraternity between the two churches," the Joint Commission was given plenary authority "to adjust all difficulties." This ideal has not as yet been fully realized, but how the embittered conditions ante-dating the Cape May meeting have been transformed! Mark the record: Brotherly participation in great conferences; friendly adjustment of mission fields in the West Indies; a joint publishing house in China; tentative unification in Japan; the Epworth University in Oklahoma; societies in over-churched towns asking to be consolidated; what the Commission on Federation has brought to pass and what is now assigned to it; the quenchless vitality in federation and union as current questions.

The conferences in Oklahoma having joined in school work; Southern Methodists having long been trustees in some of our colored schools; the two churches having joined in diverse forms of work for Asiatics in the remote Orient, why, with their unchallenged devotion to their native land, and with their traditional interest in the Africans of America, shall they not co-operate in maintaining efficient colored schools in the South, thus together seizing the beckoning opportunities to serve the Head of all the Churches in rendering a humane service to the belated race and a patriotic service to the common country by helping in a sure, sane and Christian way in the solution of the negro problem?

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PLAN OF EPISCOPAL VISITATION.

First District—Bishop A. W. Wilson.	
Western North Carolina, Mt. Airy, N. C.	November 14
South Carolina, Columbia, S. C.	November 28
North Carolina, Rocky Mount, N. C.	December 5
Second District—Bishop W. W. Duncan.	
Memphis, Ripley, Tenn.	November 14
Alabama, Eufaula, Ala.	December 5
Third District—Bishop C. B. Galloway.	
Tennessee, Lebanon, Tenn.	October 8
Holston, Cleveland, Tenn.	October 10
Virginia, Portsmouth, Va.	November 14
North Georgia, Milledgeville, Ga.	November 21
South Georgia, Valdosta, Ga.	November 28
Fourth District—Bishop E. R. Hendrix.	
Western Virginia, Huntington, W. Va.	September 5
Kentucky, Winchester, Ky.	September 12
Louisville, Central City, Ky.	Sept. 26
North Alabama, Gadsden, Ala.	November 28
South Mississippi, Corinth, Miss.	December 5
Denver, Denver, Colo.	August 23
Sixth District—Bishop W. A. Candler.	
Japan Mission, Hiroshima, Japan	September 6
Korean Mission, Seoul, Korea	September 13
China Mission, Huchow, China	October 8
Cuban Mission, Camaguey, Cuba	January 25
Seventh District—Bishop H. C. Morrison.	
New Mexico, Alpine, Texas	October 13
German Mission, Houston, Texas	October 25
West Texas, San Angelo, Texas	October 31
Texas, Tyler, Texas	November 28
Florida, Palatka, Florida	December 12
Eighth District—Bishop E. E. Hoss.	
Northwest Texas, Brownwood, Texas	November 14
North Texas, Bowie, Texas	November 21
Baltimore, Staunton, Va.	March 27, 1907
Ninth District—Bishop J. J. Tigert.	
Illinois, Worden, Ill.	September 20
Indian Mission, Tulsa, I. T.	November 14
Arkansas, Paris, Ark.	November 21
Little Rock, Warren, Ark.	November 28
White River, Wynne, Ark.	December 5
Tenth District—Bishop Seth Ward.	
Louisiana, Shreveport, La.	December 5
Mississippi, Laurel, Miss.	December 12
Mexican Border Mission, Monterey, Mex.	February 6, 1907
Central Mexico Mission, San Luis Potosi, Mex.	February 14, 1907
Northwest Mexican Mission, Chihuahua, Mex.	February 28, 1907
Eleventh District—Bishop James Atkins.	
Columbia, Roseburg, Ore.	October 4
Idaho, San Jose, Cal.	October 17
Los Angeles, Santa Ana, Cal.	October 31

THE EPWORTH LEAGUE.

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

November 1. Forgive One Another.

1. The measure and condition of our forgiveness, Matt. vi:12.
2. The extent of forgiveness illustrated, Matt. xviii:21-35.
3. The condition of effective prayer, Mark xi:24, 25.
4. A precept of brotherliness, Eph. iv:32.

"Forgive us our debts, as we forgive our debtors," has a deeper meaning than we are often apt to attach to it. It means more than is conveyed by the courteous request, "Pardon me," when we rudely interrupt a friend or jostle some one in the crowded street. Forgiveness and pardon, as used in the Bible with reference to religious matters, are synonymous terms, but in our common, everyday life there is a vast difference. In the latter sense it is much more convenient for many Christians even to use the term "Pardon me" than it is to use the term "Forgive me." It is easy to pardon, as that term is now applied to outward affairs, and is often granted and accepted while there still remains in the heart the deepest hatred and resentment. The demands of society are very often satisfied to say "Pardon our debts, as we pardon our debtors." This condition savors very much of the time when Jesus exposed the condition of the hearts of those characters in Jerusalem who delighted to stand in public places, repeat long prayers and give alms to the poor, that they might be seen of men, when their hearts were corrupt and vile, their lives full of evil, as a whitened sepulcher full of dead men's bones.

We must not let this word pardon, as it is used today, be substituted for that of forgiveness. Let us seek to get the great meaning of Jesus when he said, "Forgive us our debts, as we forgive our debtors." Upon living the full meaning of this sentence depends the reformation of our lives and the salvation of the whole world.

Forgiveness points to an inward feeling, and seeks to reconcile alienated affection. To be able to bring into our lives this powerful element gives us access to God, and on this depends the greatest blessings of our temporal life and all the blessings of life everlasting.

If we wish to be forgiven we must forgive and not merely pardon. No life can rise higher than its ideal. No artist can produce a painting greater than his conception of the model. No life can enjoy the peace of forgiveness that does not realize in its heart what it is to forgive. If we would have our sins forgiven we must forgive those who sin against us.

The far-reaching results of forgiveness are yet only partially known to the world. Forgiving one another, as a great, world-wide duty, is only seen through a glass darkly by the average Christian. This forgiving spirit must take possession of the individual life in every condition of its existence. It is as necessary for the man with a hoe as it is for the man who with his pen makes a record of great thoughts that may revolutionize the world. It is as necessary for the man who dwells in his humble cottage on our vine-clad hills or the broad prairies, the citizen, the voter, the home-maker, with his family gathered about his hearthstone, as it is for the man charged with the duty of writing a state's or a nation's constitution. The young man who labors in the field, bank, store, factory, mine or shop is commanded to carry in his heart the sweet message, "I forgive thee," by the same birthing force of him

who taught as never man taught, as is the young man who is commissioned by the highest authority of the church to go and preach His everlasting gospel. If each of our Leaguers, if every citizen of our states, territories and republic, would look back on every day as well spent, with its evening closing with sighs and sounds that are sweet and dear, he must go from his knees in the early morning with a prayer in his heart, "Forgive me my debts, as I forgive my debtors."

When the world can utter this sentence, not with the lips, as is done by millions of Christians every day, but with the heart overflowing with the great power of love as it dominated the life of Jesus Christ, then will He be crowned "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." If we had one thousand Leaguers in our Arkansas and Indian Mission Conferences who could take into their great life's work the full meaning of forgiving one another as Jesus Christ sought to bring to the world's heart, there would issue from these lives a force that would save our people from sin, and the thrall-dom of cankering greed and selfishness, and preserve our Commonwealth and the republic "when the drum tap is futile and the barracks are exhausted."

The energy which has so long existed in the lump of gold and the electric current, possessing powers perhaps yet unknown, has been led captive by the genius of man and by the application of these powers which have so long been dormant, he has revolutionized the industrial and commercial world. The farmer can now sit at his breakfast table and receive the quotation price of his cotton and wheat in the markets of the world. The steamships in mid-ocean can read each day the record of events transpiring in every quarter of the globe.

While this transformation of the world is wonderful, it is not to be compared to that time when the world's heart can truly pray, "Forgive us our debts, as we forgive our debtors." When that time comes and there can enter into our hearts the spirit that made Jesus say on the torturing cross, "Father, forgive them, for they know not what they do," will the world take up that glorious song and unite with the choirs of heaven in singing, "Glory to God in the highest, peace on earth, good will to men."

The Last Conference at Warren.

As everybody knows, the Little Rock Conference is to hold its annual session this year at Warren. This will be the second session held there. Warren used to be a small town—too small to entertain the Conference; but when, having built their first house of worship, they sent a petition to the conference in session at Des Arc to hold their next session in their new church, it was regarded as an instance of heroic hospitality. However, the conference accepted the invitation, and had no reason to regret having done so. And so we met for the first time in Warren in 1868. That was thirty-eight years ago. Not many remember it now. Sixty preachers received appointment at that conference, and there were three superannuates. Of these sixty there are, I think, twenty still living.

There was not a railroad in the state, except a line from Little Rock to Memphis. The brethren went to conference in buggies or on horseback, and distance or convenience of access counted but little, so that one place suited as well as another. But after railroads traversed the state the brethren hesitated to meet in any town unless there was easy access by rail. Until lately Warren had but one railway, coming in from the east, so, though Warren often begged for the conference, the brethren shook

their heads and said, "Not yet." But this year the Rock Island Company have built a road running north and south, passing near Warren, with branch connection with the town, and the Warren Methodists were building a new church again. So the conference voted gladly to visit Warren again.

But, truly, it will be a new conference meeting in a new town. Thirty-eight years bring many changes. Bishop Pierce presided, the most popular man in all the college. He has long since gone to rest, and every one of his colleagues is gone. James E. Cobb was secretary. He, too, is gone, and is scarcely remembered among us. Dr. J. B. McFerrin was present. The great preacher visits us no more. The presiding elders, counsellors of the Bishop, were A. Hunter, W. R. J. Husbands, A. B. Winfield, William Moores, A. R. Winfield, John Prior and M. H. Wells. Of these the latter alone remains, a superannuate of the North Alabama Conference. R. S. Hunter was made presiding elder at that session on the Little Rock District. He still lives and is presiding elder now in the Southwest Missouri Conference. The host of the conference was M. C. Manley. He, too, has passed over the river. Eight were admitted on trial at that session—J. A. Anderson, deceased; A. D. Jenkins, who is finishing his thirty-eighth year of effective work in this conference; T. H. Ware, of whom the same is to be said; W. H. H. Biggs, who transferred to Texas long ago, and has had a long, useful and honorable career there, and is now on the Alice Circuit, in the West Texas Conference; W. R. Bayless, local now; George Hare, also local, living in Texas; Leonard M. Chandler, a devoted man, who fell a martyr to the work in his second year, and N. S. Burnett. There remain effective members of this conference, besides Jenkins and Ware, only H. D. McKinnon, J. R. Harvey and the writer—five in all. As superannuate members of this conference, W. J. Davis, J. E. Caldwell, C. O. Steele, E. N. Watson, four. Effective members of other conferences, R. S. Hunter, C. Pope of the White River Conference, and W. H. H. Biggs of the West Texas Conference—three. As superannuated members of other conferences, G. W. Evans, of the Arkansas; Samuel Morris, of the Northwest Texas—two. As local preachers, B. O. Davis, in Holston; J. M. Pirtle, in California; George Hare, in Texas; W. R. Bayless, in Arkansas; T. W. Hayes, in Little Rock—four.

The name of W. H. Browning does not appear in the minutes. I do not know why. I think he was appointed to a school. He is still with us, superannuated, and, I suppose, the most aged man among us.

Thirty-eight years hence, 1944, will the conference meet in Warren again, and some boy of this year recount the fact that only one-third of us survive, and less than ten per cent as effective members of the Little Rock Conference?

The name of Horace Jewell has just occurred to my mind, who is now a superannuated member of this conference. He was at that time a member of the Louisiana Conference, but his transfer was anticipated, and Camden was left for him to supply.

J. H. RIGGIN.
Camden, Ark.

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THE SUNDAY SCHOOL.

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

November 18. Jesus Before Caiaphas.

Matt. 26:57-68. (Read Mark 14:53-72; Luke 22:54-71.) Commit verses 67, 68.

Golden Text—"He is despised and rejected of men." Is. 53:3.

LOCATING THE LESSON.

Time—April 7, A. D. 30. Place—Residence of high priest. Persons—Matthew mentions Jesus, Caiaphas, the Sanhedrin, Peter, the temple guards and the "false witnesses." Connecting Links—Peter's rashness. Matt. 26:51-56; Jesus followed by a young man, Mark 14:51-52; Jesus bound and led to Annas, John 18:12-14; Peter disowns Jesus, John 18:15-18.

INTRODUCTION.

Jesus Christ was tried before two tribunals, the Jewish and the Roman. Our present lesson concerns the first trial. December 2 we shall study the second—that before Pilate.

It is difficult to arrange the Jewish trial according to its successive stages. The arrangement that I have adopted seems to me, on the whole, the most probable, though I am well aware that many authorities prefer a different one. The Bible in the class is necessary if the teacher adopts this outline.

I. Jesus Before Annas, John 18:12-14; 19-24.

1. Annas was the most powerful ecclesiastic in Jerusalem. He had been high priest some twenty years before he had been succeeded in office by no less than five of his sons, and was the father-in-law of Caiaphas, the present high priest. He was a Sadducee, and originally from Egypt. At the time of Jesus' trial he must have been seventy.

2. Annas, instead of formally charging Jesus with any crime, began to demand of him a statement concerning his teaching, hoping possibly to secure from him evidence on which to base a formal charge before the Sanhedrin, which was hastily assembling at the house of Caiaphas (likely near or in connection with that of Annas).

3. Rightly, Jesus refused to be questioned, for certainly before the arrest there should have been some well-grounded complaint. The bold words of Jesus drew from one of the guards a blow. How that must have stung; yet calmly the Lord turns and asks the reason for the smiting. Annas then sent Jesus, bound, to Caiaphas for the formal trial.

II. Jesus Before Caiaphas, Matt. 26:57-68.

1. The plot to arrest the Master had succeeded too soon, and the Jewish authorities had not arranged their case. Neither the witnesses nor the charges were at hand. But one thing was settled—that He must die. For long months their minds had been made up on this. It was necessary, however, now that his enemies were assembled as a court, that some show of evidence be made. The Jewish law required that two witnesses agree in their testimony before a conviction could be had. They found it impossible to secure even the most willing of "false witnesses" to testify alike. The nearest they came to securing evidence was a partial agreement on a garbled statement which Jesus had made in his early ministry, but even this evidence broke down. (See Mark 14:59.) In most impressive silence Jesus watched the witnesses destroying each other.

2. Seeing the hope of making even a false case, the high priest arose and, with great show of indignation demanded that Jesus reply to the many things said against Him. But He

held His peace; for such testimony was its own refutation and none realized this more than the Sanhedrin.

3. At last the high priest in the Jewish way puts Jesus under oath demanding of Him whether He was the Christ or not. It was one of the great moments in our Lord's life. Had he continued to be silent, as was well within His legal right, He must have been discharged, but the hour had come for His great public confession, and in the words of Mark he said, "I am." Instantly the high priest rent His robe and cried out, "Blasphemy," and with one voice they condemned Him to death.

4. How different might have been the history of the "chosen people" had they, through their highest court, investigated the claims of the Nazarene to the Messiahship! But no, hate-blind they believed a lie, and counted Him of whom the prophets did speak as the Shiloh, as a blasphemous imposter.

5. Then began that scene that unveils the hell that flamed within their hearts as they spat on Him, struck Him, reviled and mocked Him. Humanly speaking, how could Heaven have withheld its righteous thunderbolts of Divine justice?

III. The Morning Sanhedrin, Luke 22:66-71.

1. The whole proceeding of the court had

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been illegal, for Jewish law forbids the condemning to death by night, and hence they were forced to reassemble just after daybreak and go through the ceremony of a trial. I think this is what Luke writes about in the passage cited above.

2. The human conscience is a strange thing. These Sanhedrinists were bent on the greatest crime of the ages, yet they were most careful about keeping the minor details of the law. Nor have such consciences wholly passed away.

THOUGHTS.

1. The Jewish nation through its highest court repudiated the Messianic claims of Jesus.

2. The trial and condemnation of our Lord was in the highest and fullest sense a triumphant acquittal.

3. Never lived a soul before or since in the fierce white light that beats upon earth's great ones that dared say, "Which of you convinceth me of sin?"

4. It was really the "chosen people," who were on trial that fateful night. Belshazzar-like they were "weighed and found wanting."

A Suggestion About Reports.

I have received the new form for pastors' reports to the Annual Conferences. I consider it a decided improvement on the old form.

I suggest that every pastor in the Arkansas Conference send at once and get a copy. Do not use the old form. Do not risk waiting until you get to conference to secure your blanks, but get them now, and sit down in the quiet of your study and make out your reports carefully. Do not fail to add your figures and have your work in good shape. Then you can hand your reports to your statistical secretaries on the first day of the conference session. This will give them time to do their work well and get through in good time.

I have asked to be relieved from the heavy work of statistical secretary of the Arkansas Conference, but I do not want any other man to have to suffer what my faithful yoke-fellow, Rev. Lee Bearden, and myself have had to undergo for the past two sessions of conference.

D. H. COLQUETTE.

Religious Emotion.

But the point insisted on is that excitement, deep and strong emotional feeling, is the suitable and inevitable consequence of vivid personal appreciation and experience of the realities of the gospel of Jesus Christ. When fully apprehended it will be preached with all the fire and passion of the soul. When truly received it will stir the heart in its deepest emotions. The entrance into eternal life and the experience of any profound and soul transforming truth of Christianity ought to, and unless unduly restrained, will produce ardent, hearty, affecting and even in some cases uncontrollable expressions of joy. Let them not be deprecated or discouraged. If genuine they are right and proper.

On the other hand excessive calmness and propriety in religious services will not be taken otherwise than as a proof of the absence of spiritual power. There are multitudes who believe all the truths of Christianity who have never been moved to make a personal application of them to their lives. These people need the passion which properly belongs to the gospel to break up the calmness and indifference which holds them back from surrender to the Lord. Every meeting of Christians should glow with a contagious fire of enthusiasm and fervor and at times ecstasy which would warm and melt and move all present to intense love and loyalty to Jesus Christ. Watchman.

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Young People's Hymnal No. 3.

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly winning favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shaped notes, boards, by mail or express prepaid, 3 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.

Church Architecture.

Two years after our church extension department was inaugurated I undertook to supplement its work in my home district, then in the Baltimore Conference, by going out after the people as a promoter of church building, and stirred them with all the energy I could summon to arise and build. At the same time I was anxious that the new buildings should be attractive—the exponents of a cultured taste in our people. The yearly drain on us, because of the vigorous propaganda of the proselyter, promising promotion to our youth, prompted me to take measures to fortify and at least hold on to our own. It has been a hard but a winning fight. The spirit of improvement so impregnates the very air in our day that the church that fails to satisfy the aesthetic desires of the young of our country in the care it takes for the beauty and comfort of its churches will soon find itself lagging hopelessly in the rear. Our ancestors decided that "anything that was worth doing at all was worth doing well." Certainly in this case, when it comes to building "an house unto the Lord." Even in the smallest church, at the most out-of-the-way place, our effort should be as painstaking as in the great city; for the little ones of the country become the tall oaks mentally and socially in the world's great marts, at last. The beautiful little temple, with its stained glass, its churchly appointments, at the Cross Roads, will incline each childish soul to a worshipful, reverent frame, becoming and devout. Under such conditions there will be gladness, when they tell us to come into the house of the Lord. Is it right, is it good "business," to build in a slovenly, careless fashion, the house in which the most important of all business is to be conducted? Shall it repel or "draw all men?"

Shall we mock God by building an unsightly house, with a single room—just any old thing that will serve as a shelter on the Sabbath, because we are too mean to spend a small sum for a decent design? After experimenting twenty-one years, trying to secure everything possible in the way of conveniences, comfort and beauty, that our resources in each case would warrant, I find myself possessed of a variety of plans that I am anxious to introduce throughout our connection, for use in villages, rural communities and towns not yet laying claim to city size. These plans are esteemed to be models, wherever used. As a supervising architect for church building in Holston Conference I have found that every church or chapel, even in the poorest community, may be provided with leaded stained glass windows of neat pattern, if patient and intelligent effort is made. Is it not worth while, if it will be spiritually uplifting, and therefore civilizing? I firmly believe in the refining influences of the archite-

ture beautiful in our houses of worship.

I have found, too, that if the little church cost as much as seven to nine hundred dollars, it may have a tower at a corner, containing vestibule and belfry, and a vestry about the size of a large pantry near the pulpit recess, to use as a private room for the pastor, which may be used as a library also during the Sunday School hour; and during the service a mother with fretful child may take refuge in it for a season, until peace be concluded. One Methodist Episcopal Bishop has said that no church should be built without such place for the preacher's use. The cost of the little room, with only a shed roof, is insignificant. In its caddy under the book shelves may be kept the oil can, broom, dusting cloths, etc., which usually burden the "Amen" corner. The front may be adorned with a large, double mullioned window, when the tower is on a corner, making the little church look stately and impressive.

meet will find the eloquently persuasive church parlor a strong right arm of power, attracting and holding marvelously. The entire house may be thrown into one large room when desired. Such houses of worship possess an irresistible charm peculiarly their own.

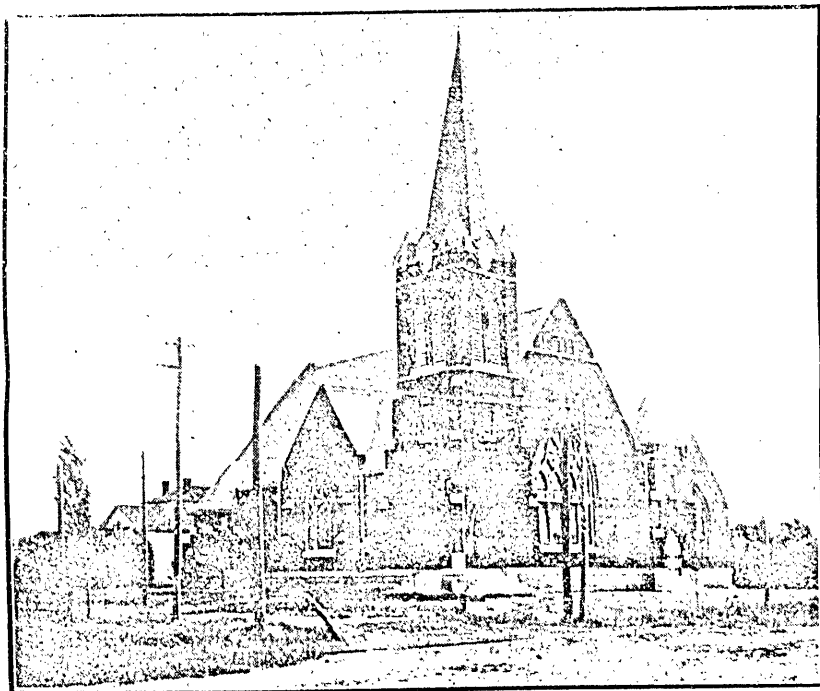
A word to Conference Boards of Church Extension: To you, brethren, who have the disbursing of the funds to aid in the erection of churches, is it not imperative that we invest the money committed to our care in a manner that will bring the largest results? In this matter should we not exercise our shrewdest business common sense? What one thing would do so much for us materially as the furnishing, free, to every church a choice design by which to build? Say, to churches costing under seven, or five thousand dollars? Those costing more are built by a people that do not hesitate to secure a good plan at considerable cost. Ought our boards to invest our people's money in unsightly and ill-shaped churches? Should we not serve no-

one more considerable sum to build a hideous caricature of a church? Let the Board's donations tell for the largest return on the investment by first securing proper plans; let the amount the people expect to receive from the Board act as a bribe to induce them to take pains. Make every dollar donated count. This feature of church extension—the most important one, even more so than the aid of mere dollars—has been strangely overlooked. To be sure, catalogues of plans have been used, but they contain the out-of-date along with the desirable—and how many know the difference? Suppose from twenty to thirty new churches be built annually in our larger conferences. Will it not pay them to invest as much as one hundred and fifty dollars, or even more, to supply all building committees with free plans? Cannot the lesser of them appropriate from seventy-five to one hundred, that their buildings may be done in the best way? I am too vitally interested in Methodism to allow myself to make designs merely to sell, whether they have merit or not. I will send the blue prints of plans to persons for examination. It is my expectation to send a bundle of specimen plans to the secretaries of Conference Boards for inspection at the ensuing sessions of the Annual Conferences. Please take a look at them. My long experience as a designer and builder of churches enables me to give points of value as to managing such enterprises. I invite correspondence, and stand ready to do all in my power to forward this good work. Every Conference should have its supervising architect to see that the building is well done.

If those who are about to build will write me the size of their lot and state if it be a corner, mentioning the amount they would like their house to cost, and whether frame, brick, stone or cement blocks, I can reply more intelligently than I could with no information whatever. During the coming winter it is my expectation to have engravings of plans made and be ready for distribution by the next building season. Being a Southern man, and interested only in Southern Methodism, this "home industry" of mine ought to have a real claim on the sympathy and patronage of our people. This favor will enable me to constantly add to and enlarge my stock, until I hope our model plans will be without equal.

Other catalogues of plans are used by all denominations. Let our own be distinctive and the best. Address me at Glade Spring, Va.
FRANK FOLLANSBEE,
Supervising Architect for Holston Conference.

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



First Church, Muskogee, I. T., Rev. O. E. Goddard, Pastor.
Erected 1904; Cost \$25,000. One Hundred and Sixty Accessions this Year. Sunday School Averages Over 400.

If the church cost as much as ten or twelve hundred dollars it may be larger and have side aisles and alcoves for stoves, as well as the conveniences described in the seven to nine hundred-dollar house. If as much as thirteen to fifteen hundred be expended a side room may be added, to be used for overflow congregations, Epworth Leagues and prayer meetings and infant classes in Sunday school. Where the sum to be invested reaches near the eighteen hundred mark a ladies' parlor can be added, and a most complete house results, so arranged that all the work of the church can be successfully carried on. The tastefully furnished parlor appeals to woman's love for the cheerful and comfortable, the homelike in the sanctuary; and the pastor who would "compel them to come in," when the various mission societies

tie on those congregations expecting to ask aid that unless they secure decent plans they must not expect us to waste the board's funds on them? Nothing seems clearer to me.

Those who know me best will testify that my chief aim is to do the "greatest good to the greatest number." I propose to wholesale my plans to Conference Boards. My prices are already less than those usually charged for similar work. Let us suppose that a plan be five dollars. Would not the board rather present a congregation with that plan, at a cost of three and a half dollars, than allow them, through indifference or stinginess to build an ugly shack, and then come up impudently with an application for aid? If the plan were seven and a half, would it not pay to purchase it at a cost of only five dollars, rather than allow

W. H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference
 M. V. S. McLellan, 1816 Chestnut St., Pine Bluff, Little Rock Conference.
 Mrs. G. G. Davidson, Greenwood, Arkansas Conference
 Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference
 Send all communications to the editors

MY DEAR SISTERS—Our quarterly report for quarter ending September 1 was not complete, as we still have two Districts without Secretaries. Mrs. Conger, of Wynnewood District, resigns on account of poor health, though her successor has not been appointed. Muskogee District has no Secretary. One report failed to reach me in time for my report.

Duncan District reported 17 Auxiliaries with 210 members. Cherokee 15 Auxiliaries with 228 members.

Duncan District led in amount of dues paid in.

Beaver District reported the Auxiliary at Mutual reorganized. A new Auxiliary organized at Hooker, also one at Camargo.

Konowa, I. T., organized an Auxiliary September 17 with 8 members. Mrs. C. B. Hyde, President; Mrs. W. H. Holman, Corresponding Secretary. We trust to have good reports in future from these Auxiliaries.

Several of our District Secretaries are doing most excellent service, visiting old Auxiliaries and organizing new.

Mrs. Mackey, of the McAlister District, has visited many of her Auxiliaries, holding all-day meetings and having excellent programs carried out.

Our faithful worker, Mrs. G. B. Hester, has visited several Auxiliaries, giving chart talks to members that are very helpful. May she live long to work for her Lord.

Our Conference President, Mrs. R. M. Campbell, planned and executed a most delightful "all-day session" of the Woman's Home Mission Society of the St. Luke's Church Society, Oklahoma City. The following is taken from the Daily Oklahoman:

The observance of social amenities among congenial friends, the interchange of ideas and experiences between interested coworkers, the light of knowledge for those who sought and divine inspiration to an earnest hand, made the all-day meeting of the St. Luke Home Mission Society long to be remembered.

The rain last Tuesday prevented a morning session as planned, but as the skies cleared toward noon a number of members assembled at the home of Mrs. R. M. Campbell. Each brought one dish for luncheon, which, when combined with the preparations of the hostess, made a feast for the epicure.

After luncheon others came in

until about twenty were present, when Mrs. A. F. Dechman called for order. As First Vice President Mrs. Dechman proved fully capable, and presented the following well planned and executed program:

Scripture lesson—Mrs. J. M. Postelle.

Prayer—Mrs. W. W. Braswell. Reading first chapter, "Under Our Flag"—Mrs. Vanderslice.

Minutes—Mrs. Breeding. Question box—Mrs. Dechman. Suggestions for local work, society.

Reading—Mrs. Pruitt. Chart drill—Mrs. Campbell.

Summary of historical events in our Bible studies—Mrs. Dorsey.

At the conclusion cakes and ices were served, supplemented by grapes and peaches.

The President, Mrs. Wyatt, is out of the city, consequently only a glance was needed into the face of the beloved Conference President as well as hostess, to know that the day had been a success. It was evident that the true home missionary spirit had prevailed. The spirit of Him who bade the hungry be fed, the naked clothed, the homeless sheltered, and the sorrowful comforted. It may be that unlike those of old, who did His bidding, the annals of these women will not be heralded in the ages to come. Yet scores within and without the bounds of Southern Methodism will bless them in their heart of hearts, and the angel of destiny inscribe the record, "Well done, good and faithful servants."

We feel sure such occasions can be made the means of spreading Home Mission knowledge.

Broadway, Ardmore, has gotten out a very neat year book. The first Tuesday in each month being devoted to business meetings, the second Tuesday to the suggested topics.

A leader is appointed.

The hostess for the day with the subject for discussion is given October 16. Mrs. W. F. Warren, Hostess; Mrs. Preston H. Woods, Leader.

Subject, "Our Young People and Children." Isaiah lii:13.

This was our first program.

Three papers were read and the subject thoroughly discussed. After music and a recitation on Education light refreshments were served.

We hope to interest our own members by working them—also to enlist others. We hope to hear from each of our Auxiliaries telling us what they are doing.

Mrs. J. M. Gross.

The Deadly Cigarette.

According to Bob Burdette, "A boy who smokes cigarettes is like a cypher with the rim knocked off."

President David Starr Jordan of Leland Stanford University, after many years' experience, says: "Boys who smoke cigarettes are like wormy apples. They drop

Do you know what a "Lard stomach" is?

Indigestion promptly follows the use of lard as lard is made from hog-fat, and is greasy and indigestible. Some future day, when people are wiser and healthier, lard, for edible purposes, will be scarcely used; but, until then, we suppose people will continue to suffer from "lard stomachs."

The most perfect shortening in the world is *Cottolene*. It is a pure vegetable product, containing only pure, refined cotton seed oil and choice selected beef suet. It will make your food palatable, digestible, nourishing and healthful, which is more than any one can truthfully say of lard.

Cottolene is a clean product. Only the most modern and hygienic methods are employed in its manufacture. Its purity is

your surety. The quality of *Cottolene* is always uniform and dependable.

Every good grocer sells *Cottolene*; and those who use it themselves, recommend it. It comes only in sealed, white pails, with a red label and band. In the center of the label is our trade mark—a steer's head in a cotton plant wreath. Do not accept a substitute. *Cottolene* is the original and only improvement upon lard as a shortening. It has no satisfactory substitute—except on paper.

Use one-third less. *Cottolene*, being richer than lard or cooking butter, one-third less is required. It is, therefore, economical.



COTTOLENE was granted a GRAND PRIZE (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition; and food cooked with COTTOLENE another GRAND PRIZE.

"Home Helps," a book of 300 Choice recipes, edited by Mrs. Rorer, is yours for a 2 cent stamp, if you address The N. K. Fairbank Company, Chicago.

A NEW FEATURE—The patent air-tight top on this pail is for the purpose of keeping COTTOLENE clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.

Nature's Gift from the Sunny South.

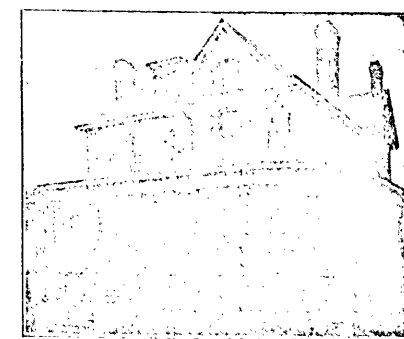
long before harvest time. They rarely make failures in after life, because they do not have any after life. The boy who begins smoking before his fifteenth year never enters the life of the world. When the other boys are taking hold of the world's work he is concerned with the sexton and undertaker."

Twelve hundred to fifteen hundred boys every day are said to begin smoking cigarettes, so rapidly is the habit spreading all over the country. This means that an army of boys are laying the foundation for much trouble and suffering for themselves and for their family and friends.—Ex.

Wagoner, I. T.

I am just home from Piedmont, O. T. Had a good meeting; quite a number of professions; sixteen joined our church, seven joined the Baptist church. I baptized eight children and five adults Sunday at the altar, and Brother Owen immersed four the same evening. Had a great temperance rally Sunday night. Brother Owen has a good little work, and his people love him and want him another year. I send you seven subscribers.

J. D. EDWARDS.



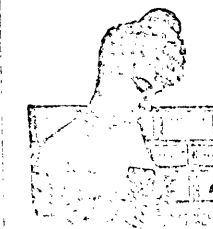
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Whiskey, Morphine and Nervous Diseases.

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

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I. W. FALCON, M. D., Co-Pres.
W. M. STRONG, M. D., Resident Physician

FRECKLES AND PIMPLES REMOVED In Ten Days.



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

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

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.

Calico Rock Circuit, Ark.

When I came to the work in December, 1905, from Conference, I found everything in an unorganized condition, people discouraged and indifferent in regard to the work.

We went into a covenant with each other to pray to God to give us the victory. As a result there has been one hundred and two conversions, one hundred and six additions to the church, a net gain of one hundred; two new church Calico Rock, the other at Olive Branch. These buildings will soon be completed.

Peace and harmony and good will now prevail over the work.

Calico Rock Circuit bids fair to be one of the best points in the Batesville District.

G. S. MOREHEAD, P. C.

Holland, Ark.

Several months ago, as your readers know, I wrote an earnest appeal through your columns asking for help to pay the remaining \$150.00 due on dear Sister Smith's little home, she being the wife of Rev. J. H. Smith, deceased.

The following have been the contributors:

C. M. McClain, \$1.00; J. M. Gibbins, \$1.00; Anna M. Granade, \$1.00; E. Hamilton, \$3.00; person unknown, \$1.00; R. H. Colahand, \$2.00; Mrs. E. E. Jones, \$1.00.

Am sorry I have not collected more, but have been greatly afflicted with my eyes, besides, my wife had the lingering disease consumption, from which she died October 3.

Brethren pray for me.

J. N. VILLINES.

Centre Point, Ark.

The series of doctrinal sermons conducted by Rev. C. L. Ballard, of Sherman, Tex., closed October 25.

Brother Ballard preaches the Word with remarkable calmness and leaves the church edified. He is earnest and full of the Holy Ghost. I do not hesitate to recommend him to any of the brethren who need doctrinal preaching.

The present outlook is encouraging for full reports at Conference.

S. K. BURNETT.

Cato Circuit, Ark.

We had a glorious quarterly Conference at Cato, in Cato Circuit, which resulted in nine conversions and six additions to the church. Brother Parker is rounding out a

successful year and will pay all the collections in full.

J. D. SIBERT, P. C.

Almost Paid.

Dear Brethren of Arkansas:

That Galloway old debt is almost paid. If all who have promised will pay, we will be able to settle that old debt by January 1. Brother, do not let us fail on your account. Please send to the Annual Conference by your pastor, or direct to me at Conway, what you have promised. Please make special effort to do this.

In the name of the three hundred girls now in Galloway, and the thousands who will be educated there, we cordially thank all who have helped to pay this debt.

Fraternally,

D. J. WEEMS, Agent.

Conway, Ark.

Catarrh Cured at Home

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

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

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

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

Board of Missions, Indian Mission Conference.

DEAR BROTHERN—Doctor Piner informs me that he will not attend our Conference. His transfer leaves me chairman of the Board for the third time. I hope you will permit me to serve to the end of the quadrennium this time. I think we should have a full meeting of the Board Tuesday evening, November 13, at Tulsa. Several of our members are in the Cabinet and on other Boards and will necessarily be pressed for time after the opening of the Conference. There are some matters of vast importance to come before the Board—matters that should be considered by all the members. I therefore call you to meet November 13, at 7 o'clock, in the Presbyterian Church.

J. B. McDONALD,
Vice President of Board.

A Wonderful Offer.

\$25 to \$50 per week. Lady or gentleman wanted in every locality for new line of staple goods. No canvassing. Apply quick. Mercantile Import Co., Dept. 49, 8-10-12 West 125th St. New York City, N. Y.

Danger in the Skating Rink.

The most popular and at the same time one of the most demoralizing diversions is the skating rink. It has very few, if any, points that recommend it. First, the exercise is indoors, where dust is a constant element. The air is far from being pure and invigorating, and on the contrary, it is polluted with fumes from heated bodies and stagnant from mouth-breathed air. It is close and noisy and most uninviting to persons of refined feelings. It cannot improve the physical condition. There is over exercise and exhaustion when exercise should bring freshness, energy and an increased vitality.

Socially the skating rink is a desert. People of every shade of character are devotees of the rink and engage in the on-rush without formality, restraint or deference to sex or age. All distinctions are leveled, and acquaintances are made without warrant or consideration. To say the least, they are dangerous and in this promiscuous through the general character of the whole is reflected in the individual who frequents the halls. It induces social relaxation that cannot easily be counteracted.

Morally the skating rink has no standard. The restrictions are no protection against associating with vicious and corrupt natures. Habits of flirting and indifference to the character of friends made there prepare boys and girls for lives of romance and adventure. Parents cannot afford to lose sight of responsibility in giving consent for nightly visits to the rink. Permission to go unattended should not be given, and the chaperone has much responsibility in guarding innocence. For girls and boys to go unattended at night and to lose themselves in the mad rush is to invite sorrow and lasting regret.

Finally the fascination of the rink wins from duty, distracts the student, weakens the authority of the home and levels one's character to that of the crowd. Modesty flies away in the face of a series of mortifications which one "soon gets used to." There is nothing refined in roller skating, for observation reveals a preponderance of boorishness and vulgarity.—Catholic Progress.

Mail Too Slow.

Western Union Telegraph Co.
Kansas City, Mo., March 30, 05.
"Mail half dozen Tetterline. Fay Doyle."
If you are suffering, relief cannot come too quickly. In cases of skin disease the first application of Tetterline soothes, the next relieves then the cure begins. If your druggist hasn't it, send 50c for a box to J. T. Shuptrine, Mfr., Savannah, Ga.

The Key to God's Silence.

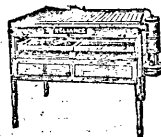
Thou who art crying for a new revelation of Heaven, art thou ready for thy wish? Would it be to thee a joy if there were revealed to thee the pleasures at God's right hand? What if these pleasures should be what the selfish man calls pain? Knowest thou not that the joys of love are not the joys of loveliness? Love's joy is the surrender of itself; the joy of loveliness is the keeping of itself. If

Heiskell's

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

JOHNSTON, HOLLOWAY & CO.,
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Ointment



240-EGG INCUBATOR \$10

120 Egg Incubator \$6.50
60 Egg Incubator \$4.00
100 Chick Outdoor Brooder \$5.00
100 Chick Indoor Brooder \$4.00

Why pay double these prices for machines that are no better? Reliance Incubators and Brooders sent complete with all attachments. Send for free book giving full particulars. We save you money and guarantee satisfaction. Reliance Incubator Co., Box 595, Freeport, Ill.

Sam. P. Jones' Last Sermon

"SUDDEN DEATH"

Ten cents, postpaid. \$7.50 per 100.

J. H. LYND, 309 E. Park Place,
Oklahoma City, Okla.

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Post-paid

Self-instructor, regular price, 50c, postpaid, for 25c. State kind of instrument. Big, handsome, musical text-book, with prices on every known instrument FREE if you state article wanted. Write to-day.

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Steel Alloy Church and School Bells. Send for Catalogue. The U. S. Bell Co., Philadelphia, Pa.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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Patent and Infringement Practice Exclusively. Write or come to us at 523 Ninth Street, opp. United States Patent Office, WASHINGTON, D. C.

CASNOW

Heaven were open to thy vision, the sight might startle thee; thou mightest call for the rocks to hide thee, for the mountains to cover thee from the view. To make the revelation a joy to thee thou thyself must be changed into the same image. It is not every soul that can rejoice to be a ministering spirit sent forth to minister to the heirs of salvation; to rejoice in it fully we must all be changed. If death were abolished today it would not free thee from that need. It is not death that demands thy change; it is life. It is not death that brings thy change; it is the spirit of Christ. Thou needest not wait for death to find thy change, for the spirit too can transform in a moment, in the twinkling of an eye. Blessed are they who shall not taste of death until they shall see the kingdom of God.—George Matheson.

Annual Conference Notices.

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. Goldard,
S. G. Thompson,
T. L. Rippey.

Little Rock Conference.

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

T. Y. Ramsey.

Arkansas Conference.

The committee and members of the class of the third year, Arkansas Conference will meet

at 9 a. m., November 20th, in the Methodist church, Paris, Ark
Stonewall Anderson.

Indian Mission Conference.

The class of the first year is called to meet at 8:30 a. m., November 13, at our church in Tulsa.

C. M. COPPEDGE,
J. B. McDONALD,
N. B. FIZR,
Committee.

Arkansas Conference.

Rate of one and one-third fare for round trip on the certificate plan from all points in Arkansas north and east of a west line drawn through Little Rock to Paris, Ark., and return, provided that not less than fifty persons hold properly signed certificates showing the payment of fifty cents or more for the going trip.

Such is the agreement made for reduced rates for our Conference. Full fare must be paid to Paris, certificates obtained from such point where tickets are purchased, then the return trip at one-third fare becomes available, when certificates are signed by myself and railroad agent at Paris.

HENRY HANESWORTH.

Arkansas Conference.

The class and committee of the first year will meet in the Methodist Church at Paris, Ark., November 20, 9 a. m.

WILLIAM SHERMAN,
Chairman.

Indian Mission Conference.

The class of the fourth year will meet the committee at 1 p. m., November 13, in the M. E. Church, South, Tulsa, I. T.

W. H. ROPER,
J. A. PARKS.

Little Rock Conference.

The committee and class of the second year will meet at the Methodist Church in Warren at 9 a. m. Tuesday, November 27.

J. M. Workman and J. R. Rushing will conduct the examination.

W. P. WHALEY,
Chairman.

Arkansas Conference.

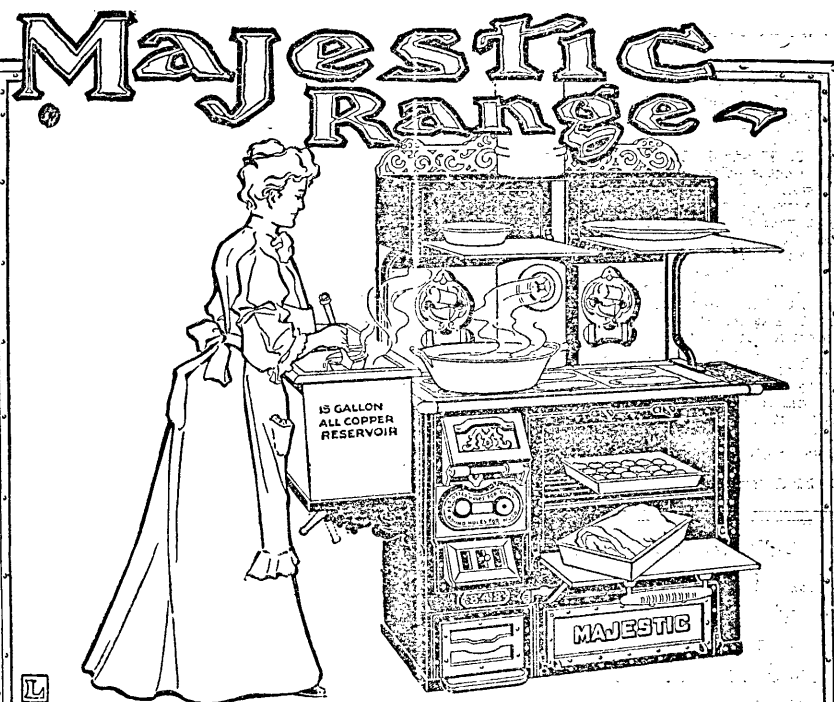
To Preachers and Laymen:

The only west-bound train that stops here reaches here at 6:30 p. m. The only east-bound at 11 a. m. I wish to say to any one expecting to attend Conference at Paris and desiring to come over the Choctaw route, if you will drop me a card, I will arrange for your entertainment at Magazine and transportation to Paris. Regular hack to Paris leaves at 12 m. We can get a special hack for fifty cents each, provided we have six.

JOHN W. TAYLOR, P. C.,
Magnolia, Ark.

Indian Mission.

As Dr. Piner, the president of our Board of Missions, will not be at the Conference and business of great importance will come before



The Great Majestic Malleable and Charcoal Iron Range

Thousands sold every year to the best citizens of the country. Hundreds of the best hardware and stove dealers sell the Majestic Range in preference to any other range made. WHY?

It is the only genuine Malleable and Charcoal Iron Range manufactured. Charcoal iron costs twice as much as steel. Malleable iron costs nearly three times as much as Cast Iron.

The Great Majestic Range bakes, boils, fries, stews, and roasts all good things to eat, so perfectly, and is so easy to manage, burns such a small amount of fuel, heats water so quickly, and is so easy to keep clean, and looks so beautiful in the kitchen, that good housekeepers will not have anything else. It is no trouble to set up, no dampers to get out of fix, in fact, everyone who has the Great Majestic Range is "PERFECTLY SATISFIED."

On account of their superior material and workmanship the Great Majestic Malleable and Charcoal Iron Ranges cost a little more money at first, but are the cheapest in the long run, on account of their lasting quality.

Call on your dealer and ask to see a Great Majestic Range. If he cannot show you one, write to us for our book "Range Comparison" that will show you the difference between the Great Majestic and others.

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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

**SEND TEN CENTS
For Three Months Trial Subscription**

This Offer Is Open to NEW Subscribers Only

us, I call the Board to meet Tuesday, November 13, at 7 p. m., at the Presbyterian Church.

J. B. McDONALD,
Vice President
Board of Missions.

Arkansas Conference

All persons wishing to come to Paris by the Altus hack should notify me immediately.

G. M. BARTON.

To Drive Out Malaria
and Build Up the System

and the standard GROV'S PAINLESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle. It is a purely vegetable preparation and free from all poisons. It is the only medicine that drives out the malaria and the iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

CARMEL SOAP
FROM THE HOLY LAND
MADE FROM PURE OLIVE OIL
by a MISSION SOCIETY at the foot of MOUNT CARMEL, Palestine, where the olives grow. It is absolutely pure, keeps the skin soft and smooth and is the only safe soap for the Nursery, Toilet and Bath. Recommended by Physicians. Sold by Druggists and first class Grocers, 10c. per cake. Sole Importers **A. KLIPSTEIN & CO.** 122 Pearl St., New York.

Wynnewood District.

We are closing up the best year of our three in this district. We believe all claims ordered by the Annual Conference will be met in full.

The salaries of the preachers in a majority of charges will be paid in full. We will have something like 500 net increase in membership.

Many of the charges have enjoyed gracious revivals during the summer.

Two good church houses have been built; a third is being contemplated at this time. Old debts have been paid off, in part or in full, on three others, while two have been seated with nice pews.

Two new parsonages have been built, one bought and others improved during the year.

This represents something of what we have been trying to accomplish this year, not by any means satisfactory to ourself, but it represents the results of the labors of more than a score of earnest, faithful men, who have labored on in the face of many hindrances, sickness, financial pinch, etc., without a word of complaint.

It is the opinion of many that the name of our Conference will be and ought to be changed at our approaching session. I would suggest the name, "Indian Oklahoma Conference," thus dropping the "Mission" part, but retaining all that is necessary to preserve our conference history. This would, in my judgment, satisfy both the Indian and the white membership that go to make up our church and conference.

For one, I am opposed to any name that would seem to separate our church one step further than we are already from the original inhabitants and owners of the soil of the Indian Territory. If it be objected that the name is too long, I answer that it is no longer than many others, to-wit: "Western North Carolina Conference," "Southwest Missouri Conference," etc. Let us, therefore, change our name to "Indian Oklahoma Conference" of the M. E. Church, South.

Our preachers are not forgetful of the needs of the Advocate, and will have a nice list of renewals to report at Tulsa:

J. S. LAMAR.

HORSFORD'S ACID PHOSPHATE

Relieves Nervous Disorders
Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

Carlisle, Ark.

The conference year is drawing rapidly to a close, and we are going to wind up well at Carlisle. This is my second year at this place, and it is the best by far in many respects. This is Brother T. H. Ware's first year on the second term of four years on Little Rock District, and of course he will finish his quadrennium, as peace and harmony prevails over the district, and I am sure the preachers are satisfied, so "there is nothing against him, Bishop."

Brother J. D. Hammons of England preached for me several days this fall, and I was so sorry that the rain prevented a large attendance, for those who attended were perfectly delighted with his preaching. Of course, my opinion does not go very far, but it is my opinion, however, that Hammons is one of the most able men we have, and I do not mean according to age, either. It cleared off the day Brother Hammons left me, and I continued the meeting until Sunday night with good interest, several additions, and closed Sunday night with a crowded house and a pledge from nearly every one to live a better life.

I went down to Hamilton the last of August, held a few days' meeting, with good results; was back last Saturday night and Sunday and united Piney Woods and Hamilton and received some good material into the church. I do not see any reason now why that church should not build right up, and believe it will. All things considered, we are doing well.

J. H. McKELEY.

Piedmont, Okla.

We have just closed a good meeting here. Brother J. D. Edwards was with us and did some good preaching. We started out under very unfavorable circumstances. It rained us out the first Sunday and continued stormy for a few days. The nights were dark and our people were mostly in the country, but the attendance was remarkably good.

The Baptists and Presbyterians stood by us, but the Christian Church had an evangelist and his wife to come and begin a meeting of a few days before and continued until we closed. The Lord was with us and gave us the victory over all opposition. We had sixteen additions, Baptists seven. We baptized eight children. The Christian Church had three to join them. Brother Edwards worked faithfully and got a number of subscriptions for the Western Christian Advocate. We hope to report everything in full at Conference.

JAS. ARVIN, P. C.

In Memory of Rev. F. R. Noe.

Whereas, It has pleased our Heavenly Father, in His infinite wisdom and love, to remove from our midst our esteemed and beloved brother, Rev. F. R. Noe;

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sick and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 205 - - - Notre Dame, Ind., U. S. A.

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.

therefore be it

Resolved, by the members of Weldon Sunday school, That in his death the Sunday school loses a worthy member, and leaves a vacancy that will be deeply realized by all.

Resolved, That with deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.

Resolved, That a copy of these resolutions be spread upon the records of this Sunday school, a copy be printed in the Western Christian Advocate, and a copy forward-

ed to the bereaved family.

VIOLA STARNES,
MINNIE KIMBROUGH,
MAMIE TORIAN,
Committee.

CRESCENT HOTEL

Eureka Springs, Ark.

OPEN FOR THE SEASON

February 15, 1906


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

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

A. HILTON.

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

The SOUTHLAND BELLE SHOE



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

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RED CROSS BRAND OF Linseed Oil

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

Waters-Pierce Oil Co.

MRS. WINSLOW'S SOOTHING SYRUP

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

25 CENTS A BOTTLE.

\$3 a Day Sure

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

THOUSANDS WANT REAL-ESTATE.

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


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IRRIGATING PUMPS AIR COMPRESSORS
THE AMERICAN WELLWORKS
AURORA ILL. CHICAGO, ILL. NATE BLDG.

WE SEND YOU ON TRIAL 2 BOTTLES of JOHNSON'S CHILL & FEVER TONIC.

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

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



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.

Week of Prayer for Young Men.

SUNDAY, NOVEMBER 11.

Pray as Children to a Father. Jesus said, "When ye pray, say: Our Father Who art in heaven." (Matt. 6, 9.)

At the beginning of this solemn week of prayer, let us join in spirit with Christian young men throughout the whole world in the assurance of the Fatherhood of God (Gal. 3, 26) and of the Brotherhood which unites us to Jesus Christ (Eph. 3, 14), and with each other (Matt. 23, 8). Realize the right this position confers upon us to ask, and the responsibility it binds upon us to act. Let us consecrate ourselves for the mission which God has confided to us.

The Central International Committee—Its Work and Its Workers.

The World-wide Church of Christ.

MONDAY, NOVEMBER 12.

Pray as Worshipers of a Holy God.

Jesus said: "When ye pray, say: . . . Hallowed be Thy Name." (Matt. 6, 9.)

Think of the commands of God with regard to our personal holiness (I Peter 1, 15; I Thess. 4, 3); the possibility He gives us of realizing it in Jesus Christ (I Cor. 1, 30); its necessity in view of the work to be carried on in the Association and in the world (Phil. 2, 15; I Peter 2, 9).

The North American Agencies of Supervision—International, State and Provincial, County.

The United States and Its Insular Possessions. The Dominion of Canada.

TUESDAY, NOVEMBER 13.

Pray as Subjects of a Great King.

Jesus said, "When ye pray say: . . . Thy Kingdom come, Thy will be done on earth as it is in heaven." (Matt. 6, 9.)

In presenting this request look to Jesus Christ (Heb. 12, 2) as the example of perfect obedience (John 4, 34) and as the author and source of our own obedience (John 17, 19), through whom alone this prayer can be answered.

The Student Work. The Foreign Missionary Department.

Mexico, South America and Cuba.

WEDNESDAY, NOVEMBER 14.

Pray as Redeemed Ones, Approaching the Lord Who has Purchased Them.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near . . ." (Heb. 10, 19, 22.)

Think of the price of the blood of Christ for our redemption (I Peter 1, 18, 19), the possibility it offers us of having clean consciences (Heb. 9, 14), and of entering into the holiest (Heb. 10, 19) to receive answers to our supplications (Rom. 8, 32).

The Educational Work, the

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

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

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COMPLETE ONLY \$15.00



JUST SEND ME ONE DOLLAR

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

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STEWART HOME AND SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS.

Expert training, mental development, and care by specially trained teachers, and experienced physician who has devoted his life to the study and treatment of nervous children. Home influences. Delightfully located in the blue grass section of Kentucky. 100 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed building, electric light and steam heated. Highly endorsed and recommended by prominent physicians, ministers and patrons. Write for terms and descriptive catalogue. Address **DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.**

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Physical Work, Social Agencies. Great Britain and the European Continent.

THURSDAY, NOVEMBER 15.

Pray as Servants of a Divine Master."

"Ye call me Master and Lord, and ye say wall, for so I am." (John 13, 13.)

Let us remember that we are only servants, that God governs with His sovereign will—that our plans, our actions, our thoughts, all ought to be submitted to Him, and that the true way to serve Him is to serve the brethren.

The Work Among Railroad Men, with Soldiers and Sailors and among the Industrial Classes. Work for Boys. The Publication Department.

The Continent of Asia.

FRIDAY, NOVEMBER 16.

Pray as Soldiers Serving Under a Glorious Commander.

"As Captain of the Host of the Lord I am now come . . . And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his

servants?" (John 5, 14.)

Fight like good soldiers of Jesus Christ (II. Tim. 3, 3), fight the good fight (II Tim. 4, 3) and work for the conquest of the world (Acts 1, 8).

The Association Religious Work. The Bible Study Department.

The Dark Continent.

SATURDAY, NOVEMBER 17.

Pray as Priests Offering Spiritual Sacrifices.

"Ye are a chosen people, a royal priesthood . . . to offer spiritual sacrifices well pleasing to God through Jesus Christ." (I Peter 2, 5, 9.)

Offer to God the sacrifice of a broken spirit (Ps. 51, 19), of our bodies (Rom. 12, 1), of praise (Heb. 13, 15), of our liberality, with joy (II. Cor. 9, 7; 8, 2).

Dwell in Him and let Him dwell in us (John 15, 4, 7).

Employed Officers. The Training Schools. The Summer Conferences and Schools. Building Enterprises. Association Finances. Australia and the Islands of the Sea.

Saves HALF in Time—Men—Mules

BLOUNT'S TRUE BLUE MIDDLE BREAKER



Light enough for one mule, strong enough for two.

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.

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

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MACHINERY OF ALL KINDS
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ROOFING MATERIAL,
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Iron and Wire Fence for Door
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ASPHALT PAINTS
FOR WOOD AND IRON
LIME, CEMENT, PLASTER

Send for Circulars of What You
Want.

LITTLE ROCK, ARK.

OBITUARIES.

DOLLAHITE—Quincy Dollahite was born March 7, 1892; died October 2, 1906. Bettie Dollahite was born August 31, 1889; died October 23, 1906. Miss Bettie joined the Methodist church at Newton's Chapel at the age of 13, and ever lived a consistent Christian life. The parents have been sick also, but are better now. This is a time when God's grace alone can console. Our sympathies go out to the family in this double bereavement. W. W. CHRISTIE, Pastor.

CHOCTAW COLUMN.

Rufe Charge, I. T.

Ome itibapishili uhleha ma himonasi ya anompa iklawo kia holisso chili shke. Yohmi ka Oct. 25 ash Clear Creek aka hashi tochina itanaha yat asha tuk oke. Elitibapishi Pipkin at Ahanta tuk oke. Hashi tochina itanaha itanaha aiachafa yat lawa kiyo ke tok oke. Himak pilla hashi tochina umona yat Choctaw academy yoka aiash he mia tuk oke. Ome anompa Kanomasi ka achakalichit holisso chili shke. Yohmi Ai anompoli elappa talaiya ka Pipkin at Sabak foke bana hosh a punahaklo ma uno akosh ilipihisali mat na nihni la he kiyo kat Saiyimni mat elafohowali tuk kia Polaka. Anompoli ilappa ishili tok osh himak afammi elappa ai anompoli elappa anohowali hlapalila chi hosh hikiali kat na Saiyukpa fihna hosh hikiyali shke. Chihowa hat a hullo aiahli hosh siapilahanchit Sahalali hoka ko ituk sali ik sabano hosh ahantat elafohowala tuk at sanokhoklo aiahli shke yohmi ha tok osh himakno ohihowa hat Siapilahanchi hokma

in toksabanlila he at am anok-fihila hosh biilili hoke.

Yohmi baka itibari-hili uhleha ma anompa elbasha hush anompoli Ai yuka kat hassa thaiyana chike mieha chatta anompa ya okla hash holisso aieak ma achekma he tok okla ha chim anompa ha Pissa Sbana aiahli yohmi hakinli achafa nara kia iksho billia yohmi hoka himakno hosh holisso cha chike circuit pehli chi chia kiyo. hok ma kosh Local Preacher uhleha puta kia hosh holissoho chi hok ma achukma fihna Christian Advocate elappa holissa ela hayo yatlawo Pula Saiyimni yohmi ha t k sh chatta anompa eholissochi biko okla hat pissa bika palaka holisso yamma haya he tok yohmi kia yamma ka yohmi kiyo chahta anompa iksho kako okla achi ha tuk osh holisso yamma nana om uhli ahni kiyo yakobni hesh aiasha pehisali kat Sanok hoklo aiahli cha tuk oke. Pi Pula intohmekili kiyo kakosh yohmi nana akaniyohmi puta holisso toba okla hat pihissa bika mat im anokfila hat isht ok cha achuk ma cha ubanampa aiokpa kat ishaliit mahaiya hinla saiyimni hoke. Ome fohali hachitibapish.

H. B. JACOB, P. C.

DANGER IN DELAY.

Kidney Diseases Are Too Dangerous for
Little Rock People to Neglect.

The great danger of kidney troubles is that they get a firm hold before the sufferer recognizes them. Health is gradually undermined. Backache, headache, nervousness, lameness, soreness, lumbago, urinary troubles, dropsy, diabetes and Bright's disease follow in merciless succession. Don't neglect your kidneys. Cure the kidneys with the certain and safe remedy, Doan's Kidney Pills, which has cured people right here in Little Rock.

Mrs. C. W. Sequin, living at 2611 Gaines St., Little Rock, Ark., says: "My husband was troubled with a lameness in his back for nearly two years. The pains would become so severe at times that he was caused a great deal of worry and uneasiness. When I saw Doan's Kidney Pills advertised at J. F. Dowdy's drug store I went and got a box. Since my husband used them I have not heard him complain about backache. It gives me a great deal of pleasure to recommend a medicine of such great merit."

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

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

The 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

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The Youth's Companion in 1907.

The Youth's Companion announces among the attractions of its 52 issues in 1907

TWO HUNDRED

practical papers, serviceable to young people who have their way to make in the world, helpful in their insistence on worthy ideals in every relation of life, useful in the home—particularly the regular series, "Till the Doe for Comes."

TWO HUNDRED AND FIFTY

capital stories—humorous stories, character stories, stories of life on the farm, in the great cities, on the sea, in the wilderness. Among them will be five serial stories by Companion favorites: Hamlin Garland, Adeline Knapp, Ralph Barbour, Grace Richmond and Holman F. Day. There will be a series, also, based upon incidents in American history, illustrative of life and times in America from the first colonial planting to the close of the Civil War.

ONE THOUSAND

short notes giving concisely, clearly and accurately the important news of the times in public affairs, and in the fields of science and industry.

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contributors giving assurance that every need and every taste among Companion readers will be satisfied. Governor Folk, of Missouri, Edward Everett Hale, Margaret Deland, Col. T. W. Higginson, Commander Eva Booth, of the Salvation Army, Gen. A. W. Greely, and Gen. Perdicaris are among them.

TWO THOUSAND

one-minute stories, anecdotes, bits of humor—sketches which take not more than a minute to read. They are always new, always well told, and in great quest by preachers and after-dinner speakers.

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Numbers; also The Companion's four-leaf hanging calendar for 1907, lithographed in twelve 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.

Gratitude is for the Living.

Let us not forget, that if honor be for the dead, gratitude can only be for the living. He who has once stood beside the grave to look upon the companionship which has been forever closed, feeling how impotent there is the wild love or the keen sorrow to give one instant's pleasure to the pulseless heart or a tone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust. But the lesson which men learn as individuals they do not learn as nations. Again and again they have seen their noblest descend into the grave, and have thought it enough to garland the tombstone when they had not crowned the brow, and to pay the honor to the ashes which they have denied to the spirit. Let it not displease them that they are bidden, amid the tumult and the dazzle of their busy life, to listen to the few voices and watch for the few lamps which God has trimmed and lighted, to charm and to guide them, that they may not learn their sweetness by their silence nor their light by their decay.—John Ruskin.

Mena Business College.

If a catalog from the Mena Business College doesn't offer the right inducement to any one wanting commercial training there is no use in printing any more. Every line the truth under written guarantee.

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

QUARTERLY CONFERENCES.

Arkansas Conference.

FORT SMITH DISTRICT—FOURTH ROUND.

Waldron, at Square Rock.....Nov. 10-11
Cauthron.....Nov. 11-12
E. R. STEEL, P. E.

DARDANELLE DISTRICT—FOURTH ROUND.

Ozark Circuit at Oak Grove.....Nov. 10-11
Clarksville Circuit.....Nov. 12
J. M. HUGHEY, P. E.

MILLITON DISTRICT—FOURTH ROUND.

Morgantown, at Goodloe.....Nov. 10-11
Quitman Sta.....Nov. 11-12
Conway Sta.....Nov. 18-19
J. B. STEVENSON, P. E.

HARRISON DISTRICT—FIFTH ROUND.

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—FOURTH ROUND.

Siloam Springs Station.....Nov. 10-11
Bentonville Station.....Nov. 17-18
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.

White River Conference.

LENA DISTRICT—FOURTH ROUND.

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.

Dana.....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., at Pocahontas.....Nov. 10-11
Reynold Circuit.....Nov. 11-12
Maynard Ct.....Nov. 17-18
Paragould Ct.....Nov. 24-25
Z. T. BENNETT, P. E.

Scary 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. Sibert, P. E.

JONESBORO DISTRICT—FOURTH ROUND.

Blytheville Sta.....Nov. 10-11
Monette and Manila.....Nov. 14-15
Shiloh Ct.....Nov. 17-18
Trinity Ct.....Nov. 20-21
Tyronza Mission.....Nov. 25
Jonesboro, First Church.....Nov. 30
Jonesboro, Second Church.....Dec. 3
M. M. SMITH, P. E.

Little Rock Conference.

ARKADELPHIA 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.

ARKADELPHIA DISTRICT—SPECIAL ROUND.

Ussery Ct., at Friendship.....11 a. m., Nov. 14
Amity Ct., at Amity.....10 a. m., Nov. 15
Arkadelphia Ct., at Hartsville.....3 p. m., Nov. 16
Arkadelphia Sta.....7 p. m., Nov. 16
Dalark Ct., at Bethlehem.....Nov. 17, 18
Holly Springs Ct., at Holly Springs.....Nov. 18, 19
Princeton, at Princeton.....11 a. m., Nov. 20
Lono Ct., at Lono.....10 a. m., Nov. 21
Malvern Sta.....8 p. m., Nov. 21
Traskwood Ct., at Traskwood.....11 a. m., Nov. 22
South Hot Springs.....8 p. m., Nov. 22
Park Avenue.....10 a. m., Nov. 23
Central Avenue.....8 p. m., Nov. 28
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
Wilmar.....Nov. 24-25
Dear Brother Stewards push your collections. Please pay all claims in full. God has greatly blessed us. Let us honor Him.
W. M. HAYES, P. E.

Texarkana District—Fourth Round.

Umpire Ct.....Nov. 10, 11
Foreman and Ashdown.....Nov. 17, 18

Richmond Ct.....Nov. 18, 19
Texarkana Ct.....Nov. 27
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.

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
Gurdon.....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.

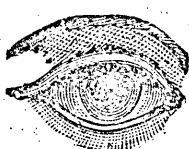
CAMDEN DISTRICT—FOURTH ROUND.

Magnolia Ct.....Nov. 13-14
Stephens and Waldo, at McNeil.....Nov. 17-18
Camden Sta.....Nov. 21
Camden Ct.....Nov. 21-22
J. H. KIZIO, P. E.

Eyeglasses
Not Necessary.

Eyeglasses Can Be Strengthened, and Most Forms of Diseased Eyes Cured Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that they have been cured by that wonderful little instrument called "Actina." "Actina" also cures most cases of sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygia, without cutting or drugging. Over 70,000 "Actinas" have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:



can see to read and sew as well as before. I can honestly recommend "Actina" to the eye.

(Miss) E. F. Tucker, of 2401 San Antonio Ave., Alameda, Cal., says:—"I am more than pleased with the 'Actina.' When I received it I had been wearing glasses for more than pleased with the 'Actina.' When immediately discontinued their use and have not had them on since. It is wonderful. I consider it worth its weight in gold. I have recommended it to many of my friends. I would be pleased to have a few circulars to hand to friends as they may understand more of it, price, etc."

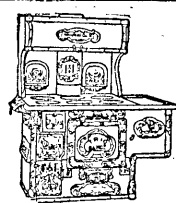
E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. It will be sent on trial, postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 101N, 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

Christ-an Joy.

Rev. Henry C. Sperbeck.

What is the source of Christian joy? Its source is not found in pleasure, wealth, or education as such. Being a spiritual quality we look in vain for this joy in some material object. We know that men have been happy Christians who enjoyed little of this world's goods. The source of this joy depends upon our relationship to Christ. The joy of parenthood depends upon a relationship. The joy of friendship depends upon the laws that regulate friendship. Chrysostom describes his joy growing



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



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Will Deliver to Your Door Our **STOVE** Catalogue Showing

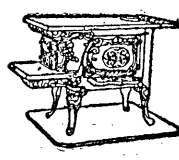
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Cook Stoves
\$4.25 and up
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WE USE

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LITTLE ROCK, ARK.

out of his friendship with Basil as follows: "I had many genuine and true friends, men who understood and strictly observed the laws of friendship; but one there was out of the many who exceeded them all in attachment to me, and strove to leave them all behind in the race, even as much as they themselves surpassed ordinary acquaintances. He was one of those who accompanied me at all times; we engaged in the same studies, and were interested by the same teachers; in our zeal and interest for the subjects on which we worked we were one." Here the joy of friendship had its source in friendship itself. To destroy the joy you must destroy the friendship. God is our Father, and there is a joy growing out of that relationship. Paul tells us to rejoice in the Lord. The Rev. F. B. Meyer remarks: "We may not be able to rejoice in our circumstances, friends, or prospects, but we can always rejoice in Jesus Christ." Sorrow, pain, loss, affliction, cannot destroy the joy of the Christian because these things cannot destroy our relation to God. But sin can rob us of our joy in the Lord because it breaks the bond of spiritual union. David knew this when he prayed, "Restore unto me the joy of Thy salvation."

This joy has a mission. If it simply gave us a personal satisfaction it might make us selfish. Some people have a selfish conception of salvation. They want to have a good time by enjoying a good service. Their own spiritual life is their only concern. Some Christians pay little for their religion. They give little money and little or no service. David's prayer included more than personal satisfaction. He continues, "Then will

sinner's be converted unto thee." What is the mission of joy? It is the same as the sunshine, to cheer, to bless, to nourish life. Christian joy is spiritual sunshine. It draws men toward the religious life. Margaret records in her diary this sentence, "Emerson came into our house this morning with a sunbeam face." It is said of the Rev. Robert McCheyne, "He made you feel that the service of God was a cheerful one." The Rev. Theodore Cuyler found the Life of McCheyne an inspiration, and says: "McCheyne's piety was eminently healthful, cheerful and saintly without being sanctimonious. He dwelt during the nine years of his fruitful ministry far away from the damps that arise about Doubting Castle, and hard by Beulah Land, where the sunshine ever falls." We are to smile for God.—Christian Work.

MARRIAGES.

REMY-ADAMS—At the residence of the bride's parents, Mr. and Mrs. W. H. Adams, at 4:00 p. m., October 21, 1906, Mr. Jesse Remy and Miss Maudie Adams, all of Mulberry, Ark., Rev. S. S. Key officiating.

LYLE-BEATY—October 23, 1906, at the residence of the bride's parents, near Junction City, Ark., Mr. H. B. Lyle and Miss Kittie Beaty, all of Union county, Ark., Rev. J. R. Sanders officiating.

Individualism vs. Socialism Again.

Probably more widely commented upon than any other utterance of Mr. Bryan's of recent years has been his article on "Individualism versus Socialism," which appeared in *The Century* for April, 1906. There will be further discussion of Mr. Bryan's position as presented in this article, in the November *Century*, by Franklin H. Giddings, Professor of Sociology and the History of Civilization in Columbia University—a discussion which cannot fail to be of much suggestive interest and value.

W. F. M. SOCIETY

Women of Fayetteville District.

The annual Convention of the foreign missionary women of the Fayetteville District was held at the Central Church, Fayetteville, October 23-24, and proved a very helpful and enjoyable occasion. The opening sermon was preached by Rev. William Sherman, the popular elder, his theme being "The Uttermost Part of the Earth." The discourse was full of forceful thought and heart inspiration. On Wednesday morning Rev. O. H. Tucker delivered a truly uplifting sermon on "Things to Think About," and he set them forth in such a manner as to arouse the mind and conscience.

During the sessions most excellent papers were read by Mrs. D. A. Oakley and Mrs. J. A. Castell, of Rogers; Mrs. Henry Hanesworth, Mrs. J. C. Wiley and Miss Pearl Jackson, of Bentonville; Miss Lila Rollston, Mrs. O. H. Tucker, Mrs. W. G. Vincenheller, and Mrs. B. H. Stone, of Fayetteville. These papers revealed research, skill and spiritual power.

The closing service on Wednesday night was one of great beauty and helpfulness. It was presided over by Miss Rollston, the local President. The address by Mrs. Hanesworth on "Our Work" was remarkable in its grasp, its sweep, and its beauty. In words both choice and convincing she compassed the wide domain of Southern Methodism, showing the marvels of woman's faith, zeal, prayer, and labors. When she had finished a gentleman remarked: "I tell you, Dr. Hanesworth will have difficulty well to beat that."

Next came the address of Miss Daisy Davies, of Atlanta, Ga., who won every heart in the assembly. Wonderfully rich and beautiful were her words—words which gave wings to lofty thoughts and transforming ideals. It was the gospel of grace, generosity, devotion, and consecrated labor. The next afternoon Miss Davies addressed a large company of young ladies at the State University, and her message on "The Things to Choose" was one of the most convicting that this writer has heard in years. Every heart was "moved mightily" Godward, and dutyward.

Among the visitors present at the Convention was Rev. J. A. Castell of Rogers, who read the excellent paper of his wife, and delivered a telling address, which was highly appreciated by the "sisters" and all others present.

P. C. F.

Epworth Federated Methodist Church.

On Sunday, October 21, the first preliminary service was held in the chapel of the university. After meeting in their respective chapels for the last time, the Sunday schools marched to the first mentioned chapel. After some preliminary arrangements for the

next Sabbath the writer preached from I Cor. xiii:1-3 to a good audience. At night Rev. Dr. Wickham of the Orphans' Home Finding Society preached to a fair audience, considering the norther and he chapel fireless. Miss McCully, assistant instructor in the musical department of the school, gave a beautiful solo in the morning, and Mrs. B. C. Davis an excellent one at night. Last Sunday, the 28th, the Federation School had an at-

tendance of over eighty and a very good collection, and our two kinds of literature came in very nicely. The subject of charity was continued from I Cor. xiii:47 to a very good congregation, although the M. E.'s not federating went to the Christian Church on a visit or for some kind of union with a memorial one to Rev. Sam P. Jones. After reading of editorials from the Western Christian Advo-

cate and the Christian Advocate, of Nashville, the writer gave a short address and read an original hymn to his hearers. Dr. G. H. Bradford, of Epworth University, closed with a fine oration on his genius and its results in his life work. It was a fine congregation that enjoyed these services. Let love continue and true federation grow. H. J. Brown. Pastor Pro Tem. of Federated Church.

Catarrh is Very Dangerous

Now is the time to cure Catarrh
Read my Special Trial Offer.

Ninety per cent of humanity are unconsciously breeding and nursing germs of diseases in their systems, like neglected gardens growing weeds instead of flowers. Your system is like a garden. It is the natural hot bed for breeding millions of germs of disease. Did you ever see a garden where all the weeds were destroyed one year but that they also made their appearance again next year? If

you could destroy the seed of every weed in that garden this year the air if nothing else, will carry more seeds in it next year.

Air is the agency that carries the germs of disease into the head and air passages and it must be the agency to remove them. Let the weeds grow in your garden and they will choke and ruin all that is good. Let the germs of disease continue to multiply

in the air passages of your head, throat, and lungs unmolested and you are doing far worse. You are destroying the system of a noble human being worth more to you than all the gardens in the world.

You must keep on weeding.

I am making a common sense offer to the readers of this paper. Carefully read it, ponder over it, then act quickly, confidently, and be assured that you will be fairly and honestly dealt with.

I CAN CURE YOUR CATARRH

I WILL PROVE IT FREE

Because I KNOW what my New and Wonderful Discovery has already done for hundreds—will do for YOU—I will cheerfully and willingly send a full Treatment to you, Prepaid, absolutely FREE for FIVE DAYS TRIAL.

I offer what is really a blessing to sufferers from Catarrh: Head, Bronchial and Throat Troubles.

A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE for YOU, no matter what bad shape you are in.

Now, I do not ask you to take my word, nor that of the cured hundreds. Instead, I want you to try this treatment entirely at my personal risk, at my expense. Just say the word, and I will send this treatment to you without pay or promise on your part. If, at the end of five days treatment, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it—I fully trust and believe you.

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existence, a curse to yourself, a nuisance to those around you. Don't let down the bars to more dangerous disease. (CONSUMPTION MOST FREQUENTLY STARTS IN CATARRH.)

My treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spitting, sniffing and snuffing, relieves the maddening head noises; does away with the nauseating drooping of mucus into the throat; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL.

It is a folly to take medicine into the stomach to kill the germs of Catarrh in the head.

Air was the agency that carried the germs of disease there, and it must be the agency to remove them.

A FULL YEAR'S TREATMENT FOR ONLY ONE DOLLAR AND TWENTY-FIVE CENTS.

My treatment positively cures Catarrh, Asthma, Head Colds, Pain and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, Laryngitis, and all diseases of the air passages by a patented method of dry inhalation.

The treatment is easily carried with you; may be used anywhere, at any time.

Read what grateful persons write:

"Your treatment has done me more good in three days than all others I have used in a life time."—J. D. S. ATKINS, Durham, N. C.

"After using your treatment one week I have got my hearing back, which I thought was lost forever."—REV. ALBERT EGLI, Elgin, Ill.

"I have been using your Medicator three weeks and would not take \$1,000 for it if I could not get another. I can sing again, something I have not done for two years."—MINNIE COLLINS, Hayner, Ala.

MY SPECIAL TRIAL OFFER.



I am the man that makes this Special Trial Offer.

If you will write me, even a mere postal card, mentioning this paper, I will send you, prepaid, my new Co-Ro-NA Medicator charged, with medicine, and complete directions for a quick home cure. If it gives perfect satisfaction, after five days trial, and you are pleased in every way, and wish to continue the treatment, send me \$1. If you are NOT satisfied, mail me back the treatment (costs only 3 cents postage) and you still have your money. I deal fairly with every one, and want no one's money unless benefited. Write THIS VERY DAY.

E. J. WORST, 10 Elmore Block, Ashland, Ohio.

NOT sold by Druggists. Big Money for Agents handling my Treatment.

CATARRH SUFFERERS

Should realize the fact that Catarrh is a very dangerous ailment. It is the beginning of nearly all diseases of the head, throat and larynx, and is the forerunner of Consumption.

First a slight cold, acute in form, being neglected becomes worse, finally chronic, and leads to still worse conditions. How important it is that every person consider this matter seriously for themselves.

Southern people are greatly affected with colds, more so than Northern people. This is due to the milder climate in which people go more thinly clad in proportion to Northern people. Various causes lead to this condition. I am offering the little vest pocket doctor that you should have and carry with you and thus be ready for all emergencies.

I offer you the opportunity to try it for five days free. What more could you ask? I am willing to give you the benefit of the doubt. I do not want your money unless you are pleased with the treatment. The only way you can find out whether it will suit you or not, is to send for it. Try it. If it does not suit you return it. It is all simple and easy. See my special trial offer.

Symptoms of Catarrh of the Head and Throat.

Have you any of the following symptoms? If so, you have Catarrh in some form and should immediately send for a Medicator on trial free.

See special trial offer.

- Do you hawk and spit up matter?
- Do you have watery eyes?
- Is there a buzzing and roaring in your ears?
- Is there a dropping in back part of throat?
- Does your nose discharge?
- Does your nose feel full?
- Do you sneeze a good deal?
- Do crusts form in the nose?
- Do you have pains in front part of head?
- Do you have pain across the eyes?
- Is your breath offensive?
- Is your hearing impaired?
- Are you losing your sense of smell?
- Do you hawk up phlegm in the morning?

A Pocket Treatment.

Any child can use it. The medicated air penetrates the obscure places where medicine taken into the stomach can not reach. Every air cell of the head drinks in its life-giving properties; every inhalation weakens the disease and leaves in its stead new vital force.

If you have a COLD, try it.
If you have SORE THROAT, try it.
If you have BRONCHITIS, try it.
If you have a COUGH, try it.
If you have CATARRH, try it.
If you have buzzing or roaring in the head, try it. If you have headache, try it. If you are partially deaf from the closing of any of the tubes leading to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.