

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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No. 46

EDITORIAL.

Our Coming Conferences.

This week the annual conference season for our constituency begins. The Indian Mission Conference is now in session at Tulsa, Indian Territory; the Arkansas Conference will convene the next week at Paris; the Little Rock Conference will meet the following week at Warren, and the round will close with the session of the White River Conference at Wynne. The interests of some five hundred preachers and nearly one hundred and twenty thousand members will be affected. Judging from the reports, as published in this paper from week to week, a large number of conversions will be reported, and there should be an increase in the total membership. Although in some sections there has been too much rain, the crops generally have been good and prices fair, so that it has been a year of material prosperity. Many new churches and parsonages have been built, and others projected. Collections in many charges will be in full. Doubtless several districts will meet all claims. Our educational institutions have opened with unusually large attendance and prospects are bright. Preachers have toiled faithfully and laymen have shown increasing willingness to participate in the Master's work. For the most part peace and harmony prevail, and there is a spirit of hopefulness and expectancy of larger things.

Bishop John J. Tigert, D. D., LL. D., will preside at all of these conferences. Having been for twelve years Book and Review editor, and having often visited our sessions, he is well known among us. He is eminent for scholarship, and, having made profound research in church history and polity, knows the church as perhaps no man ever did on coming to the episcopal office. Though democratic in his manner and friendly with all, he has no pets or favorites, no friends to reward or enemies to punish. He comes with the spirit of fairness and a desire to meet all reasonable demands. His virile vigor will enable him to honor the great drafts that will be made on him for service. We anticipate a strong, fair, generous and helpful administration of our affairs ecclesiastical at his hands. He is heartily welcomed by the whole church within our boundaries.

The brethren go up to conference with mingled feelings of joy and sadness; joy over the victories won for Christ, sadness over failures many and sore, and the thought of blessed ties soon to be sundered. Let the preachers go up in much prayer, and let the churches not forget to remember the assembling of the saints. Let all the business be done carefully and deliberately. Hasty adjournment will not mean much gain in beginning the next year's work; it may leave important business half finished and some worthy cause injured or brother afflicted. Let there be spirited, but fair debate of mooted questions. Let every day open with

a truly spiritual service and let it not be thought unseemly to intersperse song and prayer, even in the business sessions. Let the connectional men be brief and pointed, and respectfully heard and heeded. Let the preaching be for blessing and benediction upon the congregations, and not for clerical advertisement. Let the committees on public worship put up no man simply because he might be offended if not "preached," but appoint men of solid worth who ought to be heard. Let there be no wire-pulling for favorite places, but full, free, brotherly conferences between preachers and presiding elders and with the Bishop. Let him receive the humblest circuit rider as kindly as the highest dignitary, and let each man rejoice in honors conferred upon others and fret not over fancied slights. Let the churches properly make known their needs and loyally accept the preachers sent. So may purity and peace reign within our walls, and plenty and spiritual prosperity prevail within our borders.

The Atlanta Riot and Its Lesson.

We are very much pleased with the utterances of the editor of the Western Christian Advocate, of Cincinnati, as they appear in his issue of October 17, on this subject, the more so because he speaks from up North. We reproduce elsewhere a part of what he says. We do not except to the general principle that the moral and intelligent element among the negroes should freely exercise the suffrage. If a rule could be found by which only the moral and intelligent of any race should be permitted to vote in this country, we should rejoice in that rule. We have no patience at all with what some people term "manhood suffrage," by which they mean that any man who has attained his majority, and who has not been convicted of an infamous crime, should be allowed the ballot. Ignorance and vice have no right, no natural and equitable right, to vote in any land. Ignorance and vice ought not in any land to be clothed by the law with such a right. Intelligence and virtue are by nature, and ought to be by law, the ruling forces. As for negro suffrage, the whole world will sooner or later see, what many now see, that the enactment of the fifteenth amendment to our national constitution was the worst blunder in American political history, as it was also the worst crime that has ever been committed against the interests of the negro race; for it did not make selection of moral and intelligent negroes as voters, and it put notions into the heads of negroes which have done more than anything else to retard their development, and have done more than all else to provoke antagonisms in the South. It was only a maddened brain that ever could have supposed that the white people of the South could submit to the regime which that amendment brought in. Now that we have it, ways have been found practically to defeat it. Ways will be found in which to defeat it still, at least until such time as we may be able to come to

the hoped-for rule of allowing only the moral and intelligent to vote. Nobody ought to blame us. The historian of future times will as surely applaud us as we now applaud Oliver Cromwell. Meantime we can assure our Cincinnati brother that we appreciate what he has said, and that we hail him as a true ally in the effort to work out the great problem, surely a problem for both North and South.

Better Wages and Better Men.

It is reported that several Eastern railroads have increased, or will increase, the wages of employes about ten per cent. The traffic has been enormous, and has so increased the work of the men that the companies can afford to pay more and the men deserve more. Their hours should be short enough for physical vigor, and they should be able and willing to keep themselves in fine mental and physical condition for their responsible duties.

Traveling as we do, we feel greatly interested in railroad men. Their labors are hard and involve many dangers and disagreeable experiences. Their patience is often sorely tried. So much depends on each railroad man, from the highest officer to the humblest laborer, that only good men should be employed, and conditions should help to keep them good. We are so busy that we fail to do what our heart prompts after every safe journey—that is, to express our warm appreciation to the engineer, the fireman, the conductor and the brakeman, who have brought us through. May God bless them, and may they have ample reward.

Pray For More Preachers.

The Southern Presbyterian Church through its executive committee, issued a call to observe last Sunday as a day of prayer for the increase of the number of preachers. They say that there is a crisis facing their church in scarcity of candidates for the ministry. They have 3,136 churches and only 841 active ministers, so that about 1,000 churches have no preaching and little prospect of speedily securing pastors. This results in the dissolution of many congregations and the reduction of others to missions. Last year there were 1,000 new converts, and only four new preachers provided. In greater or less degree this situation confronts nearly every church. We have not enough preachers in our church to man all charges as efficiently as should be done. Many new fields could be opened, if we had the men. Let us unite with our Presbyterian brethren in praying for more laborers for the harvest.

Suppose you put a religious paper into ten or twelve homes where no religious paper has hitherto gone; do you think you could do a better day's work for the kingdom of God? Now almost any sensible preacher, who will diligently devote one day to this business, can accomplish this result. Suppose you try it this very week.

WESTERN CHRISTIAN ADVOCATE

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NOTES AND PERSONALS.

OUR CONFERENCES.

Arkansas, Paris, Ark.....November 21.
 Little Rock, Warren, Ark.....November 28.
 White River, Wynne, Ark.....December 5.

Rev. C. H. Nelson, of Conway, called last Monday.

Rev. H. M. Bruce, of Gurdon, paid us a brief visit Tuesday.

Of the county school examiners of Arkansas recently appointed, seven have been Hendrix College students.

Rev. M. K. Irvin, of DeVall's Bluff, while visiting one of his members in St. Vincent's Infirmary, called on us Saturday.

Through private correspondence we learn that Rev. J. F. Armstrong, of Ravenden, Ark., has been seriously sick, but we are glad to note that he is now much better.

Mr. Fred A. Isgrig, who for two years has been our efficient bookkeeper, has accepted a position with the Consumers' Cotton Oil Company, and hereafter will be on the road, "an angel of commerce," as he says. He is a worthy young man, and deserves the promotion.

Prof. F. D. Baars, long time musical director in Ouachita Baptist College, has opened his studio in Little Rock. He is a fine musician, a true Christian gentleman, and our warm personal friend. He is a real acquisition to the musical and religious life of our city. We give him a hearty welcome.

Dr. J. H. Carlisle, long-time president of Wofford College, and one of the most distinguished laymen in Southern Methodism, has been made a beneficiary of the Carnegie Fund for teachers, and will get from this fund for the balance of his life \$1,150 a year. He is fully worthy of this recognition.

On his way from Hazen to Bentonville Rev. R. M. Traylor spent last Wednesday in Little Rock, and, of course, paid us a visit. Although a superannuate of the Arkansas Conference, he was able to serve Hazen this year. He has had good results and a delightful year. He has always been a much appreciated pastor.

Mr. J. S. M. Cannon, who has for some time been bookkeeper for the American Fire Insurance Company, took his place at our desk last week. He is a brother of Revs. George N. and Lewis Cannon, well known throughout Little Rock Conference. The brethren will be patient for a few weeks, "till he gets his hand in."

The next four issues of the paper will be largely taken up with conference matter. There will be not much space for editorials or for contributions. But there is always space for church news. We trust that our readers will enjoy the conference proceedings, which one

of the editors will report quite fully.

Bishop Tigert opens the Indian Mission Conference at Tulsa on the day we go to press, Wednesday. He is a great Bishop from the first. We are sure that his presidency of all four of our conferences will give great satisfaction. May the great Head of the Church sit with him and preside within him while he presides over his brethren.

The revival service under the leadership of Dr. Walton, the noted evangelist, has been in progress in the Presbyterian churches of Little Rock and Argenta for over a week. At 10 o'clock each week day morning Dr. Gray gives a Bible reading at our First Church. The services are profitable and well attended. It is hoped that much good may be accomplished.

We were surprised to learn a day or two ago that Rev. F. A. Lark had returned from California to Arkansas; that he has been upon his native heath for a month; that he will likely take work in the Arkansas Conference next year. We give him a hearty welcome home, and trust that he will never leave us again. We hope he will resume the labors of his pen for the children who read this paper.

During the fiscal year ending October 31, 1906, the Northern Methodist Church raised for Foreign and Home Missions \$1,695,859.27, as against \$1,582,215.13 the previous year. The largest amount, \$62,458.89, was raised by the Philadelphia Conference. Next are Central Pennsylvania, \$62,216; East Ohio, \$53,113; Pittsburg, \$52,761. Pennsylvania and the region round about seem to be Northern Methodism's financial stronghold.

It is good to note what the papers and the public men are saying about the lamented Sam Jones. Bishop Galloway's deliverance at his funeral was a notable one. The great evangelist had outlived serious criticism, and had won marvelously upon the love of the whole country. We shall see his like no more. A much honored, much loved and a very tired man has gone to his rest. Mrs. Jones and Rev. Walt Holcomb are writing his life, and it will be the only authorized Life of Sam Jones.

Mr. J. W. Underhill, editor of the Conway (Ark.) Log Cabin-Democrat, died in Little Rock, November 7. He had been in poor health for several years, and had been in Little Rock for treatment for nearly two years. This editor had known him quite intimately for sixteen years, and feels personally bereaved in his death. He published a paper in Conway for nearly twenty years. It was always clean and reliable, and was especially characterized for its loyalty to Conway and all of her interests. It was a large factor in the growth and prosperity of the town. Mr. Underhill was a good man, a good citizen, a good friend. His place will be hard to fill.

Rev. George S. Sexton was appointed to South End, Houston, Tex., last fall. There was no church, no congregation and no organization. He received those members of Shearn Church who lived in the community where the church was to be built, and to these others have been added; and now there is a good organization. A fine lot has been secured, the plans for a \$75,000 church have been adopted, and work on the new structure will soon begin. A comfortable, commodious and attractive tabernacle has been built near the site for the new building, and in this the congregation will worship until the church is built. The new church—St. Paul's by name—will be a credit to Houston and Texas Methodism.—Nashville Christian Advocate.

A Sensible Order.

When Secretary of War Taft discovered that baseball was being played at Fort Logan

II. Roots, near Little Rock, contrary to the statutes of Arkansas, he very properly issued an order to prohibit Sunday playing. The information was given to Secretary Taft by Rev. S. L. Cochran, pastor of our Dye Memorial Church, Argenta. People who believe that laws should be obeyed are grateful to Brother Cochran for doing what any good citizen ought to do, but few seem willing to do. Of course, the Secretary of War could not afford to sanction the violation of a state law. He simply did his duty, as any public official should. Why do some people, who claim to be Christians, object to the enforcement of a State law against profaning the Sabbath?

An Arctic Achievement.

Commander R. E. Peary, in his ship "Roosevelt," has just returned from a successful expedition, in which he penetrated thirty-five miles nearer the North Pole than has any other man. He discovered a new island and defined certain coast lines. Only one ship, Dr. Nansen's Fram, has approached nearer the pole. Leaving his ship in February, two months earlier than is customary in Arctic exploration, Peary pushed north in sledges until he reached latitude eighty-seven degrees and six minutes—only about two hundred miles from the pole. He was forced back by lack of food, and ate dogs and battled fiercely with ice, storm and head winds. Although losing two rudders, the stern post, and two blades of her propeller, the "Roosevelt" proved to be a magnificent ice fighter and staunch sea boat. Not the least feature of this expedition is that it was accomplished without death or illness in the party.

"No Liberty for Baptists."

In the Baptist Advance, under the above caption, Dr. John T. Christian writes: "Under great headlines the daily press is publishing that 'Religious liberties are granted by the Russian Czar.' Unfortunately the 'Stundists,' or the Baptists, are not included. All kinds and conditions of folks can have religions, but not the Baptists. Their worship is illegal. This is the old story of persecutions told over again. Once more the Baptists must pass through the fire, once more human liberty becomes the price of blood. The price the Baptists have ever paid for liberty of conscience is blood. It will doubtless be true in Russia."

The Journal and Messenger, a staunch Baptist paper, commenting on the same subject, gives a very different interpretation, as follows: "The illegality of the Stundist and the Doukobor sects is due to their refusal to bear arms—that is, sustain the government of the state. It is this feature of their faith, probably more than any other, which has made these two sects sufferers for several decades past."

It is a blessed thing to be persecuted for the sake of righteousness, but sometimes mere stubbornness or perversity or a peculiarity provokes persecution. It is wise to see the difference. Are the Stundists persecuted because they are Baptists, or because they refuse to support their government?

"Half Way Back."

Under this title the Christian Endeavor World, the official paper of the Young People's Society of Christian Endeavor, announces that it will be obliged to advance the price of the paper from one dollar to one dollar and a half. In making this announcement, it gives its reasons, and they are so applicable to the present condition of affairs in the Advocate office that an extract of some length is given, and our readers are earnestly requested to read it with care.

"Several years ago we reduced the price of this paper from two dollars to one dollar. We

overdid it. We are going back half-way, to one dollar and a half. That will be, we think, exactly right.

"A paper like this costs money; it costs a great deal of money. Though we have a splendid subscription list of nearly one hundred thousand, this paper costs much more to publish than all of our subscribers bring in. We have also a fine set of advertising patrons, and if it had not been for them we could not have kept up the dollar rate so long. As it is, for the past three or four years every cent received from both advertisement and subscriptions has had to go right into current expenses. There has been no profit to lay by for a rainy day, or to use in making the improvements in the paper that we very much wanted to make.

"That has been close sailing, as you will admit: far too close for comfort. But if that were all, we might keep right on at the dollar rate. But that is not all.

"The cost of publishing is constantly increasing. Paper costs much more now than it used to. We are obliged to pay larger wages to our workmen. The government is seriously considering postage. It has been calculated that the average increase in the cost of printing during the last twelve years is thirty-five per cent.

"As the result of all this, some of the richest and most prosperous periodicals in the country have had to increase their prices recently. The Ladies' Home Journal, with more than a million subscribers, has increased its subscription rate from \$1.00 to \$1.50. Everybody's Magazine, at a time when it had the largest circulation among the pamphlet-bound magazines, raised its price from \$1.00 to \$1.50. Country Life in America, the most popular magazine in its class, with the largest circulation, raised its rate from \$3.00 to \$4.00. Harper's Magazine had to abandon a \$3.00 price and go to \$4.00 again. Pearson's Magazine has gone from \$1.00 to \$1.50. Suburban Life has just raised its price from \$1.00 to \$1.50. The great Methodist weeklies gave up the attempt to publish at less than \$2.00 a year, and the Lutheran Evangelist has gone from \$1.00 to \$1.50. Other conspicuous examples might be named. And with hardly an exception the denominational weeklies all over the country are from \$2.00 to \$3.50 a year."—Baltimore and Richmond Christian Advocate.

Astonishing

If it were not on such a serious subject the following letter, copied from the Baptist Flag, would be regarded as humor:

NONE IN HEAVEN BUT BAPTIST.

As I haven't written anything for some time, I thought I would write a short article on the above subject. And to prove that I am right, God has but one family, Eph. 4:4, 5, 6; John 17 to 26; Eph. 3:15. And in order to belong to his family we must be born into it, John 3:3, 5, 6, 7, 8. And so we become heirs of God and joint heirs with Christ by birth. That which is born of the spirit is spirit, and that spirit is Baptist, for it descended and bore witness when Jesus was baptized by John. And he, John, was a Baptist preacher, and he baptized the second person in the God-head, and the third person was a witness, and the first person said this is my beloved son, in whom I am well pleased, and this proves that the God-head is Baptist beyond a doubt. And so all that are born of the spirit are Baptist by birth, while they may be something else by practice, so their practice or works will be burned, I Cor. 3:15. It does seem strange that people will hate the Baptist and call them selfish, narrow contracted, bigoted, and all kinds of names, when they are Baptist by birth themselves and should be by practice, as there is no

other doctrine but Baptist doctrine in the Bible, and the Baptists are the only people that can find their name in the Bible, and they are the only sent people that we find mentioned in the Bible. John the Baptist was sent, Mal. 3:1, Matt. 3:1, Matt. 11:10, John 1:6, 3, 3. Jesus was sent, John 5:30, 36, 38; John 6:38, 39, 44. The apostles were sent, John 17:18; Matt. 28:19-20. And Paul says, how can they preach except they be sent, Rom. 10:15. Now, when we consider all this and then see and hear all that is going on in the world, and even see some who claim to be Baptist courting the old mother of harlots and her hateful birds, we can't help but say, Surely, the end must be near. God speed the day and God grant the grand old Flag may wave until the end comes, is the prayer of one lover of the truth.

G. P. OELS.

The President's Thanksgiving Proclamation.

The time of year has come when, in accordance with the wise custom of our forefathers, it becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received, and of prayer that these blessings may be continued.

Yet another year of widespread well-being has passed. Never before in our history, or in the history of any other nation, have the people enjoyed more abundant material prosperity than is ours; a prosperity that is so great that it should arouse in us no spirit of heedless disregard of our responsibilities; but rather a sober sense of our many blessings, and a resolute purpose, under Providence, not to forfeit them by any action of our own.

Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation, then our national life will be as meaningless and empty as a house where only the foundation has been laid. Upon our material well-being must be built an upperstructure of individual and national life lived in accordance with the laws of the highest morality; or else our prosperity itself will in the long run turn out a curse instead of a blessing. We should be both reverently thankful for what we have received and earnestly bent upon turning it into a means of grace, and not of destruction.

Accordingly I hereby set apart Thursday, the twenty-ninth day of November, next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and pray that they may in addition receive the power to use these gifts aright.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this twenty-second day of October, in the year of our Lord, one thousand nine hundred and six, and of the independence of the United States the one hundred and thirty-first.

[Seal.] THEODORE ROOSEVELT.

By the president:

ELIHU ROOT, Secretary of State.

A Confession and An Appeal.

I am endeavoring to make some kind of acknowledgment of my failure in my relation to the Western Christian Advocate and to make some kind of amends.

I confess that I have not done my best in looking after the circulation and collecting arrears for this, the most important enterprise of the church. God helping me, I propose from this very moment to make a more efficient agent for the church paper.

Why this confession and conclusion?

First of all, the most potent agency for good employed by successful pastors is the church paper. I write as a pastor, and unhesitatingly say that we cannot reach the highest degree of usefulness or attain the most lasting victories without the aid of this weekly visitor. Many things might be written at this point, but I desist.

Again, our schools and colleges are dependant upon the Conference organ more than upon any other medium for patronage and success. The movements in which we are now engaged, to-wit: To endow, enlarge, and equip our colleges, will succeed or fail in proportion to the strength of the Western Christian Advocate.

This is a strong statement, but true. The writer has thought much over the school problems of Arkansas, but frankly states, that but for the work and readiness of our paper to help in the enterprise, would shrink from the stupendous task of raising a half million of dollars for our colleges—which task has been imposed on him.

The Orphanage, our youngest enterprise, which lies so close to all men, regardless of creed, is alike dependant upon the paper of our church for the highest success.

The fact is, we cannot hope to meet the demands that are upon us as a church with the rapid changing of conditions, in town, or in the country, without the help coming from a strongly edited and well-ballasted church paper. The Advocate not only stands for us, my brethren, but for all that is best in our rapidly-developing territory, the advocate of temperance, the eternal foe of the saloon, the creator of public sentiment, the most efficient agent in all our church machinery for saving our people from political ruin.

In view of all these things, I appeal to the preachers of the four Conferences to rally as never before to our own Western Advocate.

Let us resolve to secure at least five thousand new subscribers and to collect all sums now due to the paper, and let us bring it to pass at once. Brethren, let us do it! The editors are working for us, we are due them and our church our best efforts.

God grant that all of us may rally and thus stimulate the whole church to become readers of the Western Advocate.

We all admit that our paper has been greatly improved, it is already a credit to our Methodism. Yet, still greater improvement can be made and the paper made a greater power for good if we will but do our whole duty.

Again, I appeal to the Conferences to make strong deliverances on the subject of increased circulation and the collecting of back subscriptions, and let us from these enthusiastic gatherings sing the note of victory throughout the bounds of our respective Conferences.

Go on, Brothers Anderson and Millar and Eaglebarger; we will take care of your interests in the field. We have been derelict in the past, but in the future you shall have a place in our thoughts, in our prayers, in our days.

JAMES THOMAS.

Texarkana, Ark.

A Thanksgiving for the Orphans.

The annual Thanksgiving Day is soon to be on. Many of the readers of the Advocate live in good homes and have plenty of this world's goods to satisfy their needs and then have something to divide. It is a sad thing to be left without father or mother under the most favorable conditions, but how much more lamentable to be fatherless, motherless and homeless. The Orphans' Home is a refuge for such children, and we are asking the readers of this paper for a Thanksgiving contribution.

T. W. FISACKERLY, Superintendent.
1422 Commerce Street, Little Rock, Ark.

A Northern View.

Perhaps no single lynching or riot in our country has brought out such universal comment as the late race war of Atlanta. Single lynchings and serious racial disturbances have occurred from time to time, but nothing of the proportions of the Atlanta affair. Among the many expressions of the press, we think the public will settle upon a few stern, fundamental facts that should prove of great profit in dealing with this menacing problem in the future. As usual, when serious and complicated matters are discussed, we find those who give forth such prejudiced and distorted opinions that it is necessary to weed them out before the truth can be ascertained. For a single instance: A Southern Roman Catholic paper actually lays this outrage at the door of the Protestant Churches. Witness the following, where the editor is speaking of the negroes: "These poor people become members of the Methodist or Baptist sects, and for the most part are ignorant of the first truths of revelation; ignorant, too, of the commandments, while their knowledge of our Blessed Lord seems to go no further than a glib and offensive use of the Holy Name."

Another press comment falsely charges the riot to the jealousy on the part of the white people of the South of the more progressive negro element. This must also be eliminated. We do not understand that there is any serious antagonism among Southerners to the honest, industrious negro. They are willing that he advance to the limit of his power. They ought also to be willing that the moral and intelligent negroes should freely exercise their suffrage rights. Otherwise these will harbor a constant resentment against being deprived of a weapon in the ballot-box with which, nearly everywhere else in the world, the industrial and lowly classes are bettering their conditions.

There has always been friction between the "poor whites" and the negroes, sufficient to furnish a motive for lynching upon sometimes slightest provocation. We believe the entire country has gotten down to the bottom of this subject as never before, and it is to be earnestly hoped that, growing from this particular riot, distinct steps may be taken toward bringing under control not only the lower element of the negro population, but also the corresponding grade of whites; for the conclusion seems quite general that the baser classes of both races are at the root of this and most other disturbances of the sort.

In the first place, the fact has been brought to the surface that there are two distinct classes of negroes in the South, the larger, industrious and law-abiding; the smaller, about ten per cent, so vagabond and depraved that they are a menace to any community when permitted to herd and fester in certain sections of a city. We gather from reliable accounts that there were in Atlanta thirty or forty of the lowest dives imaginable, the resort of idle, roving, vicious negroes, where the vilest of liquor and cocaine could be procured for next to nothing, and where lecherous paintings, covering the walls, inflamed the half-crazed loungers to heinous deeds. Just here is where the whole trouble breeds, and where not only Atlanta, but every city in the country, can profit infinitely. Possibly we will learn some time to stamp out these hot-beds, where germinate the seeds of rape and murder. Atlanta is now seeing the need of such a step, and is proceeding against them. If she applies herself persistently to this work until these dives are all wiped out, and as persistently compels this idle class to either work or walk, it will be a long day before we hear of another such disgraceful uprising. But, as one of our exchanges says:

"Riot will not cure either rottenness or crime, but will increase them, for riot is one of the worst crimes in itself."

Nevertheless, as a matter of fact, however much we may deplore it, as the Christian Work admits, it is probably true that, so long as these awful crimes of fiendish lust are committed, proportionable lynchings will occur North and South. In our zeal for denouncing lynch law we must not seem to burn with less heat of indignation against the bestial rapist. There are some deeds in the presence of which it is almost impossible for average men to maintain calm reasonableness and steady self-control. But even so, to give way to the instinctive demand for swift vengeance is only to make conditions infinitely worse. It is to the credit of the mass of the respectable and law-abiding citizens of Atlanta that they deplore and repudiate the violence and murders of the hoodlum element.

The Atlanta riot has emphasized the fact that idleness and the saloon are the chief causes of this revolting crime so common to the negro man. Conclusive evidence has been brought forth to prove that a regularly employed and industrious negro is no more to be feared by society than a like white man. This indolent man, be he white or black, must be severely dealt with by compelling him to work. —Western Christian Advocate (Cincinnati.)

What Next in Methodism in America.

(By a Bishop of the Methodist Episcopal Church, South.)

Japan has now virtually a United Methodism. The final steps have been taken whereby the two great branches of American Methodism have agreed to united effort in that field. The same will be true shortly in Korea. A common publishing house sustained by the two branches of Episcopal Methodism in America has been in operation in China for some years. So soon as it may be done with safety to the native Christians in China there will be one Methodism in that great empire. Brazil has had only one Methodism for the past six years. The Methodist Episcopal Church, wisely and generously recognizing that the Methodist Episcopal Church, South, had the larger work in Brazil and better educational and publishing facilities in the Portuguese language, turned over their entire work in Brazil at the first cost of its schools and chapels. In Mexico, where both branches of Episcopal Methodism are working, a wise and broad-minded policy of the same kind as now adopted for the other mission fields must soon obtain.

What about the relation of these twin sisters of Methodism in the United States? Already, aside from a wise scheme of federation, the two General Conferences have also adopted a common hymnal, a common catechism and a common order of worship. In some of the Annual Conferences efforts are being made to have in common a college also. Federation is working with good effect in stopping waste and foolish competition where either Methodism is doing its work for the Master in the spirit of Christ, and thus giving the other the better opportunity of working where more needed. Committees on federation, composed of ministers and laymen from both churches, have been chosen to aid by their advice in adjusting questions of exchange of fields in those sections where both churches have labored for years with but feeble results. In the adjustment many of either church have found a congenial church home in the other, where it was concluded that one Methodism could best do the work. In border States like Missouri, West Virginia, Kentucky and Maryland, where the competition has been greatest, most grace and wisdom are needed in doing that part of the work which may be justly expected of Methodism in building up

the kingdom of our Lord. Nowhere is the grace of forgetfulness more needed and the spirit of mutual confidence and forbearance more necessary in order to the right alignment of the national forces of Methodism under one Federal Council.

A FEDERAL COUNCIL.

I say under one Federal Council rather than under one General Conference. The latter seems neither wise nor necessary. Better work and work better adapted to the two churches is being done by the two General Conferences of Episcopal Methodism than could be done by one. Hence the notable changes in polity which appear every quadrennium in the two Disciplines, as regards pastoral term, methods of trial, and even in matters of rubric and ritual. Such wide divergence of practice obtains even in our two great legislative bodies that a United Methodism, if actually attempted, would hardly survive one session of a General Conference. What then? Dismiss all thought of organic union and pray, plan and work for a Federal Council for all branches of Episcopal Methodism in America. Such a Federal Council is deemed possible for all the evangelical churches in America, and over 20,000,000 communicants are to be represented in the thirty branches of the Church of Christ which have agreed recently to form such a Federal Council. So, too, the churches holding what is called "the reformed system of faith," more generally known as Presbyterianism, are forming such a Federal Council among themselves. The Baptists, also, and the Congregationalists, so far as their system of independent churches will permit, have each sought among themselves some common council.

To the writer, as to many others of his communion, it has long been a matter of conviction that the ultimate solution of the problem of closer permanent relations between the two great branches of American Methodism (the church, if any, most deserving the name of the American or National Church), is to be found in at least three, if not four, General Conferences with a common Federal Council. There is one Church of England in two convocations, Canterbury and York, but each careful of what is due to the other, and each holding separate sessions for the better consideration of the needs and work of each. The same inter-action of progress and conservatism on the Church of England due to two convocations is needed in America to counteract extreme views in good men, whether inclined to too great radicalism or too great conservatism. This is the safety of American Methodism, with all its potential influence for good or bad.

ARRANGEMENT OF FEDERAL COUNCIL.

But more than North and South have now to be reckoned with. There is a great West, where Methodism is so strong that she has twice been the host of the General Conference of either church. Two sessions of the General Conference of the Methodist Episcopal Church, South, have been held in St. Louis, besides one in Dallas, Texas, while Nebraska and California have within the last fourteen years entertained the General Conference of the Methodist Episcopal Church. Has not the time come when we may wisely consider a plan worthy of our best ecclesiastical statesmanship of a General Conference east of the Mississippi and north of the Ohio; another south of the Ohio to the Republic of Mexico; another yet embracing all west of the Mississippi not included in the other two, and a fourth embracing all the Negro Methodists, the fruit of the joint labors of our common Methodism, regardless of geographical lines? The pathos of the clamor of the latter for bishops of their own color cannot be ignored. The Methodist Episcopal Church, South, set apart all that remained of

THE SUNDAY SCHOOL.

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

November 25. The World's Temperance Sunday

Isaiah 5:11-23 (Read I Kings 20:13-21). Commit verse 11.

Golden Text—"I keep under my body, and bring it into subjection." I Cor. 9:27.

LOCATING THE LESSON.

Time—About the middle of the Eighth century, B. C. Place—Jerusalem and Judea. Persons—Isaiah, the prophet, is speaking to the Jewish people. Connecting Links—None.

INTRODUCTION.

Isaiah and His Times.

1. "We do not know anything of Isaiah's family or the details of his upbringing. He was a member of some family of Jerusalem, and in intimate relations with the court. It has been believed that he was of royal blood, but it matters little whether this be true or not. A spirit so wise and masterful as his did not need social rank to fit it for that intimacy with princes which doubtless suggested the legend of his royal descent." For fifty years he was the loftiest figure of his nation's history.

2. "For more than half a century the kingdom of Judah, under two powerful and righteous monarchs, had enjoyed the greatest prosperity. In 735 B. C. Jotham died and Ahaz became king. He was very young, and stepped to the throne from the harem. He brought to the direction of the government the petulant will of a spoiled child, the mind of an intriguing and superstitious woman." As might be expected under such a king, there was a swift decline, but not without warning, for the clear, ringing voice of the prophet sounded the alarm.

I.—"The Parable of the Vineyard." Isa. 5:1-7.

1. Let the teacher include verses 1-10 in order that the class may get the true setting of the lesson. We lose much of force of a passage by ignoring the context.

2. Isaiah adroitly arrests the attention of his countrymen by a parable; and more, he commits them ere they know it to fundamental truths. He draws the beautiful picture of a vineyard upon which the owner had expended much thought and labor in the reasonable hope of a rich harvest. But when "he looked that it should bring forth grapes, it brought forth wild grapes."

3. With every one condemning as worthless such a vineyard, and fit only for uprooting and burning, he turns upon them and strikes home, saying, "The vineyard of the Lord of hosts is Israel, and the men of Judah his pleasant plant; and he looked for judgment (i. e., justice), but behold oppression; for righteousness, but behold a cry."

II.—"The Wild Grapes of Judah." Isa. 5:8-23.

1. Isaiah proceeds to lay stress upon some of the "wild grapes" that Judah and Jerusalem are bringing forth. He speaks of two, "greed" and "wine." It takes no stretch of the imagination to transfer this whole lesson to America of the Twentieth Century. Well may we liken our favored land to Isaiah's God-planted and God-tended vineyard. Certainly the ravages of the twin demons Mammon and Alcohol are no less than in Israel of the Eighth Century.

2. The greed in Isaiah's day and nation took the common form of "land-lust." They labored early and late to "join house to house" and "field to field;" and this by right or wrong, it mattered little. The great holdings were eating up the little farms until Israel's glory, a sturdy yeomanry, was threatened with extinction. We

in America need to look well to the dangers that lie in our "land problem."

3. The prophet quickly passes from the "land sin" to the "drink sin," and paints his picture in lurid hues. He hurls his thunderbolts with no uncertain hand. He sees this awful curse attacking all classes of society, "the mean man shall be brought down (by it), and the mighty man shall be humbled (through drink)." He sees God-given song married to demon wine as they mingle in Baccchanian revel. He sees hell opening wide its mouth to swallow down a nation. No wonder that the prophet cries out in tones of thunder his thrice-repeated "Woe! Woe! Woe!"

THOUGHTS.

1. The "liquor question" is nearly as old as the race.

2. Famine, thou hast slain thy thousands; but alcohol, thy tens of thousands!

3. A drunken nation is a doomed nation. God spare our native land.

4. Surely and gloriously in this Southland the prohibition truth is marching on. Brother, don't you hear the drum beat? Fall into line.

FIELD NOTES.

1. The secretary's recent visit to Hope was a most delightful one. Brother Scott has a fine Sunday School and a church of which any man might be piously proud.

2. Brother J. D. Hammons, the vigorous pastor of England, is planning to attend the World's Sunday School Convention at Rome next spring.

3. Huntington has one of the best Sunday Schools of the conference. Pastor House and Superintendent Frieze know how to "make things go."

4. Booneville is advancing very rapidly under Rev. J. W. Treadwell's care. This is the best year of its history.

5. Old Paris is preparing to welcome the Arkansas Conference to the best in the land. Brother Barton has improved the church a great deal. It is a beauty without and within.

6. We are glad to state that Anderson, Millar & Co. are just bringing from the press a neat 32-page catechism on church government, designed for Sunday Schools and Epworth Leagues. We are sure this will fill a proper place among our young people. It can be had at 5 cents per copy, or cents per dozen copies.

You cannot, you simply cannot, gain anything by doing wrong; the penalty for every wrong will be bitter, so bitter that you will be the loser, no matter what advantage you may seem to gain, no matter what gratification you obtain by your misdoing. Settle this in your heart.

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

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, 30 cents apiece, not prepaid 25 cents. Word edition, boards, by mail or express prepaid, \$1.25 per dozen, same not prepaid \$9 per hundred. Be sure to state kind when ordering. Anderson, Millar & Co., Little Rock.

several hundred thousand converts among the negroes and gave them the churches erected for them and many more since, trained for them the bishops which these converts had chosen, and since 1870 have worked hand in hand with them. Let these, with others who prefer our doctrines and polity, have a church of their own, with their own bishops, their separate General Conference, as now they have everywhere their separate Annual Conferences, and with the generous help of their fellow-Methodists everywhere undertake the monumental missionary work of the twentieth century in the Dark Continent.

Then let the bishops of American Methodism have their common Federal Council, annually if need be, for the wise administration and harmonious extension of American Methodism; nay (lest that savor too much of the idea of a national church), for the extension of the kingdom of Christ in all the world.—Central Christian Advocate.

California Letter.

Your paper makes its weekly visit to the parsonage at this place, and it is like getting a letter from home. I rejoice in the success of my brethren in the new State, and also in Arkansas, which is my native state. Our conference has just closed, and a very delightful conference it was. Bishop Atkins presided well, looked after the work with scrutiny, and reached the climax Sunday morning in his sermon.

The reports of the conference were much better than we had hoped for. Our people have been greatly distressed, but amid it all they have proved themselves true to the church.

We have as fine constituency on this coast as can be found anywhere, and it is a shame that this field is not manned as it should be. I cast no reflections upon the brethren who are here, but we are too few. Men who should have been superannuated ten years ago have to go plodding along because we have no men to take their places.

There is no more important field in Southern Methodism than California. It is the outpost of the church, and, unless we are strengthened and the ground held that we now have, the church in the South will one day feel the effect of our loss. Our crying need is more men, men who have common sense and consecration, that can bear hardships like a good soldier; who, when they are moved, will go like true Methodist preachers ought to go, and not get disgruntled and take a transfer back home, and go whining, "No use to try; the whole thing is gone, and we had as well disband and go back South, where people will put us on the back as though we were somebody." Oh, brethren, we need men. We need your prayers.

We launched a \$50,000 educational enterprise, which will greatly strengthen us. If we cannot get men to love us well enough to stay with us we hope to raise some preachers of our own.

I have been watching with interest the prohibition fight you people have been making, and I do hope and pray that you will be successful.

The curse of this state is its open saloon. In this town of not more than 850 people there are twenty-two saloons, including hotel bars, and one Protestant church of about sixty members and one Roman Catholic Church.

We have a good high school, also a grammar school, but what can we expect from the youth reared in such moral atmosphere?

The sentiment in favor of prohibition is growing in this State, from financial reasons as well as a general moral betterment. One of the best advertisements a community or town can have here is *no saloons*.

Los Banos, Calif.

A. S. CECIL.

THE EPWORTH LEAGUE.

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

November 18. Hospitality as a Social Service.

1. Not reciprocal, but beneficent, Luke xiv:12-14.
2. A blessing therein, Heb. xiii:2.
3. One of the requirements of the ministry, Titus i:8.
4. A usage in the primitive church, 3 John i:5-8.
5. A limitation, 2 John i:12.

Man is a social being. Without this instinct he would not be able to project and maintain his civil and religious institutions.

In his primitive state, unconnected with society, man possessed many rights which he cannot claim when he becomes a member of society, and generally he is willing to surrender such personal rights for the protection he secures in return.

Without this instinct in man's nature his desire for sociability and willingness to sacrifice personal liberty, in order that he may enjoy its blessings, the laws of the land would not be respected.

In the makeup of man's social nature, hospitality has always been one of its strongest supports. Without this society would never rise to the dignity of commanding the highest respect and to a sphere of usefulness where man thinks and acts his very best.

Hospitality is giving aid and comfort to others without hope or expectation of reward. It is one of the Christian graces. "Given to hospitality" is, or should be, a characteristic of every consecrated follower of Jesus. It is as necessary in the Christian life as wholesome food to the physical body.

When Jesus Christ instituted His plan of saving the world through the preaching of His Gospel, He made hospitality one of the bases upon which this Divine plan was to be carried out. He charged those whom He commissioned to preach not to be solicitous about their entertainment, and upon those who refused to receive these early disciples he pronounced a terrible condemnation.

Since hospitality is one of the essential factors in the promotion of the kingdom of Jesus, no society that has for its object the mission of making the world better can flourish without it. And this great principle is taking broader hold on the heart of the world as the years go by. It now enters into every department of our government. The splendid eleemosynary institutions supported by every State in our Republic and the schools and homes projected and supported by the fraternal organizations and churches where the homeless children are cared for and educated approach the Savior's Divine plan of hospitality. These institutions are beneficent fruits of Christianity and are bringing the world to a realization of a better life.

While the fragrant flower sometimes blooms unseen and wastes its sweetness on the desert air, such is not true with the act of hospitality. Where it is administered with a heart full of love for others, though it may be unseen by the world, the deed is registered in heaven. It may be extended to one of the lowest and most obscure of God's creatures: "Be not forgetful to entertain strangers; for thereby some have entertained angels unaware."

Some one writes: "I shall pass through the world but once. Any good thing, therefore, that I can do or say any kindness I can show to any human being, let me do it now, in his name, and for his sake. Let me not defer or neglect it, for I shall not pass this way again."

Unique Christmas Celebrations.

No one of our church or national holidays is so universally celebrated or looked forward to with such eager anticipation and preparation as Christmas. To every one this day means something more than any other holiday.

It is at Christmas that we feel a holier, deeper heart throb for the poor and needy. And at Christmas it seems easier to forgive those who have wronged us, to be reconciled with our neighbors and to see something good in everybody. All these signs of universal friendliness are apparent in every city, town and village throughout our land and throughout the whole world where Christ is known.

This love that pulses through us at Christmas tide and moves us to express our better natures in words of love and deeds of service is a touch of that great love of the Father which caused Him to give his only begotten son as a gift to all mankind.

The beautiful associations of Christmastide encircling the Babe of Bethlehem all cluster around one central title given to the holy child, the Prince of Peace. The Christ-child, according to every legend, is everybody's friend, making no distinction between rich and poor, but blessing all alike. The Christ-child, as bestower of wondrous gifts at Christmastide, is a fitting emblem of the higher self of our common humanity, which is blessing and giving freely and lavishly to all those who stand in need.

Thus Christmas ought to celebrate, not merely commemorate, the birth of Christ, the Prince of Peace. Every heart should be made to feel "the peace on earth, good will toward men" which filled the hearts of the simple Judean shepherds and compelled the wise men of the East to lay down their costly gifts at the infant Savior's feet.

Now, while this Christmas spirit of giving fills and thrills the hearts of multitudes of individuals, as they plan to bring Christmas joy to the homes and hearts of many of God's less fortunate children, is it permitted to dominate in our plans for the celebration of Christ's birthday in our Sunday schools?

I fear we must answer in the negative, for the whole tendency of many Sunday school celebrations is toward what may be called a broadly selfish plan. They seem to lose sight entirely of the true spirit of Christmas, and the whole object of the occasion is the personal enjoyment of the pupils through the pleasure produced by gifts and entertainments. And oftentimes the better nature and nobler feelings are all crushed out by strifes, envyings and jealousies, which arise from a tendency on the part of neighbors to try to outdo each other in the matter of placing gifts for their children. While many poor children go away from the Christmas tree hungry eyed and sad at heart because they did not receive nice gifts.

Now it must not be forgotten that the Sunday school is constantly teaching and training by all its performances, and to use the Christmas occasion as one of selfish gratification is training in the wrong direction.

The Sunday school is a school of Christ, and, being first of all a religious school, it should inculcate in all its doings the sense and habit of religious obligation toward those in need. Apart from personal obedience to God, there is no greater lesson to teach than that of unselfish devotion to the good of others. And there is no better time to teach children to be unselfish and to realize the truth that "It is more blessed to give than to receive" than at Christmas.

As wise men brought their gifts on that Christmas so long ago and laid them at the feet of the infant Christ, who had given Himself and been given by his Father as an ex-

pression of love to all mankind, so we should teach our Sunday school children not to be continually thinking of what they would receive, but of how they could make the day bright by giving to others less fortunate than themselves.

I am glad that this spirit of Christmas giving rather than receiving is growing in our Sunday schools, and may we all, as Sunday school superintendents and teachers, help to hasten the day when every Sunday school shall use the Christmas occasion for the benefit of the poor and otherwise helpless or needy, while the members of the school, in the main, have their pleasure in realizing the enjoyment they have given to others.

Of course this does not apply to the little Sunday schools in country places or elsewhere, where the only real Christmas the children have is in a little Christmas tree or a few presents given out at Sunday school. By all means we would not deprive them of this meager enjoyment; but even in such Sunday schools let us not fail to teach that the true spirit and meaning of Christmas is to give—as the Father has given unto us.

But in our towns and villages and most of our communities everywhere the home and social circle furnish ample opportunities for the giving and exchanging of gifts, and this, I think, is far preferable to making these gifts publicly. And it is to all such schools that I would recommend this broader and better plan for Christmas celebration. Of course, the genuine success of giving Christmas will depend upon the earnestness, zeal and hearty co-operation of the superintendent and teachers. They must first become thoroughly in earnest, and then it will be easy to enlist the pupils.

Some say, a "giving Christmas" may be all right for "grown-ups," but the children will be disappointed. But try it once and you will find that the children are likely to recognize and welcome the blessedness of giving more readily than even the "grown-ups."

There is a great variety of ways in which a school may honor Christ by a "giving Christmas" celebration. There are usually some poor families in the community that could be supplied with food and clothing, with also some candy, nuts and toys for the children, and perhaps a few good books for the older members of the family: for oftentimes the very poor enjoy and appreciate the luxury of a few gifts of this kind far more than do their more fortunate neighbors.

Then what joy inexpressable a school may bring to the hearts and lives of the inmates of our poor-farms by giving them a real Christmas dinner, and perhaps a small tree, with some little present on it for each inmate. It was my privilege to see this plan tried this past Christmas. One Sunday school class of about a dozen girls gave a nice dinner and a present to each inmate of the County Poor House. They invited a few of their friends to help them, and a happier, more enthusiastic class of children could scarcely be found anywhere. All thoughts of self were forgotten in their joy of giving.

A barrel of supplies sent to some poor, struggling minister on a mission charge would prove a great boon and call forth many prayers of heartfelt gratitude and thanksgiving.

A similar barrel or box filled with children's clothing, fruit, jellies, books, toys, etc., might be sent to our Orphanage at Little Rock or to some of our day nurseries in the cities.

Or such a box might be sent to some deaconess in charge of city mission work for her to distribute among the very poor, where Christmas never comes. One of my "red-letter days" was an afternoon spent in help-

ing to distribute prettily dressed dolls to the children in what is known as "Hell's Half-Acre," in Kansas City. (These dolls had been given by a Woman's Home Mission Auxiliary, and dressed by a lot of college girls.) It is needless to say those children had never experienced the joy of possessing such dolls before. To them it was a merry Christmas, indeed, and could those ladies or college girls have seen their delight I am sure they would have said, "This is the best and happiest part of my Christmas giving."

Of course, money could be given acceptably to any of these causes if a school prefers to make their gifts in money. Money could also be used to furnish a room in a hospital, to help support a missionary in the field, to educate a child in one of our foreign mission schools, and for many other charitable purposes.

I read of one school that raised their church debt with the offerings made by their Sunday school classes at Christmas. When the committee on arrangements, who were instructed to "think out something new," announced their plan for the Christmas celebration at the teachers' meeting, nobody seemed pleased—the superintendent least of all. But they soon adopted the plan, and immediately a different spirit came over the meeting. On the next Sunday the plan was presented to the school, and even the primary department asked to help with their pennies. Soon interest and enthusiasm rose to a high pitch. Outsiders help.

On Christmas eve a nice program, entitled "The Wise Men and Their Gifts," was rendered, at the close of which the offerings were presented by classes, and it was found that one hundred dollars more than the debt had been raised, and that Sunday school was unanimous in voting that the best and happiest Christmas celebration they had ever had.

Of course each Sunday school must decide for itself its own particular method of giving Christmas, and all the details of the plan can be worked out by the officers and teachers of that school, but perhaps a few suggestions might prove helpful. For a number of years the Sunday School Times has strongly advocated this Christ-like observance of Christmas, and many helpful hints may be gleaned from its pages.

One beautiful and effective plan for a celebration of this kind was named the "White Feast." Early in December white envelopes with "My White Gift for Our King's Birthday" printed across them were given out to each member of the Sunday school, but it was left for each teacher to explain, in his own way, the plan of this "giving" Christmas.

Then came meetings of teachers and officers to discuss plans and clothe their own hearts in the white apparel of a new and more perfect consecration. Meetings of classes, quiet soul-to-soul talks between teachers and scholars. The church bulletin suggested as white gifts: "Myself to Christ, whitest and best of all; then my service to him." A word, act of mercy or charity in his name; bringing new people to church and Sunday school; teaching a class, leading the League service, taking an active working interest in as many branches of the church as possible. On Christmas eve the "White Feast" is held. (Suitable decorations are pure white and Christmas green.) After a short, interesting program the teachers come forward, one by one, bringing the white envelopes of their classes. The secretary opens the envelopes and pours the money jingling into a tin pan, while the superintendent reads the pledges and promises, and how the money from the various classes is to be used. Not only does this make a joyful cele-

bration, but the pledges and promises then made work out for good during the whole year in the Sunday school, church and throughout the whole lives of many persons who take part.

Another effective way is for each class to march in a body from their respective places to the platform and place their gifts upon it, then turn to the congregation and recite, in concert, their verse or motto. One class may recite, "It is more blessed to give than to receive;" another, "Freely ye have received, freely give;" another, "God loveth a cheerful giver," etc. Or if preferred each class may select one of their number to give a recitation suitable for the occasion.

A giant stocking may also be used to place the gifts in as the children bring them forward.

When a barrel of supplies is to be sent out, the barrel may occupy a conspicuous place upon the platform during the evening's exercises.

Many other effective plans will suggest themselves to the interested and earnest workers. I trust that each Sunday school worker may look carefully into this plan of celebrating Christmas by giving, and that another year may find many of our Sunday schools realizing in all its fullness the meaning of "It is more blessed to give than to receive."

MRS. J. F. E. BATES.

Lamar, Ark.

Christmas BIBLES

?

You intend to make a Christmas Present. What is better than a Bible?

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A Conference Name.

In the last issue of the "Western" Brother J. S. Lamar makes a suggestion that the name of our conference be changed to "Indian-Oklahoma" Conference. To this I put in an objection. Too long; yes, too long. If he would preserve the identity and history of the conference, why not suggest "Indiahoma" Conference? I do not see that we are under the necessity of retaining the Indian feature. We are merging into a new State—Oklahoma. Why not do religiously what our people are doing politically, i. e., wipe out the name "Indian," and adopt a name which more nearly represents the conference now. I should like to see it changed to "Oklahoma Conference of the M. E. Church, South." If you don't like that name, how would "Southwestern" suit you?

W. J. MOORE.

Norman, Okla.

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

The Minister's Wife.

Of the one who is below par, who in her efforts to move the world is continually moving her husband to pastures green; and of the other, whose influence is as near negative as possible, we have nothing to say. Enough has already been said of them, that if it were written the world could not contain the books.

But it is of still another we would write. Her whose price is above rubies, in whom the heart of her husband and the parish doth fully trust.

This one needs not your pity, for she is happy and would not exchange places with any queen in christendom.

This minister's wife has grasped the situation, has sized up the magnitude of her calling, and taken advantage of its privileges.

Her social status is all that could be desired. She daily associates with the purest and wisest, and is continually surrounded by a holy atmosphere. She has access to the best of private libraries, and her closest friend is usually a college graduate. She perceived that all these things should enable her, in the hands of the Lord, to be quite the best woman of her church, a faithful "steward of the mysteries of God." She will tell you that the key to her joy, in the face of the conflict between home cares and parish duties, was found when her desire to please the people was absorbed and forgotten in the greater longing to please her Lord.

When she saw clearly that He who created her for special service, must intend to give her ample time to do well, all He expected of her, and all vexed questions were settled between her own soul and God.

This was freedom, and great was the joy of it.

We read that when David behaved himself wisely before the Lord, it was then that the people of Israel and the people of Judah loved David.

Even so, when the minister's wife behaved herself wisely before the Lord, the people loved her as they had never done when she made vain efforts to do the things they "expected of her" and the delicious surprise of this was beyond calculation.

Truly to be "one" with the man called of God to minister in holy things, is a high and happy calling when accepted in the right spirit; otherwise the life is a bondage and drudgery unspeakably sad.—Ida M. Mitchell, in Western Christian Advocate.

Fourteen Months for a Year.

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

THE WATERMEAD AFFAIR, by Robert Barr. 12 mo., decorated; 50 cents.

This is a delightful English love story, which one can read in an hour, and enjoy for a week.

WESLEYAN ADVOCATE PULPIT, 1905, is a collection into book form of the sermons which appeared in the Wesleyan in 1905. They are by strong men and cover a considerable range. We read several of them with interest and profit and commend the volume to our readers. The portraits of distinguished ministers accompanying their discourses add to the value of the volume.

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

Superintendent Hinemon's Work.

October 31 State Superintendent John H. Hinemon closed a quadrennium of conspicuous service. He sacrificed ease to accept the office, and became a tireless educational his duty mer-ly to secure and tabulate statistics and make formal reports, but felt that as the head of the Department of Public Instruction he should stimulate interest in our public schools. He studied educational systems and visited schools in other states, and carried into his office full knowledge of our needs. He realized the weakness of our schools and endeavored to point out defects in such manner as to create proper sentiment and not discourage. He had spent most of his life in private schools and city school work, and to familiarize himself with the rural school problem taught a country school just before he went into office. He saw that our schools could not become efficient without more revenue. In 1903 he urged the Legislature to submit an amendment permitting increase of school tax. A resolution passed the Senate, but failed in the House. When he knew the result Mr. Hinemon said: "They will submit an amendment. I am going to the people." During the next two years he stirred the people, and the next Legislature passed the resolution, known as the McFerrin Amendment, to raise the amount to be levied by the Legislature for schools from two to three mills, and the limit for districts from five to seven mills. Then for nearly two years he labored with voice and pen for the adoption of the amendment. He argued, "If the people want to tax themselves to educate their children they should not be denied the privilege." The people heard him gladly, his enthusiasm was contagious, and the amendment received a majority of nearly 40,000. School men favored this amendment, the state papers advocated it, the best public men worked for it, but among them all Mr. Hinemon was the leader, the animating spirit. His name should be dear to the rising generation in Arkansas, for he has enlarged their opportunity.

The Florida School Exponent says: "The two most active and efficient state superintendents in the South are J. H. Hinemon of Arkansas and Henry Whitfield of Mississippi. They are field, rather than office superintendents. They don't sit down and wait for things; they go after them and get them. Superintendent Hinemon went after a constitutional amendment raising the maximum of school taxation to ten mills. He took the field, traveled thousands of miles, and made hundreds of speeches, with the result that the measure was carried by a great majority."

Among his achievements may be mentioned the following:

A great educational campaign

and a general enthusiasm for popular education.

The organization of the country schools by means of the graded course of study.

A revival of interest in teachers' institutes.

A great increase in attendance at

front of Southern States on the question of public schools.

He was last year intimately connected with the management of Henderson College, at Arkadelphia, and now becomes its active head. He has greatly improved that institution, and will undoubtedly

and clarify the head. They must go together. God gave the world a sane religion to be grasped by and to satisfy the head, and an affectional religion to be taken into and cherished by the heart.—Selected.

The Best Christmas Present For a Little Money

When your Christmas present is a year's subscription to the Youth's Companion you give as much in good reading as would fill twenty 400-page novels or books of history or travel or biography ordinarily costing \$1.50 a volume. Nor do you give quantity at the cost of quality. For more than half a century the wisest, most renowned, most entertaining of writers have been contributors to the Companion. You need never fear that the Companion will be inappropriate or unwelcome. The boy, the girl—every other member of the family—will insist upon a share in it. There is no other present costing so little that goes so far.

On receipt of \$1.75, the yearly subscription price, the publishers send to the new subscriber the Companion's Four-Leaf Hanging Calendar for 1907, lithographed in twelve colors and gold, and subscription certificate for the fifty-two issues of the year's volume.

Full illustrated announcement of the Companion for 1907 will be sent with sample copies of the paper to any address, free.

Subscribers who get new subscriptions will receive \$16,290 in cash and many other special awards. Send for information.

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

The Man of Cheer.

"We love the man with a smile, the man with the roses on his tongue, the man who sees your boy's dirty face but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile will light up dreariness, whose voice is full of the music of the birds, whose handshake is an inspiration, and his "God bless you" a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the wood-thrush or the brown thrasher sings. God bless the men of cheer!"

There is plenty of trouble here, but we need not increase it. There is a lot of dying done ahead of time. There are living men who have already crossed Jordan two or three times, and, unfortunately, they are not of the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, dismallest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you have sorrow, bear it. Find the bright side of things—God's side—and help others to get sight of it also.—*Zion's Herald*.



Hon. J. H. Hinemon, A. M., retiring State Superintendent of Public Instruction for Arkansas; now President of Henderson College, Arkadelphia, Ark.

the Arkansas Teachers' Association make it a strong college.

A wonderful improvement in the character of school buildings.

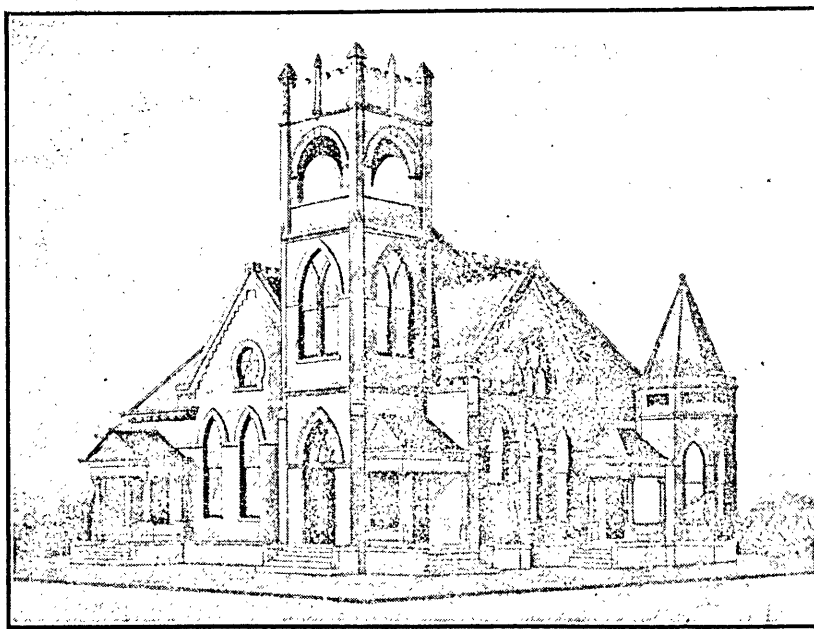
The bold shutting down of the chart evil.

Raising the standard of the teaching force.

The provision for the profession-

When the people of Arkansas need an efficient man for public service they will know where to find him.

We sometimes speak of the head and the heart as being divorced in religion. They must not be, they



First Methodist Episcopal Church, South, Durant, I. T., begun by Rev. J. J. Lovett, continued by Rev. J. M. Gross, D. D., finished by the present pastor, Rev. J. A. Parks.

al license, a great boon for the cannot be. The brain properly disciplined will broaden and deepen the convictions of religion, and the heart properly disposed will purify

The adoption of Amendment No. 8, putting Arkansas in the fore-

Christian Missions.

The history of Christian missions is the vital history of the church. When the missionary idea has flourished most, the church has had its truest life. For convenience this record may be divided into four periods, which are quite distinctly marked: (1) Missions of the Apostolic Church to the year 100 A. D.; (2) mission work of the early church (100-500 A. D.); (3) mediæval missions (500-1,500 A. D.); (4) modern missions from the time of the Reformation. It is hard to say which period is the most important. In the first the whole work was outlined and put on a solid basis; in the second the centers of civilization were completely brought under the sway of the cross; in the third the Teutonic races were converted; and in the fourth the world is being effectively reached.

1. The Apostolic Missions.—The whole inspired record of the New Testament was penned by men who were in the glow of an unsurpassed missionary zeal. Nearly the whole of it was written for direct missionary purposes, and to the end of this world struggle it will remain the core of mission literature. In that upper room in Jerusalem between Thursday, May 18, and Sunday, May 28, 30 A. D., there were gathered one hundred and twenty believers—almost the entire Christian church. On the last day named—the day of Pentecost—three thousand souls were added to their number—"Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians." Cyprus, Antioch, Samaria, Ethiopia, Cesarea, Damascus, Phenicia, the whole of Asia Minor, Macedonia, Greece, and Melita were soon added to the list, and by the close of the century there was hardly a Mediterranean city without a representative of the Gospel. In seventy years the increase was from at most five hundred to at least two hundred and fifty thousand (good authority placing it at five hundred thousand).

This work was confined largely to centers of population. The Roman world was a network of municipalities connected by superb public highways. The Christian congregations in Jerusalem, Antioch, Alexandria, Ephesus, Smyrna, Philippi, Corinth, and Rome stand out most prominently. The little army dashed straight upon the heaviest fortifications with an unexampled faith and success. The Jewish synagogue furnished the convenient meeting and preaching place at first; about private dwellings, river banks, seashores, ship decks, market places, barracks, prisons, and crucifixion places hang precious memories of truth proclaimed. The majority of converts in this period

of North Africa and the Rhone, were Jews. The language used was for the greater part the later Greek dialect.

Simplicity and earnestness marked the methods of the apostolic missionaries. They lived as the people lived, entered sympathetically into all the common life of their auditors, worked for their own livelihood, set an example of patient suffering, and died for the truth they preached. The work of spreading the Gospel was done very largely during this period by the laity—men and women. With the exception of a few well-known missionaries, such as Peter, Paul, Apollos, John, Barnabas, Timothy, Titus and a few others, the names of the heroes of this greatest era of Christian missions are unknown. Merchants, craftsmen, sailors, soldiers, miners, and even slaves, did most of the evangelizing. The work was voluntary and spontaneous. Christian songs were heard in the mines of Southern Spain and perhaps of Cornwall, in the busy parts

along the Syrian deserts, in the crowded valley of the Euphrates and Tigris, perhaps in distant India and Ceylon, among the wilds of the Euxine Sea, and in the fortresses along the edge of the German forests. Traditions of the apostles linger in remotest lands. Thomas is placed in India and the far East, Mark in Egypt; Andrew is the patron saint of Russia; Bartholomew is located in Armenia and Persia; Thaddeus in Mesopotamia and Parthia, and Matthew in Ethiopia and Syria.

The century closed upon a compact church with a quarter of a million souls (some say half a million) ready for martyrdom, with a complete Scripture in its hands, with a story of success never surpassed, with the example of apostles still fresh in mind, and before it a world fast losing all faith in the heathen religions.

The foregoing extract is taken from the "Concise Dictionary of Religious Knowledge."

The Youth's Companion

FIFTY-TWO ISSUES FOR \$1.75,
AND EXTRA FREE NUMBERS.

Some of the attractions provided for subscribers to the New Volume for 1907:

250 Capital Stories

—humorous stories, character stories, stories of life in the great cities, on the farm, on the sea, on the frontier. **Six Serial Stories** by six Companion favorites, Hamlin Garland, Adeline Knapp, Ralph Henry Barbour, Grace Richmond, C. A. Stephens and Holman F. Day; and a **Historical Series**, illustrative of life and times in America from the early colonial days to the close of the Civil War.

Till the Doctor Comes

A series of fifty-two articles on hygiene and emergency treatment of the utmost service in the household. They tell how ill health may be avoided, suggest simple remedies for simple complaints, and prescribe the measures to be taken in serious cases while waiting for the physician.

100 Inspiring Papers

Officials high in the national service, men of prominence like Governor Folk of Missouri, Col. T. W. Higginson, Edward Everett Hale, and great travellers and authors will contribute articles full of encouragement to all about to begin their life-work, showing the worth of ambition and the value of wisely directed industry.

Nature and Science

In this department of the paper are noted every week discoveries in natural history, the progress of invention and important experiments in science.

2000 One-Minute Stories

The Companion is distinguished for the number and excellence of its sketches and stories which take not more than a minute to read. They are always new, always well told.

As much reading in the year as would fill twenty 400-page Novels or Books of Science, or History or Travel ordinarily costing \$1.50 each.

Illustrated Announcement for 1907 and Sample Copies of the Paper Free.



To cherish and uphold the
best traditions of family life has
always been the purpose
of The Youth's Companion.

Every New Subscriber

Who cuts out and sends at once this slip (or mentions this publication) with \$1.75 for The Companion for the fifty-two weeks of 1907 will receive

FREE All the issues of The Companion for the remaining weeks of 1906.

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FREE The Companion's 12-color Four-Leaf Hanging Calendar for 1907.

B 201

\$16,290 in cash and many other special awards to subscribers who get new subscriptions. SEND FOR INFORMATION.

THE YOUTH'S COMPANION, BOSTON, MASS.

Only a Clod.

An epitaph was inscribed on the frail memorial of a peasant in the country churchyard: "Only a clod." Whether dictated in a pathetic or cynical temper, that epitaph is really grand. What wonderful things are latent in a clod! All possibilities of form, color, music, light, fragrance, and fruitfulness, are there. Exquisite shapes, ravishing hues, ears of gold, purple clusters, bread to strengthen man's heart, and oil to make his face shine, dropping honey, budding roses, pure lilies, and a thousand other miracles of grace and glory spring out of the dust.—*Rev. W. L. Watkinson.*

DO YOU TEND THIS YEAR? IF
WANT A SO, write us for prices.

WE ARE HEADQUARTERS FOR

Gospel Tents

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

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

Cancer Cured

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

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

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

Annual Conference Notices.

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.

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.

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.

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.

Arkansas Conference.

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

G. M. BARTON.

Little Rock Conference.

The committee for the admission on trial of all applicants into the travelling connection of the Little Rock Conference, will meet in the Methodist Church at Warren, Ark., Tuesday, Nov. 27, at 2 p. m.

A. M. Robertson, Chairman.

Little Rock Conference.

Opening sermon Tuesday evening by J. E. Godbey, D. D., followed by sacrament of the Lord's Supper.

Thanksgiving sermon to the citizens of Warren at the Methodist Church, by Bishop Tigert.

Thanksgiving sermon to the conference at the Presbyterian Church by Rev. J. A. B. Frye.
W. P. WHALEY.

Little Rock Conference.

Applicants for admission trial in the Little Rock Conference will please meet the Examining Committee at the Methodist Church in Warren at 9:30 Tuesday morning, November 27, 1906.

J. A. SAGE,
Chairman of Committee.

Little Rock Conference.

Let the presiding elders, as a standing committee on nominations, meet in the Methodist Church in Warren, Tuesday, November 27, at 2:30 p. m.

J. H. RIGGIN.

White River Conference.

Candidates for admission on trial into the White River Conference will please meet the committee at the Methodist Church in Wynne, Ark., Tuesday morning, December 4, at 10 o'clock.

A. E. HOLLOWAY.
J. K. FARRIS.
A. C. CLOYES.

Little Rock Conference.

Committee and class of the first year will meet at the Methodist Church in Warren, November 27, at 2 p. m.

J. W. HARRELL.

Arkansas Conference.

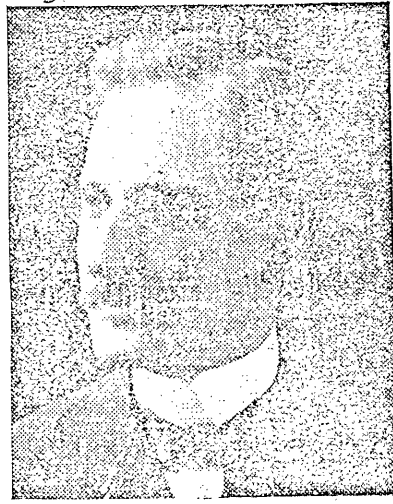
Finding a demand for transportation by hack from Altus to Paris, I have arranged with the hackman to bring those coming to conference for 75 cents each, but if you do not notify me what day you expect to come you will probably fail to get a seat, and walking is not good. The Magazine hack also will carry conference passengers for 75 cents each.

G. M. BARTON.

Paris, Ark.

To Epworth Leaguers of the Little Rock Conference.

Dear Leaguers—Some of the Leagues are yet behind on their subscriptions to the Palmore Institute Fund. It is to be paid during this conference year. If you fail to get your subscription to me by November 24, send it by your pastor to conference at Warren, and I will receipt him for the amount.
W. W. CHRISTIE,
Fourth Vice President Little Rock Conference Epworth League.
Selma, Ark.



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

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

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

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

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

BELLS.

Steel Alloy Church and School Bells. Send for Catalog. The C. B. BELL CO., Millersburg, O.

TO CURE ECZEMA

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetters, Ulcers, Pimples, Ringworm, Itchy Skin, Scabies, Rough Skin, Salt Rheum, Sores, Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected part with HEISKELL'S MEDICINAL SOAP. Then rub HEISKELL'S BLOOD AND LIVER PILLS up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a box; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commercial Street, Philadelphia, Pa.

WAR ON LIQUOR AND TOBACCO

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is contributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. One for the tobacco habit can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 65, Bldg., Kansas City, Mo.

PLYMNER CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati

PATENTS

PROCEDED AND DEFENDED. Send me drawing or photo. for expert search and free report. Free advice, how to obtain patents, trade marks, copyrights, etc., IN ALL COUNTRIES. Business direct with Washington saves time and money and often the patent. Patent and Infringement Practice Exclusive. Write or come to us at 523 Ninth Street, opp. United States Patent Office, WASHINGTON, D. C.

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Sam. P. Jones' Last Sermon

"SUDDEN DEATH"

Ten cents, postpaid. \$7.50 per copy.

J. H. LYNDSEY, 309 E. Park St.

Oklahoma City

which recently OINT- medly seases, Eruptions, Scald, velous, OINT- cake; gists. als to merce

CO. dopted is dis- lose a habit. Also ven se- at you pies to, Gray

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TAKE IT IN TIME

Just as Scores of Little Rock People Have.

Waiting doesn't pay.

If you neglect the aching back, Urinary troubles, diabetes, surely follow.

Doan's Kidney Pills relieve backache,

Cure every kidney ill.

Little Rock citizens endorse them.

Mrs. S. E. Moorman, of 3700 West Ninth St., Little Rock, Ark., says: "I had a kidney ailment for years, consisting of almost constant bearing down pain in my back and loins, so severe at times that I have been unable to turn over in bed, and this condition was accompanied by irregularities of the kidney secretions, which caused me untold misery and annoyance, I tried many different remedies said to be good for such troubles but without obtaining relief that lasted for any time. Since using Doan's Kidney Pills, purchased at J. F. Dowdy's drug store I have felt better in every way, and the relief obtained has been permanent. I think it a duty to let others know of the benefit to be derived from Doan's Kidney Pills."

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 others.

Reduced Rates to Little Rock Conference.

Mr. J. E. Hannegan, chairman of the Southwestern Excursion Bureau, St. Louis, Mo., has completed arrangements for fare and one-third for the round trip, on the certificate plan, from all points in Arkansas to Warren and return, provided there is a minimum attendance of fifty persons holding properly signed certificates showing the payment of full fare for the going trip, and that such fare amounted to fifty cents or more.

Don't fail to ask the agent to give you a certificate at the time you buy your ticket. Give the certificate to me as soon as you reach Warren, so that I may count them, have them validated and sign them myself. All the lines of the State will grant this reduced fare, unless it be some of the short lines.

W. P. WHALEY.

Beautify the Complexion

IN TEN DAYS.

Nadinola



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

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

Railroad Connections at Fordyce

I have received more letters making inquiries concerning train connections, etc., at Fordyce, than I can answer through the ordinary mails. For the information of all intending to attend the session of the Conference at Warren let me say:

Cotton Belt trains from Texarkana reach Fordyce at 10 a. m., 12 a. m. and 11:45 p. m. The southbound Rock Island train leaves Fordyce every morning at 6:30. The Rock Island does not run a through train out of Little Rock by way of Fordyce. Passengers from Pine Bluff can reach Fordyce on an early morning train and catch the Rock Island train without a long wait. But those coming on all other trains will be compelled to stop over night in Fordyce. Leaving Fordyce at 6:30 a. m. on the Rock Island, a change of cars is necessary at Lanark, and Warren is reached at about 1.00 p. m. However, the Rock Island is arranging for a change of schedule, which may take effect before Conference. If not, ample accommodations have been promised for Tuesday morning.

A. P. Few.

Fordyce, Ark.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Blashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested, write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 392 Notre Dame, Ind.

Cumberland, I. F.

We have had a hard fight this year, as we have had no Methodist gospel this year, only by our presiding elder, Brother Freeman. He is a great old-time preacher. God bless him and his work.

We have not had a conversion on this charge this year, until last week. A Presbyterian preacher came to us. He had a good meeting. Some of the worst men we had were converted in his meeting. God bless him for doing us so much good here. Brothers, this charge is starving to death for old-time Methodist Gospel. We love our presiding elder. The last time he was here we had good old heartfelt preaching. Cumberland is paid out this year.

M. C. SMITH.

FRED. D. BAARS, Teacher of Piano, Harmony, Theory and History.

Studio Northeast Corner 3rd and Main Sts. 3rd Street Entrance.

LITTLE ROCK - - ARKANSAS

Harford, Ark.

Have just closed a great meeting at this place. We had nearly one hundred conversions. Fifty accessions to our church and about twenty-five to other churches.

The assessment for ministerial support is paid in full. The town goes dry the first of the year. Larceny and other notorious evils are

That Dear Old Delusion, Laundry Soap

MANY housewives hug it still—though it costs them untold labor, expense and unnecessary wear and tear of clothes. Laundry soap belongs back with the day of the flail, and other crude washing methods. It has no place in the modern laundry, kitchen or scrubbing kit.

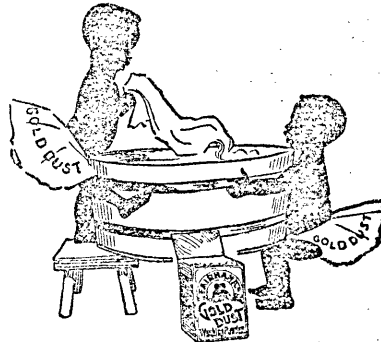
If you want to escape the old-fashioned arm-paining, back-straining toil and toil of household cleansing with laundry soap—Change to

GOLD DUST

Gold Dust Washing Powder has for its base, a good, honest vegetable-oil soap, to which is added other purifying materials in just the right proportions to cleanse easily, vigorously and without harm.

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

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



Made by
The N. K. Fairbank Company
Chicago
Makers of Fairy Soap

"Let the GOLD DUST Twins do your work"

A Short Talk to Mothers.

The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well require, that—
The Liver should do its duty.
The Kidney's perform their part.
The Blood be kept pure.
The stomach kept in a healthy condition.
If any of these conditions are wanting, disarrangement of the balance follows, and the general health is undermined.

DR. THACHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

Thacher Medicine Co. Chattanooga, Tenn.

subdued. The moral forces are now in the ascendancy.

The preaching was done by Rev. J. T. Newson, a graduate of Vanderbilt University. His preaching is rational, safe and strong. He appeals to men with great power.

Solidity, loyalty and conviction characterize this work. This field gives promise of greater things. Prof. Shook sings the gospel with wonderful power. The Epworth League takes on new life. The crowds overflowed our church at almost every service.

The work is in fine shape for the New Year. ELTON WILSON, P. C.

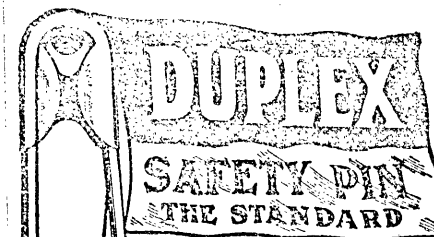
Thousands of people have said there is nothing like Vita-Ore for curing Kidney Troubles; people who knew what they were talking about from having used it. Read offer on last page.

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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 underwritten guarantee.

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Mena, Ark.

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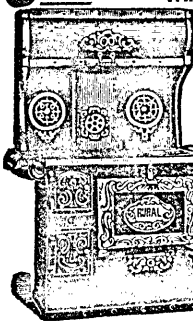
that has never been equalled. The guard on the spring prevents tearing the cloth. The pin that fastens from either side and can't slip through. See that all have our name on.

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OUR TERMS are the most liberal ever made. You can pay after you receive the range. You can take it into your home, use it 30 days. If you don't find it exactly as represented, the biggest bargain you ever saw, equal to stove retailed for double our price, return it to us. We will pay freight both ways.

Write Today for our beautiful illustrated Stove Catalogue No. 1293, a postal card will do. 75 styles to select from. Don't buy until you get it. **MARVIN SMITH CO., CHICAGO, ILL.**

De Queen, Ark.

As the conference year closes we feel that it is due this good people to make some public report of their work during the past four years. There have been 392 accessions to the church. All the collections have been paid in full, and this year has been the best of the four; 128 have joined this year, and the financial report for all purposes will reach about \$2,400. We have a good Sunday School and the best Epworth League I ever saw. Happy the pastor who will minister to this people another year. God bless the church and their new pastor. We leave our old home once more, after four years of the happiest service of our life. We are packing up and expect to meet our appointment first Sunday after conference. Hoping to meet the brethren of the conference soon at Warren, we close.

W. A. STEEL.

Prescott District—Appeal to Stewards.

The battle is nearly over, and the victory in most places in the Prescott District is assured. May I exhort the stewards in the few places yet behind with the salary of their pastor, briefly? Perhaps, my brethren, you are much to blame. Not altogether, of course. The obligation of the members to pay, the solemn vow to "attend upon the ordinances and support the institutions of the church," should require them to pay, "as the Lord has prospered them." But the stewards should persistently and persuasively present the dues and demands, the urgent necessities of the preachers. If this fails, notify your pastor and let him appoint other good men to assist you, and rush to the rescue of your pastor and save him from bankruptcy, and his delinquent membership from repudiation. Methodists do not settle with each other, nor with their merchants, nor, indeed, with anyone else, at seventy-five cents on the dollar. No wonder preachers fight shy of such appointments. Please explain to your constituency, also, that it is their duty to pay the conference claims assessed against them in full. In the aggregate it is a mere bagatelle, as there are many men and women in each pastoral charge able to pay it and be none the poorer, but richer with God. Brethren, your preachers have been faithful, and are deserving and

needy. Please pay them every dollar you owe them.

JNO. H. DYE, P. E.

Walnut Tree, Ark.

We are shaping up for the Annual Conference. Have had a good time here this year. Have had 68 conversions and 48 additions to the church. The good Master has blessed us, as a people, with health. In a membership of 315 members we have lost by death only three this year. We held a memorial service for little Virgil Havener at Shark, November 3, at 3 p. m. The service in memory of Brother David Hunt will be held at Carnilia the second Sunday in November at 3 p. m.

J. B. PHILLIPS, P. C.

Zolle, La.

My charge is situated on the "Port Arthur Route," sixty-five miles south of Shreveport, in the sawmill region. Church work here is very difficult on account of the nomadic and cosmopolitan character of the population. Yet our Lord is graciously leading us on and granting a measure of success.

During the year, thus far more than one hundred souls have bowed at our altars, in my charge, and have professed to be blessed of God. Something like fifty have been received into the church. Besides this, I have been permitted to hold some gracious revivals for other brethren, in which over one hundred and twenty-five have claimed pardon or purity.

We have had many glorious revivals in the conference this year. Truly God has been good to us. The brethren are drawing their wits and counting their spoils for conference, which meets in Shreveport December 5, with Bishop Ward in the chair.

The general prevalence of the boll weevil in all the western section of the state, following the hard times of the two preceding years, will make it difficult to bring the finances full. Yet, so far as my knowledge goes, the brethren are very hopeful.

J. M. WEEMS.

Roll, Okla.

We are now closing out on the Roll charge. "We had a good year, Bishop." We have traveled 3,000 miles on the work, have held five protracted meetings, had over 50 conversions and 51 additions to the church, have removed three by certificate and one has died. We found 57 members on the work when we came, all on slips of paper, not a church book on the work. We have bought four church registers and one quarterly conference record, and have received for our work \$165. Conference collections are full and receipt in hand. If we could have one more month we would come out all right.

Had a good day at Hamburg yesterday. Received two members, one lady 85 years old, who was very sick. Thank God for a church

Words of Truth

Every sick woman should read the convincing words of truth, written by Mrs. Blanche E. Stephano, of 1228 S. 42nd Ave., Chicago, Ill., who says: "For five years I suffered fearful backache, sideache, falling feelings and other misery, every month. My husband spent hundreds of dollars on doctors, who did me no good so I began to take

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and can truthfully say that the first bottle brought relief. I am now well, the pain has gone, and I feel like a different person." Cardui is a pure, non-intoxicating, vegetable tonic, for women. Try it.

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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.



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Little Rock, Ark.
JAS. HARRIS, Dist. Pass. Agent,
Little Rock, Ark.

that can take them into her membership at every age and station in life.

J. M. HOLT, P. C.

Arkansas Patents.

Granted this week. Reported by C. A. Snow & Co., patent attorneys, Washington, D. C.:

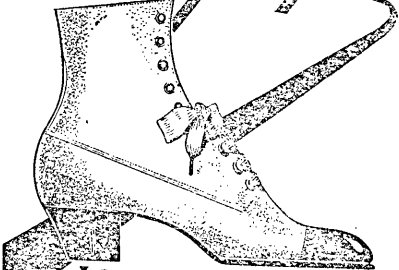
George B. Allis, Little Rock, automatic mail-bag delivering appa-

ratus; Joseph E. Becker, Foreman, plow; James L. Bryan, Hot Springs, attachment for platform scales; Clarence A. Madison, Pine Bluff, track-cleaner; Wilbur R. Sturgis, Conway, hoeing machine.

For copy of any of above patents, send ten cents in postage stamps, with date of this paper, to C. A. Snow & Co., Washington, D. C.

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Judge Steel and the Saloons.

Judge A. C. Steel, county judge
of Sevier county, has made the fol-
lowing announcement concerning
the granting of saloon licenses in
his county:

"With regard to granting sa-
loon license in the county for the
ensuing year, I want to say: The
law requires all applicants to have
a good moral character, and I will
grant licenses to such only. A
good moral character means one
who does not violate the law, but
respects it, and no party who has
been convicted of violating the
law with regard to keeping a sa-
loon will be given a license, nor
will any such person be permitted
to clerk in the saloon or own any
interest therein. I will require the
application to disclose who the real
owners of the saloon are. No non-
resident can have any interest nor
any man's wife can own an inter-
est in the saloon.

"The saloon will be required to
close at 9 o'clock at night and not
to open till 5 o'clock in the morn-
ing, and pending any appeal for
a conviction or continuance of a
charge for violating the law the li-
cense will be canceled, and no re-
bate will be allowed pending an in-
vestigation in the premises.

"The applicant will be required
to sign an agreement, which will
be a part of the license, covering
these points, to the effect that any
misrepresentation with regard to
the points indicated, or violations
of the agreement or any violations
of the law with regard to keeping
saloons, such as keeping open or
selling on Sunday, selling to Indi-
ans or minors, permitting gambling
or gaming in the saloon, and the
like, work a forfeiture of license.

"And the county court, on in-
formation, may investigate any
charges of violating the agree-
ment, and where the court finds
from the evidence, violations as
stated, may cancel the license and
refuse further license, when all un-
earned license is forfeited."

Splendid Gifts for the Dakota Wesleyan University.

Dakota Wesleyan University, at
Mitchell, S. D., is one of the most
thriving and progressive of our
Methodist schools. The President,
Dr. Thomas Nicholson, the trustees,
faculty, and students are devoted
and enthusiastic. The school has
recently received a promise from
Mr. Andrew Carnegie of \$25,000.00
cash toward an endowment fund of
\$100,000.00. Toward this fund Mrs.
G. F. Swift, of Chicago, has already
given \$5,000.00, and promises the
last \$1,000.00 of the \$75,000.00 ne-
cessary to secure Mr. Carnegie's
gift. Other sums, amounting to
\$2,500.00, have already been secur-
ed. C. C. King, of Scotland, S. D.,
recently arranged for the laying
out and beautifying of the campus
at an expense of about \$2,000.00.
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placed so as to make the campus
one of the finest and most attrac-

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5. Twelve Reasons Why I Am Not a Campbellite.
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ment of the undersigned, they are doing it well.

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Rev. C. L. Ballard: Dear Brother, I've examined your publications, Mode, Subjects,
Succession, Why I Am Not a Campbellite, etc. Excellent, direct, to the point, bristling
with Bible truth and must do great good. I am not surprised that such excellent judges
as Binkley, McClean, Bishop Key and others so strongly endorse and commend them.
Thousands should be scattered among the people. It will pay our pastors to see it done.

BISHOP J. S. KEY, SHERMAN, TEXAS.

Dear Brother Ballard: I have read these discussions of long standing among the
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timely contributions.

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certain candor and childlike docili-

ty in acknowledging your own
faults. The trouble you feel about
so many things comes from your
not accepting everything which may
happen to you with sufficient resig-
nation to God. Put all things, then,
in His hand, and offer them before-
hand to Him in your heart, as a
sacrifice. From the moment when
you cease to want things to be ac-
cording to your own judgment, and
accept unconditionally whatever He
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about your own conceits.—François
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QUARTERLY CONFERENCES.

Arkansas Conference.

MILTON DISTRICT—FOURTH ROUND.
Conway Sta. Nov. 18-19
J. B. STEVENSON, P. E.

HARRISON DISTRICT—FIFTH ROUND.
Bellefonte Ct., at Harrison. Nov. 17
Harrison Nov. 17
J. G. GALLOWAY, P. E.

FAYETTEVILLE DISTRICT—FOURTH ROUND.
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.
Wheatley, at Wheatley. Nov. 17-18
Cotton Plant Nov. 24-25
McCroby Nov. 12, Dec. 1-2
FRED LITTLE, P. E.

BATESVILLE DISTRICT—FOURTH ROUND.
Bethesda Nov. 17-18
Batesville Nov. 25
Central Ave. Nov. 23
Sulphur Rock. Dec. 1-2
JAS. F. JERNIGAN, P. E.

PARAGOULD DISTRICT—FOURTH ROUND.
Maynard Ct. Nov. 17-18
Paragould Ct. Nov. 24-25
Z. T. BENNETT, P. E.

Searcy District—Fourth Round.

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.
Shiloh Ct. Nov. 17-18
Trinity Ct. Nov. 20-21
Tyrone Mission Nov. 29
Jonesboro, First Church. Nov. 30
Jonesboro, Second Church. Dec. 3
M. M. SMITH, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT—FOURTH ROUND.
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.

Arkadelphia Ct., at Hartsville. 3 p. m., Nov. 16
Arkadelphia Sta. 7 p. m., Nov. 16
Dalark Ct., at Bethlehem. Nov. 17, 18
Holly Springs Ct., at Holly Springs. Nov. 18, 19
Princeton, at Princeton. 11 a. m., Nov. 20
Lono Ct., at Lono. 10 a. m., Nov. 21
Malvern Sta. 8 p. m., Nov. 21
Traskwood Ct., at Traskwood. 11 a. m., Nov. 22
South Hot Springs. 8 p. m., Nov. 22
Park Avenue. 10 a. m., Nov. 23
Central Avenue. 8 p. m., Nov. 23
Let stewards be prepared to answer Question 8, the pastors Question 9 and the trustees Question 29, as we will close out the business of the year at these conferences.
B. A. FEW, P. E.

MONTICELLO DISTRICT—FOURTH ROUND.
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.

Foreman and Ashdown. Nov. 17, 18
Richmond Ct. Nov. 18, 19
Texarkana Ct. Nov. 21
Bright Star Ct. Nov. 24, 25
First Church, Texarkana. Nov. 25, 26
R. R. MOORE, P. E.

LITTLE ROCK DISTRICT—Fourth Round.

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.
Rowell. Nov. 17-18
Swan Lake. Nov. 21
E. M. PIPKIN, P. E.

CAMDEN DISTRICT—FOURTH ROUND.

Stephens and Waldo, at McNeil. Nov. 17-18
Camden Sta. Nov. 21
Camden Ct. Nov. 24-25
J. H. HIGGIN, P. E.

OBITUARIES.

BARNETT—Pauline, daughter of Rev. L. R. and Sallie Barnett, was born December 11, 1900, and died October 19, 1906. Six brief years she sojourned here to light the home of her parents, and then took her departure to her heavenly home. It was the writer's privilege to administer the rite of baptism in her infancy, she being the first infant he ever baptized. Bright and sweet was her little life, full of joy, giving joy to all who knew her. By her winning ways she so fixed her impress upon the hearts of her parents that when she went away from this world she took their hearts with her. Just a little while and papa and mamma will see her again.

GEORGE N. CANNON.
WILLIAMS—Edmund Thomas Williams was born in London, England, January 4, 1846. When eight years old his parents came to America, and died soon after. He was taken into the home of the late Rev. J. C. Berryman, with whom he lived until he entered the Federal army, serving until 1864, when he was honorably discharged. At Jefferson City, July 27, 1866, he was united in marriage to Miss Louisa H. Sparks, who shared his joys and sorrows until the Lord said, "come home." After the war he lived a while in Kansas City, but about thirty years ago he came to the Indian Territory. For about twenty years his home had been at Canadian, Ind. Ter. Brother Williams was an earnest, faithful member of the M. E. Church, South, and had been for twenty-three years. Never did man love his church better. He was out and out for God and did not compromise with wrong. October 18, 1906, the Lord sent for him to come home, and while we sorrowfully say, "he is gone," those in the better land are exultantly shouting, "he has come!" Bereaved ones, do not look in yonder's grave for your loved one, but turn your tear-stained faces to Him who said, "I am the way." A good man is gone, but, thank God, we know where to find him.
HIS PASTOR.

DEAN—John Wesley Dean was born in Laurens District, S. C., June 24, 1851, and died at his home in Stamford, Texas, September 25, 1906. He was the fourth child and third son of John and Elizabeth Dean, and came with them to Pike county, Arkansas, in 1857. He was a member of the M. E. Church, South, from early manhood, having professed religion at a meeting held under a brush arbor at Old Pisgah Church, on Murfreesboro Circuit. He was a friend to the preacher, and his house was their home. For some twenty years he was a leader in the church at Murfreesboro, Ark. In 1880 he was married to Miss Nellie Biggs, the youngest daughter of Rev. A. Biggs, M. D. To this union were born several children, five of whom, three boys and two girls, are living, some having died in infancy. In 1905 he moved to Stamford, Texas, where his earthly pilgrimage ended, surrounded by his wife and children. He was a large, stout man, and bade fair to live for many years, but a cancer of the face, in a few months, took him away. His going was the severing of a brotherhood of over forty-five years. There were six of us. He was the first to go. He talked much about heaven in his last illness. Some time, somewhere, we hope to see our brother again.
S. C. DEAN.

MARTIN—Leila May, only daughter of William P. and Mattie E. Martin, was born May 13, 1903, and died at Benton, Ark., October 25, 1906. She was sick about ten days with tonsillitis, when membranous croup was developed, which soon extinguished the little lamp of life. Being the only girl of the home, and being more than an ordinarily bright child, she was the most attractive object about the place. One could not fail to note the keenness of her mind and the readiness with which she comprehended things about her. But with all her charms of childish excellence, she was unable to resist the fatal stroke of that fell destroyer that has hurried so many of our little ones home. While she could not escape the power that laid her little body low in death, thank the blessed Lord, she eluded death's grasp beyond the dark river and went "sweeping through the gates" into the arms of Jesus. There you may find her, dear loved ones, who still linger on this side the river. Look up, and lift up, your souls toward that haven of eternal rest, and you shall meet her in the sweet by and bye.
W. R. HARRISON.

PATY—Margaret A. Paty (nee McJunkin) was born in Dahlgren, Lumpkin county, Ga., June 18, 1849; was converted and joined the church in her sixteenth year; was married to Mr. Elijah S. Paty, August 1, 1867; moved to Arkansas November, 1887. Her husband died September 26, 1891, leaving Sister Paty a widow with eight children, to bear the burdens and meet the troubles of life alone, and yet not alone, for she had already learned to trust Him who is ever willing to bear our burdens and share our sorrows. She loved the church. Her greatest delight was working for the Master. She was a member of Henderson Chapel, Little Rock; also a member of the Woman's Home and Foreign Missionary Societies, and teacher in the Sunday School. Her home was the preacher's home, and, like the widow who divided with Elijah, she was ever ready to divide even to the last. She was a mother to the writer for four years while he was her pastor. Truly it may be said of her, "she hath done what she could." After an illness of many weeks of uncomplaining suffering, God called her from labor to reward, September 14, 1906. Her last words to her children were, "You know where to find me." In sympathy,
F. E. DODSON.

SNIDER—Mrs. Sarah J. Snider (nee McKay) was born in Winfrey county, Tenn., November 21, 1851; died October 21, 1906. Her father moved to Texas in 1869. She was married to John M. Snider, October 17, 1874; moved to Lebanon, Ind. Ter., in 1879. She was converted in 1882 at home during a meeting held by J. C. Clegg, and joined the Methodist Episcopal Church, South. She was one of the charter members of the Lebanon church. She was a sweet spirited woman, loved by all who knew her. She left a testimony that she was ready to go. She leaves a husband, three children, one sister living at Lebanon, one brother



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now living at Lexington, Okla. The funeral was conducted by the writer and L. W. Shilling, at the Methodist church, in the presence of a large congregation, after which we laid her away in the Lebanon Cemetery to await the resurrection morn.

J. A. GRIMES.
GILES—Miss Johnetta, daughter of Simon and Bettie Giles, was born near Sandy Spring, Grant county, Ark., June 11, 1879, and died there, August 25, 1906. She was dedicated to her Creator's service in holy baptism in her infancy by the writer, and in early youth ratified and confirmed her baptismal vows; was converted at the Princeton campmeeting, 1893, united with the Methodist church and lived a consistent life until her heavenly Father called her to home above. Her life gave great promise of future usefulness, and many were made sad at her early death. But she was ready. Her faith in Jesus robbed death of its sting and the grave of its gloom. She was very happy in her last hours, thus leaving to dear ones a blessed testimony that with her, to die was to gain. So, then, we can say in full assurance, "Sorrow not as those which have no hope." She is now at home with God, infinitely happier than she ever could have been in this world. That her sorrowing parents, brothers and sisters may all meet her there, where there is no death, sincerely prays the family's former pastor,
JAMES E. CALDWELL.

Tulip, Ark.
WHEELER—Sister M. J. Wheeler, whose maiden name was Killian, was born in Carroll county, Ark., December 26, 1846; was converted at Mount Pleasant, in Tytus county, in 1879; joined the M. E. Church, South, of which she lived a consistent member the remainder of her earthly existence. She was united in marriage to J. D. Wheeler, June, 1866. There were born to this union four boys and five girls, six of whom survive, the others having preceded her to the better land. Sister Wheeler has thirty-one grandchildren, and two great grandchildren, from each of whom she collected, not long before her death, 5 cents and contributed 5 cents herself, which amount she turned over to her son-in-law, M. D. Girlin, with the request that it be used for the benefit of orphan children. She had a photograph taken of her entire family, including children, grandchildren, sons and daughters-in-law. This group appeared in the September number of the Era. Sister Wheeler was

a devoted Christian. She loved her church and family and friends. She had hosts of friends and few enemies. Her acquaintances only knew her to love her. She was long afflicted, but endured her suffering with becoming Christian patience. She realized that her stay upon earth was drawing to a close, but when speaking of her departure she was calm and unalarmed. A short time before her departure she called for some of her friends who had gone from earth. On September 11, at 11:40 a. m., surrounded by family and friends, her spirit, in the triumph of Christian faith, left the body and took its flight to the paradise of God. On the following day her remains were followed by one of the longest funeral processions I have witnessed in this country, to the Oakland Madill Cemetery, where the usual burial service was conducted by the writer, and the remains of one of the best Christian women of the country were laid to rest. May her husband, children, grandchildren, great grandchildren, and friends, follow her as she followed Christ. And on that bright and happy morning when our Savior shall come to reward his faithful, may Sister Wheeler have a reunion with her loved ones which shall last forever.

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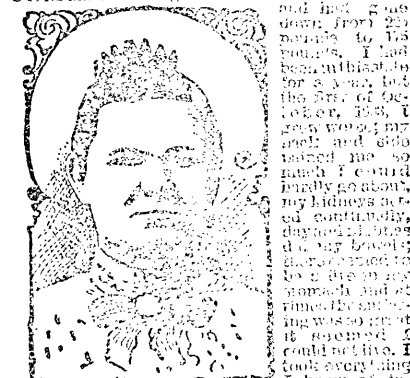
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My kidneys were badly affected, my bowels were out of order and my stomach was in a bad condition that I could not eat anything except out of my almost killing me. I had been suffering for a year, but the first of October, 1918, I gave up my work and went to bed. I had been suffering for a year, but the first of October, 1918, I gave up my work and went to bed. I had been suffering for a year, but the first of October, 1918, I gave up my work and went to bed.



including several kinds of patent medicines, which relieved me for a short time, but none cured me. By persistent use of Vita-Ore, I was cured. On February 1, 1919, I wrote: "I am now perfectly healthy and I am able to do my work. I am now perfectly healthy and I am able to do my work. I am now perfectly healthy and I am able to do my work."

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Curable Vita-Ore are like a house built on a rock. In their permanency, in their effectiveness, in their completeness. First is created a structure of health in the blood, a substantial basis for all else to rest upon. Then the change is built in the body, stone by stone, day by day, nerve, tissue, muscle and bone are placed in a normal, healthy, natural condition, the drains are placed in working order, the parts cleaned, healed and purified, and the body is built up, the work is then turned over to the body's hands. The foundation is laid, the work is right, and it lasts. Being strong—there is nothing to fear. Suffering ends—there is nothing to lose. Vita-Ore is the disease at its root. It cures permanent and for life. It is a permanent remedy, one that has come to stay, that is permanent in permanency and lastingness from year to year, curing with permanent cures, satisfying with permanent satisfaction.

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In all parts of the United States and Canada have testified to the efficacy of Vita-Ore in relieving and curing such diseases as Rheumatism, Ischuria, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Affections, Neurasthenia, Catarrh of any part, Nervous Prostration, Anemia, Syphilis, and worn out, debilitated conditions.

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SAINT STE. MARIE, ONT.—I had Rheumatism and Dyspepsia very bad for three years and a friend recommended Vita-Ore as being good for my complaint. I used two packages, which cured me completely. That was eight years ago and the trouble has never returned. W. T. YULL.

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Time of a Serious Kidney and
Rheumatic Trouble.

Was Broken Down, Disheartened
Almost Helpless.

ATLANTA, GA.—When I look back on my condition and sufferings during recent years, and think of the herbs, roots, barks, the powders and liniments I have taken and rubbed with, all to no purpose, and think that I was cured at last in one month with Vita-Ore, I stand amazed and amazed at the result. I feel that I have been drawn out of the jaws of death.

Thirty years ago I contracted a disease of the kidneys named Bright's Disease, and suffered from it for many years. I was constantly passing gravel from them, the pain often throwing spasms, though only those who have passed through this ordeal can give an idea of the suffering connected with it. These spasms were constant, and frequent intervals down to a month ago, all this time my urine was highly colored, sometimes profuse, sometimes scant, but at all times charged with a yellowish, albuminous brick-dust deposit.

About three years ago I was attacked with Rheumatism in my right hip joint, knees and the muscles all over my body. Physicians told me I had Diabetes and marked symptoms of Bright's Disease and commenced to dope me with mercury, soda, lithia, salicylic acid, and other drugs, which were constantly constipating me, and nearly everything I ate disagreed with me. You can well imagine my condition and state of mind. I was broken down, disheartened and helpless.

By chance I had placed in my hand a paper containing an advertisement of Vita-Ore, and, like a drowning man, caught at it, sent for it, and it has proved to be the "Ore" that enabled me to paddle my frail bark into the haven of Health. I used it in hot water and it commenced to benefit from the first dose. I saw a marked change for the better. My urine became up and natural in color. In six days the brick-dust deposit. My bowels became regular. I could eat what I wanted, and I slept without those terrible hallucinations that had haunted my slumbers so long; but best of all, the pain was leaving my body without a trace.

Now, after taking a dollar package of Vita-Ore, I say I am in health than I have been in fifty years. All this wonder in my condition is due to the virtue contained in one ounce of Vita-Ore. I am now perfectly healthy and I am able to do my work. I am now perfectly healthy and I am able to do my work. I am now perfectly healthy and I am able to do my work.

M. V. E.

Re-affirmed Over One Year Later

ATLANTA, GA.—My faith in Vita-Ore grows stronger and stronger. I suffered with Kidney Trouble for years and never got better until I used Vita-Ore, more than a year ago. That did it. I am still well. Can get insurance on my life in any company accepts men of my age. M. V. E.

HERMANVILLE, MICH.—I had been pronounced incurable of Bright's Disease by three eminent physicians, commenced using Vita-Ore. I weighed about 100 pounds in three months I weighed 175 pounds and was well. I have not had a trace of Kidney Trouble since, a twelve years since I used the Vita-Ore. W. H. NORRIS.

Address, Theo. Noel Co., W. C. DEPT., Chicago, Ill. Vita-Ore Bldg.