

SPECIAL PROHIBITION EDITION. WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL.

The Great Day of Battle.

When Napoleon was in Egypt fighting a great battle under the shadow of the Pyramids he spurred his forces to the charge against the fierce Mamelukes by reminding them that the ages were looking down on them. All the Christian forces of Oklahoma are now in a battle with a foe as fierce as ever were the Mamelukes, certainly as unscrupulous. September the 17th will be the decisive day. Till then the forces must be so disposed and so marshalled as to insure us victory; for all the world is looking upon the struggle, and all the future demands that we win it. We must not only win it; we must win it so decisively that there can be no question about it; we must win it so decisively that there will be no raising of the issue in the coming years.

There is, therefore, every reason that our brethren should bestir themselves to the uttermost. We doubt not that they are preaching on the subject of temperance; we doubt not that they are praying for guidance and for success; we doubt not that they are talking privately to those who will listen. All these things ought to be done; but more must be done. There ought to be organization in every doubtful place; and this organization ought to make such public demonstrations, with banners, processions, songs, speeches, as will let the community know they are to be reckoned with. On the night before the election every church bell in Oklahoma ought to ring out a call to prayer and to duty. It might be well in some places for the good women to organize, serve coffee on the day of election near the polling place. In brief, find ways to make the Christian conscience of the community felt, make it felt so distinctly that the very atmosphere will be charged with its sentiment. There are Christian people enough in Oklahoma to do all this, and they will be the happier for doing it. Of course when we speak of Oklahoma we mean the entire State, comprising both territories.

The liquor forces are leaving no stone unturned, and they will struggle to the last hour and to the last ditch. It is known that for months they have had a league with headquarters at Guthrie, calling itself a citizen's league, sowing down all Oklahoma with a mendacious literature. It is understood that the liquor men and the brewers have put a quarter of million of dollars back of this league with which to carry this election.

The liquor people are alarmed; the Oklahoma conflict is to them more than a straw indicating the direction of the wind; it is a strategic battle, which they think they must win. Since all the South is knocking out the liquor traffic, particularly since the recent great victories by the temperance forces in Tennessee and Georgia, these allies of sin must do something to inspirit their ranks; they are hoping to do it in Oklahoma, and mean to have a sort of death-grapple in order to do it. For them to win this fight will, therefore, set

the whole temperance movement back several years. For us to win it is to fly banners of victory not only for Oklahoma, but also banners that will bring dismay into the ranks of the enemy anew over the whole country. The world is looking on us! We must win the fight! Woe to the sluggard among us, and woe to careless!

The Western Methodist is ready to pour out all its strength. You will find the present issue of the paper full of temperance matter. For much of it we are indebted to Dr. D'n-widdie and others who have so kindly assisted in gathering it for this paper. It constitutes an issue of the paper which you may use and it is one which you will do well to preserve. Use it, brethren, and may the God of our fathers, the God of our homes and the God of battles be with you.

The Philosophy of a License Voter.

If drinking interferes with your business, give up your business.

If drinking liquor interferes with your health, give up your health.

If drinking interferes with the best interest of your family, give up your family.

If drinking liquor makes you a thief, be a thief.

If drinking liquor makes you a scoundrel, be a scoundrel.

If drinking liquor makes you a fool, be a fool.

If drinking liquor makes you a dog, be a dog.

If drinking liquor makes you a lunatic, be a lunatic.

If drinking liquor makes you cruel to your family, be cruel to your family.

Because our city can't live without the license money, don't you know?

It is well always to keep in mind and often to repeat these stirring words of Governor J. Frank Hanly of Indiana, uttered by him in an address in the Hall of the House of Representatives at Harrisburg, Pa., March 14, 1907: "Among all the evils affecting the public welfare, I know of no single interest which strikes so powerfully at the individual character of our citizenship or at the public conscience, as the organized liquor traffic, or which so completely and wholly debauches the public thought. In all my experience I have found in my own State no other single power so great and powerful for evil and the breaking of the strength and purpose of good citizenship."

"The United States Government makes as much out of the rum traffic as you would make as a merchant if you sold a knife for one dollar, and after he had paid you one dollar for the knife he should thrust the blade through your son's heart—as much as if you sold a box of matches and after the customer had paid you for the matches he opened the box and with the first match set fire to your dwelling."—T. DeWitt Talmage.

Don't You Believe It.

"It makes me laugh," said Dave Sinclair, To hear the fellows shout That liquor sales will be increased When license is knocked out.

"They say they'll introduce 'blind pigs' And sell it on the sly, And anyone can get the stuff That has the cash to buy.

"I used to run a railroad train In prohibition days; We'd sometimes haul a keg or two Which 'piggers' sneaked away.

"But when the license introduced The self-respecting bar, Instead of hauling by the keg, We hauled it by the car."

The above witty poem by Mr. Lyman is based upon actual fact. Mr. Sinclair was a conductor on the Milwaukee line and his testimony furnished the basis for this little poem. The occasion for it is the oft repeated though foolish declaration that more liquor is sold without saloons than with. Of course the zeal to obtain license is remarkable refutation of this falsehood, supplied by the very men who utter it.

As for ourselves, we believe the saloon to be a most potent institution for evil, and a promoter of the houses where each sex attempts to deprave the other.

If we could we would secure constitutional prohibition. If that could not be obtained we would try to secure a prohibiting statute; if we could not obtain that we would seek for local option; if we could not secure that we would concentrate our efforts on more and more stringency as to license; and if that was not possible we should do all in our power to secure the enforcement of existing prohibitions and limit the number of licenses. Therefore we give to Francis Murphy the credit of leading multitudes to become total abstainers whom no other method could have reached.—N. Y. Advocate.

Will some zealous advocate of whisky tell us why no real estate dealer and no board of trade, seeking to induce immigration, ever advertises the existence of saloons? They tell us about their schools and churches; they tell us about all lines of business, except the whisky business. Why is this? Some folks say that whisky helps a town; why do not people who are seeking to build up a town tell about their whisky? The world would give a town that dared to advertise itself through its whisky the horse-laugh.

Let there be an entire abstinence from intoxicating drinks throughout this country during the period of a single generation, and a mob would be as impossible as combustion without oxygen.—Horace Mann.

WESTERN METHODIST

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REVS. D. J. WEEMS and J. C. RHODESField Editors

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NOTES AND PERSONALS.

There are only eight counties in Mississippi where liquor can be sold.

Dr. S. H. Wainright, recently returned from Japan, will enter the Missouri Conference.

Dr. Walker Lewis is to spend some days in the interest of the Crittenton Rescue Mission work in Arkansas.

Rev. F. N. Brewer, of Carlisle, and Rev. M. K. Irvin, of DeVall's Bluff, were in the city a few hours Monday.

Rev. W. F. Lassiter, pastor at Rison, Ark., called Tuesday, while on his way to Hot Springs to meet some Georgia friends. He reports good health and a prosperous year.

Rev. I. K. Waller informs us of the death the latter part of last week of Mrs. G. A. Lovett. We desire to express our deep sympathy with our dear Bro. Lovett in his sorrow.

Alabama now has 27 dry counties, a gain of seven since July 1st, and expects to have nearly double that number before the first of next January.

We take great satisfaction in recording the fact that the Iron Mountain railroad has voluntarily raised the wages of its large clerical force ten per cent. More of that spirit would mean fewer strikes.

Galloway College will open Wednesday, Sept. 11th. Rev. D. J. Weems will accompany the young ladies from the West, meeting them at Fort Smith, Van Buren, and all points to Little Rock. Let all who are going be ready to come with them Tuesday on the afternoon train.

The North Georgia Conference and the South Georgia Conference each makes an assessment of \$15,000 for education. Such sums ought to enable them to meet not only running expenses but add something to their endowments and equipments.

The Chicago Evening Post in a strong editorial entitled "Prohibition in the South," July 26, declared: "The working out of the Prohibition problem in Georgia will be watched with the greatest interest, not only in the Southern States, but here in the North as well, for here, too, it is realized that to the saloon may be traced most of the crime that disgraces the records of all our great cities."

Many of the brethren are having great meetings, with many accessions to the church. We congratulate them. We also suggest to them that no man is properly started off in the religious life till he gets his church paper.

Rev. J. J. Galloway and his wife celebrated their tin wedding on the third of this month. We acknowledge the courtesy of an invitation, and wish them many more happy decades.

President Anderson, of Hendrix College, on last Monday returned from the meeting of the Educational Commission at Old Point Comfort. He reported a fine session of the Commission.

A proposition to hold an assembly of all the Methodist Churches in England in 1909 has received the unanimous vote of two Methodist bodies, and will doubtless be accepted by the other bodies. This is the beginning of Methodist union in England.

The Whiskyites are in desperate straits in Oklahoma; they recently started a campaign yarn to the effect that Rev. E. C. Dinwiddie, the Anti-Saloon League Superintendent of Oklahoma has misappropriated a large sum of money raised for prohibition purposes. Nobody believed it, but Mr. Dinwiddie has shown himself capable of taking care of the affair.

Our young friend, Prof. Henry S. Traylor, who has served for one year as Deputy State Superintendent of Public Instruction, has resigned his office to accept the position of Superintendent of Booneville (Ark.) Schools at a salary of \$200 a month. This is one of the best educational positions in the State. A new building has been erected, and plans are made to have a very complete system of schools. Prof. W. A. Crawford, of Arkadelphia, takes the vacant place in the office of Public Instruction.

"Of the 105 counties in Kansas only 21 have any paupers. 25 counties have no poor-houses; 35 have their jails absolutely empty; and 37 have no criminal cases on their dockets."—Kansas City Star.

This is what enforced prohibition has done for Kansas. If the condition of things is good for Kansas, it is good for every other State; and if it can be brought about in Kansas, there is no State in the Union in which it cannot likewise be created. What is required is a higher type of public conscience and deeper sense of public duty, and truer devotion to the cause of civic righteousness.

A dispatch to the Evening Star, Washington, D. C., under date of August 20, from Jackson, Miss., says:

"The declaration yesterday in favor of State prohibition by both Brewer and Noel, candidates for Governor of Mississippi, is thought to make the passage of a prohibition law certain at the next session of the legislature, in January.

The fact that the opposing candidates for Governor have both come out for prohibition and that a majority of the legislators likely to be chosen are for prohibition leaves no doubt as to the passage of the amendment nor does any one doubt that the popular vote will be overwhelmingly for it.

The prohibition wave seems to have swept over to Louisiana too. Even the big parish of Natchitoches has just voted the saloon out."

"If prohibition does not prohibit, there is a lot of energy wasted by the drink business in opposing prohibition."—Epworth Herald.

Temperance Issue.

Fifteen years ago Rev. Dr. Howard H. Russell founded the Anti-Saloon League. He is

now State Superintendent for New York. Every State and Territory in the Union is organized. When the battle is over Dr. Russell will be entitled to immortality.

How Prohibition has Affected Manufacturing Interests.

Kansas City, Kansas, a year ago held seventh place among the cities of the United States in value of its manufactured products. This year it is fifth. This fact is accounted for by the manufacturers on the theory of the increased efficiency of the working man because of the abolition of the saloon. Instead of coming to their work Monday morning from a Saturday night and Sunday debauch unfitted for work themselves and thus unfitting others for work, now Monday is their best day. They come from their homes after a Sunday's rest refreshed and ready for work. There have been no new manufacturing plants built. The jump was seventh to fifth place has been because of the increased output of the plants already in existence.

Moving Things.

Under the direction of the Inter-Church Temperance Federation the town of Warren was turned wrong-side-out last Saturday. Five joints were raided; whisky, beer and other trappings were destroyed. Some of our brethren at Warren have been impatient, but at the very time they were calling loudly for service the work was all the while going on. We could only say to them that relief would in due time be afforded. It takes time to work up such business, and it is impossible to accomplish it if it is known that the men are on the ground working at it. This is the fourth town the Inter-Church Federation has cleaned up this year, Jonesboro, Stuttgart and Cotter being the other three. The Federation means to see that prohibition shall prohibit. Towns needing this service should communicate with Rev. E. A. Tabor, our Superintendent, and then be patient, remembering that he cannot tell everybody when he will undertake the work.

The Saloon as a Business Proposition.

Prior to July 1, 1906, Wyandotte Co., Kansas, had 256 wide open saloons, and it received in revenue therefrom \$100,000 a year. On July 1 these saloons were padlocked and went out of business. In November a special election was held and Dr. Gray was elected on a policy of no saloons. Prior to the closing of the saloons there were 70 policemen required. Dr. Gray reduced this force to 34 men and the reduced number of policemen was found sufficient to properly police the city.

It has been a year since these saloons were closed in Kansas City. The jail that once was full to overflowing is now empty, day after day passing without a single arrest. The city court is being run at a reduced expense of \$25,000 a year. The same may be said of the district and common pleas court. The reduction of the expense in the control and management of the city is enough with that saved from the courts to more than equal the sum that was taken in from the outlawed saloon.

Kansas City, Kansas, although receiving \$100,000 a year from houses of vice, saloons and gambling dens, ran behind its income of \$100,000 a year. Under Dr. Gray's administration from November to April, although the city did not receive a cent from saloon, brothel, or gambling den fines, yet for the first time in years its income exceeded its expenditures.

A Change Is Coming.

Rev. Dr. Charles Parkhurst, pastor of Madison Avenue Presbyterian Church, in describing the saloons of New York City, said: "I know what these saloons are. I have visited them at all hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly, and swinish, the prolific hotbeds of vile politics, profane ribaldry, unspeakable sensuality. * * * I am talking now of the saloon as we know it here in New York, licensed swilling places, a combination of Tammany caucus, whisky sewer, and bawdy-house. There is no use in trying to improve them or to convert them; there is no convertible quality attached to them; there is no decent ingredient in them that amelioration can fasten to them."

Commenting upon this and similar utterances the Indianapolis News, the leading daily paper of Indiana, says:

As things are today the saloon men constitute a privileged class. They assume to make our laws, and to say what laws they will obey, and how far they will obey them. Bad as the saloon is in itself, the worst feature of it is the influence which it exerts in politics. * * *

But the reaction is certain to come. Business men know that they suffer much from the unrestrained and lawless liquor traffic. And we all know that drunkenness and crime and corrupt and base politics are the natural and necessary consequences. The people are not blameless in this matter. They divide themselves into parties, and thus make it easy for the men who know no party to control elections by making deals now with one side and now with the other. Honest and good men fight one another when there is not one thing that ought to divide them, and dishonest and bad men carry off the prize.

The greatest question in local politics is the saloon. Yet it is not so considered. We vote, not for or against the saloon, but for or against protection, imperialism, the national administration, while the saloon men vote solely for the saloon. They alone win. All the rest of us lose. But a change is coming. We shall have a campaign some day in which the people will vote on the real issue, and then we shall see how weak the whisky influence is. We do not suppose that our present rulers appreciate the situation. Their only idea is to get all they can, and to maintain their present privileged state. But even they will one day get their lesson.

The News is correct in its prediction that a change is coming. It is coming soon. The days of the saloon power are numbered. Politicians will do well to recognize the fact, among them members of Congress who have prevented the enactment of laws like the Littlefield-Carmack Bill, which is designed to put a stop to State prohibition laws by express companies, and breweries doing a small package business. —Northwestern Christian Advocate.

In exact harmony with the declaration of the News are the utterances of "The Wholesale Dealers" (Why did they not write it Liquor Dealers?) Protective Association of Oklahoma, as sent out in a circular letter which we give below and as indicated in the resolutions passed by the Association at its meeting Aug. 15th. We quote the letter:

"What our Association wants you to do is to see that some one of our friends is at every polling place on election day and see that our friends do not fail to vote against prohibition. It is those who fail to vote on this question that will hurt us, for the Prohibs are going to get there on election day for no other purpose. Organize your friends in both City and County and see that the vote gets out and we will roll up a majority that will snow them for all time.

"I wish to call your attention to the wonderful work being done by the Citizens' League and to say that it is not fair for those few men and the Wholesale Dealers to stand all the expense, for we will all derive the benefit and if you will send me your subscription in any amount that you can afford I will put it where it will do the greatest amount of good. Anything from a dollar up boys for 'Every Little Helps.'"

Yours truly,
FRANK E. DECKER.

Accompanying the letter was a copy of the resolutions passed by the association, the substance of which is that the association knows no politics; believes prohibition wrong, calls upon all without reference to party to be at the polls Sept. 17th and vote for whisky, and the association promises the Indian Territory to help them get prohibition in that end of the country nullified. Everybody understands this. The only party loyalty the liquor men know is loyalty to whisky.

What License Cost Massachusetts.

After a year of careful investigation in regard to every criminal, the Massachusetts

State Bureau of Statistics of Labor reported to the Legislature of this Commonwealth the following facts (as per Statistics of Labor, pages 406 and 407):

That 75 per cent. of the adult paupers in the State of Massachusetts were addicted to the use of liquor.

That 40 per cent. attributed their pauperism to their own intemperate habits.

The report on crime says (pages 408 and 409):

That 96.44 per cent. of all the adult criminals were addicted to the use of liquor.

That with 84.41 per cent. of all criminals, the intemperate habits of the offender led to a condition which induced the crime.

The report on the Insane says (pages 411 and 412):

That 51.44 per cent. of all the adults were addicted to the use of liquor.

That with 30 per cent. the intemperate habits of the person led to insanity.

Upon this unquestioned basis let us consider the expense to the State as the direct result of the license for the sale of intoxicating drink, as taken from the State Auditor's Report of 1905, (1906 not yet being in print):

Expenses of paupers, \$899,269; 40 per cent. of which would be \$359,727.

Expenses of criminals, \$891,998; 84 per cent. of which would be \$749,278.

Expenses of Insane, \$1,606,207; 30 per cent. of which would be \$481,862.

The State paid judges and district attorneys, \$282,855; 51 per cent. of which would be \$144,256.

Value of buildings for paupers, criminals and insane, \$15,535,926; interest at 3 1-2 per cent. would be \$547,757; 51 per cent. of which would be \$277,316.

Making a total cost to the State for the care of the paupers, criminals and insane made so by the drinking of intoxicating liquors of \$2,012,419.

The State received from the liquor licenses (25 per cent. of total license fees), \$838,474.

Showing beyond controversy that the State made a direct loss by license of the saloon of \$1,173,945. Which amount was borne equally by the tax payers of the license and no-license districts.

What the license has done for Massachusetts in the way of increased cost for the care of paupers, criminals and insane, it would undoubtedly do for Oklahoma. VOTE FOR STATE-WIDE PROHIBITION.

Up and Doing.

There remain but twelve days in which to work. It will be a very helpful exercise for us to seriously contemplate now the possibility of losing our fight for State-wide prohibition. If we should lose it, there will be many a man who will wish that he had these twelve days again. How differently would we spend them from what some of us are doing!

The cause of State-wide prohibition for Oklahoma is facing one peril: the indifference of its friends, especially in Indian Territory. Why should we take it as a matter of course that we are going to win? We have no right to expect to win unless we work. There is not a community in the proposed State where earnest work will fail to win many votes, and a vote will count for just as much, regardless of what part of the State it is won from. There is no more telling work than can be done for the salvation of souls than winning votes for State-wide prohibition. I think that those preachers who are holding revivals ought to close them and get very busy vote-winning. Then afterward take up the meeting again with a stronger faith.

If we were sure that we had the battle won,

the difference between winning and winning by an overwhelming majority is worth all that we can possibly put into it from now till election day.

Literature can be had from your county chairman, or by addressing the Anti-Saloon League, Baltimore Building, Oklahoma City. Get some and hand it out where it will make votes. Argue the question patiently and earnestly with your neighbors. No people ever had so great an opportunity of dealing the death blow to the enemy. Let us faithfully use every hour until the polls close Sept. 17. May Jehovah give us a great victory!

E. M. SWEET, JR.

Some Cold Prohibition Facts.

For the benefit of those who contend that as much, or nearly as much liquor is consumed in Indian Territory, per capita, as in Oklahoma, I submit the following facts.

I have this day counted the men who patronize one saloon in Oklahoma City—and that not on a prominent corner either. And by actual count I found the average of men going into that saloon to be 283 per each hour (and I counted from two to five o'clock p. m.) counted.

Now I assume that these men averaged spending five cents each while in there. If so, the average hourly expenditure would be \$15.15. And, if the saloon runs twelve hours per day, the daily expenditure will be \$169.80. Now that would be equal to 170 quarts of liquor per day. And I do not believe the whole of Muskogee, the largest city in Indian Territory, consumes 170 quarts of liquor daily. But I am told there are about 80 saloons in Oklahoma City, and if so and each averages as much as the one I counted, then the daily expenditure in Oklahoma City alone for drink makes the fearful total of \$13,584.00. And when the best has been said that the wildest anti-prohibition fighter can say he can't make any sane man think that in any prohibition city of a like population 13,584 quarts of liquor will be or is consumed in one day.

Muskogee is somewhere near half the size of Oklahoma City. Does any sane man pretend to say that Muskogee now consumes daily an average of 6,792 quarts of liquor?

Verily Mr. I. B. Levy of the so-called "Citizens League," with his blatant pretense of stating facts about the failure of prohibition—surely this saloon-hired and saloon paid falsifier of facts, has never gone up against a bunch of cold facts like the above.

Yours for State-wide prohibition,
W. F. DUNKLE.

On last Sunday afternoon Dr. John Matthews died in St. Louis. In many respects he was a remarkable man. He began as a circuit preacher in the Tennessee Conference. He created a following of his own in every charge which he served. He made much use of the power of surprise to arrest and fix attention. In New Orleans, in Kansas City, in St. Louis, in Nashville, great crowds attended his preaching. He has received thousands into his church in his time. He was not a learned man, and we never thought his style the best, but it does not become those of us who are so far below him in efficiency to be too dogmatic in our criticisms. He was buried yesterday in Bellefontaine Cemetery, from Centenary Church, St. Louis, as was appropriate. He was 81 years of age and had been feeble for some time.

We can sell you cards with which to make our conference collections cheaper than you have them printed, 75 cents a hundred.
ANDERSON, MILLAR & CO.

PROHIBITION.**To the Voters of Oklahoma:**

We appeal to you in behalf of our great coming new State,—the 46th Star,—to help make it the brightest in all the galaxy of stars, by voting for State-wide prohibition. Let us see to it that as a State its fair escutcheon shall never be sailed by the licensed liquor traffic.

We must eliminate the saloon now, or have a continued stir and warfare until it does go. Let us vote it out now, and be done with it. Other States are rapidly driving them out. Georgia has just passed by a large majority in both houses of the legislature a rigid prohibition law. Texas, now largely local option, is getting ready to make a mighty effort to substitute prohibition for local option. Other States are making rapid strides in a similar direction. Will we have our State filled with the tough element from other States; or will we mount the great tidal wave of reform, now sweeping over the land, and on it ride to victory for home and good government,—thus inviting the best,—instead of the worst citizenship from other States?

Will it Prohibit?

The law against theft does not prohibit all theft, but it greatly diminishes it. The law against murder does prohibit all murder,—yet what good citizen would say do away with law? There is no law either of God or man that is not sometimes broken. Does this argue that there should be no law?

Local Option.

Be not deceived by the offer of local option, instead of prohibition. Local option is not before us. If local option should ever be submitted to a vote here,—then the people who now claim to be for it; will fight with all their might against it. Local option is a decoy duck, floated out to mislead the unsuspecting, and thus scatter the fire of the temperance forces.

Revenue.

We beg you be not deluded into voting for the saloon for revenue. Statistics prove that the revenue derived from the sale of whisky will hardly make a start toward paying the increased expenses arising from its sale. To support the paupers and punish the crimes produced through its use, the government is forced to pay out \$16.00 for every \$1.00 coming in to the treasury through license. The farmer gets none of the revenue,—yet he is taxed to make up this 16 to 1, and keep up the expenses of the government. The total cost of the saloon to our government is figured at \$3,755,016,000; revenue to be deducted, \$143,394,955; expenses exceed income by \$3,611,621,045. Will the people continue by taxation to make up this \$3,611,621,045 per annum for the sake of this business that has not one single redeeming quality?

Influence on Home and Society.

It dethrones reason, and enthrones all the baser passions, brings man below the level of the brute, causes trouble in the home and community, increases litigation, multiplies police force, and police expenses, increases widowhood, poverty and bloodshed.

"It breaks the laws of God, and man, desecrates the Sabbath, scoffs at the name of religion, defies public order, tramples under foot the tenderest feelings of humanity."

"Its a moral pestilence, the history of which is written in blood; with smears of shame, and stains of crime, and dark blots of disgrace."

Can you stand for all of this? Will you vote for all this, and then meet its results at the judgment?

The Gathering Stormcloud.

The people have tried in vain, through li-

cense and moral suasion, to regulate this great evil. The whisky syndicates and trusts, being devoid of conscience and actuated by greed, have grown more and more brazen. "Like the devil fish with its thousand arms" going out in all directions, crushing and sapping the very life of its victims, until the people have grown weary of it and eager to get out of the demon's grasp. Agitation has brought increased desire, and anxiety. These pent up desires are rising like wild waters in the obstructed streams; they are getting ready for a great overflow, that in its maddening rush shall sweep this home ruining, peace breaking, soul destroying monster into the abyss of destruction. The clouds are gathering, the storm is brewing, the stroke is about to be made, that is to liberate us from the mighty grasp of this great hydra-headed monster. Then our wives, daughters, mothers and sisters,—if they wish to go shopping, can walk the streets without blush or fear.

Our Motive.

The whisky men's appeal to you is prompted by the love of money. This writer is prompted by love of home and good government, by the desire for the welfare of you and yours. Vote for prohibition in the September election, and help to eliminate the police, the pawn broker and the poor house.

C. F. ROBERTS.

Granite, Okla.

The Old Oaken Bucket.

(Solo or quartet.)

By E. M. Sweet, Jr.

How dear to my heart are my hopes for this Nation,

When wisdom shall teach us the worth of God's law.

The orchard, the meadow, on every plantation

Shall ring with a joy that the world never saw,

When man, with the wit that belongs to a monkey,

Stops bathing his soul in the waters of hell, And, using the horse-sense displayed by his donkey,

He honors the bucket that hangs in the well.—

The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That hangs in the well.

If beer and red liquor were worth half they cost us,

The Lord would downpour them in torrents like rain;

Nor would three half billions of dollars be lost us

Each year, leaving poverty, sorrow and pain.

But I read that the rock, when Moses' rod struck it,

(As Moses himself in the Bible doth tell.)

Gave forth the same liquid we find in the buck,

The moss-covered bucket that hangs in the well—

The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That hangs in the well.

Thus Jehovah is wiser than any big brewer, Including Anheuser-Bush, Pabst, Heim and Schlitz;

He nowhere commands us—I'm sure—so you are—

To guzzle down stuff that will make us have fits!

Then alas! for the bucket that goes around the corner

Where white-aproned bipeds damnation do sell,

Returning half-filled with red liquid dishonor, Unworthy the bucket that stays at the well—

The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That stays at the well—

Or a galvanized bucket—

Or a common tin bucket—

Just any old bucket

That stays at the well!

O youth of America! Wisdom hath spoken; Just follow the lead of her clear-sounding voice!

If by you this honor-and-wealth's law be broken,

'Twere like shame and ruin were yours from mere choice!

But the ripe fruit of fortune is yours! If you'd pluck it,

If grim-visaged foes in your pathway you'd fell,

Then master the traits of the old oaken bucket,

The iron-bound bucket, and stay by the well—

The old oaken bucket,
The moss-covered bucket,
The iron-bound bucket,
That stays at the well!

"My appeal, reduced to its last analysis, is for a consecrated citizenship. A consecrated citizenship in America will do more than pass local option laws. It will in the end write Prohibition in the Constitution of all the States."—Gov. Frank Hanly of Indiana.

"Why, one open saloon will dispense more liquor in one year than all the kitchen bar-rooms combined. Such an argument is arguing that because you have a two-inch waste pipe in your back yard you should build a two-foot sewer in your front yard."—U. S. Senator J. H. Gallinger.

The census report for 1900 shows that our nation spends for

Liquor	1,500 million dollars.
Meats	915 million dollars.
Flour	370 million dollars.
Public schools and colleges	220 million dollars.
All church expenses	150 million dollars.
Pensions	140 million dollars.
Foreign Missions	5 million dollars.

Drink Hurts Business.

Hon. Lief Jones, the well known Member of Parliament and President of the United Kingdom Alliance, says: "I recently met the finished article of the liquor trade. He was lying in the gutter. He had no hat; the hat trade was suffering. His coat was full of holes; the tailor trade was suffering. He had no shirt; the shirt trade was suffering. He needed stockings; the hosiery trade was suffering. He was dirty; the soap trade was suffering. Indeed, I can hardly mention an industry which was not affected by that man's insobriety."

"When the time comes that the morals of a great city have to be placed on a commercial basis, it is an admission that municipal government is a failure, and the sooner the people are acquainted with the facts the better."—Geo. L. Fordyce, Prest. of Youngstown Chamber of Commerce.

To the Ministers and Members of the Methodist Episcopal Church, South, in Muskogee District.

My Dear Brothers: The 17th of September will determine for sometime to come whether Oklahoma is to be a prohibition or a liquor-cursed State. And because Methodism has always been "Anti-Saloon" and "Anti-Liquor," I am taking occasion to call your attention to the law of our church regarding the use, sale and manufacture of intoxicants.

(DISCIPLINE. CHAPTER V. TEMPERANCE.)

QUESTION. What shall be done for the extirpation of the great evil of intemperance?

ANSWER. Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale. (A VOTE AGAINST PROHIBITION NOW IS A PETITION, IN EFFECT, FOR THE SALE OF LIQUOR) from becoming bondsmen for any person as a condition for obtaining a license, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality.

In addition to this General Law of our Church, the Oklahoma Annual Conference, within whose bounds you live and hold your membership, at its last session held Nov. 14-19, 1906 passed the following resolution:

"Be it Resolved, that we, the Oklahoma Conference of the Methodist Episcopal Church, South, representing a communicant membership of nearly 50,000 and a constituency of more than 150,000 citizens of the new State, do hereby respectfully and urgently call upon the Constitutional Convention that they give us a uniform Constitution, making provisions for the prohibition of the liquor traffic to apply alike throughout the entire State, and that this be made a part of the Constitution submitted to the people for their ratification."

Now, brethren, you will see that you and I as Methodists, are committed to the extirpation of liquor as a beverage, and to the saloon in particular in this new State and Methodism expects each of you in your communities to do your utmost to get votes for prohibition on Sept. 17. Begin now, work at it hard. Make converts to it. See that the vote gets out on election day. Warn people not to believe a thing they see or hear from the so-called "Citizens' League." That is a saloon gang in toto. They only mean to defeat State-wide prohibition.

Brother, be well assured that it is just as much your duty to be active in this prohibition matter as it is to win souls, build houses, pay the pastor, or do any other religious work, and any official or private member who fails to do his duty is offending against the spirit and law of our Methodism.

May victory crown our efforts. "We must conquer, tho we die."

Your brother,
W. F. DUNKLE,
Presiding Elder, Muskogee District.

Henry Watterson's Strong Testimony.

"The 'saloon' as it is called and as it exists in the United States, has not one redeeming feature.

"It is the direct source of two-thirds of the evil that corrupts our living—from theft to murder, from wife-beating and child-beating to State prison and self-destruction.

"If the hatchet of Carrie Nation could reach and be made effectual and final, I for one would cry 'God-speed the woman and the day.'"

Georgia's Reasons for Prohibition.

The following from an editorial in the Georgian, an independent and high-grade daily, published in Atlanta, Georgia, is good enough for careful consideration:

"A great question has arisen. It has come suddenly. It is not a question of politics. It may be a question of sentiment. It may be principle. It may be fanaticism. The Georgian doesn't care what it is called. It is an effort in the General Assembly to prohibit the manufacture and sale of intoxicating drink as a beverage in the State of Georgia. The question is so great that it seems to be the duty of the Georgian to lay aside any and every rule or policy that interferes with advocating and supporting the measure, and we now and hereby give all the energy, support and power that in this paper lies to the end

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that the prohibition legislation now pending in the State shall become a law."

The following are given as its reasons for supporting the cause of prohibition:

"First, we believe it is best for the people. "Second, because we believe that from three to five million dollars a year goes to the saloon that may in part go to the dry goods stores, the builder, and the contractor. One million in this direction would be better than the five the other way.

"Third, we believe it is best because it would do more to regulate the negro who commits his greatest crime because of liquor, and whose most venal appetites are fired by it. This alone is of sufficient importance to try the experiment if all experiences in other States where there is no negro population had been absolute failures.

"The Georgian believes that the acts that brought on the Atlanta riot were committed largely because of the aid of liquor. The Georgian and the people know that the riot was started by men from the saloons on that Saturday night. The Georgian believes therefore that, regardless of the degree to which prohibition has been effective in any northern State where the population is all white, if it half prohibits in Georgia, where there are nearly one and a quarter million negroes or a negro for every white person, it will be an untold benefit.

"The Georgian has no part in the fallacious argument that it will hurt us in the eyes of the world at large, and asks any man to show how it can hurt us as seriously as did the riot of 1906. That was the work of the saloon."

The Christian College.

Bishop William Fraser McDowell.

It is estimated that one single revival in Yale resulted in the conversion of 50,000 people in a single generation. Two hundred graduates of one of our institutions led 12,000 people to Jesus Christ in eighteen months. The Christian college is the Church's greatest agency for controlling the world. Bishop Simpson once said: "Educated mind rules the world, and if Christianity shall ever gain control of the world it must establish and maintain colleges where educated minds are trained." The founders of Christian colleges have created the ruling influence and society. President King of Oberlin declared at Yale that the prominence to the Ohio man was due to the prevalence of the Ohio college more than to any other single cause. Those colleges nearly all were founded by the churches.

What is the Christian college that it should have an appeal to men of wealth who are also men of wisdom? Jowett in his first sermon at Balliol College spoke of the college as "a place of education, a place of society, and a place of religion." Here are three fundamental conceptions: the man in himself, the man in relation with other men, the man in his relations with God. The college has to do vitally with them all. What makes a college Christian? Not the teaching of such subjects as mathematics, language, literature, history, or science. Not even the teaching of religion or the being under denominational control. The college gets to be a Christian college in consequence of its atmosphere, its tone, its ideals. It exalts learning and enthrones Jesus Christ. It sets before itself as an ideal of the highest culture, "godliness and knowledge," "piety, morality and learning." The term Christian is not a term of limitation, but of perfection. Christian education is not less than any other kind: it is the only, "full, perfect and sufficient" sort. The Christian college adopts for its coat of arms a book and an altar, a library and a chapel, a classic lamp and the "cloven tongues as of fire." The potent word of the Christian college is not selection but perfection, not election but completeness. Its supreme and sovereign figure is the great Teacher.

The need of this kind of education is strikingly illustrated by the action of the National Educational Association at Los Angeles, Cal., as indicated in a resolution which indicts the children of the United States on four counts, as follows:

A tendency toward a disregard for constituted authority.

A lack of respect for age and superior wisdom.

A weak appreciation of the demands of duty.

A disposition to follow pleasure and interest rather obligation and order.

The convention deplored these four kinds of youthful tendencies. It declared that this condition "demands the earliest thought and action of our leaders of opinion."

The argument for Christian education becomes stronger each year and receives confirmation constantly from unexpected sources. —Bishop McDowell, in Northwestern Christian Advocate.

THE EPWORTH LEAGUE

C. W. LESTER..... Editor.

Lesson, Luke VIII:11-15. Sept. 8.

Topic: Receiving the Word.

The parable of the sower had been given but its meaning was not clear even to the disciples. They asked for an explanation of it. Before giving this Jesus states the double purpose of parabolic teaching, viz., to reveal the truth to the truth seeker, but to conceal it from those of careless and unspiritual vision. Then follows his explanation.

1. First of all emphasis is placed upon the word of God. It is the seed. The germ of spiritual life out of which grows Christian life and character is the Word of God taken into the heart, believed and lived, produces this fruit—and nothing else can both individually and socially. Thus Jesus bears testimony to the power of the Word, the power to transform life.

2. Not a difference of soil but a difference in the condition of the soil in the four given cases, is the key to the parable. The good ground is the ground in good condition while the bad ground is the ground in bad condition. The wayside soil was doubtless as good as the soil of the good ground. The difference lay in the condition the two were in at the time of seed sowing. How true is this. Many a life presents this tragedy of having the richest and rarest soil but soil in such a condition under the power and influence of sin as to reject rather than deceive the Word of God.

3. We are not only responsible for the way we hear the gospel, but often also for the unfavorable conditions under which we hear. The parable would lose much of its force without this assumption. Back of the main lesson lies this plain assumption, viz., the kind of hearing one may be able to give a message from God at any given time depends largely upon the kind of living one has done up to that time. The hardened heart, careless living, vicious habits as well as the honest and good heart are things of our own making and yet they act as favorable or unfavorable conditions as the case may be when we hear a message.

4. Our attitude toward the gospel determines the fruitfulness or unfruitfulness of our lives. In the three cases where the hearing was unfavorable the lives were unfruitful. Only in the fourth case have we a fruit-producing life. If we reject the gospel the inevitable consequence is an empty, fruitless life. What can be more awful than a life without fruit on it. On the other hand, if we accept the Word of God and live it we shall insure to ourselves a life of the highest and richest fruitfulness.

5. How do we hear God's message? (a) It may be without serious reflection. Satan may soon rush in and snatch away the good seed before it has time to come up. It takes time for the seed to lie in the heart, produce desire for a better life and bear the fruit of Christian living. No man in whose heart these truths are not kept will become a Christian. (b) It may be we do not let these truths get a life grip upon us. We depend too much upon feeling and too little upon faith; hence shallowness in religion. We may be lacking in a well rooted purpose to live unspotted from the world. We may be spasmodic, not constant, flickering, not steady; vacillating, not purposeful in our attitude toward the Christian life. (c) It may be we start well, but having not counted up the cost of making Christ first in everything in our lives, we fall. The cares of every day life make a strong demand for this place, pleasures clamor for it,

and riches with their gilded deception constantly contend for it. But Christ must have it in every Christian life. (d) Or we may hear with serious reflection, with a purpose to let the truth have a life grip upon our lives, with a clearly defined determination to make Christ first in all that concerns us. This is the favorable hearing, the profitable hearing.

A WAIL OF DESPAIR.

"What Shall We Do to be Saved?"

"GEORGIA HAS GONE DRY. Another great State has placed the ban upon the liquor traffic. Furthermore, those who profess to be able to read 'the handwriting on the wall,' say that all the rest of the Southern States will follow suit.

"That is the condition that confronts us. There is no theory about it. It is an undeniable and concrete fact. THE PROHIBITIONISTS ARE GAINING GROUND STEADILY AND RAPIDLY.

"While our ranks are torn by internecine strife, while the straight whisky people and the rectifiers are fighting each other, while the wine men are pulling one way and the brewers another, the cohorts of total abstinence are marching steadily on.

"In their ranks there is unity, well-defined aim, singleness of purpose, enthusiasm and they all work together. In our ranks there is none of these. Instead, all is confusion. We are not only doing nothing to oppose the enemy, but we are playing into their hands by fighting among ourselves.

"Every thinking man of the liquor interests knows that this is true. THE PICTURE IS NOT OVERDRAWN. PROHIBITION IS NO LONGER A REMOTE POSSIBILITY, BUT A MENACING PROBABILITY. The movement is gathering strength like a prairie fire and spreading almost as fast and as relentlessly.

"And it is our fault. We have been blind. We have refused to see. We would not understand. We would not believe. Now we have to. We cannot longer evade the issue. We have to look the facts in the face and we have to do it now—at once."—Bar and Buffet.

The Vanished Days.

Lay the jest about the julep in the camphor balls at last,
For the miracle has happened and the olden days have passed;
That which makes Milwaukee thirsty doesn't foam in Tennessee,
And the lid in old Missouri is as tight-locked as can be—
Oh, the comic paper Colonel and his cronies well may sigh,
For the mint is waving gayly and the South is going dry.

By the stillside on the hillside in Kentucky all is still,
For the only damp refreshment must be dipped up from the rill;
North Carolina's stately ruler gives his soda glass a shove,
And discusses local option with the South Carolina Gov.,
It is useless at the fountain to be winkful of the eye,
For the cocktail glass is dusty and the South is going dry.

It is water, water, everywhere, and not a drop to drink,
We no longer hear the music of the mellow crystal clink,
When the Colonel and the Major and the General and the Judge

Meet to have a little nip to give their appetites an edge,
For the eggnog now is nogless and the rye has gone awry,
And the punchbowl holds carnations and the South is going dry.

All the nightcaps now have tassels and are worn upon the head—
Not the nightcaps that were taken when nobody went to bed;
And the breeze above the bluegrass is as solemn as is death,
For it bears no pungent clove tang on its odorific breath;
And each man can walk a chalk line when the stars are in the sky,
For the fizz glass now is fizless and the South is going dry.

Lay the jest about the julep beneath the chestnut tree at last,
For there's but one kind of moonshine and the olden days are past;
Now the water wagon rumbles through the Southland on its trip
And it helps no one to drop off to pick up the driver's whip,
For the mintbeds make a pasture and the corkscrew hangeth high,
All is still along the stillside, and the South is going dry.

—Chicago Post.

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These Statistics Prove Whether Saloons Build up a Town.

THE RECORD OF CALIFORNIA TOWNS.

For the Year 1904	Santa Barbara (wet)	Riverside (Dry)	What Santa Barbara Gains(?) from 25 Saloons
Population	11,000	11,000	
Assessed valuation	\$6,586,435.00	\$7,019,905.00	
Number of Saloons	25	0	
Number of City Police	8	5	Expense of Three Officers
Total Number of Arrests	892	338	554 Arrests
Number of Arrests for Drunkenness	269	71	198 Drunkards
Number of Arrests for Disturbing Peace	55	34	21 Rowdies
Number of Arrests for Vagrancy	281	148	133 Tramps
Number of Cases Tried in Police Court	335	135	220 Police Court Trials
Received From Saloon License	\$7,500.00	0	\$7,500.00 Blood Money
City Tax Rate	1.30	1.10	Increased Tax Rate, \$0.20
Taxes Collected at Above Rate	85,623.00	\$77,218.00	Increased Taxes, \$8,405.00
Deposited in Savings Banks	112,325.00	199,351.00	Loss in Savings, \$78,926.00
Number of Churches (Protestant)	9	21	Immorality and Crime
Number of Scholars in Public Schools	1,400	1,898	Ignorance and Illiteracy
Number of Grocery Stores	16	19	Less Business
Number of Meat Markets	5	8	Less Food
Number of Clothing Stores	3	6	Less Comfort

Mayor Waterhouse of Pasadena, California, thus sums up the results of prohibition in that noted Pacific coast city: "No license has caused more people to make their home in Pasadena than any other one thing."

The New York Tribune on the Liquor Traffic.

"It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It lies at the center of all political and social mischief. It paralyzes energies in every direction. It neutralizes educational agencies. It silences the voice of religion, it baffles penal reform. It obstructs political reform. There is needed something of the inextinguishable zeal of the abolitionists to rouse the national indignation against this very much greater evil."

One of the police magistrates of New York City has been delivering his soul on the liquor traffic. In his business he comes in close contact with the iniquity. He looks into its hideous face. He is compelled to handle its filthy and wretched products. He has come into possession of strong convictions concerning this brutalizing business of debauching men and women. This is what Magistrate Whitman said at a meeting of New York Lawyers' Club:

"Personally, if I had the power, I would close every saloon in the United States, and I am not a crank or a fanatic on the liquor question. But when you sit on the bench that I sit on and see seventy per cent. of the cases that come before you, and see the misery, distress, and crime, all due to liquor selling, I say any man with red blood in his veins is likely to feel that the world would be infinitely better off if the liquor saloons could be crushed out, cost what it may. I believe it is the most abominable, outrageous and most inhuman influence in New York City today."—Epworth Herald.

One of the Benefits of Prohibition.

The following is from the Dublin (Tex.) Telephone of Aug. 23, and shows a condition that is certainly very desirable:

"The city counsel is in a peek of trouble. It has an office and don't know what to do with it. The city marshal has been receiving a salary of \$40.00 a month. He didn't have a blessed thing to do, but the poor man made the plea that it was impossible to keep the wolf away from his door on such a measly

pittance, and now the counsel has generously consented to increase his salary to \$55.00. Now that we've got rid of saloons and joints the town is so distressingly peaceful that all the city marshal and recorder have to do is to play dominoes and discuss the weather. Mayor Goodner says that since he went into office last year there has not been an average of one arrest a month. And the same thing prevails in the justice court, so much so that the constable is talking of resigning. In compensation for the increase in salary, the marshal has undertaken to keep clean the streets and alleys in the business portion of the city, which it is hoped will keep him engaged at least a portion of his time and prevent him from going into a decline from a life of inactivity."

Dublin is a town of 4,000 people and has two railroads. Prior to the time of voting out saloons four years ago it was as tough as cross-railroad towns usually are.

There is not a saloon in Erath county, the county in which Dublin is located, and has not been since 1904. The business men of the towns of the county have recently signed statements very strongly endorsing prohibition. The statements were signed almost unanimously by the business men which certainly would not have been done had they not considered prohibition best for the interests of the town.

EUGENE MOORE.

There's Money In It."

The following from the Cordell (Okla.) Beacon shows up the situation correctly in Washita county, and ought to be "buncombe" enough for any man who votes from a money standpoint:

"We often hear it said that the reason we should grant licenses to saloons is, that it helps to pay the taxes and reduces the levies. A few figures from the county treasurer's office is a pretty solid jolt for the fellow who holds to this theory on the question of "wet" or "dry."

The report of the treasurer for 1906 shows that there was received from July 1905 to July 1906, as license fees from saloons the sum of \$25. At the settlement on July first 1906, there was remaining in the court fund the sum of \$1354.76, after paying all court expenses for the year. This was the "dry" year.

A glance at the report of the treasurer for the year ending the first of the present month, discloses that during this year there has been

paid in on saloon licenses \$1025. Over against is the court fund with a deficit of \$2263.60. If you add to this last sum the amount that was on hand at the beginning of this year, you have the sum of \$3618.36 spent during the "wet" year over that spent by the county in court expenses during the "dry" year. It will be understood, also, that the levies for the two years of the court fund was the same, practically. Of course it is money to the tax payer to have the saloons, if the above figures are correct—in a horn. The difference in the cost of maintaining the court in "wet" years over "dry" ones, is but a small part of the extra cost of keeping saloons. The money that goes to maintain the saloon is taken from the legitimate lines of trade."

For the past year Cordell has had three saloons. Two of them were closed a few weeks ago, and the third will close next week without an effort to have its license renewed. But they didn't close without a persistent heroic effort on the moral part of the community.

M. L. ROBERTS.

Cordell, Okla., Aug. 26.

Two Parables.

Luke 18.9-14.

Two men went up to the polls to vote on the liquor traffic, one a deacon and the other a drunkard. The deacon said within himself: "I am glad I am not as other men are—liars, thieves, corrupters, or even as this drunkard. I go regularly to church, and to prayer meeting, I help to pay the preacher, and send money to convert the heathen. I have no appetite for drink and the saloon is no temptation to me, so I can cast a ballot for its perpetuation and it will bring no danger to me, but will make me solid with the men that trade at my store."

And the drunkard stood afar off while the deacon voted, for he was ashamed to be seen by him in his rags and filth, but when the deacon was gone he stepped up to the ballot box and said within himself: "Lord be merciful to me in my helplessness, and to my family in their misery, and I will at least cast my vote for my deliverance; and do thou, O Lord, hasten the day when the deacons and the church shall have mercy upon me." Think you not, reader, that the drunkard went down to his house justified in the sight of God rather than the deacon?

Luke 10:30-37.

"And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead. A moderate drinker came that way and when he saw him he said: "He is but a dog; they served him right. Let him die; he is a curse to his family."

And presently a license voter came that way, and when he saw him he said: "The brute! put a ball and chain upon his leg and work him on the street."

Then a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and the wants of his family; got him to sign the pledge and started him on his journey to comfort and happiness. Who, think you, was the greater friend to humanity, the saloon-keeper, the moderate drinker, the license voter, or the fanatic teetotaler?"

A. J. JORDAN.

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Sept. 8. The Brazen Serpent.

Golden Text.—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. John 3:14, 15.

Lesson Text.—Numbers 21:1-9.

Our last lesson gave us the reports of the spies and the controversy which ensued. With the report of Caleb and Joshua God was well pleased but with that of the ten who brought up an evil report he was displeased. In his pleasure he predicted that those two faithful men should finally go over and possess the land of promise but that none of those who distrusted his power to lead the people to victory should ever enter that goodly land; only should their children enter. The time that intervenes between our present lesson and that of last Sunday is almost forty years. During this time many sad experiences are recorded. We should recommend that the student read the intervening chapters.

On leaving Kadesh-barnea, where the spies had made their reports, the Israelites journeyed in a southerly direction until they touched the gulf of Akaba, a prong of the Red Sea where they turned in a north-easterly direction by which route they approached the land of promise from the East instead of from the South as was the original plan. It was on this journey of something less than a hundred miles southward that the events of the lesson took place. The older of the people who had come out of Egypt were now dead. Aaron had died shortly before this lesson, and Moses was old and full of years. In this march southward to the Sea they encountered Arad the king of the Canaanites. It should be remembered that the people had approached to within sixty miles of Hebron and they had not retreated far when this collision with the enemy took place. It should be remembered that these people which opposed their march were a part of the people that had been mentioned as formidable warriors by the spies. The conflict here recorded showed that the Israelites had nothing to fear from them. The road to the Sea was a rough one and the Hebrews underwent many hardships. Under these trials their old habit of reproaching Moses was again indulged in so that the anger of the Lord was kindled against them. They were traveling through a country infested by many varieties of scorpions and serpents. It is probable that the Lord used some of these to chastise his disobedient and faithless children. When the people sought relief the brazen serpent was made and lifted up that whosoever looked upon it should be healed.

Christ had been the hope of the world since the fall. His person and work had been typified in many ways. The faithful had looked longingly to him as the salvation of the sinful world. This serpent is pointed to in the scripture as a type of the Savior. He was lifted up and so was Christ. The people were healed by looking to the serpent on this occasion and so they are now healed by looking to Christ.

A Reform and a Reformer.

When a minister protests against card playing it is sometimes said that he knows nothing about the matter, and he is considered by many as a meddler with the rights and recreations of the people. Thus it is that many do

ments of those who have different ideas.

Conscientious and intelligent people in general deplore what seems to be a widely developed craze over card-playing at the present day. Parties by day and night, morning, afternoon and evening, for young and old, for men and for women, with prizes of money and other articles for euchre and bridge, are reported and thrust upon the attention of those who do not attend them, so that every one knows and is forced to know that in many communities for more attention is given to such things than to many of the important and essential matters of life. Church, home and children are, in too many cases, thrust into the background while the passion for card playing is being gratified. It never seems to be satisfied.

A few months ago in a meeting conducted by Dr. J. Wilbur Chapman in Des Moines, Ia., a woman arose and announced that she had become convinced of the great harm done and received at the card-table, and stated that from that time on she was done with this form of excitement and amusement. It was Mrs. A. B. Simms, who was known as the national woman champion of whist players. She was thoroughly informed on the subject. She knew all the objections that could rightfully be made against it, as well as all the arguments and excuses in its favor. Her deliberate judgment was and is, that people cannot afford to give the time, interest and attention that this habit demands increasingly, and that in order to proper usefulness and consistency of character the card table must be put out of the home and the life of Christian people.

It was not a mere expression of passing emotion with her. She has been exerting her influence in this direction since that time. She has recently been engaged in trying to redeem the time and in winning others to an abandonment of this and other forms of hurtful worldly amusements. In evangelistic meetings her voice is being heard. Evangelist Chester Birch writes to us to tell of the effectiveness of her addresses, which for three days she recently made in one of his tent meetings in Iowa.

It is to be hoped that under the influence of her words the scales may fall from the eyes of many who have been wasting their time, squandering their influence and greatly damaging their own character by a course which thoughtful people are compelled to see is hurtful to a most serious degree. A report in the Des Moines Capital, says:

"Many of the business houses in the town were closed early in the evening that all might have the privilege of listening to this society woman and ex-champion of America in whist playing tell the story of her life, and plead with fathers and mothers, sons and daughters, to give up cards. Mrs. Simms is a very enthusiastic speaker, intensely interested in her new work, and is doing much to tone up the morals of the communities where she speaks."

Perhaps some may listen to her and be persuaded by her words who have thought that the words and pleadings of their pastors, and the counsel of the General Assembly, were idle tales.—Herald and Presbyterian.

Testimony From Some State Governors.

"Prohibition exists, I believe, in 55 of the 99 counties in the State. I believe that there

and joints as it is today. It was never so prosperous as it is now, materially and financially. I do not believe that there is anywhere on earth 1,600,000 people maintaining a higher standard of morals than the 1,600,000 who constitute the population of Kansas, nor do I believe that there are anywhere else on earth a similar number of people enjoying such freedom from pauperism and poverty. We have not only proved the wisdom of the prohibition policy, so far as the moral and intellectual interests of the people are concerned, but we have established its wisdom from a financial standpoint. Incidentally, I might remark that Kansas City, Kansas, is the largest city in the United States without a saloon and that Topeka is probably the only State capital where intoxicants are not sold."—Governor Hoch of Kansas.

There are 147 counties in Texas absolutely dry, 55 are partially so, and only 47 are totally wet. The governor says: "Nearly all the dry territory has become so since 1893, and about 50 of the totally dry counties, and many of the precincts in the others have become so since 1903. The effect has been to greatly decrease the consumption of intoxicants. It has decreased the State revenue to a considerable extent, and has greatly decreased the amount of crime in the dry counties after the law has been in force long enough to accomplish its legitimate results. The saving in court expenses from decrease in crime is believed to offset the loss of revenue from closing the saloons."—Governor Campbell.

"There has always been a strong sentiment in Utah against the liquor traffic. The Mormon church requires a total abstinence on the part of its members, and other churches are insistent upon this point. It is a foregone conclusion that the morals of a community are improved by a decreased sale of strong drink. The revenues of the State are increased, because temperance leads to frugality and thrift, which lead to property accumulation by the citizens."—Grover Cutler of Utah.

"We have had prohibition so long in North Dakota that in some of the counties there are no jails. There is not much crime in the State."—Governor Burke of North Dakota.

"We have many towns where liquor is not sold, except as it is sold secretly. Of course, we have a continual growth of temperance sentiment, as there is in every State."—Governor Buechel of Colorado.

"In Missouri no liquor is sold in 39 of the 76 counties. The decreased sale and consumption of intoxicants has had a tendency to reduce crime and criminal expenses, so as to effect a saving for the State. The Sunday closing of saloons has reduced Sunday crime 60 per cent."—Governor Folk of Missouri.

The "Respectable" Saloon.

The man who really looks after the spiritual, mental and social welfare of his flock is not content to have a saloon anywhere. He may not be able to prevent it, but if he quietly submits to it he does himself and his congregation a wrong. More than that, he wrongs every man whose son and every woman whose daughter may be a victim of the traffic represented in the "clean, quiet, decent and respectable" saloon.—Toledo Times.

Does Prohibition Pay?

Brook, a town in Indiana, so says a recent exchange, was killed by prohibition. However statistics of that particular place show

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be written on one side only, and addressed to Box 284, Conway, Ark.)

Bill's One Accomplishment.

Chapter IV.

By Ruth Carr.

When the boys could speak for laughing, Newton said.

"Boys, he's scared nearly to death, and we'd better go up there and peep in the window and see what effect it is having on him."

"No, sir; you don't catch me up there, for old man Shankle may have a gun and be on the watch for us."

"Yes, sir; that's so, and I move that we do now hike for home."

"O, no, fellows, it's early yet, so I propose that we all take a plunge in the lake."

The idea seemed to meet with approval, so Rube led the other boys in a run across the woods.

The beautiful lake lay still, and placid in the bright starlight, but soon its bosom was in a turmoil, as one by one the boys plunged head first into the water and were enjoying the sport to the fullest extent. Round the lake they swam, racing, romping, plunging, diving, till suddenly Rube began to struggle, then went down. In another moment he rose to the top and a feeble cry, "Help, help!" was heard by those nearest him. Shaddy being the best swimmer dashed rapidly through the water, hoping to reach the struggling boy before he should go down again. Just as he reached out to take hold of Rube, he disappeared in the dark waters.

"Go down after him, Shaddy," called out Tip, the poorest swimmer in the lot, from a stump at the edge of the water, where he had crawled in his fright.

Shaddy disappeared immediately and crawled around on the bottom of the lake but could not find Rube. Suddenly he felt something quiver against his back and reaching round found it was the drowning boy.

Shaddy caught him by the arm and began pulling him upward, when Rube seemed to revive and became conscious that he was being helped; as quick as thought he threw both arms around Shaddy's body, thus unconsciously cutting off his only hope of rescue.

Shaddy struggled to free himself, but Rube's grasp tightened every moment, and soon Shaddy felt himself growing weaker as both boys slowly sank to the bottom of the lake. The other boys were very much frightened, while Tip and Newt were calling loudly for help. Simms had hurriedly slipped on part of his clothing and ran across the narrow strip of woods to call Mr. Shankle, who had already heard the cry for help, and with Bill close at his heels, was hurrying toward the lake.

When Bill learned the cause of the trouble, he sprang headfirst into the water, where he was almost as much at home as he was on the land, and struck out with long strokes for the place the boys told him Rube went down.

O how anxiously the boys waited! Would Bill find them? Would they drown him too?

"O God have mercy," said Simms who had been taught to pray when in trouble, "have mercy, and help Bill to get them out." But what is the matter with Bill, will he never come up again? Even his father was beginning to be uneasy when a ruffle on the water told that some one was moving below.

Suddenly Bill's head appeared above the water, as with one long bony arm he beckoned for help; two of the other

boys plunged in and started toward him for they saw he had a firm grip on Shaddy's arm, while Rube still had both his arms around the other boy's body. Catching Shaddy by his curly hair, Simms and Tip helped Bill bear his heavy burden to the shore, when they were hurriedly taken to Mr. Shankle's cabin.

Tip ran for the Doctor, while Bill and the others did what they could to revive the boys who were almost beyond human aid. When the Dr. came he gave direction for work that promised better results. All night long they worked together, to revive the almost dying boys. One minute it seemed as if they might live, then suddenly the feeble light would flicker and be all but gone. Toward day dawn the doctor said they would likely live, but must not be moved for some time yet.

Soon the doctor's attention was called to Bill, who was found lying on the floor in the little shed room. He was found to be in a state of collapse, caused by too much excitement, and the doctor expressed grave fears that the boy might not recover. His mind seemed to wander and he called almost constantly:

"I was—er—coming—Miss Lucy—I was—I was—here they are on the bottom of the lake—help, help. Yes, Miss Lucy I got your note, but the Indians scalped him in the woods—oh take them out of the water quick."

Over and over he muttered in this strain, and he seemed to struggle with an unseen foe as he dodged from one side of his hard bed to the other.

"He is suffering from some great fright," said the doctor, "for I hardly think the act of saving the boys from the lake can be the cause of the trouble. Mr. Shankle do you know if he has had any other fright?"

Newton and Tip exchanged glances, but neither felt inclined to smile at the recollection of the terrible fright they had given Bill in the woods.

"O Miss Lucy—Miss Lucy—I'm coming—help—help—help—the Indians—get them out of the water quick." Over and over he muttered, confusing the fright in the woods with the rescue at the lake, but all the time calling for his Sunday school teacher.

"Who is Miss Lucy?" asked the doctor.

"It's a teacher of his'n, and he thinks a powerful lot of her," said Mr. Shankle.

"Could you send for her to come to him? I think her presence might be beneficial."

"I'll go for her," said Tip, springing for his hat, glad to be out of the presence of the dying boy.

Fairly out of sight of the cabin Tip began to cry—struggle as he would to keep back the tears. "O if Bill dies I will feel like we boys killed him. He never did any harm, but just came in our class and he couldn't help that for the Superintendent put him there. O I wish I hadn't had a part in it. If mama knew what I'd done it would 'most kill her. O God have mercy—forgive—"

He stopped and swallowed a sob as he saw some one coming out of Miss Lucy's gate.

To Be Continued.

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The Initiative and Referendum in Oregon.

The movement for the initiative and referendum commenced in Oregon about 1892, as a feature of the Populist agitation then so strong in the West; the idea, of course, was brought from Switzerland. A number of attempts to induce the Oregon Legislative Assembly to accept the principle proved futile. Finally, in the session of 1899, a joint resolution was passed by large majorities proposing a constitutional amendment to provide for it. The resolution was re-introduced two years later, as the constitution requires, and only one vote was recorded in opposition. It then went to the people at the general election of 1902 (just

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ten years after the agitation for it was begun), and was adopted by an overwhelming majority.

The essence of the new provision is found in the first sentence of Section 1, Article IV., as amended: "The legislative authority of the State shall be vested in a Senate and a House of Representatives, but the people reserve to themselves power to propose laws and amendments to the constitution, and to enact or reject the same at the polls, independent of the Legislative Assembly, and also reserve at their option the power to approve or reject at the polls any act of the Legislative Assembly." Eight per cent of the legal voters of the State are empowered to propose laws and constitutional amendments, which go into operation on receiving a majority of votes in favor of at the next general election; and 5 per cent may demand the referendum on any measure (except as to laws necessary for the immediate preservation of the public health, peace, or safety, passed by the Legislative Assembly, provided the petitions are filed within ninety days after the close of the legislative session at which they were enacted.

The initiative and referendum amendment was not an end in itself, but a means to an end. It provided, first of all, a way by which the constitution could be amended in any particular within a reasonable time by the people, acting in their legislative capacity. Those who were responsible for bringing forward the amendment had in mind several important reforms whose enactment into law they believed would be made possible only by this means.—Joseph Schafer, in the American Monthly Review of Reviews.

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Jewish Self-Government After Eighteen Centuries.

When in March, four years ago, the Governor of New Jersey signed the charter creating the borough of Woodbine, it is doubtful if he realized that the thing he did was historic, even epoch making. That Woodbine was interesting he must have known, for farming settlements of Russian Jews do not plentifully dot the landscape anywhere; but Woodbine is more than merely uncommon. The Governor who signed that charter was giving Jews their first chance at civic self-government since Titus, more than eighteen centuries ago, left not one stone upon another in the Holy City and the long tragedy of Jewish exile began.

Woodbine was founded in 1891 by the trustees of the Baron de Hirsch Fund in connection with a committee of immigrants. Several little Jewish communities were already prospering in southern New Jersey, or they were at least holding their own, so these seventy-five Russian immigrants were sent to follow suit. They had 5,139 acres of land covered with scrub-oak and stunted pine and a great deal of patient endurance. They had also a good superintendent, Prof. H. L. Sabsovich, whose insight into men and things and whose unfailing enthusi-

asm were to help them in many a hard place. Thus equipped, they started in.—From "The First Self-Governing Jewish Community Since the Fall of Jerusalem," by David Blainstein, in the September Circle.

Religious Services in the Open.

The days of Whitfield and the Wesleys are coming back. The cry is, "Back to the people." Once the Wesleys saw repentant tears make white furrows across the grimy faces of the miners of Cornwall.

Now the preaching is in the public squares, vacant lots, and on the steps of the City Hall in New York City, and clerks, mechanics, merchants, bankers and longshoremen jostle one another in the crowd.

For the last two years these meetings have been sufficiently sanctioned by the city authorities to allow the steps of the City Hall to be used for the opening services, and thousands of men have faced a hundred ministers, and bared their heads reverently as the voice of prayer mingles with the rumbles of cars and wagons floating up from Broadway. Back of the preachers were many representatives of the city government, and some at least were open in their expression of sympathy with the movement. When the preacher said, "The wages of sin is death," he did not have far to look for illustration. There in full sight stood the County Court House, which was he undoing of Wm. M. Tweed. It was a good sight to see the representative clergymen of New York, the pastors of the churches where the millionaires go, and the preachers in the missions all eager to present Christ to the thousands.—From "The Tent Meetings of New York," by C. L. Goodell, D.D., in the September Circle.

Six Simple Rules for Good Letter Writing.

Dr. Edward Everett Hale devotes his editorial page in the September number of the Woman's Home Companion to the subject of "Letter Writing."

He calls the attention of his readers to six simple rules that everyone will do well to remember.

1. Know what you want to say.
2. Say it.
3. Use your own language.
4. Short words are better than long ones.
5. The fewer words, the better.
6. Leave out all fine passages.

As one of the judges in a recent Prize Letter-Writing Contest, Dr. Hale had an exceptional opportunity of examining letters from over 30,000 women. Many of these, he says, were ruled out at once because the handwriting was not good.

The great besetting sin, however, of letter writers seems to be that they do not know what they want to say when they begin their letter, and flounder about, to the disgust of the reader, until they hit upon a subject. A few minutes spent in thought upon a letter before you begin to write will enhance its interest to the reader many fold.

Dr. W. S. May.

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Davidson, Okla.

Dear Methodist: We have but recently closed a meeting at Davidson, resulting in the church being revived and six or eight professions, and eight being received into the church. M. L. Roberts of Cordell was with us and did most of the preaching. The people say this the first meeting held in Davidson that has reached the masses. Business men closed their doors between 10 and 11 a. m. to attend the services. The Davidson Post in referring to the meeting says among other things:

"The pastor of the Methodist church certainly made no mistake in securing Rev. M. L. Roberts of Cordell to assist in the meeting now in progress. We doubt if he has his peer in Southwest Oklahoma as a sound, logical preacher. Nearly every man in town has heard this expounder of the gospel."

New zeal has been put into the church and the moral tone of the town raised
N. J. HALE, P. C.

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Millville Mission.

We have just closed another meeting which we held at Eastina. It was a good meeting. Bro. Jno. Dunn from Holly Springs, and Brother Raiford of Magnolia, and Brother Killingsworth, local on Millville Mission, was with us and did some fine preaching for us. The church was greatly revived, and twelve persons were happily converted and joined the church. Three babies were baptized. We have had 104 additions to the church this year on the Millville Mission. Brethren pray for us. We have three meetings to hold yet, then we are expected to build two churches one at Locust Bayou and one at Millville.
J. C. WILLIAMS, P. C.

Woodberry, Ark., Aug. 26, 1907.

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Cumberland, I. T.

Dear Methodist: These are busy days with this preacher. For two months I have been engaged in my meetings. We began at Aylesworth July 11, and continued twelve days, closing up with our third quarterly conference. We organized a class of eighteen members, receiving twelve new ones by vows and baptism. Rev. W. N. Nelson preached three times and Rev. W. T. Freeman four times in this meeting.

We began at Cumberland on the 11th of August. Rev. J. W. Sims, of Broadway Avenue, assisted us. Bro. Sims is a good preacher and very spiritual, a man who can adjust himself to all classes of people. He preached a simple, loving gospel to our people, and they heard him gladly. This meeting resulted in eighty-nine conversions and sixty-eight accessions to our church. I think there are a few more who will join later. This meeting affected my whole work; some were converted from every appointment on the charge. The Baptists received three that were converted in this meeting. The entire sixty-eight were received by vows and baptism, and fifty were baptized and only one by immersion. I have not heard of a Methodist preacher who could beat that. I begin tonight at Guntham. We are making great preparations for this meeting, and are expecting a grand time. We are praying and expecting to have two hun-

dred conversions and one hundred and fifty accessions at least this year. So far we have reached the one hundred mark on both.

Pastor's salary and full collections, the eight new subscribers asked for, (and I have seven of them) and a new church building is our motto, by God's help.
W. D. SAULS.

\$100 REWARD for a better remedy than "REX OIL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Colic, Croup, Diphtheria, Kidney Trouble, Wire Cuts, and all inflammation and pain. See druggists.

Jacksonville, Ark.

To the Western Methodist: Our third quarterly conference was held the 18th of August, at Jacksonville. Finances for the quarter were in full, and \$9.65 over. Dr. Sibert preached at 11 o'clock Sunday. Had a good service and a good beginning for a meeting. The Doctor went to Little Rock Sunday afternoon to preach for Bro. Haltom. I preached Sunday night and Monday at 11 o'clock, and there were five conversions. Bro. Hall of Gardner Memorial came to me Monday night and stayed till Saturday morning, during which time there were 35 additions to the church, and after Bro. Hall left I continued the meeting till Tuesday night. We had in all 58 additions to the church and the church greatly revived. At the close of the meeting we organized an Epworth League with fifty members. The people at Jacksonville are a noble band, and did great work for the Master.

Our new brick church at Cabot is completed, and will be ready for use as soon as the seats come. It has cost the people about \$6,000.00 and it is beautiful. The people have made great sacrifices to build it and deserve much credit. We are praying for a great revival all over the work. Our finances, we think, will be in full. With success to the Western Methodist, we all are.
Very truly,
H. H. HUNT.

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Ben Few Campmeeting.

The campmeeting at the Ben Few Campground, Princeton Circuit, closed last Sunday night. Rev. T. J. Norsworthy, pastor M. E. Church, South, Malvern, had been selected to conduct the meeting. He was on hand for the first service and remained till the close. His preaching was good and was well received by the large congregations who heard him daily. He is an earnest worker and won for himself a warm place in the hearts of the people. We feel sure that his work will abide and that the cause of Christ, in a general way, is stronger because of his labors in our midst.

We had with us Revs. A. Turrentine, of Onalaska, J. A. Sage, of Fordyce, R. C. Atchley, of Dulark and L. M. Powell, of Lono, all of whom did us good preaching and rendered efficient service.

We had also with us Rev. J. C. Rhodes, of the Western Methodist, who did some good work for the paper, and also contributed to the success of the meeting.

There were several conversions and additions to the church, and the church was revived and strengthened. Some of the old tenters say it was one



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of the best campmeetings in the history of this campground.

Our work as a whole moves forward. The charge is in advance of last year, and we expect to carry to conference the best report in the history of this circuit.
E. F. WILSON.

Princeton, Ark., Aug. 30, 1907.

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Hendrix College.

The fall term will open September 18th. The rooms in the dormitories have all been upholstered and papered, and furnished with iron bedsteads, springs, mattress, chairs, dresser, and table. Students will furnish their blankets, pillows, and toilet articles.

All trains will be met September 16-17 by a committee of the College Y. M. C. A. to aid new students in finding dormitories and boarding houses, and to give other information necessary.

The Selfish Guest.

The humblebee came in his velvet array
And knocked on the door in a confident way,
"Come in!" cried the ant, with a smile of delight,
"I'm honored indeed, by your visit tonight."
The humblebee bowed. "Nay, the honor," said he,
"Is wholly and solely bestowed upon me;
And do I not spy through the chink in your door
A great many friends I have danced with before?"
"You do," cried the ant, "I invited them all
The moment I heard you were likely to call."

Then ten minutes later, amid the gay throng,
The humblebee joined in the laughter and song;
But e'en while he sang, I regret to repeat,
He peeped all around for some dainty to eat.
He talked to the host, but his thoughts were astray,
But just then the butler came in with a tray—
A tray full of ices and honey and cake
Which each of the guests was invited to take,
And, under his breath, with impatience, said he:
"There won't be much left when they bring it to me!"

Thus, great was his anger to find later on

Some ices and cake; but the honey was gone!
He rose from his chair. There was wrath in his eye,
As stifly he murmured: "I'll wish you good-by!
I came here a guest and expected a treat,
But don't mean to stop if there's nothing to eat."
With that off he went, and they saw him no more,
Though echo repeated his slam of the door.

Now, I think a caller is awfully rude
Who comes, not for friendship, but only for food.
And I really must say, if he had paid me a call,
I wouldn't do much to detain him at all;
And yet I have heard that his courtesy sent
Affected the health of the sensitive ant.
—John Lea in Cassell's Little Folks.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

BEAVER DISTRICT—FOURTH ROUND.

Ingersoll and Hazelton at H.	Sept. 14, 15
Woodward at Tangier	Sept. 21, 22
Persimmon at Hackberry	Sept. 28, 29
Ioland at Teepee Creek	Oct. 5, 6
Grand at Lone Bell	Oct. 12, 13
Texhoma and Goodwell at G.	Oct. 19, 20
Guymon at Guymon	Oct. 26, 27
Carthage at Carthage	Oct. 29, 30
Hooker at Hooker	Nov. 2, 3
Tyrone at Tyrone	Nov. 5, 6

J. E. LOVETT, P. E.

DUNCAN DISTRICT—FOURTH ROUND.

Cement at Cement	Sept. 14, 15
Anadarko and Minco at Minco	Sept. 21, 22
Hastings Station	Sept. 28, 29
Verden and Tuttle at Verden	Oct. 5, 6
Chickasha Station	Oct. 12, 13
Chickasha Circuit	Oct. 19, 20
Bailey at Velma	Oct. 26, 27
Randlett	Oct. 29, 30
Eschite	Nov. 2, 3
Quannah and Isadore	Nov. 5, 6
Apeahotone	Nov. 9, 10
Walter at Walter	Nov. 12, 13
Temple Station	Nov. 15, 16
Marlow Station	Nov. 18, 19
Ryan at Ryan	Nov. 21, 22
Lawton Station	Nov. 24, 25
Indian Work at Ft. Sill	Nov. 27, 28
Duncan Ct. at Oak Grove	Nov. 30, 1
Duncan Station	Dec. 3, 4

N. L. LINEBAUGH, P. E.

OKLAHOMA CITY DIS.—FOURTH ROUND

Stillwater and Pawnee	Sept. 14, 15
Guthrie	Sept. 15, 16
Franklin	Sept. 21, 22
Norman	Sept. 22, 23
Earlboro and Wewoka	Sept. 28, 29
Seminole	Sept. 29, 30
Sparks	Oct. 5, 6
Prague	Oct. 6, 7
Stroud	Oct. 12, 13
Bristow	Oct. 13, 14
Tecumseh	Oct. 19, 20
El Reno	Oct. 20, 21
Piedmont	Oct. 21, 22
Capitol Hill	Oct. 26, 27
St. Lukes	Oct. 27, 28
Aradia	Oct. 28, 29
Maywood	Oct. 29, 30
McLoud	Nov. 2, 3
Shawnee, First Church	Nov. 3, 4
Asher	Nov. 4, 5
Konawa	Nov. 5, 6
Maud	Nov. 6, 7
Shawnee Circuit	Nov. 9, 10
Trinity	Nov. 10, 11

W. J. SIMS, P. E.

WHATHERFORD DIST.—FOURTH ROUND

(Subject to change).

Erick at Dabney	Sept. 14, 15
Doxey at Merrett	Sept. 15, 16
Sweetwater Ct.	Sept. 21, 22
Sayre	Sept. 22, 23
Gip Ct.	Sept. 28, 29
Burmah Ct.	Oct. 1, 2
Texmo Ct.	Oct. 3, 4
Roll Ct.	Oct. 5, 6
Cheyenne Ct.	Oct. 8, 9
Llano Ct.	Oct. 12, 13
Elk City at Hagar's	Oct. 19, 20
Wood Ct. at Wood	Oct. 22, 23
Rocky at Dill	Oct. 24, 25
Cloud Chief	Oct. 25, 26
Cordell Station	Oct. 27, 28
Foss at Foss	Nov. 2, 3

WM. D. MATTHEWS, P. E.

MCALISTER DIST.—FOURTH ROUND

Atoka	Sept. 14, 15
Kiowa	Sept. 15, 16
Bennington and Boswell	Sept. 21, 22
Bokchito	Sept. 22, 23
Wilburton	Sept. 28, 29
Stonewall Ct.	Oct. 5, 6
Twelve Mile Prairie	Oct. 12, 13
Tishomingo	Oct. 19, 20
Wapanucka	Oct. 20, 21
Colbert	Oct. 26, 27
Durant	Oct. 27, 28
Albany	Oct. 28, 29
Pontotoc	Oct. 29, 30
Coalgate	Nov. 2, 3

S. G. THOMPSON, P. E.

CHOCTAW DIST.—FOURTH ROUND.

(Part of round).

Talihina Ct. at Tusahoma	Sept. 13
Albion Ct. at Spring Hill	Sept. 14, 15
Bethel Ct. at Bethel Hill	Sept. 21, 22
Grant Ct. at Grant Hill	Sept. 28, 29
Idabel Ct. at Idabel	Sept. 29, 30
Kulituklo Ct. at White Sand	Oct. 5, 6
Ft. Towson Ct. at Valiant	Oct. 6, 7

Will the exhorters be at the Fourth Quarterly Conference with their license and will the trustees have a report in answer to question 29. Bro. Steward, see that your pastor is paid in full if possible. Let every preacher see that the conference collections are in full. Yours in the work,

W. P. PIPKIN, P. E.

HOLDENVILLE DIST.—FOURTH ROUND.

Honey Creek Ct. at Honey Creek	Sept. 14, 15
Okmulgee Station	Sept. 15, 16
Okmulgee Ct. at Newtown	Sept. 21, 22
Weleetka Ct. at Weleetka	Sept. 28, 29
Henryetta and Dustin at Dustin	Sept. 29, 30
Okeema	Sept. 29, 30
Seminole Ct. at Salt Creek	Oct. 5, 6
Holdenville Ct. at Yeager	Oct. 6, 7
Wewoka Ct. at Lumbe	Oct. 12, 13
Holdenville Station	Oct. 13, 14
Bearden Ct. at Heath's	Oct. 19, 20
Wetumka Station	Oct. 20, 21
Ada Station	Oct. 26, 27
Ada Ct. at Center	Oct. 29, 30
Eufaula Station	Nov. 2, 3
Eufaula Ct. at Deer's Chapel	Nov. 5, 6
Checotah Station	Nov. 5, 6
Tulsa Station	Nov. 6, 7
Tigert Memorial	Nov. 7, 8
Red Fork	Nov. 8, 9
Sapulpa	Nov. 9, 10
Okmulgee	Nov. 10, 11

C. M. COPPEDGE, P. E.

ARDMORE DISTRICT—FOURTH ROUND.

Leon and Burneyville at L.	pt. 14, 15
Cornish and Grady at Atlee	Sept. 15, 16
Lebanon at Willis	Sept. 21, 22
McMillan at Hoxbar	Sept. 22, 23
Overbrook at Marsden	Sept. 29, 30

Cartier Avenue	Sept. 29, 30
Cumberland at Linn	Oct. 5, 6
Ardmore Mission at Providence	Oct. 6, 7
Woodford at Sneed	Oct. 12, 13
Lone Grove at Lone Grove	Oct. 13, 14
Berwyn and Springer at S.	Oct. 19, 20
Broadway	Oct. 20, 21
Kingston and Woodville at W.	Oct. 26, 27
Ravia at Ravia	Oct. 27, 28

Let the pastors see to it that all reports to be made to the fourth Quarterly Conference are properly prepared.

W. T. FREEMAN, P. E.

MANGUM DISTRICT—FOURTH ROUND.

Davidson at Davidson	Sept. 14-15
Fredrick Station	Sept. 15-16
Snyder, at Blue S. H.	Sept. 21-22
Headrick, at Headrick	Sept. 22-23
Kelly, at Bethel	Sept. 28-29
Hollis and Dryden, at Dryden	Sept. 29-30
Mountain Park, at Cooperton	Oct. 5-6
Deer Creek at Deer Creek	Oct. 12-13
Elmer Circuit	Oct. 19-20
Martha and Blair, at Blair	Oct. 26-27
Altus Station	Oct. 27-28
Duke Circuit	Nov. 2-3
Olahee & Eldorado, at Eldorado	Nov. 3-4
Mangum Circuit at Center Point	Nov. 9-10
Mangum Station	Nov. 10-11

L. L. JOHNSON, P. E.

WYNNEWOOD DISTRICT—4TH ROUND.

Noble, preaching, 11 a. m.	Sept. 15
Shilo, preaching, 8 p. m.	Sept. 15
Dougherty, Prairie Grove	Sept. 21-22
Davis, preaching, 8 p. m.	Sept. 22
Lexington, preaching, 11 a. m.	Sept. 29
Purcell, preaching, 8 p. m.	Sept. 29
Whitehead, W.	Oct. 5-6
Pauls Valley, preaching, 8 p. m.	Oct. 6
Alex, Bradley	Oct. 12-13
Lindsay, L.	Oct. 13-14
Blanchard, Rice's S. H.	Oct. 14-15
Paoli, Randolph	Oct. 19-20
Noble, Shilo, 8 p. m.	Oct. 21
Lexington, 10 a. m.	Oct. 22
Purcell 8 p. m.	Oct. 22
Pauls Valley, 8 p. m.	Oct. 25
Elmore, E.	Oct. 26-27
Tussy, T.	Oct. 28-29
Byars, Johnson	Nov. 1
Wanott, Gilbert	Nov. 2, 3
Moral, M.	Nov. 3-4
Wynnewood, 8 p. m.	Nov. 7
Davis, 10 a. m.	Nov. 8
Sulphur, Vinita Ave., 3 p. m.	Nov. 8
Sulphur, First Church, 8 p. m.	Nov. 8
Hickory, Dolberg	Nov. 9-10
Roff, R.	Nov. 10-11
Mill Creek, M. O. 8 p. m.	Nov. 11

J. S. LAMAR, P. E.

MUSKOGEE DISTRICT—4TH ROUND.

Wagoner Ct., at Wagoner, 2 p. m.	Oct. 12
Wagoner Sta., 9 a. m.	Oct. 14
Muskogee Ct., at Brushy Mt., 3 p. m.	Oct. 16
Ft. Gibson Ct., at Ft. G., 7:30 p. m.	Oct. 18
Brushy Mt. Ct., at Vian, 7:30 p. m.	Oct. 19
Muldrow Sta., 7:30 p. m.	Oct. 21
Sallisaw Sta., 9 a. m.	Oct. 22
Pocaha, at Pocaha, 7:30 p. m.	Oct. 24
Spiro Sta., 7:30 p. m.	Oct. 26
Poteau & Cameron at P., 9 a. m.	Oct. 28
McCartain Ct., at McC., 7:30 p. m.	Oct. 29
Quinton Ct., at Quinton, 7:30 p. m.	Oct. 30
Coweta & Porter at C., 7:30 p. m.	Nov. 2
St. Paul, 7:30 p. m.	Nov. 4
First Church, 7:30 p. m.	Nov. 6
Stigler Ct., at Dukes, 3 p. m.	Nov. 9
Stigler Sta., 7:30 p. m.	Nov. 9

Let the Stewards have salaries collected in full; pastors be ready to nominate boards for next year; trustees have complete reports on church property; the Women's Missionary Societies have reports; and let Conference collections be in hand. A steady pull now will bring us out. Let nobody fail.

W. F. DUNKLE, P. E.

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Arkansas Conference

FAYETTEVILLE DIST.—FOURTH ROUND

Rogers Station	Sept. 14-15
Bentonville Station	Sept. 15-16
Goshen Ct., at Goshen	Sept. 21-22
Fayetteville Station	Sept. 22-23
Springtown Ct., at Springtown	Sept. 28-29
Centerion Ct., at Mason Valley	Sept. 29-30
Farmington Ct. at Weddington	Oct. 5, 6
Elm Springs Ct.	Oct. 6, 7
Prairie Grove Ct. at New Sulphur	Oct. 12, 13
Winslow and Parksedale at Parksedale	Oct. 13, 14
War Eagle Mission at War Eagle	Oct. 19, 20
Springdale and Johnson at Springdale	Oct. 20, 21
Siloam Springs Station	Oct. 26, 27
Gentry Station	Oct. 27, 28
Gravette Mission	Nov. 2, 3

Wm. SIEMERMAN, P. E.

HARRISON DISTRICT—FOURTH ROUND.

Lone Rock	Sept. 14, 15
Fair View at Shiloh	Sept. 21, 22
Euroka Springs	Sept. 25
Lead Hill at Zinc	Sept. 29, 30
Kingston at Kingston	Oct. 3, 4
Huntsville	Oct. 5, 6
Marshall and Joesia	Oct. 12, 13
Yellville Ct. at Ware's Chapel	Oct. 19, 20
Yellville Station	Oct. 20, 21

Brethren, this is a very important conference; plan for it, pray over it, and be sure to be present. Let all trustees have written reports of church and parsonage property.

J. J. GALLOWAY, P. E.

FT. SMITH DIST.—FOURTH ROUND.

Hartford	Sept. 14, 15
Huntington and Mansfield at Mansfield	Sept. 15, 16
Alma Ct. at Alma	Sept. 21, 22
Central Church	Sept. 22, 23
Branch Ct. at Branch	Sept. 28, 29
Paris Station	Sept. 29, 30
Mulberry Ct. at Mulberry	Oct. 5, 6
Charleston Ct. at Vesta	Oct. 6, 7
Greenwood	Oct. 12, 13
Hackett Ct. at Excelsior	Oct. 12, 13
East End	Oct. 19, 20
Van Buren Station	Oct. 26, 27
Dodson Ave.	Oct. 27, 28
Abbe Ct. at Abbe	Oct. 28, 29
Langston at Langston	Oct. 29, 30

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Booneville Station	Oct. 27, 28
Ft. Smith Ct. at Springhill	Nov. 2, 3
First Church	Nov. 3, 4

F. S. H. JOHNSTON, P. E.

MORRILTON DIST.—FOURTH ROUND

Quitman Ct. at Bethesda	Sept. 14, 15
Quitman Station at Quitman	Sept. 15, 16
Holland Ct. at Oakland	Sept. 21, 22
Clinton Ct. at Pleasant Grove	Sept. 28, 29
Plumerville Ct.	Oct. 5, 6
Morrilton Station	Oct. 6, 7
Bee Branch Ct.	Oct. 12, 13
Adona Ct. at Opeelo	Oct. 19, 20
Houston and Perry at Houston	Oct. 20, 21
Pottsville Ct. at Pleasant Grove	Oct. 26
Russellville Station	Oct. 27
Atkins Station	Oct. 27, 28
Conway Station	Nov. 2

JOHN H. GLASS, P. E.

ARKADELPHIA DIST.—FOURTH ROUND

Ussery at Grants Chapel	Sept. 14, 15
Hot Springs at New Salem	Sept. 21, 22
Tigert Memorial	Sept. 22, 23
Lono at Lono	Sept. 28, 29
Dalark at Rock Springs	Oct. 5, 6
Third Street	Oct. 12, 13
Malvern Avenue	Oct. 13, 14
Holly Springs at Sardis	Oct. 19, 20
Princeton at Macedonia	Oct. 26, 27
Malvern Ct.	Nov. 2, 3
Malvern Station	Nov. 3, 4
Central Avenue	Nov. 10, 11
Park Avenue	Nov. 11, 12
Arkadelphia Ct.	Nov. 16, 17
Arkadelphia Station	Nov. 24, 25
Perla and Walco	Nov. 24

H. M. BRUCE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.

Millville Ct., at Locust Bayo	Sept. 14-15
Bearden & Thornton at Thornton	Sept. 21-22
Onalaska Ct., at Onalaska	Sept. 22-23
Eldorado Ct., at Smackover	Sept. 28-29
Lewisville Ct., at Lewisville	Oct. 5-6
Stamps Sta	Oct. 6-7
At Junction City	Oct. 12-13
Hampton Ct., at Summerville	Oct. 19-20
Stephens & Waldo at McNeil	Oct. 26-27
Camden Ct.	Nov. 9-10
Magnolia Ct.	Nov. 16-17
Magnolia Sta	Nov. 17-18
Strong Ct., at Bolding	Nov. 23
Fordyce Sta	Nov. 23-24
Eldorado Sta	Nov. 20
Camden Sta	Nov. 24-25

Now, brethren, this is our last round, and our Lord expects every man to do his whole duty, by every interest committed to him. Can he depend upon you?

B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—4TH ROUND.

Douglass & Grady at Douglass	Sept. 28-29
Swan Lake	Oct. 1
Altheimer, at Wabaska	Oct. 5-6
Hawley Memorial	Oct. 6-7
Sherrell, at Flat Bayou	Oct. 12-13
Rowel, at Center	Oct. 16
Macon, at Sulphur Springs	Oct. 19-20
Lakeside	Oct. 20-21
Star City, at Star City	Oct. 26-27
Roe, at Shilo	Oct. 30
Stuttgart Ct., at Long Point	Nov. 2-3
Stuttgart Sta.	Nov. 3-4
Gillett	Nov. 9-10
St. Charles, at Prairie Union	Nov. 10-11
DeWitt	Nov. 12
Rison, at Bethlehem	Nov. 14
Kingsland	Nov. 16-17
Redfield	Nov. 20
Sheridan	Nov. 22
First Church	Nov. 23-24
Carr Memorial	Nov. 24-25

Let the trustees be ready with their reports, also the women of the Foreign and Home Missionary Societies.

W. W. CHRISTIE, P. E.

PRESCOTT DISTRICT—FOURTH ROUND.

Spring Hill Ct., at Mount Ida	Sept. 21-22
Gurdon Ct., at New Harmony	Sept. 28-29
Cludster Ct., at New Hope	Sept. 29-30
Elmer & McNabb, at Fulton	Oct. 5-6
Hope Station	Oct. 6-7
Nathan Ct., at College Hill	Oct. 12-13
Murfreesboro Ct., at Murfreesboro	Oct. 18-19
Binger Ct., at Friendship	Oct. 19-20

Blevins Ct., at New Hope	Oct. 20-21
Okolona Ct., at Center Grove	Oct. 26-27
Pike City Ct., at Delight	Oct. 27-28
Harmony Ct.	Nov. 2-3
Center Point Ct., at Trinity	Nov. 9-10
Nashville Station	Nov. 10-11
Mineral Springs Ct., at Columbus	Nov. 16-17
Washington Ct.	Nov. 17-18
Emmett Ct.	Nov. 23-24
Prescott Station	Nov. 24-25

W. R. HARRISON, P. E.

MONTICELLO DISTRICT—4TH ROUND.

Arkansas City & Dermott	Sept. 21-22
Paradale & Wilmet	Sept. 22-23
Jersey Ct.	Sept. 28-29
Metchee & Watson Ct.	Oct. 5-6
Thier Ct.	Oct. 6-7
New Edinburg Ct.	Oct. 12-13
Warren Station	Oct. 13-14
Wells Ct.	Oct. 19-20
Alma Ct.	Oct. 26-27

May God's blessings be upon you.

J. W. HARRELL, P. E.

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White River Conference.

BATESVILLE DISTRICT—4TH ROUND.

Batesville, First Church	Sept. 14-15
Jacksonport Ct., at Oil Trough	Sept. 21-22
Swifton Circuit, at Swifton	Sept. 28-29
Smithville Ct., at Powhatan	Sept. 31
Sulphur Rock Ct., at Lee's Chapel	Oct. 5-6
Batesville, Central Avenue	Oct. 6-7
Jessup Mission at Jessup	Oct. 12, 13
Cave City Ct., at Cave City	Oct. 15
Evening Shade Ct., at E. S.	Oct. 19-20
Ash Flat Ct., at New Hope	Oct. 26-27
Salem Ct., at Salem	Oct. 29
Boxar & Viola Ct., at Wesley's Chap. Oct.	31
Melbourne Ct., at Newberg	Nov. 2-3
Mt. View Ct., at Mt. View	Nov. 9-10
Calico Rock Ct., at Olive Branch	Nov. 12
Pleasant Plains Ct.	Nov. 16, 17
Desha Ct.	Nov. 23-24
Bethesda Ct.	Nov. 30, Dec. 1

A. F. SKINNER, P. E.

PARAGOULD DIST.—FOURTH ROUND.

Paragould Ct. at New Hope	Sept. 14, 15
Gainesville Ct. at Friendship	Sept. 21, 22
Lorado Ct. at Lorado	Sept. 28, 29
Rector Ct. at Marmaduke	Oct. 5, 6
Boydsville Ct. at Rock Springs	Oct. 12, 13
Piggott Ct. at Piggott	Oct. 19, 20
Knobel Ct. at Knobel	Oct. 26, 27
Corning Station	Oct. 27, 28
Black Rock and Portia at B. R.	Nov. 2, 3
Walnut Ridge Station	Nov. 3, 4
Maynard Ct. at Maynard	Nov. 9, 10
Pocahontas Ct. at Clear View	Nov. 12
Pocahontas Station	Nov. 17, 18
Reyno Ct. at Success	Nov. 17, 18
Imboden Ct. at Hopewell	Nov. 23, 24
Mammoth Spring and Hardy at Mammoth Spring	Nov. 30, Dec. 1

J. K. FARRIS, P. E.

HELENA DISTRICT—FOURTH ROUND.

Cotton Plant & Howell	Sept. 14-15
Clarendon Station	Sept. 22-23
Wynne Station	Sept. 29-30
Parkin Station	Oct. 4-5
Holly Grove & Maxwell	Oct. 12-13
Macoma Station	Oct. 19-20
La Grange Circuit	Nov. 2-3
Rock Island Circuit	Nov. 9-10
Helena Station	Nov. 17-18
Goodwin Circuit	Nov. 23-24
Wesley Circuit	Nov. 30-Dec. 1
McCrory & DeVos	Dec. 7-8

Z. T. BENNETT, P. E.

The Best Way.

"Look here, boys, let's see who can hit that martin-house over on Jones' hay-barn!"

It was Fred Ritter who spoke and his companions were Jim Jensen and John Morton.

They were out in the meadow of neighbor Jones. Away up on the southeast corner of the ridge-pole was a little white martin-house, and it was this that Fred Ritter proposed to hit. "Fire away!" he shouted.

"Yes; fire away!" said Jim and John.

Under the martin-house, fifteen feet down, was a little window in the barn. Nobody intended to hit that; but alas! an unlucky stone from John's hand went crashing through the glass. The boys stopped throwing.

"Now you've done it!" said Fred. "We'd better make use of our legs and go."

John thought it was cowardly, but allowed himself to be swept away by the rest.

They reached the road. There they met George Week, Mr. Martin's hired man.

"Stop boys! Where are you going?" he asked.

"O, keep quiet," said Fred. "Don't go and tell everybody."

"Why not tell?" asked George. "That's a sneak that tries to hide anything wrong that he has done."

Fred winced under the rebuke. Then John told George all about the trouble. "What shall I do?" he pleaded.

"John, there are two ways you may take to settle the matter. One is the way down the road and the other is the way over the stone wall."

"What do you mean by that, George?"

"Why, I mean this: You can say nothing, and go down the road to your house; that, at first, is the easier way, but it won't pay in the end. The way over the stone wall is harder at first, but it is much better." All the while John's eyes were asking questions, wondering what George meant.

George went on: "I mean that farmer Jones is somehow behind that stone wall," pointing to the meadow. "He is just across the field, cutting brush in the woods. I passed him there a little while ago. Now, it will cost you something to get over that stone wall; go up to the farmer, own up, and say you'll set the window. However the way over the stone wall is the better way, I know, for it is right, and what is right is best;" and here George brought his crowbar down with emphasis, as if he were punching in the soil a period to his sentence.

John stopped a moment. "I'll do it," he said. "You are right," and, prompt as a soldier he started for the stone wall.

It was a little hard getting over those round, mossy, loose stones, for the wall was old, but it was the idea of "owning up" that made climbing the wall about the hardest work John ever had in this line. His mind was made up, however, and on he went, climbing over two walls between him and the woods.

Farmer Jones was cutting brush in the woods. As John came up he stopped cutting and wiped the perspiration from his brow.

"Fine day, John," he said.

"Yes, sir."

"How's your father?"

"Very well, sir."

"When is your father going for those seed potatoes?"

"I can't say, sir."

"Well, is it very dry over your way?"

John thought, "this won't do. If I don't begin, I certainly shan't be able to tell him." He cleared his throat nervously, pulled down his jacket, allowed his heart to give one more thump, and then spoke: "Mr. Jones, I didn't come to talk about father's potatoes or the dry spell. I'm sorry, sir, but I broke a window in your barn while throwing stones at your martin-house; and that, also, I ought not to have done. I'm sorry, Mr. Jones, and I'll set the glass tomorrow." "There," thought John, "I am over the stone wall."

Farmer Jones looked down, then up, and then I do not believe he knew which way to look. Boys did not generally act this way. They were apt to be rude and call him "crusty."

"Well, John," he said, "that's honest in you, and it pleases me, that's sure. Don't worry. Sometime I'll set that pane of glass."

"No, sir; I broke it, and I want to set it."

"Do you?" answered farmer Jones. "Well, if you insist on it, do it; I am satisfied."

"Thank you."

"It's all right, all right, John. Go on this way all through life and ever be honest; God will bless you."

John turned away and went across the meadow again. As he went he said to himself, "George was right. The way down the road may be easier at first; but I believe the way over the stone wall was the only right way, after all."—Selected.

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The Value Science Puts Upon Man.

Of course the Scriptures put a high estimate upon man. He is created in the image of God. He is given dominion over the earth. God reveals himself to man, and listens to the petitions he offers. God lays down the law of man's life upon a level infinitely above that of any other creature. The standard set for him is the Son of God. His possibilities have no boundaries save the infinite and the external.

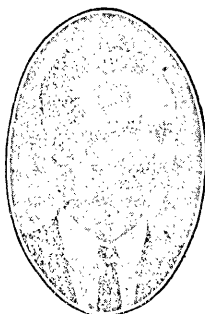
It is agreeable to find that, in fixing man's place, the facts gathered in every branch of science are as eloquent as the impassioned and inspired speech of prophets and apostles. Geology, evolution, and astronomy attach as much dignity to man and put as high an estimate upon him as the inspired words ever did, for the facts of science are also the words of God.

Geologists are agreed that the earth was many millions of years in preparation for man. About the lowest estimate of the age of the earth is twenty million years. Many most eminent geologists say the earth is at least one hundred million years old. As this class of scientists view it, the earth has been gradually developed and prepared for man through periods of unthinkable lengths. Since the old globe was formed and cooled it has been in the hands of Titanic forces that have carried it through revolutions, upheavals, subsidings, and other catastrophic throes. It has been influenced by ev-

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Rev. B. F. Haynes, President of Asbury College, says: "This is a wonderful book. The author is analytical and incisive in his style. If the book had been put in the hands of the generation passing, say forty years ago, it would have saved hundreds of lives from suicide and endless ruin, and have prevented half the lunacy that has occurred. If the book cost \$50.00 instead of fifty cents, and young men had to beat rock to pay for it, they ought to have it. Wish I had the money to buy one thousand copies to give to young men."

A college student said: I have read four one-dollar volumes by a noted author, and find that Perfect Manhood contains all the essential facts of these books, with many new ones.

G. W. Petty, M. D., "I recommend it to every father."

Rev. B. L. Wright, "Wife and I have read your book and think it grand. It should be in every library; enclosed find price of another book which I wish to send to a friend."

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Rev. J. B. Culpepper: "Everybody should read it."

J. A. Hux (merchant): "I read the entire book before going to bed the day I received it. It is worth its weight in gold. You have my congratulations on being the author of such a book. If its teachings were deeply impressed on the present and rising generations we would see remarkable results in manhood in the next fifty years. You may send me by express twenty in cloth binding. Am going to distribute them as gifts among my friends." (He has ordered sixty thus far to give away.)

It cannot fail to arouse the conscience and create a desire for perfect manhood. I pray for it a wide circulation. Sam G. Keys.

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ery orb in the heavens until its atmosphere, temperature, seasons, tides, day, night, and year are just such as the needs of man require. If God has thus operated these world-building forces upon our earth through a hundred million years to make it ready for man, what words can proclaim louder the worth of man?

Evolutionists make man the culmination of evolutionary processes. This scheme also requires vast reaches of time. Thirty million years is estimated as the period of organic life upon the earth. During that time life has been developing gradually and orderly toward its final and highest expression in man. There have been millions of individuals in each species. These have developed, the higher from the lower, through the agency of a million different formative influences in food, light, temperature, exercise, etc. These millions of influences, through these millions of years and in these millions of species and multiplied millions of individuals, have been working toward man as their culmination. The fittest has survived, been conserved, brought forward, and concentrated in the noblest product of evolution—man. The best in every period of this thirty million years has been treasured up, improved, and refined for the making of man. Such is the evolutionist's estimate of man's worth.

Astronomers go even farther. Mr. Alfred Russell Wallace, in his remarkable book, "Man's Place in the Universe," argues to what he believes a demonstration that the earth is the only habitable planet in the universe, and that the earth is the center of the universe. It is estimated that there are one hundred million visible stars in the universe, besides the dark stars supposed to be even more numerous than the bright ones. Each star is a sun similar to our own, and it is prob-

able that many of them, if not all, have planetary systems circling about them. "The size of the sun is such that if the earth were at its center not only would there be ample space for the moon's orbit, but sufficient for another satellite 190,000 miles beyond the moon, all revolving inside the sun." The sun is 92,76,000 miles distant from the earth. The next nearest star is 271,400 times farther. A ray of light travels at the rate of 184,000 miles per second; requires four and one-third years to reach us from the nearest star, and five hundred years to reach us from the farthest. Think of our earth at the center of such a universe, and the only habitable orb among several hundred millions! Think of such a number of suns and planets circling about us at such distances to secure that balance of forces and influences necessary to make our earth habitable! Such is the estimate of astronomy.

The geologist says that God so loved the world that he spent a hundred million years in its making. The evolutionist says that God so loved the world that he spent thirty million years in the development of its crowning glory, man. The astronomer says that God so loved the world that he put it at the center of a universe of a hundred million suns. Jesus says that God so loved the world that he gave his only-begotten Son to it. What an agreement among four great witnesses to a glorious truth! It must be true! It must be true!—W. P. Whaley, in Nashville Christian Advocate.

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