

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.

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma September 12 1907.

No. 37

EDITORIAL.

We Thank Thee.

For flowers that bloom about our feet,
For tender grass so fresh and sweet,
For song of bird and hum of bee,
For all things fair we hear and see,
Father in heaven, we thank thee!

For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven, we thank thee!
—Ralph Waldo Emerson.

Dearth of Preachers.

We give space this week to a criticism of a recent editorial because the subject is worthy of ventilation and because every earnest lover of the church may well bring forward his view. The writer files three exceptions to what we wrote several weeks ago: He thinks we do not attach sufficient importance to the salary question; that the church is worse backslidden than we have assumed; that we utter only a half truth when we say that the spiritual condition of our colleges and universities is relatively, as compared with former years, good.

With reference to the first point, it is granted that salaries of ministers are lower than they should be, and it is granted that a small per cent. of the men who decline a call to enter the ministry are moved by this consideration, perhaps twelve per cent. or fifteen per cent.; it is further granted that even this per cent. is enough to make a serious problem. But there is an element of heroism in men which pulls them over such difficulties when you have stirred in them a deep impulse. The whole history of Methodism proves it. There was never a serious shortage in our ministry in the days when a Methodist preacher was expected to live on \$60 a year, and endure all manner of privations. A recent investigation, covering two years, among college students, made by Dr. W. D. Weatherford, Y. M. C. A. Secretary for the Colleges of the South, brought out the answer from only eighteen out of one hundred and fifty-four ministerial students that men are declining to enter the ministry on account of shortness of salary. Thirty-three said it was because men do not deem that the ministry affords a wide opportunity for service, and thirty-three said that the commercial spirit of the day is influencing men. To be sure, failure to see opportunity may arise in part from the conviction that a man handicapped by short salary lacks opportunity, but it is manifest from the drift of the investigation that it means chiefly a lack of appreciation of the world's needs. The presiding elder who contributes the article does well in making strenuous efforts to secure better salaries, but all the facts are against his contention that our primary difficulty is at this point. We would help him in

his fight for better salaries by saying that in some places it is a positive disgrace to professed Christian people for them to treat the preacher as they do. To expect to build up a charge with a salary to the pastor such as the most menial laborer would not accept is simple and unadulterated nonsense. To grind a man and his family into the dust of a most humiliating poverty and then expect the man to have in him light and leading for the highest interests of two worlds is idiotic. So far we heartily agree with our brother.

With reference to the second point, the supposed backslidden condition of the church as affecting ministerial supply, we may admit the shallowness of much work done for the last 25 years by a professional evangelism, a matter to which we have often called attention; but it will remain true that no church is backslidden unless the body of its ministry is also backslidden. We may admit that neither the ministers nor members of our own church are not by any means all they ought to be—and we have admitted as much; but the test of spirituality in any church lies in the measure of its aggressive work in reaching and saving men. Judged by that test we are far and away better off than we were fifteen years ago, as the statistics of all the evangelical churches show. And yet thirteen years ago the churches reached the high-water mark in the matter of ministerial supply. This is the place to say that thirteen years ago commercial pursuits offered but little inducement and agricultural pursuits even less, so that from a commercial point of view the ministry was more attractive than it is now. This would indicate that it was lack of allurements commercially, and not spiritual declension, which influenced the situation at that time, while the inviting opportunities of business life and a general commercial spirit at the present time are proving rather too much for even a better spiritual condition. In a word, it indicates that the commercialism rather than spiritual declension is the spot to put your finger on.

As regards the spiritual condition of our colleges and universities, compared with the conditions of former years, if all that our correspondent charges against Dr. Coe and Professor Stephens be true, and admitting the brilliant feats of mental tom-foolery of which Professor Foster and some others at Chicago University have been guilty, admitting that Chicago University is on the whole a disappointment, that it does not produce men, and cannot with its unarticulated latitudinarianism—admitting all this, it still proves no more than would be proved against, for example, the regular ministry of the country if some man should show that a few of these in high places have in recent years made fools of themselves. It would still remain true that a hundred years ago the colleges of the country, Yale, Dartmouth and others, had in their student body one, two or three church members, while today fifty-three per cent. of our college students are members of the church, and seventy-three per cent. of their graduates are Christians; that twenty-five years ago

there were no Bible study circles in our colleges, while today 33,000 young men in our colleges are studying the word of God in voluntary associations, aside from those taught in regular college courses; that twenty-five years ago we had no missionary organization in our colleges, except in very rare instances like the Hay-stack boys, while in the last few years some five or six thousand students have enrolled in the Missionary Volunteer movement, and during the last four years one thousand of them have actually gone to the foreign field, while last year the students in the college associations contributed over \$60,000 to missions, or more than \$1.20 per member. These facts indicate that there was never a day when the church could hope for so much from the spiritual condition of the colleges; they indicate that the spiritual atmosphere of the average college is usually far better than that of the average home. Our ministerial shortage does not arise from this source.

It is in order to repeat the suggestion of the former editorial that our preachers preach on the subject of a call to the ministry. The needs of the world should be pressed upon the consciences of our young men; the solemn grandeur of the opportunity to do great things for the world ought to be presented. We repeat also the suggestion that the whole church ought to pray that the Lord of the harvest may send more laborers into his harvest. We would meantime join in the call for better wages for the workmen, that this hindrance may be moved out of the way. Preach, pray, pay; these are the words.

The Southern Churchman, the leading Episcopalian journal of the South, is advocating the Open Pulpit; that is, that ministers of other denominations be invited to preach in the pulpits of the Episcopal church. We make this record in order to express our appreciation of the attitude of the Churchman. We applaud the courage of that paper. Whenever it shall please the leaders of that communion to recognize the ministers of other churches they will have added at least one important touch of grace to their continuous plea for Christian unity. Nobody can respect their plea for unity so long as they can evidently mean only that they want everybody to come and join them. As to validity of ministerial orders, those ministers who are called of God and upon whom rests the power of God, and they only, are true ministers of the Gospel, no matter what human hands were laid upon them.

One of the most extravagant forms of fanaticism which we have ever observed is the so-called gift of tongues in which some people are now indulging in the name of Christian service. It is marvelous that anybody whose intelligence is above that of an idiot could imagine that God would be pleased with such gibberish. St. Paul had something to say on the subject of the use of "tongues" in one of his epistles to the Corinthians. We commend his teaching to any conscientious person who cares to investigate the subject.

WESTERN METHODIST

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

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

ANDERSON, MILLAR, & CO.Publishers

Published every Thursday. Entered as second-class matter, January 3, 1907, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879.

Subscription in Advance.....\$1.50 a year

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Address articles or communications for the paper to Editor Western Methodist, and always use separate sheets for all business matters. Items received after Monday are too late for publication the same week.

Letters intended for either editor personally should be marked Personal and then will be held for addressee.

Address all business letters, and make remittances payable to Anderson, Millar & Co., 122 East Fourth St., Little Rock, Arkansas.

The Foreign Advertising of the Western Methodist is in the Hands of THE RELIGIOUS PRESS ADVERTISING SYNDICATE, JACOBS & CO., CLINTON, S. C.

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NOTES AND PERSONALS.

Rev. H. H. Hunt, our pastor at Cabot, Ark., was in the city last Saturday and made the Methodist office a pleasant call.

Mrs. John T. Erwin, of Crossett, Ark., who has been for some days in the Battle Creek Sanitarium, this city, is improving.

Rev. John M. Cantrell, Dardanelle, was in our office last Tuesday. He begins a meeting at Dardanelle on the 15th, in which he will be assisted by Rev. J. T. Newsome.

Rev. W. A. Lewis, of Austin circuit, was in our office a few minutes last Thursday while on a hurried visit to the city. He has had great success in his meetings and is in fine spirits.

Rev. J. B. Williams assisted by the presiding elder, Rev. T. O. Owen, closed a great meeting at Gillham, Ark., last week. There were 77 conversions and 50 accessions to the church.

Rev. J. M. Workman, Crossett, has returned from his trip to the Atlantic coast and the mountains of South Carolina. He and his family had a great vacation, and he looks as if he might turn the world upside down.

Rev. I. A. Vernon, Sutherland, Fla. wishes information of any member of Capt. N. Bolin's company, Elliot's regiment, Shelby's brigade. Bro. Vernon desires his old friends in the White River Conference to know that he is doing well in Florida.

This office was delighted to have a brotherly visit from Rev. E. L. Beard, of Lonoke, on Friday of last week. He seems to be enjoying good health for a man of his age and is full of interest in everything pertaining to the Church and the work of the Master.

We see it announced that Rev. J. A. Castel has transferred from the Arkansas Conference to the Missouri Conference and stationed at Centenary, St. Joseph. We trust the Missourians will treat him well. He leaves some good work to his credit. He is a man of more than one talent, more than two.

The friends and relatives of the late Rev. Sam P. Jones propose to continue the meetings at the Sam Jones Tabernacle at Cartersville, Ga., under the name of the Sam Jones Taber-

nacle Association and Bible Conference. The meeting this year is from Sept. 15th to 22nd. Many eminent speakers will be there.

We received this week a jubilant note from Rev. W. F. Evans, Warren, Ark., telling of the joy of the people over the cleaning up of their town by the Inter-Church Temperance Federation. Some vandal or mouse or gust of wind got that note. A diligent search fails to turn it up. So it happens sometimes in an editorial office.

Dr. W. F. Andrews has returned from his summer stay at Chicago University, refreshed in mind and body. He preached for his congregation at First Church last Sunday, made an address at the laying of the cornerstone of the Second Baptist Church in the afternoon, and relieved an editor by preaching at Hunter Memorial at night.

Several Oklahoma papers contain information to the effect that one W. M. Hicks has been making a figure of himself in advocacy of a local option policy as opposed to State-wide prohibition. Hicks sails as a Baptist preacher. He is really a jailbird, having in recent years served a term in the Illinois penitentiary. We know where to place him.

Put the Western Methodist into all the new Methodist homes the very day they become Methodist homes, brethren. We stand pledged to help you make your new converts useful. They will not amount to much if they do not know what the Methodist church stands for; they will not know except they read their paper. Tell them so plainly, and ask for their names at once. You owe them this much.

It is not an act of friendship toward any man to vote for the liquor traffic, not an act of friendship toward the saloon keeper himself. It is said that the great majority of saloon keepers die poor, even 90 per cent. of them. And who ever knew of riches accumulated by the sale of whisky to descend to the third generation. If you are a real friend to a man who desires to engage in the whisky traffic vote to keep him out of it.

Some time in October Rev. P. C. Fletcher and his people will celebrate the 50th anniversary of the organization of our church at Fayetteville as a station charge. An illustrated booklet giving the history of the charge will be issued by Bro. Fletcher. In all its history that church has done no better than it has done under its present pastor. He declares he is "in clover" up to his head. This editor was pastor there for four years, and never spent a more pleasant term in any charge.

Rev. J. H. Ball, of the Oklahoma Conference, pastor at Tulsa, has been on a short visit to his mother in this city, arriving on Friday and leaving on Tuesday. He was accompanied by his wife. On their trip they took in several points on the lakes and came by way of Washington, D. C., and the Jamestown exposition. Brother Ball is a very busy man, having on hand the erection of two new churches in Tulsa, the aggregate cost of which will be about \$50,000. They will be completed this year. N. C. Christian Advocate.

The Twelfth Annual Convention of the Anti-Saloon League of America will be held in Norfolk, Va., September 16-19, 1907. Governor Glenn, of North Carolina, Governor Hanly, of Indiana, Superintendent J. K. Shields, the Hon. C. M. Trickett of Kansas City, will be among the speakers. The Superintendents and Workers' Conference will open Wednesday morning preceding the Convention and continue five days, or up to the first session of the Convention. This will be a school of meth-

ods. Hon. Geo. Thornburgh, Rev. E. A. Tabor, W. M. Pinson, Editor Powell, and Dr. Jas. A. Anderson will attend from Arkansas.

Letter from Rev. W. B. Hicks.

Bowling Green, Ky., Sept. 7, 1907.

My Dear Bros.: I am delighted with your special prohibition addition of the "Western Methodist." It will assist greatly in the prohibition campaign in Oklahoma. I pray and trust that Sept. the 17th may be a day of victory for sobriety in the future State of the Union—which has so great prospects. Old Kentucky is rapidly ridding itself of the liquor traffic.

Your friend,

WM. B. RICKS.

Death of W. J. Bunn.

Our beloved brother, Wylie J. Dunn, died this morning at forty-five minutes past seven o'clock. He was one of our best men, and the news of his death, while not unexpected, will bring sorrow to many hearts. A fuller notice will be sent later. J. A. SAGE.

Fordyce, Ark., Sept. 9, 1907.

The above note brings sad tidings. Bro. Bunn was one of our best young laymen. As a student at Hendrix College he was very close to the writer, who extends heartfelt sympathy to the surviving relatives.

Barrooms in the National Capitol.

We clip this paragraph from the Southern Christian Advocate:

"The greatest obstacle to national prohibition is in the national capitol. That is now the most prolific field for our good Christian women to work in. Let the women turn their attention to the barrooms maintained in the United States capitol."

When were the barrooms restored to the national capitol? Some two years ago they were put out, and we had not heard that they had been reinstated. It is due to the unremitting efforts of an Arkansas Congressman, the present governor of this State, Hon. John S. Little, that they went out. He hammered away for years at the business till Congress finally ordered them out. We made publication of the fact at the time.

An Outing in California.

Dear Methodist: On the day I left Arkansas for California I was in your office and one of your editors requested me to write something for your columns after reaching my destination. And now I propose to redeem my promise by writing up a recent trip to the northern part of the State. I did not need a vacation, but Bro. Horn, our pastor in Oakland did, and as he wanted me to accompany him, and my son proposed to defray my expenses, I cheerfully consented to do so. We left Oakland Aug 18, with Baird as our abject point. This place is located on the McCloud river in Shasta county, 280 miles north of San Francisco. This is one of the most beautiful streams I ever saw. Its waters are supplied largely by the snow of Mt. Shasta and are as clear as crystal and as cold as one would care to drink on a hot summer day—the mountain regions through which it flows is wild and picturesque. The government has a large salmon hatchery at Baird—these fish leave the salt water and run up the fresh water streams in the spring and fall for the purpose of spawning. Their outlet is through the bay into the Sacramento river and its tributaries. At Baird the government has built a rock across the river to prevent them from passing up the river, and another some two hundred yards below this

one through which they may pass up stream, but through which they cannot pass down stream. Hence they collect here by large numbers and are taken by seining. From eight to ten hauls are made daily, and from 200 to 500 fish are taken each time. From there those whose eggs are ripe are selected and the rest are thrown back in the pool. Thus the same fish may be hauled several times before it is ready for spawning. They get from one to two dozen females from each catch whose eggs are ripe. When a hundred or more of these have been collected in a vat they are killed and the eggs are taken and placed in the hatchery. The number of eggs taken from a fish is about five thousand, and about 94 per cent of these are hatched. The killing of the fish before taking the eggs is considered a humane act, as these fish rarely live to return to salt water. They do not feed after leaving salt water and hence they gradually become poor and finally die. Their persistence in trying to pass up the stream is something remarkable. They are constantly leaping against the rock in their efforts to pass it. I saw them often jumping from the water as high as four or five feet and throwing themselves with great force against the rock. As a result of this the skin is peeled from their heads and portions of the body. The hatchery is a large building filled with long troughs through which there is a constant flow of cold water. The eggs are placed in perforated baskets and set in these troughs, where they are hatched in from forty to sixty days. The eggs are transparent and the process of development may be watched with great interest. The first thing seen in the process of development is the eye. After the young are hatched they are kept for a few weeks. They are then turned loose in the river to make their way to the ocean. In three or four years they return, it is said, to the same place for spawning. Now, Mr. Editor, as I do not wish to afflict you with a long manuscript, I will leave the further report of my trip for another article, provided this does not go to the waste basket.

C. O. STEELE.

192 Moss Ave., Oakland.

Personal.

To the Readers of the Western Methodist:

I have in manuscript a book entitled "The Divinity Within Us." The contents of the book are "Origin of the Human Body," "Origin and Definition of Man," "Matter and Spirit," "Ministry of the Material," "Ministry of the Immaterial," "The Blessedness of Hunger," "The Days of Our Pilgrimage."

The thoughts in these chapters have been very helpful to me, and I have written them out that they might be helpful to others. Sometime ago, Dr. J. E. Godbey read these chapters and heartily commended them. Since then they have been thoroughly rewritten and put in better form. I do not know whether I should publish them or not. I do not know that there is any demand for it. I know, however, that if there is no sale for such a book in the territory of the Western Methodist where I am somewhat known, it is needless to offer it elsewhere.

These chapters will make a book of about two hundred pages. It could be sold for less than one dollar if a sufficient number of them could be disposed of; but, without any such assurance, the price will be one dollar for the present edition.

I ask every reader of this paper who is willing to take a copy of the book, and help me publish it and circulate it, to write me at once on a postal card. Do it this minute, for

you will forget it tomorrow. I wait to hear from you.

Yours truly,

W. P. WHALEY.

DeQueen, Ark.

Treasures Above.

Who has planted a flower in the heart of despair,

And kissed it with the sunshine of hope;

Who has planted a rose on the cheek of care,

Brought life to the spirits that droop,

Has greater credit in eternity's bank

Than millionaire with all his gold;

Than the towering and titled men of rank,

As the day of accounts shall unfold.

Plant then the flower in the heart that is low,

Paint the rose on the cheek that is pale;

Thy reward shall be great and a ceaseless flow,

From the bank that never shall fail;

For the thief steals not, nor the rust e'er corrupts,

The bright treasures thus stored with care;

Nor comes wild disaster that ever disrupts,

The white bank securing them there.

J. J. METHVIN.

Anadarko, Okla., Sept. 4, 1907.

A Vacation in the Yosemite Valley.

By Rev. John L. Williams, B.S.

For many long years I have been desirous of spending some time in this wonderland, the Yosemite Valley. But for many years the nearest approach was made by stage from Raymond, Calif., to the Valley, which made the distance from twenty to twenty-four hours. Possessing a constitution somewhat inured to the hardships of such a trip, yet the heat and blinding dust prevented me from taking the long and tedious journey. But the trip having been very greatly shortened, I attempted the good pleasure of the visit. A company of ingenious capitalists, by the building a railroad through the vast range of the Sierra Nevada Mountains, veritable mountains of granite, have builded a road up to the line of the famous National Park of the Yosemite. As an interesting commentary on the greatness of undertaking to blast a roadway through the mighty canyon walls of the Merced River, it required three million pounds of dynamite and powder and two hundred and eighty-four miles of fuse to explode the same. The road is said to be the most scenic route in the world. It rises from an altitude above sea level at Merced of 170 feet to 1,925 feet at the park line, a total rise of 1,755 feet.

"The Yosemite."

The Yosemite National Park comprises the old Yosemite valley and Mariposa Grove of Big Trees, granted to the State of California by the Nation under the act of June 30th, 1864. This grant was receded to the United States by legislative act of the State of California, March 2nd, 1905. By the acts of Feb. 7th and March 3rd, 1905, the very much enlarged boundaries of the present Yosemite National Park were established, including the Merced and Tuolumne Big Tree Groves.

As to the origin of this strange so-called valley and wonder of the world—some scientists attribute it to inconceivably powerful glacial action, others to a seismic paroxysm which literally split the everlasting hills and peaks to their bases and moved them apart, so that while from behind they are as approachable as other difficult mountains, their faces rise perpendicularly, the most terrific walls and bastions of the terrestrial creation. The Yosemite Valley has often been described by gifted masters of words, and pictured by artists of the first order of genius. No voice or

language, or painting or photograph can adequately describe the scenes in this strange rent in the High Sierras. The floor of the valley is 3,064 feet above sea level and several of the peaks and domes have a perpendicular height above the floor of the valley from 5,000 feet to 6,000 feet. The majority of the awful cliffs which lift to cloud reaching altitudes so that the floor between, though averaging nearly a mile in width, seems to the untrained eye only a few hundred yards across. There are other natural marvels in the earth, but there is none other quite so mysterious as the Yosemite Valley. This wonderland was practically unknown prior to 1851, except to a few Indians in the Sierras. We can hardly realize that behind and above the hills which forms the east boundary of the San Joaquin Valley, behind the lofty mountains with the snow line along their ridges, somewhere away high up in the great steep rocky barrier, a mile above the San Joaquin plain, the Yosemite Valley is concealed.

"On a throne of rocks, in a robe of clouds,
With a diadem of snow
Nestles this wonderland."

At the boundary of the reservation the rail line ends, no railroad being permitted to enter a National Park. We are now at El Portal, "The Gateway," as it is appropriately called. From this point on and upward into the Yosemite there is a stage road carved out of the granite side of the canyon. This road is owned jointly by the Government and the Yosemite Valley railroad. You follow the roadway as the ascent becomes steeper and steeper, while hundreds of feet below you the Merced river is churning milky white foam as it leaps over immense rocks strewn along the way. Presently you come to a point where you have the first comprehensive view of the unexampled valley, as it stretches out before you. At your left stands El Capitan, the Captain, 3,300 feet perpendicular above the valley. At the right Cathedral spires rising to the skies—a mighty and wonderful product of Nature; and St. Peter's when in comparison with this dwarfs to insignificance. But my pen stops short of the presumption of pretending to reproduce the indescribable. The coming of pilgrims from all nations can detract nothing from the sanctity of the Majestic Shrine, or in any way diminish its immutable glory. It is good for us to be in such a place, even as it is restful and helpful for us to enter the House of the Lord, for this is a Grand Temple not made with hands, but eternal. Here I rest you, for we must prepare to visit the Peaks and Domes and Water Falls of Yosemite, which I shall describe in my next.

Merced, Calif.

Recently we Read a Sentence that Somebody

calls "beautiful" writing: "Just as twilight was being clasped into the folds of night by the stars of a cloudless sky I sought seclusion, while the world paused, lapped in the universal laws of rest, and entered dreamland in that bark of sleep, the sistership of death, pilloved within the rainbow of hope, a fancy fed by the air castles of youth." We consider it suited to what Boyd calls the "Veal Period" of life. Yet we have no doubt that a tremolo voice would utter this in a way to create the utmost admiration in some audiences. The only mark of originality is that the writer did not add "fanned by zephyrs and lulled by the cricket's gentle song and the katydid's accurate rendition of its one message to mankind." (N. Y.) Christian Advocate.

Taxation without Representation.

While so much has been and is being said about the scarcity and dearth of local preachers in our Church, and while so many reasons are being brought forward as to the cause of this falling off and so many remedies offered for its cure, I do not think a few lines from this scribe would be out of order at this time.

I have been a local preacher in the M. E. Church, South, for twenty years, and during this time I have given to the Church very largely of my time and means. But I do not wish to boast here of what I have done for the Church. The Church has done vastly more for me than I have ever done for the Church, or ever will be able to do. But I want to say that the local preachers as a class are as self-sacrificing, hard working and consecrated as any other class of men that can be found on the face of the earth. He is willing to spend and be spent for the Church, and, indeed, is he not the advance guard for the upbuilding of the Church and God's kingdom? And are they not the real pioneers of Methodism going into the by-ways and hedges establishing an appointment, preaching the gospel, organizing classes without one cent of remuneration, thereby making it possible for the itinerant to exist? The writer could tell you of some such places where he worked and labored, putting in his time and money, which are now good stations. While all of this is true and while there is being so much said about the decrease in numbers of the local preachers and so many remedies suggested to counteract this falling off, would it not be wise for the next General Conference to legislate a little in behalf of the local preacher? Our Bishops saw all of this and felt the loss very keenly when they delivered their address to the last General Conference, held at Birmingham, calling the attention of the Conference to some needed legislation in behalf of the local preachers. I am sorry to say that I have been embarrassed and somewhat humiliated when attending district or Annual Conference, when the election of lay delegates is announced, to have the Bishop or presiding elder announce that one of the delegates may be a local preacher. Would it not be much better if the presiding officer could say that one shall be a local preacher? The language of the Discipline is very indefinite and places the local preacher in a very bad position, leaving the lay delegates to infer that it is not necessary and there is no law compelling them to elect a local preacher; and he is not elected; and therefore the local preachers, as a class, have no direct representation at the conferences. Is this not taxation without representation? I have often heard our Church government spoken of as democratic, and so it is, but is it not weak at this point? Is it democratic when she calls upon a certain class of her membership for their time, money and stewardship, when that same class is occupying a negative position in her councils? I fear not. Now I propose this needed legislation along these lines, and expect to present a resolution at our Annual Conference asking that body to memorialize the General Conference to change the discipline which reads, page 19, paragraph 32, last sentence: "Of the lay members from an annual conference, one may be a local preacher." Change so as to read: "Of the lay members from an annual conference one shall be a local preacher." Would it not sound better, look better and make the local preacher feel better? Give us a chance and we will not only say, See what we have done, but say, See what we will do.

Yours in Christ,
J. S. McINTYRE.

Shawnee, Okla.

Makers of Men.

Recently, in the city of New York, men of first distinction in the nation's most honorable activities met to celebrate the fiftieth anniversary of the founding of Cooper Institute. This institute was founded by Peter Cooper, a carriage builder by trade, whose father was a hatter. Reared in a home of poverty, this man received only a meagre education in the country public schools, and his subsequent training in the great school of life. In his struggle against poverty and hardships, his lack of education and knowledge was a constant hindrance to success. In the hard school of experience he learned the difficulties which beset the young person who tries to earn an honest living and rise to power, wealth and influence. This experience gave him a very tender sympathy for poor boys and girls who are compelled by circumstances to travel the same hard and rugged paths to success. His sympathy went beyond any mere utterance of empty words and found expression in noble deeds. To help other struggling and needy boys and girls he established the great institution which bears his name. He lived to see large numbers of youths go out from this school equipped for the work of life. He lived to see the same girls and boys take prominent places in every department of human endeavor. The "Cooper Union" has more than 2000 students and its night school is the largest in numbers in the world. Three hundred applicants are now awaiting their turn for admission.

In the city of Philadelphia, even before the establishment of Cooper Institute, Stephen Girard, who, like Cooper, had struggled from poverty and obscurity to wealth and eminence, left the great fortune he had accumulated by thrift and tireless industry for the education of orphan boys, and the great school thus founded, the Girard College, is educating thousands of otherwise unfortunate boys and fitting them for large service and useful citizenship.

Among those who followed the notable example of these men were Pratt of Baltimore, Stevens of Hoboken, Wagner and Drexel of Philadelphia, Bates and Pratt of Brooklyn.

The same spirit led George Peabody to bequeath a great fortune for the improvement of the public schools of the South. By the aid of this fund the Peabody College for Teachers has sent numbers of well-trained teachers into every Southern State.

Love of humanity led John McDonough to spend a long life in earnest toil to accumulate a great fortune with which he might endow the public schools of New Orleans, the city of his adoption, and the public schools of Baltimore, the city of his birth. Out of the income of this fund have been erected the splendid McDonough school buildings found in every part of the Crescent City. This same spirit caused Mr. Frank Howard, within the last few years, to erect at his own expense two of the finest public school buildings in the city of New Orleans; led the philanthropic Jew, Mr. Rosenberg to make large and liberal gifts for the support of the public schools of Galveston.

In 1869 Mr. Samuel Miller of Albemarle County, Va., bequeathed a million dollars to found a school for poor and orphan children. By the wise and able management of this fund two hundred and fifty children are taught, fed and clothed annually in the famous Miller School which was so ably conducted by the late Prof. C. E. Vauter. The children are furnished strong physical training, splendid class room instruction, and acquire skill in all sorts of manual work; the boys are taught

in the shops three hours a day and the girls give the same number of hours to needle work, cooking and all other forms of domestic economy.

Hon. J. H. Stout, who lives at Menomonie, Wis., and who for the past twelve years has been a member of the State Senate of Wisconsin, is one of the largest mill owners in Arkansas, having great interests in Calhoun County. Years ago he established the Stout Training School at Menomonie for the special purpose of giving instruction in domestic science and training kindergarten teachers. He has generously put large sums of money in these schools for the sole purpose of helping others by improving the teachers of elementary and secondary schools. Mr. Stout contemplates the establishment of a school at or near Thornton, Ark., but in a letter to the writer he states that his plans are not yet definitely fixed. He is now organizing some experimental work in agriculture. No estimate can be put upon the value of such unselfish men to the State and the Nation. These men have shown their love for their fellowmen, not for what they could get out of them, but for what they could do for them. Their hearts overflowed with the milk of human kindness.

All these men believed that if the ordinary child is given proper equipment and skillful guidance and teaching, the best elements of its nature will be developed and even hereditary viciousness will be overcome. Instead of filling jails, poorhouses and haunts of vice or working for a meagre pittance these children go into the world as skilled workmen of good character and high ideals able to command the wages of skilled labor and wield an uplifting influence in any community. How wisely these great men have built! As long as chivalry lives, as long as generous impulses stir the hearts of men, these men will be classed among the purest and truest patriots that ever blessed any land. Whether a man gives his life to his country on the battlefield or in the peaceful walks of civil life he shows the spirit of the genuine patriot.

In Arkansas there are many bright and promising youths who are pleading for help as they struggle to secure an education. No less than twenty young men have written to me during the present summer asking if we can not provide some way for them to work their way through school. Numbers of young ladies have done likewise. Others have asked us to aid them in securing a loan of sufficient funds to enable them to be in school next session. These young people are the very salt of the earth; they are asking for bread; what response will the church make to this appeal? Today's mail brought me three requests for help—two from young ladies, and one from a young man who states that he is willing to do any sort of work in order to secure an education. Men of wealth, do you want to invest some of your means where moth and rust can not corrupt nor thieves break through and steal? Several laymen to whom personal appeals have been made have responded liberally. In these days of unparalleled prosperity there should be no lack of funds to help ambitious and earnest young people. Send your donation to R. B. F. Key, Treasurer of Henderson College, Arkadelphia, Ark., and instruct him to lend it to some deserving young person. These young men and women do not ask for gifts. A man who is worth educating is willing to sacrifice to get it. This is a golden opportunity to invest brains and character. Who will be the first to respond?

JOHN H. HINEMON.

Henderson College,
Arkadelphia, Ark., Aug. 31, 1907.

THE DEARTH OF PREACHERS.

Some More Candid Facts."

Messrs. Editors: I have just been analyzing your excellent editorial in your issue of Aug 22nd, "The Dearth of Preachers." It is very fine. But, with the greatest deference to you, allow me to say, without any disposition to mere controversy that you circumvent, and minify the issue of ministerial support, in the problem, and account it too lightly, when we consider the social and economic conditions that drive men in every vocation of life today. This question of adequate support lies at the root of the matter, sure! It is a ghost that may be hooted down by arguments of sentiment, and loyalty at Conferences, and elsewhere, for the time being, but when men with loved ones depending upon them for support get into the field and enter into the fight, and the wolf of want for the necessities of life, begins to haunt them, and they realize that the income of from 25 cents to 50 cents per day, is coming in very slowly, if at all, this Bancho's ghost rises up before them and they are the victims of temptations that run about this wise: "I am doing nothing; the people care nothing for this religion that I preach, they are wild after money, and pleasures. I cannot even get their attention, only a small part of the people on my charge ever hear Solomon, and now and then, I overhear some 'Solomon' in the business world say, 'These preachers are mere human parasites, non-producers; we do not need them, and yet the community is taxed to feed these useless fellows.'" Then the grinning ghost derides the preachers saying, "You are incompetent; you read constantly in all your papers that men without a university course cannot succeed in the ministry today (and you see that men who have had this advantage are almost as impotent as yourself) and you are about convinced that you are an ignominious failure. Why don't you quit, and earn a living for your family, you know that you can do so, but now you are earning nothing, and much of what you get is given grudgingly, as it would be given to an indigent pauper, and is often given as a mere matter of pride in keeping up the appearances of a community." Now this is no fancy picture of mere imagination, for this writer is in constant contact with men, good, consecrated, competent men, who are today halting between two opinions as to whether they will continue in the fight, or locate and earn a living, and make a home for their families in some secular pursuit, and continue to preach as opportunities are presented in the local ranks. I submit, brethren, that whosoever considers material support a small and insignificant factor in this mighty problem reckons without his host.

Why is it, that it is comparatively easier to get men to go to Cuba, or China, or any foreign field, than to many of our Hard Scramble Circuits and Missions? The answer is easy. When men go to the foreign field they know that the board will send checks sufficiently large, and often, to prevent the wolf from lodging in their humble places of abode, while the man on Hard Scramble Circuit, or Mission, is only assured of about enough to buy his salt, so to speak, and for other necessities he must depend upon the caprices of a people, many of whom, are, at least only semi-civilized, and who care no more for his temporal welfare than do the raw heathens in the foreign land care for the welfare of their missionary. Now let no man say that this picture is overdrawn. Do you want a list of affidavits? If so, we can furnish them easily. Yet no preacher is preaching for money. I resent such an insinuation.

Now as to your second proposition, "The

backslidden condition of the Church." All of us are loath to believe that the Church is backslidden. But we all know that no conversion can be deeper than the repentance and contrition preceding it, and we all know that the terrors of the law, and deep repentance, and contrition, such as will make a sinner loathe himself, has not been emphasized in our later day evangelism, and thousands of those who are coming into our Churches have never felt that they were in the "gall of bitterness and the bonds of iniquity," but have simply given mental assent to the truth of the Gospel as to God's infinite goodness and mercy, and have merely resolved for "a better life" in mere human strength, without the power of a distinct regeneration, and such conversions do not make up churches that recognize that a church is not an end, but only a means to the end, i. e., saving the lost. Consequently the whole work of the Church so far as evangelization of the unsaved is concerned, is dumped upon the preachers, hence the almost universal question, when the preacher announces a protracted meeting, "Who is going to help you?" (as if any preacher really needed any help to hold a meeting except the Holy Ghost, and his church members), but the church members in most churches today, do not recognize themselves

half truth—would that it were otherwise. This writer is the friend of all education and pleads for Christian Education especially. God forbid that he should ever do otherwise. But from whence has come the most withering blasts upon a deep piety and an absolute faith in God, to our Christianity in recent years, but from some of the books and periodical utterances of men high in our halls of learning? Prof. Geo. B. Stephens, of Yale, wrote "The Theology of the New Testament," which is held up to the world as a great religious classic. Yet who can read that book and regard the author as orthodox in his faith? Again, Dr. Geo. A. Coe wrote "The religion of a mature mind," and it was heralded as another religious classic, and it has helped many people to disbelieve in the efficacy of prayer and caused them to cease to pray. Then again, What of "The Finality of the Christian Religion," by Prof. Foster of Chicago University, to say nothing of the many utterances of Prof. Harper, and many other lesser lights from which we might quote at length, who are supposed to lead the thought of our continent? All these utterances may be eminently correct from the standpoint of higher education, but I submit that in the hands of average mankind they are like a foot adz or a drawing knife in the hands of prattling infants. Hence you see, brethren, that you cannot down the ghost with a wand?

In conclusion, I lovingly commend your editorial, it is very charitable, but it doesn't settle the questions that are living every day ghosts, that rise up before practical soldiers that are on the firing line in constant contact with the real enemy.

Finally, your suggestion of prayer to the Lord of the harvest is a key to the situation of this problem, but let us not forget that there can be no acceptable prayer without a getting ready to pray, or we cannot expect the Lord of the harvest to hear us. "We should preach on the subject," indeed we should, and we should not allow the derisive cry "pessimist," to deter us from uncovering the truth in this matter to the people, for if there is anything worse than a "pessimist," "who will not behold the good," it is the "optimist" who unreasonably believes that by some "hocus pocus," in spite of the cold facts of history, and of God's word everything will come around all right in the end. Out of a heart that still bleeds over these problems, I am your brother.

A PRESIDING ELDER.

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as having been saved as a means to the salvation of the unsaved, they haven't time, from their business, and pleasure, for such work. To call these things by their real names is not pleasant to this writer, and it may be very impolite in him to do so, but the truth, and a remedy for the trouble is what we are seeking, so why circumvent, and who will dare to fly into the face of everyday facts and call them in question? This writer is an optimist, and not a pessimist, but true optimism does not, can not, overlook the fact of man's absolute free agency, and is cognizant of history which proves beyond all cavil, that God's purposes toward nations and individuals, have many times been thwarted by their persistent perverseness, and refusal to do things as God directed. God's kingdom will prevail somewhere, sometime, but many men and nations, (and may we say churches?), will suffer destruction, and fail to become parts of the conquering hosts before that blessed day shall come.

Again you say that "Our colleges and universities, are not lacking in spiritual power and religious influence." But this is but a

All who are interested in tree planting may obtain valuable advice by writing the Forest Service for suggestions concerning the choice of species and methods. Applications for advice should contain as much detailed information as possible concerning the character of the soil, drainage, and native species of trees, as well as the purpose for which planting is to be undertaken—whether for the production of fence posts or lumber, the prevention of soil erosion.

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THE EPWORTH LEAGUE

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

Lesson for Sept. 15. II. Tim. 3:14-17.

Topic: Instruction in God's Word.

Strictly speaking the Bible is not a book but a library of sixty-six books with about 40 different authors, whose period of authorship covers something like sixteen centuries. Many of these books were written under widely different conditions and for various purposes. They contain history, biography, laws, prophecy, poetry, letters, a rich variety of literary forms. From the point of view of literature the Bible takes high rank. Dr. Lyman Abbott says the Bible is the greatest literature the world has ever seen; the greatest it ever will see. It will help us much in our study of the Bible if we think of it in this way.

As to its origin, the Bible gives a clear statement. "All Scripture is given by inspiration of God." It is from God. He is the author of it. Hence it is His book. But it was through men. It was men's hearts that felt, men's tongues that spoke and men's pens that wrote the messages of the book but it was God who gave them. The revelation came through men but from God. (See also II. Peter 1:21 and Acts 1:16.) It does not discredit the message but rather dignifies the messenger that God thus spoke through men. It is therefore a divine human book; divine in its authorship, human in its workmanship. The supreme value of the Bible lies in its moral and spiritual teaching. It may be valuable in its contributions to history, biography, science, philosophy and literature, but its highest value is not in any nor all of these. They are incidental rather than otherwise. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." It has a sphere all its own and in this it is an infallible book. It tells of God, of man, of their relation, of sin, and its awful consequences, of judgment, of heaven, of eternity. On these momentous themes not only does it speak but speaks the final word.

How shall we study the Bible? Let it be said first that the Bible like other books of value yields up its treasure in proportion to the study expended upon it. Casual or spasmodic Bible study bears little fruit while hard study persistently pursued yields rich returns. The history and geography of the times to which reference is made is absolutely necessary to a larger understanding of the Scriptures. Other helps, such as a good Bible dictionary, a commentary, a revised version of the Bible, etc., is also necessary. These things go without comment. Aside from these there are three words that hold the key to successful Bible study. (a) It should be systematic. This includes the study of the Bible as a whole; the study of each book separately as to date, authorship, circumstances under which it was written; purpose for which, and people to whom written; and also a topical study of the great themes of the Bible, such as a love, law, marriage and divorce, etc. (b) It should be daily. Fifteen minutes of study a day amounts to one and three-quarters hours a week, and to more than ninety hours a year. How much that would mean to our lives! There is a double advantage in daily Bible study: It supplies a real need of our lives for constant contact with His Word and also makes possible a larger investment of time in such work than we could hardly hope for otherwise. (c) It should be devotional. It should be done with an uplifted, listening, willing heart. A heart uplifted in prayer to

know the inner and deeper meaning of every passage, listening for a personal message, and willing to be and do what it reveals. What may we expect from such a study of the Bible? Equipment is the answer given here, a life thoroughly equipped for service. What more should we desire since it is our mission to serve while we live?

PROHIBITION HOT SHOT.

Ring the bells of liberty throughout all Oklahoma on next Monday night! Let the snow-white ballots of temperance fall all day next Tuesday! Hold a jubilee when the work is done!

The United States Supreme Court on the Liquor Traffic.

No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. * * * Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them.—Stone vs. Mississippi, 101 U. S., 816.

If the public safety or the public morals require the discontinuance of any manufacture or traffic, the hand of the legislature cannot be stayed from its discontinuance by any incidental inconvenience which individuals or corporations may suffer.—Beer Co. vs. Massachusetts, 97, U. S., 32.

There is no inherent right in the citizen thus to sell intoxicating liquors by retail; it not a privilege of a citizen of a State of a citizen of the United States.—Crowley vs. Christensen, 137, U. S., 86.

John Wesley on Liquor Sellers.

All who sell liquors in the common way to any that will buy are poisoners-general. They murder His Majesty's subjects by wholesale; neither does their eyes pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their groves—a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floors, the walls, the roof, are stained with blood.—John Wesley, 1760.

Abraham Lincoln on the Liquor Traffic.

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempts to regulate the cancer, it must be eradicated, not a root left behind, for until this is done, all classes must continue in danger of becoming victims of strong drink. Set Oklahoma hear these words of this great and far-seeing man.

"Gentlemen: You need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. But give me a sober population, not wasting their earnings in strong drink, and I will know where to obtain the revenue."—Gladstone's reply to the London brewers.

Town and Farm.

In Oklahoma.

Mr. Farmer, show your colors
In this prohibition fight;
Do not leave it for the town-folk,
All alone this wrong to right.

But, St. George like, kill this dragon,
With the weapon in your hand,

You can make your vote strike deeply
If you take the rightful stand.

You've barbed wire for your cattle
So they cannot leave the farm;
And you need a legal fence, sir,
To keep your boys from harm.

When you vote for Prohibition
You barb-wire some liquor hole,
And you help a weaker brother
Save his own precious soul.

Mr. Farmer, show your colors
And stand up for the right,
And join hands with the town-folk;
Help the State to win this fight.

"If a loss of revenue should come to the United States from a diminished consumption of ardent spirits, she would be a gainer a thousand fold in the health, wealth and happiness of the people."—Justice Grier, U. S. Supreme Court.

A United States Senator on State Prohibition.

Grand Forks, N. D., Aug. 30, 1907.

"Rev. Edwin C. Dinwiddie, Baltimore Block, Oklahoma City, Okla.

My dear Mr. Dinwiddie: Replying to yours of the 24th, permit me to say that prohibition law in North Dakota has been so thoroughly enforced that there is no such thing as an open saloon in this State, and as fast as the 'blind tigers,' or 'blind pigs,' are found, the sponsors for them are arrested and many of them find their way to jail. In a large part of the State even the 'blind pig' is a thing of the past.

The moral effect of the law here is good, and where once the open saloon was regarded with favor, now it is so thoroughly under the ban that it would not be tolerated for a moment. The cause of temperance, as a result of our laws and the successful efforts made to enforce them, has been greatly advanced.

I hope you will succeed in your anti-liquor campaign in Oklahoma. Sincerely yours,
(Signed) H. C. HANSBROUGH.

Attorney General F. S. Jackson, on Prohibition in Kansas.

I have seen statements which have been circulated in Oklahoma as to the expense of enforcing the law, which are very misleading. Under the present plan, the expense of law enforcement to the counties has been small, in fact, the work of securing an absolutely "dry city" in the largest city of the State was accomplished without the expenditure of a single dollar by the county or city. The county school fund must have received many thousand dollars for fines imposed in good faith, and which were the means of stopping the lawbreaking. This element has not been accounted for in the figures mentioned as being circulated in Oklahoma. I have never known a locality in the State where the effort was honestly made to enforce the law where it has not resulted in financial gain to the locality.

A Bar.

A bar to Heaven, a door to Hell;
Whoever named it, named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin, and grief, and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;

A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts;
A bar to Heaven, a door to Hell;
Whoever named it, named it well.

The Oklahoma Liquor Dealers' Association met at Oklahoma City in August and passed resolutions against State-wide Prohibition. Why did they do that if, as they assert, Prohibition don't prohibit?

The Liquor Power in Kansas.

"In Kansas the brewers have abandoned every hope except that of escaping with their 'portable property.' They admit that they have been engaged in an outlaw business, and are willing to accept any terms the court may decree, except for the confiscation of real property owned and used by them for the purpose of violating the law. Kansas does not particularly need the property of the brewers, but in the light of the trouble and expense the rum vendors have occasioned the State; their audacity in openly defying the law and their persistent meddling in State and municipal politics for the overthrow of good government, will afford ample excuse for the confiscation and public destruction of their possessions, and the disposal of their lands and buildings for legitimate, honest enterprises.

"The rum power should be made to understand that its outlaw business is at an end in Kansas, and every legal penalty should be imposed upon those who have made themselves an abomination to the public morals of the State."—Kansas City Times.

Liquor Placed in a Class by Itself.

"Liquor, in its nature, is dangerous to the morals, good order, health and safety of the people, and is not to be placed on the same footing with the ordinary commodities of life, such as corn, wheat, cotton, potatoes etc."—Supreme Court of North Carolina, in the case of the State ex rel. George vs. Aiken, 26 L.L.A. 45.

When You License the Saloon You License Everything.

So said the Probate Judge of an Oklahoma county. He himself some years ago had a bright young lawyer son killed in a saloon fight by the son of one of the presidents of the Republic of Texas. The case before the Judge as now recalled was the revoking of a saloon license.

A woman had been outraged and murdered as supposed by two Indians. A searching party, or parties for the criminals, finally was turned to an excited mob by whisky. The Indians apprehended and charged with the crime were burned alive. Later \$45,000 were appropriated by Congress for the prosecution of the guilty parties. Several persons were prosecuted and convicted and sent to a penitentiary for many years. When the prohibition people tried to close the above saloon the Judge used the above sentence. Whisky, it is believed, caused the first murder, the burning of the Indians and the cost to the United States Government of \$45,000. As Wesley said of the Africa slave trade we can say of the saloon system. It is the source of all villainy. Voters of Oklahoma annihilate it by your votes Sept. 17th.

H. J. BROWN.

Is This Good Logic?

"The saloon makes prosperity because some people are busy."

The average bar in about

\$4,500 a year. This amount is money drawn away from legitimate commercial trade. That which is spent for liquor cannot buy boots, shoes, clothing, provisions nor the comforts of life.

Yet the barroom does make business. A certain justice of the peace in New York State said, "Nineteen out of twenty cases brought before me are the result of liquor." See how this makes business for the police officer, and prosecuting lawyer, the defendant's lawyer, the judge, the jailer, guards at the penitentiaries, asylums, coroners, undertakers, etc.

The county has to bear the most of this expense. Let us apply the same reasoning to letting us vote to the town disease germs.

Let us vote for the selling of diphtheria and scarlet fever germs, small pox and typhoid bacteria, and see how it would increase business. There would be business for more doctors, nurses, druggists, undertakers, hearse-drivers, dealers in mourning goods, dressmakers and milliners, livermen, casket manufacturers, grave diggers, and as all those would have to live it would help the grocer, butcher, baker, and all other trades. Yes, it would make business. Would it be real prosperity? Would you vote for saloons to help pay your tax? Use a little sense when you deal with the business proposition of the liquor traffic.

Sample of Liquor News Items Sent Out by So-Called Citizen's League of Oklahoma.

"H. S. BRAUGHT, LAWYER,
Newkirk, Okla.

Editor Standard, Wellington, Kans.

Dear Sir: I enclose herewith a "tract" which is being sent out by the Citizen's League of Oklahoma, and as its concluding portion is what purports to be a quotation from the Standard I write to ask if the quotation is genuine and if so under what date it appeared and would like to submit the additional question, "Are you willing to say the same reasons exist now for saying that prohibition is a failure?"

I enclose a stamped envelope for a reply, and shall be pleased to hear from you at an early date as I am greatly interested in this question.

Yours truly,

C. S. BRAUGHT.

Mr. Braught says: "This letter was returned to me marked 'Unclaimed.' By reference to the Newspaper Directory I found that the paper went out of existence sometime between 1896 and 1899. I then wrote to the pastor of the M. E. Church, Wellington, Kans.

Wellington, Kans., June 29, 1907.

Mr. H. S. Braught, Dear Sir: Yours of the 28th received. Will say in answer to your inquiry that I have talked to several old residents of Wellington and in particular the editor of the Monitor Press, who bought out and consolidated the Standard with his own paper, and they all unite in the following facts:

Mr. Luke Herring was editor and supposed author of the article in question.

The article was written from 15 to 18 years ago and represented conditions when the law was young as yet.

The Standard was a Democratic paper and at that time the Democrats were making opposition to the prohibitory law a party measure. The utterance, therefore, is a political one.

Mr. Herring has been dead for about 15 years; what his opinions are now I know not.

Finally the whole thing is a sample of unfair political tactics. The article is dead; the

author is dead; conditions are infinitely bettered; the Democrats are supporting the Prohibitory law, and prohibition in Kansas does prohibit.

Very truly,
D. E. SWITZER."

The Woman's Missionary Society of certain Presbyteries of the Northern Presbyterian Church are appointing Temperance secretaries, to look after temperance work under the direct supervision of the church. We pronounce this a good movement and commend it to our own women. Why should not the Church itself be organized for temperance?

Unanswered Prayer.

An unanswered prayer is no proof of an unhearing God. There may be reasons in the great purposes of our heavenly Father why a petition may fail of a direct answer. The creature may err, not understanding the will of God; but the Creator cannot err. As many a child of God has looked back over his life he has seen where the goodness and benign wisdom of God has been manifested in withholding the things asked for. But if the direct answer to the petition has been withheld we believe that in some way there will come a blessing because of it, and that no earnest, faithful prayer is ever lost to the suppliant. It may not be my way, it may not be thy way, but yet in His own way the answer will come. It may be years in coming; it may come in some wholly unexpected way, through some channel we never dreamed of, and which at the time of the prayer we knew nothing of; but it will come to us with blessing. Indeed, we in our obtuseness may be living in the very atmosphere of answered prayer and not be aware of it. If the answer does not come in the way we look for it let us look around and see if the flower that we longed for is not blooming elsewhere, or if our life at some angle does not touch God more intimately than before. We may look for the answer in a tally-ho, but it may come in the form of some poor beggar on the street.—Selected.

"I Happied Him Up."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her. One day, in answer to her mother's call, she came running home from a neighbor's two or three doors away.

Her eyes were bright, her lips so smiling, that her mother smiled too.

"Do you want me, mother?" asked Agnes. "No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Brown's. And, oh, mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was just going to happy her up when you called me."

The mother laughed.

"Why, what a happying time you had! It must make you happy yourself to happy up little boys, and babies, and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.—Selected.

No one can ask honestly or hopefully to be delivered from the temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

THE SUNDAY SCHOOL.

Sept. 15. Moses Pleading With Israel.

Golden Text.—Beware lest thou forget the Lord. Deut. 6:12.

Time.—1451 B. C.

Place.—The Arabah over against Suph.

Lesson Text.—Deut. 6:1-15.

"What to do with the Word of God, 1-9. The Book of Deuteronomy is taken up for the most part with the reiteration and explanation of the law and covenant declared by Jehovah 40 years before in Horeb. It is a farewell address by Moses to the people whom he had so long led and had brought to the borders of the promised land. The whole hope of Israel in the mind of Moses lay in their paying heed to treasuring faithfully and obeying explicitly the Word of God. He laid the whole emphasis upon their learning, observing and doing the statutes and judgments which God has spoken through him, the covenant which he declared Jehovah had originally made in Horeb 40 years before (ch. 5:1, 2). Jehovah made this covenant not merely with their fathers who had fallen in the wilderness, but rather with them, the children who were preserved alive and were now about to enter the promised land. Their fathers had perished and failed to enter into rest because of their unbelief (Heb. 3:3-11). They as children had seen Jehovah manifest Himself face to face in the mount, out of the midst of the fire (ch. 5:4; cf. Ex. 19:9, 19; Deut. 4:33, 36). Moses had not devised these commandments statutes and judgments. The Lord, their God, had commanded him to teach them. The purpose in teaching them was not merely that they might understand them intellectually, but that they "might do them." It was "in the land" that they were to do them. It is only in the place that Jehovah provides for us that we can obey Jehovah's law. Jehovah had promised them the land and they could be sure of possessing it if they kept His word. The word was given them that they might learn to fear Jehovah their God (cf. Ex. 20:20; Deut. 10:12, 13). To fear God does not mean to be afraid of God; "perfect love casteth out" all that kind of fear (1 Jno. 4:18) but to have that reverent regard for God that reveals itself in keeping His statutes and His commandments (v. 2). True love manifests itself in the same way (Jno. 14:15; 1 Jno. 5:3). The fear of Jehovah in this sense is the beginning of wisdom (Ps. 111:10). They were not to pick and choose which of the statutes and commandments of God they were to keep. They were to keep them all (v. 2; cf. Jno. 14:21, 23). These commandments were not only for them but for their descendants as well. They were not for a few days, nor for a few years, but for "all the days of their life." The result of keeping them would be long life (v. 2). Obedience to God is the shortest path to longevity and prosperity (Ps. 1:2, 3). The people were first, to hear; second to observe. There is no keeping of God's law without close attention to it and study of it. If they listened and obeyed it would be well for them and they would increase mightily. This Jehovah had promised, but only on condition of obedience. The land into which He was leading them was a rich land "flowing with milk and honey." The land of absolute surrender to God, the true Canaan, is a land of abounding strength and sweetness. They were to know but one God, Jehovah (v. 4). That there is plurality of persons in this one God comes out clearly by the literal translation of verse 4, "Hear, O Israel, Jehovah, our Gods, is one Jehovah." But though there are a plurality of persons in the godhead,

there is but one Jehovah. This one Jehovah they were to love with all their heart, all their soul and all their mind (v. 5). This is the first and great commandment (Matt. 22:37, 38). To put God first in everything, God first in your affections, God first in your purposes, God first in your activity, God first in your study, God first in your business, God first in your politics, God first in your domestic life, God first in your social life, God first in your pleasures, God first in your personal life, God first in everything. Whoever fails to do this is guilty of breaking the first and greatest commandment, guilty of committing the greatest sin it is possible for a man to commit. The place that they were to keep the Word of God was not merely in a manuscript or in a book but upon their heart (v. 6, R. V.). The Word of God written in a book profits little. The Word of God written upon the heart has power to save the soul and keep from sin (2 Ti. 3:15; Ps. 119:11). They were not merely to treasure the Word of God in their heart but to teach His Words unto their children and to teach them diligently. This is a duty that needs emphasis today. Too many professed Christians are content with merely studying the Word and obeying it themselves and leave the careful instruction to ministers and Sunday School teachers. The religion of the Bible is a family religion, and the father and mother are the ones upon whom God lays the first responsibility for the religious culture of their children. The Word of God should be the topic of constant conversation in home life, the topic of conversation in their walks, the topic of conversation in hours of rest, the topic of conversation when they went to bed and when they arose in the morning. Happy is the family where verse 7 is obeyed. The Jews of Jesus' time took verses 8 and 9 very literally and wore passages of Scripture in little boxes on their brows, but alas! they did not wear them in their hearts. (Matt. 23:5). Those who make the most parade of their Bibles today are not always those who live the Bible out most thoroughly in their lives. But it is not a bad thing to have the Word of God printed in one's house.

"Warning against forsaking God in the Days of Prosperity, 10-15. Obedience to God would bring prosperity in the land. God would give them great and goodly cities which others had built, houses full of all good things, cisterns, vineyards and olive trees, and they would eat until they were full. With prosperity would come peril (ch. 10:14; 31:20; 32:15). They were solemnly warned not to forget Jehovah in the days of coming prosperity. This is a warning that men need today. Many a life that was once full of promise has been choked by "the deceitfulness of riches." (Luke 8:14). No man can stand prosperity without much watching and prayer and a study of the Word (ch. Luke 21:34-36). The reason given for not forgetting Jehovah was because it was He who had brought them forth out of the land of Egypt from the house of bondage. The supreme reason why we should not forget Him is because He has brought us out of a darker Egypt, a house of more utter bondage into a more wonderful Canaan. In the day of their prosperity they should "fear the Lord thy God and serve Him" and confess by His name alone (ch. Is. 45:23; Phil. 2:10, 11). Absolute separation from the gods of the surrounding people was commanded. To the broad liberals of the day this may have appeared like intolerance, but it was the intolerance of truth against error and corruption. Jehovah is in the midst of His people (v. 15, R. V.) and is a jealous God, i. e., He is a God that will not tolerate

a divided heart (cf. Matt. 6:24). To superficial thinkers it appears a defect in the God of the Bible that He is a jealous God, but any husband who is not a jealous husband in the sense that he will not tolerate a division of affection on the part of his wife between him and some other man is not a true man himself, and God is the husband of his people and will not tolerate an adulterous wife. Any one who tries to serve God and the world at the same time is an adulteress (cf. Jas. 4:4; 1 Jno. 2:15, 16). If they should try to serve Jehovah, the only true God, and any of the false gods of the heathen at the same time, the anger of Jehovah will be kindled against them, and He would destroy them from off the face of the land. And whatsoever professed follower of Christ today tries to serve Him and the world at the same time, His holy anger is kindled against them, and unless they report He will destroy them."—Torrey.

What the Brewers Really Think.

The Kansas Issue gives the following startling inside glimpse of brewery opinion: "One of Kansas' temperance workers recently while traveling on the train engaged his seatmate in conversation, which, after a few minutes, naturally drifted to the question of the prohibitory law. His companion proved to be an agent of the Schlitz Brewing Company, and in the course of the conversation said:

"Anybody who says that prohibition does not prohibit is either a liar or a fool. I am now on my way to Wisconsin. I also work in North Dakota, and I can sell more beer in Wisconsin in four days than I can sell in North Dakota in four months. Our company is not telling this, but we are doing all we can to disgust the people with prohibition, so that if the question ever comes to the people they will vote out prohibition."

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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.

By Ruth Carr.

Chapter V.

As soon as it was light enough the other boys were carried to their homes, but the Doctor still worked with Bill who begged piteously for Miss Lucy to keep the Indians away from him as he hid beneath his soiled pillow.

"Here she comes now Bill," called his father, as he caught a glimpse of the teacher and her brother, returning with Tip.

"My poor boy," said Miss Lucy, as she sat down on the side of the hard, soiled bed and gently stroked the boy's hot brow; "you must try to get well, right away now, William, for Brother and I will stay here and nurse you."

Bill seemed to realize that his loved teacher was near his bedside, but hardly knew what she said, as he muttered constantly in his delirium, while his eyes, with a frightened expression, roamed about the little room.

"I told Tip to tell you I'd come to study my lesson Miss Lucy, but that night they all dressed in white—oh save me—help—help—They're all dressed in white."

"O my pore little Bill," sobbed the father, "he sees the angels an' he's a-goin' to die; oh, Doctor, can't you save him—Miss Lucy can't you do something for little Bill. He did love you so, an' tried to allers do right."

jest 'cause you axed him to—an' now he's a-goin' to die." As he laid his shaggy head on his soiled pillow, his whole body shook with convulsive sobs.

"Jest to think how mean I've been to him, an' even kicked him when he was a-prayin' his prayer she larned him. O God forgive me, spare my boy—he's all I've got, an' I will be a better man."

Miss Lucy was glad to hear him pray and although she believed Bill would recover, she refrained from checking the prayer that poured from the father's heart.

"I think you are needlessly alarmed. Mr. Shankle, for perfect rest and good nursing, just such as Miss Lucy can give, will bring him around all right."

After giving him a heavy sleeping powder, leaving Miss Lucy and her brother to nurse the still unconscious boy, who tossed all the morning, muttering, and at times screaming and begging Miss Lucy to keep the Indians back while he went to Sunday School.

Toward evening he fell into a deep sleep and lay in a stupor for hours, and at midnight Miss Lucy and her brother went home, promising to return early next morning.

Mr. Shankle sat alone by the bedside all night, for he feared the boy would not recover, and the remorse of conscience which he felt, was so keen that he could not sleep.

"Jest to think how I threatened to beat him if he didn't hush a-talkin' of her, as she larned him to pray—an' her who is a perfect angel to come from her fine home to my cabin jest to nurse my pore boy. There must be a Gode som 'eres to make folks good, that trusts in Him, 'cause why else would that pure angel like Miss Lucy, care for a dirty boy with no larning," bowing his head on the side of the bed he again lifted his heart to God in prayer.

"Can you hear a wicked sinner God—one who's done everything mean he can do—oh no. I can't ask you to forgive me, for I've been too mean—there ain't nobody as mean as I be, and yet I've heard 'em say He died for all, that takes me in—oh surely not me, old Nick Shankle, well I'll jest give up tryin' to make myself good, an' trust God to do whatever He can for a wicked old wretch."

Toward dawn, with a prayer on his lips, he dropped into a fitful sleep, but while his tired body rested, his mind wandered in disturbed dreams, on account of his wicked life, and his unkind treatment of his motherless boy who was struggling to be a Christian.

Early the next morning, as soon as breakfast was over Ruben, Tip, Shedd, and Newton called at Miss Lucy's home.

"We must tell her all about it," said Rube who had been the first to suggest the wicked scheme to frighten Bill: "I just feel too mean for any use kids, to think how we hated him, and scared him all but to death, and an hour later how he saved my life—I'll never hate Bill again, I bet."

"Me neither."

"Nor me," said the boys one after the other.

As they entered the gate Miss Lucy came down the walk to meet them.

"Miss Lucy we've come to make a confession, and ask your advice as to the best course to pursue."

"Let's sit down on the steps; we don't want to go in the house," said Shedd.

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Soon the boys with many a quiver in their voices had told the whole story to their friend and teacher, not sparing themselves, but bearing all the blame, as they should have done.

"In the first place boys, you should go to him as soon as he is well enough. make an honest confession, and ask his forgiveness."

"But Miss Lucy can't we do something else to show that we are sorry?"

"Papa said he'd give \$50 to help send Bill to school," said Shedd, whose father felt grateful for the service Bill had rendered in saving Shedd's life.

"Well, papa will give the same, I'm sure," said Rube.

"O say boys, let's go among our friends and make up a big purse and take to him, for I heard him say one day, that he wished he had some good clothes and books so he could go to school, then he could read his Sunday School lesson by himself."

"I have \$10 in my bank that I was saving for a wheel, but I'll give that, and get papa to add another one like it."

Miss Lucy asked the privilege of making a liberal contribution to the fund and the boys soon started out on their canvassing tour, after having planned to meet at Billy's home at noon, when Miss Lucy had promised to meet with them and help them with their humiliating confession.

It cost them a great deal to beg Bill's pardon and ask his forgiveness, and gladly would they have paid the money alone, but Miss Lucy said it was right and noble, and the only honorable way to make amends, so they were willing to abide by her decision.

"Of course I forgive you boys, and I'm glad I had a chance to do you a good turn at the lake—Miss Lucy allers said I might save a life by knowin' how to swim so well. I'm mighty proud to git this money too—an' there's a lot of it, \$200—now I can go to school this fall, but Miss Lucy" turning to his teacher who sat near the bed, "the best thing that has happened from all this trouble, is that Dad has told me he was a Christian and is goin' to quit drink. He's done got him a job a' ready at the wagon yard

an' says me an' him is both goin' to join the church next Sunday, 'cause he promised God if He'd only make me well agin that he'd be a better man."

"That certainly is the most gratifying of all William, and some day I shall expect you to make the world feel the influence of your life."

"I'll do my best Miss Lucy for the sake of Class No. 3 and its teacher." (The end.)

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Pine Bluff District Notes

We are about ready to begin the closing round of quarterly conferences. Our minds naturally turn toward our coming Annual Conference and to anticipate the gathering of the brethren at Malvern. We hope to close up the year's work to the glory of God and to the rejoicing of our own hearts. The showing for the year must be made in the next two months. The pastors are all at their posts of duty and are doing well, heroic men they are. The contract has been let for rebuilding Carr Memorial Church and work will begin at once. The church and parsonage were destroyed by fire in February in the east-end-fire that destroyed about nine blocks of buildings. It will be rebuilt on East Sixth Avenue.

The brethren of Lakeside have sold their old church and will begin work soon on an up-to-date building on the same ground where the old one now stands.

The church at Humphrey is about paid for and will be dedicated before Conference. Good meetings have been and are being held at some points and there are yet others to be held. Four were licensed to preach at the district conference and four were recommended to the Annual Conference for admission on trial. Dr. W. H. Browning, one of our greatly loved superannuates, is very feeble. He is submissive to the will of God and is simply waiting and trusting.

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Oklahoma City Notes.

This has been a great week in the history of Oklahoma City Methodism. Bishop Seth Ward was with us on last Sunday, September the first, preaching at St. Luke's two great sermons. My people learned to know and love Bishop Ward when he was Missionary Secretary and they were delighted with him as man, preacher and Bishop. September the second, at five o'clock in the afternoon, the cornerstone of the new St. Luke's was laid. Bishop Ward officiated, using the ritual of our church. Representatives from all the churches of the city were present, and greetings were brought by Dr. H. A. Porter, of the Baptist Temple, Dr. Urch, pastor of the Northern Methodist Church, brought very cordial greetings from his people. The service ended with an address from the Bishop on the "Glory of Methodism." The corner stone was a beautiful piece of dark grey granite, highly polished, and was presented to the church by the Oklahoma Granite and Monumental Co. The new church is moving along splendidly. The walls are half up.

As most of the readers doubtless know, the building is to be of Greek Roman design, with the fluted Corinthian columns and the Roman dome surmounted by a golden ball. Our building will cover more ground than any other church in the new State, being over a hundred and forty feet long by something over a hundred feet wide. It is to be of brick covered with an imported snow-white cement, and will have the appearance of a hundred-thousand dollar building. Bishop Ward said that we were getting more for our money than any church he knew of in the connection. The basement is to be used for Y. M. C. A. and institutional purposes, having gymnasiums, reading rooms, and so on. It is to have a cement floor and a fourteen-foot ceiling. It is only three feet under the ground. The main auditorium will seat eight hundred people without galleries, and the Sunday school six hundred more. Right at the main entrance we have one of the handsomest rooms in the building furnished as a nursery, where the mothers may leave their children under the care of a mat-

tern during the hour of service. Upstairs over the Sunday school is the ladies' department, and the entire floor is devoted to their work, having cloak room, parlors, banquet-hall, reception hall, pantry and kitchen. If there is anything left out that ought to be in a great metropolitan church, I don't know it. Bro. W. J. Sims and I have been working together now for eight months, and I want to say right here that I never had more hearty or efficient help in all my life. He is with us at prayer meetings, and at all times when he can help push things along. We have received over two hundred members into the church, and expect to make a good report at conference. Yours in the service,

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From Jonesboro.

If we have been rather quiet in this part of the field, we have not been altogether idle. In fact this has been a somewhat strenuous summer with the writer.

In June a revival meeting was begun in West Jonesboro under the leadership of the notorious Wild Bill Evans. The writer attended most all of their services which lasted for ten days. Some ten members were added to First Church as a result of this meeting. Just previous to this the writer himself conducted a few services at this same place which resulted in a number of conversions and two additions to his church.

The week following the close of the Evans meeting Bro. Bryant, pastor of our Second Church, commenced revival services in his church, assisted by myself. Before the meeting was well under way W. M. McIntosh, evangelist, chanced to be in the city, and we prevailed upon him to remain with us for awhile and give us the benefit of his leadership, agreeing that if he would do so we would send for his tent, which we would set up in a central part of the city and concentrate the forces of all the churches for a great union revival.

This was speedily agreed upon. Committees composed of members of the different churches of the city were at once appointed to set things in order. In a short time the center of activities was transferred to the tent on Main street and Jackson Ave. People from all parts of the city soon began to get interested and flocked to the meetings. All the pastors of the city (with possibly one or two exceptions) took an active part in the work. At times the congregations that gathered were immense, notwithstanding the extremely hot weather.

Bro. McIntosh seemed to be at his best. Those who heard him when he was here two years ago say that he did even better in his preaching than in the first meeting. The services continued for three weeks and four days, and over three hundred persons professed conversion or reclamation. I have never known better, cleaner, more satisfactory evangelistic help than was here rendered by W. M. McIntosh. The secret of his success, if I may be allowed to judge, is his spirituality, Christian tact, and unflinching zeal, together with ability to handle the gospel of Christ. He possesses all three

qualities, and with them he succeeds.

A great many people have joined the different churches. I have so far received into the First Church about fifty members as a result of the meeting. The First Baptist Church received about the same number, and other churches not so many. Others will doubtless yet join. Since the first of the year I have received into First Church one hundred and six by profession and by letter.

Considering all things the union meeting was a great, a wonderful success—both for us and for Bro. McIntosh. To have followed himself here in less than two years with such results is something not every man can do.

After assisting Bro. R. P. Ruff of the Cotton Belt Circuit a few days in revival services, I left with my family for a visit to my father's, six miles east of Arkadelphia. This was my "vacation" which I largely spent in preaching. Having promised Bro. J. W. Berry of the Dalark Circuit to assist him in a meeting at Bethlehem, my old home church, we began the meeting on Sunday, after my arrival. Bro. Berry insisted that I take the lead in the meeting, which, though somewhat taxing, was a pleasure among my relatives and old time friends, many of whom were boys and girls of my childhood.

The meeting lasted just eight days during which we had about thirty-five conversions and reclamations. On the last day of the meeting I received into the church twenty-two. Some three or four were to join the Baptist Church, while eight or ten were backsliders reclaimed.

One or two features of this meeting gave me special delight. My own boy (and oldest child, of fifteen years), was converted on Monday night, and I had the pleasure of receiving him into the church where I had myself, at about the same age, been received. Another feature of the meeting that gave me great pleasure was the conversion of one of the best known citizens of the neighborhood, Ira W. Ezell. He has always been a good, moral man, and a better neighbor no man ever had. For many years back, in almost every revival effort at this place, he has been a seeker of religion. But something seemed to always stand in his way. On the last night of our meeting, in a grove service near the church, he was converted, and that same night I received him into the church.

A few days after I arrived at my father's, one of the oldest citizens of the community suddenly passed away. He had passed the middle of his ninety third year. It fell to the writer to preach the funeral sermon of this old pilgrim. He was a man of remarkable strength and activity for his age. The day before his death, I think it was, he walked some three miles to a swamp to look after some hogs, and then returned, suffering no apparent fatigue from his five or six miles tramp.

I had the pleasure, while on this trip, of preaching to the colored brethren also. They seemed greatly delighted to hear one whom many of them had known from childhood, and were somewhat extravagant in their congratulations.

On our return home last Thursday morning we met a most gratifying surprise in the complete transformation of the parsonage—outside and inside. It seems that immediately after our departure some of our most enterprising men and women put their heads together to overhaul the parsonage. They painted afresh the entire build-

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ing, papered five of the rooms anew, painted fresh the door and window facings, added two new windows, put a large light in one of the front doors, remodeled and overhauled the bath room, and added a new store-room out and out. They also repainted the yard fence, and put down a new and much-needed brick sidewalk along our front. We really feel unworthy of such kind and generous treatment. The writer would actually feel ashamed, but for the fact that he was engaged in the work of saving souls while the thoughtful members of his flock were engaged in remodeling and freshening up his home. May the Good Shepherd lead to green pastures and beside still waters every one who by word or deed, good will or otherwise, contributed to the complete and delightful surprise which greeted our eyes on our return home last Thursday morning. The Lord being my helper, I shall be a faithful servant to them for at least the next three months.

W. C. DAVIDSON.

Jonesboro, Ark.

How to Approach Work.

Put the right spirit in your work. Treat your calling as divine—as a call from principle. If the thing itself be not important, the spirit in which you take hold of it makes all the difference in the world to you. It can make or mar the man. You cannot afford grumbling service or blotted work in your life's record. You cannot afford to form a habit of half doing things, or of doing them in the spirit of a drudge, for this will drag its slimy trail through all your subsequent career, always humiliating you at the most unexpected times. Let other people do the poor jobs, the botched work, if they will. Keep your standards up, your ideals high.

The attitude with which a man approaches his task has everything to do with the quality and efficiency of his work, and with its influence upon his character. What a man does is a part of himself. It is the self-expression of what he stands for. Our life-work is an outpouring of our ambition, our ideals, our real selves. If you see a man's work you see the man.

No one can respect himself, or have that sublime faith in himself which is essential to all high achievements, when he puts mean, halfhearted, slipshod service into what he does. He cannot get his highest self-approval until he does his level best.—Orison Swett Marden in "Success Magazine."

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Oklahoma Notes and Personals.

How swift the years are beginning to pass by, how many things rush in on us as we grow older, how valuable is time! We learn to appreciate it more as we near its end.

It is but yesterday since we bade each other adieu at Tulsa and set our faces to the new year, but here we are on the fourth round, closing up for Conference again. How imperfect has been the work of this year, and how much we might have done that we have not! These slighted opportunities, how will they appear at the last day?

This has been a year for revivals throughout the conference, so far as we have heard, and reports will be good. In the Oklahoma City District the pastors have done faithful work, and God has in a most signal way blessed their work.

Bishop Ward laid the corner stone of the St. Luke's church on Monday, the second, in the presence of a very large audience. This will be the greatest church in the new state and will do our Methodism honor for years. The fact that we are to have the best in the city and state, has already inspired our people with a spirit of hopefulness, and our work in the city was never in so good shape as now. Knickerbocker is a great leader in work of this kind, and is seconded by a splendid building committee. Numbers are joining this already large congregation and we will become a great and strong factor for good in the city and state.

At Capitol Hill we are finishing a splendid \$4,000 church, a thing of beauty and places us in the fore-front in that part of the city, with two lines of street railway and with its rapid growth, this is destined to become a splendid appointment. Crumpton is loved by his people, and has done a fine work.

Oak Park church is located in the north-east part of the city one mile from St. Luke's church. Here we have a splendid location, at the corner of tenth and Phillips. Tenth is now paved and we are in one of the best residence parts of the city. Our lots are 210 feet deep, and on the corner, facing south and east. We have just completed a splendid bungalow residence house 26x46 without the partitions and this we will use for the present as a chapel. We also have here a three room house which we can repair some and make a very good parsonage to be used until we build the brick church, which they will do just as soon as the St. Luke's church is off our hands. This present building cost us \$1025, while the lots cost us \$1400.

The federated church at Epworth, while objectionable to some in the conference, is nevertheless doing a splendid work, and the people who are thus federated work in the most splendid harmony, and the best of Christian spirit prevails. R. S. Satterfield is loved by all, especially by the members of the M. E. Church, and saying this I do not mean to leave the impression that our own love him less, he has done a splendid work, and they want him back.

W. J. Moore and our Norman Methodism is simply leading all the Christian forces in the University City. Splendid people are joining our church, and our membership is growing large. All the societies of the church are in good working order, and finances will be in full.

God has used Vada Davis for one of the most signal victories on the Franklin circuit that it has been my privilege to know anything about. Great revivals, and I use the word "great" advisedly, at all the appointments, and he has built two splendid churches on that hard and difficult charge. He has a good second in all that he does, his good wife. Reports from that work will be in full.

Continued next week.

W. J. SIMS.

Sept. 7.

Never Fails.

Convincing facts. "For the past several years I have been using Hughes' Tonic in my family for chills and fever, and have found it to be the best remedy I have ever used. It has not failed in a single instance." Sold by druggists—50c and \$1.00 bottles. Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

Swifton Charge.

We closed a three weeks' meeting at Alliecia last Sunday night, resulting in one hundred and fifty old time mourner's bench conversions, and one hundred joined the Methodist church. An element went to the Baptists, others will join us later. Ninety persons were baptized, sixty-seven by affusion, twenty-three by immersion. One peculiar character of the meeting was that fifty of our converts were over forty years old and ninety between fifteen and forty, and only ten under fifteen years. It was truly a great meeting. We were ably assisted by Bro. Gordon Wimpy and his estimable young wife. Bro. Wimpy is the most earnest, energetic and untiring worker I have ever seen in a revival meeting. The town council met on Monday night and abolished the pool room, which has long been a source of great annoyance to our people. Alliecia has doubled her assessment for her pastor and claims half the time. We are moving along nicely toward the building of our new church.

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Brain workers do their best between the ages of twenty-five and forty-five; before that they are preparing for work, after that their work, no matter how extensive, is largely routine. Lawyers and physicians do much of their practice after forty, but the learning was accomplished before forty or forty-five. Successful merchants lay the foundations for wealth and success in youth and middle life. The great men that we know are all old men; but the foundations for their greatness were laid when they were young. Philosophers have founded and announced their systems in youth and early manhood; divines and religious teachers have originated their creeds and have been most effective as preachers in early manhood. Statesmen have projected their greatest acts of legislation, diplomacy and reform in early life. In the morning of life scientists have wrought out their data and practically formulated their theories; generals and admirals have gained their greatest victories; lawyers have paved the way for leadership at the bar, physicians have laid the groundwork for their greatest discoveries, poets and artists and musicians have planned and in many instances executed their greatest masterpieces.—Professor Frederic E. Bolton in The Popular Science Monthly.

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A Recent Egyptian Discovery.

The story of the recent uncovering of the tomb of Queen Thiy—one of the most important of recent Egyptian discoveries—is told for the September Century readers by an eye-witness, Arthur E. P. Weigall, chief inspector of the Egyptian government Department of Antiquities. It is the feeling of the writer that, for the first few days of the work of recording such a discovery, one lives, as it were, in the past; and before the first interest is faded, and the slow and often tedious work of removing the antiquities has begun, there is received an impression of the life and deeds of the dead, and a glimpse of their personality, which no book study and no disconnected discoveries could ever give. This passing record, it is the purpose of Mr. Weigall's article to record, as well as to sketch the character of Queen Thiy and the period in general, that the reader may realize something of the extraordinary significance of the discovery. Supplementing Mr. Weigall's narrative will be an account by Robb de Peyster Tytus of "The Palace of Amenhotep III. Husband of Queen Thiy."

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"Beauty in some ways is a handicap," she said slowly. "Do you know, Jerry, that it seems to me almost as



humiliating to be loved for one's beauty as for one's money. And it gives false values for a short time. Money, after all, doesn't vanish like one's good looks, with years. How is one to know what one will have left when one's beauty goes?"—From Dorothea Deakin's "Of Beauty" in the September Century.

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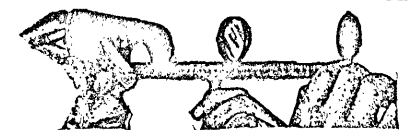
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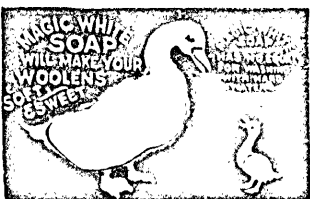
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W. F. M. S. Little Rock Conf.
Edited by Conference Officers and District Secretaries.
Mrs. Lou A. Hotchkiss, Editor.

"Among the Indians," is today a theme of vital interest in Church and State. To many, Oklahoma is a dream of prospective wealth, and truly this, and the large Indian Territory, present whitened fields for spiritual harvest. Our Western Methodist acquaints us with much that is being done in the splendidly developing countries, and we realize that there is large and increasing heaven among them, which before many years will bring these lands to the towers of strength for the kingdom of our God. Miss Henry McKinnon, whose name is fast becoming a household word in our Conference, taught at Anadarko, Okla., last year. She writes a pleasing letter to the Juvenile Society of Central church, Hot Springs, and through kindness of Miss Wadley, their lady manager, the children of other societies have the privilege of reading this personal letter, possibly the initiative of Miss McKinnon's work, written before her entrance to Scarritt, in preparation for the great service to which she is devoting her life. She writes:

"Dear Children: Your lady manager asks me to tell you of the Indian boys and girls, who went to Methvin Institute last year. I am so glad to do so, and only wish that instead of writing about them, I could bring them to your meeting this afternoon. But let me warn you, that unless you are unusually good singers, they would outsing you. It seems as natural for them to sing as for the birds. I did not see an Indian child who could not sing, and some of them have splendid voices. You will like to know the names of some of them. A few of the most striking ones are Pontiac Big Bow, Lula Lone Bear, Belle Kickingbird, Lena Biglookingglass, Adam Smoky, and Margaret Lone Wolf. This school was started by the Woman's Board about twenty years ago, with Brother Methvin as superintendent. It was the first mission school established for the Kiowa and Comanche Indians. There is one other now, which is Catholic, and of course the government has schools for every tribe. Methvin Institute has been used of God, to do a great work. Bro. Methvin tells of some horrible customs they had when he first went among them, and how like screams of fiends, their voices sounded in their songs of heathen worship. Now how different. Christ has not only changed their voices but their characters. In the school we had about fifty pupils, mostly boarders, which made it much like home. The girls were taught to sew, cook and wash—the boys to wash and keep their rooms nicely, and to do farm work. All went to school four and a half hours each day, except Saturday and Sunday. They had time for play too, and enjoyed it quite as well as other children. Morning prayer was held in the children's dining room. Every Wednesday night a missionary meeting was held in which the children were always interested and to which they contributed of their spending money. Remember to pray for the little Indian children, and pray that the Christian people of our land may be aroused to see the need of the Indians, and our

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Your friend,
MISS HENRY MCKINNON.

From Rev. J. D. Edwards.

Dear Methodist: I have been in Texas three weeks through the hot month of August. The first week with Rev. J. D. Blackwell at Ovela Campground, and the last two with Bro. J. T. Tunn on the Pilot Grove Circuit. Both of these brethren are doing fine work; they love their work, and people, and they have endeared themselves to the people. They are anxious to keep them another year. Brother Blackwell transferred from us a few years ago; hence we have a warm love for the Oklahoma Conference. He is thinking of coming back to us, and I am sure he would receive a warm welcome should he thus decide. Brother Tunn traveled a few years as a supply in the Indian Mission Conference. He now is traveling as a supply in the North Texas Conference. He will join said Conference this fall and thinks of transferring to New Mexico Conference. I feel like Bro. Tunn would be of great use in that broad and great field. The Lord has wonderfully blessed our labors. Something over 250 conversions—some thought 300—however, we will be safe in saying 250, and 150 or more joined our church. I go home and stay two days and then to Idabelle, I. T., if my wife's health will admit of it. She has been very poorly ever since the 28th of June; has been worse the last week. Pray for her that she may be restored to health again. Blessings on the Methodist. Your Brother in Christ,

J. D. EDWARDS.

Maumelle Circuit.

On the third Sunday in August we had children's day at Cross Roads; three Sunday Schools coming together. Each school had a good program and they were all well rendered. The children spoke well and enjoyed it finely. It was the first children's day that they have ever had on the Maumelle Circuit. The collection amounted to \$5.88. We protracted the meeting but rain interfered and we did not do much, and we find that people do not want their sins exposed. From that point we came to Ezery, where our third quarterly meeting was held, and from the quarterly meeting we protracted. Dr. Millar staid with us till Thursday and we all enjoyed his

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preaching and appreciated having him with us. Bro. J. F. Taylor came Wednesday and staid till close of meeting, which resulted in five conversions and four additions to the church. So far we have had eighteen conversions and seventeen additions to the church, and have four more meetings to hold. There were only eighty-six members on the work at the beginning of the year.

D. P. FORSYTHE, P. C.

Mrs. G. A. Lovett Dead.

It is said that Agreal was commissioned to inflict the penalty of death on all mankind, and that until the time of Mohamed he visibly struck down before the eyes of the living those whose time had come. He, like death, is supposed to have loved a shining mark, and this time the dart came not down on the head of Harquinius, but on that of the young and beautiful Mrs. G. A. Lovett. Mrs. Lovett's father, Mr. Jeter, had given much time to the education of his nation, having finished the education of his own children in the States. This one had come into the life and home of our Bro. Lovett, shined and reigned there less than two short years, and when he thought he was just coming into perfect bliss the fatal dart fell. I saw him. He seemed a man wandering in a desert without certain design. I beg for him the prayer of Oklahoma Conference. Doubtless Presiding Elder Thompson or some one else will write more.

Fraternally,
I. K. WALLER.

Church Extension Notes.

Maj. J. I. Porter, of Stuttgart, has been elected as treasurer of the Board of Church Extension of the Little Rock Conference, vice Maj. H. A. Butler, deceased.

J. R. SANDERS,
Pres. of Conference Board.

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Womens Home Mission Society, Little Rock Conference.

Dear Friends: A letter from the editor of our column says "we have not heard from you since our good annual meeting." I am glad it is remembered as such and hope the good things of that meeting will last forever to inspire us to better things. Hot Springs auxiliaries feel especially blessed and benefitted by that meeting and interest has kept up all through this warm summer. Let us keep the fire of enthusiasm burning brightly upon the altar by keeping before our auxiliaries the good things that have been ours.

Miss Mabel Head has been busy all the time going from place to place, carrying the same message of love, strengthening the work here and there. She will be strengthened by your prayers. Mrs. Pemberton is seeking rest and recuperation in another clime. We shall not forget her. Though my time has been occupied with the duties of home I have not for a day forgotten the Home Mission work (missionary work I should say) and the faithful workers. So much of joy has been mine, my heart is filled with a song of gratitude. That reminds me that this is the time for festivals and fairs which our good women in mistaken zeal so often indulge in to enlarge church funds. Let me quote Rev. Ed. F. Cook in his sermon on the "Pentecostal church given at the Board meeting in Houston: 'faithful and loving and loyal as the women of the church have been in their inadequate efforts to advance her interests, they have oftentimes marred her spiritual beauty and dishonored her magnificent purpose by trying to cur-

ry on her work with proceeds of fairs, bazaars, suppers, and social entertainments of all kinds." Instead of these let us make a harvest offering for the blessings that have been ours and cease this undignified way of giving unto the Lord. For the social pleasure these entertainments afford I would recommend quarterly social meetings, given at some home or where refreshments may be served and a program rendered; a pleasant and instructive one was given by our auxiliary the second quarter, with the Home Mission pictures hung in conspicuous places, a contest to name the officers and places owned by the board.

The one at the close of the last quarter was delightful indeed, a song social it might be termed. The titles of old familiar hymns were sung by a soloist, the author was to be guessed, after which a history of that song and its composer was given. Many such entertainments may be given for the social intercourse of our women without bartering to the dishonor of our Lord.

A word about our literature may not be amiss. On account of the absence of some officers the literature has been delayed. Let us make the most of it when it does come. Many good things in the reports may be read at the meetings, such as introductions to 21st annual report, President's address, reports of committees and General Secretary, also some good things may be found in our Conference reports. We wish every member could have a copy of the reports, but what a conference expense fund would be necessary.

Our expenses are already heavy and we must push the work in our own conference, therefore we urge every member to pay the five cents a month conference expense fund.

We are fast meeting all these requirements, but let us not be satisfied till the standard is reached.

Yours for service,

MRS. F. M. WILLIAMS.

Hot Springs, Ark., Sept. 7, 1907.

MORPHINE Habit is a Disease Easily Cured at home by the new discovery Manine. Guaranteed Free from 3223 Locust St., St. Louis, Mo. capsules. Write to Manine Medicine Co.,

Jacksonport Circuit.

We have just closed a two weeks' meeting at Elmo, Ark., with eighty conversions and forty-four additions to the church. Was assisted the last week of the meeting by W. F. Wayman, a local preacher of Sulphur Rock, Ark., who did good work, and any preacher who wishes help cannot do better than to call on Wayman. Rev. W. L. McMullen preached three good sermons, full of power and comfort to all who heard them. One year ago, we had a membership at Elmo of twelve. We now have a membership of eighty-six. The whole community is religiously awake as never before. We also had a good meeting at Elgin in August with several conversions. God bless the Methodist and its editors.

J. M. THRASHER.

Wagoner Circuit.

Editor of Methodist: We are getting along very nicely on the Wagoner Circuit. We have just closed our third revival meeting. The Lord graciously blessed the people. We have received 55 into the church since our meetings began. We have two meetings to hold yet. We are in the midst of a great political fight and prohibi-

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tion to my mind is the greatest question at stake. Pray God to direct the minds of the voters to stand for home and country as against the devil and his agents. It is our boys' welfare against a few men making money out of the trade. Voters, which will you stand for at the polls on the 17th of September. WILEY SMITH, P. C.

The Man in the Barn.

"Where do you live, Nellie?"

"Teacher, come with me and see."

The deaconess went with the strange wife of a girl who sometimes came to her Junior League. Down a narrow street the child led her, through a narrower alley and to the door of a barn; then up a flight of steps so dark the deaconess had to go on her hands and knees, into a room lighted only by a tiny, dingy skylight.

Mother and children were there, and the father—drunk. "Pray," the mother sobbed, and the deaconess gathered mother and children about her in the rubbish that cluttered the desolate room. As if stirred by some good impulse the father tried tipsily to kneel with the family.

"You went to that old barn!" exclaimed her pastor when the deaconess told him of her visit. "Don't you know that man has threatened to kill any Christian that ever came into his home?"

The deaconess had not known, but the knowing did not keep her from going again and again to the family in the barn. Gradually the man sobered. The room began to take on the appearance of a habitation and mother and children to lose their hunted look. With the help of the deaconess, the family was decently clothed and began to come to church. One communion Sunday, as the pastor gave the last intimation, "Is there anyone else who would like to partake of the broken body and shed blood of the Lord?" the deaconess saw a man almost run down

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J. E. HART, Secretary.

the aisle of the church to the altar. It was the man from the barn, and close after him came his wife and little girl!

The next time the deaconess called on the family in the barn they had a new carpet on the floor and pictures on the walls.

"Sing," said the man, and the deaconess sang. Then they all knelt in prayer, how different it was from the first day, when she found them! And when they rose the man said with glowing face, "It's the last time, Sister, you'll ever visit us in the barn. We are going to move into a house of our own."—Deaconess Advocate.

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Table with 2 columns: Location and Date. Includes entries for Beaver District-Fourth Round, Oklahoma City Dist.-Fourth Round, and Weatherford Dist.-Fourth Round.

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Table with 2 columns: Location and Date. Includes entries for Pine Bluff District-Fourth Round, Prescott District-Fourth Round, and Monticello District-Fourth Round.

Table with 2 columns: Location and Date. Includes entries for Ardmore District-Fourth Round, Little Rock Conference, and Arkadelphia Dist.-Fourth Round.

Table with 2 columns: Location and Date. Includes entries for Morrilton Dist.-Fourth Round, Hot Springs at New Salem, and Little Rock Conference.

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IF YOU SUFFER FROM RHEUMATISM, GOUT, OR NEURALGIA, CONSULT DR. J. H. BARNES, 330 Market St., St. Louis, Mo.

Atoka Circuit.

Our campmeeting, which began at Corn Hill Aug. 21, was a good meeting. Some thought that I was too hard in my preaching at the first but about the second day the happy Christians began to work and sinners were converted. The good work went on until Sunday night when we had 28 conversions and received four into the church. 18 backsliders were reclaimed and some mourners left at close of meeting. Our local preacher, Bro. Sam B. Martin, did good preaching. Bros. J. T. Hall and T. L. Mellen had promised to help in the meeting but failed to appear. I see there are a good many preachers going to New Mexico. Maybe they have gone there. If so they will likely want to transfer. We would have been glad if these brethren could have staid with us as we shall need a new presiding elder next year as Bro. Pipkin's time will be out at Conference. The Lord bless Bro. Pipkin who has been very kind to us for the last four years. We are glad to report our conference collections in full. We rejoice that the Lord has been with us during the year.

A. H. HOMER, P. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES' TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effective form. For grown people and children. 50c

Attica, Ark.

Perhaps some one would like to hear from Pocahontas Circuit. I have held three protracted meetings this summer. I began my first meeting July 21 at Clear View. Held one week and had three conversions. Then I held a twelve days' meeting at Oak Grove with 9 conversions and three renewals with 5 additions to the church. I then went to Vernon and held a thirteen days' meeting; had two conversions and four additions to the church. I have two other appointments at which to hold meetings before I am through. I have had but very little help from brother preachers. It seems that they are all busy. I was married August 2 while holding my meeting at Oak Grove, and as my wife is a consecrated little woman she has been a great help to me in my work. We are having considerable opposition. The Campbellites and Sankeys are hindering all they can, but God is blessing us in our labors. We expect to begin a meeting at New Home next Sunday, Sept. 8. We are humbly asking the prayers of all the brethren and sisters that God may use us to his glory.

N. J. BATY and WIFE, P. C.

Dr. W. S. May.

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Racial Integrity and Other Features of the Negro Problem.

(By A. H. Shannon, B.D., M.A.) Publishing House, Nashville, Tenn. Pp. 305. \$1.25, postpaid.

Of this book the Cumberland Presbyterian says: "This book is a

Southern man's independent study of a great problem. The author's program we would state as follows: ostracize the negro of mixed blood, barring him from all government appointments and special school privileges; provide kindergarten training for negro children, in order to take the fullest advantage of their short period of mental vigor; direct their further education along industrial lines; provide reform schools for the shiftless and doubly degenerate negro youth; and exercise some sort of "oversight and protection" over the race by government authority. There are pages perhaps a chapter, in the book which rigorous condensation would have omitted; but it is worthy the attention of any student of the negro question, both for what it suggests, and for what it reveals of the way in which the Southern white man looks upon that question."

HEISTER.—By request of Bro. Walker and the family I assisted in holding the funeral services of Mrs. Jessie Heister, (nee Montgomery) at Walnut Ridge, Friday, Aug. 23. Sister Heister died from an attack of typhoid fever Aug. 22. She was fully prepared to go. A large company of relatives and friends gathered at the home to mingle their tears with those of the sadly bereaved family. Brother Walker read our beautiful burial service, and I preached a short sermon from the text, "Blessed are the dead which die in the Lord." The presence of the Lord was manifest, comforting and encouraging sad hearts. Sister Heister was in her 27th year. For fifteen years she had been a faithful member of the M. E. Church, South, and one of the most efficient workers. Her marriage to Mr. J. B. Heister was a happy one, and their home had been brightened by two precious children. The influence of Sister Heister's godly life led Brother Heister to become a Christian, and while the loss to him is very great, the fragrant memory of her companionship for years will be a strong anchor binding him to the heavenly city. With the bereaved family and loved ones I lay these beautiful words, on the casket of Sister Heister's memory:

Lo! the prisoner is released,
Lightened of her fleshly load;
Where the weary are at rest,
She is gathered into God.

Borne by angels on their wings
Far from earth the spirit flies,
Finds her God, and sits and sings,
Triumphant in paradise.

L. C. CRAIG.

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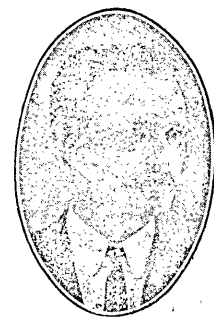
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Solomon said, "Of making books there is no end." The world would have been better had some books never been written, but there are others that have contributed largely to the betterment of mankind. The book about

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"PERFECT MANHOOD"



REV. T. W. SHANNON.

It will be of immense value to his intellectual, moral and physical life. For years the author has been urged to put his lectures in book form. He has recently done so. The book is selling by thousands.

Testimonials.

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."

"No man or boy can read the burning words of the author without feeling a desire and purposing in his mind, to lead a life of purity and to secure that high estate of perfect manhood so well depicted by the author."—Central Methodist.

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.

One man sold 72 in three hours.

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BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

which I am now going to write will I believe, prove to be a blessing to every one that reads it. The title is, "A Manual of Missions for Laymen." The Rev. O. E. Goddard, Muskogee, I. T., is the author. Several things conspired to make the reading of this book peculiarly interesting to me.

1. The author is an ex-missionary to China and is thoroughly interested in our missionary work. I know of no one better qualified to write on this subject than Brother Goddard. In the writing of this book he has done his work well.

2. I had the pleasure of knowing personally the elect lady—Mrs. R. A. Dowdle—to whose memory the book has been dedicated. Mrs. Dowdle was eminently worthy of such distinction among our missionary workers. The amount of good she did during her lifetime for the cause of missions will not be revealed until the judgment day.

3. The text of the book is timely. Our laymen need the information it gives. One can hardly read this book without benefit. The subject, its classification and its presentation are splendid. Then the book is a gift of love to the cause of missions. Brother Goddard charges nothing for his part of the work and the money necessary for the publication of the first edition was contributed by Col. R. A. Dowdle, the husband of the lady to whose memory the book is dedicated. By writing to their Presiding Elders or to the secretaries of the conference board of missions laymen in the conferences of Arkansas and Oklahoma can get copies of this book without charge. Send for one and read it.

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