

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL.

The Laymen's Missionary Movement of the M. E. Church, South.

We have before expressed the conviction that the Laymen's Missionary Movement is the most significant departure in the recent history of the Church. The organization of the woman's missionary movement some thirty years ago marked an epoch in the church. The organization of the young peoples' societies, of one name and another, some fifteen years ago marked another epoch. The organization of the Student Volunteer Movement some ten years ago is really a branch of the latter. But we predict that the most potent of all the organizations within the church has now come in the Laymen's Missionary Movement. The men of the church, the lay men, are by far the greatest unused asset of the kingdom of God. With the women organized and the young people organized for definite work, the real brawn of the church has been called hitherto to no definite responsibilities. There has been needed a call to them and an open door set before them. The call has come and the door has been opened. They will heed the call and enter the door. We shall see a new era. The business brains of the church and the money of the men of the church will go into this movement. Men who have organized great banking houses, great mercantile establishments, great industrial corporations will get in behind the work of the church as we have never seen them do before and they will bring things to pass in the world-wide work of the church as they have been doing in the world of business. It will be a year or two perhaps before the movement can get itself well under way, but get under way it will.

These remarks are provoked at this time because of the recent gathering of the laymen of the Methodist Episcopal Church, South, at Knoxville, Tenn. Under a call signed by fifty of our leading laymen more than a hundred prominent laymen from various parts of the church met in Knoxville on the 17th, to organize the movement. A number of prominent ministers, together with Bishops Hendrix, Hoss and Candler, were there to help them launch it. Rev. J. Campbell White, International Secretary of the Laymen's Missionary Movement, came from New York to make them a speech. This organization is, however, only preliminary to the permanent organization which will be effected next April, at a time and place yet to be named by a committee on arrangements. It is the intention of the preliminary organization to have ten thousand laymen interested by the time of the next meeting. The plan of the preliminary organization is as follows:

First:—That this movement be called the Laymen's Missionary Movement of the Methodist Episcopal Church, South.

Second:—There shall be a president, vice president, secretary and treasurer; also an executive committee of seven to be chosen by this body, so centrally located that they can act together on short notice. This committee is to have full authority to act in the interim—the chairman to be its permanent president of this meeting. Hereafter the officers

and this committee are to be elected annually by a central committee.

Third:—This central committee shall consist of one layman from each annual conference to be chosen by lay delegates to the annual conference (or in case of no election to be appointed by the conference board of missions.) The chairman of the committee shall be an ex-officio chairman of the executive committee. They shall meet at the call of the executive committee.

Fourth:—There shall be a lay leader in each presiding elder's district to be chosen by all the lay delegates to the district conference. These lay leaders together with the members of the central committee from each annual conference, who shall be ex-officio chairmen, shall constitute the conference committee which shall have oversight of the movement in the conference.

Fifth:—There shall be a district committee to be composed of one lay leader from each pastoral charge to be selected by the quarterly conference of the church. The lay leaders in the district shall be chairmen of the committee.

Sixth:—The lay leaders in each pastoral charge shall in such way as they may see fit carry to the individual laymen in the charge, plans, literature and instructions of the movement.

Seventh:—The central committee shall choose a committee of five to be called a committee on printing, and it shall be their duty to furnish facts to the press.

Eighth:—All of these leaders together, with all parties to the movement shall be within the limits, and subject to the directions and constituted authority of the church and shall work in harmony with the parent and conference boards of mission.

The officers of the organization are: President, John R. Pepper, Memphis, Tenn.; Vice-President, C. H. Ireland, Greensboro, N. C.; Secretary, G. W. Gain, Nashville, Tenn.; Treasurer, F. M. Daniel, Mammoth Spring, Ark.

It is a matter of gratification to us to see on the list of those present from our territory, besides F. M. Daniel, Capt. J. M. Jenkins, of Quitman, Dr. W. J. Pinson, of Eldorado, F. W. F. Furry, of Van Buren, Dr. A. E. Hardin, of Ft. Smith, and W. K. Ramsey, Jr., of Camden, Ark. We trust that our brethren throughout the four conferences represented by this paper will fall into line and that our conferences will stand in the front rank of the movement, which means so much for the church. In another place in this issue will be found the call issued by the Knoxville meeting.

Our Church Schools.

According to all accounts our church schools in Arkansas and Oklahoma have had fine openings. Indeed, reports from all Southern Methodism indicate that the denominational schools are attracting students as never before. This does not mean that there are fewer students in the State and private schools, because they are also flourishing, but it seems to signify that more youth are in academy, college, and university, and the church institutions are receiving their share. This is well. However much we believe in the State supported schools, we cannot meet our denominational obligations without schools, and it is useless to maintain these schools unless they are patronized. More and more should all good people, both in the Churches and outside, realize that schools, less than any other institutions, should not antagonize each other; in fact, that their interests are so related that each school by creating right sentiment may strengthen all other good schools, and it is the business of each

school to develop its own constituency rather than make inroads upon others. What we need is more students in all the schools and better facilities for all. The State by making strong schools should provoke the churches to endow and enlarge theirs, so that students may be attracted by advantages and not be driven by mere denominational loyalty. And by maintaining a high moral and religious standard the church schools will make it necessary for State institutions to keep themselves almost in the best condition. Let neither one rail at the other, but each by splendid example stimulate the others to their utmost in valuable service. It is gratifying that our Church schools under able management are commanding the respect and more liberal support of our laymen. It behooves us to see that our institutions measure up to all reasonable educational requirements. We need schools for different purposes. No one school can cover the whole field. Let us systematize; find a place for each school; see that each has adequate resources; and hold each school to its own distinctive field.

We commend as well worthy of careful reading an article in another column, by President Snyder of Wofford College, on "The Place and Mission of the Church College." Let us understand why we need our schools and then support them in a manner commensurate with their importance.

Some men get put down as schemers who scarcely deserve the name. There is more or less opprobrium attaching to the term in the popular mind. There are schemers whose methods involve trickery, flattery, deception, and who deserve all the opprobrium of the name. There are men who lay schemes for the accomplishment of what they truly believe to be just ends, and which are laid on straight lines, involving no purpose to deceive, involving no flattery, no trickery. They think that certain things ought to be brought to pass; they do not think it wise or right to tell everybody their plans; they feel that they are clearly within their rights, infringing upon the rights of no other man. We doubt if any honest man accomplishes much by any other process. But if such a man shows real generalship, particularly if he is usually successful in carrying out his plans, somebody will call him a schemer. There is a vast difference between him who is rightly called a schemer and him who is properly called a general.

Every man is a moral bankrupt, so far as he is himself concerned. If he amounts to anything at all, it is because he has been set up in business by Jesus Christ; he must do his business in Christ's name. If the reader does not understand this, he simply does not know himself.

To awake in the morning with a sure consciousness that Jesus is your friend, that he understands, is to have strength for all the day.

WESTERN METHODIST

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REVS. D. J. WEEMS and J. C. RHODES.....Field Editors

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NOTES AND PERSONALS.

Rev. G. R. Ray, of the Montana Conference, is among the recent transfers to the Oklahoma Conference.

Rev. J. H. Glass, Morrilton District, was in the city on yesterday. He is on the lookout for about four preachers for his district.

Rev. M. B. Umsted, of White River Conference, called while in the city on business last Monday.

Rev. T. R. Houghton of the West Virginia Conference, has been transferred to the Oklahoma Conference.

Oklahoma Conference gets this fall from the Kentucky Conference, by transfer, Rev. S. M. Sartin.

We notice that at the late session of the Southwest Missouri Conference, Rev. C. E. Patillo was re-appointed to Lexington.

The good and great meetings are still being reported in our columns. Follow them with an active canvass for the paper.

Last Thursday Mr. J. C. Wiggins, one of our good laymen from Hempstead county, made a pleasant call.

Last Friday Mr. F. B. Sinex, of Crossett, Ark., paid us a visit. He is in charge of religious work under the direction of the lumber company and is doing a great work.

On his way to Conway Rev. W. R. Kirkpatrick, of Germania, Ark., made our office a call last Saturday.

Rev. Jas. F. Jernigan is having a great time in Sulphur Rock circuit, having had 393 conversions and 255 accessions this year—and the work still goes on.

Rev. W. E. Hall, of Gardner Memorial Church, Argenta, is in Hot Springs this week with the Arkansas State Guard, of which he is chaplain.

Rev. James Thomas, Commissioner of Education, for a few days assisted Bro. Hutchinson in a gracious revival at Hunter Memorial Church.

Rev. J. H. O'Bryant, the biggest presiding elder in the Arkansas Conference was in the city this week. Of course he gave us a little of his time.

If any good Methodist physician desires a new location, let him correspond with Dr. W. B. Gould, Rock Creek, Ark. Dr. Gould's health has failed and he desires to sell out.

Rev. W. C. Toombs, of Hamburg circuit and Rev. A. G. Cason, of Palestine circuit, good and faithful men spent a few minutes with us last Wednesday morning.

We had a pleasant call this week from Bro. J. I. Steel, of Saline county, Ark. He settled in that county in 1845, and has always kept an open house for Methodist preachers.

Rev. T. Y. Ramsey, pastor of First Church, Pine Bluff, called last week while spending a few days in our city. We regret that absence prevented our enjoying the call.

At the recent session of the St. Louis Conference Rev. T. O. Shanks and Rev. O. C. Fontaine were transferred to the Oklahoma Conference.

His Oklahoma friends will be interested to know that Rev. J. J. Lovett of St. Louis Conference was returned for another year to West Plains District.

Rev. W. B. Hays, an old White River man, goes back to Farmington District, St. Louis Conference, for his second year.

Rev. M. M. Smith, Jonesboro District, has called a meeting of the preachers and laymen of the southeastern section of his district, to be held at Marked Tree, Oct. 8th and 9th.

Mr. E. Koch, the efficient superintendent of our Sunday School at Alexander, Ark., came in Saturday and laid in a supply of new song books. He has one of the best small Sunday Schools in Arkansas.

Mr. J. O. Blakeney, formerly of Shawnee and McLoud, Okla., now again a citizen of Arkansas and living at Searey, made our office a call last Monday. He was rejoicing over the prohibition victory in Oklahoma.

Rev. W. C. Watson narrowly escaped serious injury, but got off with some bruises a few days ago. He can do much in Pine Bluff, but he has not yet come to the point where he is a match for a trolley car in motion.

The opening sermon for Hendrix College was preached last Sunday by Dr. Godbey. The people of Conway are delighted with his preaching, having heard him several times since he moved to the town.

Mr. James A. Caldwell, of Ardmore, I. T., and Miss Ellen V. Sherrill, of Statesville, N. C., were married in the parlors of the Marion Hotel, this city, last Wednesday, by Rev. Jas. A. Anderson.

Rev. A. B. Williamson, Dover and London charge, was in the office Wednesday. He has had a great year, having had 120 conversions and 98 accessions. We congratulate him and them.

Dr. F. B. Converse Editor of the Christian Observer, Louisville, died in that city on the 29th of September, of heart failure. The Christian Observer under his control has been a model religious newspaper.

Bishop A. W. Wilson, who has been some months in the Orient, has not been well much of the time. Mrs. Wilson is fortunately with him. They will be home in a week or two more.

Rev. J. M. Workman has this week been assisting Rev. Forney Hutcheson in the meeting at Hunter Memorial. The meeting is growing in power. More than twenty have united with the church.

We have received many commendations of the two numbers of the paper sent out just before the election in Oklahoma. Rev. L. L. Johnson, Mangum District says they "were hard to beat."

Last Sunday night at First Church, Little Rock, Dr. C. C. Stephenson, one of our leading physicians, delivered a strong lecture on the effects of alcohol on the human body. We hope to have the salient points of the lecture for publication in the near future.

On the 22nd of this month our laymen of the Monticello District are planning to hold a meeting at Monticello, to last two days. It is understood that Bishop Ward will be with them. Rev. B. F. Sinex, of Crossett, is in charge of the arrangements, we are told.

Rev. P. B. Hicks, of Oklahoma Conference has returned from the West and is now living at Roff. He says his health is improving, but he is not able to hold meetings. We humbly trust that he will be able for work by the meeting of Conference.

We regret to know that Dr. Cadesman Pope had a son to die in New York City a few days ago. Dr. Pope buried him in LaGrange, Ga. A more thorough gentleman we have not among us than Dr. Pope, and his brethren will sympathize with him.

Hon. H. M. Remmel, chairman of our First Church (Little Rock) Board of Stewards, has subscribed \$500 to the fund being raised by Dr. Walker Lewis and Rev. Ben Cox for a new building for the Florence Crittenton Rescue Home. Almost the whole amount of \$10,000 has been secured.

It will be a great gratification to all the readers of this paper to learn that Governor John S. Little is rapidly improving. He spends a good part of his time reading the papers and reading books. It is likely that he will in a month or two be able to return to his duties in the governor's office.

For several years Prof. J. J. Copeland has taught a successful school at Reector. He has invented a cannery by which farmers may can their surplus fruit and vegetables. Those who are interested will do well to correspond with Prof. Copeland at Reector, Ark. He is fully trustworthy.

We deeply sympathize with our Bro. R. G. Rowland, pastor of Henderson Chapel, Little Rock Conference, in his afflictions and sorrows. In addition to the continued ill health of his wife he has had recent sorrow in the death of his father, Rev. J. G. Rowland, a noble local preacher on Oak Hill circuit, which occurred at Doe Branch, Sept. 2b. May the God of all grace sustain the bereaved ones.

One of the presiding elders of the Oklahoma Conference calls attention to the fact that the quota for Weatherford District in the 5,000 campaign for the Western Methodist is 170, and the Minutes show the same. But we believe that the Weatherford men will make good on the 170. We mention it here to call their attention to the situation.

A good woman sends in a remittance to cover two years subscription to the paper and expresses regret that she "has been so careless." If all who have failed to remit for exactly the same reason would send in their remittances, it would bring us a pile of money; and the only way to make sure you attend to it is to do it today; if you put it off you will forget it.

It was a genuine pleasure to welcome in our office last Tuesday Rev. A. H. Lark, of Crawford county, Ark. He was returning from a trip to South Carolina, after an absence of thirty-one years, and greatly enjoyed his visit. Bro. Lark is one of the great local preachers; we have known none better, nor have we known a man who has brought up a better family. His family is a large one, and every member of it is pure gold. He came to Arkansas with no capital but his brawn; his religion and his common sense, settled on a hill farm, where he and his boys dug out an education for all the children, all being sent out into the world with educated brains and trained hearts. Such lives are the Christian man's triumph.

The Western Methodist.

Some publishers have told us that it is not wise to bring the business of a paper before its public. We have not found it so. It has distinctly helped the Western Methodist to let its readers know from time to time how its business was running. Possibly this arises from the fact that we are always able to report progress.

The Western Methodist now has a larger list of subscribers than it ever had before. More new subscribers have been added this year than in any year in its history. More people have paid the cash on sending in their subscriptions. More preachers have taken an active interest in securing new subscribers than ever before. And the new subscribers are still coming in. This is most gratifying to the publishers; we are sure it will gratify all who love the church. We are trusting that the brethren will make special effort to roll up many more new subscribers before the conferences meet.

Our books show more subscribers paid in advance than ever before. The publishing committee at its last meeting insisted that this must be our rule of business. The suggestion has borne good fruit. The lists in the towns on the railroads particularly are in better condition than we have ever known them.

We Have One Mired Wheel, and only one now. Will not all our brethren help us to lift that wheel out of the mud? We refer to the accounts at the smaller post offices; they greatly need attention. These offices lie off the railroads, for the most part, in the country. It will forever be impossible to get a representative from the office to visit the half of them; the time and the expense of doing so puts the task entirely beyond us. We are now preparing to send to every pastor in the four conferences a complete list of all the subscribers in his charge, including all post offices. Do what we will or can, we are absolutely dependent upon the subscribers at these offices to send us their remittances, and upon their pastors to look after the delinquents. We do most earnestly ask the pastors, upon receiving their lists, to look diligently after the business this year. Give us one good and thorough roundup of your charges, brethren.

As soon as the lists to the pastors are sent out, we will send out statements to all the subscribers who are in arrears. Some of these having been owing the paper for years. The date from which they owe is stamped on every paper they receive, and they ought not to wait to receive a statement. It may surprise them to know that it costs this office about \$300.00 to send out these statements once, and it costs the same to repeat them making \$600.00, which ought to go into the improvement of the paper. We trust that we shall have an immediate response to the statements. Particularly do we desire that the older accounts shall be settled. Those who owe them pay other debts; we have waited long on them, and think that our time for attention has surely come. A few dollars in each case amounts to but little to the individual subscriber, but the sum of them all has been and is enough to load down the Western Methodist. There may be some who can not pay all they owe; let them send what they can, and let them do so promptly. Some have been owing so long that the paper does not taste good to them, nor look good. Pay up, and you will feel better. Do not wait for a statement, nor to see the preacher; send in a post office money order or a check, and do it today, else you may forget it tomorrow.

Meeting of the Publishing Committee.

The Publishing Committee of the Western Methodist is hereby called to meet in the editorial office, 122 East Fourth Street, Little Rock, Wednesday morning, October 16, at ten o'clock.

We are calling this meeting simply on the ground that the committee has been in the habit of meeting once a year, just before the meeting of the conferences. So far as we know there is no special business to be considered. The policies of the paper seem to be well settled and everything seems to us to be running smoothly. In the past the call for all meetings has issued from the editors and publishers and we do not care to take the responsibility of neglecting to make the call, notwithstanding we see no special business to be done. Possibly some member of the committee may see business. But in view of just such a situation, we hereby suggest to members of the committee, that, when they meet, they effect a permanent organization, so that calls in the future may issue from the committee itself, in such manner as the committee may determine, so that if they believe it necessary to call the brethren, some of whom are presiding elders, away from their strenuous labor of getting ready for conference, the whole matter may rest in their discretion.

ANDERSON, MILLAR & CO.

In Old Virginia.

The people of Virginia have a vast inheritance in the great names that have adorned their past. The heroism, the repose of character, the dignity, the patient perseverance, the high sense of private and public honor, the great abilities, to be found in the lives of George Washington, John Marshall, Robert E. Lee, Stonewall Jackson and scores of others of lesser fame, these have for a hundred years set up the standard of life for the people. Indeed it may be said with truth that the early colonists of Virginia, ancestors of these men, were, before their illustrious sons, men who held a high standard. Whatever may be said in behalf of other colonists who came to America—and much may be said for many of them—it will remain true that the highest characters that the Old World sent to this country came into the colony of Virginia—they were the chivalry of our country, true to the principles of their order.

Now I do not pretend to say that all Virginians are models of life and character. In this world everywhere will be found the dregs of our poor humanity; will be found the poor, the debauched, the immoral; for the blight of sin is spread over all the world. But I do mean to say that among people who pretend to be somebody no finer set can be found on this continent than are the Virginians. They not only have an inheritance in their great names, but they have taken pains to make effective this inheritance among their children. For a hundred years they have known the value of a monument set in a public place, of a portrait hung in the eye of a people. The fathers have rehearsed the deeds of their great men in the hearing of their children. An atmosphere of nobility pervades the land. The result is a high class citizenship. There is in them that same repose of nature, that same sense of honor, that same sense of personal dignity. These qualities may be found embellished by the lighter graces, and premeated by the finer sentiments, or they may be found in people who are proud of their plain ways of living. In either case there is a pride which is entirely just. It goes without saying that where

these sterner qualities are garnished by the finer qualities, we have the highest type of character. For, say what you will, if a man desires to get on in the world, he must remember that the world is first attracted by the lighter graces; they lie on the surface, and are first seen; and if, being attracted by these, the world finds in us, lying beneath, rugged principles, then the world knows it can tie on to us. Now the best type of Virginians have this basis of honor and have superinduced upon it the culture which makes character not only worthy but beautiful. It will be noticed that all classes among those who pretend to any sort of respectability are affected by this culture, so that there is a certain dignity and courtesy among the plain and but moderately educated people of Virginia. Among this class it is beautiful to behold the bearing of the women. They impress you as having a quiet and resolute determination to do always the proper thing; their bearing has a language which is saying to you always, "I am a lady," yet the proclamation is so quiet, so modest, and withal so without prudishness, that it commands instant respect and awakens admiration.

To be permitted to rear a family in such an atmosphere is no small privilege. The material resources, the soil, that which is found above it and that which may be dug from beneath it, are but poor in Virginia. It requires a careful thrift for the farmers in handling their farms. So it is in Mississippi, Alabama, Georgia, South Carolina and North Carolina, their bottom lands excepted. I could but think of the men and the women who grow on such soil. I could but think of how the money that supports the church, the money that goes for missions, must be dug out of such dirt. I could but think how our people in Arkansas and Oklahoma, with their fertile lands, ought to take joyfully the spoiling of their goods for the Lord. I could but think, further, how our people ought to cherish all that is good and great among them, holding worthy examples before our children, inspiring them to high thinking, even though they be confined by their circumstances to plain living.

I may be pardoned for saying that I found an example of what I mean in one of my father's brothers, Capt. Jno. B. Anderson, whom we, my father and I, visited at his longtime home near Scottsville, Va. The old man is nearly 88 years of age, and has been till recently a man of marvellous activity all his life. He is plain, severely so, blunt, inflexible in his principles, known as being so over a wide region, a patriarchal, almost regal, old gentleman, devoted to God and the church. His children and his neighbors do him reverence. No man in his country is more respected, and yet he has ever been a man without pretense, except that he pretends to be just what he is, and that he wants understood by all about him. He showed me his father's old family Bible, carefully covered with calf skin, tanned with the hair on it, and well worn by the hands of the old man, my grandfather. From this old book I copied the family record for three generations, beginning with the name of my great-grandfather, Rev. Nathan Anderson, a local Methodist preacher, born in Hanover County, Va., about the year 1745. The record showed the names of three other Methodist preachers, two of whom were members of the Virginia Conference. I therefore inherit my Methodist blood from the days when John Wesley was in his prime. My father's other grandfather

(Continued on Page 6.)

The Place and Mission of the Church College.

As far as higher education is concerned, we have made up our minds in this country to have three distinct types of institutions, those supported by the Church, those by the State, and those founded and maintained by private philanthropy. The denominational college, the State University, the privately endowed university or college,—is each here to stay, and the three taken together constitute what may be called the American system for higher education.

There is no necessity of any antagonism between them. Each was called forth by perfectly reasonable demands and has developed under entirely natural conditions. Moreover, each of these types, while contributing to the same general cause, occupies a field peculiarly its own, and its work may really supplement and correct the work of the others. Indeed, though there should be much that is common between them,—it would be the part of wisdom for each to try to do exactly the same work in exactly the same way. It is pretty sure, anyway, that this will not be the case. Each will develop its own ideals and place the emphasis of its institutional life upon special features to such a degree that it will be differentiated from the others.

What, then, should be the distinct ideals, and what the special place and mission of the Church colleges in our system of higher education?

In the first place, I believe it should remain a comparatively small college, and the chief reason for its so remaining is not to be found in the fact of its proverbial poverty of resources and equipment. They have been, poor, these Church colleges, distressingly poor, and many of them are doomed, for a long time to come perhaps, to still more harassing experiences in the hard school of poverty. But all this has not kept them from performing a remarkable service when their record is considered. Possibly it has been their very poverty, a kind of blessing in disguise, limiting them in the number of their students and faculty and reducing their courses of study and their equipment to the lowest terms, that has defined their policy and determined their methods. But their faculties, though small, have as a rule, been strong, and few of them have been wanting in men of real strength of character, intellect and scholarship,—men of exceptionally commanding personality and leadership, the fruit of whose service has been, not in the writing of technical books but in the making of men and scholars. The atmosphere of the small denominational college has been able to grow an unusual product of efficient manhood, and its record from this standpoint offers a shining page in the history of American education. They have accomplished such great results partly because of the limited number of their students. Their methods of instruction were necessarily intensely individual, and the contact of the student with all his professors was intimate and vitally personal. What the teacher was counted for was all that it was worth in shaping and training the pupil.

The place and mission of the Church college is to be, therefore, that of the comparatively small college. In occupying this position it commands the approval of some of the best educational thought of the day. The time was, some ten years ago, when it seemed that the college of this type might be rendered unnecessary by the high school on the one hand and the large university college on the other. But this danger is passed, and we have come finally to the view that the small college of adequate equipment and endow-

ment, strong in its faculty and limited in the number of its students, is really the best place for a young man to spend the four collegiate years of his life. There is at present a decided re-action against the excessive numbers of the larger institutions where the individuality of the student is partly lost and where also the personality of the professor counts for so little. The inauguration of the tutor-system at Princeton, with the effort to break the students up into small groups, and the University of Chicago's plan of Junior Colleges are significant signs of a tendency which is trying to make even the larger universities a collection of small colleges.

The Church college, we repeat, should therefore be wise enough to content itself with being a great small college. It must not be led astray by the subtle allurements of mere numbers. These look well in reports to Conferences and Boards of Trustees. But they are no true measure of the efficiency of an institution, nor are they necessarily the marks of real growth. Both inefficiency and a lack of anything like substantial progress may lurk behind the excessive numbers that appear so well in catalogues, and which we are prone to parade with such pride.

But chiefly these church colleges must continue to be, what they have always been, great schools of character. From the beginning they have emphasized the absolute necessity of religious training in education, and their influence in this direction alone has been immense. They have not only tried to practice consistently this doctrine but they have preached it in season and out to every other form of educational institution. And once more has the best educational thought come round to their way of thinking. The loudest, the most insistent demand of most writers now is that the stress of all educational work shall be upon the making of character of the right sort, and they are discovering that this cannot be effectively done without some kind of religious training and instruction. This is the position the Church has always held, and this is the chief ideal that has led it to found and maintain colleges.

It is thus seen that again the educational policy of the Church finds itself quite in line with the best educational thought of the day. It seems, therefore, the part of wisdom for the church, first of all, adequately to endow and equip its institutions: then, to hold steadily to the ideal of the small college, efficiently manned with faculties possessing scholarship, character and personality; and, finally, to insist with a new and stronger emphasis upon the necessity of definite religious training in the forming of character. In doing these things it will occupy a distinct place of its own and will be serving a high mission in the cause of education.—Pres. Snyder, in *Wesleyan Christian Advocate*.

Initiatory.

It was at LaGrange, Ala., the preacher in charge at his regular appointment presented my name to the society there for recommendation to the ensuing Quarterly Conference, as an applicant for license to preach, which being favorably acted upon, he announced that next Sunday I would preach at a small church one mile east of LaGrange, and as I afterward learned, requested Septimus P. Rice, one of the faculty, to attend my appointment, that he might have somewhat to report to the Quarterly Conference as to my gifts and grace. It got out on the campus that the "boy from Arkansas" was to preach at time and place above noted. I had a full house, but indeed I did not think of being elated at that, hadn't got that far along, hope

I haven't yet. I was then (Sept. 15, 1852) in my nineteenth year. Nearly all day Saturday preceeding that appointment. I spent in Brush College, putting in as good a day's work as I could on the text, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. XI:32. O, it was a big text and a big occasion, or I thought so. Down in the bottom of his heart, the "boy from Arkansas" felt then that to shirk would be to deny his Savior, and rising from his knees he resolved to face duty, and to do the best he could, and all along over the years that have come and gone since then I have thanked God that I tried. The only report of that effort I heard of Prof. Rice making to the quarterly meeting was that I had a "fine voice." Rev. W. D. F. Sawrie was the Presiding Elder who put me through what I thought at the time was a very searching examination, and that too before the whole official roll of that charge. Safe case or not, perhaps thanks to my "fine voice," I passed and was duly initiated a local preacher.

Well, on this my 55th ecclesiastical anniversary, with an humble heart, I thank God that in all these years I have been permitted to use the once "fine voice" in publishing the soul-saving truth that "Christ Jesus came into the world to save sinners." Nothing better than this could fall from mortal lips. I am sometimes no little cast down that I cannot now use my voice as has been my wont. If my humble speech and preaching has been instrumental in leading one soul to Christ, or in any way helped on the good cause that brought the Prince of Glory to this earth, I myself would into nothing fall, and still tell the world, that Christ is all in all.

JAMES E. CALDWELL.

P. S.—May I add, I do not enjoy these flings I see in some of our church papers at the old hymns, and characterizing some old preachers, who love to sing them as, "A charge to keep I have men." That hymn will do to sing at the Vanderbilt, or anywhere else on this earth, and to its last day.

Again, a brother says, "Music, music, music is more often the vehicle of a message of salvation than even a sermon." This may be according to modern improvements, but if it is not the reversal of the divine order of things, my judgment is sadly at fault. The gospel of God first. O for more pure, earnest, Holy Ghost preaching, then music, the finest and best the world can produce, and for one, I do steadfastly believe that will be congregational singing.

J. E. C.

The leading article in the *Political Science Quarterly* for September (Ginn and Company, Boston) is "The Attitude of the State towards Trade Unions and Trusts," by Henry R. Seager. Prof. Seager advocates equal freedom of combination for capital and for labor, and equal restraint of trades unions and of trusts when they attempt to misuse their powers. George H. Haynes describes an interesting western experiment in "The Education of Voters," and Henry Jones Ford takes issue with Mr. Hobhouse and at the same time with our own imperialists regarding "The Ethics of Empire." Other leading articles are "De Facto Office," by K. Richard Wallach; "The Workingmen's Party in New York, 1829-1831," by Frank T. Carlton; "The Slave Labor Problem in the Charleston District," by Ulrich B. Phillips; and "The Treatment of Burgoyne's Troops under the Saratoga Convention," by Charles R. Lingley. The number contains reviews of, or notes on, nearly one hundred American, English, German, French, and Italian publications.

THE SUNDAY SCHOOL.

October 6. Joshua, Israel's New Leader.

Golden Text.—I shall not fail thee, nor forsake thee. Josh. 1:5.

Place: Plains of Moab. Time: B. C. 1451. Read also Deut. 31:14-30.

Lesson Text: Joshua 1:1-11.

In the closing days of Moses the Hebrews had approached very near the end of their long and perilous journey and were camped in the plains of Moab just east of the Jordan opposite Jericho. It seems to have been the original intention to simply pass through this district on their way to the country west of Jordan. But the conduct of the inhabitants was such as to displease the Lord and to vex the Israelites so that the people were slain and their land divided between three of the tribes of Israel, namely; Gad, Manasseh and Reuben. This region had been inhabited by the Ammonites and Moabites for many years. They were the descendants of the two daughters of Lot who fled from Sodom at the time of the destruction of that city. Their mothers were not pure neither were their children an improvement over their mothers in that respect. Moses had lived to see the armies of Israel victorious over superior numbers in those conflicts, an earnest of what was to follow when they went over the river of Jordan to possess the land.

While camped here a census of the several tribes was taken and compared with that taken before Sinai to ascertain if there were any of the original fathers and mothers who came out of Egypt still alive. It was found that only Caleb and Joshua still lived, Moses being excepted as he was soon to die in the mountain. The will of the Lord was therefore accomplished in the matter of their rebellion in the wilderness and there stood nothing in the way of the entry into the promised land. Joshua, one of the spies that brought a good report and Caleb, his companion on that occasion, were put forward as the leaders. Moses having formally set Joshua apart for that position at the door of the tabernacle. His appointment was directed of God and had a witness in the splendid success that he achieved in taking the country by the will of God.

But our lesson was taken from the transactions that followed the death of Moses. Moses, the man of God is no more among the tribes of Israel. The people had wept the allotted period over their dead leader. No great religious enterprise was ever hampered by the death of the leader. Such movements may be ruined by the defection of the leader, but it is absolutely true that God "buries his workmen" and "carries on his work." Joshua was a proper man to carry forward the great enterprise that had been the one living purpose of Moses.

The call of Joshua was distinct. God spoke to him definitely directing him in what course to pursue. He reiterated the promises of an inheritance made to Abraham, Isaac and Jacob as well as to the generations that followed. It was often repeated to Moses. Now it is definitely outlined to reach from the Euphrates on the East to the Mediterranean sea on the West, a much larger country than the original promise seemed to indicate. All this might have been theirs in perpetuity if only they were faithful and true to God. They never were able to populate and use so large a territory, as their numbers were limited on account of their sins. The command to Joshua was to "go over this Jordan." It was a difficult task and one that comprised a severe trial of his faith. The people were many be-

sides their herds and children. The time when the river overflowed its banks was at hand. Its waters which flowed almost frigid from the mountains and hills in the North country were as formidable to such a caravan. With the assurance that God desired that they should at this time go over and take possession of the land he called up the elders of the people and instructed them to go through the tribes and warn them to make preparation for the journey at once.

"Only be thou strong and very courageous that thou mayest observe to do according to all the law, which Moses, my servant, commanded thee." How simple and yet, in view of the history of Israel, how difficult. If only they would observe to do these things all that they could traverse with the soles of their feet would be theirs.

The Man Who Stood By Caleb.

Helps. Are you called of God? Have you been appointed by him to some specific work for the advancement of his kingdom? Oh, no, you say; not I. Ministers are called, evangelists are appointed to a specific task, but not just ordinary individuals like me. Are you sure of that? Read First Corinthians 12:28. True, some are appointed to be apostles and some prophets, but others are appointed to be "helps." Are you sure that you were not called and ordained to be a helper?

Joshua the Helper. Incidental to a recent Sunday School Lesson, that concerning the twelve spies and their report, there was a lesson on the value of just such a helper. Joshua was a helper. Caleb was the great hero of the times, the man of faith and foresight, of courage and conviction. Joshua was only a servant; but it may well be questioned whether Caleb would have been the hero that he was had it not been for the sympathy, the encouragement, the helpfulness of Joshua, the son of Nun. So important is this matter of sympathy, of helpfulness, in certain crises that it is not far from the truth to say that a helper is essential to a man's steadfast endurance in a time of severe testing.

Caleb and Joshua. There may be some men who so live in the consciousness of the divine presence that they need no human help, but most men, even the strongest and greatest, cannot do their best without human sympathy. Particularly is the presence and encouragement of a helper necessary to a man of the Caleb type. To Caleb, discouragements are intense. Let conviction of duty lay hold upon a Caleb and it must be worked out. There is no relief, no peace, until the duty is performed. He believes too, at least in his earlier days, that the same powerful conviction has fastened upon his fellows. Altogether, they say "We are going to Canaan, for the Lord has promised to give us the land." Caleb means it, means it with all the intensity of his being, and he thinks that the others mean it just as earnestly. But difficulties appear. Then Caleb learns that the rest of them did not mean what they said in the same sense that he did. They drift away from him. They leave him alone. Then they blame him for being in earnest and laugh at him for the strenuous effort that he has made already. At length they take up stones and stone him, just because he is still dead in earnest and proposes to stick to his purpose and accomplish what they all set out to do. What wonder that Caleb is bitterly disappointed? Who can blame him if he gets discouraged and despondent?

Modern Calebs. There are many earnest souls who meet with the disappointments and discouragements which beset Caleb. A con-

gregation, a presbytery, a synod, says, "Here is a thing which ought to be done; we must do it; we will do it." They appoint a committee to plan the campaign. One man, swayed by intense conviction of duty, is in dead earnest to accomplish the work which has been undertaken, and he thinks all the others are just as much in earnest; hence, into the doing of that thing he puts his time, his money, himself. Everything is ready. Preliminaries are all arranged. Nothing is needed but a concerted movement. Then a majority of the committee reports, "The difficulties are greater than we thought; we are not able to do the work; we would better give it up." Caleb pleads, but no use. Caleb says, "This is your God-given work, is it not? You took it as such. You said it must be done. You said, 'We will do it.'" "Oh, well, Caleb, you're a crank, an enthusiast. We'll give it up." "But," says Caleb, "what about all of the time I have given to it, all of the work I have done—must it all be wasted?" They reply, "You need not have done it if you did not want to," which means, "You might have been a traitor to your convictions just as we have been." Caleb asks, "What of the money I have spent?" "Oh, we never told you to make any bills," and they shrug their shoulders and walk off, leaving him to pay.

Almost Caleb. Is it any wonder that a man who meets with that lack of co-operation and disappointment which often falls to the lot of the earnest, sacrificing leader should be heartsick? He goes to his tent to think about it all in bitterness of soul. "They said they were going to do it. They told me to go ahead and lead in the work. I did it. I have been true. I have toiled and sacrificed. I have done more than I ought to have done in justice to myself and family, and now it appears that they were not in earnest. They laugh at me for my pains. Instead of appreciating my efforts, they abuse me for expecting them to be true to the cause for which I have toiled." Ah, Caleb has reached the place where he can go no further. He says, "I will give it up. If he is a preacher Caleb, he resigns. If he is a leader in general church work, he retires, and his magnificent force is lost to the people. But, you say, such a man is not a Caleb. No, he is an almost Caleb, and there are scores of men just like him.

The Helper Helps. Into the tent of that Almost Caleb there quietly comes a Joshua. He is a quiet man. He does not say much publicly. He has never made himself prominent. All the prominent ones have failed now, and Caleb sits there thinking—thinking all have failed. Then Joshua comes; comes with the gleam of sympathy in his eye and the grasp of co-operation in his hand, and he says, "Caleb, I am with you. Caleb, let's keep trying. It is God's work. We must press on at it, even if they all go back. Caleb, bring out those bills and I will share them with you. I can't talk; I can't lead; but Caleb, I believe in the same God and the same cause and I'll stand right by you." Ah, then a light flashes in the eye of the Almost Caleb and he becomes Caleb. He looks at Joshua. He knows that of the whole congregation none are so poorly able to share those bills as Joshua, and he says, "Joshua, I do not want your money. I can bear all that. And I will not give up. I will keep at it. All that I needed was a Joshua;" and, because of Joshua, Caleb goes on with his work and his sacrifice. Thank God for the Joshuas.

Be a Joshua. All around are men who could and would accomplish much more for the world if only they met with the helpful encouragement, the stimulating sympathy

which other men might give. It is their loneliness that breaks them down. They toil and sacrifice for humanity in many ways. They would lead the world in the ways of God to better things, but alas! the masses even of their own brethren not only will not assist but discourage their hearts. They are almost Calebs, but not quite. They need Joshuas. Go to them Joshua. Rend your garments with them, as they weep over a heedless world. Show them that you, at least, are ready to toil and sacrifice and suffer with them. You may never be a hero; but be a Joshua and, perchance, you will make a hero, and, though his will be the greater honor among men, yours will be as great a reward from the Father who seeth all.—Cumberland Presbyterian.

In Old Virginia.

(Concluded from Page 3.)

was also a Methodist preacher.

I was much interested in the old colonial residences. My uncle lives in one of them, considerably more than a hundred years old, a framed house, but yet well preserved. These old residences suggest the dignity and entire self-respect of those who built them and of those who own them now. Nowhere in the United States does one feel more impressed with the old English sentiment that a man's home is his castle. Its owner has a native instinct against poking his nose into your business, and you must understand that he does not want your nose poked into his business.

I do not wonder that the Virginians are a proud people; they have a just right to be proud. We do heartily pray that our readers in Arkansas and Oklahoma may after a century have as good reason to be proud of themselves and of their past. JAS. A. A.

A Little Victory for Civic Righteousness.

Some months ago Alderman Odom, of Little Rock City Council, introduced an ordinance to close the saloons at eleven at night. This ordinance slept in a committee pigeon hole. The author introduced another, and backed up by a few zealous members of Winfield Memorial Church, to which Mr. Odom himself belongs, succeeded in having the ordinance passed, amended so that the time of closing is midnight and opening five in the morning. This is only a slight gain but is a step in the right direction. Mr. Odom deserves the thanks of all good citizens.

Hendrix College.

We have closed the second week of the Fall term at Hendrix College. The matriculations to date are 190. The work of classifying students is virtually complete. We have apparently a fine body of students. College building and dormitory are in excellent order. Everything seems encouraging for the future. J. E. G.

Hendrix College Notes.

President Anderson was recently heard to say: "We are delighted with Dr. Godbey's presence and service. In his opening sermon he did the students valuable service. I doubt whether he has ever given the church more important service than that he is doing at Hendrix College." All those who heard his sermon last Sunday morning, and especially those students who have work in his department, appreciate most fully the justness and appropriateness of the President's remark.

The enrollment for the present session has already passed the total enrollment for the whole of last year, and new students are still

coming in daily. Friends of the college will rejoice in the vigorous life and growth which it is now enjoying.

Bro. Stevenson, pastor of our church in Conway conducted chapel exercises for us last Friday morning. His presence is always welcome among us and we trust that he will spend as much time with us as his duties will allow.

Prof. Leonard, who is also physical director and manager of athletics, is fast winning the confidence and esteem of the entire student body. He is infusing a spirit and a life into the athletics of the college that was never felt before. Clean, manly sports carried on in a gentlemanly way is the aim of the department and we feel sure that the Board will have reason to believe without any misgivings, that they did the wise thing in creating this department and in securing the services of Prof. Leonard.

Prof. Craig, assistant professor in the Science department, is also winning the respect and esteem of all who know him. Already those students who have work under him have learned to hold him in highest favor for uniform courtesy and interest in their welfare. He is making himself felt as a most decided addition to the strength of the department and of the college.

We are glad to note the mutual good feeling that exists all around between faculty and students, and also the fine college spirit that prevails.

Prof. Perry addressed the Y. M. C. A. Sunday afternoon on What Great Men Have Thought of the Bible. It was the occasion of the annual Bible rally. The address was edifying and inspiring to a very high degree. Quite a large class of young men enrolled for work in one or another of the three courses being offered this year in Bible study. The aim of the Bible study committee is to enroll one hundred men in devotional Bible work this year. R. H. C.

Commending Dr. T. E. Sharp.

Since Dr. Andrews is to leave First Church, I am very glad to know that Dr. Sharp, of St. Louis, is to be his successor. Dr. Sharp, for the past four years has been Presiding Elder of St. Louis District, the most important District in Southern Methodism. During his term of office there he has built several new churches and has finished or improved nearly all the others in the city. Under his management the membership has been largely increased, and the District has been organized so that it may be said that Southern Methodism in St. Louis is a unit, and all the churches work together as one in every advance movement.

Dr. Sharp's transfer is a cause for general regret throughout this State, but since he must leave us, I am proud that he goes to Arkansas, the State which I still hold in high esteem. I congratulate the ministers there in their good fortune in having such a man as Dr. Sharp added to their fellowship.

With best wishes for the Methodist, I am
Fraternally,
WM. B. HAYS.

Farmington, Mo.

Missouri Letter.

Our Missouri Conferences have been held and the reports show a membership of 116,191, an increase of 1740. Of this increase the Missouri Conference had 369, the Southwest Missouri 291 and the St. Louis 1080. The Missouri and Southwest Missouri Conferences are constantly losing members who are going to Oklahoma, Texas and the Pacific coast.

The three conferences report \$51,128 for missions, which is nearly \$5,000 more than was raised the previous year.

Our new \$125,000 church in Kansas City, Central, is nearly completed and will have the largest seating capacity of any church in that city. New churches are being built at Mt. Washington and Swope Park, Kansas City suburbs, while the new Young's Chapel a few miles southeast of the city is nearly finished and takes the place of a brick built before the war. It was named for Robert A. Young who served as presiding elder in the fifties. Work is about to begin on a new church and parsonage at Lexington to cost from thirty to forty thousand dollars, and the walls are about up for our beautiful stone church at Warrensburg the seat of our largest Normal School. At Webb City work is about to begin on a church to cost \$50,000. \$35,000 of this has been secured in four subscriptions.

A few years ago the Southwest Missouri Conference was crowded and the serious problem for each presiding elder was to find places for the men who were in a special sense in his hands. Now all is changed and the perplexing problem for the presiding elders is to find men for their charges. At our last session quite a number of circuits were left to be supplied.

Springfield is in the great fruit region of Missouri, but the uncertain weather of last spring destroyed our crop and we have been looking to Arkansas for peaches this summer. They have been shipped in by the crate and the carload, but so far as I have been able to judge, your Arkansas fruit growers do not know how to pick peaches for markets near by. The peaches sent to us were picked before they were nearly ripe. I have seen a good lot of peaches this summer. After several purchases I quit buying and waited in vain hoping that some man in the territory supplying Springfield would be wise enough to let his peaches mature before picking them. When I was a youth my father shipped peaches from Southern Illinois to Chicago and Eastern Iowa. We picked the peaches before they became soft, but waited till they got their growth. The way peaches have been spoiled this summer by being sent off to market before they were grown is a shame—a waste of God's gifts. Until Arkansas fruit growers learn better I hope we can raise our own peaches hereafter. C. H. BRIGGS,

415 E. Walnut St., Springfield, Mo.
Sept. 28, 1907.

Laymen's Missionary Movement.

Southern Methodists as a rule respond to calls of duty promptly and when the call was made for fifty laymen to meet at Knoxville, Tenn., Sept. 17-18, some over fifty responded. Arkansas furnished four, viz: P. W. Furry, Van Buren; Dr. W. J. Pinson, El Dorado; W. K. Ramsey, Camden, and F. M. Daniel, Mammoth Spring.

The object of the Laymen's Missionary Movement is to in this generation carry out "the Great Commission."

Knoxville is a beautiful little mountain city of 80,000 people, the hospitable Methodist laymen of which gave us a banquet the night of the 17th. Mr. Leon Jeroulmon of Knoxville, welcomed us, and Mr. T. B. King of Memphis responded. Both were applauded.

Mr. J. Campbell White, the Secretary of the Interdenominational Laymen's Movement came all the way from New York for a twenty minutes' talk and made a strong plea for missions. He said that the U. S. A., Great Britain and Canada contributed last year to mis-

sions \$17,953,000.00 and the balance of the world only \$3,327,000.00. So it would seem that English speaking people are the ones that are spreading the Gospel.

Bishop Hendrix' talk on the "Forgotten Asset" was excellent and showed he believed in this movement. The banquet was a success and the crowd enthusiastic. The meetings were held in the Church Street church and the enthusiasm continued until the close.

The speeches by John R. Pepper on "The Stewardship of Christian Business Men," and C. H. Ireland on "How to Interest the Laymen of the Church," added to the feeling that we were organizing a movement in our church that will wonderfully help bring the world to Christ. There were several preachers present who behaved very well. Bishop Hoss in a called for address claimed to be "a laymen with an office," and thought that we had 10,000 laymen who could be called on in an emergency.

Rev. H. W. Baker, pastor of our church at Havana, Cuba, gave us a talk on conditions there that further enlisted our sympathies.

Afternoon the permanent organization of the Laymen's Missionary Movement of the M. E. Church, South, was effected by electing Jno. R. Pepper, Memphis, president; C. H. Ireland, Greensboro, N. C., vice-president; G. W. Cain, Nashville, secretary; P. M. Daniel, Mammoth Spring, treasurer; who, together with Gen. Julian C. Carr, Durham, N. C.; D. H. Abernathy, Pittsburg, Tex.; and W. G. M. Thomas, Chattanooga, form the executive committee to hold office until the big conference to be held next April. The plan of organization you may see in the Christian Advocate of Sept. 27, page 21. After the organization, etc., a brother proposed that we start our emergency list with those present and it was hard to keep from being Methodistic and taking up a collection. One brother said he had \$5,000 to \$10,000 subject to call, another \$1,000 and others various amounts, but it was thought best not to take a collection, but leave that to the future. Many enrolled as willing "to pray, to give, to study and to work" as God gives opportunity, that the world may be brought to Christ in this generation. Then adjournment for the photograph man. At night Bishop Candler took us all over the world and showed how the various religions failed and are failing and the Christian religion had met and is meeting the needs of all. Let us pray, work, give, study that our Master may speedily be Lord of all in a special sense. We scattered at Knoxville but the Arkansas delegation together with Bros. Abernathy and McCullough of Texas, and Lynch of Alabama, took dinner with W. G. M. Thomas at his cottage on Lookout Mountain and visited Chickamauga in the afternoon. All returned home with pleasant memories and great faith in the L. M. M.

Your brother,

F. M. DANIEL.

A Call to the Laymen of the M. E. Church, South.

The following call to the laymen of the church was adopted at the Knoxville session of the laymen's conference:

Less than one year ago the Laymen's Missionary movement had its beginning in a prayer meeting in New York City. It has already become not only interdenominational but international in extent. Its growth has heartened the church, cheered the missionaries, and awakened the laymen. It is spreading missionary intelligence, gathering missionary facts and swelling the missionary income. It is harnessing the hitherto unused

resources of the laity and transforming duty into enthusiasm. It proceeds on the assumption that the obligation of the church is the duty of the whole membership, hence the Great Command is not only for those who go to the front, but equally for those who tarry by the stuff.

Already the movement has invaded one denomination after another and is taking its place in the forefront of denominational forces. It is not an independent movement, but a movement within established ecclesiastical limits. It is not meant to form new missions, nor send out missionaries, nor in any way act independently of mission boards, but to arouse the laymen and bring to their consciences the duty and to their hearts the joy of sharing in the great work the churches are doing for a lost world.

The women, the children and the young people have found their places in the missionary ranks, but hitherto the men, who run the world's business and hold the world's purse strings, have had but little interest in missions. The time has come and the call has gone forth for the men to arouse themselves to action.

The student volunteers from the colleges and universities have sounded a trumpet call to their fathers and brothers to furnish the sinews of war while they go to the front. The first of the student volunteers, Samuel J. Mills, said at the famous Haystack prayer meeting, in 1806, "We can do it, if we will." Samuel B. Caben, first president of the Laymen's Missionary Movement, said in 1906, "We can do it and we will." It is for the laymen of Southern Methodism to help make good this inspiring challenge of the twentieth century.

The coming of more than a million of foreigners to our shores, many of whom are turning their steps to our Southland, the commercial conditions which are drawing large numbers of people together in mining and manufacturing districts, the rapid drift of the rural population to the cities, constitute problems that demand immediate, wise and liberal treatment. And since the Gospel of Christ is the only solution for the vexing problem of our complex civilization, the church must not be found wanting in the face of these conditions.

The amazing transition in heathen and Roman Catholic lands, the turning to the west for light, the decay of ancient religions, the pathetic drift from the moorings of ages, and the search for some anchor for faith constitute a challenge to the church which she can not deny and be true to her commission. Before our own church lie harvests of opportunity such as never confronted us before, and our missionaries stand at open doors and plead in vain for the means and equipment to enter them. In order that the eight hundred millions of evangelized heathen may be reached in this generation, it is estimated that our church must send the gospel to fifty millions. This is a task that calls for the business intelligence, united prayers, and combined resources of our laymen. To slight this obligation, and allow the hearts of our missionaries to break, while we live in luxury, and lay up for ourselves treasures on earth, is to live under condemnation and die in disgrace.

There are at least five hundred thousand laymen in our church. It is safe to say that very few of these contribute regularly to missions, hence this cause is not receiving a fraction of its legitimate share of thought, prayer and growing wealth of our laymen. This is an age of great enterprise and of great wealth and in no section is this more emphatically

true than in the South. Providence never misadjudged its movements. When the doors of heathenism are thrown wide, the church is providentially equipped to enter.

It was Maxwell, a Methodist layman, who opened the eyes of Mr. Wesley to the power of the laity, and Methodism owes much of her success to this discovery. That noble layman of England, Mr. Perks, in his recent visit to our country, startled us with the statement that over four-fifths of the sermons preached in Methodist pulpits in England on a given Sunday were preached by unordained men. Methodist laymen of America must show themselves true to the traditions of their church, and prove themselves worthy of their fathers.

We, therefore, call upon our fellow laymen to keep pace with the laymen of other churches, and follow the brave prophetic souls who are pressing the battle for the world's evangelization in this generation. Let us join the lengthening ranks of this modern movement for "A Campaign of Education," "A Plan for Evangelization," and a thorough "Investigation of the Fields," from the layman's standpoint. The South's peerless soldier, Robert E. Lee, said truly in a letter to his son: "Duty is the sublimest word in any language." Shall soldiers of the great leader of Galilee think to do less than their duty? It is his to command and ours to obey. Our duty is measured by our capacity. What we can do we ought to do. Let us line up for great things under the motto: "Do your best and do it now."

Correction.

Mr. Editor: In the last paragraph in my article on Prohibition vs. Immigration the types make me say \$20,000. I wrote \$20,000,000, or thought I did. Quite a difference. In line 30 they make me say "Wo to us the day." I wrote "Woe envieth the day." Please correct if you think needful. The \$20,000,000 item is important.

Fraternally,

E. M. BEARD.

Loneke Ark., Sept. 28, 1907.

"Spiritualizing the Material,"

by Rev. A. C. Millar, is a little tract that will help the people to understand the religious use of money. Every preacher should distribute them among his members. Price postpaid: 10c. a dozen, 75c. a hundred.

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Origin and History of Methodism and What Methodism Stands For.

By J. H. Riggon, D.D.

I have received a copy of this pamphlet from Rev. W. F. Evans, publisher, Warren, Ark.

It is a statement clear, concise and accurate in regard to the matters treated. It contains just such information as every member of the Methodist church should possess. I know of nothing that can fill its place. Every salient point is present and there is no confusion of ideas or waste of words. Every Methodist family should have a copy. 10 cents a copy; \$1.00 a dozen; \$7.50 per hundred, postpaid. Order of W. F. Evans, Warren, Ark., or of Anderson, Millar & Co., Little Rock.

J. E. GODBEY.

THE EPWORTH LEAGUE.

W. LESTER..... Editor.

Lesson for October 6: Mark 12:41-44.

Topic: Liberal Toward God.

Christian giving is both an obligation and privilege. As an obligation it is clear, universal, and unescapable. (See Deut. 14:28; Prov. 3:9; Mark 12:14-17; and Luke 6:.) The privilege of Christian giving lies in the opportunity it offers for enlarging ourselves. It opens a door to larger living by giving us a chance to help those in our own and other lands whom but for this method we could not reach with material help. We give to the worthy poor at our door and in China. We can help in a world-wide enterprise by contributing to the cause of missions.

The incident of our lesson today is characteristic of Mark. It is clear, concise, full of contrasts, thus producing vividness. It is a temple scene. Pharisees, Sadducees, Herodians, scribes, rich people, and a poor widow were there. They were making a money offering to God, many of them. They filed up and cast their gifts into the treasury. Jesus sat watching how they gave. Many of the givers were rich and their gifts were great. Many were poor and their gifts were small. Many doubtless were the motives that prompted the givers. Some gave to make a name for themselves, some to gain favor, some to honor God. Some gave stingily, some grudgingly, some selfishly, some liberally, some gratefully. Some gave and by their gifts impoverished themselves while others gave and by their gifts enriched themselves for there is a withholding that tends to poverty and there is a giving that enriches the giver. Jesus points to a poor widow as the most liberal soul and most heroic giver in all the crowd.

The incident teaches that the law of liberal giving is the law of love. How much we love depends largely upon how much we love. Centuries ago with much less light and privilege than we have today the Jews were required to give one tenth of their income to God. Many often gave more than this. The Pharisees gave a fifth. Zacchaeus gave one half. Mary who anointed the Savior doubtless gave more than the law required. The Samaritan Jewess of this incident "of her it did cast in all that she had, even all her living." Love is always liberal. It does not care how much is required but how much can be given. The truly loving are the truly liberal.

Again the incident teaches that the final test of liberality is sacrifice. The love that costs no sacrifice is a misnomer. It is not love. The unfailing fruit of love is self-denial. It is only a loving heart that devises ways that entail sacrifice and suffering upon itself. But this is love's way. The loving heart suffers less from its self-denial than from a lack of opportunity to serve. Reality does not stop short of sacrifice. To give until it hurts is only the natural thing of love to do.

Again our lesson teaches that it is not the largeness of the gift but the spirit and intention of the giver that really measures the offering in His eye. Many of the givers gave mere sums on that day. This woman gave but two mites. But she was the greatest of them all. And this because of her faithfulness and the motive of love behind the gift she made. It took a bold heart and a burning heart to make that offering. She had both.

Finally, we have the lesson that the best man can abound in liberality toward

God. We sometimes feel that because our gifts are not as large in dollars and cents as another's we are not so liberal. This is not necessarily true. No man is too poor to be liberal. He may be too poor to give large sums of money but he can be liberal with what he has. After all, it is not so much the gift as it is the giver that God wants. He wants us and then He can get ours. If God really has us we will be liberal for whatever we have will be His. And he is a liberal giver who gives himself.

Law and Order, and Else.

Editor Western Methodist: Since I have been traveling in Oklahoma for well nigh two years, I am in a large measure an Oklahoman, and am interested in her welfare in all that is good. As you are aware, her first election as a State has just passed, and while I have my preference as to the political party who rules, it sinks far into subordination to the desire for State-wide prohibition. And thank God he has led his host to victory at the polls and they have voted it as a part of the great constitution of the great State of Okla-

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homa.

Now as a law is no law unless enforced, why should the people who have voted for prohibition sit quietly and allow "joints" established the law violated, and their sons made drunkards right before their eyes?

I see, at Duncan, the preachers of the different churches (and our own Bro. Wilson is one of them) have called for a mass meeting to be held in a few days, in which they wish to organize a law and order society; and ask all prohibitionists and lovers of good society, good order, sobriety and religion, to come together and join the society, regardless of church creeds or political affiliations, and combine to stop the traffic in the damnable stuff that has been so common in the Indian Territory, notwithstanding the United States laws. Why should there not be such an organization in every town and vicinity in Oklahoma, and put out a reward for evidence to convict? If such organization is necessary in Oklahoma, where prohibition is voted State-wide, is it not also necessary in the dry counties of our own good State of Arkansas? Why do our own people hide behind policy and self, for success and popularity in the world, and keep silent and allow "joints" and hell-holes kept in dry counties in Arkan-

sas, and re-elect unfaithful officers, who patronize the joints and disregard their duty and the demands of the law?

Now, Mr. Editor, I hope to meet you in Bentonville, the best town in Arkansas, at the sitting of the Annual Conference on Nov. 6th. Tell Bros. Jernigan and Beard, if they will come to the Arkansas Conference they can have music where they will not be drowned out by the operatic, the solo and the quartette, sung by a Godless choir to their own glory. As Bro. Bearden has no choir, he leads his own music and preaches old-time religion. You had better watch Lee Bearden anyway.

II. D. HUTCHESON.

Cordell, Okla., Sept. 22, 1907.

The Founding of a National Museum of Art in Washington.

Within a year two events of importance to the art of painting in this country have happened by the choice of our National Capital as the final resting place of two notable collections of pictures by American artists. With the collection of Mr. Charles L. Freer, whose gift is posterior to the limit of the donor's life, this paper need not deal, but fifty odd paintings donated by Mr. William T. Evans have been temporarily placed in the Corcoran Gallery of Art in Washington, where, awaiting the erection of a building for a National Museum of Art, foreshadowed in a letter from the President of the United States in accepting Mr. Evan's gift for the nation, they may be considered as having entered upon their beneficent task of informing our people of the state of the arts of our country.

There is ample reason in the choice of Washington as the site for a National Museum of Art. The wise latitude established by the founders of the Republic, which fosters material and political evolution throughout our vast territory, is here circumscribed by the absence of suffrage; creating a zone of calm, propitious as a middle ground where sectional or local interests are forgotten and science or art may assert their claims. Science, indeed, has long enjoyed these privileges and the Smithsonian Institute, under whose protection the newer Museum of Art is expected to grow, is known throughout the land. It is typical of the way we do things in this country that a National Museum of Art should be entrusted to individual effort, thus avoiding any paternal interest by the Government proper in the protection or encouragement of art as a national asset. Thus have grown by individual gifts the already considerable collections of our Metropolitan Museum in New York City, and so quickly do our people accept the guardianship of public property that not one in a hundred realizes that, while the buildings to hold and the current maintenance of these treasures are at the public charge, not one penny of public money has been spent in their acquisition.

Evidently this is the method which will be followed in Washington.—From "The Field of Art" in the September Scribner.

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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.)

Buena Vista, Ark., July 13, 1907.

Dear Methodist: I thought I would write a letter to the Children's page. Papa takes the paper, and I enjoy reading the cousins' letters. I am eight years old. I go to Sunday School every Sunday. My teacher is Miss Nana. I like her fine. Our pastor's name is Bro. Davis and our presiding elder is Bro. Thomas. Well, this is my first time. I will close.

IMA GRAVES.

Dermott, Ark.

Dear Methodist: I live in Dermott. I go to Sunday School. I have a sister living near White, Ark. Papa is the paper for the water service on the road. Mama is the proprietor of the City Hotel. I help make the beds and sweep the floors. I have a large sister; her name is Leona. My grandma has a number of relatives live in Ashcroft county. I hope they will see my letter in the Methodist.

Very sincerely,

DAISY BELLE NEEL.

Conway, Ark., Sept. 9, 1907.

Dear Friends: I am a little girl nine years old. I go to Sunday School nearly every Sunday. My Sunday School teacher's name is Miss Ried. I like her for a Sunday School teacher. My school will begin in October. My teacher will be Miss Maggie Denison. She is a good school teacher. I am in the fifth grade. I don't like to go to school very much. I will close for this time.

Yours truly,

WILLIE CURETON.

Forrest City, Ark., Sept. 21, 1907.

Dear Methodist: As I haven't seen your letters from St. Francis county, I thought I would try to write one. I have just finished reading the cousins' letters, and enjoyed them very much, especially Opal Reagan's and several others too numerous to mention. My uncle has taken the Methodist a long while and I am always glad to get it, so I can read the cousins' letters. Cousins, it is a great pleasure for me to say something in behalf of the Methodist for I think it a very interesting as well as instructive paper. How many of you girlies like school? I do for one. I think all girls and boys should obtain an education if their finances permit them to do so. I have a brother attending Hendrix College in Conway and he thinks it a grand place. He left last Sunday to enter school for the second term. He wrote me home and said he could hardly get him a boarding place, for they have more students this year than they have ever known in the history of the institution. Well dear cousins, do not be pended at me for detaining you so long, for I didn't mean to keep you so long. Opal Reagan, I think you are a smart little girl. Try to do something for the sake of the Master. I will send you a dime to put in your

"little barrel." Bidding you all a pleasant farewell, will say goodbye. Much success to the dear cousins and the paper. Your unknown cousin,

MAY BROWN.

Reed, Okla., Sept. 17, 1907.

Dear Western Methodist: I thought I would write again. We children just quit our page. We live seven miles from our Sunday School, but we go nearly every Sunday. I love to go to Sunday School. There is something to learn and something you all will never forget about the Bible. Sunday School is something great to attend. Our Sunday School is a missionary Sunday School. We also have the home department quarterly for those that do not attend Sunday School. I will close by asking the question. How old was Moses when he died? I remain truly,

LORA DAVIS.

Dr. W. S. May.

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Conway, Ark.

Dear Methodist: I am a girl eleven years old. I have another sister younger than myself. I go to Sunday School every Sunday. I go to church and the children's Juvenile Society, and on Wednesdays I go to the children's prayer meeting. Brother Stevenson is our pastor. I like him fine. Brother Glass is our presiding elder. I am anxious to get the Methodist to read every week. I am so anxious for school to begin. I am in the sixth grade. Mrs. Wallace is my teacher. As this is my first attempt to write, I will close, and if I see this in print I will write again. With love to all, your friend,

MARY CURETON.

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Marshall, Ark., Sept. 16, 1907.

Dear Methodist: I will write for the second time. I got dinner today so mama could make some dresses for my little cousins. They have got no mama. Their mama died the 14th of August. Our school will begin Sept. 30. I have four pet chickens and I can't go out of the house without they follow me. I wish Esther Hill would write again. Several of us girls are studying for a graduation class. Now I read Ruth Carr's story and I thought it very good. I close for fear of waste basket.

Your friend,

IMA BRATTON.

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Greenwood, Ark.

Dear Western Methodist: I wrote to your paper once and you printed it, so I will try again. I am going to school now. I am in the fifth grade. Just one more week and the summer school is out. I go to Sunday School nearly every Sunday. Aunt Ann Bassett is my teacher. I love her as a teacher. Bro. Colquett has held his protracted meeting. He did some fine preaching but only got four new members. Some of the children write about their pets. We have cats, chickens, calves and colts, but I like little sister and brother better than them all. I will close with much love to all.

ALBERT B. RICHARDSON.

Paris, Ark., July 23, 1907.

Dear Western Methodist: As I have never seen a letter from this place, I thought I would write. My home is at Fayetteville, but I am visiting my sister here. I spent last Sunday at Burnett Springs with my brother Rev. W. B. Wolf. I have a twin sister. We are eleven years of age. For my pets I have a coyote. We take the Methodist. I like to read the children's page very much. As this is my first letter, I will close, hoping to see this in print. I remain as ever,

Your friend,

LENNIE WOLF.

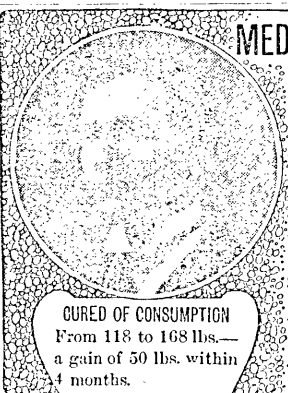
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Cabot, Ark., Sept. 30, 1907.

Dear Methodist: As I have been reading the children's page I thought I would write a letter. My papa is the pastor of Austin circuit. Bro. A. C. Millar is our presiding elder. I am a little girl thirteen years of age. I go to Sunday School every Sunday at Mt. Tabor church. I have a little brother dead, and a mother dead. I have three brothers living. Their names are Wirt, Guy and Ware. I hope grandma will get to see this. I have two pets, a cat and a dog. I am a member of the Methodist church. I am in the fifth grade. Well I hope to see this in print.

Your cousin,

IZONA LEWIS.

Duke, Okla.

We have just closed a very successful meeting at this place. Rev. H. M. Pirtle of Texas did the preaching. He preached three able sermons on the Abrahamic Covenant which were real gems. He also preached five sermons of the X-Ray and dynamite type on baptism, which agitated some of our good hearted deep water brethren to a considerable degree and they were keen for a debate. But things are normal now and people are happy. Pirtle makes Methodism shine like pure gold where he preaches and the best of all is he tracks the Bible from start to finish. For doctrinal preaching he uses charts of his own "get up." I have always believed that the chart system belonged strictly to Campbellite preachers, but since hearing Bro. Pirtle I have decided that the chart system is the most convincing system a man could use for doctrinal preaching. So brethren if you need a man of his type, and mighty in the scriptures, why write him at Station A, Dallas, Texas and be certain not to render your verdict until you hear him preach at least three sermons. He is a real power in the hands of God and his sermons would prove a blessing to any community. W. A. NASII, P. C. Sept. 24.

Dear Western Methodist—I am at home now after spending most of the summer on an evangelistic tour with pastors in Texas. As a subscriber to the Methodist I ask the kindness of the editors in announcing to the brethren that I am willing to help some of

them in revivals during the fall. Those serving hard fields need have no hesitancy on account of the financial question, as I promise to receive no remuneration for services, except traveling expenses, until the pastor's salary is paid up. W. D. BASS. Corinth, Miss.

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Arkansas Conference.

The preachers of the Arkansas Conference who intend to bring their wives to the Conference at Bentonville, Nov. 6, will please inform me of such intention at once, so that ample and satisfactory entertainment can be provided. By doing this promptly you will save our committee much extra trouble and will greatly oblige, Yours, R. E. L. BEARDEN, P. C. Bentonville, Ark., Sept. 26, 1907.

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Millville Mission.

Our fourth quarterly conference was held at Locust Bayou the 14th and 15th. We had good congregations. Bro. Thomas, our well beloved presiding elder, preached three strong sermons. We had a packed house Sunday at 11 o'clock. I feel safe to say that Bro. Thomas preached one of the best sermons Sunday at 11 o'clock that I ever listened to. Quite a number of the people have expressed themselves likewise. The sacrament was administered, and every Methodist present partook of it. Bro. Thomas opened the doors of the church and received three into the church. We went from Locust Bayou to the Cotton Belt Camp where I held a meeting. Bro. Thomas preached for me Sunday night from an old familiar text, "By grace are ye saved." He laid the foundation for me and then left for his home on Monday. I continued the meeting for eight days, which resulted in a grand victory, 18 conversions and 12 babies baptized. I then went from the Camp to Yeager, preached on Thursday night and administered the Lord's supper and received three into the church. Well, praise God, we have added 150 to the army of the Lord this year and baptized 39 babies and have one meeting to hold yet. Pray for the Millville Mission.

J. C. WILLIAMS, P. C.

El Paso Circuit.

We are on the home stretch. Our protracted meetings are over, with very satisfactory results. Have had 91 accessions to the Church this year. You know this is my fourth year on this charge and I'm expecting to turn over this charge, with its good people, to the next man at our next Conference. I am glad to say this has been a very pleasant and happy year to me, and I trust a profitable year to the Church in this charge. There have been 286 additions to the Church within the four years which I have served as the pastor. Crops are cut short in this section and it will take some hard work to get up the collections. El Paso charge has eight appointments and we have a Junior preacher this year, Bro. J. H. Gipson, who has done excellent good work and is in favor with the people. We have a prayer meeting and Sunday school at each appointment, except one. Have built one new church house at a cost of about six hundred dollars.

Yours in the Work,
J. E. BUCHANNAN, P. C.
Sept. 30.

Searcy District Notes.

Our quarterly conference at Kensett resulted in several conversions. Bro. Parker is doing well and thinks his collections will come up all right. I am at this date in a great meeting at Cabot. We could not begin to tell of the great service last night. Bro. Hunt is doing the best work of his life. Has received about 95 members up to date. Collections will be in full. The new brick church at Cabot would be a credit to a town of from four to five times its size. We are expecting all our collections to be better than last year.

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Brother Dunkle and Oklahoma Conference Journal.

We have reached a period in the history of our Conference which demands improvement of its Journal. Our Conference Journal ought to be a real encyclopedia of Methodist information. If the Presiding Elders will comply with Brother Dunkle's request in the Methodist of Sept. 19th, and furnish the names and addresses called for, it will be a long step in the way of improvement. I hope every Presiding Elder will comply with the request.

There is much valuable historical matter that could be tabulated, and stated briefly in the Journal; as soon as some one has time to gather these facts, verify, and tabulate them. This would be a means of preserving these facts, and at the same time be very interesting to the readers.

If we put out a good Journal early, and sell extra copies to help pay expenses of next coming Journal we can keep it up to a high standard.

C. F. ROBERTS.

Granite, Okla.

Booneville, Ark.

Just closed another meeting at Liles Chapel, J. W. Harris, P. C. Number of bright conversions and 15 accessions to our church. I've had three fine meetings in Arkansas and visited a number of relatives, all in the way our "fathers trod." Must soon return home, Glen Rose, Texas.

F. M. WINBURNE.

Rev. O. E. Goddard's Book.

"A Manual of Missions for Laymen," by Rev. O. E. Goddard, of the Oklahoma Conference, is a valuable contribution to the missionary literature of Methodism. It is unique. It supplies a long felt need. It presents facts in such a comprehensive and concise manner that the busy business man can but appreciate and absorb the truths it contains. I confidently believe that it will produce a rich harvest among the laymen of our great Church. His chapter on "Motives for Missions" is unanswerable. "Objections to Missions leaves the objector without objection. "Prayer and Missions" shows the vital relation between the human and the divine. The book is charmingly written and very attractively printed and constructed. It is a fitting monument to the quecnly Christian character of the late Mrs. Rebecca Dowdle, and is a gracious and beautiful memorial presented by our worthy layman, Col. R. A. Dowdle. The free distribution among the laymen of Arkansas and Oklahoma ought to insure the book a wide and thorough reading. The choice and expressive language of the book reminds one of Solomon's "apples of gold in pictures of silver."

P. C. FLETCHER.

Hope, Ark.

I am nearing the close of my fourth year here. It has been a busy year and records a degree of progress. Fifty-seven have been received into the Church, hardly a Sunday has passed without reporting new scholars in the Sunday school. We have as good a school in some respects as can be found in our Conference. We are just completing a primary room which will add greatly to the efficiency of our work.

Our church has been completely overhauled inside, new papering, re-varnished and new electric fixtures put in. A splendid pipe organ has been installed. There have all been done

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by the ladies' societies. The primary room by the school. This is a working Church. I have worked with them until I have become so thoroughly identified with them that the separation will be painful to me. It was my sad duty this year to conduct the funeral of one of our oldest and best members, Mrs. E. H. McCorkle. She has been a member of our Church in Hope almost from its beginning. She was the preacher's friend. She loved the Church and died repeating its hymns.

I have had the pleasure this year of uniting in matrimony two of our most popular and useful young people, O. H. Graves, our Sunday school Superintendent and Prosecuting Attorney of this district, and Miss Jet Black, who has been a member and worker in our Church all her life.

We sent six young ladies from our city to Galloway and two young men to Hendrix. I had hoped to do better, and send more to Hendrix, but this is all so far.

Bro. Jewell lives here. He is in good health and busy. He has a charge of four appointments. He has been holding his revivals, mostly alone. The last he held he preached twice a day for six days and had sixteen accessions. He works his garden, reads more and better books than nine-tenths of us, and has not missed an

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appointment this year, and so far as I know in the three years since he was "laid on the shelf." Pretty good record for an old superannuate.

T. D. SCOTT.

McLoud, Okla.

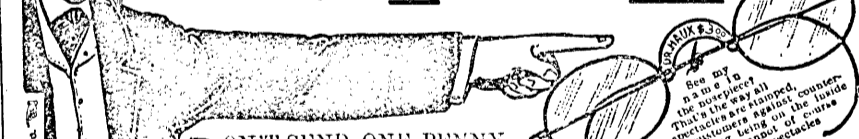
The protracted meeting here closed last Wednesday night, but the revival sill goes on. I received two more men into our Church here this morning. That makes a total of sixteen as a result of our meeting, and there are still others to follow. I have received sixty-nine members on the charge during the year.

Bro. Sims will dedicate our new church in the country on the first Sunday in November at 11 o'clock. All former pastors, and the people in general are invited to be present at the dedication of the prettiest and most complete country church in Oklahoma. If you are from Missouri come and see. Ready for Conference, Bishop.

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These famous Perfect Vision Spectacles of mine will enable the very weakest eyes to see to thread the finest needle and read the smallest print both day and night, just as well as you ever did before—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price, and you yourself are to be the sole judge.

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And any person not earning \$50 weekly should ask for Special Agents Terms.

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AGENTS WANTED.

WE WANT YOU to sell "Good Gumption," brand new, funniest, most sensible, fastest selling book. Outfit free to agents. The Southwestern Co., Nashville, Tenn.

Tupelo, Ark.

W closed a very successful revival at Tupelo on Wednesday night, the 25th inst., with about twenty-six conversions and reclamations. Fourteen accessions to our Church, all on profession of faith. Bro. Sibert was with us one week and did all the preaching, which was of the highest order and was highly appreciated by all who heard him. We have had a total of fifty three additions to this charge, by letter and on profession of faith, during the year. We give God the glory.

J. H. BARRENTINE, P. C.

Weldon, Ark., Sept. 30.

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The October American Boy.

Pau-puk-keewis, the Mischief-Maker, is the central figure of the two-color cover of the October American Boy, it being the third of a series of attractive Hiawatha covers this popular publication is running. The October American Boy will delight the boys; it is full of matters of interest to grown-ups, as well. There appears the first installment of a new serial pronounced by the Editor to be the best sea story published in recent years, entitled Jimmy Jones—Pirate, by Dr. Orville Ward Owen. The first chapters of another new serial, A Boy of the Revolution, by Arthur J. Burdick, also appear. Further chapters of Off the Reservation, by Edward S. Ellis, and The Boy and the Beast, by J. T. Trowbridge, and short stories entitled The Slop Brigade Saves a Washing, A Narrow Escape, Two Schoolmasters, and Mrs. O'Shea Seeks a Job for Mickey, make a lot of story matter. Special articles include The Fight for Peace, General Grant's Love for Horses, The Florida Alligator, The Life of the Harvest Fly, The Sacred Bronze Bull, and India Rubber Roots. There are many short articles, and pages filled with matter of interest to boy hobbyists along the line of athletics, stamp, coin and curio collecting, photography, mechanics, and electricity, puzzles, etc. Under Chats With Big Americans for Young Americans, Hugh C. Weir has written an interesting account of Edward M. Morgan, postmaster of New York City. Under the title Keeping Tab on the World, we read about Morocco, Uncle Sam's Water Police, Kite Flying, The Passing of the Gipsy, and Newsboys Who Have Become Famous. In all there are 63 separate articles, illustrated by 56 pictures. One dollar a year. The Sprague Publishing Co., Detroit, Mich.

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From Our Field Editor.

Rev. D. J. Weems.

Closing a six weeks' trip in Western Arkansas I spent a few days at Opelo with Rev. A. E. Goode, and his good people. The meeting had begun to give evidence of success. Sunday night we had a salvation time, about a dozen professions and as many accessions. The last report there were

fifty conversions and thirty eight accessions. I would suggest that Bro. Goode be appointed District Missionary. The Lord has endowed him for great service.

England and Tomberlin.

Was my next trip. Brothers Hammons, McIntosh and Tatum had held a great meeting at each of these places. This is a rich country. Tomberlin needs special attention to foster the good revival. Hammons is much loved by his people.

Stuttgart.

A day was spent in this lovely town with Broher Hayes. He, Hammons and Tatum had just held an excellent meeting, in whihe an hundred or more professed. Everywhere I go the Lord is reviving his church, and blessing the people. The rice was about ready to be harvested. The growers report a good yield, from fifty to seventy five bushels per acre. A large rice mill has been built in Stuttgart. So the rice culture is a permanent fact in this part of the State.

Clarendon.

Brother McSwain and Clarendon have brought me under a debt of gratitude for their very great kindness. Thirty six new subscribers have been added to the Western Methodst from this charge this year. Fayetteville is the only place that has done more. Bro. McSwain goes back to Chicago this fall to finish his Ph. D. degree. He is already a scholar and a Christian gentleman.

Brinkley.

Rev. T. O. Rorey is having a difficult year. His good wife has been much afflicted and in the hospital at Little Rock. But he knows how to endure afflictions as a good soldier of Jesus Christ. We had a good prayer meeting Thursday night.

Rector and Marmaduke.

Bro. P. B. Wallace is overjoyed over the results of his meeting at Marmaduke. Bro. Vaughn of Tennessee was with him a few days. Twenty eight have joined our church. I did well here and at Rector for Western Methodist.

Monday night I preached for Bro. J. R. Edwards at Mary's Chapel. One young man professed and several asked for prayers of the Christians.

At Piggott and St. Francis.

I secured fourteen new subscribers and collected well from old subs. Bro. Castleberry was away on business. Crops are fine in Clay and Green counties. Corn will be plentiful. The best I have seen this year. The weather being so favorable the cotton is promising a good yield. The timber men are getting material to run all winter. This is a great country. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Ware's Black Powder For Stomach and Bowel Trouble, Indigestion, Flux and Headache. Write Patton-Worsham Drug Company, Dallas, Texas, for Circular.

Little Rock Conf., Camden District.

I have made special inquiry as to the work of our preachers, and of the Presiding Elder. A good spirit seems to prevail, and our cause is in good shape. Many good revivals have been held, and I think we will report more than one thousand conversions, a large majority of these having united with our Church.

Dr. Riffin is in high favor with his people, and Magnolia is in good shape. Bro. Ware has just closed his meeting at Camden, and this people have enjoyed splendid preaching by Bro. Mc-

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Order soon as this remarkable offer may be withdrawn without notice. ANDERSON, MILLAR & CO. Little Rock, Ark.

Kay, Bro. Ware, and Brother Thomas, P. E.

Brother Hilliard has his work well in hand, and is in high favor with his people. Brother Sage, after a refreshing vacaion, seems to be in good shape for work, and bids fair to report at Conference stronger in body than usual. Bro. Few is by no means asleep, and Eldorado is in good condition. Many good meetings have been reported from the circuits, and the pastors are rejoicing in the constant growth of the Methodist cause.

As to my own charge, Stamps, we move slowly but surely. This has been a pleasant year to me, and the church is in good shape. We have received about twenty-five to membership, but have lost several by certificate. I shall hold a meeting here soon.

The Camden District Presiding Elder is a man full of good works, as the following will show. He has made an average of nearly one sermon a day since Conference. Has helped much in revivals, and has had about seventy conversions under his ministry, most of whom joined our Church. He is doing his work well, and has made friends by the score, on every charge.

I rejoice at the good meetings reported from many places in our conference. Preaching pastors and preaching presiding elders make things move, and especially when assisted by a church paper that is regularly published by preaching editors.

T. P. CLARK.

Stamps, Ark., Sept. 28.

Tillar Circuit.

Knowing the encouragement that it gives to the children of Zion to hear from other portions of God's work, I thought that I would apprise them of what He has done for us here. I have been anxious for a long time for some one else to write and tell what God has done, and as they have not, I undertake it.

This has been one of the most successful years in the history of Tillar circuit. I think the authorities of the Church made no mistake when J. W. White was sent to this work. He is a perfect fit. I am fully persuaded he would fit anywhere. God has most signally blessed his labors with the people here. There have been three glorious revivals from which there has been added to the church some one hundred and five to date with the meeting at Tillar yet to hold. We are expecting great things there. We do not need any better evangelist than Bro. White. Oh, for more Whites! I am now 80

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years old and enjoy religion. Am happy and waiting for the summons. I am ready. Love to all the brethren. JOHN DICKSON, L. E. Selma, Ark., Sept. 28, 1907.

W. F. M. S., White River Conference.

At the close of the second quarter the Conference Treasurer remitted as dues \$87.11, on the salaries of our two missionaries \$167.66, for S. B. & T. S., \$15.00, for Mary Case scholarship \$40.

To the two scholarships supported by Helena auxiliaries the above named has been recently added; when two members of Batesville auxiliary assumed the charge of a promising young student in Miss Case's school in Mexico City, Mary Keener Institute. Our numbers have increased slightly during the second quarter, and the Searcy District secretary reports a new auxiliary at Auvergne which counts in its membership every woman in our little church at that place.

The attention of our members is called to payments made on our pledge of \$1500 for two missionaries' salaries, which for the half year amount to \$371.41, leaving \$1128.59 to be paid in the last two quarters. It is earnestly urged that at the least a fair proportion of this obligation be met during the third quarter, and that pledges to the Training be also remembered.

MRS. J. H. HAWLEY, Cor. Sec. Batesville, Ark., Sept. 27, 1907

Announcement.

Bishop Ward will spend Sunday, Oct. 20th in Pine Bluff. He will preach at 11 a. m. at First Church and at night at Lakeside. All are cordially invited to be with us.

W. W. CHRISTIE.

Dr. Thacher's Worm Syrup is absolutely non-alcoholic, and complies with the requirements of the Pure Food and Drugs Act without change of formula. The testimonials of Dr. A. J. Speers, Zalma, Mo., found in this issue, is identical with all those who use this preparation.

Evening Shade, Ark.

Our pastor, Bro. G. S. Morehead, began our protracted meeting at this place on the second Sunday in September, and the next evening Bro. R. C. Morehead, of Batesville, First Church, came and took charge of the meeting, conducting the services, and preaching twice a day until the night of the fourth Sunday, at which time the meeting closed. To say that Bro. Morehead's preaching was good does not express it, He did some of the best preaching we have had in our church. He is a strong spiritual preacher, one who communes with his God. He can adjust himself to all classes of people. He preached such simple, loving gospel to our people, that they heard him gladly. He won for himself a warm place in the hearts of our people. He drew large and attentive crowds to the church to hear him. We want him to come again. Our good Baptist people and some Christians (Campbellites) came to Church and joined in the service, and we all worked together as one for the cause of Christ's kingdom. Our people of Evening Shade were stirred spiritually as never before.

The meeting resulted in 46 conversions, between the ages of 12 to 50 years old, and there were 3 old persons reclaimed, and 41 accessions to the Church and more to come. This meeting was truly a great success, for which we give the good Lord the praise. That sweet spirited singer, Bro. Add Holmes, of Batesville, was with us during the meeting and led in the song service which added greatly to the success of the meeting. Our pastor has done some good and faithful work here this year, which has, and will, germinate and bring forth much good fruit.

C. W. SHOVER.

Sept. 26.

CURE FOR LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, K. Anti-Liquor Socy., 107 Gray Bldg., Kansas City, Missouri.

Wilmar, Ark.

As I have not written a note during the year, I want to say to the brethren, we are still alive and moving. I hope to be present at "Roll Call" November 27, with a good report for my charge.

We are just completing a beautiful and substantial \$6,000 church building. We are planning for a revival in October. By invitation this writer and Fletcher Evans Harrell, spent the night of the 24th at Warren, being guests of Rev. W. F. Evans. It was a reception given by the "Baracas" of the Methodist Sunday school, in the chapel of the Methodist church. At the proper time, Bro. Presson, the efficient Superintendent of our Sunday school, was recognized as a speaker. His speech was like this: "My friends, there is a room just beneath this floor, where I am sure there is plenty to eat, and if you all will follow me through that door, I will see that you get a seat." So we found ourselves seated with 42 men at the table filled with refreshments, which was followed by a number of timely speeches, all tressing church and Sunday school work. At 11:30 this very pleasant and we think, profitable occasion came to close.

Surely this is a step in the right direction. It tends to the cultivation of the social side (and surely it has a so-

cial side) of church life. I think there can be no doubt that if our Christianity is to be effective, it must touch humanity. It was good to be there. More such occasions in connection with our church would certainly be of great benefit.

F. F. HARRELL.

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Early Days in Oklahoma.
Indian Dress.

In the matter of dress the difference between Blanket Indians and those more civilized consists mainly in the absence of trousers. In cold weather, or away from their camps they wear leggings and the traditional blanket. But in summer, their "at home" costume consists of a shirt, a breech clout, and sometimes a pair of moccasins. At first one or two of them came to our town in the airy "undress" but were made to understand that it must not be repeated.

The women wear, winter and summer, skirts ankle length, and a short, loose sack. A generous margin of naked skin generally shows between sack and skirt.

They never come to town without a blanket, only it is often not a blanket (is that Irish?) but some kind of a substitute—a shawl or even a sheet. This they twist around them so as to make a kind of pouch in the back in which they carry a child or some other burden. The infants are laced to a padded board so closely that hardly any motion is possible. Strange to say they get so accustomed to this, that when removed for any length of time, they fret and cry after it.

Neither men nor women wear any head covering, whether winter or summer.

Missionary Work.

Some Quaker ladies, for a number of years, have conducted a mission in the interest of this particular tribe. It was founded by a maiden lady, considerably past her first youth, who lived in a tent entirely alone among the Indians for more than a year. Her brother had charge of a mission for another small tribe about twelve miles away. He went, once a week, to see if all was well with her, and to take her a supply of food. At the end of this time the Indians consented that she should build her a house. In the States a grant of land, lease free, as long as it should be used for missionary purposes. She also secured the appointment of Camp Matron. She put up a large two story house, a number of out houses, barns, etc., and a cottage or two. In the course of time she has converted this into almost a model farm, vineyard, orchards, alfalfa pastures, fine stock, etc. A neat little church and school house was also built. She secured the assistance of two or three other unmarried ladies and endeavored to run a free boarding school for Indian children—later exclusively for girls. When I first knew them they had been established eight or nine years and were able to keep twelve of fifteen girls, mostly motherless children. None were received except permanently. Permission was rarely given for the girls to visit the village for the reason, that they brought back a fresh supply of camp filth and vermin. Besides their relatives and friends ridiculed the ideas and habits of white people which the girls were slowly acquiring. Gradually these girls have all been withdrawn from the Mission and placed in

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a school conducted by the United States, attendance on which is compulsory. At that time these ladies preached, through an interpreter, to the Indians every Sunday, inviting all who came to remain to dinner. This practice has been discontinued for several years.

At present one of the ladies visits the camp at least once a week, but what missionary work they do there I am not informed. If any are sick they try to do what they can for them. On one occasion a squaw had a leg broken. The government doctor went out and set the limb in the usual manner. On his return the next day he found the splints removed and some Indian dressings substituted. He then encased the limb in a plaster of Paris jacket and stayed with her till it was well set. But in the course of two or three days, despite the protests of the Mission ladies, they managed bit by bit to pick this off also!

Consumption and scrofula are two fatal diseases among them, probably owing to their manner of life. A little child was once almost dead with scrofula. The Mission ladies thought if it were given up to them that there might be a chance of saving it. This on account of greater cleanliness, more even temperature, better food, etc. Whereas they, as well as the parents, were sure it could not survive the winter, if kept in camps. So two or three times they brought it to the Mission but could not make up their minds to leave it. Finally they brought it one morning and late in the afternoon tore themselves away. So after giving it a thorough bath, dressing its sores, putting suitable clean clothes on it, these maiden ladies "mothered" it to sleep as best they could. But in the middle of the night the father came back. "Must have baby." "Squaw maybe so no sleep, heap cry, must have baby."

"One touch of nature makes the whole world kin."

Of course the little thing died.

MRS. M. J. ROSS,

McLoud, Okla.

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Dedication.

Rev. F. S. H. Johnston will dedicate our new church at Hackett the second Sunday in October. Former pastors are cordially invited.

H. WALTER LEDBETTER, P. C.

Appleton Circuit.

I have just closed our revival meetings on the Appleton circuit. We had 139 conversions and a number of re-announcements and 98 accessions to our church, and have baptized 34 babies and the church is graciously revived all over the circuit. I have served

the good people on this circuit two years and the Lord has blessed my labors for which I feel very grateful. May God bless the readers of the Western Methodist. Your brother in Christ,
H. YOUNG, P. C.

Methodist Jeweler Wanted.

There is an excellent location for a good Methodist jeweler at a town of two thousand inhabitants in the new State of Oklahoma. The town is one of the best trading points of its size in the State, is surrounded by rich farming country, and is possessed of a strong system, healthful water supply, a high moral atmosphere, and a superior and cultured people. For definite information, write to Rev. W. M. Kendall, 617 McFish Ave., Ardmore, Okla.
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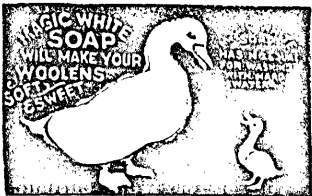
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Pleasant Plains Circuit.

We commenced our meeting at Pleasant Plains the first Sunday in September and closed the second with a great revival. Fifteen conversions and twenty additions to the church. We were assisted by Rev. C. F. Hively. Brother Hively is an able preacher, one that takes well with everybody. We began our revival at Oak Grove the third Sunday in September and closed the fourth Sunday with a great revival and 30 conversions, 21 additions to the church. I was assisted the first part of the meeting by W. L. McMullen. I have three more meetings to hold.
J. W. COPELAND.

W. F. M. S. Little Rock Conf.
 Edited by Conference Officers and District Secretaries.
 Mrs. P. C. Barksdale, Editor.

Since the organization of our Woman's Foreign Missionary Society, God has given us two splendid children, the Young People, and Juvenile Missionary Societies. They are full of life and love and a blessing to our church and send joy into the hearts of many in the heathen lands.

And just as every child is full of possibilities, and brings with it responsibilities, the W. F. M. S. realizes the wonderful responsibilities that are in the young people of our church and feels the great responsibility of developing them. But I fear they will never attain to that high degree of usefulness, they should, unless more of the mothers and members of the adult society awake to their duty in training and leading the children.

Every one admits that our children should be organized and doing mission work, for they are cheerful little workers for the Master, and are only waiting for some one to give them something to give them something to do.

Just at this point we meet with one of the most serious problems that confront us in our work today, that of finding Lady Managers for the young people and Juvenile Societies. Why should it be? We have no trouble in electing leaders for the adult auxiliaries, or any literary or social organization, and why is it there are so few women, who are willing to sacrifice and apply themselves for Christ's sake, and for the sake of the children so precious to Him.

It is true when we deal with children we must be as "wise as a serpent and harmless as a dove," but when we lack wisdom God tells us to ask Him.

Let us unite in earnest prayer that God will call some of the noble women of our church into this great work, where they will not only have the privilege of training a recruiting force for the Mission army, but of pushing forward the work already projected. And as our Woman's work is for woman, just as truly is the Young People and Juvenile work for the young people and children in the foreign fields, and many are the testimonies of appreciation and gratitude that come from children in the mission schools, back to the auxiliaries in the home land. I enclose a letter for publication, written to the Y. P. M. S. of First Church, Texarkana, from their protegee in Soochow, China.

This boy was placed in our school while quite young but his father did not want him to become a Christian and took him from the school. He afterwards accepted Christ and desired to enter school again. A native friend of his paid his expenses, until his friend accepted a position to work in some of the Christian schools where his salary was not sufficient for him to bear the boy's expenses any longer. Then Miss Tarrant recommended him to the Y. P. of First Church, who were glad to take up his support, and you can see from his letter, that he is a worthy boy. His report shows high grade marks and his penmanship is perfect, in the vertical type.

Soochow, China, June 25, 1907.
 The Golden Links, First M. E. Church, Texarkana, Ark.

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 Hoosier Stove Co., 278 State St., Marion, Ind.

My Dear Friends: You will be very much surprised when you read this letter which comes from an unknown friend, of whom you have not seen. What a wonderful thing it is that you should be my friends—nay, more than that, my supporters. It is beyond belief. Yet it is true, you support me. I don't know how to thank you, for words fail to express my thanks to you. I can only say, "Thank you very, very much." Would you like me to tell you about my life? When I was seven years old, I went to Miss Atkinson's school, which was very near my home. I spent a few years in that school, and then my father wanted me to be a merchant like himself, so he sent me to a silver shop. I spent four years there, and last year I came back to school again.

I feel very ashamed that I should receive your support. But one thing is pardonable, that I have lost my parents, my elder brothers, and sisters; there is no one at present in my home who can help me in school.

I didn't believe in Christ until the next year after I went to the silver shop. Do you know why? My father refused to let me follow Jesus—he was not a Christian—so I didn't believe in Christ. Though I knew very well what Christ said, but still I feared my earthly father. Thank our great God, for He loved me still more, and gave me courage. Suddenly, after I left the school I felt that I shouldn't fear my earthly father so much, and that I should follow Jesus. Then I didn't disobey the Holy Spirit. Thank Lord, for all the way He has led me and given me all I want. I have promised Him to do His Will as long as I live. May God show me all His Will and help me never to be tired of doing good.

Now I send you the term report and my photo, so that you can see my face and study me. May God bless and re-

ward your kindness a hundred fold.
 Good bye.
 Yours sincerely,
JAMES A. BUCHANAN.
 V. D.] TSANG.

Take Notice, Home Mission Women.

The Woman's Home Mission Society for the Oklahoma City District will convene in St. Luke's, Oklahoma City, on Oct. 9th, 1907, at 9 o'clock, a. m. We hope every auxiliary will be represented by a large delegation. Will the pastors please to urge their societies to send delegates? The pastors are most cordially invited to this meeting. An interesting program has been prepared, and we anticipate a profitable occasion.
MRS. S. C. BOBO,
 District Secretary.
 Norman, Okla.

Change of Pastors.

Rev. J. D. Rutledge, pastor of Monette and Manila, has been forced to give up his work on account of failing health. He is one of our very best men, and wanted, very much to finish this year's work, but is too feeble to do so. Rev. W. F. Hudson, a Baptist minister of more than ordinary ability has joined our church, and I have secured him to finish up Brother Rutledge's work. He expects to join our Annual Conference this fall. He starts well on Monette and Manila.

M. M. SMITH.

A WOMAN'S APPEAL.

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

OBITUARIES.

Rev. John Mallett.

Rev. John Mallett was born Feb. 11, 1835, in Monroe county, Ga., and died at his home in Conway county, Ark. Aug. 19, 1907. He was therefore in his 73rd year. He was converted and joined the Methodist Episcopal Church, South, in 1857, and was licensed to preach in 1867 and continued in his loved employ as long as he was able to travel, as a local preacher. Bro. Mallett was not what the world calls a great preacher, but wherever he was known his name was a synonym of honesty, justice, truth and love. No one doubted his sincerity. The large concourse of sorrowing relatives and friends that attended his funeral—many of them coming miles—attested the high esteem in which he was held. His life can be measured only by the revelation of eternity. We have received from neighbors some sketches of his life which attest his worth as a citizen and devotion as a friend, a husband and a father. He was twice married; first to Miss Elizabeth Cargile; to them were born ten children, nine of whom survive him. His first wife died in 1891. He was married the second time to Mrs. F. T. Perry, and to them were born seven children all of whom with their mother survive

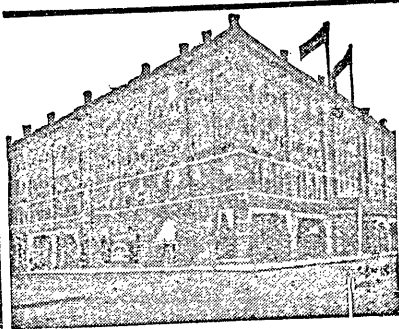
him. This writer had known him intimately from early childhood and personally we realize the loss of a friend, and that the church has lost a good man. Dear sorrowing friends your earthly loss is his eternal gain.
J. C. FLOYD.

JOHNSON.—Sarah C. Johnson was born Dec. 9, 1842, and died Aug. 15, 1907, at her home in Atkins, Ark., surrounded by her sorrowing relatives and friends. Sister Johnson was first married in 1860 to a Mr. Brindley, who lost his life in the civil war; to this union one son was born. She was married the second time to G. L. Johnson in 1865 with whom she journeyed happily till 1902, when he crossed the mystic river. To them were born seven children, only three of whom survive their mother. Mother Johnson as she was familiarly called, was converted at the early age of fourteen years and joined the Methodist Episcopal Church. She was therefore a member of the church nearly fifty-two years. Sister Johnson was most devoted to her church and its every interest. A former pastor said in a letter to her sorrowing children, "We feel that we never had a truer friend. Your mother was a true friend to the church and everything else true and good." Her death was a glorious triumph. Her devoted sister, Mrs. Wm. M. Clifton, said to the writer, it was indeed a benediction to me—the most triumphant death I ever witnessed. Her neighbors say a good and true woman in gone, but we know where to find her. "Let me die the death of the righteous, let my last end be like his."
J. C. FLOYD.

GOODMAN.—Mrs. Mary Goodman, one of the "charter" members of the M. E. Church, South, at Beebe, died July 25, 1907, at the age of 85 years. She was converted in early life, and though she passed through many sorrows and conflicts never doubted her conversion and acceptance with her God. She had an abiding faith, loved her Church, always attending its ordinances when possible for her to do so, and while loyal to her own church, was not sectarian in her views, but considerate and charitable to all. She was devoted to her Church paper, the "Methodist," as she called it, and eagerly read its pages when brought into the home. She was patient and sympathetic, thoughtful of those who were in sickness and distress. All found a comforter in "Aunt Pollic," as she was familiarly called by many outside of her own home. She was left a widow with one child while in the prime of life. No mother was more devoted and self-sacrificing than she, and, besides caring for her own little one, found time and will to minister in a motherly way to those of her relatives who destitute of maternal protection and love. We all will miss her, but our loss is her gain. She still lives in an influence that cannot die. If we live as she lived we will meet her "Some Sweet Day" where we will abide forever with God.—Her Sister-in-law.

FORSYTHE.—Timothy W. Forsythe, son of Mr. and Mrs. C. P. Forsythe, was born Sept. 26, 1884 in Green county, Ark., died Aug. 4, 1907. He professed faith in Christ at an early age and joined the M. E. Church, South. The C. P. Church was the church of his choice but as there was no membership near and he preferred being in the church, joined the M. E. C., S., in

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which he lived a faithful member until his death. Deceased lingered only two weeks with typhoid fever, but with patience he suffered the will of God. The subject of this sketch was one of the sweetest spirited young men that it has been my privilege to know. He was a bright and promising youth faithful in all the relations of life and honored and loved by all who knew him. May God bless the young men and all who were so faithful to minister unto Cousin Timothy (familiarly called Tim) in his last days and may each and all strive to meet him in the better world where parting will be no more. Remember you were ministering unto Jesus also as He says, "Inasmuch as ye did it unto one of these my brethren, even these least ye did it unto me." He also teaches us "to rejoice with them that do rejoice and weep with them that weep." We are made to rejoice in the hope of meeting Tim in a brighter world beyond. His far-right with God." How beautiful that song is to me. In his death the Father and Mother have lost a dutiful son, the brother and sister a loving brother, and the community in which he lived a pure Christian character. What I say after death could be truthfully said in life. Bro. W. M. Watson conducted his funeral services in the presence of a large number of sympathizing friends. He was laid to rest in the cemetery near New Friendship church, with his brother Harvey, who preceded him to the glory world just seven months, whose life work ran in the same line, and who lived such a beautiful Christian life.
HIS COUSIN.

FLOYD.—Mrs. Mary Ann Floyd was born near Shelbyville, Bedford Co., Tenn., Oct. 12th, 1837. Professed religion early in life and joined the Baptist Church. Was married to Joseph M. Floyd Oct. 26, 1858. Soon afterwards she and her husband came to Franklin Co., Ark., near Ozark, where I remember her among the first women I ever saw. There she joined the M. E. Church, South, with her husband, of which church she remained a faithful member until her death. She was mother of seven children. Two died in infancy. Rev. J. C. Floyd of Atkins, Andrew Floyd of Greenwood, Senator Geo. Floyd, Taylor Floyd, and Miss Zetta Floyd of Rover, her children, and a host of loving friends mourn her loss. She was sick for some time and died April 19th, 1907. Was buried at Danville, Ark., on the 20th by the side of her husband who had passed on some years before her. A good woman gone from her community. A faithful member from her church and a loving mother from children.
J. M. McANALLY.

[We warn our contributors that our rule requires that obituaries shall not exceed 200 words. Let those in-

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partment.
J. E. HART, Secretary.

forested count and sop at that point. By observing this rule we would be saved the annoyance of cutting down those that exceed the rule.—Eds]

Porter, I T.
I am here having a good meeting. Have been here ten days. Had some 40 saved and 30 or more have given their names for our Church. Porter is a place where preachers have not been able to do much. Several have tried and quit. But Bro. Dunkle has appointed Bro. Fizer some six weeks or two months ago to this work and Bro. Fizer wanted me to come and help him in a meeting, hence we pitched battle here last Sunday with the above results. We will take in a nice class tomorrow, some of the finest young men and ladies of the town. Bro. Fizer will bring in a good report from this field.
J. D. EDWARDS.
Sept. 28.

What To Do If You Have Catarrh.

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.
A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.
Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.
If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

Mrs. Winslow's Soothing Syrup
Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN—CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1088. AN OLD AND WELL TRIED REMEDY.

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Machinery Supplies.
Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing, Brass Goods, Pumps and Pipe.
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One, two and three ply felt.
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Lining Paper, all grades.
Lone Star Paint.
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Ellwood's Woven Wire Fence, Door-Yard Fence, Iron and Wire, Graveyard Fence, Park Fence, Sewer Pipe, Well Tiling, Gin Repair and Engine Repair work.
Dudley E. Jones Company.
Little Rock, Ark.

QUARTERLY CONFERENCES.

Oklahoma Conference. BEAVER DISTRICT—FOURTH ROUND. Grand at Lone Bell. Oct. 12, 13

BUCHANAN DISTRICT—FOURTH ROUND. Chickasha Station. Oct. 6, 7. Chickasha Circuit. Oct. 8

OLAHOMA CITY DIS.—FOURTH ROUND. Sparks. Oct. 5-6. Sprague. Oct. 6-7. Stroud. Oct. 12-13

WEATHERFORD DIST.—FOURTH ROUND (Subject to change.) Texmo Ct. Oct. 3-4. Roll Ct. Oct. 5-6

MCALISTER DIST.—FOURTH ROUND. Twelve Mile Prairie. Oct. 12, 13. Tishomingo. Oct. 19, 20

GHOCTAW DIST.—FOURTH ROUND. Idabell Ct. at Idabell. Sept. 29, 30. Rufe Ct. at Frazier Chapel. Oct. 12-13

HOLDENVILLE DIST.—FOURTH ROUND. Wewoka Ct. at Lumb. Oct. 12, 13. Holdenville Station. Oct. 18, 14

ARDMORE DISTRICT—FOURTH ROUND. Ardmore Mission at Providence. Oct. 6, 7. Woodford at Sneed. Oct. 12, 13

MANGUM DISTRICT—FOURTH ROUND. Martha & Blair, at Blair. Oct. 26-27. Altus Station. Oct. 27-28

WYNNEWOOD DISTRICT—4TH ROUND. Blanchard, Rice's S. H. Oct. 14-15. Paoli, Randolph. Oct. 19-20

Hickory, Dolberg. Nov. 9-10. Roff R. Nov. 10-11. Mill Creek; M. C. 8 p. m. Nov. 11

MUSKOGEE DISTRICT—4TH ROUND. Ft. Gibson ct., at Ft. G., 7:30 p. m., Oct. 18. Brushy Mt. ct., at Vian, 7:30 p. m. Oct. 19

CHEROKEE DIST.—FOURTH ROUND. Chouteau. Oct. 5-6. Welch. Oct. 8-9. Pryor Creek. Oct. 11

WARE'S BABY POWDER. Perfectly Harmless, Soft and Soothing. Write for Circular.

ARKANSAS CONFERENCE. FAYETTEVILLE DIST.—FOURTH ROUND. Eln Springs ct. Oct. 6-7. Prairie Grove ct., at New Sulphur, Oct. 12-13

HARRISON DISTRICT—FOURTH ROUND. Huntsville. Oct. 5, 6. Marshall and Leslie. Oct. 12, 13

FT. SMITH DIST.—FOURTH ROUND. Charleston Ct. at Vesta. Oct. 6, 7. Greenwood. Oct. 12, 13

MORELTON DIST.—FOURTH ROUND. Morrilton Station. Oct. 6, 7. Bee Branch Ct. Oct. 12, 13

ARCADELPHIA DIST.—FOURTH ROUND. Third Street. Oct. 13, 14. Malvern Avenue. Oct. 18-15

CAMDEN DISTRICT—FOURTH ROUND. Stamps Sta. Oct. 6-7. At Junction City. Oct. 12-13

PINE BLUFF DISTRICT—4TH ROUND. Altheimer, at Wabasaka. Oct. 5-6. Hawley Memorial. Oct. 6-7

ENID BUSINESS COLLEGE.

Located in an Educational City. Large attendance; paying positions await their graduates.

This school is alive to the best interest of the YOUNG. For College Quarterly and full particulars address Enid Business College. J. E. GEORGE, Enid, Okla.

Roe, at Shilo. Oct. 30. Stuttgart ct., at Long Point. Nov. 2-3. Stuttgart Sta. Nov. 3-4

PRESCOTT DISTRICT—FOURTH ROUND. Hope Station. Oct. 6-7. Nathan ct., at College Hill. Oct. 12-13

LITTLE ROCK DIST.—FOURTH ROUND. De Vall's Bluff. Oct. 8. Carlisle & Hazen, at H. Oct. 9

MONTICELLO DISTRICT—4TH ROUND. Tiller ct. Oct. 6-7. Now Edinburg ct., Oct. 12-13

BATESVILLE DISTRICT—4TH ROUND. Batesville, Central Avenue. Oct. 6-7. Jessup Mission at Jessup. Oct. 12, 13

PARAGOULD DIST.—FOURTH ROUND. Boydsville ct., at Rock Springs. Oct. 12-13. Piggott ct., at Piggott. Oct. 19-20

HELENA DISTRICT—FOURTH ROUND. Holly Grove & Marvell. Oct. 12-13. Marianna Station. Oct. 20-21

JONESBORO DISTRICT—4TH ROUND. Harrisburg ct., Oct. 12-13. Harrisburg Station. Oct. 13-14

Monette and Manila. Nov. 9-10. Yarbrow and Dell. Nov. 16-17. Blytheville Sta., Nov. 17-18

SEARCY DISTRICT—FOURTH ROUND. Wiville ct., at Revell. Oct. 19-20. Augusta Station. Oct. 20-21

THE SECRET OF THEIR SUCCESS. They want their pay, but not until you can say, 'Here is your dollar. You deserve it.'

MARRIAGES. MURPHY-PATERSON.—Sept 21, 1907, in the M. E. Church, South, in Junction City, Ark., Mr. Jeff D. Murphy and Miss Lucy Maude Patterson,

Fertilizer for Wheat. In some parts of the East farmers are giving up wheat growing. Many of them think it useless to try and compete with the newer and richer soils of the West.

White River Conference. BATESVILLE DISTRICT—4TH ROUND. Batesville, Central Avenue. Oct. 6-7. Jessup Mission at Jessup. Oct. 12, 13

PARAGOULD DIST.—FOURTH ROUND. Boydsville ct., at Rock Springs. Oct. 12-13. Piggott ct., at Piggott. Oct. 19-20

HELENA DISTRICT—FOURTH ROUND. Holly Grove & Marvell. Oct. 12-13. Marianna Station. Oct. 20-21. Haynes Circuit. Oct. 26-27

JONESBORO DISTRICT—4TH ROUND. Harrisburg ct., Oct. 12-13. Harrisburg Station. Oct. 13-14. Crawfordsville and Marion. Oct. 16-17

WHY DON'T YOU?

Why Don't You Send For It And give it a chance to prove to you what it will do, a chance to show you how it works? It is easy to get. A short note, giving your name and address, saying, "I want to try it," will bring it to you by next mail, all charges paid. You don't need to fill out any blanks, don't need to give any references, don't need to answer any questions. You don't need to send any money. It is yours to try, simply for the asking **WHY DON'T YOU?** We don't care where you are, what your nationality, sex, religion or politics may be. We care only to know that you are sick, that you need it and will try it. That is all. We are glad to send it to you without a penny. We don't even care what your trouble is. We are willing to take our chance on it helping YOU, as it has helped thousands with all diseases, and on you paying us after it has helped you. Why don't you send for it? Why not write today?

It Costs You Nothing To Try! Why Don't You?

One Million Sick People have accepted our offer and tried Vitae-Ore at our risk. Why don't you follow their example? One million sick people have written "Send me a package on trial," and they got it. One million sick people have tested Vitae-Ore without a penny's risk, have judged it, have seen for themselves what Vitae-Ore is and what it can do, as we ask you to see and judge. Hundreds of ailing, sickly, bodily weak, worn-out people are sending for it every day in the year. Perhaps at this very moment some one a short distance from your home is writing us for a package on trial, taking the first step to health we ask you to take. Month after month our trial offer has appeared and has been accepted by thousands of people who needed the health Vitae-Ore offers. We keep on advertising this offer, because Vitae-Ore cures and satisfies, because people judge it honestly and gladly pay for the trial treatment when they are benefited. Why don't you send for it? You have everything to gain and nothing to lose. You are to be the judge. Read our trial offer, read the good work Vitae-Ore has done for others, and write for a package today.

Cured of Cancer of the Stomach Returned To Work After Using One Package, Although Doctors Said He Could Not Live.

BROWNSVILLE, MISS.—I have been ailing for many years and for a long time I had been unable to do any of the farm work, for severe pains came upon me as soon as I exerted myself in the least and totally disabled me so I was helpless. The pains were mostly in the Stomach, but my Heart was also affected. I consulted several physicians; one said that I had Consumption, the other that I had Liver Trouble, and the third said that I had Heart Disease, but none of them helped me. I also tried various patent medicines and an electric belt, but all with the same result—a little relief and then the same thing over again. I finally became so low that I once more consulted a noted physician, who cleansed my Stomach by means of a stomach pump and examined the Stomach carefully. He then declared that I had Cancer of the Stomach and said that he could not help me, and that I could live only a few months longer. I read about Vitae-Ore and as a drowning man grasps at a straw, so I grasped at this remedy. I hardly had faith in it, but thought, "I will try it as a last resort, it will not harm even if it should not help me." After using Vitae-Ore for two weeks I felt an improvement, and after using one entire package I could do some work. Then I ordered another package and after using it I could help along with all the work. I even assisted in harvesting and hay-making, and this year I feel better than since a very long time, even though I am 61 years old. I owe my life to God's help and this medicine. I recommend it whenever I find a person who is sick and needs it, telling every one how it is sent on trial without a penny to pay until the sufferer is benefited.



FRANK HEMMD.

Proved A God-Send

Suffered for Years with Rheumatism and Thought There Was No Cure

HARRISBURG, PA. My conscience tells me that I must fulfill my duty towards humanity and Vitae-Ore by telling publicly the great good



it has done for me. It has certainly proven a God-send to me. I suffered for years with Rheumatism and was led to think from repeated failure to cure that there was no hope for a cure. Today I am cured and all through this efficient remedy. It drove it all out of my system and there has been no return. I recommend it most highly for the great good it has done me and want everybody who suffers the terrible torture of Rheumatism to know how it cures this disease. I believe it will help any Rheumatic case and cannot find words to say enough good in its praise. **MRS. HANNAH WENLEY.**

Our 30-Day Trial Offer

If You Are Sick we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

WHAT VITAE-ORE IS

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative healing value many gallons of the world's powerful mineral waters, drunk fresh at the springs.

EVERY DAY IN THE YEAR

We get letters from people in all parts of the United States and Canada, testifying to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Affections, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Scars and Ulcers, and worn out, debilitated conditions. Why shouldn't it cure you?

It is The Personal Duty of every sick and ailing person to use every possible means to be cured of their ailments. It is no fault to one's family nor to society to remain ill, in an unnatural condition, and for the fullest duties of life, if a cure can be obtained. Any sick and ailing person who fails to give Vitae-Ore a trial on this offer fails to take advantage of one of the cheapest as well as the best curative agents ever offered, the only one honestly offered on the "No Benefit, No Pay" Plan.

One Dose of Vitae-Ore Proves it Different from other remedies—different in appearance, in smell, in taste. A hundred doses (one month's treatment) prove it different in its curative action, a difference that explains its efficacy where ordinary medicines failed, a difference that has won praise from thousands—a difference that cures. It contains substances which, when the body is in ill health, are needed for the work of recuperation, and in supplying such materials it promotes health in those organs upon which health in the entire body is dependent. Whenever there exists an abnormal symptom, Vitae-Ore assists nature to remedy the disturbance which causes it. It is a vitalizing, tonic, healing, corrective and strengthening force that arouses nature to correct action in vital functions. It acts always in a natural way, by assisting nature to properly perform functions which always are properly performed in good health, and thus helps to establish good health in all parts.

HAD DROPSY FROM A FEVER

Feet and Limbs Were Badly Swollen—Had Kidney and Heart Trouble.

ABALINE, ARK.—I was taken down with a Fever a year ago, which resulted in Dropsy and Kidney Troubles, and after a time I became afflicted with Tonsillitis and Heart Trouble. My feet and limbs were so swollen I thought they would burst; and there seemed to be an ulcer in my Stomach, and I had no appetite whatever. I was treated by two of the best doctors in this country, but they did me no good. One of them said that I would have to go to Hot Springs and have an operation performed on my throat before I could be cured. I was in a horrible condition, and did not think I could live to see another winter. I sent for a package of Vitae-Ore, but had small hopes of it helping me, for I thought I was beyond the reach of medicine. I began taking Vitae-Ore and after three weeks' use the swelling was disappearing and my throat was well; my heart was beating normally and the color had returned to my face; the fever had left me and I had regained my appetite. After taking two packages of Vitae-Ore I was in better health than I had been for ten years; I felt like a different woman entirely. I cannot praise V.-O. enough, and even though I were to write for a week I could not tell all it did for me. It has saved my life, and I tell all my friends, as well as the doctors, who are surprised at my improvement, that Vitae-Ore has cured me. I also advise those who are ailing and wish to get well to take it as I did.



I have since used it for Piles and three applications affected a cure. I have used it in my family for Colds, Fever, Cramp and Ulcers, and I find it good for all; in fact, we cannot do without it. **GERTRUDE JOHNSON.**

Its Cures Are Permanent

Like a house built on a rock in their positiveness and completeness. First is created a structure of health in the blood, a substantial basis for all else to rest upon. Then the edifice is built naturally, stone after stone, day after day, nerve, tissue, muscle and ligament are placed in a normal, healthy, natural condition, drains put in thorough working order, parts cleansed, healed and purified, and the completed work is then turned over to the tenant's hands. The foundation is right, the work is right, and it lasts. Dosing stops—there is nothing to require it. Suffering ends—there is nothing to cause it. Vitae-Ore strikes the disease at its root. Its cures are permanent and for this reason itself is a permanent remedy, one that has come to stay, that is growing in popularity and selling more rapidly from year to year, curing with permanent cures, satisfying with permanent satisfaction.

You Don't Pay For Promises, you pay only for the health it brings you. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—No, not a penny! You are to be the judge, and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does not trouble you, if your heart does not bother you. You know whether or not your organs are acting better, whether or not health is returning to your body. If not—DON'T PAY. But you must try it to know, must give it a chance, must get it and take it, so send for it immediately **AT OUR RISK.**

Address, Theo. Noel Co., W. C. Dept, Chicago, Ill.