

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 Preacher and the People—Next Year.

In about five hundred places within the bounds of the circulation of the Western Methodist it is possible to raise the question as to whether there shall be a change of pastors next year. Our itinerant system is a wonderful piece of machinery for supplying all the people with the gospel. Change has become a sort of habit with some preachers and with some congregations, and the system is not without its abuses.

Of course where the time limit of four years runs against a man there is no question; he must move. Some others will be moved to fill up gaps that are made on this account and to give place to men who have served their full time. Some will be moved to take places where the present occupant is not doing well; the demand for their removal resting solely on the ground that the other man must be moved and his place must be filled and he must have a place where he gets a new deal. So far removals are a necessary result of the system itself, and it is the plain duty of all to submit to the necessities of the case.

But there are some changes that ought not to be permitted. The consciousness of being an itinerant preacher may be exaggerated in a man, and out of mere restlessness he may desire a change. His more experienced brethren may know that he is injuring himself and failing to give the church and his generation the best service that is in him, changing as he does every year. Send him back to his place; let him run out of sermons and be compelled to get down to a steady pull; four years will make a man of him, if the stuff is in him, and he will build up something in four years.

Some congregations have an exaggerated consciousness that they live under an itinerant system. It is a good thing to be able to shift a preacher when he manifestly ought to be shifted. It is an atrocious thing to shift him just because he can be shifted. All presiding elders know that a change is often requested on the most slender grounds. It not infrequently happens that the grounds are frivolous. We have seen the like. Now, the relation of pastor and people ought to be a very close and tender relation; it must be close and tender if the preacher is to do his best work. To hold the bond between them as so slender that it may be suddenly and thoughtlessly dissolved is to have a low and unscriptural view of that bond. Some of the most painful experiences that ever come to our presiding elders arise from the seemingly perfectly heartless demands made upon them by official boards that pastors be displaced. We have seen instances in which the demand is made upon grounds that would not dissolve an ordinary business relation. A good, sincere, godly man, under whose hands the church is building up, slowly, it may be, but building up, must be moved because there seems to be a chance to get some one

who is thought to preach a little better, or some one who perhaps can get hold of the young people a little better, or some one who is of a more social disposition and can "mix" a little better, or some one who has a reputation of being a little better pastor. We have heard all these plans. The imagination of some good brother gets to work and on some such slight ground he begins to agitate in a quiet way the question of a change; he is doing great harm, and he is perpetrating a great injustice upon a good man whose heart has been upon doing good to all the members of his congregation all the year. It may be that the man has not been always wise, who is? It may be that he has stirred up a little friction; we have seen it stirred where it ought to have been stirred, and where church officers ought to stand like a wall of adamant upon the side of the preacher who had the manhood to stir it, exercising due prudence withal. Our itinerant system is not made for a kicking machine wherewith to foot-ball around men of this sort; such a use is a grievous abuse. A preacher as a person, has some rights and some feelings; has not given up his right to select his field of labor with the understanding that he is to suffer injustice at the hands of his brethren. When he moves he sunders tender ties, he incurs expense, he suffers inconveniences. It ought to be enough when he has consented to do all this where it is necessary in order to maintain a great system in good working order. If the man has played the fool among his people, if his heart has not been in his work, if he is clearly inadequate to the demands of the situation, let him move; maybe he will do better somewhere else; but even then let it be done with all possible prudence and in brotherly love.

The meanest thing that happen is for brethren to create the impression with the preacher that they desire him returned, and give the presiding elder strict charge to move him. A sensible and manly presiding elder will never keep such secrets.

Let all contemplated changes be discussed frankly and kindly between the preacher and his officers, with the love of Christ in their hearts and with the good of the church in view. Let both the preacher and his officers tell the presiding elder freely what the conclusion is. If the preacher has sense and manhood he will appreciate what is done. If he lacks either sense or manhood, it were better that he cease from the ministry.

A Tri-Church Union.

A most important step was taken in the direction of forming a union between the Congregational Church, the United Brethren Church and the Methodist Protestant Church when the Triennial Council of the Congregational Church, in session in Cleveland, Ohio, on the 17th, unanimously pronounced in favor of the union. A committee, of which Dr. Washington Gladden is chairman, was appointed to present the action to the other two Churches.

The only serious opposition to this union which we have noted has been within the Congregational Church. The pronounced opposition of the Plymouth Church, Beecher's old charge, in Brooklyn, we noted some time ago. We should judge from the action just noted that the union will now be effected. We are glad of it, though the South will not be particularly affected by it.

The friends of the liquor traffic think it wrong for other people to undertake to apply to their business the moral ideas by which they are governed. Their theory is that each man ought to be allowed to follow his own moral standard. But the morality of any business is a matter of vital concern to society. Whatever does not work out morally will, in the long run, fail to work out economically. God's laws of morals will square with God's laws of economics. The whole history of mankind proves it to be true.

The ancients took little account of the individual. His interests were lost in the interests of the State. Our modern political creeds have proclaimed the rights of the individual; rightly so; but let not a man think that this entitles him to do as he pleases, unless he pleases duly to regard the rights of others. *Neither families nor nations can thrive where individualism has gone wild.*

There is a lower world than the one in which good people move, a world with ways and sentiments all its own, a world where people live and sin and suffer and die, a world over which the angels must weep. The rescue homes are our only appliances for their relief. If Christian people could only realize the horrors of this under world their hearts would move with pity.

After all that may be said about the differences between the several branches of the Christian Church, the churches are more nearly agreed than are scientists or doctors or statesmen, or politicians. Would it not be well for those who remain out of the church on the ground of difference between the churches to consider this?

To utter the truth is not sufficient; there are some truths which ought not to be spoken at some times. The question always is whether any good is likely to come of the uttering of your truth. Many a man is a martyr for want of sense.

When human character has once been overthrown there are no agencies in heaven or earth that can ever make it to be all it might have been.

Every man in some way sells all he has for what he gets out of life; but there is a vast difference in what men get for their all.

Every man must have a master. If he is not his own master, then somebody else must be.

WESTERN METHODIST

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

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

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NOTES AND PERSONALS.

Our Conferences.

Arkansas, Bishop Hendrix, Bentonville, Nov. 6.

Oklahoma, Bishop Key, Durant, Nov. 13.

Little Rock, Bishop Ward, Malvern, Nov. 27.

White River, Bishop Hoss, Corning, Dec. 12.

Rev. W. M. Hayes, of Stuttgart, paid us a pleasant visit Wednesday as he was going through to Russellville.

Bishop Seth Ward laid the corner-stone of Carr Memorial Church, Pine Bluff, last Monday.

Rev. R. W. McKay had a very interesting service for old folks at Winfield Memorial last Sunday morning.

Miss Helen Gould spent Sunday in Texarkana, the guest of the Y. M. C. A., for which she has done so much.

While in our city last week Mr. Bell one of our best laymen of Monticello, called at our office, and reported that a good meeting had been held in our church at Monticello.

Returning from Jonesboro, Ark., where he had given a stereopticon lecture on Palestine, Rev. J. D. Hammons, of England, Ark., paid us a brief visit.

The University of Arkansas has the largest enrollment of its history, and expects to have 1,300 students before the close of the year. President Tillman is showing himself a fine executive.

Rev. F. E. Dodson, of Tigert Memorial Church, Hot Springs, was in our office a while last Thursday. He has had a successful year in his charge, built a nice suburban church at a cost of \$5,000. The church has now sixty-seven members.

One of the latest achievements of inventors is the wireless telephone. It has been successfully used by two of the battleships of our navy, at a distance of twenty-two miles. The dangers of collisions at sea will be vastly lessened by this invention.

We deeply sympathize with our dear brother Rev. J. M. Tughey and his wife in the affliction which has befallen their little son, James, paralysis, involving both sides. They are all the more entitled to the sympathy and prayers of their brethren since this is the second afflicted child in their family.

We very much regret to note that Millersburg Female College, Millersburg, Ky., burned on the 9th of this month. Loss, about \$25,000. There are a number of very excellent women in Arkansas who were educated at that institution—before we had good female colleges of our own.

Rev. W. P. Gibson, a superannuated member of the St. Louis Conference, who spends his summers in Missouri and his winters in Little Rock with his daughter, Mrs. George Thornburgh, has returned to the city for the winter. He had charge of an old-folks service at Winfield last Sunday.

Steady progress is being made toward aerial navigation. Last week a balloon in the Army Corps made a trip of over 500 miles, going, at the rate of twenty-two miles an hour, from St. Louis to West Virginia. Only recently a German Count was for seven hours in the air, steering his ship at will and against counter winds. The air-ship will yet arrive.

The committee on the selection for the place for the meeting of the next Laymen's Missionary Conference met in Memphis, Tenn., Oct. 10th. After a thorough discussion of the different cities who had been so kind as to invite the Conference, it was decided to call the Conference to meet in Chattanooga, Tenn., on the night of April 21st, 1908.

Bishop Ward and Dr. J. R. Nelson will spend next Saturday, Sunday and Monday in Little Rock in the interest of a forward movement. They will preach in First church and Winfield Sunday; address the Women's Societies at Winfield, at 3 p. m. Monday, and address the members of all our city quarterly conferences at First church Monday night at 8 o'clock. Church Extension and the Methodist Hospital will be discussed.

Nothing that happened in China for many years more distinctly certifies that progress is being made in that country than does the recent proclamation of the Empress Dowager that China is to have a constitution. In the same edict there is a leveling process for Manchus and Chinese, the most important provision of which is the abolition of foot-binding for Chinese women. The Manchus, the ruling people, have never practiced footbinding.

For hard blows against pretense and sham "improvements" Bishop Candler wears the crown among Southern Methodist preachers. The papers have been reporting his saying to the effect that a "sissy" religion preached by a "sissy" preacher is enough to empty the churches of men. (Amen! say we.) The last issue of the Texas Christian Advocate tells how in a recent sermon in Dallas he spoke of "a little hard-oiled fellow" who asked him if he was interested in the study of Sociology, and of his reply to the effect that he studies the New Testament.

Another Macedonian Cry.

If half that is reported from Macedonia about the outrages of Bulgarians upon the people of that country is true it is time that the nations of the whole earth should be hearing another cry of "Come over into Macedonia and help us!" It is charged that the most infamous plots of murder and rapine are constantly committed upon a helpless people under the eyes and with the connivance of government officials. The charges seem to be well based. With Macedonian outrages by Bulgarians, with Congo outrages by Leopold, with Armenian outrages by Turks, with outrages upon Jews by Russia, the philanthropist and the Christian statesman have a field for their

activities. The United States went to war to lift the yoke of oppression from the neck of Cuba. The time has about arrived when the statesmanship of the world should address itself to such problems.

Meeting of the Publishing Committee.

At the call of the Editors of the Western Methodist, the Publishing Committee met in the Methodist office, Little Rock, Oct. the 16th, 1907.

Present: T. H. Ware, J. H. Ball, C. M. Coppedge and W. J. Sims.

After prayer by T. H. Ware, W. J. Sims was asked to act as temporary chairman. On motion of C. M. Coppedge, T. H. Ware was made permanent chairman, and W. J. Sims, secretary. The committee by unanimous action ask the Little Rock, Arkansas and White River Conferences to appoint their members of the Publishing Committee to serve in keeping with the quadrennium and the appointment of the Oklahoma Conference.

After full and free discussion, the following resolution was adopted: "The Publishing Committee having looked into the business of the Western Methodist, find the following facts:

1st. That the expense of conducting a paper has greatly increased within the last few years.

2nd. That all the losses of the paper accrue from the fact that many of the subscribers delay payment, and many who delay never pay at all. We therefore recommend that the publishers arrange whereby subscribers paying cash, or within one year after subscription date, get the paper at the price of \$1.50, and where payments are delayed longer than one year, that the price be \$2.00. We recommend the presiding Bishops to appoint Dr. J. A. Anderson of the Arkansas Conference, Dr. A. C. Millar of the Little Rock Conference, and Rev. P. R. Eaglebarger of the Oklahoma Conference, editors for the ensuing conference year. We take special pleasure in commending the editorial management of the paper and tender the editors our special thanks for their splendid leadership in the recent prohibition victory in the new State of Oklahoma.

The permanent organization resulted in the selection of T. H. Ware, Chairman; W. J. Sims, Vice Chairman; and J. H. Ball, Secretary. W. J. SIMS, Secretary.

Hargrove College Still Running.

I write to inform you and the readers of the Methodist that Hargrove College is still running. Every teacher has been retained and every department is again down to business. We have within five of as many pupils as before the fire and new ones coming in every day. The new building we have secured in which to carry on the school is in many ways better than the old college building—it is better furnished and will accommodate more girls than the old building; it is situated next door to our new parsonage.

The boys are well quartered in a large roomy building which will accommodate many more than the cottages formerly used.

The Board of Trustees realize that we have in President Staples a thorough school man and are backing him to a man.

The faculty now employed is second to none in the country and the work being done is conclusive proof that we have the right men at the head of our school and the right faculty to teach our children.

We are getting an increased patronage from the town, and although inconvenienced by the fire, we expect the most successful year of the college.

Steps are now being taken to build a \$50,000 College in place of the old one burned. We realize the fact that Methodism needs a first class college and we propose to build it.

Church work in Ardmore and the Ardmore District is moving up. We expect to present a clean record at annual conference.

Very truly,
W. G. DITZLER,
Sec'y. Board Trustees.

Hendrix College Notes.

The Y. M. C. A. leaders are planning a series of evangelistic meetings to be held some time in November. The prayers of all who feel a special interest in the spiritual life of the college are most earnestly solicited.

Dr. Godbey will address the Association next Sunday afternoon on "Why the student Association should promote the cause of Missions." A class is soon to be organized for the systematic study of Missions. The Mission Study Course offered by our own church will be used. The books have already been ordered and have arrived.

Our readers will be glad to know that the College and Y. M. C. A. together have purchased a good supply of our new Methodist Hymnal for use in Chapel and Y. M. C. A. services. This is as it should be, so we think.

It is stated by the classification committee that the number of students in college classes is fifty per cent greater now than it was a year ago. This fact is significant, to those who stop to consider.

Book Review.

Two Years In A Growing Prayer Meeting.
By Rev. W. F. Lloyd, D.D.

Dr. Lloyd has been a very successful pastor for many years. During his entire ministry he has given much attention to his prayer meetings. He rightfully believes them to be the furnace rooms of well organized churches. He discusses in a few short chapters vital questions connected with this part of church work.

His deliverances are those of a master of assemblies. In addition to these chapters he gives the scriptures used and their treatment for the space of two years in a large city church.

The results were so encouraging that he has been induced to make this contribution to the manual literature of the church. It will prove a very helpful book to the busy pastor. It is on sale by the Publishing House, Nashville, Tenn., and Dallas, Texas. Buy it, use it, and you will be brought under so many obligations to the author that you will write him a letter of profound gratitude for his painstaking labor.

Bad Habits.

Every child born into this world has its face toward the light, is a member of the kingdom of God. There is in the child a tendency to sin. This tendency is not sin. The moral condition of the parents affects for good or for bad this tendency. Later the example set before the child blesses or curses. The grace of God is also freely given the child. The Holy Spirit is within to give the needed help for his daily call.

To yield to the tendency to evil, disregarding the warnings of the Holy Spirit, is to begin that which will soon be easy, natural, and will prove itself to have wonderful growing power. Bad habits are formed in this way.

They make life less and less feautiful, the heart less and less happy, and at last there is ruin.

Those of us who are older have had ample opportunity of knowing the will of God concerning us, have learned from observation and experience the nature of habits that are bad, are called on to speak words of warning to the inexperienced in order that in time we may be instrumental in saving them from dreadful consequences.

At night when there is danger on the street red lights are seen and the people are warned. When the car full of men, women, and children approaches a dark tunnel, all needed arrangements are made. The light house on the sea tells the sailors of the rocks. So the children, the boys and girls, the young men and young women, by those who feel tenderly for them should be prepared for the approach of danger along the way of life.

Neglect just here is a source of infinite trouble. Love should lead the way, prudence should attend, wisdom should take a part, and the help of a good Father should be implored. Unless a parent is exceedingly watchful, before there is knowledge of the danger the child may have formed a bad habit that will be fatal. It is well to take care of the sheep,

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to guard them from the dogs. The place of business should be inviting. The rise and fall of stocks should be studied. All should watch against want and work hard. But the great thing that demands the attention of the thoughtful is to prepare the rising generation against the formation of bad habits. Nothing can go beyond it in importance.

The parent, guardian, or friend knows that to which human nature is liable, to which there is a tendency. He has seen certain bad habits holding like mighty chains the lives of those around him before the child or young person has manifested any inclination in that direction the warning note should be sounded and the rich ground should be preempted. Enmity against the evil should be engendered, and the sunshine of love for the good should be caused to flood the heart. Love for that which is good in early life will save the middle-aged and the old from that which is bad. The new ground brings the green grass and keeps the rich soil of the soul from washing down the hill.

It is so much easier to keep a child from forming a bad habit than it is to save him from it after its formation. Once formed, God, the soul, parents, friends, welfare in this life, and peace in the life to come—all, all often fail to check the downward tendency, and at last a broken shaft is the appropriate monument. Watchmen! watchmen! watchmen! cry out! cry out! cry out against the formation of bad habits.—Epworth Era.

Chinese Revival Themes.

At the present time, when so much is being said and written in this country about evangelism, it is interesting to note the general trend of the themes preached at a successful revival at Tainfu, Shantung Province, China. The great emphasis in the preaching was laid on the following:

God—His power, love, mercy, pity, compassion, hatred of sin; Jesus Christ—His coming, proving the matchless love of God, and His own love, in being willing to endure the insults and scorn of the world and the agony of Gethsemane and the cross, to redeem us from our sins; Jesus—the "friend of sinners;" the Holy Spirit—His work in convicting of sin, leading to repentance, and renewing the nature distorted and ruined by the fall, enabling us to know Christ and the Father, and making real to each believer all the preciousness that comes from an experimental acquaintance with both in the heart; sin—its heinousness in God's sight, and disastrous effect on us, alienating us from God and corrupting the nature, and, if persisted in, entailing eternal punishment, but if repented and forsaken, forgiven and blotted out. The Chinese were urged to seek definitely for the witness of the Spirit—the assurance that they had been "born again."—Western Christian Advocate.

ANNUAL CONFERENCE NOTICES.

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.

First Year, Arkansas Conference.

The class and committee of the First Year will meet in the Methodist Church at Bentonville, Ark., Nov. 5th, at 10 a. m. J. H. O'Bryant, Chrmn.

Admission on Trial, Arkansas Conference.

Candidates for admission on trial in the Arkansas Conference will please meet the committee at the Methodist church, Bentonville, Ark., at 10 a. m., Nov. 5th, 1907. F. S. H. JOHNSON, Chm.

Class of Second Year, Arkansas Conference.

The class and committee of the second year, Arkansas Conference, will meet in the M. E. Church, South at Bentonville, Ark., Nov. 5, 1907, at 2 p. m. W. T. MARTIN, Chairman.

Class of Third Year—Oklahoma Conference.

Class of third year, Oklahoma Conference, will meet committee in our church at Durant on Tuesday, Nov. 12, at 9 a. m. M. L. ROBERTS, Chm.

Class of Second Year, Oklahoma Conference.

The class of the second year will meet the committee in the Methodist church at Durant, Nov. 12, at 9 a. m. I. K. WALLER.

First Year, Oklahoma Conference.

To the Class of First Year: You are requested to meet the Committee at our church in Durant on Tuesday morning, November 12th, at 9 o'clock. Let all who are interested take notice and meet us promptly.
W. J. MOORE, Chrmn.

Notice Oklahoma Presiding Elders.

I have word from Bishop Key saying that he wants the Presiding Elders to meet him at Durant, Monday night, Oct. 11th. W. J. SIMS.

Rates to the Oklahoma Annual Conference.

The Southwestern Excursion Bureau has granted the following rate to the Oklahoma Conference: Rate of fare and one third for the round trip on the Certificate Plan, on basis of fares effective Feb. 1, 1907, from all points in Oklahoma and Indian Territory to Durant, I. T., and return, provided there is a minimum attendance of 100 persons holding properly signed certificates showing the payment of fifty cents or more for the going trip; certificates to be signed by Mr. J. A. Parks, Secretary, Durant, I. T., and validated by Ticket Agent of the St. L. & S. F. R. R. as Joint Agent. Certificates which show the purchase of going tickets on Nov. 10-15 inclusive, to be honored for return passage up to and including Nov. 22, 1907.

J. A. PARKS, Sec.

A Need of the Church.

The advancement of the churches, our own among the number, has been marvelous in the last few years. The financial interest of our church is far in advance of what it was when this writer was a boy. In the church of which he was a member, a part of the membership being wealthy for that day, the largest amount paid for the support of the ministry was twenty-five dollars. The largest amount to be paid for missions was twenty dollars. Country churches costing two thousand dollars were far beyond an average. The best circuit rarely paid their pastor over five hundred dollars. Missionary knowledge and missionary interest is very great in advance of that day. The writer lived in the State from which Young J. Allen went out to China. Some members of the family to which he belonged were in college with young Allen. Allen's going to China was discussed in the family. That and the annual missionary collection, when he was furnished with a half dime to put in the collection, was about all the missionary knowledge he remembers to have gathered in his boyhood. How different—now—fifty years and more afterward. Then a preacher's institute was never heard of, and theological schools and colleges were rare. How many facilities preachers have now that preachers did not have then. So in all the work of the church how great the advance.

Have we advanced along the line of prayer as much as in these other lines? Is there more of the power of the spirit resting upon us than was upon those back yonder where they did not know quite so much or pay quite so much? Have we a deep spiritual experience far in advance of those old fathers and mothers? Are there more genuine conversions according to the increase in membership and the increase in knowledge and culture and facilities than back yonder? Not many of us can make this comparison and draw a correct conclusion from our own observation. Many of us do not reach very far back. All we could do would be to gather knowledge from books and then make the comparison. That would not be very satisfactory. Let us take some things in our own day.

Take the great missionary conference in New Orleans a few years ago. A great event in the Southern Methodist church. I might state it as an epoch in her history. Six or seven days spent in that conference with night services. How much was spent in devotional services to quicken the spirit. One half hour each day. Those in charge of the conference went outside of the church to get some one to lead the devotional services. So far as this writer can judge they did the correct thing. But he has been pondering on why it was necessary to go out of the church. Take many of our public gatherings, Annual Conferences, District Conferences, Missionary Rallies, Preachers' Institutes, where we gather much knowledge, are inspired with much enthusiasm, acquire many accomplishments for work. Do we go away from these with our faith strengthened, our spiritual life quickened, our grasp upon God's promises firmer? It may be said that these gatherings accomplish the end for which they were appointed. They were not appointed for seeking the baptism of the Holy Ghost and the equipments of this baptism. Then where are the meetings we hold for the baptism of the Holy Ghost specifically? Had we not better have some of them? In the meantime let us set apart a time in these other meetings, not wedge it on at the beginning or tie it on at the end, but at some hour when we can draw our minds and

hearts from other things and center our hearts and prayers on this one thing. Suppose we take the afternoon at our Annual Conference, one, two or three hours, not to theorize, but to bring a real baptism of the Holy Ghost to pass. I trust those who have charge at our Annual Conference at Durant will take this into consideration.

MILTON A. CLARK.

Fort Sill, Okla.

Ministerial Supply.

Editor Western Methodist: For as much as others have taken in hand to write on the above subject, it seems good unto me also to say somewhat on the same. To my thinking, the author of "Plain Facts," who signs himself "A Presiding Elder," has the best of the argument. The brethren who argue on the other side of the question seem to me to be carried away by sentiment. When they say that no man is fit to enter the ministry who enters it from a money consideration, they utter a truth which no good man will controvert. But the same truth applies likewise to all the professions. No man who enters the profession of medicine simply to make money will ever be a success or a worthy physician. The same rule applies to law, mechanics, school teaching, etc. But no worthy man will enter the profession of medicine or school teaching who doesn't see in it a decent support for himself and family. So with law, school teaching. Why should the ministerial calling be an exception. To refer to the hardships of the pioneers is not pertinent to the case. These were times of hardships for all men—the lawyer, the doctor, the statesman, the farmer as well as the preacher. The country as well as the church was in the wilderness. The forests had to be cleared, the streams were unbridged, science had not yet smoothed the way for mankind. The people were poor and yet uneducated. There were no churches except the rudest log houses, as a general rule. The people dressed in the plainest homespun. A preacher would have been as much respected in a piece of jeans cloth with a hole cut in it thrown over his head with a string tied around his waist as he would have been in a suit of "store bought" clothes, provided there had been such.

Another thing, a man who felt called to preach might drop his plow in the field, or sledge in the blacksmith shop and enter the pulpit with no more education than is required to pursue his secular business.

But who will argue that conditions and requirements have not changed? A man to enter the ministry now has to acquire a good English education, and we are fast approaching the period when a classical education will be added. And then he must pass an approved examination before six or eight committees before he has clearance papers. There are not a few old veterans now in the ministry who could not stand before these committees. Young men now to acquire a preparation for the ministry have to incur heavy expense, and pass through several years of waiting and schooling. Most of them are poor and have to get their education on a credit. Why should the requirements be all on one side? Why should the church make high demands and the preacher be utterly passive? Is this education worth everything to the church and nothing to the preacher?

Again, conditions have changed in another respect. The world—and we had just as well say the church—has absolutely no respect for a cheap man. A doctor who would come into a community and propose to practice medicine for a dollar a visit would not earn his

salt. A cheap lawyer would have no clients. No intelligent school board would employ a cheap teacher. We had just as well admit it, the world and the church too, place the same estimate on a cheap preacher. Camden station would have no respect for a preacher who would be willing to serve them for \$500 a year. Neither would they have any respect for a preacher who would come there and dress as did the pioneers, and as I am one of the common men I have a right to say that the church and the world regard the men who are filling our circuits and missions as inferior in talents and qualifications to the men who are filling our high salaried stations. It is one thing to write about heroism and it is quite another to practice. Few of these high steeple men would be willing to come down to a four or five hundred dollar circuit, and nobody blames them for it. The times in which we now live actually lose respect for a minister who will suffer his family to fall behind in decent clothing and respectable living.

At the same time greater demands are made upon him. He is expected to pay for what he gets the same as other men. No excuse is made for his leaving unpaid debts. The railroads, hotels, merchants—make no difference between him and other men. Why should all the demands be made upon him and he make none upon them. It is a natural law that the church is coming to put a money value upon the services of men—so much payment for so much preaching. The churches are beginning to say "give us a man who can preach and we will show you a people who can pay." And who will say that this is not right?

Where is the heroism, the poetry or religion in a preacher serving a charge for four or five hundred dollars a year that is abundantly able to pay three times that amount? I have in my mind's eye a preacher of another denomination serving a church for \$400 a year that is abundantly able to pay \$1500, and in the same ratio is he down in the respect of the people. Why should the heroism be all on one side? It is a doctrine of inspired truth that the "laborer is worthy of his hire." Many men spend more for tobacco, and some for whisky, in a year than they do for the gospel and then grow eloquent on the sacrifices the preacher should make. They say, "I don't want to hear a man preach who is preaching for money." Neither do I. Neither would I employ a doctor in my family who was out for money." A country going to war with hired soldiers is whipped to start with. That spelled the difference between Russia and Japan. The man who refuses to shoulder his gun when his country is insulted and invaded, though she is impoverished and unable to remunerate him, is an unworthy citizen. A country that is able to pay its soldiers and will not, is not worth defending. The church that is able but will not pay its laborers may read Ichabod written over her altars. While I have said this much I am inclined to believe with the editor of the St. Louis Christian Advocate that the shortage in preachers is more imagined than real. The church is coming up in the support of her preachers as never before and the preachers are grading up better than ever in her history. Let the preachers give the churches better service, and the churches will give better returns.

J. C. HOOKS.

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SPIRITUALIZING THE MATERIAL.

Tract No. 1.

Andrew Carnegie, the great steel manufacturer and philanthropist, although not a church member speaks thus:

"Things material are abundant. Our mills and factories are numerous, large, and prosperous, but things material, including money itself, should only be the foundation upon which are reared things spiritual. Our mines of coal and iron have not completed their mission when transmuted into dollars. Not till the dollars are transmuted into service for others has wealth completely justified its existence. Dollars are only dross until spiritualized, a means to an end, and miserable is the man, mean and squalid his life, who knows no better than to deaden his soul by mere possession, counting over the board which holds him down or using his faculties in old age in augmenting the useless stuff which ministers not to any taste worthy of man.

"Little does and little can the speculator on the exchange or the mere dollar grabber in any line of activity know of the higher pleasures of human existence. Only when a man labors for the general good and for other than general aims that end with self can he know and enjoy the high spiritual rewards of life."

What America Most Needs.

The editor of the Wall Street Journal, a strictly secular paper, writes:

"What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meetings; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you resist its deadly influence, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

Stewardship.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom will come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of the mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do in achieving.

"What hadst thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of thine own we render Thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention. So live, that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief!—Maltbie Babcock.

A Trust from God.

There is nothing about which Jesus has more to say than about fidelity in the use of that which we have received as a trust from God. He seems to make the use of money a test, as when he says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The spirit of his teaching is that no-

ed the last mentioned figures. He says he has no desire to go back to his old method of doing business before he made the agreement and in fact it would never have grown to its present proportions if he had continued along the old lines.

Roberts' example is a fine suggestion to our friends who are so violently opposed to tithing. He began paying a tenth and then climbed up to the blessed privilege of giving half. There certainly ought to be some kind of improvement in the methods of most of us.—Selected.

A Florida Layman's Experience.

"I belong to a small country church where we have preaching but once a month. Years ago we gave \$1.00 at each monthly service, but after the freeze of 1894-95 we cut it down to 50 cents per month for awhile. Then we decided that it was not right to rob God and raised it to \$2.00 per month. Times were hard and money scarce, and we thought that was all that we could possibly afford. A few years later my wife and I decided to tithe our income. And from that time we have done so. The result has been that our contributions to the support of the church have ranged from \$5.00 to \$7.00 per month, besides having a few dollars over each year for other benevolent work.

"During these years there have been times when bills were due and money scarce, and it seemed hard to take the money and cast it into the Lord's treasury, but it has been wonderful how we have always been helped out of every strait. We do not feel that we have lost anything by this plan, but rather that we have been prospered on account of it.

"There is that scattereth and yet increaseth, there is that withholdeth more than is meet but it tendeth to poverty."

Tithing Members.

In a certain Georgia church its 700 members gave one year \$9,500. Of this thirty-five members who tithed themselves gave \$2,337. The average for the whole membership was about \$14, while the tithing members averaged \$64.

"Prove me now herewith, saith the Lord of hosts." (Read Malachi 3:8-12).

In view of his stewardship and the blessed privilege of transmuting things material into things spiritual, the reader is urged to agree with his pastor to undertake tithing, and, if it proves to be wise, to report at the end of the year, and endeavor to organize "Tithing Bands."

This tract, prepared by Rev. A. C. Millar, D.D., is for sale by Anderson, Millar & Co., Little Rock, Ark. Price postpaid, 10 cts. a dozen, 75 cts. a hundred.

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man has an absolute right to his wealth, but that it is rightly regarded as a trust from God, which we are to administer in the interest of his kingdom. No wonder that Jesus said, "How hardly shall a rich man enter into the kingdom of heaven," since wealth tempts a man to consider the results of his industry, skill and economy as belonging absolutely to himself, his to use as he sees fit. Yet, if Christian men recognized themselves as stewards of God's kingdom, and their business as their opportunity for service, it would not be long until its ideals had become actual in the world.

Religion and Business.

H. O. Roberts, a well-known hardware man of Minneapolis, Minn., is doing business under a written agreement with the Lord. The inscription on the fly-leaf of his ledger of each year since May 12, 1903, is: "I promise that, as the Lord shall prosper me, I will act as his steward and give Him as follows: If I make \$1,000 annually, \$100; \$1,500, \$250; \$2,000, \$400; \$2,500, \$625; \$3,000, \$1,000; \$5,000, \$2,500."

Roberts claims that he has prospered by carrying out his agreement until he has reach-

THE EPWORTH LEAGUE.

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

Topic: Hearing and Doing.

Lesson for Oct. 27: Jas. 1:19-25.

James and Jesus who were brothers in the same home have a good deal in common both in what they say and in how they say it. The style of each abounds in illustrations drawn from the commonest things of everyday life. Their line of thought is often parallel. There is a striking likeness between the letter of James and, e. g., the sermon on the Mount. In both mere profession in the Christian life is discounted while the highest premium is placed upon righteous conduct. Both have a good deal to say about hearing and doing. With both the test of faith is deeds done. Both admire the doer. (Compare Matt. 7:24-27 with Jas. 1:22-27.) Hearing and doing are closely related in the Christian life. Hearing is knowing, and doing is obeying, and in a truer, deeper sense, they are mutually dependent. They go hand in hand. They advance together. We cannot obey further than we know, we cannot know oftentimes further than we obey. (See Jno. 7:17.) But there is a sense in which as our lesson shows they do not go together. We may know without doing.

What does it mean to hear? To hear means to know. Hearing is knowing. To hear is to get a knowledge of what one ought to do. To hear is to know our relation to God and to our fellows; to know the claims of Jesus Christ upon our lives; to know what the conditions of salvation are; to know that we ought to surrender to God; to know that *faciunt* to join the church and live consistent lives; to know how to treat our neighbors, our parents, our children, our employer, our employees; to know our duty as Christian citizens; to know that daily prayer and daily Bible study are duties; to know how to keep the Sabbath holy; to know our duty as Leaguers whose motto is "All for Christ;" to know the Decalogue and the Sermon on the Mount;—all this is good, is necessary to Christian life, but may be less than profitless. Men generally know these things. Their defect is not a lack of knowledge. But knowledge is profitable only as it leads to obedience.

What does it mean to be a doer of the law? To do means to obey. Doing is obeying. It means putting the Word of God into conduct. We are to translate the Decalogue and the Beatitudes into human conduct. They are to be not only so many printed words on the pages of the Bible but are also to be clothed in human form with human heart and eyes and voice and hands and feet that love and see and talk and work and walk. Through obedience we are to turn his word into Christlike human life. To yield the life to Christ, to love God with all the heart, to love our neighbor as our self, is to be a doer of the law.

We must not forget that the real value lies not in the knowing but in the doing. It is easier to know than to do, but it is greater to do than to know. To know and to fail is human, to know and to do is divine. It is by deeds done and not by things known that we climb to the heights of Christian character.

Let us not fail to know that doing always brings blessedness to the doer. Our attempts to help others may fail in doing them

any good so far as we can see and know but one thing is certain our own lives will be happy. "This man," says our lesson, "will be happy in his doing." There is heaven in the heart of a good deed rightly done.

* * *

Familiar Talks on the League Lesson.
Hearing and Doing.

It is only the ear that is attuned to the voice of God that shares the secret of the Lord; the listening ear that really hears God's message, bearing the deeper meaning, the individual note.

We need to be still before God, to have our ears unstopped, to listen for his voice and to cry, "Speak, Lord, for thy servant heareth."

But even this experience, rich and gracious as it is, will avail little unless we are willing to obey the word of the Lord that has come unto us. We may belong to the Church and attend its services; we may believe that the kingdom of God shall prevail over evil and that the world shall be evangelized, but if we are investing nothing in it, and doing nothing to help bring it about, what is our faith worth? "Even so, faith if it has not works, is dead, being alone." Not simply believing and receiving, but doing the will of the Father, brings entrance into life.

Sometimes in moments of divine inspiration, we have our individual vision and catch a glimpse of the possibilities of a life of full consecration. At such moments the sinner resolves to give himself to God, the Christian to take his hand off his life and lay himself out for service. But the hour passes, the world of care and anxiety and ambition crowds in, the hallowed associations are gone; the vision grows dim and dimmer yet, and finally vanishes. We fail to do and so become hearers only of the word and are like the man, who without a foundation, built an house upon the earth which could not stand the storms of life and so immediately fell.

In the day of the prophet Ezekiel the people of God assembled themselves before the Prophet to hear the word of the Lord. But God saw that their heart was far from him and that theirs was a lip service. They had set up idols in their hearts and put the stumbling block of their iniquity before their face. They heard the word of the Lord but they would not do its bidding and for this reason, God would not be inquired of concerning them, but turned from them. "Have not ye turned back and tempted God, and limited the Holy One of Israel?"

Are not we who comprise the League body of our great Methodist Church in danger of falling into this same error?

Let us look into our hearts and see that we do not attend our devotional meetings because we are in the habit of doing so, or because the other young people go, or for any other motive but the true one of getting closer to God and learning something from his Word that will make our lives purer and stronger.

Do you know, dear fellow-Leaguers, that there is no blessedness that can come to us like that of knowing and doing the will of our Father? It is more blessed to hear the Word of God and to do it than to have shared his nearest earthly relationship; even that of his own loved mother. Nothing but this knowing and doing will bring a complete and perfectly rounded life. The most glorious victory is that which enables us at life's close to cry, "I have finished the work thou gavest me to do."

He has gone away and left his work to his children. He would speak through us to the

world. He can work through us only as we are willing to be used. Shall we not in this Sunday evening service give him our lives—our whole selves—to work and speak through? Then indeed shall we become doers of the Word and not hearers only.

MISS LUELLE R. SPENCER.

* * *

At Northfield Mr. B. F. Meyer had a somewhat novel experience. At the Science Hall the professor of Chemistry and Mr. Meyer gave an hour's demonstration of the analogies between physics and theology. The professor helped perform the experiments, whilst Mr. Meyer endeavored to point the lessons. They made an iron bar float in the air to show how the spirit of life makes us free from the law of downward gravitation; compelled a wheel to revolve rapidly by a stream of electricity to illustrate how Paul wrought according to the working that worked in him mightily; showed the unity of white light and trinity of the three component colors; heard in the response of one tuning fork to another the answering pain of Christ to the woes of His suffering Church; learned marvelous lessons from the X-rays, the arc-light and the ultra violet rays. Mr. Meyer said he would like to carry the apparatus with him around the world.—Central Christian Advocate.

* * *

From China.

Dear "Methodist" Friends: We have been a little irregular in mail matters for some weeks on account of the cholera scourge and the scare. The disease has been more severe in China than in ordinary years, but not nearly so bad as it has been in some years since we have been in China. It has been worse in other places, and that has made the scare worse. It has taken considerable hold in Japan this year. So the steamer service from San Francisco has been quite irregular for us. I suspect that our friends at home have gotten a more serious view from the press than we have here in Shanghai. Quite a few Europeans and several hundreds of Chinese have fallen victims to its ravages, but what is that for China. If these poor people do not fall victims to one thing something else will get them. They seem to be the prey to every ill that comes to mortals. We have seen it so much worse that we find much to be grateful for in the thought of how much worse it might have been.

Our Conference meets in Soochow. Oct. 9, and Bishop Wilson and Dr. Lambuth are on hand. I should also mention the presence of Mrs. Wilson. The Bishop and Mrs. Wilson have been our guests for a week and we have been greatly blessed in having them. They are two quite remarkable old people. They are both more than seventy-two. This is his sixth visit to China, and her third. We, as well as they, feel that it must be their last. The Bishop has done a very large part of what has been done far the mission episcopally, and it makes us sad to part with him. I am sure he is most keenly interested in all that pertains to our work here. He preached for us in the College again last Sunday, and his sermon was good unto edification. Take Bishop Wilson one time with another, I do not think I know his equal as a preacher. He knows the Bible. Our native pastor last Sunday said to me after the sermon that it would not make much difference with the Bishop if he had no Bible, for he thought he could repeat it if necessary. While he was with us he was up before six in the morning sitting quietly reading his Greek New Testament.

Dr. Lambuth is always busy and is hard to

catch up with. He is to be our guest next week. Of course his heart is in the work out here, for this was his first home. He did not have to be here long until he was talking like a Chinaman. He, with the Bishop and Mrs. Wilson, will make the home trip via Europe.

The fall term of the College is under full headway, and we have much in connection with it all to give thanks for. I have never known a fuller opening anywhere. We had fixed the limit at 180, and turned off the rest. The opening day 176 were either present or had paid down all the fees for the whole term, to hold their places. Some were kept away by sickness, but they sent the money, and some of them had to send several hundred miles. All the places are full now. We are very much encouraged in the forward step some of our most trusted students are taking in the religious life. Our Bible work was never more encouraging. Every student in the College has two regular Bible lessons every week, and some more. I have been highly gratified at the degrees of enthusiasm with which they enter into the work. Our best students are our best Bible students. The interest with which the non-Christian students take up this study is peculiarly gratifying. I am sure there is to be wonderful results in it for their own lives, and for the lives of others. We have planned, and begun, a systematic study of the life of Christ in our Sunday Afternoon services, and we are hoping for good results from that. Pray for these meetings. I am very much hoping that some of the students will be helped over some of their difficulties in these meetings.

The church work this year has been steady. It fully justifies the step that was taken in appointing a native as our P. C., rather than as before only assistant. The brethren are sustaining the work as well as could be expected. They are doing it well. They pay the preacher's salary, and do it by the month. They have the entire charge of the finances. It may be well taken for granted that I am a very sympathetic observer of all, and a genuine "backer" at least. They have got to learn by doing. To sum it all up, I am really encouraged by the year's work, in spite of the many ups and downs. There have been many disappointments, but we have gone forward, and I feel like giving public expression to my thankfulness. I will put the period right here, for fear that I shall be tedious. Affectionate regards to friends all. Fraternaly,

JNO. W. CLINE.

Anglo-Chinese College, Shanghai, Sept. 28.

A Texas Letter.

Dear Bro.: Tell my numerous friends and relatives I met while in Arkansas I reached home on the 10th inst, and found all alive, wife and Dora Key had managed to keep a little food and raiment. In fact, we live where good water abounds. So we always have plenty of water, from flowing wells, fresh air, and generally light diet, all conducive to good health. The summer as you know was long and hot, yet withal, the Lord gave me strength to hold several fine meetings, first in Texas and later in Northwest Arkansas. The preachers and people I met in your State treated me with uniform kindness, and I'll never forget the bright happy conversions I witnessed while in your State. Of course I missed the friendly face of my conference organ, the Texas Christian Advocate. I saw but one while in Arkansas. Tell the dear brethren over there it has lots of mighty good reading; almost equal to the Western Methodist. Well, well, they are both fine papers,

well edited, and doing fine work in their respective fields. I wish all our people in Texas and Arkansas would take and read them. Texas, as well as your own State, has passed through a severe drouth, yet withal we have been blessed with gracious revivals in many places. Our schools are full to overflowing and there is now a forward movement for endowment of S. W. University. Our preachers are now in the "scramble" for Conference, "Amarillo, Tex., Nov. 4th." Run over and I'm almost sure you will get to preach and "say your piece," and pick up a good many new names for Western Methodist, for a goodly number of us out here were "water bound" in Arkansas for awhile. Personally, I'm fond of the dear old State, for there I got religion and a wife, and a circuit, of course, I love Arkansas sincerely.

"FINCH" M. WINBURNE.

A Mistake, I Think.

My Dear Brethren: I have heard the preacher question discussed from every standpoint, and if we can discover the cause for this dearth of preachers that is now on us, we will have solved one of the greatest problems of the age. But while discussing that, why should we draw the line so distinctly between circuit and station preachers as being an inferior class, when in fact it is not true, and you may put some of these wise acres, on the best circuits in the connection, and they will starve the people to death spiritually, and they, themselves, and families, go hungry and half clothed. This is not in self-defense, for I will compare records with any of you as to membership or finances, and this has been a remarkable year on this, the Bryant circuit. We will be able to report at least 125 net increase, and finances about one-third in advance of anything in the past. But quite a good many of my brethren who are a good deal stronger than I intellectually, and I hope spiritually, have not been so fortunate as I. So brethren when you are writing on this subject and forced to draw the line between station and circuit preachers (which I think is very unwise) don't speak of the circuit preacher as being inferior, and the stationed men as being superior, for it makes it just a little embarrassing to the circuit preacher to be thrown in company with the fellow who talks that way; and though he may love him ever so dearly, he don't feel just right in his presence; and it has a tendency to divide us into classes, when we are all one family. Each should feel that the other is his brother. After all, God evidently measures greatness, not by polish, not by the exalted opinion that one may have of himself, but by the amount of service rendered unto God. So let us read, digest, and apply 13th chapter of First Cor., in order that there may not be any division among us.

Your Bro. in Christ,

J. H. McKELVEY.

(We do not think any of the brethren intend to depreciate the preachers who are on circuits. One place is as honorable as another for a Methodist preacher.—Ed.)

Here and There.

Dear Methodist: Your editorials of recent date, together with fine articles and field notes have been helpful and entertaining to this writer, and I am quite sure to the readers generally of the Western Methodist. But did you know that no small number of the subscribers of this well-edited intellectual church paper do not read it? Recently I made it a point to inquire of some of my neighbors as to whether they had been reading the paper,

one of whom was a steward, together with two prominent influential families of our church, and they gave me a negative answer. One reason why so many are behind with the paper is they're neglecting to read the paper. While a member of the Memphis Conference on a visit to Bro. M.'s, the brother was reading the then Western Methodist, edited by Rev. W. C. Johnson, the paper being managed in the same city where it is now being conducted. The young preacher probably thinking that his company was quite so entertaining as was the reading of the paper to the Brother, asked his host if he read everything in the paper. The brother answered yes, and added, If I pay for a paper I am going to know what's in it. I hope this may catch the eye of that part of our church who do not read our church periodicals. Bro. Anderson, your recent editorial on your visit to Brownsville, Tenn., waked up memories of the long ago in this writer's mind, when he was sent to try to preach to that cultured, fastidious church, Lebanon—five miles from Brownsville. Rev. Joe Evans was station preacher in town; Rev. G. W. D. Harris, P. E. Some of our members at Lebanon I still remember, namely: Bro. Carlton, Bro. Claibourn, Bro. Tyus, Rev. Bro. Allison, and a brother Anderson; perhaps Bro. A. may be a relation of yours; and a Bro. Livingston. I knew your father in Brownsville. It is no wonder you wrote so complimentary of him in your visit to Brownsville and the native State of your father, to-wit: Virginia State. I thank God for the great longevity of Father Anderson. May he have a peaceful close of life's pilgrimage, and be gathered with the saints everlasting rest. Bro. Anderson, Lebanon, Durhamville, St. Paul's, Asbury, Ripley and Boliver, were the most embarrassing places I ever filled. Being the most cultured, educated, fastidious. One remark from a young graduate, a young lady, helped this young itinerant wonderfully. Bro. Tyus asked the young sister after the writer had preached his trial sermon, what she thought of the effort. "Why, he is a pretty good young preacher; he sticks to his text." Let the church all encourage the young preacher; no harm can come of it, and much good may. Bro. Anderson, give us another editorial on our Brother in Black. Our sister Church, the M. E. Church, North, must come south to learn much of our colored brethren. The best friend our Brother in Black has is the Southern Methodist church.

J. F. ARMSTRONG.

This good letter is rather personal, but our dear old brother is entitled to tell his experience. Bro. Thos. P. Anderson was my uncle, Major Carlton my grandfather, and the others mentioned as members of Lebanon church were either relatives or the friends of my childhood—it was my mother's church, held in everlasting remembrance by me. JAS. A. A.)

We are just bringing from the press a new edition of the Methodist Catechism No. 2, by Geo. Thornburgh. It is neat and attractive and should be used by those who have been through the Infant Catechism by Mrs. Geo. Thornburgh. 5 cents each or 40 cents per dozen. ANDERSON, MILLAR & CO.

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THE SUNDAY SCHOOL.

Oct. 27. Caleb's Faithfulness Rewarded.

Gildes Text.—Thou hast been faithful over a few things; I will make thee ruler over many things. Matt. 25:23.

Lesson Text.—Joshua 14:6-15.

Introductory. About seven years have passed since our last lesson. Excepting the conquest of the country lying East of the Jordan our last lesson recorded the beginning of the operations by which the Israelites came into possession of the promised land. Our present lesson records one of the transactions by which the country was divided between the tribes. The accounts given of the battles fought in the seven years are meagre and fragmentary. The enemy was crafty, they were warriors, they were wicked and while they have been routed and spoiled many of them are still alive and ready to dispute the possession of the country with the Hebrews. The tribes are given their allotments but the enemy were hard by to give them trouble whenever they proved faithless and whenever they turned from the strength of God.

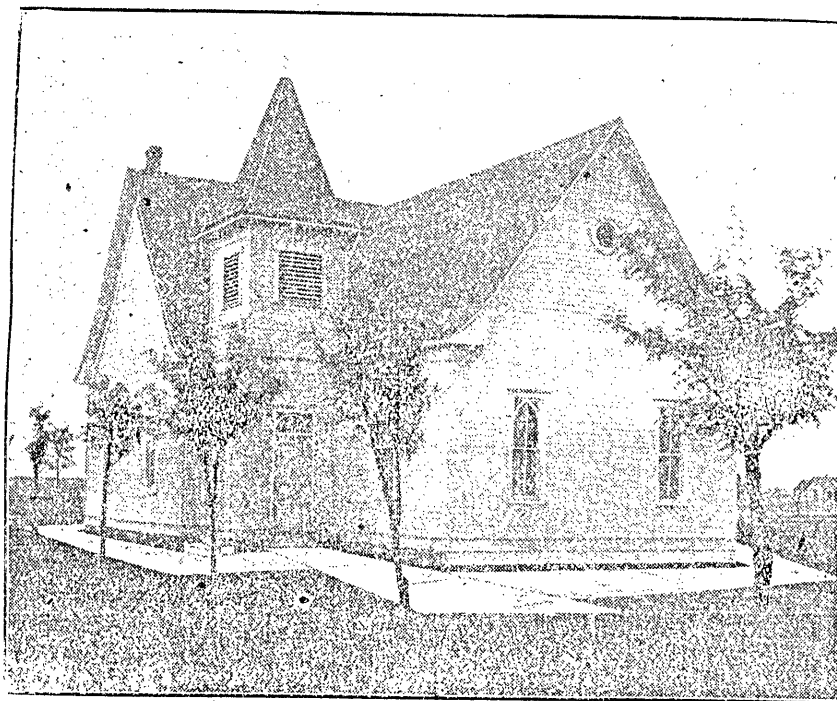
In the first verse of this lesson mention is made of an incident that is not recorded in the story of the report of the spies. That was a trying time and the report there given tells of Caleb's courage and efforts to induce the people to go over and possess the land and the account tells how God was angry with the people and the other spies, but does not give the incident here spoken of by Caleb. But Joshua knew of it and when these words were spoken he gave Caleb the blessing that he desired and sent him away.

We have hardly had a lesson during the year that deserves more study and consideration. Here is a man who was in the prime of life when he was sent out as a spy. He was accompanied by eleven other men. They went into the land of promise and traveled the length and breadth of it. Ten of these men beheld the inhabitants and found those before whom they literally cowered. They failed in their presence. They reported that they felt as grasshoppers in their presence and were sure that their enemies regarded them as being of as little consequence. The hill country where the children of Anak dwelt was especially mentioned as formidable. But Caleb had seen these same men and considered the fastnesses where they dwelt. But he was not afraid of them and was sure that they could be dislodged from their strong positions notwithstanding their immense strength and skill in war. He was ready to measure arms with them. He was not fearful of the consequences. This so pleased God that he promised the country of these men to Caleb. It was many years before. Caleb was full of strength and ready for any conflict. Now he is old. Eighty-five years brings a man to where he is subject to many weaknesses, both of body and perhaps of spirit. Caleb mentions this probability, but states that as for himself he was as strong as he was at forty. He had been a good man, temperate and obedient to all the laws of health and like Moses his eye was not dimmed nor his natural force abated. He had remembered the promise of God and now presents his claim

to this section of country avouching his readiness to meet on the field of battle the Anakims. He was a brave man.

From the account given the taking of this hill country where these Anakims lived was the most difficult that presented itself to the Israelites. While it contained many valuable valleys yet they were equalled by many sections, if not surpassed by some. From the consideration of its fertility it was not more valuable than the possessions taken by the other tribes. Here this old soldier comes, backed by his tribe, and asks for the privilege of doing the most difficult thing that this nation had to do. We are forced to exclaim, What a truly beautiful spirit he shows! While men are easily found to seek the best places, the easiest places, here is a man who voluntarily chooses to seek the most dangerous and the most difficult. It was given him. In it were the bones of his ancestors, the family burying grounds of the father of the nation. In it was Hebron.

In this lesson is shown the patience of this man in waiting on the promises of God. All his generation, save Joshua only, had died, yet he waited patiently all those years confidently expecting the fulfillment of the promise. It also gives emphasis to the statement of our Lord that those who ask receive, and



M. E. Church, South, Eldorado, Okla., Rev. O. W. Stewart, Pastor.

that those who seek find. The promise had been seemingly forgotten. It is quite likely that Joshua had forgotten it. But God had not and Caleb had not. He asked for its fulfillment and it was done even as the Lord had spoken.

Dedication.

The Methodist church at Eldorado, Oklahoma, will be dedicated by Rev. L. L. Johnson, Presiding Elder of Mangum District, at the 11 o'clock service, Sunday, Nov. 3.

The building, as it now stands, is one of the handsomest little edifices in the Conference, and presents the neatest, completest interior of any building in the District. A temporary, unfinished building was erected five years ago under the pastorate of Rev. M. L. Roberts at a time when the membership was small and financially very weak. The building stood unfinished and considerably involved in debt until Rev. J. W. Kizziar raised the amount necessary to relieve the entire indebtedness. At the beginning of the present conference year it became apparent that the needs of the congregation and the work to be done in the

town where the church is located demanded a larger house. Plans were submitted and adopted which, when carried out, remodeled and enlarged the building. Pews and other furnishings necessitated by the alteration of the building have been installed. The church now stands sufficient, complete and attractive. There remains to be raised not one dollar on the dedication. One thousand dollars has been expended during the present conference year on these improvements, and the pastor's salary at this point has been raised one hundred and twenty five dollars.

In behalf of the pastor, Rev. O. W. Stewart, and the congregation a cordial invitation is extended to all former pastors of this charge to be present at the dedication of the Eldorado Methodist Church.

Dearth of Preachers.

I have been reading a great deal of late in our church papers on the subject, "The Dearth of Preachers. Some give one reason, some another. "A Presiding Elder" has said some good things on the subject, most of which I endorse. But in your paper of Oct. 10th, he said some things I wish he had left unsaid. "This writer has also come in contact with six splendid young men, who would apply for admission on trial in our conference as soon as they finished school, but they say unhesitatingly, "We are deterred by the fact that we are not able to go to warfare at our own expense." I am sorry he said this. The Church has never demanded this of any man. A young man whose conversion is thorough, reaching head and heart and moved by the Holy Ghost to preach the gospel will never stand on the question of money. God has ever in the past, and does today, and will forevermore take care of his servants. If I did not believe this with all my heart I would quit now. Let the reason or reasons be what they may, I don't believe young men are staying out of the ministry because of salary. Now as to our D.D.s, I know they are good, true and tried men, always ready for work. But they don't want to be tried again on "Hard Scramble Mission" even for \$800. Neither does the man on "Hard Scramble Mission" want to be tried up yonder where the D.D. is, not even for \$1,500. We might try this new experiment by putting "A Presiding Elder" with \$800 on Hard Scramble Mission. 'Tis true our preachers on circuits need a better salary, and to this end we are working. I do not object to an increase in Home Missions. Let us have it, we need it.

I am yours,
THE PRESIDING ELDER.

We are just bringing from the press a new edition of the Methodist Catechism No. 2, by Geo. Thornburgh. It is neat and attractive and should be used by those who have been through the Infant Catechism by Mrs. Geo. Thornburgh. 5 cents each or 40 cents per dozen.
ANDERSON, MILLAR & CO.

We would be glad to figure with anyone having book or pamphlet printing to be done. We have the facilities for rapid work in any quantity.
Anderson, Millar & Co.

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be addressed to Lillian Anderson, in care of the Western Methodist, Little Rock, Ark.)

Tulsa, I. T., Oct. 11, 1907.

Dear Methodist: I see you have given the children a page. Enjoy reading your letters and stories. My mama takes the Methodist and she likes it very much. I go to Sunday School every Sunday; my teacher's name is Miss Eula Brand; I like her very much. I have a twin sister; her name is Ruth. I have a brother and he is a plumber. My father owns the Blue Ribbon Bakery. We are having a new church built. Our superintendent's name is Mr. Cole, and our pastor's name is Bro. Ball. I go to school and I am in the fourth grade. My teacher's name is Miss Wilkes. I have another sister fourteen years old in the eighth grade. Well I will close, hoping to see this in print. RUBY GREGORY.
Box 521.

Clarksville, Ark.

Dear Methodist: I thought I would write to the Methodist for the first time. I am eleven years old and I am in the sixth grade at school. I am not going to school now, for I have to pick cotton. School will begin in November. I will be glad for I like to go. My teacher's name is Mr. I. C. Burgess. He is a good teacher. I don't get to go to Sunday School very often as it is too far. Our pastor is Bro. Johnson. I am a little farming girl. My papa owns a farm of eighty acres. I have a horse for my pet. I have a few others too. The horse is very gentle. Her name is Dexter. Well, I will say goodbye, hoping to see this in print. Your new cousin,
LUCILE DOUGAN.

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from it well know the miseries of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty-three years has been engaged in the treatment of catarrh in all its various forms.

His treatment is unlike anything you ever tried. It is not an atomizer spray, douche, salve, cream or any such thing, but it is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have. It avoids the wear and tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real, genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

Grider, Ark., Oct. 13, 1907.

Dear Methodist: I am a little girl eight years old. Mama takes the Methodist. I enjoy reading it so much. I have two sisters, one older and one younger than I. My oldest sister and I go to school. I am in the second grade. We live on a large farm. My papa is a farmer. How many of you cousins wash dishes for your mama? I do. I have two pets: a cat and a dog. For fear this will reach the waste basket I will close.

IRMA IRENE HUGHES.

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Rose Bud, Ark., Oct. 13, 1907.

Dear Methodist: I am a little girl thirteen years old. I go to school but our school is out now. I love to go to school. Miss Brannie Henry was our teacher this summer and will be our teacher this winter. I have three brothers and two sisters. Well as this is my first time to write, I will close by answering Lora Davis' question. METH TWO mon DAV
Moses was one hundred and twenty years old when he died.

MYRTLE DEAN.

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Newark, Ark., Oct. 20, 1907.

Dear Cousins: My uncle takes the Methodist. I am always glad when Friday comes. The first thing I do is to turn to the children's page. I am fifteen years old and I am a member of the Methodist church. I go to Sunday School and church every Sunday. Miss Lathe Solars is my Sunday School teacher; I like her fine. Mr. Lige Magness is our superintendent. Bro. Jernigan is our pastor and Bro. Skinner is our presiding elder. I go to prayer meeting every Wednesday night. I will close by answering Esther Weaver's question: Wher was Moses when he died. In the land of Moab at the age of one hundred and twenty years. Your cousin,
NORAH SELF.

Golden City, Ark., Oct. 13, 1907.

Dear Methodist: Here I come knocking at your door for admittance again. I have written once before and it was printed. I will describe myself: I have dark brown eyes, dark complexion, dark hair, and I am four feet, eight inches tall. I will let the cousins guess how old I am. My birthday is the 6th of August. I will answer a question that was asked. I don't remember the name of the one that asked it. "Lot's wife was a pillar of salt." I will now ask a question: How many men bore the ark across the river Jordan? Love to all the cousins.

NANNIE FLORENCE.

Muskogee Circuit.

I am rounding up for Conference. Have not accomplished much this year, it seems, but God alone knows and eternity can tell what has been done. We have had a few converts and some shouts of victory in the conference. The people have been kind to us, and we pray for them. We thank God for personal improvements made. I have quit tobacco which I am sure is a long step in the right direction. The Lord has blessed us in many ways. We have a fine presiding elder, and would not swap with any district; a good executive, thoroughly interested in, and

They are Liver Pills

Ayer's Pills are liver pills. They act directly on the liver, make more bile secreted. This is why they cure constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better laxative pill. We certainly do not. If he does, then use his kind. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

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well able to take care of, all the interests of our great church. We want him next year. J. M. HIVELEY.

Dear Methodist: As I have seen the children's letters in print, I thought I would write. My mama takes the Methodist, and I like to read it fine. Our pastor is Rev. Davis; he has been our pastor for two years. Everybody likes him fine. I have eight sisters and one brother. They are all married except one, and she is eleven years old, and in the fifth grade. I will close for this time. MATTIE LASSITER.

Rufe Ct., Oklahoma Conference,
Oct. 5, 1907.

Dear Methodist: I thought I would write to the Children's page today. I have not written in a long time. I am a nine year old Indian, Choctaw boy. I can not speak English much, but I will try my best to write in English. I go to school every day. I am very glad to see so many cousins write to the Children's page. Papa takes the Western Methodist. My papa always reads the Bible in Choctaw every night and prays before we all go to bed. Well dear cousins, who read the Children's page, let us pray for each other and the Lord will help us more, and we will be happier children. I hope to see this in print on the Children's page. I am your cousin, a Choctaw boy,
RUFUS P. TIMS.

The Habit of Not Feeling Well.

Few people realize that their ailments are largely self-induced. They get into a habit of not feeling well. If they get up in the morning with a slight headache, or some other trifling indisposition, instead of trying to rise above this condition, they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air, they dose themselves with "headache tablets," or some patent specific "warranted to cure" whatever ill they think they are suffering from. They begin to pity themselves, and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestion of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work in their office or homes.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most

natural thing in the world for young people to accustom themselves to lying down or lying on a sofa because they think they are tired, or unwell. Much so-called "invalidism" is simple laziness, fostered and indulged from childhood. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception or a ball, or any other pleasant social occasion, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody—until after the entertainment.—Success.

No Business Women Elevate Their Associates?

One of the most vital results of the presence of women in business," says Anna Steese Richardson in the Woman's Home Companion for October, "is the tendency of the average girl of natural refinement and good home training to harden and coarsen under the influences of store or office life than to raise the tone of her environment by her own gentle breeding.

"Believe there are women who exert a good influence in the offices and stores where they work, but they are the exception, not the rule. They have such nobility of character, such rare natures, that they would be a power for good anywhere, under any conditions. But alas, the average woman wage earner, has only the average moral and mental nature, and she can no more be a power for good in business than in the home. On the other hand, I firmly believe that the presence in business of thousands of silly, inexperienced, unbalanced girls, is lowering the standard of manhood and womanhood all over the land. Barrier after barrier is going down before the familiarity of business life, and already many of the large corporations, like the life insurance companies, have found it necessary to segregate the men and women during the working hours, to supply them without separate offices, separate lunch rooms, separate elevators. Does this look as if the refining, elevating influence of women had stood the test of a generation of freedom and equality in the wage-earning field?"

Classified Advertisements.

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Southwest Oklahoma. The coming country. Cheap homes, fertile soil, sunny climate. Write for full information. Southwest Land & Investment Co., Mangum, Okla.

Wanted.—Young men and women to prepare for positions paying \$50 to \$150 monthly. R.R. fare paid. Positions guaranteed. Wheeler Bus. College, Birmingham, Ala.

STAMPS AND COIN.

1,000 Mixed FOREIGN STAMPS, 13c.; 500 var. foreign stamps, \$1.00. 1,000 fine peelable hinges, 10c. Western Stamp Company, N. Y. Life Bldg., Omaha, Nebraska.

OF INTEREST TO WOMEN.

Every Woman With Tender Feet should wear Pillow Shoes. New shoes easy as old ones. Soft, flexible, durable, handsome. Best materials, all styles. Perfect fit and perfect comfort guaranteed. Write to-day for free catalogue. SUFFOLK SHOE COMPANY, 181 Summer St., Dept. E, Boston, Mass.

FOR THE HOME.

A HOME in a mild and healthy climate, among intelligent and enterprising people, can be secured by any person of moderate means. Write for illustrated Booklet. W. L. GLESSNER, Macon, Ga. Desk 4.

Prescott District.

Our fourth quarterly conference is a matter of the past. Rev. W. R. Harrison, our new presiding elder, was with us and magnifying his office. There is no misfit in him. He makes a good presiding elder. The people all like him. He not only looks into all the business but he gets into every nook and corner. He literally "goes out into the highways and hedges and lanes and compels them to come in." Preachers, stewards and people all want him to be returned to the district as our presiding elder. The district is going forward under his leadership. This is Bro. T. D. Scott's fourth year at Hope Station. He has had over two hundred additions during his pastorate there and made many substantial improvements, and is expending more than two thousand dollars this year, and has installed a fifteen hundred dollar pipe organ. Many regrets are being expressed that the law of limitation takes him away from them. Bro. Jewell is having a fine time at Fulton and McNabb. More than forty have been received into the church by ritual. Dr. Jewell doing all the preaching himself. He is hopeful of considerable financial advance over previous year. Brother Riddling at Emmett has had good meetings all over his work. Financial outlook good.

Dr. T. D. Welch, a supply on Blevins circuit, got a late start, labored under many difficulties, but has proved himself equal to the task; has had some good meetings and is doing good work. Rev. J. R. Dickerson is filling out Dr. Godbey's time at Prescott with acceptability to the people. Many are complimenting his preaching. He will have a good report at Conference. W. A. Steel at Gurdon is leading the district in material improvements. His new brick church is nearing completion. His people are delighted with him and his preaching. Steel is a live moving man.

J. L. Johnston's people at Chidister say he is doing better work and better preaching this year than last year. He will report an advance on all lines. Has built one new church this year. Nathan circuit is being well supplied by C. F. Messer, who is having the most successful year in the history of the circuit. One nice new church building nearing completion.

Bro. Burnett is closing out his fourth year on Center Point circuit in advance of any previous year. Parker is bringing things to pass on Okolona circuit. At one meeting he had twelve conversions in two nights. Pike City circuit is being well worked by R. L. Reese. He had a fine meeting in Pike City, adding a goodly number to the church and is building one new church and put-

an organ in the church at Delight. H. E. Vancamp at Bingin is a fine young preacher and doing good work.

A. P. Few has Nashville well in hand and is doing good work. W. M. Crowson was hindered by sickness in the early part of the year but has been doing good work and succeeding on Mineral Springs circuit; he will close out well. He is one of our best preachers. His people are delighted with his sermons. This section of country has just been penetrated by a new railroad and the signs of improvement are to be seen on every hand. The people of Washington love Bro. Z. T. Lindsey. He is doing good work. Much material improvement is being done on this work. Murfreesboro has had the best revivals in its history; over fifty have been added to the church. Four young men licensed to preach. Two licensed to exhort. All six of these are in school. One young man joined the Protestant Methodist church and is preaching, making seven young preachers coming out of one meeting held at Japany church. The claims will be full.

Bro. Cranfield on the Spring Hill circuit has had a most glorious revival on his work adding to the church over one hundred members, and has built a five-room parsonage at Patmos, on the L. & A. railroad. He and his people are hopeful of a full financial report at Conference.

Harmony circuit is in charge of Bro. J. B. Westrope who is succeeding well. He has added some forty members to the church. This is a very difficult field, and needs trained and experienced men to handle. Our Home Missionary Board ought to make appropriations large enough to support a strong man and ask the Bishop to appoint able men to such fields of labor as Harmony, Nathan and Social Hill circuits. If we would put the men and money on these country charges that we put on city charges our gain would be much greater.

D. D. WARLICK.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanent Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

Gardner Semi-Centennial.

Greenwood, Ark., Oct. 21, 1907.

Our Semi-Centennial was held in the Methodist church here Oct. 13th 1907. The day was ideal, being neither cold nor hot, wet or dry. The house was filled to its uttermost capacity with the friends of the veteran preacher of Greenwood, all anxious to honor him whom they had known and loved so long. Bro. Gardner preached a sermon in which he gave many reminiscences of his ministerial life; some of the old hymns were appropriately sung and the service was very tender and helpful. A nice quarter-sawed golden oak chair was placed in the church for Brother Gardner's comfort; the speech being made by Col. Geo. S. Evans, himself the son of a "superannuated" Methodist preacher. The Sunday School made an offering to Bro. Gardner, which was presented by our worthy superintendent, Bro. P. M. Claunts. The offering of the Woman's Home Mission Society was presented by Mrs. J. D. McCollum; after which the whole congregation

4c a spool Defeating The Trusts 45c a dozen. An illustration of a spool of thread.

WHEN you visit our offices, warehouses and factories in Chicago ask us to show you through our thread factory, where we make our celebrated Acme Brand six cord machine thread, which we absolutely guarantee to be the equal of any spool cotton on the market.

A Word to Retail Dealers

YOU who are close buyers are paying at wholesale 57c per dozen for a similar grade of 200 yd. spool cotton. We will fill your orders as dealers at 45c per dozen, the same as to our own family customers, but we must put a 1c. of one hundred dozen spools in one order or in any one month.

Our Factory-to-Family Plan

WE INVITE every reader of this paper to send for our Mail-Order Catalogue just issued from the press, which we call "The Economy Guide Book No. 68." It is composed of 834 pages.

Another Reason for Low Prices

ANOTHER reason for the exceptionally low prices for good goods offered in our New Economy Guide Book No. 68, is because several months ago when we foresaw a tight money market, and pressing need for ready cash, we closed contracts with the manufacturers in many lines, especially in furniture, ranges, vehicles, harness, farm implements, sewing machines, pianos, cement block machines, jewelry and tailor made clothing.

The 834 pages of this marvelous catalogue includes: Advertising Coupon, Agricultural Implements, Artists' Supplies, Baby Carriages, Band Instruments, Barbers' Supplies, Bicycles, Blacksmiths' Tools, Bonnet Materials, Builders' Hardware, Cameras, Carpenters' Tools, Carpets and Rugs, Carriages and Wagons, Cement Block Machines, Clocks, Clothing, Cream Separators, Crockery, Cutlery, Curtains, Cutters, Daily Supplies, Dress Gowns, Electrical Goods, Furniture, Freight Allowance, Glassware, Gloves and Mittens, Groceries, Guns, Harness and Saddlery, Hats and Caps, Hosiery, Jewelry, Ladies' Wearing Apparel, Lamps, Fans and Millwork, Motor Cycles, Musical Goods, Notions, Nursery Stock, Paints and Oils, Pianoes and Organs, Photographic Goods, Plumbers' Supplies, Pocket Books, Stationery, Toys, Trunks and Suit Cases, Underwear, Vehicles, Washing Machines, Watches, Refrigerators, Saws, Sewing Machines, Shoes, Silverware, Sporting Goods, Stock Foods, Stoves and Ranges, Talking Machines, Telephones, Toys, Trunks and Suit Cases, Underwear, Vehicles, Washing Machines, Watches.

Write for catalogue today. Its free. If you want to test our spool offer and do not want to send 45c for one dozen, then you may send 4c in stamps for a single spool. If you order a dozen from this ad you must enclose 12c extra to pay postage. If ordered with other goods, nothing extra. We are willing to have you judge our entire stock by one spool of thread. It is furnished in black and white, and in the following sizes:—Nos. 8-19-22-25-28-30-32-36-40-44-48-52-56-60-64-68-72-80-90-100. Be sure to state color and size wanted. Write today sure.

Albaugh-Dover Company, 916-967 Marshall Blvd., Chicago, Ill.

made an offering, as a token of their appreciation of Bro. Gardner. In all these tokens amounted to about forty dollars. This service was followed in the evening by an able sermon, preached by Rev. E. S. Johnston, presiding elder of the Pl. Smith District. Thus we closed a good day, in Methodism in the town of Greenwood. Fraternally, A FRIEND.

Stroud, Okla.

Our fourth quarterly conference was held here Oct. 12. It was very well attended. The presiding elder, W. J. Sims, preached us a good sermon, as he always does. Brother Sims is loved by all. Bro. J. T. Winstead, of West Plains, Mo., of the St. Louis Conference, was with us on Saturday night and Sunday at eleven. He preached the dedicatory sermon for our church at Stroud. The church was presented free of debt. Bro. Winstead was acquainted with many of the Stroud congregation. He was at his best and preached with wonderful power both Sunday at eleven and again at night. Bro. Monroe is in a meeting here now. We all like Brother Monroe and want him sent back to us

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

next year. He is a good all-round preacher and a loving pastor. He has labored hard here with us. Sister Monroe is a true Christian and devotes much of her time to the cause. Stroud will pay her assessment in full.

R. A. MORROW, District Steward.

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

Okolona, Ark.

Have just closed my meeting at Okolona. Bro. A. O. Evans of Arkadelphia did all the preaching except one sermon. His preaching was strong, logical, practical and spiritual. Brother Evans is a fine all-round preacher. There was not a great out-burst in the meeting, nothing like a storm, but good solid work was done that will tell for all time to come. There were four accessions during the meeting. One more meeting to hold and I am through. Okolona will make a good report at Conference. Finances full and good report on other lines, is our motto.

J. A. PARKER, P. C

OXIDINE. A Chill Cure in Every Bottle. Guaranteed under National Pure Drug Law.

The Atlantic Monthly is celebrating its fiftieth anniversary this fall by offering besides the special semi-centennial number, a particular fine set of books on the installment plan. This "Atlantic Library of Travel" consists of six volumes describing life and customs in foreign lands. Our Old Home by Nathaniel Hawthorne, is a standard book on English life and scenery by this great romancer. The American in Holland, by William Elliot Griffis, deals with the fascinating land of dykes, and Henry James's "A Little Tour in France" consists of a series of vivid and human sketches of life in Southern France. The late Secretary of State, John Hay, in Castilian Days depicts conditions and manners in modern Spain. William Dean Howells, in Italian Journeys, acts as guide and interpreter through sunny Italy. The last book of the set, In the Levant, by Charles Dudley Warner, is one of the best volumes ever written about the Holy Land, Greece and the Orient. This library of travel is bound in handsome dark red and gold binding with gilt top and is illustrated profusely with photographs and with drawings by Joseph Pennell. It is a welcome addition to any collection. Together with this set of books, the offer includes a year's subscription to the Atlantic Monthly, (plus the November issues of 1907), and the "Atlantic Monthly Calendar" for 1908. This is an attractive leaf-a-day tablet mounted on an illuminated card, its special feature being that on each sheet is printed a quotation from some number of the Atlantic. Looking over the names of the authors, we find a brilliant and varied list: Roosevelt, Lowell, Agnes Repplier, Holmes, Emerson, Aldrich, Grover Cleveland, H. B. Stowe, Burroughs, Margaret Deland, E. R. Sill, and a hundred more. The total price of the library, Atlantic, and Calendar is \$12.00, on the plan of \$1.00 down and \$1.00 a month till paid.

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Why Cigarettes are Injurious.

Those who denounce the cigarette as deadly, or merely object to it as unhealthy, do not always explain clearly in what its use differs from that of

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New Americanized Encyclopedia Britannica ONE-HALF OF FORMER PRICE. A complete catalogue of human knowledge and progress, wherein information is more easily found and acquired than in any other books. It has the latest maps. Articles by the most eminent men on Biography, History, Geography, Science, Art, Literature, Applied Science, Photography, Education, Political Economy, Religion. 12 Vols., 8vo, 10,000 pp., Library Cloth \$18.00 12 Vols., 8vo, 10,000 pp., Library Sheep \$24.00 One-fourth cash, balance in monthly payments. Purchaser pays freight from publisher's warehouse, usually \$2.50. If cash is paid in full a liberal discount is made. Send for sample pages. Order soon as this remarkable offer may be withdrawn without notice. ANDERSON, MILLAR & CO. Little Rock, Ark.

tobacco in any other form. This is done by a writer on "The Cigarette Habit" in the Lancet, (London, Sept. 7.). The author fears that medical men in particular are adopting cigarettes on account of the saving of time and trouble by their use, and he points out that it is precisely this case of use that constitutes their danger. After enumerating some of the difficulties of the pipe-smoker, he goes on to say: "All these sources of trouble are avoided in the cigarette. The cigarette is at once ready to smoke, it only requires lighting, and, as a rule, once alight it burns regularly. The smoker of the cigarette reaches his aim more quickly and with less trouble than does the smoker of the pipe, and if smoking is to be a soothing habit there must be nothing mentally irritating connected with it. It is thus that the cigarette habit is encouraged and eventually established among medical men just as much as among the public, and once that is so the habit becomes confirmed and both cigar and pipe are neglected. The worst of the cigarette habit is that the smoker consumes more tobacco in that form than he would in any other. The cigar and pipe soon satisfy the tobacco craving, the cigarette smoker is rarely warned in time of his excess. The cigarette appears of a mild form of smoking of which the smoker never tires and cigarette replaces cigarette with practically little intermission throughout the whole day. Few can deny that such a practice is very injurious to the health, and the slaves to it find it hard to break the chain which binds them. The ready-made cigarette is largely responsible for the enormous growth of this servitude, and to those who are conscious of having acquired an injurious habit of indulgence, which

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they honestly are anxious to reduce, if not to abandon altogether, there is one piece of advice which we would urge upon them—we have hardly known it to fail. Let the inveterate cigarette smoker give up the ready-made cigarette; let him buy pure paper and good tobacco; let him make his cigarette just before he smokes it; and he will find that he will smoke consequently fewer cigarettes and be all the better for it. Such a method, if honestly adopted, would make an end to the 'chain' smoker who, when he has nearly finished a cigarette, immediately proceeds to light another from the expiring ember, and ends the day with the appalling consumption of fifty cigarettes or more."—Literary Digest.

From Our Field Editor.

Rev. D. J. Weems.
Jonesboro.

This is easily the best town in north-east Arkansas. Situated on Crowley's Ridge, with deep wells, and sewerage it is quite healthy. Their many mills and factories give employment to a great many people. Our First Church has 640 members, and has in Rev. W. C. Davidson one of the best and most acceptable preachers in the State.

Rev. J. L. Bryant and wife are working faithfully in North Jonesboro, and are in great favor with their congregation. Their return is much desired. The McIntosh meeting proved a great success for the whole town. Rev. M. M. Smith, the true and faithful Presiding Elder, is closing his fourth year on the district. No district or pastoral charge ever suffers when committed to his care. The Y. M. C. A. is expecting a great time at their opening, Oct. 21st. Miss Helen Gould is booked for that date. We have doubled the subscription to the Western Methodist in Jonesboro this year. The list shows one hundred. Almost up to Conway and Fayetteville.

Lake City.

A night was spent at Lake City with Rev. A. F. Haynes and his kind people. Had a good service and doubled our subscription. It only took four to do this. Bro. Haynes is a faithful, local preacher and has served this work acceptably for two years.

Manila, Monett and Macy's Chapel form a very desirable charge, in a very rich body of land. Rev. J. D. Rutledge on account of failing health gave up the work and Rev. W. F. Hudson, a recent convert from the Baptist church has taken charge. He has made a fine impression, and will bring up a good report to conference. He is an intelligent and consecrated man, and will succeed. We added twenty five new subs to Western Methodist in this charge. I preached three times for them to large and attentive congregations.

Dell.

A day and night was spent in Dell. They have recently built a beautiful little church, and have it nearly free from debt. Had a good service and did well for the paper. Bro. Lott, the pastor, has given them two meetings with some good results. Bro. J. T. Self assisted in the last meeting. Two conversions the last night. Everywhere I am treated kindly, for my work's sake. Truly "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

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

Leon and Burneyville.

I will not have time and space to give a full account of everything, so will only mention some things briefly concerning my work. My first protracted meeting was at Cross Roads; the meeting was very good. The Lord was there in great power. The church was greatly revived, a number of conversions, a good work done. Bro. Seba Kirkpatrick was with me at this place, and did some good preaching. He was also with me at Burneyville. The meeting at Burneyville, in some respects, was good, the church was re-

vived some. Some of the people began a better life. No conversions in the sense of regeneration. The meeting did good, but not what I desired. From Burneyville we went to Leon; here Bro. Lawlis helped me. Bro. Lawlis is a good preacher, and did some fine preaching to my people. Some of the church members were revived, those that attended. My people are careless. I think we will unload some of this church soon. This town is lodge mad, if there ever was a place in that fix. We preachers did our best and if this people are lost before they have another opportunity to be saved, we can not help it. We went from here to Simon. The Lord was there in power. The church was greatly revived, and strengthened, and a number of conversions. The Lord be praised for all his wonderful works.

D. E. SHAFFER, P. C.

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The people of the South and Southwest may have a fine winter pasture by planting Oregon Winter Vetch in October and November. It is sown on sod or any other land that will produce common cow peas, and will grow all fall, winter or spring, furnishing the very best feed for all kinds of stock. In the spring, when the other green stuff comes in the ordinary pasture, the stock can be taken off, and if you wish, you can wait four or six weeks and the vetch will be as long as ordinary pea vines and can be mowed in plenty of time to plant corn or any other crop and will make from one to three tons of hay per acre, richer by far than any other hay as it contains thousands of beans filled with a very rich seed, resembling okra seed but tasting like peanuts, and the hay is equal to wheat bran pound for pound by actual analysis. Enough of this seed will pop out to re-seed the land and they will again germinate the following fall making another pasture for winter and so on. Vetch is legume and will greatly improve and mellow up the soil, and the coldest weather does not injure it. In short, the Vetch is the thing for every man who has stock to plant. There are many old seeds on the market and they do not germinate well, but if the reader of this article is interested, send stamp and I will send address of reliable firm, who will sell good seed at a very reasonable price.

M. L. MABRY,

Knoxville, Tenn.

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A Notice.

Through these columns I desire to say to those who subscribed last summer at the District Conference to a fund raised by me to furnish the boys' dormitory for Hargrove College that I proceeded to purchase the furniture and other things necessary with the expectation that you would pay your subscriptions by or before the session of our Annual Conference. About one-third of the subscriptions have thus far been paid. I trust no one will feel that the burning of the main college building releases you from your



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Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

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obligation to pay your subscription. It adds to the necessity of your paying it promptly.

The things you subscribed to pay for were not burned. They are now in use by the boys and become the property of our Annual Conference as soon as you send me the money and let me pay the merchants for them. Please forward your subscriptions. Yours fraternally,

O. B. STAPLES,
Ardmore, T. T.

Oct. 19, 1907.

OXIDINE.
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Duncan Circuit.

We completed our round of protracted meetings for the Duncan Circuit some three weeks ago. Our meetings were good at each point, but I must make special mention of two of these meetings. Dr. R. J. Deets of Duncan was with me in my first and fourth meetings. Dr. Deets preaches with the old time power. He uses no new methods. God honors his preaching in the convicting and conversion of sinners.

Only those who have heard Dr. Deets know his real worth as a revivalist and as an expounder of the Word of God. In the two meetings in which Dr. Deets did the preaching we had about 70 conversions and 55 additions to our church. We have had about 90 additions to the church during the year. The Duncan Circuit is moving forward and I predict that the time is not far ahead when the Duncan Circuit will be one of the best circuits in the Oklahoma Conference. We hope to have full reports at Conference—the outlook is encouraging. Bro. Linebaugh is busy winding up his fourth year as presiding elder of the Duncan District. Perhaps no district in the Oklahoma Conference has made more rapid growth and development than has the Duncan District under the leadership of Bro. Linebaugh. The people give him up with regret. Bro. Wilson, pastor of Duncan Station, is deservedly popular and will make a fine report at Conference.

E. H. DRISKILL, P. C.

Oct. 18.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Clovis, N. M.

I have just returned from our Annual Conference which was held at Alamogordo, N. M. Bishop Ward is at home in the chair and presided with ease and, as far as I know, to the satisfaction of all. We had some excellent preaching. It was said the Bishop preached a fine sermon. This scribe did not have the pleasure of hearing him, being permitted to

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preach at another place, but we had the pleasure of hearing his lecture to the class of the second year who were being admitted into full connection. It was grand. The appointments were read out about 12 a. m. Monday. We believe there were but few who were not satisfied. Shortly after I received my appointment, which was Clovis. I started home by the way of El Paso. We had to lay over twenty-six hours in El Paso. So we concluded to take a jaunt across the river to Old Mexico, so boarding the train we were soon from under the stars and stripes, which means a good deal to one who has been from under them. Juarez, Old Mexico, is an old town, estimated population, all the way from 30,000 to 60,000 people, filled with mud huts and poverty. The Guadalupe Mission is located there which is said to be over 300 years old. Entering this massive structure you are expected to remove your hat. Entering from the north, looking to the west we beheld the image of the Virgin Mary and her Son and in front of them greeted us a sight we will not soon forget; men and women in rags, the very picture of misery and degradation, kneeling with a small prayer book in their hands, murmuring something, and before they leave, bowing with their heads to the floor and kissing it, leave the building with a look of deep regret. Oh, how we need more mission money to help these poor people. I could write a great deal more of the wretched condition of Juarez but for fear the space will be too long I will close by saying I was glad when I got back under the stars and stripes.

J. L. SOUTHWARD.

Dr. W. S. May.

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

From Bishop Bashford's new book on Missions the following is worth careful thought. He writes: "In view of the increasing rate of modern Christian progress, the evangelization of the race in the present generation is within the range of possibilities. A thousand people are being transformed in Methodist colleges alone, 2,000 more in boarding schools, 5,000 more in day schools, while 40,000 inquirers come to our churches and 160,000 come to our hospitals for help in body and soul; and yet the M. E. Church was doing only one-fifth of the work accomplished by Protestant Christianity in China last year."

This is indeed the day of opportunities. All the nations of the earth are turning to Christ and inquiring the way of truth and life.

There never was a time in the history of the church when there was such a demand for laborers in the Master's vineyard. We should praise God for the privilege of living in such a golden age. If there are any who are still "standing idle in the market places," let this be the day when they will enlist for service. But we cannot answer the cry "come over and help us" by just having more workers; there is another great need.

"The condition of our treasury would depress the most enthusiastic and devoted worker in our ranks, if there was not the promise of, "If ye ask anything in my name, I will give it." We need money. Let us not only ask but work for it. If the foreign work languishes, let the sin not be at our door."

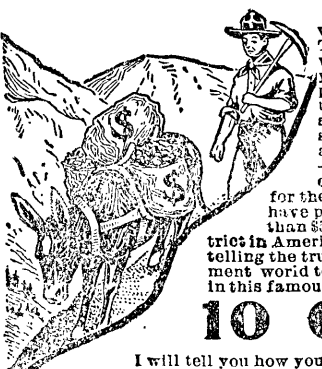
Sister, what about your pledge fund, are you contributing monthly into that treasury, or are you saying "there are yet four months, and then cometh the harvest?"

Our Savior exhorts us not to procrastinate in that way, but to lift up our eyes and see the present needs. If we could only realize what every dollar invested in Foreign Missions pays in the salvation of souls, we would not only give all we could, but we would be working and praying for God to prosper us that we might give more.

One man invested \$100,000 in India. It resulted in the conversion of 50,000 souls in that district—one soul saved for every two dollars invested! And an influence sent out for God that will continue to bring them in so long as time on earth shall last. Think of the stars and jewels that man will have in his crown. Christ's standard of greatness was service. We would all love to be truly great and at last wear a starry crown, but are we willing to live the life of service and sacrifice that our Master lived that we may share with Him His glory?

Phillips Memorial, McAlester, I. T.
The Layman's Missionary Movement, Phillips Memorial M. E. Church, South, McAlester, I. T., was organized Sunday 7 p. m., with G. C. Cochran, Leader; Wiley H. Jones, Vice Leader; S. H. Chiles, Secretary and Sam Farmer Treasurer. There was a good attendance and much interest and enthusiasm was evidenced and there is promise of great good being

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The great Silver mining district of Montezuma, Colorado, will soon be one of the most famous mining camps of the West. Twenty big silver-lead mines in this wonderfully rich district will soon be paying to stockholders millions in dividends every year. The Sarsfield Mine is one of Montezuma's oldest, richest properties and has already produced one hundred and fifty thousand dollars in silver-lead ore, which was carried down the steep mountain slope on burros. Much of the Sarsfield ore is so valuable that it could be carried down the mountain by men at a big profit. Improved transportation and milling facilities—which are now already available or provided for—means added millions in Montezuma's output and enormous dividends for the holders of shares in the great Sarsfield, Colorado's mines have produced \$1,200,000,000 and are now producing each year more than \$50,000,000. I believe Montezuma is the greatest mineralized district in America. I want to send you free maps and illustrated literature telling the true story of the Sarsfield and why it is the best buy in the investment world today. I will tell you why you can for a short time secure stock in this famous producer at the low price of

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I will tell you how you can go and see the Sarsfield mine at my expense and verify every statement I make. I have seen the Sarsfield and many of the great mines of Colorado and I am firm in the belief that the Sarsfield will soon rank with the best of this great rich state as a producer and dividend payer. I doubt if there is another mining company offering its stock to the public that can produce such absolute proof of merit as the Sarsfield. Only a limited amount of Treasury stock is to be sold at ten cents a share, and when the present allotment is taken up the price will be advanced to a higher figure. If you can invest only one dollar a month I want you to write me. If you can invest more, so much the better for you. But act NOW, if you would be in time to share in this first allotment of Sarsfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address E. S. KELLOGG, Financial Agent, Sarsfield Silver Mines Co., 725 Century Bldg., Kansas City, Mo.

done. The next meeting will be held at the Church on Sunday, Oct. 27th, at 6:45 p. m. and all laymen of the church are earnestly invited to be present.
S. H. CHILES, Sec.

HOME STUDY FREE.

Elsewhere in this issue will be found a proposition from Draughon's Practical Business College Company to give a Home Study Course free to five persons in each County. Read the proposition. Draughon's Company has over 3,000 students taking lessons by mail. Many who are now holding good positions owe their success to Draughon's Home Study.

This office is in better shape kinds of pamphlet work. You now than ever before to do all should get our price before getting your work done elsewhere.

The Loyal Church Member.

What a delight to the heart of the minister is the real, true-blue, loyal member of his church! In him he knows he can put his trust at all times. Regular in attendance at public worship, working faithfully as he is able and fitted in one or more lines of church work, always reliable, ever sensible, exercising a godly judgment as to men and affairs, the loyal church member is a genuine blessing to his minister and his fellows. He reads the church paper, and knows what is going on in the church at large. He studies the Discipline closely enough to have a working knowledge of church polity. As an official member he strives to perform his duties promptly and well. He sets aside God's tithe, and conscientiously administers it as heaven's steward. He gives regularly to the support of the local church, and does not allow the minister to run in debt all year because of unpaid salary. The several benevolent causes are remembered by him in proportion as he feels their relative importance. The minister does not have to send him subscription cards in vain, and the cry of the submerged millions is not shut out from his ears. This loyal church member is faithful to his own church services. He is not in the habit of running about on every seeming occasion. He will not attend a service in some other church and listen to a low-grade evangelist berate his own mother church. He will be at his own services on Sabbath and in mid-week, rather than compel his own minister to look at his own empty seat while he is running after some other man's preaching.

All these things are true of the loyal church member; yea, and many other

things of like worthy character. And the best of all is, that our churches are full of multitudes of just such loyal people as the one here selected. They are God's hope in this world.—Pittsburg Christian Advocate.

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Southern Optical College, Dallas, Texas.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive but we find it necessary to ask that it be left out of all obituaries as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the Editors much labor and trouble.)

Mrs. John T. Erwin.

Emily Martin Erwin, nee Stewart, passed from this life Monday, 11 a. m. October 14, 1907, in the Little Rock Sanatorium. She had been there for several weeks and never recovered from an operation undergone in hope of relieving a complication of troubles.

Mrs. Erwin was born in Louisiana, where she was married to John T. Erwin. They moved from there to Texas, and thence to Fordyce, Ark. For about two years prior to her death she lived in Crossett.

As the mother of nine children, seven of whom are living, she was unusually busy at home. Her last babe was taken ill about the time she was taken to Little Rock. The little fellow, though attended by neighbors and a trained nurse day and night, after lingering for several weeks, preceded his mother to the better land only a few days.

Her brothers, W. M. Stewart, of Le-compte, La., and Thomas D. of New Orleans, reached her bedside in time to talk to her. Mrs. L. A. Calhoun, her sister living in Crossett, has had the double care of her own and Mrs. Erwin's little ones during her sickness. Nobly has she stood it all. Mrs. Erwin spent 42 years, 7 months and 18 days

in this life. She now enjoys a better. No man in our community has been more in mind than Mr. Erwin. His large circle of friends extend their sympathy.

J. M. WORKMAN.

Rev. J. Roland.

One of our most faithful men, Rev. J. Roland, who was a local preacher of the Oak Hill circuit, laid down his cross and received his crown on the 24th of September, and was buried on the 25th, at the Walnut Grove graveyard. Bro. Roland was married to Mary E. Donahoo, his first wife, in 1859. By her he had three children; one of them is our beloved Robert Roland of the Little Rock Conference. Bro. Roland was married to his second wife, Mary J. Goodwin in 1867; by her he had seven children, who are living with their mother 18 miles west of Little Rock, in Pulaski county. Bro. Roland joined the M. E. Church, South, in 1854; was licensed to preach in 1868. He leaves a reputation made by his life and works that cannot be enhanced by words. J. F. MITCHELL.

Mrs. Denty.

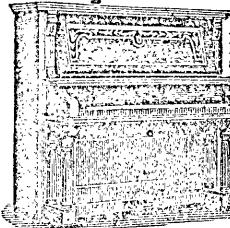
In the passing from earth of the spirit of Mrs. E. A. Denty, mother of Jordan L. Crow, of Brushy, Ark., there has been taken from her home one of the brightest Christians it has been our privilege to know. Born 82 years ago, she had experienced the hardships of pioneer life and of inconveniences occasioned by the civil war. She was left a widow in 1858 and battled along through the stormy days with her children. Married to W. H. Denty, she was left a widow once more in 1867. Since then her son, Jordan L. Crow, has been not only a loving son, but has taken entire care of his mother. To him this was a genuine pleasure. Being the only living child of five, her whole affection was given to him. One did not have to know her long before discovering the presence of a good woman. She was loved by all.

Joining the church at an early age, she lived a consecrated Christian. She loved her Bible, especially the New Testament and Psalms, a large-print copy of which lay near her all the time.

For several years, old age and a weak heart endangered her life. She was carefully attended by members of the family. Feeling unusually well on Monday afternoon, October 7, she went to the house which a grandson was building and expressed delight in his new home. Returning, she retired as usual, and during the night her heart failed her and she awoke in the better land. J. M. WORKMAN.

TALKINGTON.—Ruby Wanita Talkington, daughter of Rev. and Mrs. W. P. Talkington, was born Sept. 23, 1899. After a few days illness with appendicitis, she departed this life Oct. 12, 1907, at Haynes, Ark. Her body was laid to rest in the cemetery at Paragould, Bros. Griffin and Pipkin conducting the funeral services. Ruby loved Jesus from a babe and was dedicated to God in infancy. She was regular in attendance at Sunday School and Epworth League. In August of this year it was the pleasure of the writer to see her make a public profession of faith in Christ and to be received into the Methodist Episcopal Church, South, by her father. Her conversion was as bright as the noon-

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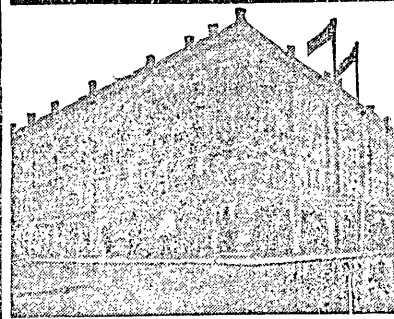
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My husband was a hard drinker for over 20 years and had tried in every way to stop but could not do so. I at last cured him by a simple home remedy which any one can give secretly. I want every one who has drunkenness in their homes to know of this and if they are sincere in their desire to cure this disease and will write to me. I will tell them just what the remedy is. My address is Mrs. Margaret Anderson, Box 437 Hillburn, N. Y. I am sincere in this offer. I have sent this valuable information to thousands and will gladly send it to you if you will but write me today. As I have nothing whatever to sell. I want no money.



and will gladly send it to you if you will but write me today. As I have nothing whatever to sell. I want no money.

while another third (of the pastors) would receive \$1,200 a year, and the other third \$1,800 a year." But, according to the amounts expended for various purposes, the average American cares several times as much for tobacco, amusements and liquor as he cares for religion. A pastor in Pennsylvania has been obliged to leave the pastorate owing to increased expenses of living. —North Western Christian Advocate.

COMMISSIONER'S SALE.

NOTICE IS HEREBY GIVEN, That in pursuance of the authority and directions contained in the decretal order of Pulaski Chancery Court made and entered on the 19th day of October, A. D., 1907, in a certain cause (No. 10499), then pending therein between Martha J. Chomski and S. A. Ray, complainants, and John C. Ray, et al., defendants, the undersigned, as commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the East door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 12th day of November, A. D., 1907, the following described real estate, to-wit:

East half of Northeast Quarter (1-4), and West half of West half of Northeast Quarter (1-4), of section twenty-one (21), Township three (3), North, Range thirteen (13) West, containing one hundred and twenty (120) acres, more or less, in Pulaski County, Arkansas.

TERMS OF SALE: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 6 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 22nd day of October, A. D., 1907.

F. A. GARRETT, Commissioner in Chancery.

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No-Tar Three Grades.
Congo Three Grades.
Galvanized Rubber, Heavy.
One, two and three ply felt.
Slater's Felt.
Lining Paper, all grades.
Lone Star Paint.
Shingle Stain.
Asphalt Paint. Graphite 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.
Guymon at Guymon... Oct. 26, 27
Carthage at Carthage... Oct. 29, 30
Hooker at Hooker... Nov. 2, 3
Tyrone at Tyrone... Nov. 5, 6
J. E. LOVETT, P. E.

DUNCAN DISTRICT—FOURTH ROUND.
Quanah and Isadore... Oct. 22, 23
Apeahotone... Oct. 24, 25
Walter at Walter... Oct. 26, 27
Temple Station... Oct. 27, 28
Marlow Station... Nov. 2, 3
Ryan at Ryan... Nov. 3, 4
Lawton Station... Nov. 5
Indian work at Ft. Sill... Nov. 6
Duncan Ct., at Oak Grove... Nov. 9-10
Duncan Station... Nov. 10-11
N. L. LINEBAUGH, P. E.

OLAHOMA CITY DIS.—FOURTH ROUND.
Piedmont... Oct. 21-22
Capitol Hill... Oct. 26-27
St. Luke's... Oct. 27-28
Arcadia... Oct. 28-29
Maywood... Oct. 29-30
McLoud... Nov. 2-3
Shawnee First Church... Nov. 3-4
Asher... Nov. 4-5
Konowa... Nov. 5-6
Maud... Nov. 6-7
Shawnee Circuit... Nov. 9-10
Trinity... Nov. 10-11
W. J. SIMS, P. E.

WEATHERFORD DIST.—FOURTH ROUND
(Subject to change.)
Wood Ct., at Wood... Oct. 22-23
Rocky at Dill... Oct. 24-25
Cloud Chief... Oct. 25-26
Cordell Station... Oct. 27-28
Foss at Foss... Nov. 2-3
W. D. MATTHEWS, P. E.

McALESTER DIST.—FOURTH ROUND
Colbert... Oct. 26, 27
Durant... Oct. 27, 28
Albany... Oct. 28, 29
Pontotoc... Oct. 29, 30
Coalgate... Nov. 2, 3
S. G. THOMPSON, P. E.

CHOCTAW DIST.—FOURTH ROUND.
Kiamita ct., at Nelson Chapel... Oct. 26-27
Kosamo ct., at Mt. Zion... Oct. 27-28
Chickasaw ct., at Yellow Springs... Nov. 2-3
Owl ct., at Red Springs... Nov. 3-4
Antlers & Nelson at Antlers... Nov. 9-10
Will the exhortors be at the Fourth Quarterly Conference with their license and will the trustees have a report in answer to question 29. Bro. Steward, see that your pastor is paid in full if possible. Let every preacher see that the conference collections are in full. Young in the work.
W. P. PIPKIN, P. E.

HOLDENVILLE DIST.—FOURTH ROUND.
Ada Station... Oct. 26, 27
Ada Ct. at Center... Oct. 29, 30
Eufaula Station... Nov. 2, 3
Eufaula Ct. at Deer's Chapel... Nov. 7, 8
Checotah Station... Nov. 5
Tulsa Station... Nov. 6
Tigert Memorial... Nov. 7
Red Fork... Nov. 8
Sapulpa... Nov. 9
Okmulgee... Nov. 10, 11
C. M. COPPEDGE, P. E.

AEDMOORE DISTRICT—FOURTH ROUND.
Kingston and Woodville at W... Oct. 26, 27
Ravia at Ravia... Oct. 27, 28
Let the pastors see to it that all reports to be made to the fourth Quarterly Conference are properly prepared.
W. T. FREEMAN, P. E.

MANGUM DISTRICT—FOURTH ROUND.
Martha & Blair, at Blair... Oct. 26-27
Altus Station... Oct. 27-28
Duke Circuit... Nov. 2-3
Olanee & Eldorado, at Eldorado... Nov. 3-4
Mangum Circuit at Center Point, Nov. 9-10
Mangum Station... Nov. 10-11
L. L. JOHNSON, P. E.

WYNEWOOD DISTRICT—4TH ROUND.
Lexington, 10 a. m. ... Oct. 22
Purcell 8 p. m. ... Oct. 22
Pauls Valley, 8 p. m. ... Oct. 25
Elmore, E ... Oct. 26-27
Tussy, T ... Oct. 28-29
Byars, Johnson ... Nov. 1
Wanett, Gilbert ... Nov. 2, 3
Moral, M ... Nov. 3-4
Wynewood, 8 p. m. ... Nov. 7
Davis, 10 a. m. ... Nov. 8
Sulphur, Vinita Ave., 8 p. m. ... Nov. 8
Sulphur, First Church, 8 p. m. ... Nov. 8
Hickory, Dolberg ... Nov. 9-10
Roff, R ... Nov. 10-11
Mill Creek, M. O. 8 p. m. ... Nov. 11
J. S. LAMAR, P. E.

MUSKOGEE DISTRICT—4TH ROUND.
Pocola ct., at Pocola, 7:30 p. m. ... Oct. 24
Spiro Sta., 7:30 p. m. ... Oct. 26
Poteau & Cameron at P., 9 a. m. ... Oct. 28
McCurtain ct., at McC., 7:30 p. m. ... Oct. 29
Quinton ct., at Quinton 7:30 p. m. ... Oct. 30
Coweta & Porter at C., 7:30 p. m. ... Nov. 2
St. Paul, 7:30 p. m. ... Nov. 2
First Church 7:30 p. m. ... Nov. 6
Stigler ct., at Dukos, 8 p. m. ... Nov. 6
Stigler Sta., 7:30 p. m. ... Nov. 9
Let the Stewards have salaries collected in full; pastors be ready to nominate boards for next year; Trustees have complete reports on church property; the Woman's Missionary Societies have reports; and let Conference collections be in hand. A steady pull now will bring us out. Let nobody fail.
W. F. DUNKLE, P. E.

CHEROKEE DIST.—FOURTH ROUND.
Westville ... Oct. 22-23
Stowell ... Oct. 23-24
Grove ... Oct. 26-27
Cherokee ... Oct. 26-27
Vinita ... Oct. 28
Claremore ... Oct. 30
Chelsea ... Oct. 31
Bluejacket ... Nov. 2-3
Adair ... Nov. 6

Afton and Miami ... Nov. 9-10
Let all trustees, and presidents of Missionary Societies file written reports.
J. B. McDONALD, P. E.

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Perfectly Harmless, Soft and Soothing
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d Bowels in Infants.
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FAYETTEVILLE DIST.—FOURTH ROUND
Gentry Station ... Oct. 27, 28
Gravette Mission ... Nov. 2, 3
Wm. SHERMAN, P. E.

FT. SMITH DIST.—FOURTH ROUND.
Dodson Ave ... Oct. 22
Abbott Ct., at Carolan ... Oct. 25
Magazine at Magazine ... Oct. 26-27
Booneville Station ... Oct. 27, 28
Ft. Smith Ct. at Springhill ... Nov. 2, 3
First Church ... Nov. 8, 4
F. S. H. JOHNSTON, P. E.

MORRILTON DIST.—FOURTH ROUND
Pottsville Ct. at Pleasant Grove... Oct. 26
Russellville Station ... Oct. 27
Atkins Station ... Oct. 27, 28
Conway Station ... Nov. 2
JOHN H. GLASS, P. E.

OXIDINE.
A Chill Cure in Every Bottle
Guaranteed under National Pure Drug Law.
Little Rock Conference
ARKADELPHIA DIST.—FOURTH ROUND
Princeton at Macedonia... Oct. 28, 27
Malvern Ct. ... Nov. 2, 3
Malvern Station ... Nov. 3, 4
Central Avenue ... Nov. 10, 11
Park Avenue ... Nov. 11, 12
Arkadelphia Ct. ... Nov. 16, 17
Arkadelphia Station ... Nov. 24, 25
Perla and Walco ... Nov. 24
H. M. BRUCE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.
Stephens & Waldo at McNeil ... Oct. 26-27
Camden ct. ... Nov. 9-10
Magnolia ct. ... Nov. 16-17
Magnolia Sta ... Nov. 17-18
Strong ct., at Bolding ... Nov. 2-3
Fordyce Sta ... Nov. 23-24
Eldorado Sta ... Nov. 20
Camden Sta ... Nov. 24-25
Now, brethren, this is our last round, and our Lord expects every man to do his whole duty, by every interest committed to him. Can he depend upon you?
B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—4TH ROUND.
Star City, at Star City ... Oct. 26-27
Roe, at Shilo ... Oct. 30
Stuttgart ct., at Long Point ... Nov. 2-3
Stuttgart Sta. ... Nov. 3-4
Gillett ... Nov. 9-10
St. Charles, at Prairie Union ... Nov. 10-11
DeWitt ... Nov. 12
Rison, at Bethlehem ... Nov. 14
Kingsland ... Nov. 16-17
Redfield ... Nov. 20
Sheridan ct. ... Nov. 21
First Church ... Nov. 23-24
Carr Memorial ... Nov. 24-25
Let the trustees be ready with their reports, also the women of the Foreign and Home Missionary Societies.
W. W. CHRISTIE, P. E.

PRESCOTT DISTRICT—FOURTH ROUND.
Okolona ct., at Center Grove ... Oct. 26-27
Pike City ct., at Delight ... Oct. 27-28
Harmony ct., ... Nov. 2-3
Center Point ct., at Trinity ... Nov. 9-10
Nashville Station ... Nov. 10-11
Mineral Springs ct., at Columbus, Nov. 16-17
Washington ct., ... Nov. 17-18
Emmett ct., ... Nov. 23-24
Prescott Station ... Nov. 24-25
W. R. HARRISON, P. E.

LITTLE ROCK DIST.—FOURTH ROUND.
Lonoke ... Oct. 22
First Church ... Oct. 27
Winfield ... Oct. 27
Maunelle at Mt. Moriah ... Nov. 3
Tomberlin ... Nov. 9-10
England ... Nov. 10-11
Carlisle Ct., at Hamilton ... Nov. 16-17
Hunter ... Nov. 19
Capitol Hill ... Nov. 20
Ashbury ... Nov. 21
Mablevale & Primrose at P. ... Nov. 24
A. O. MILLAR, P. E.

TEXARKANA DISTRICT—FOURTH ROUND.
Horatio Ct., at Horatio ... Oct. 26, 27
Wilton Ct., at Ogden ... Oct. 27, 28
Ben Lomond Ct., at Gravely ... Nov. 2, 3
Lockesburg Sta. ... Nov. 3, 4
DeQueen Sta. ... Nov. 4
Mount Ida, at Grenada ... Nov. 8, 9
Cherry Hill Ct., at Miller's Ch. ... Nov. 10, 11
Mena Sta. ... Nov. 11
Janssen Ct., at Hatfield ... Nov. 12, 13
Umpire Ct., at Umpire ... Nov. 16, 17
Gillham Ct., at Gillham ... Nov. 17, 18
Bright Star ct., at Olive Branch ... Nov. 21-22
Texarkana Ct., at Holly Springs ... Nov. 23, 24
First Church ... Nov. 24, 25
T. O. OWEN, P. E.

MONTICELLO DISTRICT—4TH ROUND.
Hamburg ct. ... Oct. 26-27
Hamburg Station ... Oct. 27-28
Lake Village & Portland ... Nov. 2-3
Eudora ct. ... Nov. 3-4
Palestine ct. ... Nov. 9-10
Snyder ct. ... Nov. 16-17
Crossett Station ... Nov. 17-18
Lacey ct. ... Nov. 23-24
Monticello Station ... Nov. 24-25
Dear Brethren: We are now on the home run, let every preacher and every steward do his best to report everything in full this year. All have done well but all may do better. May God's blessings be upon you.
J. W. HARRELL, P. E.

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White River Conference.
BATESVILLE DISTRICT—4TH ROUND.
Ash Plat ct., at New Hope ... Oct. 24-27
Salem ct., at Salem ... Oct. 29
Bexar & Viola ct., at Wesley's Chap ... Oct. 31
Melbourne ct., at Newberg ... Nov. 2-3
Mt. View ct., at Mt. View ... Nov. 9-10
Calico Rock ct., at Olive Branch ... Nov. 12
Pleasant Plains ct ... Nov. 16-17
Desha ct ... Nov. 23-24
Bethesda ct. ... Nov. 30-Dec. 1
A. F. SKINNER, P. E.

PARAGOULD DIST.—FOURTH ROUND.
Knobel ct., at Knobel ... Oct. 26-27
Corning Station ... Oct. 27-28
Black Rock & Portia at B. R. ... Nov. 2-3
Walnut Ridge Station ... Nov. 3-4
Maynard ct., at Maynard ... Nov. 9-10
Pocahontas ct., at Clear View ... Nov. 12
Pocahontas Station ... Nov. 17-18
Reyno ct., at Success ... Nov. 17-18
Imboden ct., at Hopewell ... Nov. 23-24
Mammoth Spring and Hardy at Mammoth Spring ... Nov. 30-Dec. 1
J. K. FARRIS, P. E.

HELENA DISTRICT—FOURTH ROUND.
Holly Grove & Marvell ... Oct. 12-13
Marianna Station ... Oct. 20-21
Haynes Circuit ... Oct. 26-27
La Grange Circuit ... Nov. 2-3
Rock Island Circuit ... Nov. 9-10
Helena Station ... Nov. 17-18
Goodwin Circuit ... Nov. 23-24
Wesley Circuit ... Nov. 30-Dec. 1
McCroly at DeVine ... Dec. 7-8
Z. T. BENNETT, P. E.

JONESBORO DISTRICT—4TH ROUND
Wilson and Louise ... Oct. 26-27
Luxora and Rozell ... Nov. 2-3
Osceola ... Nov. 3-4
Shiloh ... Nov. 5-6
Trinity ... Nov. 7-8
Monette and Manila ... Nov. 9-10
Yarbo and Dell ... Nov. 16-17
Blytheville Sta., ... Nov. 17-18
Promise Land ... Nov. 19-20
Lake City ... Nov. 23-24
Bay and Marked Tree ... Nov. 28
Cotton Belt ... Nov. 30-Dec. 1
Jonesboro, First Church, ... Dec. 7-8
Jonesboro, Second Church, ... Dec. 8-9
M. M. SMITH, P. E.

SEARCY DISTRICT—FOURTH ROUND.
Bald Knob ct. at Russell ... Oct. 26-27
El Passo at Vilonia ... Nov. 2-3
Bethany ct., at Copper Springs ... Nov. 9-10
Beebe ct. at McRae ... Nov. 10-11
Searcy Station ... Nov. 12-13
Heber Station ... Nov. 16-17
Pangburn & Mt. Pisgah ... Nov. 18-19
Gardner Memorial ... Nov. 23-24
Dye Memorial ... Nov. 28-29
Newport Station ... Nov. 30-Dec. 1
Auvergne & Weldon at Weldon ... Dec. 1-2
Tuckerman ... Dec. 1-2
Cato Ct., at Shiloh ... Dec. 8-4
Cabot ct., at Cabot ... Dec. 8-9
J. D. SIBERT, P. E.

Northern Methodism in Arkansas.
Little Rock District.—A new pastor, Henry Hatten, has been assigned to Russell charge. He is starting nicely. Rev. W. E. Twyford recently held a revival service at Gillett, assisted by Presiding Elder C. M. Hollett, at which much interest was manifested; 7 persons professed conversion and about as many united with the church, two of whom had been Baptists from away back; but, not having a church of their denomination in Gillett, they came in with us. The pastor and his wife are greatly beloved by the people in the church and out of it. At Olena charge, the work is not everything that we could desire. The Quarterly Conference urged the building committee to move out in the interest of a much-needed church. We hope to have this church well on the way toward completion by Conference. A good subscription is in hand. At the Epperson appointment a very good interest is manifested and the people are

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enthusiastic in their praise of the work of the pastor, E. L. Torrence. A good work will surely be accomplished at that point. Rev. W. P. Barnhill, at Almyra, is holding a revival meeting, assisted by Evangelist Smith. This is one of our best churches. The benevolent collections will be advanced. The Sunday School, under the superintendency of J. D. Vicery, is making an unusual financial record. It has paid \$11 to the State Sunday School Association this year, has paid out some \$15 for maps, pays for its literature in advance, and will raise \$40 for missions. The pastor and people are happy.

Through several services in Stuttgart, conducted by the Church, South, and by our own, the pastor, J. T. Bainbridge, has received about twenty members recently. This is a great field. Evangelist Smith rendered efficient service in one meeting. Several conversions were reported.

A City Evangelization Union for Little Rock has recently been organized, with Rev. Benj. L. White as secretary and J. F. Russ treasurer. This rapidly growing city, with a population now of nearly 75,000, furnishes a great field for work such as a union can do. The interest manifest by each of our three churches prophesies of large success. Rev. Dr. Hockensmith has been much afflicted, but hopes are entertained for his speedy recovery. Since coming to West Twelfth Street Church, his work has been hindered by sickness.

Rev. R. J. Rail, at Liberty, has held two successful meetings, taking twenty-nine persons into the church as a result. Bro. Rail is one of our best young men and is doing good work.

On the Adona charge Bro. Burroughs is doing a telling work. He is now engaged in revival meetings at Adona. We have been most fortunate in securing a property at Adona worth \$2,500. Oct. 6th the presiding elder dedicated a church at Pleasant Valley, near Hot Springs.

Rev. Frank E. Du Bois, pastor of First Church, Little Rock, and Rev. Ben. P. White, Ph.D., pastor of Frank Lynn Church, are both planning for special revival meetings, to begin soon. —C., Central Christian Advocate.

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152 Lake Street, Chicago, Ill.

OBITUARIES.

MILES—Mrs. Eula McKinney Miles was born Sept. 19th, 1876; was married to Walter J. Miles of El Dorado, Ark., Sept. 19th, 1894; died at Ft. Worth, Texas, where she was visiting relatives, August 11th, and was buried at El Dorado Aug. 14th, 1907. "Miss Eula" as she was familiarly and lovingly called by her friends, professed faith in Christ and joined the Methodist Church in early childhood and lived a consistent and devoted member of the same to the day of her death. She realized her highest joy in loving service to her Master in the church of her choice. Her throne of power was truly in her home, surrounded by her husband and loving and lovely children, where as an uncrowned queen she reigned supreme in their affection and esteem, but in the church and social circle she was a center of light and life around which clustered good cheer, loving fellowship and deeds of mercy. Though her life was short according to man's calendar it was well rounded and beautiful and will live on in the characters of those who knew her and will shape and expand in infinite glory in the home to which she has gone. We are all sad that she has gone from us but rejoice to know that we will meet again. May the sustaining grace of our father be granted to the bereaved husband, children and relatives.

Her pastor,
B. A. FEW.

STOUT—Sister Elizabeth, wife of Bro. J. J. Stout and daughter of Rev. and Mrs. Dugan was born Sept., 1861, professed faith in Christ in 1878, was married to Mr. J. J. Stout of Elm Grove, I. T., 1905, and died Oct. 12th, 1907. Sister Stout was a faithful Christian, an acceptable member of the M. E. Church, South, at Elm Grove, Muskogee circuit, a faithful and loving wife, and she was loved by all who knew her. Truly a good woman has gone from us, but in her life she strove to lay up treasures in Heaven and we know where to find her. She leaves a sorrowing husband, four brothers and one sister to mourn her death, to whom we would say, "Look up loved ones and live for Jesus and you will meet her in the glory land."

Her pastor,
J. M. HIVELEY.

THOMAS—Jessie Thomas, the only child of Brother and Sister J. H. Thomas, of this place, passed from his home on earth to his home in heaven on Oct. 6th at 7 o'clock p. m. Jessie was nearly 30 years old, and gave every evidence that he was at peace with God. Dear Brother and Sister Thomas have the sympathy of the entire community, yet we weep not as those who have no hope.

C. L. CASTLEBERRY.

PATTERSON—Mariah Alice, infant daughter of Rev. and Mrs. J. H. Patterson, given to them Oct. 15, 1906, in Tennessee, was taken from them by death, May 29, 1907, at Holly Grove, Ark. Her very brief stay here, most of it in suffering, was long enough to win the fond affection of all in a large family, to whom many dear friends tendered loving sympathy in their sorrow, lessened by the sweet hope of seeing their little darling in heaven.

A FRIEND.

A Word to Boys.

"I have been on the bench fourteen years and during that time thousands of boys have been brought before me, but not one of them was a constant attendant at church or Sunday School or obedient to his father or mother," Judge Wofford once said in an address to boys.

"I have inquired of many boys what caused them to get into trouble and have found that in most instances staying away from home and school, playing pool, hanging around saloons, cigarette smoking are responsible.

"Start right, boys. To be anybody, to accomplish anything for yourself or the community you cannot be idle. Don't drink—liquor destroys the mind and body. Don't swear—gentlemen do not. It is low and vulgar. Don't read trashy literature. Don't hang around saloons. Benjamin Franklin would never have accomplished anything if he had been guilty of these practices. Be honest, above all things. Poor boys make the best future citizens.

"To make a good man you must be a good boy. So start right. The world is growing better. The teachings of Christ are beginning to be felt. Let me impress upon you the only road to success is by living a right life. Be honest, industrious, frugal. It is not necessary to be sanctimonious—to wear a long face. Keep laughing. Have a good time as you go through life, but let it be the right sort of good time."—Northern Christian Advocate.

A Murder.

When John B. Gough was speaking in Norwich, Connecticut, once, he referred to a local incident. Mrs. Flakner had told him some facts concerning her son. The young man, it seems, had been a drunkard, but signed the pledge. To get away from the influence and power of his old drinking companions, he left home and went to a distant city. After he had been away two years his mother received a letter which contained the glad news that he was coming home to spend Thanks giving with her. How the joy welled up in her fond mother's heart! "My boy is coming home! My boy is coming home for Thanksgiving!"

The young man came into the town by the stage which stopped at the door of Solomon Parson's tavern. He got out. It was after dusk. Some young men were standing by.

"Hello, Fred. How are you, old boy! What will you take to drink?"

"Nothing, thank you."

"Not on Thanksgiving! Come, take a glass."

"No, I'd rather not. I've come to see mother. She hardly expects me tonight. I thought I'd wait till dark, and then go in and surprise the old lady."

Solomon Parsons spoke up and said: "Fred Falkner, if I were six feet tall, and broad in proportion as you are, and yet afraid of ale, I'd go to the woods and hang myself."

"But I am not afraid."

"Oh, yes, you are—ha! ha! ha! I say boys, here's a big fellow afraid of a glass of ale. I suppose he's afraid of his mother—ha! ha! ha!"

Though possessing the strength of mind to keep his pledge when let alone, he could not stand ridicule. They handed him a glass of liquor and dared him to drink it.

"Well," he said, "I'm going to mother now, but I'll show you I am not afraid to drink the stuff."

He drank it, and then came another, and still they plied him with it. Twelve o'clock that night he staggered into a barn, and was found there in the morning—dead! "My boy is coming home for Thanksgiving!"

Having stated the facts, Gough continued: "Ladies and gentlemen, Solomon Parsons, the man who tempted Frederick Falkner to his ruin—Solomon Parsons, who staggers through life under the weight of that poor mother's curse—is in this hall tonight, and he sits right there! This same Solomon Parsons still keeps a grogshop on the bridge of your town, licensed by the State. Men of Connecticut, rout him out!" Parsons slunk from the hall and hurried home. In less than twenty-four hours he and his bag and baggage, license and all, were carted out of the town, escorted by an indignant throng.—Forward.

Invitations.

Trudie Brooks was going home from Sabbath School. She was not pleased.

"Nobody told me that I was welcome. They ought to tell that to strangers. I don't feel like going there again."

She thought of the girls who had been in the class with her.

"They looked as if they were nice, indeed," said Trudie, regretfully; "but not one of them said she hoped I'd come next time. I think they might have. And the teacher didn't say it. Well, if they don't want me. I suppose I can just stay away."

As Trudie walked along she sighed deeply, and felt homesick to be back in the dear class where she had "belonged" for so many happy Sabbaths.

"I was in my right place then," she told herself, "but now I haven't any place; nobody cares about me in this school."

A big lump was coming in Trudie's throat. She was afraid that she might cry "in the middle of the street." She looked hastily around to see who would see her if she did.

Not far before her was a girl of her own size. Trudie remembered that they had sat beside each other on the back seat in the Sabbath School room at first, and that the superintendent had come to speak to them both.

"She was a stranger, too," thought Trudie. "I just wonder if anybody invited her to join regularly! It's a shame if they didn't; because she looks—poor."

The girl's dress was faded and old-fashioned; her coat was too small, and her hat—

"Well it's a hat, and that's all!" said Trudie. "There isn't one bit of ornament on it. She is the very kind that ought to be asked to come again, and I don't believe she was. Oh, dear! I wish I was a real member; I would tell her to be sure not to forget next time."

The girl ahead had reached the corner, and was turning down. Trudie could stand it no longer. She waved her hand at her as she looked back for a minute, and the girl stopped.

"You're coming next Sabbath aren't you?" said Trudie.

"Oh, yes," said the girl cheerfully; "I'm coming every Sabbath. I like Sabbath School."

Trudie hesitated a little. "Did the teacher or somebody," she ventured to ask, "invite you back again?"

"Not particularly." The girl spoke slowly, as though she had not thought of it before. "But they meant me to come, you know; only there were so

many others they had to talk to. Of course, they meant it. Mother says that it's silly not to feel invited to all churches everywhere. Nobody could make us uninvited if they tried. How could they?"

If Trudie had an answer to this question, she had no time to give it, for a breathless voice was speaking in their ears.

"I have been racing after you for squares!" panted Louise Dale, who had "looked the nicest" of all that were in Trudie's class. "If you hadn't stopped here before you began to go two different ways, I never would have caught you both."

She was so friendly that all Trudie's doubts fled without waiting for another word.

"Everybody was glad to have you at our Sabbath School today," said Louise; "and we hope that you will come every Sabbath."

Trudie smiled over at the other girl.

"We have a big invitation now," she said, rather shamefacedly. "Another big invitation," persisted the girl in the short-sleeved coat and the hat which had no shape. "It's just another."

"Both of our regular teachers had to be away today," said Louise. "They are lovely. You'll see next Sabbath." S. Campbell, in S. S. Visitor.

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