

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.

Fifteen Cent Cotton.

The Western Methodist avows its sympathy with Farmers' Unions in their effort to realize a better price for cotton. We endeavor to keep an eye upon the general economic conditions of the world. The church of Jesus Christ must do business in the world of actual life. At bottom, the church must lay in righteousness the foundations of all reform. We make bold to say that, historically considered, all great advances in human progress, all great reforms, have sprung out of the life of the church. The uplifting of the human race, the bettering of the conditions of human life are matters of direct concern to the church. The proper remuneration of our farmers for their toil is a proper subject of discussion in these columns. It is proper because it is a part of civic and economic righteousness; it is proper because the impoverishment of the rural districts will be disastrous to the work of the church.

There are four commodities, silk, flax, wool and cotton, that must furnish the clothes of the world. The price of silk puts it beyond the ability of the average man; the great masses of the people can afford little of it; "they that wear soft raiment are in king's houses." Flax and wool are also costly, and all three commodities are limited in quantity. The masses of mankind must wear cotton goods, will wear cotton goods as long as cotton is cheapest. If cotton at 20c per pound is decidedly cheaper than wool, flax or silk, they will wear cotton goods. Now there can be no doubt that cotton at 15c per pound is still the cheapest clothing material in the world. Therefore people will pay 15c per pound for cotton, if they must. And they must if the producers of the staple are in position to enforce their demands. Whether the farmers are attempting to go too fast in advancing the price is a question of prudence. Whether they are in position, as yet, to enforce their price is still another question. We believe it is generally conceded that the present prices of the manufactured articles of cotton goods would justify a price of at least 15c for the raw material. If this be true the farmer is now entitled to at least 15c. If he gets less the manufacturer and the middle men are getting more than their share.

Is the farmer in position to enforce his demands? If not, how shall he move into position? The plan of building warehouses for storing cotton, on which local banks and local merchants advance money will help. But it must be remembered that the supply of local money is limited—the merchants and the banks in small towns have not money enough to hold the cotton of a wide area. Only a relatively small proportion of any one crop can be so held. The real solution is for the farmers to get out of debt, so that each can hold his own cotton. As long as the man who

produces the staple must mortgage his growing crop to buy bread, he will be compelled to sell in order to meet his obligations. There are no two ways about that. The borrower is and ever must be the servant of the lender. So says an old book, and so it is. As long as debts must be met in the fall cotton must be sold in the fall. As long as cotton must be sold in the fall the bulk of the crop will be handled in about sixty days, and it will be handled at such prices as the market offers, and it will be true that the seller will hunt the buyer—a thing that does not occur in the sale of any other commodity. It is debt that thus makes the cotton farmer the servant of the world. It will be borne in mind that for a farmer here and there to get out of debt, leaving the mass of farmers still in debt, will not much help the case, for it is this mass that will be compelled to dump their crop on the market, and so fix the price, or rather, enable others to fix it. The farmers as a class must free themselves of debt. Herein is a big problem—the problem of a whole class of people changing their ways of living. It must be evident that a greater degree of applied intelligence and thrift in farming is a prime requisite. The chief physical asset of this country is in its soil. The problem is to make the asset available, to force from the soil what is in it, to make two blades of grass grow in meadows where only one grew before, to make two ears of corn instead of one, to raise two bales of cotton on land that yielded only one, to make hogs and mules and horses grow bigger and cows and fowls and sheep to yield a larger return. Unquestionably we are not making the soil yield, even approximately the results of which it is capable. Therefore, we ought, by all means, to establish agricultural schools. We need to do much of our best and most earnest educating to this end. No fine theories, but common sense instruction about soil and crops, about plowing and harvesting. Intelligence applied will bring thrift. A man pulling a line over a one-eyed mule, while the mule pulls a bull-tongue plow, and neither man nor mule knowing to do anything except as he is told to do it thus and so—this will never create prosperity. Such a man will always have barefooted little children in the cotton patch, when they ought to be in school.

Now it is to the interest of the whole community, the doctor, the lawyer, the merchant, the banker, the minister, as well as the farmer, that agricultural thrift and independence be achieved. Whoever knew a depressed condition when farmers were prosperous? When Mother Earth yields her treasures all her sons are rich, unless they know not how to handle these treasures. If the farmers of Arkansas and Oklahoma can be made to produce what they ought, and if a legitimate price for their products can be obtained, we should all live in prosperity. Let us have Farmers' Institutes and Agricultural Colleges. Let us make farming so attractive that it will hold our best youth and en-

able them to become influential not simply because of their number but because of the great value of their service to humanity.

Opportunity of Anglo-Saxons.

The English speaking races constitute about one-thirteenth of the human race, govern one-third of the earth's territory and one-third of the earth's population, and practically rule the seas of the world. We have the right of access to one-third of the world. Whether the constitution is to follow the flag, or not, one thing is certain, our gospel must follow the flag. In addition to the third we govern, we are in most sympathetic relations with another third, China and Japan, for instance. Besides this, our commerce is taking us to the ends of the earth. Here is our opportunity, world-wide.—Bishop Seth Ward.

We have now in place of the five millions of slaves set free in this country the working force of two hundred millions of able bodied men, in the form of steam and electricity. Our wealth is increasing by leaps and bounds; there are men in this country whose monthly income is more than the whole fortune of the richest man in America at the beginning of the 19th century. Men talk about its being necessary to make great sacrifices in order to save the world; we have power enough to save the world and never feel the pinch of it at all, never know when we did it.—Bishop Ward.

It seldom happens that an earnest man can do his work without being charged by some one with evil motives; perhaps no great man ever worked under any other conditions. Francis Asbury was bitterly charged in his day with love of power and with love of money. Yet History, with always a searching eye, has written the verdict as to Mr. Asbury, and all sincere men may know how false both these charges are. History will write its verdict for all; make sure of that.

We have come to the time when we must either live up to our preaching that the gospel is for the whole world, or else we must bring our preaching down to our living. The day has come when we can and must put to the test what we long claimed before we had the opportunity to test it.—Bishop Ward.

When a man is looking at matters from his own standpoint and cannot be brought to take a look from another standpoint it is exceedingly difficult to get him to understand; but when he is wholly persuaded that there is no standpoint from which one can look except his own, then the case is well nigh hopeless.

It is a great wrong for an official board upon some slight reason to hustle out a preacher who has been for their congregation a faithful minister of Christ. The absolute cold-bloodedness with which this thing is sometimes attempted has been one of the wonders of human nature.

WESTERN METHODIST

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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.

It is reported that Ex-U. S. Senator Allee, of Delaware, predicts that after Nov. 5th Delaware will be a dry State.

While on jury service in our city Rev. C. H. Overton, a local preacher of Cato circuit made us a pleasant call.

Rev. T. Y. Ramsey, of First Church, Pine Bluff, dropped in for a few minutes last Friday.

We were much pleased, while at Monticello, to hear so many good words concerning the ministry and service of Rev. R. R. Moore, our pastor at that place.

The Little Rock post office handles about fifteen tons of mail per week. One-twelfth of it goes out of the Western Methodist establishment.

Rev. D. J. Weems, our faithful field editor, has been detained at home for some time on account of the sickness of his son Roger, who is now slowly improving, and, we trust, may soon be on his feet again.

Rev. J. W. Harrell is rejoicing in the excellent prospects of Monticello district. He says the salaries for this year were advanced \$2,000, and that the district will make the best report of its history.

Rev. J. W. White, Selma, Ark., has had many afflictions this year. We have been told that information concerning this fact has been sent to this office. We have no means of knowing what became of it. In the midst of his afflictions God has greatly blessed him in his spirit and in his work.

Capt. J. M. Jenkins, of Quitman, acting for the Board of Trustees of the Superannuate Endowment Fund, is making a tour among the churches in that interest. We heard him at Conway on the 20th, in a most effective deliverance. The purpose of this Board of Trustees is to raise a fund of five millions, the interest of which shall be forever sacred to the conference claimants of our church.

The presence and service of Mr. Jno. R. Pepper, of Memphis, at the Laymen's Meeting at Monticello were most valuable and very much appreciated. He is one of God's noblemen. Busy, charged with great financial interests, he quit his business for four days to attend this meeting, at the earnest solicitation of its promoters. We pray that God may make him a great power in the laymen's movement.

Our people should not let flurry among the banks cause them to fail to pay the preachers in full and meet all the conference collections. God will bless the man who makes a special effort to settle these claims. Failure now may seriously retard the progress of the church. Let preachers and laymen redouble their efforts to prevent hurt to the Lord's cause.

The tent revival that has been conducted under the auspices of Asbury Church for the past three weeks closed Monday night, because the evangelist was called to the bedside of his sick wife at Woodburn, Kentucky. Otherwise the meeting would have continued a few days longer. The meeting resulted in about two hundred professions and one hundred additions to the church. Most of these were grown men and women. Bro. Newsom spoke three Sunday afternoons in succession at the Y. M. C. A. building to large audiences.

A Fine Example.

Recently in Dallas, Texas, a banquet was tendered on Saturday night to the Governor of Texas. Although unfortunately, wine was served, half of the guests did not drink, and the Governor did not touch it. United States Senator Culberson, last on the program, when his turn came, amid great applause arose and said: "It is now Sunday, and I have never made a political speech in my life on Sunday, and I am not going to do it now." Thanking the management for their courtesy he sat down approved by a storm of cheers.

Our Subscribers.

Our subscribers, that is, our friends, will certainly want to help us in this time of money stringency. For a few weeks it will be more difficult than usual to meet our obligations. The dollar which one friend sends added to the dollar from another and yet another will in the aggregate pay our bills. But if each dollar due is held back because of your slight embarrassment our embarrassment may be great. As checks on a local bank cannot for a few days be collected through Little Rock banks, we ask our friends to remit by money order or express order. Do not forget us when we need your help most.

ANDERSON, MILLAR, & CO.

Another Prohibition Victory.

According to the latest press reports Jefferson County, Alabama, which has just held an election on the liquor question, has gone dry by a safe majority. As Birmingham, the largest city in the State and the greatest iron manufacturing center in the South, is in that county, the victory is greater and more significant. It means more than prohibition in Atlanta, because the latter will be dry by act of legislature, but the former by direct vote of the people concerned after a hard fought battle. It is predicted that Montgomery, the capital of Alabama, will follow the example of Birmingham. The city officials of Birmingham declare that the law will be enforced. Much depends on this, because there are many men who favor temperance, but will not vote

the saloon out unless convinced that the "blind tiger" is to be suppressed.

Commenting on the result in Birmingham, a personal friend, a leading business man but not a prohibitionist, said that in less than ten years there would not be a legalized saloon in all "Dixie." He said that business men were fast becoming convinced that business interests required the destruction of the liquor traffic, and that he himself had cast his first ballot against license at our last election because the saloon men had become too arrogant and dictatorial in their demands on public men. This healthy disgust is growing rapidly among conservative business men, even among many who are not personally prohibitionists. Friends of temperance should rejoice and by wise conduct win approval of their program.

The Financial Situation.

The country for five or six years has been wonderfully prosperous. Real prosperity in itself is not a cause for financial difficulties; but in prosperity people become reckless and extravagant, and speculation is rife. For some months it has been evident that a financial crisis was impending, but no one knew the program sufficiently to predict the day of its arrival. However, the banks are better organized and use safer methods than ever before, hence it has been thought that a real panic would be impossible with fair crops, good prices, and mills and factories working to their limit. Both our fear and our hope have apparently been realized.

Wall Street has been seriously disturbed several times of late without materially affecting the rest of the country, but a few days ago on account of mismanagement and internal dissensions a big bank in New York showed weakness, depositors made a run, and its doors were closed. Small correlated banks began to suffer, and here and there one would fail. Secretary of the Treasury Cortelyou, J. D. Rockefeller, and J. P. Morgan promptly came to the rescue of imperilled bankers and brokers, and the tide was temporarily stayed. Eastern banks, holding deposits for exchange with Western banks, refused to ship money to Chicago, St. Louis, and Cincinnati. The banks in these large cities were forced in self-defense to withhold cash from the towns and smaller cities, and these to prevent all their cash from being withdrawn have been compelled to adopt the rule of permitting their customers to draw out only limited amounts, and savings banks require the legal notice for withdrawal of deposits. This does not indicate that any of these banks are insolvent, but is a wise precaution to prevent the "milking," as the bankers express it, of one bank at the expense of another, in other words, it is to maintain a stable equilibrium of money. There is no real shortage of money, its circulation has simply become clogged, and the bankers, whose prime duty it is to maintain the circulation, have put up temporary local dams to stop the flow from their respective communities into the private irrigating ditches where it is no longer available for business purposes. Depositors should know, and yet many seem to be ignorant of the fact, that banks do not keep the deposits in their vaults, but invest them, holding only so much as is considered necessary to meet current demands. If all depositors demand their money in a day, no bank can stand. It is not to the public interest that any bank fail, hence concerted action so that all alike may withstand the shock.

Having consulted with several of our wis-

est bankers and business men, we feel justified in advising our readers to resist the idea of panic. Let every man who has cash and owes an honest debt, pay it promptly. Every dollar withdrawn from circulation when the difficulty is simply clogged circulation intensifies the stringency. The nimble dollar, the dollar that pays a dozen debts in a day is the good dollar now.

It is confidently believed that the bankers by prompt action have saved us from further serious trouble. The South has a commodity, cotton, which will soon draw gold from Europe. Let us be brave and patient, the situation will soon clear up, and with slight readjustment and no serious loss, possibly a real gain in confidence, we shall see prosperity resume.

Our Forward Movement in Little Rock.

Instructed by his District Conference to secure the services of Bishop Ward and Dr. J. R. Nelson, our Home Mission Secretary, to promote a forward movement in Little Rock Methodism, Rev. A. C. Millar, Presiding Elder of Little Rock District, had arranged for their presence and services in the capital city on last Sunday and Monday.

Fresh from the Monticello Laymen's Conference, Bishop Ward arrived Saturday and utilized the afternoon in acquainting himself with the newer sections of our growing metropolis. Sunday morning at Winfield Memorial and at night at First Church the Bishop faced great congregations and preached great sermons. Not an orator in the common significance of the term Bishop Ward, by clear and direct speech and by spiritual and forcible delivery, grips the intellect till it accepts the truth and stirs the heart with holy aspiration. At the same churches, reversing the hours Dr. Nelson, in his unique way, discussed before fine congregations the value of hospitals and the work of city evangelization, convincing his hearers of the great need of both.

The Hunter Memorial Church en masse attended First Church at night, and many from the other churches of Little Rock and Argenta were present at both services.

Monday morning the Bishop addressed the Methodist preachers' meeting on "The Pastor Needed for the Times," and Dr. Nelson spoke on the "Co-operation of Our Churches for More Successful Work." Both talks were helpful and encouraging.

At Winfield Church at 3 p. m. both speakers addressed a joint meeting of the Woman's Foreign Missionary and Home Mission Societies on the growth and importance of their societies.

At night in First Church Sunday School room the members of the Quarterly Conferences of all our churches in the city assembled for the presentation and discussion of our pressing problems. A fine body of men was present. Rev. A. C. Millar presided and stated the purpose for which the meeting was called and presented the situation as he saw it after a year's close study. He predicted that as the 19th Century had been called the Missionary Century, because of the organizing of the forces of Christianity for the evangelization of the world and the opening of heathen doors in answer to the importunity of God's people, so this century would be known as the Layman's Century, because of the awakening of laymen to their opportunities and the fuller utilization of their latent power in the Master's service. He believed that Little Rock Methodist laymen had the wealth, the ability, and the courage to meet the responsibilities of the hour and coveted

for them the privilege of engaging among the first in the "Forward Movement." After exhibiting a map of the city and indicating strategic points and outlining the work which he believed should be undertaken, he presented Hon. Geo. Thornburgh, who humbly discussed the Growth of Little Rock compared with the Growth of Methodism in Little Rock. The statistics showed phenomenal growth for the city, but much slower growth for Methodism. The comparison was not disheartening, but should stimulate to greater effort on our part. Next Dr. Nelson analyzed the relation of men to the church and stressed the layman's opportunity to enter into the largest service. He was followed by Bishop Ward, who complimented Little Rock and our church for what had been accomplished, and urged the immediate payment of the church debts, the completion of Asbury's and Hunter's buildings and reaching out into the untouched fields. Then brief, but pointed talks were made by Dr. C. C. Stephenson, H. L. Remmel, L. B. Leigh, Dr. T. E. Sharp, T. E. Mahaffey, L. Kirkpatrick, Dr. J. P. Runyan, and others. After animated discussion the following resolutions were unanimously adopted.

Methodist Hospital.

Believing that the Church of the Lord Jesus Christ, our Great Physician, is under the highest obligations to minister to the bodies as well as to the souls of men, and convinced that the time is at hand when our Church in Arkansas should inaugurate a definite movement looking to that end, we, the members of the Quarterly Conferences of the M. E. C. S., of Little Rock, respectfully petition the Arkansas, Little Rock, and White River Annual Conferences at their ensuing sessions to appoint five commissioners from each conference and authorize the Joint Commission to take the steps necessary to establish a Methodist Hospital to serve the needs of Arkansas, and we hereby pledge our hearty co-operation.

A Forward Movement.

Believing that Little Rock Methodism, responsive to the Spirit's call to attempt and achieve larger things for the extension and maintenance of the Kingdom of God, should swing into the forward moving line of militant laymen, we, the members of the Quarterly Conferences of all our city churches, recommend: (1) That the way be cleared for action by the speedy extinction of our troublesome debts; (2) that Asbury and Hunter Memorial Churches be encouraged to push their building enterprises to completion; (3) that our City Church Extension Board be backed in securing such new and strategic sites as may be deemed necessary, these to be utilized in the order of their importance; and (4) that the stronger churches be organized for proper support of genuine city mission work; and we invoke the strength, the guidance, and the help of the Father, and the Son, and the Holy Ghost upon our undertaking, and pledge ourselves anew to loyalty to the cause of our King.

After earnest prayer by Bishop Ward the body adjourned a few minutes before midnight. Thus was launched a movement that should mightily affect the destiny of Arkansas Methodism.

In Monticello District.

Driving through the country in October is always a delight. The country roads are fine and smooth; the forests show all colors, the pines are green, the oaks, getting in the sore leaf, the sweet gums are spotted with black and scarlet, the sumacs flame with red, and

the hickories show yellow. For fifty miles presiding elder Harrell and this wanderer traveled, from Monticello to the southern part of Hamburg circuit right against the Louisiana line. I had good company in Bro. Harrell. He has the manner of an old presiding elder, is never in a rush, but always on time, and moves with a measured tread about his work. I predict that he will long remain in the office.

We went by Lacey. Bro. David Boles was at his post, and we made a rapid skirmish among his people, covering about ten miles in three hours behind his ponies, attending to a lot of business as we went. I found Bro. Boles an earnest and true preacher whose heart is in his work, believed in by his people.

At Hamburg we were joined by Rev. W. C. Toombs, pastor of Hamburg Circuit. The place of the quarterly meeting was Extra Church, fifteen miles south. We found the charge considerably behind, but before we left on Sunday afternoon the church at Extra had pulled up to within easy reach of "the landing." The pastor and the presiding elder pulled out for a night appointment at Crossett and this preacher went into Hamburg to preach for Rev. F. T. Doak. Bro. Toombs is laboring earnestly to bring Hamburg Circuit out in good shape. Bro. F. B. Sinex, of Crossett, has agreed to aid him in the final roundup of the year. The people of that charge can pay out, and we are expecting to hear that they have done so.

It was a pleasure to spend a while in the old community of Hamburg. They have a very neat church, but are already talking about building another. A new line of railroad has just been built through the town, rails not yet laid. There have been for many long years some good and strong people in our church in this community. The church is prospering this year under Bro. Doak's administration. The people had nothing but good words for him. The general impression, as one goes about the streets of Hamburg, is most pleasing. The homes of the people are good, for the most part ample. A number of them are built in the good old style so suggestive of that quiet dignity that characterized the Old South. The people attend to their own business, and they are at least moderately prosperous. I liked them. They ought to ask for a session of the Annual Conference, for they would greatly enjoy it, and the Conference would be pleased with them.

JAS. A. A.

Laymen's Meeting at Monticello.

I fell into good company en route to Monticello. On the train as I entered at Little Rock were Mr. Jno. R. Pepper, Capt. J. M. Jenkins, and Rev. James Thomas. At Pine Bluff Bishop Ward and Mr. R. H. M. Mills and wife joined our company. As we passed down the road other brethren came aboard. At Dermott we were met by the presiding elder, Rev. J. W. Harrell, and other preachers and laymen. We were soon in Monticello, a town of cultured people, fine residences, gravel walks, good water, magnolias, cape jessamines and ferns. But we were weary and travel stained. This writer found a home with Mr. R. L. Hardy and his cultured wife and little Esie. Rest and good water put things speeding to rights.

The meeting—it was great. The laity of Monticello district were out in force. They were eager to know the meaning of this new inspiration in our Methodism. They asked Bro. Pepper to act as chairman. He is full of optimism and of old-fashioned religion. There were moments when the interest was very keen and the feeling was deep. There could be no doubt that the movement caught the heart of the body. The program to be followed has already been published in these columns. Great credit is due to Bro. F. B. Sinex and Mr. Allen Trieschman, of Crossett, and to Mr. Carl Hollis and others. The ser-

(Concluded on page 7.)

The promise that the Jamestown Exposition should be "historical, educational, naval, military and industrial" has been verified, and it stands pre-eminent in these interesting features.

Of course it lacked the novelty which characterized the Centennial in Philadelphia, 1876, and it is small compared to the World's Fair in Chicago, 1893, and it may appear insignificant to some people who saw the magnificence of the Louisiana Purchase Exposition in St. Louis, 1903. But to me the Jamestown Exposition is the most interesting of them all, and certainly a more notable celebration was never held on the American continent.

The foot-print of the white man on Jamestown soil led to conquest and victory that shall be sung throughout the ages. This historic ground is consecrated for all time by the patient endurance and heroic struggle of our fore-fathers. The Jamestown Exposition compels us to look into the rugged past and to pay homage to the men who founded this great country and nation of which we boast today.

To their righteousness of life we owe our Christian civilization, and our birthright of faith in God shall be for the healing of all nations.

With reverent and grateful heart we lingered in the ivy-clad tower of the old church, built in Jamestown in 1639, this being the fourth house of worship erected by those God-fearing men, sometimes called "adventurers."

As my visit to the Jamestown Exposition was in October I missed seeing the notable military and naval parades, but several formidable battleships and transport ships of our navy were anchored in Hampton Roads and a variety of steamships and sailing vessels rode this highway to the seas. The fishing and oyster boats formed fairy like fleets on the waters blue, and those airy habitations of the fishermen gave little suggestion of the work-a-day world.

In the exposition the history of America is given in artistic design and quaint device from the settlement of Jamestown by the English, 1607, to the digging of the Panama Canal by Americans in 1907. With machinery and models the U. S. Government illustrates her progress in industrial, scientific and economic achievement. Watching clouds and noting whether smoke rose or fell was the earnest of the forecast sent out by the weather bureau of today. Instead of sending a message by courier as in days of old it may now be transmitted by wireless telegraphy.

We see how the Reclamation Service has redeemed swamps, and has made arid lands fruitful by irrigation, and here is the wonderful Seismograph which records the earthquake felt in our own land and across or under the seas.

In the educational halls our splendid common school system, and our colleges and universities are well represented. My interest in the exhibit from my own alma mater, Southern Female College of Petersburg, Va., was not greater than that felt in the exhibits from William and Mary and Randolph Macon Colleges and the University of Virginia, for several generations of men descended from my ancestors were educated in these notable institutions of learning.

In the hall of history we find the household Gods of Colonial days; trophies of the Revolutionary war; mementoes of the years of peace and prosperity, and memorials of the dark and sorrowful days of Civil strife. In the history of Virginia emblems of all these

hundred years are beautifully and wonderfully intertwined.

Hers is not only the soil from which our nation sprang, but she is the mother to whom we shall ever come for help and inspiration.

VIRGINIA C. PEMBERTON.

Ministerial Supply.

Editor Western Methodist: By your permission I will add a few other points to my article sent in last week on Ministerial Shortage Supplied. It is a noteworthy fact that no station or circuit that pays as much as \$700.00 or \$800.00 a year ever has to advertise for a preacher. It is evident that there is an abundant supply for appointments of that grade. The Missionary Board has no trouble to find volunteers to go out into any foreign field, however distant. Why? Because the Board stands between him and want. Where is there a man who would not prefer to go to any foreign field rather than to wrestle with one of these \$250.00 Arkansas appointments? But where is the wisdom in the policy of the church on this line? The Missionary Board will not accept any man for a foreign appointment who has not a good education and who is not otherwise well equipped. But almost any one will do for our short-pay, home fields. The day has come when this day will have to end. Education is becoming distributed. Our boys and girls many of them from the "sticks," are going to college. Unless our preachers keep abreast with them they will lose their hold upon them. How is he going to do it on the meagre salary that these poor people are able to pay him? A preacher ought to spend as much for literature a year as many of these circuits pay him. What is the remedy? Let the Missionary Board send well equipped men to these works (and none other) and let them back him with a competent support the same as they do the foreign missionary, and my word for it, you will have no more about the shortage of preachers. Let one of our presiding elders put in an add like this after Conference: "Preacher Wanted"—A circuit that pays \$250.00, no parsonage—large possibilities for development and gathering in souls—but all poor"—and how many applications of competent men, suppose you, he would have? Reverse the add: "Preacher Wanted—Good circuit—pays \$800.00; good parsonage." Do you not know preachers would fall over one another answering that ad.—and it is no reflection on the preacher that this is the case. They are eager to do the work and only ask a living while they are at it. It is nothing to the point that St. Paul went into all countries at his own expense, encountering "perils of water, perils of the wilderness," etc. If any brother thinks that it is necessary to encounter like hardships in this land of civilization and 20th century Christianity, and wishes to follow St. Paul's example, let him strike out for China, India or Africa at his own expense, with no Missionary Board or Church behind him. Let some of our flaming evangelists, who are burning up with zeal for the salvation of souls, pull for some of our rural districts and hard circuits, where the people are poor but souls are worth as much as those in our wealthy cities and stations. This is not said by way of reproach for any reputable and godly evangelist. They have to have a living as well as other men, and unless they are paid for their work they cannot go. Railroads and hotels and merchants charge them for all they get. Let the church put a proper estimate upon the services of her preachers and let the preachers "study to be workmen that need not be ashamed."

J. C. HOOKS

Experimental Wisdom.

Chancellor Huntington some months ago wrote for the Central Christian Advocate an article on "Methods of Evangelization." Dr. Huntington is entitled to be heard on this subject because for many years he was one of the most genuinely successful of pastors. He was never sensational, never dull, never neglectful, never depending on one thing while forgetting others equally essential. He is very modest and says that what he recommends, what has proved gratifyingly successful with some ministers in some places, may not point out the best way for all ministers and all places. He speaks first of work done in the presence of the congregation: "Let the pulpit ministrations of the entire year be thickly strewn with revival sermons, that is, with just such sermons as you would preach in special revival effort. Remove if possible from the minds of all any impression that you are looking forward to anything special in time or means. If we wait in expectation, our hearers will wait in action. Second, do not allow the members of the church to fall into the state of mind which is looking for a revival, speculating as to how and when it will arrive, instead of applying themselves diligently and faithfully to Christian work. Outside the church services there should be a constant search for those in whom the Holy Spirit has awakened a desire for salvation." He affirms that in every congregation there are such when the preacher bears the message of God from a deep conviction of its truth and importance. He points out that these stricken souls "like wounded birds will hide themselves, and the richest and most heavenly work of the pastor is in following up the work of the Spirit." When one or more of these awakened ones are found the time has come for an occasional inquiry meeting. This may consist of a few Christian workers and all who desire to be conversed with on personal religion. Do not ask the timid to rise and speak. Speak to them familiarly, seriously and lovingly, and have a few sentences of prayer offered for each. He speaks of the homes where there are Christian wives and unconverted husbands, and recommends a visit to the husband at his place of business, to ask him to name a time when he and his wife can be seen together on a matter of great importance. Then let him visit them and for the sake of their greater unity in domestic life and love, and for the sake of the children, open the door to the Saviour.

He declares that he has known a pastor who worked in this way for years and seldom failed to lead whole families to Christ. After the father yielded the children were to be called in. It was arranged for the husband to read from the Bible and the wife to pray each evening till both were ready to pray. He speaks of a pastor who through a series of years received from fifty to two hundred a year into his church and lost less than five per cent of his probationers; and another who received upward of one hundred into full membership on a Sunday morning, having held no special services beyond the occasional inquiry meeting and the week of prayer. It is recommended by him that the close of every communion service be made a time of urgent invitation.

In many homes pastoral calls are favorable opportunities for leading persons to Christ. He protests against the idea that all revival work must be done in the church building; also against insisting that conversions shall all be of one pattern and expression. Dr. Huntington's last direction is to make the weekly prayer meeting a combination of Bi-

ble study; prayer and a drill room for Christian workers.

We can testify by a personal experience to the utility of every one of these measures except the occasional inquiry meeting. We further testify that they are all capable of being assimilated with a great series of special meetings. A pastor who pursues this course will find an amount and degree of interest unexpectedly developed, superinduced upon the high state of religious living and interest which such a course produces. He can then avail himself of the effect of a congregation on one mind and heart. Exclusively wholesale, exclusively dealing with masses as a means of evangelization has serious drawbacks and is subject to great discounts in the gathering of results; exclusively dealing with individuals is liable to produce calmer and less energetic workers, and also fails to reach those who cannot be moved except when a large assembly is fused into one spirit.—Christian Advocate (N. Y.)

The New Preacher's Mistakes.

Why do so many preachers, on moving to a new charge, find things "run down?" That is the term often used in expressing their view of the situation. A physician found every one of his patients in the most serious condition. After a course of treatment, whose limit was determined largely by himself, they were restored to health. Finding one very low and leaving him in perfect health was a great credit to the physician. Would any preacher resort to the method of finding his church in a low spiritual condition and bring it up to thrift and prosperity in order to receive credit?

At some conference sessions a hearer is impressed that nearly everything was badly run down a year ago, but that matters are in good shape now. We would lay against any the charge of misrepresentation in order to magnify the value of their own work. There is a basis of truth for this mistake a preacher sometimes makes. Conference comes at the close of a dull season of the year. The heat of summer causes the inferior grades of religion to melt like wax. Members find it easier to get up with a Sunday headache, and more difficult to keep up their church motion, than at any other time. The indisposition is viewed through a magnifying glass, the heat of the sun overestimated, and clouds filled with imaginary rain and thunder. Besides, summer is the vacation time, and many regular attendants at other seasons are recuperating their health for better work in business and in the church. The summer Sundays, too, are times for visiting. By the time a family receives four or five other families on various Sundays, and pays back all the visits, on Sunday of course, indifference to the church becomes noticeable.

If a new pastor comes from conference, he gets to work just in time to catch the effects of all the foregoing waves and wavelets of religious laxity. Things do look run down to him, and he interprets the actual conditions as they appear. The peculiar thing, and that which seems unfair, is that the preacher should forget that the charge which he has just left was affected in the very same way; but he remembers the larger attendance of the winter months, and counts that the normal condition, while he regards what he sees on his new field the first two or three Sundays its normal condition. When it is cooler, and people come back home and begin to attend church, and revival interest brings in outsiders, the preacher believes the work is going, and so it is; but it went just the same way last year. It is

rather unjust to one's predecessor, and even to the present incumbent, to say very much about finding the church "run down."

Another mistake frequently made by a new preacher is to draw the line of his former religious standard upon all in the church whose pastor he becomes. When that is carried to excess, it begins to look like religious history. When a new man applies a straight-edge to every one 'whose name is on the class book, he does injury to members and grieves the Lord Jesus Christ. "What," says one, "must a pastor change his views as to what constitutes a Christian life when he changes his pulpit?" No, not at all; but he may need to change his method of dealing with souls. He may need to inform himself about local circumstances, and some matters in the personal history of its members, before he begins to take their measure according to his own figures.

Take a suppositional case, which may not be moved much from real life after all. Mr. A was a rough man in a very rough part of the world for thirty-five years. His friends and the former preacher prayed earnestly for his conversion and worked just as hard. Fin-

learn first of all that he should begin with people as he finds them. If others' religion is not of as pure a brand as what he thinks he himself possesses, it is his business not to despise them, but, with the care and affection that Jesus intended should characterize the life and conduct of the shepherd, should lead them forward in the divine life.

Many of the minor mistakes that a pastor may be making, all unintentionally, rest upon the very natural inclination to underestimate the worth of the former preacher's labor, and to show too little sympathy for the attainments which the members have made along a road beset with difficulties. If ever there is a time when it is very necessary for a preacher to be all things to all men, it is when he moves to a new charge.—Religious Telescope.

Making It Easy.

There was a time when the Methodists were twitted with such an anxiety to increase their membership that they made joining the church a very easy matter for the applicant. We were charged with taking in unconverted people, etc., with the evident purpose to disparage us.

One of our pastors recently gave us this sample of how easily one could get into a church that boasts it takes none but converted people. The pastor would ask the applicant: "Do you believe in Jesus Christ as King and Savior?" Answer: "Yes." "Do you wish to join the church after baptism?" Answer: "Yes." "You have heard brethren," said the pastor, "the experience of the applicant. If you will receive him, say 'aye'." Not a dissenting vote, and in the applicant went. Did Methodists ever make it easier to get in the church than that? And Methodism can show as good evidence of conversion among as large a proportion of its membership as can the church represented by the pastor in the above "easy way" of getting people into the church.—Wesleyan Christian Advocate.

Who?

Being in a pastor's home, he and his wife told me of a preacher who held a meeting in their church. They did not tell me his name, and I have not the remotest idea as to who he was.

"After the meeting closed, I had to air his room for days before we could use it," said the mistress of the manse. "I had a most nauseating time cleaning up after him."

He would sit away out in the middle of the room and spit in the fireplace, smearing the matting all the way, and sometimes missing the fireplace and smearing the mantel above," said the pastor. "The matting ought really to have been taken up and burned."

"The pillow cases were so soiled," said the mistress, "that I had to change them every morning, and all the bedding was disgustingly saturated with tobacco odor."

"I made up my mind," said my host, "that the next time I invited a man to help me in a meeting, I'd know more about him. I'd first know that he was a clean man, at least not a filthy man."

This "snap shot" is not pretty, but the camera is not to blame for that. It takes pictures of things as they are and not as we'd like to have them. Often I am asked, "Is that a real picture?" Yes, all are pictures of real things. I am not a painter; only a picture taker.

I could give you only pretty pictures, not exhibiting the ugly ones. Would that be best? It may help us to see us as the camera sees us. —Cumberland Presbyterian.

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ally he yielded and was converted through and through; but the Lord doesn't take away all the effects of a wicked course in life. Such a man is entitled to all the sympathy, and consideration, and help that the entire membership can give him. He may make a mistake, just like any other may do. The new pastor, not knowing the history of the man, may mark out for him the same path that he prescribes for the man that was born in a religious home, and who had nothing but religious training from the day of his birth. The pastor may have no more concern for the one than for the other. He holds up his standard, and declares that every man must live up to it. He may be zealous enough, but his zeal is of a harsh kind. The convert, as above described, may have required almost the constant attention of the former pastor. The new man, knowing no one better than the other may neglect the ones who need assistance. Should such a one make a mistake, the new preacher may be more ready with censure than with sympathy, and may even discredit the work of the former pastor in admitting such people to church fellowship.

Every pastor should regard it his great work to build up Christian character, and he should

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THE EPWORTH LEAGUE.

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

Topic: According to our Work.

Lesson for Nov. 3: Matt. 21:28-32.

Proving what we are by what we do is the meaning of our topic today. When shall we ever learn that this is the requirement? With what clearness and emphasis does the Bible speak on this point. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (See also 1 Jno. 2:4-5; 3:7; and 5:3.) We are not saved by reason of what we do but by reason of what we are; but what we do tells plainly what we are. This is the doctrine of the passages.

Our lesson exalts deeds above creeds. No one is without a creed. We all believe something, religiously speaking, and this is our creed. And this is well, even necessary. To be thoroughly identified with some religious denomination from a doctrinal point of view is quite commendable, but this by itself is very far from being a Christian. A man may be thoroughly orthodox in his doctrine while thoroughly unchristian in his life. He may be sound in creed but rotten in character. But Christianity is this plus something else, much else. "Christianity is a creed plus a life." Doubtless the priests that despised the name of Jehovah in the reference in Malachi subscribed cheerfully to the body of Jewish doctrine but their lives were corrupt. Their defect was not in their creed but in the life they lived. Not according to our creed but according to our works is the real life within made manifest. "Faith without works is dead."

Our lesson also exalts deeds above words. It is easier to say that we are Christians than to do our Christianity, yet the one is worthless without the accompanying proof of the other. The son who said, "I go, sir," and went not belied his profession by his life. To feed the worthy poor, to give a cup of cold water in the name of Christ, to make the stranger feel a hearty welcome into the Church or community, to clothe the naked, to sit by a sick bed and administer comfort, to give a kind word, a smile, a handshake, a flower, to one unused to them—these things done outrank the loudest professions in the proof of a Christian life. Voiceless and tongueless yet they speak with convincing force. Deeds done and not professions made are the bits of evidence that go to make up the body of proof that stands for or against a Christian life.

A minister was walking down the street one day when he was asked to go into an old basement to visit a family. As he entered he saw a man lying on the floor over in the corner, and in another part of the room, five little dirty, ragged children, standing around the sick bed of their oldest sister. He approached this little group and asked what he could do for them. This little sick girl told her short, sad story. Their father was a drunkard. Their dear mother who was a Christian had died some time since and by her dying request had left these five smaller children in the charge not of their father, but of this oldest daughter. She was to be a little mother to them in the absence of their own sweet mother. She had been true to that charge. She had worked in an unselfish way to provide for them and to train them the best she could. Her little thin, worn, emaciated form as she lay on that bed told how true she

had been to her task. Each little finger had been busy to provide for them, each tiny nerve had been overworked that she might be faithful to the charge. "Minister," she said, "the doctor says I must die and mother told me before she died that if I would take care of these children and love Jesus, then when I died, I could go to heaven to be with her again and with Jesus. She said Jesus would let me in at the beautiful gate. Now, minister can you tell me how Jesus will know who I am when I come to the gate?" He hardly knew what answer to make her at first. Then looking at her little thin, worn hands and thinking of how they had toiled for others, he said, "Darling, just show Him your little hands and He will know all the rest."

Familiar Talks on the League Lesson.

According to Our Work.

The first and great object of our devotional meetings is that they become a spiritual force in our lives. To this end, our preparation of the lesson must not be put off until the last moment, our part in the meeting will be perfunctorily performed. Our talks must be real, living experiences, bubbling up out of our hearts.

If we are developing in the christian life as we should, each day will bring us a new heart experience; then will our testimonies be

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fresh and we will not have to be persuaded to give them. This comes by incorporating these lessons into our lives and living them. It is wonderful how the Word of God fits into our every day life when once we learn to apply it. Let us accept these weekly lessons, not as something Jesus spoke to his hearers long ago, but as his message to us, to be studied and lived in a practical way, day by day.

Take the first reference given in this week's lesson: Does not Jesus come to each of us, saying, "Go work today in my vineyard?" And do we not often grieve his gentle heart by answering "Yes" and acting "No?"

Then notice the second reference. Are we offering him our best, or the lame and sickly efforts of our life? Are we giving Him the best or our selves, our time, our money, our strength?

A young man who had made a ship-wreck of his life and despair and anguish had laid hold upon him, came to me with his story. When a lad the voice of God had spoken to him, saying, "Son, go work in my vineyard of the ministry, and whatsoever is right, I will pay thee." The young heart responded, "Lord, I go." But as manhood came on it was hard to come out from among his companions; to leave all and follow Jesus and so he was disobedient unto the heavenly vision.

Today he is in the grip of sin; a broken man, while hardly past youth, his talents rusting away while the world so sorely needs them.

The command to go to work in the Lord's vineyard does not mean that we are all called into the ministry, or to the mission field, or to become a deaconess, or to any special work. To most of us, it means working in the ordinary way, just being faithful and true in every day life. Often our duties seem unattractive, hard, and commonplace; but to do the work at hand, to go cheerfully on when, perhaps, our efforts are not appreciated, to work against the indifference of those who should be interested, to carry on the routine when others fail, to stay by our duty in the home when with all our powers we are longing to seek a larger career, all these are "our work," according to which we are to be judged.

And the world knows whether we are faithful in these every day duties. The majority of the people we meet are not reading the Bible, our lives are the epistles they read. How much of Jesus Christ are we revealing? Are we showing forth as a reality, a present, personal Savior, whose life colors ours?

What we do for our Lord, we must do quickly for the night is drawing on apace.

"Then grows my heart to other hearts more tender—

The time, the time is short."

There may be but next week, or tomorrow between me and that night. "For I am nearer my home today, perhaps than I now think." We must make every day count for something; there is not one to be lost. And yet, be our days many or few, God is not going to wait until we get to heaven to reward us for our work. If we are hiding his word in our hearts and keeping it; living it every day, we are going to receive an hundred fold in this present world. Our Father will not only love us, but he will come through his Holy Spirit and live with us; revealing himself to us in greater measure than we have asked or thought. He will be our Companion all the day, walking beside us, guiding our foot-steps, and whispering to us his precious promises.

Then, verily, shall we know the blessedness of the still waters, and our cup of joy shall run over.

LUELLA R. SPENCER.

The Oklahoma Annual Conference.

After consulting with Bishop Key and several members of the Conference, we have made some arrangements for our Conference session which we feel sure will enlist the hearty co-operation of every member, and attendant of the Conference. At three o'clock each afternoon will be held an evangelistic service for the purpose of deepening the spiritual life of Christians and saving the lost. Rev. M. S. Hotchkiss who has had a remarkable success as Missionary Evangelist of the Northwest Texas Conference will have charge of these services. Rev. M. A. Cassidy will organize a Personal Workers' Band among the young preachers and all others whose time is not demanded by the Boards and this Band will conduct an open-air service each afternoon. Rev. J. C. Seivally and others will hold an evangelistic service each night at a tabernacle in South Durant. We greatly desire the spiritual quickening of the town and Conference. Will not all pray each day for the power of the Spirit upon the Conference?

J. A. PARKS.

Order all manner of blanks, forms, recommendation blanks, local preachers' license blanks, etc. We have a new stock on hand.

(Continued from page 3.)

Laymen's Meeting at Monticello.

vice rendered by Rev. Jas. Thomas was most valuable and much appreciated. Rev. W. F. Evans made an effective deliverance. Capt. J. M. Jenkins ably presented the cause of the Superannuate Endowment Fund. Bishop Ward was a most attentive listener and put in now and then some direct and forceful shots. His address on Wednesday night was simply superb--the grasp and comprehensiveness of a world statesman, the fervor of a prophet, the lucidity of a plain man. Mr. Jno. R. Pepper took the place on the program of Mr. Thomas Buzbee, unavoidably absent, and chose for his subject "The Laymen's Movement." It will be remembered that he is chairman of the general movement in our Church. His statement was lucid, strong, enthusiastic. There can be no doubt that this great movement is in our church to stay. The plan is to appoint under the missionary boards of the annual conferences lay leaders. There is to be a conference leader, a district leader and a leader at every appointment in the whole Southern Methodist Church. The names of these leaders are to be enrolled at headquarters, so that there will be an enrollment of about 15,000 lay leaders, men who are willing to be called upon, emergency men, upon whom the church can rely. It will be expected of them that they will wake up the laity throughout the church. We have before said in these columns that this laymen's movement is the most significant thing that has happened in the church in several decades. It will take some months, perhaps a year or two, for it to get itself organized and headed, but it will get organized and it will breathe new life into the church. Our laymen are ready to respond to its appeal. Let them hold meetings in all our districts as soon as they can be planned. But let them be well planned and well advertised. Let the preachers put before them what can be done and what ought to be done. They will take hold of it, and we shall see a new day.

JAS. A. A.

Muskogee, I. T.

Hendrix College Notes.

The address on missions delivered by Dr. Godbey before the Y. M. C. A. last Sunday afternoon was truly inspiring. All who wished to take up the study of missions were asked to remain after the service and a class of fifteen was enrolled for systematic study of missions.

School work moves along smoothly and there is little of interest to give to our readers. The enrollment still continues to grow.

We sympathize deeply with our fellow student, Mr. C. C. Herusberger, of Dalark, in the death of his mother, who died last week. May our Father's blessing and the comforts of our holy religion be with him in his sad bereavement.

R. H. C.

Missionary Assessments in Full for the Oklahoma Conference.

(An Appeal to the Laymen.)

The time has come when this great and growing conference should get on the honor roll with those conferences that pay their missionary assessments in full. As missionary secretary I have made inquiry of all the presiding elders as to the outlook for full collections. The most of those who have answered hope to pay theirs in full. (I have often wished that the office of presiding elder would somehow create in the officer a willingness to answer the official requests that come from the conference missionary secretary.) By making an estimate from the information received from those who have answered and making

a guess as to those districts on which the presiding elders have not answered, it is quite probable that when we come to make the final footing up at Durant that we shall not lack more than five hundred dollars having the entire assessments for missions. If we get that near we should not miss this opportunity for clearing the decks. We could raise that much as an emergency fund. Let every layman in the Oklahoma conference who loves our Zion and who is ambitious for us to do our duty and make a good record help as is indicated below. I want every layman who is willing to contribute any amount on this fund to send me his name and address, telling me how much I could draw on him for, on what bank to draw and to which district he wants to give the credit of his offering. It is not the purpose of the missionary secretary to exclude preachers and women from this opportunity to do a good thing for the cause of Christ in general and for the good name of the Oklahoma conference in particular. Let them help as generously as they please. But the urgent appeal is to our laymen. Now that they are coming to the front and taking a more conspicuous part in the work of the church it is most fitting that they should be the leaders in paying out our conference in full. Laymen, don't lay this aside for future consideration. Act now. Write me today. Offer to do the generous thing. If I do not get enough to cover the entire deficit, I shall not draw on you at all. But if when we make a balance between the deficit and these emergency subscriptions we should find that we have a sum sufficient to cover the deficit, then I shall draw through the banks at Durant on you for the amount you have agreed to give. We are almost in sight of a record that we would be proud of forever. Write me today and let me put you on the list of noble laymen whose devotion and generosity have done so much toward making our church what it is today.

O. E. GODDARD.

Something to Live Up To.

One who repeated to a friend a word of praise that had been overheard--a high eulogium of his work and character, was somewhat surprised at the sudden light that flashed into the strong face.

"Thank you," was the earnest reply. "I'm glad you told me that. It is something to live up to."

There was no vain acceptance of the commendation as fully merited; it was only like a bugle call to higher service. That is what such words must always prove to any true and earnest spirit. They flash a sharp contrast between the self that appears to others, and what the soul knows of its failures and shortcomings, and humble as no blame could do; but also they inspire to fresh courage and effort; they are "something to live up to."

"A true friend will tell one his faults," is a saying we often hear, but a true friend, if he is wise in the knowledge of human nature, will tell us our virtues. The fact is, that in this busy world of ours with its keen struggle and sharp competition, we are apt to be told our faults by those who are not our friends and to be brought face to face with our mistakes and failures so often that we sometimes lose hope and courage. Whosoever has a word of honest praise for another should feel that he holds something which is that other's due, and hasten to pay it. The word of blame may be a goad, but the word of hearty commendation "something to live up to" through many a trying hour. --The Parish Visitor.

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'BRYAN, Chmn.

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--Arkansas Conference.

Class and Committee of the Third Year please meet in the Methodist Church Tuesday afternoon, 2 p. m. (I am not the chairman, but see that no one has made the announcement.) Yours cordially,

W. T. THOMPSON.

Arkansas Conference Notice.

The preachers and delegates coming to the conference from the south can make connection with the Bentonville train at Rogers by coming on the Frisco No. 4 which leaves Ft. Smith about 6 a. m. and arrives at Rogers at 8:55 a. m.; or by coming on No. 12 which leaves Ft. Smith at about 1 p. m. and arrives at Rogers at 4:46 p. m. Our trains are due to leave Rogers at 9:25 a. m. and 5 p. m. There is a mixed train leaving Rogers sometime in afternoon but is very irregular.

The preachers and delegates coming from the north will probably have to stop over at Rogers at night. The connections with the Kansas City Southern are not satisfactory. We have arranged for a special train to connect with south bound "cannon ball" 6:45 a. m., Monday, 11th, if needed.

R. E. L. BEARDEN.

Class of the Fourth Year--Oklahoma Conference.

The Class of the Fourth Year will meet in the M. E. Church, South, Durant, on Tuesday the 12th, at 2 p. m.

ROBT. RODGSON, 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, Chmn.

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. P. E. 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.

Class for Admission--Oklahoma Conference.

Let the Class for Admission meet at the Methodist Church at Durant, Monday night, Nov. 11th, at 7:30. Be ready for a written examination on grammar, arithmetic, geography, and United States history.

T. L. RIPPEY.

Class of Fourth Year--Ft. Le Rock Conference.

The Class of the Fourth Year will meet for examination at the Church in Mulvorn, Tuesday, 3 p. m. J. E. GODBEY, Chairman.

THE SUNDAY SCHOOL.

November 3. The Cities of Refuge.

Golden Text.—My refuge is in God.

Lesson Text.—Joshua 20:1-9.

We invite the reader to consult carefully also Numbers 35:6-34. The selection of cities of refuge was one of the pieces of unfinished business that was carried over from the wilderness state into the promised land. In our last lesson we have the dividing of the land by the different tribes. Following close upon this came this important duty of selecting these cities of refuge. As to the cities themselves we deem it unnecessary to write. They were not only to be cities of the Israelites but they were to be cities of the Levites also. This was intended to safe-guard the sacredness of the arrangement.

Custom and prejudice are among the strongest elements that reform has to contend with. The cities of refuge were, in their very nature, intended as a reformation of the abuses that had long been exercised among the Israelites as well as among other nations of the world. The idea of the sacredness of human life had existed from the beginning, or at least since the days of Cain. It was the custom for the nearest of kin to avenge the blood of the deceased. It can be seen, at a glance, that it was, therefore, that all the executions for murder were performed in anger and under the strongest feelings of malice. It could not be possible for a community of men to live very long together without the death of some of the members of such community coming about by accident or by what is commonly called justifiable homicide. Our courts, justly, fix several degrees of murder. But previous to the period of our lesson there were no degrees in the crime of shedding human blood. When a life was taken it became the duty, if not the privilege, of the next kin to revenge the blood that had been spilled. This he might do in the heat of passion at once or he might seek an opportune time and by stealth steal upon his victim and by taking his life claim to have committed the deed to revenge the blood of his relative. The community had no concern in the transaction. The government had no notice or power over the matter. These cities were appointed to bring about a better order of things.

They were not designed to protect murder nor to lessen the crime of the shedding of human blood. It was meant, however, to take the decision of the matter out of the hands of heated passion and from the realm of prejudice. The real murderer was just as liable to punishment as before the selection of these cities. It was a step in the direction of community control of the moral condition of her citizenship. It was the introduction of court procedure. Murder is the gravest crime that can be committed by one citizen against another. In placing this matter in the hands of the community every other minor offense might easily be placed in the same category.

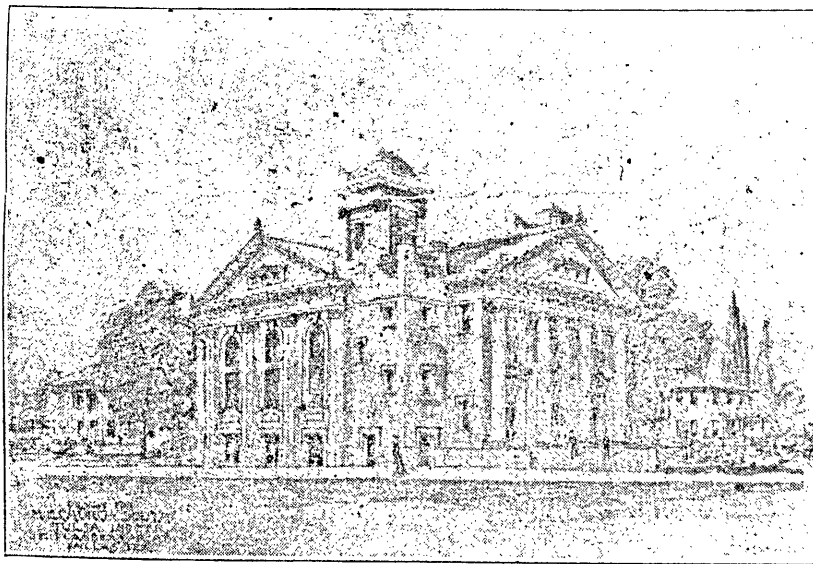
When the fleeing murderer reached a city of refuge he was not necessarily saved from the avenger of blood. When he reached the gate of the city he was there allowed to make his plea before the "elders" of the city and it is quite likely that his pursuer was allowed to present his side of the case and a preliminary trial of the case was had. If the case was

doubtful it was tried in a regular way. If the murderer could not defend his action in the preliminary hearing at the gate of the city of refuge he was denied admission and protection. Even if he succeeded in satisfying the "elders" that his case was one that came under the law for which these cities were established he was still to appear before the council of the people and defend his action. If the case was clearly proven to have been less than murder he was given a place of refuge from the anger and prejudice of the next kin or the Goel as he is called.

The attempt to find a similarity between our Savior and the cities of refuge will always fail. They were not saviors of the guilty, as Christ is, but simply protectors of the innocent. They simply furnished a merciful provision by which a case might be properly adjudicated.

A Former Suggestion Renewed.

As all our colleges are announcing that they are crowded to overflowing is it not an opportune time to suggest anew to our educational promoters and leaders the advisability of raising the standard of admission to colleges? Instead of erecting additional buildings for colleges let us turn some of them into "schools" and make the few that remain colleges indeed. Only one Methodist college in the state is classified by the General Board as a college and its standard is not the highest. In a day



Our New Church at Tulsa, I. T., Rev. J. H. Ball, Pastor.

of great prosperity let us build a college which will elevate our standards and ideals—one which may rank with the great schools of the country and place Arkansas to the front.

If the colleges will raise the admission requirements one year the halls will not be overcrowded, secondary schools will be encouraged, the cause of higher education will be better provided for. When shall we have colleges of higher grade if we continue to add additional buildings to accommodate the boys and girls who have been induced by flocks of fluent canvassers to forsake the high schools and graded schools to enter college? Hundreds of those who crowd the halls are not doing collegiate work and are not prepared for collegiate instruction or discipline. Can we not improve our colleges while they are prosperous? If not now, when?

J. D. CLARY.

Six Cents For One.

"Give me a cent and you may pitch one of the rings, and if it catches over a nail I'll give you six cents," said a man.

That seemed fair enough, so the boy handed him a cent and took a ring, and it caught on one of the nails that was fastened on a board.

"Will you take six rings to pitch again or six cents?"

"Six cents," was the answer, and three two-cent pieces were put into his hand. He stepped on well satisfied with what he had done, and probably not having any idea that he had done wrong. A gentleman standing nearby had watched him, and now, before he had time to look around and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken the first step in the path. That man has gone through it, and you can see the end. Now, I advise you to go and give the six cents back and ask him for your penny, and then stand square with the world, an honest boy again."

He had hung his head, but raised it quickly, and his bright open look as he said, "I'll do it!" will not be forgotten. He ran back, and soon emerged from the ring, looking happier than ever. That was an honest boy.—Selected.

The Opportunity in China.

By J. W. Bashford, D.D., LL.D.

China gained one hundred and twenty-five thousand Protestant Church members during the last ten years as compared with fifty thousand during the preceding ninety years. This was the greatest fact revealed by the Centenary Conference. At the Conference of 1890 37,287 church members were reported. The best authorities reported our Protestant membership in 1897 at 50,000, a gain of thirteen thousand in seven years as compared with thirty-seven thousand in the preceding eighty-three years. The Boxer uprising against foreigners broke out in 1900. At least ten thousand of the fifty-thousand Protestant Christians were speedily put to death, missionaries were driven from their fields, missionary property destroyed, and for months it seemed as if the entire results of over ninety years of missionary effort would be swept away. The missionaries only recovered heart sufficiently to arrange another great Conference in time to commemorate the Morrison Centennial in 1907. But what hath God wrought! The blood of the martyrs is indeed the seed of the Church. To the amazement of all, the figures for 1907 show 175,000 Protestant members in the empire. The figures are below the facts for they include only the full members at the close of 1905, and do not include the gains of 1906, or any members on probation, any inquirers or catechumens, all of whom are under Christian instruction and the majority of whom have taken definite steps in the Christian life. The average gain of the last ten years has been more than twentyfold as rapid as the average gain of the preceding ninety years. This is the divine seal upon missionary effort in China and the divine indication of what we may expect during the present century.—Christian Advocate (N. Y.)

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.)

Paragould, Ark., Oct. 19, 1907.

Dear Western Methodist: I have been reading the children's letters, so I thought that I would write again. I am a little boy ten years old, I will be eleven the ninth of November. I am ready for the fourth grade at school. Our school is out now. Miss Sallie Kennedy was our teacher. I liked her fine. I go to Sunday School every Sunday. Mr. Hardin is our superintendent. Bro. Watson is our pastor. Bro. Faris is our presiding elder. I will close by asking a question. How many times does the word reverent occur in the Bible?

Yours truly,
WILLIE ANDERSON.

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

Campbell, I. T., Oct. 22.

Dear Western Methodist: I thought I would write again. I am still going to school. I think we have a good teacher. We have a good Sunday School here. Last Sunday we had sixty in attendance. Mama and I went to a convention at Gibson. Brother Dunkle preached a good sermon. We spent most of the time with Brother Spain, our pastor. He is such a consecrated Christian. We are so glad that this church has paid our preacher. This year our Sunday School has taken in \$90.00 and paid out sixty-one. I think that is nice for the Campbell Sunday School.

DAISY EDWARDS.

OXIDINE.

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

Cabot, Ark., Oct. 22, 1907.

Dear Methodist: I have been reading the children's letters and I thought I would write. I am a girl ten years old. Our school will start soon and I will be in the fifth grade. I go to Sunday School as often as I can. My

What To Do If You Have Catarrh.

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

Sunday School teacher's name is Mrs. Monk; she is a nice lady. For pets I have two cats. My brother has a dog. I have two brothers and one sister. I have one brother with Jesus; his name was Henry. My brothers' names are Payton and James, and my sister's name is Pearl. I will close.

SALLIE GARDNER.

OXIDINE.

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Dover, Ark.

Dear Methodist: I am a little girl, 14 years old. I have dark hair and brown eyes. My little chum, Buna Williamson is over at our house tonight and we thought we would write. This is my first attempt to write. I go to Sunday School every Sunday, but I missed Sunday School today on account of my mama going to Little Rock to be treated. I have a sweet Sunday School teacher; her name is Miss Lula White. I am in class No. 4. Our school will begin the second Monday in November. I am in the sixth grade. Our pastor's name is Bro. Williamson and our presiding elder's name is Bro. O'Bryant. Buna and I went horseback riding last Sunday and we had a nice ride. I thank Ruth Carr for her nice stories she wrote. Come again, Mrs. Carr, and write some more nice stories. I was converted last year at a tent meeting held by the pastors of the Methodist and Cumberland church and I did not join the church till this year and I joined the Methodist church. I will close for this time.

Your new cousin,
EDNA WALKER.

Dover, Ark., Oct. 20, 1907.

Dear Methodist: I am a little girl, 11 years old and I am in the fourth grade. I have light hair. I am spending the night with Edna and Clara Walker. I go to Sunday School every Sunday, and I am in class No. 4. Miss Lula White is my teacher. Well as it is getting late I will close.

BUNA WILLIAMSON.

Booneville, Ark.

Dear Methodist: I have read several letters from this State, but I find none from Booneville. We have four churches. I belong to the Methodist church. In our church we have over three hundred and ninety members; we have over two hundred members at Sunday School and a strong Methodist Foreign Missionary Society. Bro. Barton is our pastor, with Bro. Johnson as our presiding elder. We also have a Junior and a Senior League, I belong to the Junior League and am secretary of it. I am eleven years old, and go to school.

Yours sincerely,
INEZ MOORE.

CURE FOR LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy., 68 Gray Bldg., Kansas City, Missouri.

Mannsville, I. T., Oct. 20, 1907.

Dear Methodist: Seeing so many letters from the cousins and some from our own town, I thought I would try, and see if escaped the "dreaded" waste basket. I am a boy, twelve years old, and am going to school. I am in the sixth grade. I go to Sunday School too. Grandfather is our superintendent. We live in about one-half of a mile of the Washita river, which is a pretty stream when it is not full. Then it is muddy

The Family Physician

The best medicines in the world cannot take the place of the family physician. Consult him early when taken ill. If the trouble is with your throat, bronchial tubes, or lungs, ask him about taking Ayer's Cherry Pectoral. Do as he says. We have no secrets! We publish J.C. Ayer Co., the formulas of all our preparations. Lowell, Mass.

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and dangerous. There are quite a number of Indians living around Mannsville. Some of them are real nice too. For fear of not seeing this in print and having written in vain, I will close for this time. Best wishes to the Methodist and all the cousins, I am your friend,

FERRAND REGAN.

Sterling, Ark., Oct. 25, 1907.

Dear Friend: Mama has just finished reading the letters in the Western Methodist; we enjoyed them so much. I am nine years old and in the third grade. Our home is near the Mississippi river. Papa manages a large plantation, and we delight in going horseback riding and fishing. I hope to see this in print and to hear from Hattie Copeland.

Your friend,
ANNIE SPURLOCK.

Shawnee, Okla., Oct. 19, 1907.

Dear Western Methodist: I have written you one letter before. I thought I would write again. My papa takes the Western Methodist. I like to read the children's page. I have two brothers at home. George is fourteen years old, and Milo ten years old. I have a sister married. Her name is Dollie; her husband's name is Mr. James Cowan. I have six little brothers and a sister in Heaven. I am a little girl, seven years old. We live at 623 South Beard St. METH THREE mon DAV Shawnee, Okla. Yours truly,
ROXIE WILLIAMSON.

Okfuskee, I. T., Oct. 17, 1907.

Dear Western Methodist: Never having seen a letter in our paper from this place, I will write a short letter, hoping to see it in print. This is a fine country, though crops are not so good as they might have been on account of the drouth. I go to school every day and to Sunday School on Sunday. We have a good Sunday School with about 75 on roll. Our church membership is about the same. Bro. A. C. Pickens is our pastor. This church was organized last year and this is the first year we have been on a circuit. Our Sunday School gets better all the time and I don't think we will go into winter quarters. I hope the Annual Conference will give us Bro. Pickens again. This is my first letter to our paper. We take the Methodist and Nashville Advocate too. I am eleven years old.

DELILA BELLE CROSSLEY.

Dover, Ark., Oct. 20, 1907.

Dear Methodist and Cousins: I thought I would write a letter for my first time. I am a little girl twelve years old and I have light hair, blue eyes and fair complexion. My mama is sick and has gone to Little Rock to be treated. Our school will begin the second Monday in November. I was promoted to the fifth grade. I attend the



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Sunday School and we have a good one. I have a sweet teacher; her name is Miss Lula White. As it is getting nearly bed time I will close.

CLARA WALKER.

Hardy, Ark., Oct. 20, 1907.

Dear Methodist: I am a little girl, 13 years old. I go to school every day. I am in the fifth grade. I have been reading the children's letters. I like Ruth Carr's letters fine. I wish she would write again. I have two little sisters, Rena and Esther. Rena is nine years old, and Esther is six. Papa takes the Methodist. Grandpa has been taking it every since mama was a little girl. I go to Sunday School every Sunday I can. Bro. Russel of Mammoth Spring is our pastor. I will answer Esther Weaver's question. Moses died in the land of Moab. He was one hundred and twenty years old, when he died. I will close by asking a question. How long did the children of Israel weep after Moses died?

VIRGIE MARTIN.

Ozark Circuit.

I am now about done my year's work here, and in some respects we have had a very good year. There has been about 50 conversions in the bounds of my work, and about forty have joined our church this year. I will report all of the collection full at conference, a thing that has never been done before in the history of the Ozark circuit, but they are behind some on preacher's salary. We have made \$60.00 worth of improvements on the parsonage property this year, and the work as a whole is in much better condition than it was at the beginning of the year. Much success to you and your splendid paper.

J. E. DUNAWAY.

Grant's Last Days.

Dr. George F. Shradley, one of General Grant's physicians in his last illness, and in frequent attendance upon him, has written for early publication in The Century of "General Grant's Last Days," putting on record interesting details relating to Grant's last months, of which no adequate account has been previously written.

Classified Advertisements.

OPPORTUNITIES AND INVESTMENTS.

TRACTS OF TIMBER WANTED. Large or small. Not particular about location. Address: High Point Show Case Works, High Point, N.C.

FARMERS: Write Prof. M. M. Lipp, Bluff City, Tenn., for particulars and testimonials regarding his famous \$5.00 per ton fertilizer, no better made.

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

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 1.

Russellville, Ark.

This has been a delightful year's work at Russellville. There is manifest growth on all lines. All the financial claims will be paid in full. And what is best of all our church debt has been fully provided for in first class subscriptions. For this achievement we are much indebted to Rev. James Thomas, of Texarkana, who was with us two weeks ago. He captivated our people by his manly personality and splendid preaching. The offering at the close of his sermon for the church debt was so freely and gladly given as to be a positive benediction.

GEORGE McGLUMPHY.

Oct. 28.

Jonesboro District.

Have recently held two preacher's and laymen's meetings. One at Marked Tree and the other at Lake City. We hoped to have more laymen present, but the business rush of gathering crops and pushing the timber interest detained many, but a sufficient number of our leading laymen attended and took part in the discussion of leading questions to indicate the wisdom of such meetings, most of the pastors were present, and I have never attended such a meeting where the speeches and preaching were better. Every one seemed to have made special preparation to do his part. I must be allowed to make special mention of Dr. C. Pope's sermon at Lake City on Missions. I don't remember to have heard a clearer presentation of the subject with a sound scriptural basis supported with historical data. We have had a great many good revivals during the year, many conversions and additions, debts on churches and parsonages have been paid and some churches built. Bro. F. E. Taylor and John McKelvy both inform me that decks are cleared on their works. Their money is in the hands of the proper treasurers, and they will carry receipts to conference. Several other charges are safe and all the pastors are at work hard. There is no good reason why every claim should not be met on every charge. Why not? If we could only organize missionary prayer meetings and get the people to pray for missions and missionaries, the question would be solved.

I have paid off all claims against the district parsonage, and will turn it over to some good brother without a cent of debt on it at our coming annual conference.

M. M. SMITH.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Bransman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Bransman, 1888 Walnut St., Kansas City, Mo.

Spavinaw, I. T.

I closed my meeting last night. Rev. J. L. Brown preached the first week. Bro. Brown came from Stilwell to assist in the meeting. His preaching was

strong, logical, practical and spiritual. Bro. Brown is a fine all round preacher. There were shouts of victory every service. 26 conversions, 21 additions to the church and more to follow. Never has been such a meeting held in Spavinaw. We organized a mid-week prayer meeting.

At our last service several said they would erect a family altar. Spavinaw is a new charge. We are anxious to see the work building and the Lord glorified. We are going to report in full our collections. May the Lord add his blessings to us.

W. M. LEATHERWOOD, P. C.

Oct. 28.

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

Amity Charge.

Dear Methodist: We are winding up our work for the year. The outlook is good for a full report at conference. The meetings on the work were good. The one just closed at Amity was the best yet scribe has ever had the pleasure of conducting. Of the twenty-three received by discipline there were but four girls and women. The majority were from eighteen to forty-five years. At conference we shall be able to report one hundred or more received by profession and certificate. We are in a great country over here and people are continuing to move this way.

L. L. LEONARD, P. C.

OXIDINE.

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

Notice.

To members of Little Rock Conference Home Mission Society:

Mrs. W. C. Watson, 1504 S. Olive St., Pine Bluff, has been elected third vice president to fill the vacancy lately made by the removal of Mrs. Dan Gillman.

Mrs. Watson needs no introduction to our women as we already know her as an efficient worker clad in the full armor and ready for service.

Her report of fifty members on Baby Roll and fifty Brigadiers with \$80.85 mite box collection for last quarter, shows her adaptability for this work. We hope she will have the hearty co-operation of every Auxiliary Third Vice President. She will also be superintendent of supplies; any reports or information on either line may now be addressed to Mrs. Watson. Boxes should be sent early to relieve the needy before cold weather. Write at once to Mrs. J. H. Yarbrough, 309 Seventh Ave., N. Nashville, Tenn., for blanks, remembering the motto, quality rather than quantity.

Yours in love,
MRS. F. M. WILLIAMS.

OXIDINE.

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

Methodist Orphanage.

At the Annual Meeting of the Board of Trustees of the Arkansas Methodist Orphanage held Oct. 23rd, it was resolved to erect a twenty thousand dollar building and to begin the collection of the money for that purpose at once. Rev. M. B. Umsted was elected Financial Agent to raise the building fund. The Conferences were requested to continue to supply the money for running expenses. Mrs. Bonner is in charge of the Home as Matron. George Thornburgh was re-elected president and George H. Kimball was re-elected secretary and treasurer.

HENDRIX COLLEGE

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attractive courses leading to the degree of A. B. A well-furnished laboratory; excellent library, thorough instruction; a full faculty of college and university men; strong moral and religious influences; expenses reasonable. Graduates from high schools and academies are especially solicited. Fall term begins September 18th. Write for catalogue. STONEWALL ANDERSON, Pres., Conway, Ark.

The Best for Your Boy

The Academy of Hendrix College

offers for boys over fourteen, personal supervision, healthful location, experienced teachers, large library, attention to manners and morals—all the advantages of the best preparatory schools under the most favorable surroundings for character building. Entire expenses \$150 to \$200 per year. For further information apply to

The Head Master, W. J. RUSSELL, Conway, Ark.

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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.....\$13.93
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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, HOLLAR & CO.
Little Rock, Ark.

A Hero of Life-Saving Service.

Perhaps as remarkable as any is the work done by Surfman Rasmus S. Midgett of the Gull Shoal Station near Hatteras, N. C., in the great storm of August, 1900. The barkentine "Priscilla," of Baltimore, Md., was blown ashore in this terrific gale and torn to pieces. Midgett, nearly three miles from the station on patrol, discovered people on part of the wrecked vessel, a hundred yards from shore. To return to the station and bring help was useless, the wreck would be gone by then. To try to effect a rescue single-handed seemed sheer suicide, with the added terror of losing the only chance to notify anyone that help was needed. But Midgett, with no fear of consequences to himself, or no care of any if he had the fear, made up his mind that if any rescuing was to be done he would have to do it. And he did it. He rescued ten lives from certain death! He would go into the water, following a receding wave, grab a man and stagger to the shore. Seven trips he thus made, using every ounce of strength he had fighting the water, the wind, his own failing strength and the thought of defeat. And emerging victorious every time. But then came the real test. Three more men remained upon the wreck, and these three were helpless, wounded, bruised, and exhausted, unable to jump to his arms, or hang on to him when in the water. Straight down into the jaws of that watery hell Midgett went, pulled the helpless logs of human beings from their unstable resting place, and dragged them to dry land, alone, unaided.

What can anyone say to such heroism as this? He was given a gold medal by the Secretary of the Treasury. The country rang with his praises, his

"Dr. Thacher's Worm Syrup is the best on earth."

A. J. SPEERS, M. D., Zalma, Mo.
25 cents—All dealers.

comrades acclaimed him as a man. Sixty-five dollars a month does not pay for services like that; it hires a man to become a life-saver, but the manhood in the man is what makes him do his work as Midgett did his.—C. H. Clardy, in The World Today.

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

When Liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body politic also.—President Roosevelt.

Drink Send's Them to the Madhouse.

In his annual report, Superintendent Dr. Syman, of the Ohio Insane Hospital at Massillon, says: "Insanity follows inebriety. Each added year tends to confirm us in our opinion that inebriety is surely the forerunner of insanity. As alcohol is the product of dissolution, the wreck, the disorganization of human food, so its effect upon man inaugurates dissolution, wreck, disorganization and decay. Heredity and drink are two overwhelming factors in the production of insanity, and frequently hereditary insanity is traceable directly to dissipation in the ancestor."

Missionary Creed.

We believe in God the Father, God the Son, and God the Holy Ghost.

We believe it is our duty to tell the heathen of the plan of salvation that God has promised through the death of His Son.

We, therefore, engage to send them the Bread of Life by the hands of our Missionaries.

We engage to pray for our Missionaries.

We engage to do all in our power for the spread of the gospel on the earth, that Christ's kingdom may come.

It has been said, "A positive personal communion of mind, through sympathy and love, is constantly active between Jesus the Christ and all of his followers," and that he is ever ready any willing to hear our voices when we cry unto him, and as Christianity is our hope, so is Christ the light of the world." Missionary work is to save those who know him not. To do this work effectively, we must become so imbued with the missionary spirit that our time and energy should be devoted not only to our own homeland, but to our heathen land as God has commanded. Has He not given us the heathen for an inheritance. The study of missions has increased our knowledge of the world's needs, uncovering its woes and articulating its cry for help. The very thought of bringing a lost race into holiness and heaven is as beholding in a glass the glory of our God. It gives us the assurance of the power of Jesus Christ in our lives for He hath said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, and lo, I am with you always, even to the end of the world."

Respectfully,

MRS. C. R. THOMAS,

Dist. Sec. W. For. M. Society,
Arkadelphia District.

Dr. W. S. May.

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Old phones, office, 4014; residence, 2988.

Morrison Station, Oklahoma Conference.

This charge is in the extreme northern part of our conference. It is in a very rich farming country and a beautiful little town.

Our church came to the rescue of the people when no others would, or could. Here, we have a fine church and parsonage, with no debt on it all. We can truthfully say that while our membership is small, yet our church is a model. We are the only church in this part of the country that uses the Church Hymnal, also that have two services on Sunday (We have three), that have mid-week prayer meeting and that has young people's services.

Our Sunday School is truly a missionary Sunday School. We are giving more per scholar than any in Conference. Our motto is "Ten Cents a Scholar a month." Last Sunday, Oct. 20, 1907, was our last "Missionary Sunday" in this conference year. We lacked a few dimes, but will make it up next Sunday, and we hope that the Missionary Board and Presiding Elders will remember that here is where Federation has been tested and failed, on the part of our sister church. Here is where our church has been "smitten on the right cheek, and she has turned the left." But in spite of all this, our church with its faithful congregation meets twice on Sunday. Epworth League, and Missionary Sunday school, well supplied with Bibles,

Hymn Books, and missionary literature, we repeat, is a model church. In our humble judgment it is the "seed corn" for the moral and spiritual life of this town. We have a no more faithful people to support the connectional interest of the church than here, and we are really giving more than any charge in the conference.

E. H. CREASY, Pastor.

A WOMAN'S APPEAL.

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

Wages and Prices of Food in 1906.

The National Bureau of Labor has issued a bulletin giving the results of its investigations into the wages paid for labor and the cost of foodstuffs in 1906 as compared with the previous year, and also as compared with a period covering ten years. The figures are instructive. They show that wages increased in 1906 over those paid in 1905 in nearly all the twoscore industries to which the inquiries were directed. The increases run thus: In the manufacture of cotton goods, 11.2 per cent per hour; electrical apparatus and supplies, 10.1 per cent; street and sewer work, 8.7 per cent; iron and steel, Bessemer converting, 8.5 per cent; in the manufacture of cigars, 8.4 per cent. "Briefly stated two industries showed an increase in hourly wages more than 10 per cent, seven industries an increase of 5 per cent, but less than 10 per cent, and thirty-one industries an increase of less than 5 per cent. In one industry—paper and wood pulp—there was a decrease of 1.1 per cent. In the industries as a whole, weighted according to importance, the increase in hourly wages was 4.4 per cent."

These figures apply to wage-workers, and not to those on salary.

The retail prices of food such as is chiefly consumed in a working man's family were higher in 1906 than in 1905, but did not advance as much as did their wages. The purchasing power of an hour's wages in 1906 was 1.4 per cent greater than in 1905.

"The articles which showed the greatest advance in prices are lard, 9.8 per cent; evaporated apples, 9.1 per cent; fresh pork, 8.8 per cent; dry or pickled pork, 8.7 per cent; bacon, 8.4 per cent; ham, 7.3 per cent; while the advance in fresh fish and mutton exceeded five per cent. The only articles which showed any material decrease are flour and sugar.

"The articles which showed the most marked advance in prices in December, 1906, over December, 1905, are butter, 15 per cent; lard, 13.9 per cent; fresh pork, 12.2 per cent; dry or pickled pork, 11.9 per cent; bacon, 11.1 per cent; and ham 9.8 per cent. The only articles which showed any marked decline in price in December, 1906, from the prices in December, 1905, are potatoes, 5.8 per cent, and flour, 4.8 per cent.

"As compared with the average for the ten-year period, 1890-1899, the average wages per hour in 1906 were 24.2 per cent higher, the number of employees in the establishments investigated was 42.9 per cent greater, and the average hours of labor per week were 4.6 per cent lower. The average



Wintersmith's CHILL TONIC

Cures Chills AND Malarial Fevers

Standard for 45 years: leaves no bad effects like quinine; pleasant to take; children like it, seldom fails to make permanent cure. Guaranteed under Food and Drugs Act of June 30, 1906. At your druggists; or sent prepaid on receipt of price. ARTHUR PETER & CO., Gen'l Agts. Louisville, Ky.

50c and \$1



DON'T PAY TWO PRICES FOR STOVES & RANGES

Order direct from our Stove Factory and save for yourself all jobbers' and Dealers' big profits.

Hoosier Stoves and Ranges

"The best in the world." Are sold on 5 days' free trial. We pay the freight. Guaranteed for years, "backed by a million dollars." Hoosier's are "fuel savers and easy bakers." Very heavily made of highest grade selected material, beautifully finished, with many new improvements and features. Our large Stove and Range Catalog shows the greatest bargains ever offered. Write or catalog and Special free trial offer. Hoosier Stove Co., 278 State St. Marion, Ind.

earnings per employee per full week in 1906 were 18.5 per cent higher than the average earnings per full week during the ten years, 1890-1899.

"The retail price of the principal articles of food, weighted according to family consumption of the various articles, was 15.7 per cent higher in 1906 than the average price for the ten years, 1890-1899. Compared with the average for the same ten-year period, the purchasing power of an hour's wages in 1906, as measured by food, was 7.3 per cent greater, and of a full week's wages 2.4 per cent greater, the increase of the purchasing power of the full week's wages being less than the increase in the purchasing power of hourly wages because of the reduction in the hours of labor."—Ex.

OXIDINE.

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

Searcy District Notes.

We had a delightful quarterly conference at Revell on the Wiville circuit. Quite a number came to the altar, with one conversion. Bro. Blevins has built new parsonage, reports a great revival in each church in his charge and says his collections will all be in full.

J. D. SIBERT, P. E.

Oct. 26, 1907.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

Gipsy Smith's Epigrams.

You don't feed your soul with a dictionary; you feed your soul with the presence of a risen Christ.

If you want to get big fish you must launch out into deep water. The big fish only live in deep water.

What is the use of religious profession if Jesus is out of it?

I wonder if Jesus Christ came to some of our churches where they are looking for a pastor, if He would be invited to fill the vacant pulpit.

God can open the blind eye or unstop the deaf ear, or paint a lily bell, or form a dew drop, or create the trill of the bird song, or opening the gates of the morning without a creak of their hinges, or set an atom swinging in the sunshine with all its rhythm and poetry as much as in the movement of a con-

stellation; but He can save no man against his will.

St. Paul's Cathedral is nothing but a glorified quarry if Christ be out of it, and my old Gipsy tent is a cathedral when Christ is in it. Christ makes the temple.

Your soul is not a trinket that you can buy for five cents and replace when you have lost it.

Wherever Jesus comes somebody knows and wants to be where he is, for the great throbbing, weary, weeping, sad, broken heart of the world needs Jesus.—Exchange.

OXIDINE.

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

Corner Stone Laying.

The corner stone of Tierce Chapel (Allmon) on Grand charge was laid with appropriate ceremonies Tuesday, the fifteenth of this month. The house is to be 24x36 feet with pulpit in the end. We are building as large and comfortable a house as we can under the circumstances. We are hoping and praying that this will be a house of God indeed and in truth, where the sinner may ever find a place of repentance and the saints a place of worship.

Yours,

CHAS. A. LONG, Pastor.

Grand, Okla., Oct. 21, 1907.

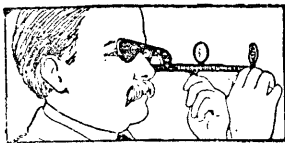
"Happiness increases for you the more you shower it down on other people."

BUILT TO BAKE STEEL RANGE \$23.75

\$23.75 buys this New Model 6-hole steel range with high warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel; will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. Warming Closet, of the latest pattern, is lined with insulating material, and is nickel trimmed. Grates are the "Ansom" Duplex, self-cleaning, and suitable for either coal or wood. Ash-tray is large, full length, high and wide, and is furnished with large heavy circular ribbed cover; covers are well braced, damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish replacement. Write at once and get our new Catalog, describing a full line of cook stoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer.

Write today for our big FREE Catalog.

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TEST YOUR OWN EYES WITH THE

TORICOID EYE-METER, which will be sent on request. You can do it as well as any oculist. After you have made the test and reported, we make to you measure a pair of Toricoid Glasses, at manufacturer's price—much lower than retail price. If glasses are not satisfactory return them and we refund the money. We take all risks. Write today for the eye-meter. **TORICOID OPTICAL CO.**, Mfg. Opticians, 642 4th Ave., Louisville, Ky.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO.**, Hillsboro, O.

Bright's Disease.

Backache, weak and inactive kidneys can be cured by **MOXINE KIDNEY TABLETS**. Mrs. Orion Wilson of Cleburne, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold nuggets." Price 50 cents, from **SOUTHERN CHEMICAL CO.**, Houston, Texas. 500,000 boxes sold annually.

RED CROSS BRAND OF Linseed Oil

Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

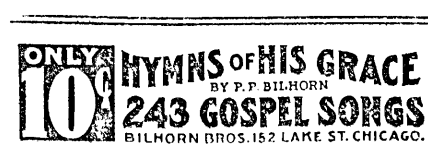
Waters-Pierce Oil Co.



Fill in and mail to the school you prefer to attend and get your eye on their 162 page catalog if interested in telegraphy, the Famous Byrne Simplified Shorthand and Bookkeeping, either personal or mail course. Positions secured. Fredonia Business College, Fredonia, Ky. Tyler Commercial College, Tyler Texas.

Athens Business College, Athens, Ga. Memphis Commercial College, Memphis, Tenn. Capitol City Business College, Guthrie, Okla. These are the Byrne Business Colleges, the strongest chain of schools in the U. S.

Name
Address



Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1698. AN OLD AND WELL TRIED REMEDY.

HEISKELL'S OINTMENT

is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of **ECZEMA**. Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free. Johnston, Holloway & Co., 531 Commerce Street, Phila.

W. H. M. S., Oklahoma Conference.

Dear Sisters: Some encouraging reports are being received from our "Week of Prayer." First Church and St. Paul's of Muskogee report good, spiritual meetings during the week and a joint meeting Sunday evening with a splendid program. St. Paul's report \$25.00 collected for the Vashti Home. Carter Avenue, Ardmore, had most delightful and helpful meetings during the week and a collection taken each day for the "Home," some new members added to roll and several subscribers to "Our Homes" secured. Mrs. A. J. Worley writes from Wynnewood that the Home Mission Society will observe Week of Prayer with the Foreign "Thanksgiving Week."

We trust that every auxiliary in our conference who has not done so will arrange at once for a Week of Prayer and succeed in carrying out the program as mailed them.

A new auxiliary has been organized at Idabel, I. T., Mrs. J. M. Post, Pres., Mrs. Sibe DeBarry, Treas., Mrs. B. C. Allen, Cor. Sec.

We are having such delightful weather now that it surely is not expecting too much of our auxiliaries to ask that each department organize thoroughly and begin a vigorous campaign for new members, subscribers to "Our Homes" and "Western Methodist," full dues, Conference Expense Fund, extra dollar per member, prompt reports and every line of work kept up. With the coming of Statehood there is much for the women of our societies to do. Will we be organized and thoroughly awake to every opportunity for doing good work? We trust so.

Very sincerely,
MRS. J. M. GROSS,
Conf. Cor. Sec.

Bishop Ward at Pine Bluff.

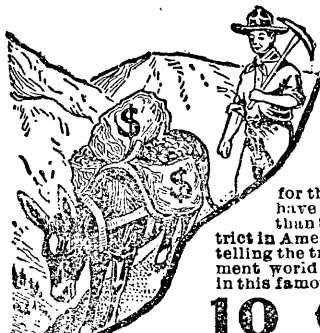
The third Sunday was a great day with three of our churches in Pine Bluff. First Church, Lake Side and Carr Memorial united their services, at First church in the morning and at Lake Side at night. The occasion was the visit to our city of Bishop Seth Ward, of Houston, Texas, who, by previous arrangement, preached at both places. The three churches furnished large and enthusiastic congregations for the occasion. The weather was ideal and everybody seemed to be in a happy mood.

The preaching was high toned, and, not only imbued with beauty of diction, but electrified with a divine unction that stirred and thrilled the hearts of the hearers. He also preached in the afternoon at the C. M. E. Church.

On Monday afternoon Bishop Ward conducted the corner stone laying at Carr Memorial church, on Last Sixth avenue. This is a brick edifice already in course of construction. At this service, as well as on the previous day, the Bishop did great credit to the cause of Methodism. While the address on this occasion was compact, and is not to be measured in length, it was great in depth, breadth and height. The theme was not confined to ordinary ecclesiastical hemispheres, but embraced municipal, State, national and world-wide provinces. The enormous expenditures in the multiplicity of churches everywhere is an expression of the increased faith of the people from one end of the country to the other, etc., etc.

This occasion of the Bishop's visit had been planned for some time, and one great design in the plan by our pre-

There's Wealth in SILVER



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 slopes 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

10 CENTS A SHARE

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.

siding elder and some of the brethren was to put the Bishop in touch with Methodism, especially in the city. But, when the auspicious time came, it so happened that a meeting was being conducted in one of our four churches by an imported evangelist who is not of our household, but who had formerly withdrawn from us. This incident prevented pastor and congregation from uniting and hearing the Bishop's sermons, or even the address at the laying of the corner stone. The incident also prevented any arrangement that could have been made to have our Bishop make an appointment at said church, although it is a struggling church, burdened with a heavy debt, dependent on our Board of Missions, and in need of a connectional stimulus and vital influence, just such as the Bishop could have rendered. But, with some preachers and people, a bishop dwindles into insignificance, when compared to certain kinds of roving prophets who can melodiously pronounce and harp upon a peculiar shibboleth.

With love to all and prayers for our Zion.
O. H. KEADLE.

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 8,000 students taking lessons by mail. Many who are now holding good positions owe their success to Draughon's Home Study.

Konowa, I. T.

We have had a good year. Our church has been finished and furnished at a cost of about \$300. We have had some good meetings. Have received into the church about 60 members. The collections ordered by the Annual Conference will be in full. The membership is composed of a good element of people. In fact they are the most responsive people it has been my pleasure to serve. The preacher and family have received three poundings. The preacher who serves Konowa next year will have a delightful field. We will have some subscriptions for the Western Methodist at Conference, completing our assessment for the paper. I have just taken ten subscriptions for the Epworth Era. We have a most excellent band of young people. There is a fine outlook for Methodism here.

Bro. Sims will be down soon to hold our fourth quarterly conference. His preaching here has completely captured our people. All look forward to his coming with delight. We want him on the district next year. Bro. Cassidy was with us eight days and did some

DO YOU TENT THIS YEAR? IF WANT A TENT, write us for prices WE ARE HEADQUARTERS FOR Gospel Tents

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

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

Learn A High Grade Profession. Fitting glasses pays \$50 to \$100 weekly; easily and quickly learned at home. Write for Booklet. Southern Optical College, Dallas, Texas

powerful preaching. Cassidy is safe and sound and will do good work anywhere. I commend him to the brethren who want help. In conclusion I wish to state that the Lord has wonderfully blessed us this year. To His praise forever.

COMM

NOTICE
pursuance
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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.)

WATSON.—Mary H. Watson (nee Terry) was born in Talladega county, Ala., April 22, 1837; departed this life Oct. 27, 1907. She professed faith in Christ about 1852, and joined the Methodist Church, South. She lived a faithful member in this church till God took her to Himself. She was married to Nicholas S. Watson, Oct. 29, 1857. She and her husband lived happily together to within three days of what would have been their "Golden Wedding." She came with her husband to Pike county, Ark., Nov. 1880. To them were born ten children, of which seven with her husband remain on earth to mourn her departure. Sister Watson was especially known for her kind and gentle Christian character. She was a great help to her husband in the home and in the church. Her children are all Christians. Not only has she left the impress of her Christian integrity on her family, but on all who knew her. If Sister Watson ever had an enemy it has never been known. "Aunt Mary," as she was generally known was a great woman, dearly loved by all who knew her well. Her calm and gentle spirit gave her a charm which made her a character of surpassing qualities. Her disposition naturally reminded one of the flowing of a calm, peaceful stream. "Aunt Mary" is at home with Jesus.

May we strive to meet her there. O for the blessing of the Father on her loved ones left behind!

J. L. LEONAR.

LOFTON.—Ella Elizabeth Lofton, youngest daughter of Mr. and Mrs. Thomas Lofton, was born near Okla. Ark., Nov. 10, 1891, and died at her home in Amity, Oct. 2 1907. Bessie was of an amiable disposition and was a general favorite. "To know her was to love her." Bessie was converted and united with the Methodist Episcopal Church, South, in Oct. 1903. Best of all she lived a devoted Christian life; so living right, she was able to die right. The funeral services were conducted by her pastor, Rev. J. L. Leonard, assisted by her teacher, Prof. R. E. Holloway, on Thursday afternoon, at the M. E. Church, South. Bessie was also a member of the Junior League, and the League, under the leadership of Mrs. Sallie Richardson, and Miss Roxie Deal, attended the funeral in a body. Bessie will indeed be missed in the school room, in the neighborhood, in the Sunday School and church, but most of all in the home. She leaves father, mother, two sisters, four brothers and the community to mourn; but our loss is Bessie's gain. The floral offerings were numerous and of excellent design, and bespoke the love of the people for her.

BY TWO WHO KNEW HER WELL.

ROBERTS.—Bro. A. E. Roberts was born and reared in Jackson county, Tenn.; was married to Miss Liddie Hal-Burton 1878, came to Arkansas in 1880, professed religion and joined the M. E. Church, South, 1890, and died Aug. 11, 1907. Bro. Roberts was a true Christian character. He loved his church, stood by his pastor and the cause of Christ. As his pastor I feel I have lost one of the best friends I ever had. He leaves a wife, four daughters and three sons. Truly his neighborhood has lost one of its best citizens, the church one of its best members and his family a true and loving husband and father. But thank God we know where to find him. May the sustaining grace of God be granted to the bereaved ones. His pastor,

T. J. TAYLOR.

Tuckerman, Ark.

LEE.—Mrs. Martha M. Lee, nee Moreland, wife of Rev. W. E. Lee, died at Mangum, Okla., Oct. 14, 1907. She was born Sept. 8, 1856, and united in marriage to Bro. Lee, Aug. 9, 1883, in Collins county, Tex. To them were born two children, Julia P. and Donie Mabelle. She joined the M. E. Church, South, in 1889, and was a faithful and consistent member until death removed her to her heavenly home. Death came suddenly, but she was ready to go immediately. She was a true preacher's wife, and tried never to hinder her faithful husband in his ministerial work. Quiet and unassuming, she lived and died in the faith. The writer conducted the funeral and we laid her away in Riverside cemetery, at Mangum, Okla.

L. L. JOHNSON.

DUNN.—Gone to heaven to be with Jesus and the angels of God. Emma Dot Dunn was born Oct. 20, 1901, and died Oct. 22, 1907; aged 6 years and 2 days. This beautiful, sweet little girl filled home and hearts like a blooming rose with delight; too sweet and fair for the old earth. She basked awhile

Chesson's

in its soft sunshine, and was gathered up as a precious plant for the Father's uses. Truly, truly the omniscient Handman knows when his immortal grapes are ripe and when his corn is in the ear. The Lord gathers for spiritual growth just as it comes in condition for his immortal uses. Sweet little Emma was loved by all. A sweet little girl has gone from us, and leaves a vacant place around the family fireside, and the busy little hands a sweet voice is no more to be heard here on earth. While the bitter pang of death closed those beautiful eyes and laid the cold body in the silent grave, yet it means for sweet little Emma to live forever, where there is no more sickness, nor sorrow, pain or death, but all is peace and happiness. While her death made sad many hearts it is not forever, for we know where she is, and if we will be faithful we will meet her in the sweet by and by. Our Lord will comfort the parents. The sweet little body was borne to the family cemetery near Bro. Rufus Dunbar's residence, the grand father of little Emma, and there put away. May God bless and comfort the hearts of the father and mother.

J. C. WILLIAMS.

Northern Methodists in Oklahoma. Guthrie District Notes.

The sixth year on the district is closing pleasantly with many evidences of progress on many lines. In spite of the loss of wheat and oats by green bug and fearful damage to crops by local droughts, we will make a healthy growth in benevolences. The membership will be increased materially. In many charges there have been revival meetings, resulting in many conversions. Every charge is manned, there is little friction in the ecclesiastical machinery. Dr. Rose, pastor of First Church, Guthrie, by Bishop Beardsley was appointed superintendent of hospital at Guthrie. Dr. Rose is doing along well there and our Methodist hospital is making a fine report. Bishop Berry transferred Dr. E. Fairchild, of Buffalo, New York, to First Church, where he is making fine record, endearing the people to him. Rev. Geo. E. Mason was transferred from Bishop Cranston from Central Illinois Conference and stationed at Fairview. He is a valuable accession—a graduate of De Pauw University and Garfield Biblical Institute. We are building churches at Navina, Bison, Ames, Sallisaw and Oakwood. One was built and dedicated over at Fay, on Eagle Creek, since Conference.

At Hennessy, the brethren have secured \$1,600 worth of improvements to their church, giving more room and caring thereby a spacious, comfortable house. Parsonages have been built at Aline, Shattuck and Mutual. The parsonage was sold at Mutual and w

18. Hot Mangle on scalded parts, leave them in
 19. and water in hair. No boiling; no washboards;
 20. the backache of a washboard. No MAGIC WHITE SOAP.
 21. A hair mangle, a mangle, has no resin like in
 22. a hair mangle. Get your mangle to order or
 23. a hair mangle. A box of 100 5c cakes.
 24. The mangle for free. Save the wrappers.
 25. MAGIC REEGER SOAP WORKS, Ltd., New
 26. Orleans, La.

He Dared to Tell the Truth.

A boy once went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last, Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and suspecting and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid, Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above-

board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—Selected.

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Dorothy's Bravery.

By Pattie Dowell, Williamston, N. C.

The little Dix homestead was sad and lonely, even little Dorothy had ceased playing beneath the tall pines.

Can you guess why?

Well I will tell you. Her father died a few months ago and he was so poor that he could not leave Dorothy and her mother anything beyond the little scantily furnished home.

It was hard for Mrs. Dix, a beautiful, delicate woman, to keep it in order and send Dorothy to school, with nothing but her needle to depend upon. So when the old home was mortgaged she decided that Dorothy would be compelled to stop school.

Now, the mortgage was due in a week, and Mrs. Dix was almost hysterical. Dorothy was sorry for her mother and for herself, but no way of escape did she see. She was no artist, she was no elocutionist, she could not play the piano,—she was only a little girl.

But wait! suddenly she remembered that God had given her a voice, for had not her father trained it during his lifetime, had she not heard her mother singing beautiful songs as she went about her work? Not one moment longer did she wait, but hurried at once into the crowded streets.

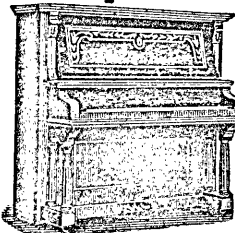
She first entered the office of Prof. Stephens, but he was so busy and worried that she was quickly turned away. Dorothy wasn't the kind of girl to cry at the first discouragement, but tried again, this time Professor Wilson, but he was busy also, Dorothy tried several other places only to meet with the same results. But determined not to give up, she selected a shady spot near a hotel where many people were passing and sat down.

Having rested a few minutes she began to sing "The Old North State," "My Country, 'Tis of Thee," and many other patriotic songs. Her hearers only scoffed, but the more they scoffed the louder she sang. Wednesday evening before the old home was to be given up on Thursday, Dorothy was, as usual, at her post. She thought she had forgotten all of her songs, when the words, "Jesus Lover of My Soul, let me to thy bosom fly," came back to her mind, and suddenly she began to sing with all her strength and power.

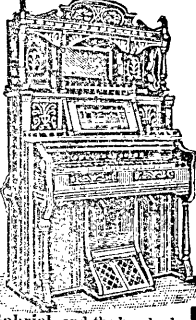
The sweet music sounded that she soon had several listeners. But Dorothy was not aware of the presence of anyone. The music ceased. She was thinking of home and of mother, and how hard it would be to give up their little treasure, when suddenly she was surprised to see a large, well-dressed man crying near her side; he came closer and touched her shoulder and said: "Little girl, does Jesus love my soul, does he love me?"

"Yes, he loves you, he loves everybody, he died for you and me, and

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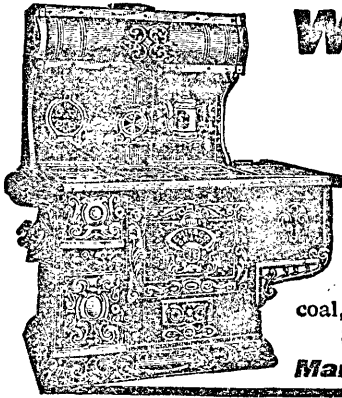
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mother and father and everybody," replied the child.

"Where do you live, and why aren't you at home?" was the next question.

"I live on Hick's Avenue, but I can't go home till I get my money; you know our house is going tomorrow, and mother can't buy it."

"Who is your mother and your father?"

"My father is in heaven now, my mother is Mrs. Mary Dix."

"Who, Mrs. Mary Dix? Why that's my sister."

Immediately he seized the child in his arms, and proceeded to her home. It was a pleasant meeting after having been separated so long, and Uncle Jack was not the only one to cry that night, for Dorothy and her mother cried also. The little home was not sold the next day, neither did Uncle Jack go back to Alaska, but the little child played again under the pines.

Little Dorothy was not only given a nice trip to Niagara Falls with her mother for her faithfulness, but Uncle Jack became a Christian also.

And now they are often heard singing those sweet words:—

"Jesus! lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last."

A Japanese Statement of Japan's Case in Korea.

We shall be frank about it,—we shall say that we are carrying things with a high hand in Korea. We have gone over into the back yard of our neighbor, and are telling him to kindly move

on,—simply because we need his home.

We are doing this just as the Americans have done to the Indians, the rightful owners of America; just as the British have done to the Hindus; just as the Russians have done to the Tartars and the Chinese; as Germany in Africa, and Kiau Chau and France in Cochin-China and northern Africa have done. Nippon has joined the household of great powers; she has become civilized.

When England absorbed India, her home isles contained about 16,000,000 people; when Russia played her clever game, through Muraviev, and ran away with the treaty of Aigun and with Siberia, she was supporting about 68,000,000 people on her five million square miles; when Kaiser Wilhelm heard from the gods of his ancestors that he was to be the military Emmanuel to the benighted African races, and forthwith went down there to establish an empire in the name of all the Christian virtues, Germany had less than 40,000,000 people on 208,830 square miles. Now Nippon goes over to Korea. She is supporting about 50,000,000 people on about 160,000 square miles, of which the possible arable land is less than 20 per cent, and the actual cultivation is 13.8 per cent, that is to say, about 15,000,000 acres. She has heard the logic of necessity.—From "The Japanese in Korea," by Adachi Kiunosuke, in the American Review of Reviews for October.

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