

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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Arkansas Politics.

We are far enough away from the last general election in Arkansas to make a few observations. We desire it remembered always that the Western Methodist is not a political paper. Yet we wish it known always that this paper will cry out against political rascality—that we will uphold righteous government, without fear and without favor.

Over the greater part of this State we had honest dealing, honest voting and honest counting. The great body of the people are honest. The great majority of the officers elected, for county and for State, are honest men, and will give the people honest service. There was never a time when the spirit of civic righteousness was more prevalent. There is no occasion for pessimism. We are facing a good future.

We advised our readers in advance that in about twenty counties in this State there were deliberate arrangements to steal the elections. We advised them that the State Board of Election Commissioners, consisting of the acting governor, the secretary of state and the attorney general had put these counties into the hands of the whisky machine. They sold out the interests of the Democratic party, to which they belong, and of the decent and law abiding people, for the favors of saloon bums. We do not charge the Democratic party with this infamy, yet all honest Democrats know that a great burden has been laid by these men upon the party. And the party is under undeniable obligations to purge itself. We take it that the party leaders will recognize the rebuke which has been administered in so many places by the election of Republicans to office. More Republicans have been elected than for years past. Some of them were elected in Democratic strongholds. The issue in every place was one of decency. We applaud the independence that dared to do it. This country needs nothing more than it needs a large vote which cannot be controlled by the party lash, or the mere party name. An honest Republican is infinitely better than a dirty Democrat. And the Democratic party may as well recognize that fact. The people demand substance, not shadows, realities rather than symbols. Names and professions do not make the whole problem.

In every one of the counties where the State Board of Election Commissioners put the people into the hands of the whisky machine the county election commissioners proceeded to do its bidding. In every one of them the honest men made a hard fight. In nearly every one of them honesty lost. But in two or three of these counties, notably in Craighead and in St. Francis, the Anti-Saloon League was so hot on the trail of rascality that they did not dare to steal. In the greater number of them rascality prevailed. In some of these counties the situation was and is simply infamous. We instance Pulaski and Garland. In both of these certain men openly allied with the saloon business were appointed as judges of election, notwithstanding the demand of the Democratic platform that no man connected with

the saloon business should be either a judge of election or a commissioner of election. In both these counties notorious fraud attended the election. In both illegal votes were freely polled, and there was ample opportunity on the part of the judges to know that they were illegal. In both "ward heelers" and saloon bums dragged in ignorant negroes by the score and voted them like dumb driven cattle. This writer saw, on that day, scenes which would make every honest and patriotic American blush. Hundreds of other good men know as much as the writer knows. In Garland county not a judge, whether Democrat or Republican, was appointed unless he first pledged himself to support a certain candidate, except one judge who was believed to be for him, and whom they tried to remove when they found him otherwise. This candidate represented the saloon and race track element. There exists in Garland at this moment a situation as diabolical as ever was found in a civilized land; all the result of our being betrayed by the State Board of Election Commissioners. The men who manipulated Garland county election ought to be in the penitentiary. It is not certain that some of them will not land there. One night last week, at a mass meeting which the writer attended, with nearly a thousand men present, able citizens openly denounced the whole gang, and the meeting denounced them. Able and staunch men will follow the case into the courts.

These facts about this election stand out. The first fact is that the Democratic party, which was openly betrayed by its own servants and agents, is morally bound to purge itself of the dishonor which these men have inflicted upon it. And it cannot purge itself while it holds to the fruits of their wrong. Democrats ought in every place to wash their hands of the whole proceeding, or else they ought to confess that they are no longer fit to govern a decent commonwealth. The election of so many Republicans is a note of warning, many from the people. If the Democratic leaders dare to disregard this warning, the people will be heard from still more loudly. These Republicans were in every instance elected in places where normally there is a Democratic majority.

The second fact which stands out is that the saloon has no politics. The State Board of Election Commissioners sold out the interests of the party to the whisky machine; the whisky machine, in turn sold out the party for negro votes, anybody's vote, mostly negro votes in favor of whisky and the whisky traffic. They did not care a straw who was elected, if only whisky was voted in, and if only men were put into office who would give whisky the largest possible latitude. This is the whole situation in a few brief and plain words. As a mere matter of policy, to say nothing of principle, how long can any honest party permit its servants to compromise with a base and traitorous element of this sort?

The great body of the Democrats in Arkansas are flatly against the liquor traffic. All the temperance gains we have made have been made under Democratic rule, for we have had no other rule since temperance agitation began. But the Democratic party must repudiate the saloon element. It must have no fellowship with the "lewd fellows of the baser sort." Nearly all the white Republicans in

this State are against liquor. Every Republican that was elected three weeks ago is against liquor, and every man of them was elected because he was against liquor. The people are going to put honest and sober men in office, and if Democrats betray them, they will find honest Republicans to run their affairs. If the Democratic leaders make an ally of the saloon, the people will make allies out of honest Republicans.

The third fact is a fact of prime import. This whisky machine has not anywhere scrupled to bring the negro back into politics in order to effect their ends. They threw down every barrier, poll tax requirement, requirements of decency, the interests of party, the good of their communities, everything! Many a thing calling himself a white man was seen with his arms around a negro on the 14th of September, conducting him to the polls to vote "For License." Many a negro voted who was wholly unfit to vote—and the parties who voted them knew it. In many a community the honest, patriotic citizens were overborne by the vote of ignorant and vicious negroes, all for the precious privilege of having whisky. It was not a question of what else the poor negro would vote for; they voted him for whisky, counted him for whisky and stole him out on the other features of his ticket.

Fellow countrymen, it is time to end the whole whisky business, and time to leave out of office every man who is in complicity with it.

I saw him grow rich and prosperous; he ought to have become more and more useful, but he did not; he cared less for the church and less for humanity; high thinking was for him not what it once was, for high thinking meant high finance and high living. The world honored him as he grew rich and more and more powerful. His wife died of a broken heart. The man himself died—like a fool, as he had lived. Then—

The Bible makes a record of what God said and did in the olden times; the same God that moved in the church then moves in the church now, and what he is doing in the church is recorded in the church papers, if recorded anywhere in the world. Is it a matter of any importance that we should know what he is doing now in the church? Is it or is it not? Moral: Circulate the church paper.

Ignorance of the enterprises of the church and of the moral movements of the day is one of the chief hindrances in every pastoral charge. Brother pastor, is this a true saying? If it is true, what is the very best antidote for such ignorance? If you know nothing better than the church paper, suppose you take the proposition seriously, and send in a few subscriptions!

Say, brother, sister, that boy or girl you are now teaching may have the best teacher he or she may ever have; and it may be that you are the only person in the world that can ever lead them to Christ. Will you not pray earnestly that the Lord may help you do your duty?

WESTERN METHODIST

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Notes and Personals

A note from Rev. W. F. Walker, Walnut Ridge, Ark., reports that he will close his third year in that good charge in good form.

Mr. J. F. Disheroon, of Hot Springs, did last Wednesday what all Methodist laymen should do when they come to Little Rock—came around and gave us a word of cheer.

Rev. F. N. Brewer was in our city on business Monday. He reports crowded houses on Sunday at Carlisle. Mr. A. C. Curtis, of Lonoke, delivered a fine address at night. Bro. Brewer is making good use of the laymen.

Prof. Lee Holt and Mrs. Holt, who were recently connected with the Stuttgart Training School, are again pursuing their studies in the University of Chicago. Prof. Holt is one of the librarians of the Haskell Library.

Rev. W. A. Lindsey will report on excess on the assessments on the Cotton Plant and Howell charge. He has had good meetings at Howell and Ebenezer and is holding the meeting at Cotton Plant with bright prospects of success.

Mrs T. F. Webster, of Fayetteville, Ark., whom many of the preachers have good reason to remember for her kindness to them in her home at Elm Springs, passed away on the 23rd of September. She was a true and noble woman.

Rev. Jeff Sherman and his people have secured an elegant parsonage at Dardanelle. The church has been clothed in a new coat of paint and things in general are looking bright. Bro. Sherman will have a splendid report at conference.

Rev. W. F. Jordan has doubled the membership of the Mill Creek station this year. Beside this he has paid off some church debts and assisted the brethren in their protracted meetings. He is reported by the pastors whom he has helped to be a fine evangelist.

Mrs. Moses E. Butt, whose husband did a number of years' work in the Arkansas Conference, being now a supernumery member of the North Alabama Conference, died in Alabama on the 17th of September. The Alabama Advocate reports that she died in great peace.

Rev. C. E. Gray, who was admitted on trial last fall into the Arkansas Conference, has made full proof of his gifts, graces and usefulness on the London and Knoxville charge. Plans are under way for one new church and a parsonage for the work. A good, safe case, Bishop.

Rev. M. O. Barnett is a little late in holding his revival meetings on the Macon circuit, owing to a spell of sickness during the summer. He is at himself now and expects to bring up good reports at conference. His people appreciate his services and will rally to his help.

Rev. C. A. Martin who is supplying the Pontotoc circuit, Oklahoma Conference, will report everything in full at conference. He has served as a supply for eight years with good success and his presiding elder moves that he be taken into the conference on his record.

A private note from Rev. Peter A. Moses, Corvallis, Ore., tells us that he is in good health, and that prosperity attends upon both church and State out there. It will be remembered by the readers of this paper that Brother Moses and his good wife celebrated recently their golden wedding.

Rev. W. J. Rodgers is making a splendid record on the Redfield circuit. The revival meetings on the work have been successful and the outlook is hopeful. Bro. Rodgers is a strong preacher and is popular with his people. He has generally served four years but this is his first year on this charge.

Rev. J. W. Copeland is one of our active local preachers. He is serving his second year as supply on the Wolf Bayou circuit and is having so good a year that his presiding elder would be inclined to move his reception into the traveling connection. How blest the church that can boast of such servants.

Rev. C. P. Cox has just closed a successful revival at Antlers, assisted by Rev. J. H. Ball. Bro. Ball was very helpful in the meeting, so we are informed. The salary as well as the collections will be in full at conference. Bro. Cox is a very faithful pastor and looks well to all the interests of the church.

We ask our brethren who have contributed articles to our columns to please be patient, as we have been very much crowded recently. We have several valuable articles which we have been very anxious to publish but the condition of our columns has been such as to prevent. As soon as possible they will appear.

Rev. W. L. McMullen is another of our supplies. He is having a "good year, Bishop," on the Pleasant Plains circuit. He is among his home folks and they have confidence in him and his work is bearing fruit. The meetings at Pleasant Plains and Corner Stone were successful and a good showing will be made at conference.

Rev. W. P. Pipkin is making a fine record at Hugo. Our work there has been a difficult one. But Bro. Pipkin has succeeded beyond our best hopes. A fine \$1,200.00 parsonage has been built and, assisted by Rev. J. H. Ball, he is now engaged in a revival meeting. With Pipkin and Ball united we shall expect a great meeting.

Rev. F. N. Looney, pastor of Holly Grove and Marvell, Helena district, is holding a reviv-

val meeting at Holly Grove with bright prospects. The charge will make the best report to the Annual Conference that it has ever made and the pastor is popular with his people. We hear the elect women spoken of in connection with this charge.

Rev. D. J. Weems, our field editor, preached last Sunday at Clarendon morning and evening to appreciative congregations. They were glad to have him as their pulpit was made vacant by their pastor, Rev. Robert McSwain, accepting a professorship in Hendrix College. Brother Weems will spend a few weeks in the bounds of the White River Conference.

Rev. W. D. Philpott is serving the Impson Valley mission in the Oklahoma Conference. The people are scattered and indifferent to church work but the pastor goes on his way faithfully performing his duties. He is not preaching for money, as he has only received \$16.00 during the year. We know of only one pastor who has received less for his services.

Rev. Lewis Dunson was appointed to the Wewoka circuit early in the year, vice Rev. Johnson Tiger, who was appointed by the Creek Nation to look after their business at Washington. Bro. Dunson has had a most successful year and all the claims on the charge will be met in full. This work is in the Creek and Cherokee district, Oklahoma Conference.

Rev. W. M. Adeock, who was received into the Arkansas Conference on trial, and sent to the Belleville circuit last fall, has had a good year. More than one hundred have been converted in the meetings and nearly as many have been received into the church. Besides the regular assessments, which will be met in full, nearly \$100 have been raised as a special for missions.

Rev. J. L. Batten has been appointed to supply the Haynes circuit which was left without a pastor by the transfer of Rev. Geo. M. Hill to the Missouri Conference. Bro. Batten came from the St. Louis Conference as a local preacher. He is a good preacher and successful revivalist and will hold some protracted meetings on the work before conference. The Haynes circuit is in the Helena district, White River Conference.

We have thought that our local preachers might hold the key to the situation in many of our home mission fields. For instance we note that Rev. Jas. S. Best has served the St. Francis mission in White River Conference as supply without an appropriation. He has had better success in his church work and has received better compensation for his labors than has been the case on that charge for several years. This might be said of other of our local brethren.

Rev. L. R. Jones is having a good year on the Vinita circuit, Oklahoma Conference. He recently closed a revival in which there were twenty-six conversions. He was recently married to an estimable young lady of Pryor Creek, Miss Josephine Burgess, and we extend congratulations. We are not informed as to help in the meeting but it took the presiding elder, Rev. J. B. McDonald and Rev. W. U. Witt, the pastor at Pryor Creek, to perform the marriage ceremony.

When a church member moves to a new place, and stays away from church, and keeps very quiet concerning his religious life, and hides his certificate in the bottom of his trunk, and complains because the entire community is not enthusiastic over his arrival, and tells the minister that he may not stay long and will not give in his certificate till some future time—well, how much real religion has he, anyhow; and what does the church lose in spiritual force by his conduct?—Pittsburg Christian Advocate.

Judge W. C. Ratcliffe calls our attention to the fact that in the list of appointments of the Ouachita Conference, for 1858, published last

week, an error appears in that "W. Ratcliffe" was assigned to Camden station, whereas it should read W. P. Ratcliffe. We were aware of many errors of a typographical sort in the list, and called attention to the fact, saying that we published the list just as we found it. As to Rev. W. P. Ratcliffe, nobody who lived in Arkansas forty years ago is in any danger of failing to identify him despite a typographical error, for the memory of his honest and forceful personality is still green among us. He was a man among men.

Spending a few hours in Arkadelphia last week, Rev. A. C. Millar visited Henderson College, found a fine body of 223 students and everything running satisfactorily. The military drill before chapel service is excellent, and brings the boys into chapel prepared to appreciate the service. The privilege of conducting the religious exercises and of addressing the student body was fully enjoyed as it revived pedagogic memories. President Hinson is doing a great work. It was a pleasure to meet Capt. Henderson and family, just home from Colorado, and to note the marked improvement in his health. The college and the Sunday school are ever uppermost in this mind.

In addition to his usual duties among the city churches last Sunday Rev. A. C. Millar visited the State Reform School seven miles out, and addressed the students. It was a distinct pleasure to meet Superintendent Chesnut and family, Prof. Lackey and others, and to see the evidences of work done. Beginning in the woods with limited resources a little over a year ago Prof. Chesnut has made a good start. It is so much better to save the wayward and misguided boys and girls than to condemn them to prison treatment. It is claimed that from seventy-five to eighty-five per cent can be sent out into honorable lives. It is to be hoped that the State will make yet more liberal provision for this school.

C. W. Trickett.

Why do not the mendacious press agents of the liquor traffic, who filled the world with shouts of triumph over Mr. Trickett when they got him arrested, give out this item, which we clip from the Central Christian Advocate:

"In making his motion in the District Court of Wyandotte county to dismiss the case against Assistant Attorney-General C. W. Trickett, who has successfully prosecuted about 2,000 jointists and won their malignant hate and the more or less fictitious hatred of their legal employees, the attorney-general of Kansas stated that the charges had no foundation in law, and that they were malicious. He said: 'It is a shame that one so zealous in the discharge of his duties as a public officer as Mr. Trickett should be hindered in his good work by such flimsy charges. It shows only rank prejudice against the enforcement of the law.'"

In Interest of Orphanage.

In response to an invitation given by Rev. M. B. Umsted, financial agent of the Arkansas Methodist Orphanage, a number of prominent laymen of the M. E. Church, South, from various parts of the State met in this city Oct. 1st to consider the subject of erecting a building for said Orphanage. The meeting was called to order by Bro. Umsted and opened with prayer by Dr. R. P. Wilson. Geo. Thornburgh was chosen chairman and G. H. Kimball secretary of the meeting. As president of the institution Bro. Thornburgh gave a brief history of it and an argument for the plan of home finding pursued by the board. Dr. S. H. Werlein by invitation made a brief talk pertinent to the occasion and Dr. J. A. Anderson presented the subject especially as related to the work in Arkansas and by our church. This brought the noon hour and a recess was taken. After noon a number of

practical, pointed talks were made and much interest manifested in the cause. It was voted to proceed at once to solicit funds with which to build a house. Thirty thousand dollars was the amount estimated as needed and for which we should reach. It was voted to ask all the lay leaders in the missionary movement to become leaders in raising this money in their several districts and Annual Conferences.

Bulgaria.

Bulgaria has issued a proclamation of independence. The country was conquered and made a part of the Ottoman Empire in the fourteenth century. By the treaty of Berlin, 1878, it remained under the suzerainty of Turkey. The people are of Finnish origin, having their original seat on the banks of the Volga, but were blended with the Slavs, whom they conquered in the seventh century, and whose country they occupy, known to the maps as Bulgaria. The language is Slavonic; the religion is that of the Greek Church. These two facts bind them very close to Russia.

There is no telling what stirred up this proclamation, and there is no telling what it will stir up. It is not improbable that the diplomacy of some of the great powers is back of it. If that is brought to light, there

"The Call of God to Men"

The volume containing the proceedings of the Layman's Missionary Conference of the M. E. Church, South, held in Chattanooga, Tenn., April 21-23, 1908. The addresses, with a number of especially prepared maps and charts, render the book a mine of missionary information and inspiration with suggestions for practical application.

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will be a stir in Europe. Few chapters in human history are more interesting than that of the diplomacy which has sought to preserve the Balance of Power. The "balance" is now trembling, perhaps. Few chapters are more interesting than that of the "Sick Man of Europe." And the Turkish Empire is now in new seas.

Bulgaria faces on the Black Sea. Russia needs above all things an ice-free sea front. She will never get it on the west. The nations of Europe will see to that. But get it she will. Nothing is more certain than this. For the autocratic officialdom of Russia the world has a just contempt. But there are many millions of true and brotherly men among the Slavic people, who have a right to national ingress and egress, as truly as an Anglo-Saxon has a right to a road to mill and to market. It may be that Russia will get her outlet through the Dardanelles. Otherwise, she will in time surely fight again her battle on the Pacific, and win it.

Hot Springs, Then Texarkana.

Sunday before the last this editor had the pleasure of spending in the city of Hot Springs. Two weeks before I had spent a Sunday there, aiding in the temperance fight. This time I went to preach and to look after the interests of the Western Methodist. The morning hour was given to Central Avenue. Dr. Corrigan is succeeding with this important

church. The chapel is within itself a handsome structure. The auditorium will soon be ready for occupancy, the roof now going on. They expect to complete the whole by the first of January. It will be one of the best churches in the State when done. Certainly we have long needed a representative church in Hot Springs. Personal association with Dr. Corrigan has all the charm that attaches to one of the true sons of Erin. Bred in the Roman Catholic faith, educated for their ministry, graduated in medicine at the University of Edinburgh, serving for years as a surgeon in the British Army and for years in India, never having heard the gospel according to Protestantism, never having known the power of the gospel as it manifests itself in Protestant life till he returned from India; then coming to America, marrying over in West Tennessee into the Methodist family of HARRISSES, he came in contact with Methodist preachers, was converted, thrust into our ministry—it is an interesting piece of biography. An excellent physician and an excellent preacher he is.

The evening hour was spent with Bro. Jno. R. Rushing, at Park Avenue Church. He has had a good and successful term of service there. All things are in order, and the church has a good future. A stay in his home was a great pleasure.

The next day I was with Bro. Manville of Malvern Avenue Church, an Englishman, whose history is but little less interesting than that of Dr. Corrigan. He is empowered in the midst of flowers, in which he takes great delight—they seem to be his recreation. He has gotten his charge all in shipshape, ready for the next preacher, after four years of faithful service. He would be greatly ashamed to leave a debt or to leave anything out of order.

A brief time was spent with Bro. Cummins, of whose work and of whose charge I spoke more particularly two weeks ago. Bro. Dodson I was not able to see on this trip. I was surprised to find one of the Thomases, formerly of West End Church, Nashville, in charge of one of the bath houses, the Ozark. He treated me with great courtesy.

Rev. Frank Barrett has been in a great battle in Texarkana for the cause of temperance. He wanted a preacher for last Sunday and upon his call I made a trip of 175 miles to get to him. It was a good day, with one of the best churches in this State. This is Brother Barrett's second year. The church has grown under his administration. Some friction has been produced by his fight for temperance, but there is not a Methodist preacher in Arkansas who would not be ashamed of him if he had done less than he has done. His church recently endorsed his work, as it ought to have done. Moreover, they will win out in Texarkana, and there will be no saloons in Texarkana next year, according to present indications.

I went to Texarkana ready to spend several days among the brethren. But Bro. S. C. Dean was under obligation to go to Horatio to help Rev. J. B. Williams in a meeting, and Bro. L. W. Evans was so engaged that he could not give me any time. Both these brethren report well of their work. Bro. Dean has received fifty-eight new members this year, and Bro. Evans says he has been receiving members constantly since the "Evans Reunion," at which time the Evanses all preached the word, and sang and prayed and shouted.

JAS. A. A.

Meeting of Methodist Hospital Commission.

This commission is called to meet at 10 o'clock on the morning of the 15th of October at the offices of the Western Methodist in Little Rock. All members are hereby advised that the meeting is a very important one, and a full attendance is very much desired. Proposals to locate a hospital will be before us.

JAS. A. ANDERSON, Pres.

T. E. SHARP, Sec.

Rev. Thomas L. Mellen.

The announcement of the death of the Rev. T. L. Mellen at Holdenville, Okla., Monday, Aug. 24th, came as a great shock to his friends in Mississippi, where for many years he had been prominent in the councils of his church, first as a zealous and influential layman and then as one of the foremost of the members of the Mississippi Annual Conference.

Thomas Lewis Mellen was born in Natchez, Miss., June 10th, 1849. His father William Pepperill Mellen, a native of Dover, New Hampshire, settled in Natchez in 1825, where he became widely known as the editor and publisher of "The Natchez," the name of which he changed in 1835 to "The Courier," said to have been the first daily newspaper published in Mississippi. He was elected a member of the Mississippi Legislature in 1837; 1840 admitted to the bar, and for many years continued the successful practice of his profession. During the Civil War he was Postmaster at Natchez, as such he was accounted a Confederate official, and during the Federal occupancy of the city of Natchez his property was confiscated.

In 1831 Wm. P. Mellen was married to Sarah Carpenter Lewis, the daughter of Judge Thomas Lewis, a distinguished citizen of Washington, the early territorial Capital of Mississippi. In this home, inheriting the advantages, intellectual, moral and social, of such parentage and surrounded by the best traditions of the old South, Thomas Lewis Mellen was born.

After the death of his father, which occurred in 1864, the boy, though only fifteen years of age, became the main dependence for support of his mother and the younger children; their landed property having been rendered unproductive by the industrial upheaval that followed the collapse of the Confederate States Government, and the ghastly era of "Reconstruction."

His only educational advantages were those furnished by the "Natchez Institute," a school in that day unsurpassed in the field of primary and secondary education. He lacked the training that a college would have given him; but so diligent and painstaking as a student had he become that he possessed what many a college graduate lacks—a cultured mind, a knowledge of books, and the habit of study.

We are unable to say at what age young Mellen united with the Methodist Church; but his parents were devoted Methodists and earnest Christians and the son seems to have been religious from his youth.

When about twenty years of age he took up the study of law, and not long after attaining his majority he was admitted to the bar in his native city. The practice of law he prosecuted for fifteen years with signal success, taking rank as one of the strongest members of the profession in South-west Mississippi. During this time he was elected to represent Adams County in the State Legislature, where he took part in the temperance legislation, which was at that time beginning to shape itself for the banishment of the legalized dramshop from the State. At the same time he was taking rank among the influential laymen of the Conference, and in 1877 was elected a delegate to the General Conference, which met in the spring of the following year.

During the years of his practice of law he was ever under the conviction of a call to preach, but was deterred by a combination of influences until the summer of 1882 when he determined to follow what he believed to be the leadings of the Spirit of God, and was licensed to preach. At the Conference held in December, 1882, in the city of Vicksburg he was appointed to serve as supply on the Kingston circuit, where he remained until June, 1883, when he was assigned to city mission work in Natchez. Here he laid the foundation of what is now the Pearl Street

church.

The Mississippi Conference met in 1883 in Natchez, and here, among the friends of his childhood and the associates of his eminently successful professional life,—many of whom believed he was making a foolish sacrifice of his talents—he was admitted on trial in the Traveling Connection, that great brotherhood, whose goodly fellowship he coveted, and to whose traditional heroism he added new lustre.

July 16th, 1871, he was married to Miss Eleanor Perry, a young Kentuckian, who was at that time teaching school in Fayette, Miss., and to their home in Natchez, with the passing years, came the children,—Carroll, Eleanor, Annie, Frederick, and Leonora, and when the lawyer, now become a preacher, sold his home and went out into the service of the Church there went with him the gentle, gracious wife, the four sweet girls, and the brown-eyed boy.

In 1884 he continued his mission work in Natchez as pastor of Wesley Chapel, and at the close of this year was appointed to the Raymond circuit, where two years were spent. In December, 1886, he was sent to Wesson, a work to which he gave four laborious and successful years, and to which he was appointed again in 1894, after a quadrennium spent as the presiding elder of the Meridian District. Upon the completion of his second four years pastoral term in Wesson he served Canton station two years and then gave four years to the Forest district. This appointment was followed by three years spent as the presiding elder of the Seashore district at the close of which he was transferred to the Indian Mission Conference and appointed to Cordell, Okla. The next year found him at Antlers, and the last year of itinerant service, that which rounded out the twenty-sixth year of his work in the ministry, was given to Holdenville. Sunday morning, August 23rd, he preached with great liberty; the afternoon was spent in visiting the sick of his charge. At the evening service he had read his scripture lesson and announced the second hymn, and while the hymn was being sung he fell in the pulpit, stricken with apoplexy. After a few moments he became unconscious and remained so to the last, dying Monday morning at eight o'clock.

From the pulpit he was called into the presence of his Lord! In the very act of lifting up the cross he was called to receive the crown! Even as he waved aloft the "two-edged blade of heavenly temper keen" the word of command was spoken, the glittering point was lowered, and upon the warrior's brow the chaplet of victory was placed! Surely, if our sainted brother could have chosen, he would have had it so!

T. L. Mellen was a remarkable man in every way. Physically he was large, being not less than six feet two inches in height and weighing at least two hundred forty pounds. His head was large and well shaped; his forehead broad and high; his features massive; his eyes brown and soft; and his voice full and rich, though somewhat harsh. His teeth were white and regular; his smile was winning; and his laugh hearty and infectious. He was very near-sighted, and from his youth wore those great thick glasses, suited to eyes thus affected. Possibly it was his habit of looking under the glasses, possibly other reasons, that caused him to walk with his head thrown back; this with the ponderous stride of an athletic and heavy man made the impression upon some that he was a proud man. As a fact he was a man of very simple tastes and great kindness of heart.

He possessed a mind of extraordinary vigor and had amassed a large amount of varied information. It was his habit to retire early at night and, after sleeping a few hours, to get up and read, and thus thousands of pages were mastered during hours when other people were asleep. He was a close student of the doctrines and polity of Methodism and

was recognized by his brethren as an authority upon both of these subjects. He was a strong preacher, clear, scriptural, earnest; but his manner of delivery was not equal to the excellence of the matter of his sermons. He was a great lover of the Methodist Hymnal, and, though a tuneless man, he took delight in the reading and recitation of the great hymns of our Protestant faith, loving most of all the sacred lyrics of Charles Wesley. Less only than the Bible, the Standard Hymn Book was the expression of his faith and the inspiration of his devotion. He was not less conspicuous for the accuracy than for the extent of his information, for with a very studious mind he combined an unusually retentive memory.

Religiously he was a Methodist in theory and in practice. He gave to the standards of Methodist doctrine his unqualified intellectual assent, and his heart knew no greater loyalty than that which he indulged toward the Church of his fathers. He interpreted very literally his vow "to banish and drive away all strange doctrines contrary to God's word," and sometimes in his vigorous exposition of the fundamental doctrines of Methodism or his strenuous championing of its polity, he was more emphatic than considerate, and when he addressed himself to the Calvinistic controversy he was terrific. In experience meetings he was always prompt to testify, and sometimes he was very emotional. To those who knew him well it was not unusual to see the great face wreathed in smiles or hear the strong voice shouting the praises of his Lord.

He was very affectionate in his feelings toward his brethren, and greatly coveted their love; but there was something of proud reserve in his manner that tended to check the expression at once of his brotherly affection and of the longing that he felt for the love of those about him; and so intensely was he controlled by his convictions that he would not have turned a hair's breadth from his duty as he saw it to win the love of any man.

His most characteristic trait was his untiring zeal; he seemed always under pressure. To one who suggested to him that he could not stand the strain under which he was working, he replied: "I must hurry; I am trying to make up the fifteen years that I have lost."

"What he braved he knew—
Ease, honor, glory, to the winds he threw;
On the cold earth his Master had His bed,
Then why should roses lull His servant's head?
Should he desire the favor of the world,
Whose bitterest malice on his Lord was hurled?"

As a preacher in charge he was diligent in preparation for his pulpit work, never daring to appear before the altar of his Lord with unbeaten oil, and he was untiring in his pastoral attention to his people.

As a presiding elder he was unsurpassed. One of our Bishops is said to have called him the greatest presiding elder in the Church. For this office his gifts seemed pre-eminently to have fitted him. Here his unflagging energies were given full play; here his unusual administrative ability found successful employment; here his unwearied zeal inspired to increased activity the young men who were under his charge and his wise counsels showed them how to work; here his wide store of information made him the helper of his preachers and their people; here his knowledge of law wrought with his passion for thoroughness and new lots were secured for church or parsonage, deeds to church property were corrected wherein they were defective, and obtained and recorded where they had not been given. No phase of church work escaped his careful scrutiny; no remissness of preacher or people but received his candid censure. To do something; to do more; to do his best; such was his ideal for himself and his preachers.

That antagonisms should have arisen was

inevitable. His convictions were very decided and his manner somewhat dictatorial; his zeal grew impatient sometimes with less consuming zeal. We cannot acquit him of all blame; but may we not say that generally the friction was greatest with those who were doing least, and the pastors who had least trouble with him were those who were most zealously and intelligently at work? A prominent young pastor said recently: "I never had any trouble with Brother Mellen; he was the most helpful presiding elder I have ever seen; he taught me all I know about working for the Master."

He was a delegate to the sessions of the General Conference of 1894 and 1902, his being the unusual experience of having been elected to represent his Annual Conference first as a layman and afterward as a minister in the General Conference. His interest in the cause of missions was especially strong; for some years he represented the Mississippi Conference on the General Board of Missions, serving at the same time as the Conference Missionary Secretary. He was actively enlisted in the educational movement in the Mississippi Conference, which resulted in the founding of Millsap's College, and was at one time a member of the Board of Trustees of that institution.

During the last months of his life he seemed to have been impressed with the thought that the end was not far away. In a letter to the writer of these lines, bearing date of July 18, he said: "June 10th was the fifty-ninth anniversary of my birth. My age is greater than that attained by my father, my mother, or any of the three sisters or four brothers, who have preceded me to the grave." And again: "What shall be the measure of the days of the years of my pilgrimage? I get very home sick for 'My Father's House' sometimes, and long to go home; but grace abounds, and I am willing to stay and labor on till the Master shall say: 'It is enough. Come.'"

Many men have I known and loved; for surely that has been a goodly company that in the last thirty years has had the making of the Mississippi Conference. But never have I known one who so strongly gripped the love of my heart.

Many princely men have passed this way: men of golden eloquence, men wise of counsel, men mighty in the word of God, sons of consolation, sons of thunder, men whose gifts commanded the willing tribute of the world's applause. But never have I known a more heroic soul, nor one more tried, nor one more ready to swear to his own hurt and change not. He was—

"One who never turned his back,
But marched breast-forward;
Never dreamed, though right were worsted,
Wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

A. F. WATKINS.

Jackson, Miss., Sept. 21, 1908.

Henry Bascom Cox.

I know of no man more worthy to wear this splendid and historic name than was the subject of this sketch. If he did not possess the gift of his great namesake's matchless oratory, he did not fall short in the purity of his soul, nor in the fidelity of his ministry. That honored name of Methodism's illustrious son has lost none of its splendor in the life of Henry Bascom Cox.

He was born on Feb. 13th, 1842, in Weakley county, Tennessee. His parents were William A. and Hiley Cox, sterling citizens of that community. The days of his boyhood were spent here in the country home of his native State.

When he was fourteen years of age, his parents moved to Arkansas and settled in what is now Clay county. Here he grew up on the farm to a strong and sturdy young manhood. He was not favored with a college education,

nor with extensive school advantages, as was the case with his distinguished namesake. Yet by efforts of his own he acquired the habit of systematic study, clear thinking, and correct speech, and his whole bearing was that of a refined and well-bred gentleman.

He enlisted for the war in March, 1862, as a Confederate soldier and was soon promoted to the rank of First Lieutenant. He fought a number of engagements, and in the famous battle of Murfreesboro sustained a wound in the foot which disabled him for the remainder of the war, and left him slightly lame for the rest of his life. Well do I recall with what minute detail he related to me, as we sat together one day in his cozy parsonage home at Brinkley, his thrilling experience on the field of battle. He, like thousands of others, bore in his body the marks of that bloody war.

Being disabled for further service in the army he retired to the State of Georgia, where, on Sept. 10th, 1863, he married Miss Addie E. Lavender, daughter of Judge James Lavender of that famous old Southern State. Here he was converted in the year 1866 and united with the Methodist Protestant church. This same year he was licensed to preach, but seems to have remained in the local ranks for some twenty-three years.

In October, 1867, he returned to his Arkansas home in Clay county where he engaged in farming, milling, and the mercantile business.

On July 9th, 1880, his wife died. To them had been born five sons and four daughters. Of these only three survive, viz: Charlie Cox

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of Rector, Ark., and Treas. Cox and Mrs. Taylor, of Holly Grove, Arkansas.

On Feb. 9th, 1882, he married Miss Laura I. Cox, daughter of Rev. J. W. Cox and wife, Millie M.. These families, though having the same name were not related. By this second marriage he had one son and one daughter. The daughter, Miss Beatrice, and her mother survive, and are residing at Rector.

At the Annual Conference of the Methodist Protestant church, convened in Batesville in 1878, on Nov. 10th, he was ordained (probably elder).

It was not until 1889 that he joined the Arkansas Conference of this same church, and was assigned to Haynesville, La., which he served two years (1890-91). He served Magnolia, Ark., in 1892; Rector, Ark., in 1893; and Haynesville, La., again in 1894. So valuable were his services to that church that at the conference of this year he was made president of the Arkansas Conference, and served the church in that capacity during 1895. He was re-elected to this position in 1896, but resigned and took the Malden circuit.

In November of this year (1896) he withdrew from the Methodist Protestant church and joined the White River Conference of the M. E. Church, South, then convened in Paragould, under the presidency of Bishop O. P. Fitzgerald. The lack of progressiveness in the Methodist Protestant church and of opportunity of the freer exercise of his gifts, were probably the moving causes that promp-

ted this change, as there are no doctrinal differences between the two churches.

It was at this session of the White River Conference that the writer first saw the man whose life he sketches. Well do I recall when first my eyes fell upon that portly, dignified, and handsome man, as he sat quietly among the members of that conference. His splendid manhood and courtly bearing were well worthy that of a Bishop, and not infrequently was he taken for such. There was a remarkable resemblance between him and Bishop Joseph S. Key of Texas. I have heard Bishop Key say he had been taken for Brother Cox.

His first appointment in the White River Conference was Vandale circuit (1897) one of the most pleasant charges in the Jonesboro district. The following year (1898) he was assigned to the Marion circuit with George G. Davidson as co-pastor, and the writer as his presiding elder. Well do I remember a remark of my predecessor on the district, Rev. Frank Ritter, as he was assisting the young and new presiding elder make out his first round. When we come to Marion circuit, he said: "There is no man in the White River Conference whom I would rather have for my pastor or to whom I would rather listen preach from Sabbath to Sabbath, than Henry B. Cox." I shall never cease to remember with inexpressible admiration and appreciation the unaffected and fatherly manner in which he received this writer (a mere boy) as his presiding elder. I loved him from this my first real acquaintance with him.

In 1899 he served Wynne and Vandale, then in the Helena district; and the following year (1900) he served Vandale station which had been transferred back to the Jonesboro district. He was all but idolized by the excellent people of this proud little station. The following four years (1901-4) he served Holly Grove and Marvell; and never was a man more universally loved and honored than was he in the old southern aristocratic little town of Holly Grove. He shared as much esteem among the well known Presbyterians of this place as among his own people. I was again his presiding elder during the last three years of this quadrennium and also the following year which he spent in Brinkley station. During this time I was often in his home where he was loved and revered in no ordinary way. His home life was beautiful in its unconventionality and simplicity; and never was there a more devoted husband or a more affectionate father. His home was genuinely home-like.

He served Brinkley station two years (1905-6); and notwithstanding he was now sixty-two years of age, he did as much pastoral visiting, especially during the first year of this pastorate, as any man in the Helena district, if not more. He was stationed in Newport during the year 1907, and at the last conference was appointed by Bishop Hoss to Osceola station where he continued with unremitting zeal his ministerial labors till July 12th of the present year, 1908. He had just been blessed with a gracious revival in his charge, and during the brief period of six months had drawn to his loyal support all hearts in Osceola.

The world has never had a better man than H. B. Cox; he was indeed one of God's noblemen. Sound in his views, broad in his sympathies, he was always contributing to the good of humanity. He not only read the Bible and works of theology, but current literature as well and thus kept himself posted on the political and social as well as religious questions which concerned the people among whom he lived and for whom he labored. As a preacher and pastor the church has never had a more loyal. Among his parishioners he was wise in counsel, attentive in sickness, and sympathetic in sorrow. In the pulpit he was clear, unflinching and effective. He was uncompromising in his opposition to evil, and faithful in preaching a gospel of purity and

power. He everywhere shared the utmost confidence of the church and lived in the high esteem of all people. Never was there a purer, cleaner, firmer man. Of splendid build and handsome features, he was a magnificent man to look upon. Beneath his noble brow twinkled as fine a pair of large brown eyes as ever God set in the head of man, and on his face there played as sweet a smile as ever lighted up the countenance of a pure and stainless soul.

But that fine benevolent face will appear among us no more. On Sunday, the 12th day of last July, he preached at the eleven o'clock hour from his pulpit in Osceola, on the following text: "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8:9). That sermon breathed with an unusual fervor and left a deep impression. He went home, and ate a light dinner. He complained of being ill, and went and lay down upon his bed; and at 1:30 p. m. this princely man left our world. His voice had barely ceased to echo in the house of God when, still clad in his armor, this veteran soldier of the cross sheathed his sword and lay down to rest. Of unusual stature, of splendid form, and finely bearded face, he was a man of venerable appearance among his brethren; and this fact will make his absence all the more conspicuous. No man among us had a more imposing personality than he; yet none was more childlike in his simplicity, or more approachable, social, or brotherly in spirit; and this fact will only add keenness to our sense of his absence.

His funeral service was conducted at Rectory by his presiding elder, Rev. Cadesman Pope, who used the following text: "Therefore be ye also ready: for in such an hour as you think not the Son of man cometh." (Matt. 24:44). Revs. T. A. Bowen, John McKelvy, S. W. Register, P. B. Wallis, and this writer were also present and participated. No man was ever more worthy of the tributes paid him on that occasion. Perhaps the most tender, touching tribute of all was one which later appeared in the Vitascope contributed by Rev. J. T. Goldsmith of Clarkton, Missouri, his "son in the gospel."

We buried him in Woodland Cemetery, on the crown of a gently sloping hill, and beneath a single sprightly young oak whose beautiful, waving branches seemed proud on the splendid man that was laid to rest beneath its shade. W. C. DAVIDSON.

Sept. 21st, 1908.

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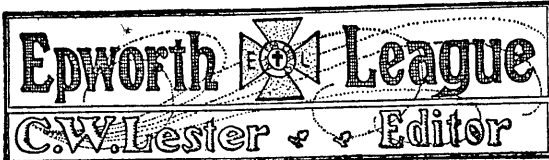
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Scripture lesson for Oct. 11: Jno. 16:1-16; Rev. 22:18-21. Topic: The Finished Revelation.

Our Discipline says, "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." A higher authority says, "If any man shall add unto these things God shall add unto him the plagues that are written in the book; and if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life." Rev. 22:18, 19. The first is a statement of the sufficiency of revelation concerning salvation. The other is a statement declaring how the completed revelation is guarded by the severest penalty from deductions on the one hand and from additions on the other. The force of the latter statement is to the effect that revelation as we have it in the Holy Scripture is a finished product. It was from the time of the writing of the book of Revelation not to be added to nor subtracted from. And this does not mean that at the time the Bible stood out a completed whole under the cover of two lids as we have it now. That was not true. The work of collecting the different books of the Bible into a completed and undisputed whole was a work that continued through several of the first Christian centuries. Nevertheless as truly as God had written the Book with human pens so truly did He collect and frame into one whole the several parts of its by means of Roman councils. And this collection of inspired writings was to stand as God's Book in the world to which nothing was ever thereafter to be added and from which nothing was to be taken. From that time forth and forevermore it was to stand as a completed whole.

It appears then that it is a finished revelation in the sense that nothing else is to be added to it. Nothing more is to be given. The last chapter of the last book of it has long since been written. No postscripts were to be later written, no addendum was to be tacked on. It is a finished revelation in the sense that it contains everything necessary for us to know with reference to salvation. Not that God could not have revealed more both concerning this salvation as well as about other things. But such was not necessary. It covers the ground of things necessary to personal and social ambition. Its purpose is to show men how to construct Christian character, and it is indeed very satisfactory to have within possible grasp everything needful to know about the greatest of all the questions that concern us.

But there is a sense in which revelation is continuous. "Howbeit when he, the spirit of truth, shall come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." Jno. 16:13, 14. This does not mean that any new lines of revelation shall be surveyed nor that any new books will be added to the Bible. But it doubtless does mean that each succeeding generation of Christians may have made known to it through the immediate help of the Holy Spirit things that the former generations never saw in the Book. Each generation may be guided farther into the inexhaustible depths of the Holy Scriptures under the direct guidance of the Holy Spirit. To look continuously deeper into the revelation already given is parallel in a very important

sense to having a continuous revelation. Such is the help offered us by the Holy Spirit.

The Laymen's Movement.

VIII.

W. P. W.

The intention of the Laymen's Movement is the movement. The purpose is not to organize a new missionary society, or construct a new church machine. Each denomination is supposed to have its own missionary organizations already; and the Laymen's Movement is intended to put into them more faith, more intelligence, more zeal, more workers, more money and more success. However, as we have seen, a kind of organization is arranged for; but it is little more than a plan for lay leaders. Each congregation should have its lay leader; then all the other men in the congregation should get into the Movement.

First, it is a movement of the brain. Not more than one family in three in our church take any church paper. In many homes where the paper goes it is not read. I am convinced that nearly three-fourths of our members are almost totally ignorant concerning all the institutions of our denomination—schools, orphanages, publishing houses, boards, missions, etc. The only way they can be informed is by reading our church literature, and they do not read it. Every pastor in our denomination is embarrassed and hindered by the ignorance of his membership. On account of ignorance, there is lack of zeal, there is stinginess, there is disloyalty, there is sin. Because of ignorance, thousands of our people are at the mercy of designing proselyters; who, having little or no flock of their own to look after, serve the devil by preying upon the ignorant in the large denominations. There are dozens of contemptible little isms that are trying to gain a foothold by proselyting the weak from the great churches. "My people are destroyed by lack of knowledge." Our people can not be made intelligent, loyal, liberal, spiritual, efficient without our church literature. They must know their Bible, and they must know their church. A few people in our congregations do about all that is done. The majority are a dead weight to the church. It is perhaps our duty to carry them; but there is no use in carrying them unless we mean to inform them, and make them efficient in the church and Christian life. A way must be found to instruct all who enter our membership. Literature must be put into their hands. They must know the church they have chosen for a spiritual home.

The pulpit has been thinking for the church. The church should think some for itself. That is what Protestantism meant by putting the Bible into the hands of all the people. Our men are not failing to think. They think shrewdly about business. They are quick and strong in all the professions. They can hold their own in politics. They are inventors and discoverers. They are investors and manufacturers. They are writers and debaters. Yet even our good men take but a small interest in the greatest business on earth—covering the earth with the kingdom of Jesus.

Our holy religion has its business side; and its business side is just as business as building and banking. The whole business side of our religion ought to be attended to by business men. The laymen in our churches must put their brains to work upon our business problems; and, in a great business way, must finance our church enterprises. The church needs a lot of the business wisdom of this world interested in the great schemes of the kingdom of God.

The laymen must think and speak and write. For a long time it has been increasingly difficult to get laymen to attend our conferences and conventions. They are thinking about other matters. It is exceedingly rare that we find in any church paper or review an article from a layman. Yet the layman can write. They produce nearly all of our secular literature. There are thousands of brilliant men

in our churches who can engage with the pen and thrill with the voice upon a variety of topics. The church needs their services. I am sure the columns of the church press would be thrown open to them, and that their contributions would be refreshing and inspiring to an increasing number of readers. If laymen will take hold of the church press, circulate our literature and speak through it, they can rouse the mass of our membership.

Our preaching ought to be seconded by public addresses by laymen. Preaching is so plentiful that many people put little value on it. There is not much opposition to the preacher, but there is a good deal of indifference toward him. Multitudes stay away from church, multitudes sleep in the church, and the rest are so accustomed to the preacher taking advanced ground and getting excited that they pay little attention to him. This condition might be largely remedied if we had lay sermons occasionally. In most of our congregations, there are men who are accustomed to public speaking. If such a man would consent to occupy the preaching hour occasionally, the monotony would be broken, interest would be aroused, the pulpit would be endorsed and the community would learn that these high pulpit themes are not for the clergy alone. There are times when the preacher cannot fill his pulpit, and there are places where no preacher goes. If there were no openings for the laymen, the preachers ought to make plenty of them.

The movement of brain! If we could secure that! If the great mass of our membership could be transformed by the renewing of their minds!

Regeneration.

Editors Western Methodist: With your permission I desire to give a few thoughts on the subject of Regeneration. It occurs to me from most of the preaching and reading I have heard and read on the subject it is one very much confused and beclouded in the average mind. It is rather a strong statement, but nevertheless a true one, that it is sometimes overdrawn as well as sometimes belittled. The word regeneration occurs but twice in the New Testament and it is synonymous with the new birth as taught by the Savior to Nicodemus. It is from the Greek palingenesia which means a renovation. It is a synonym of anakainosis—"a renewal or change of heart and life." The word used by the Savior is Ginomai—a definition of which is "to pass out of one state into another."

The fact upon which this doctrine is based is human depravity, human corruption, which has to do with man's moral nature. Sin does not consist so much in wrong acts as in wrong intents—moral derangement. "Out of the heart proceed evil thoughts." Depravity is the utter demoralization of the original man who was made in the image of God. We can understand what is meant by a demoralized army. The various companies, regiments, brigades, men are all there, but in a state of confusion. The arm of authority is in paralysis. "Depravity," "Inbred sin" are theological terms not to be found in the Scriptures. One would think from much that is said and written on this subject that depravity is something to be taken out of a man, much the same as we dig up the roots of noxious weeds.

Depravity is not a thing having length, breadth and thickness. It is simply a perversion, a distortion of man's moral nature. I have a watch that cannot be relied on. It will not keep time, the thing for which it was made. None of the parts are missing. Every wheel and cog and stop is in it. I take it to the jeweler but he does not add any new part to it. He does not necessarily take anything out of it. I have a piano, the finest that is made. But it is out of tune. It is jarring on your nerves to hear it but all the parts are in it. These are illustrations of my understanding of depravity.

Now what does regeneration do? Make

a new man in the sense of a recreation? Then there is no salvation, no redemption. Then every soul that is born again stands on an equal footing. Then why should it be any harder for the drunkard who has been reborn to live sober than for the life-long teetotler? Why should it be more difficult for the man of lust who has given reign to his base passion to lead a pure life than for the opposite character?

In my thinking it is not a new soul created, but the old soul renovated. I read this statement from the pen of a distinguished man sometime ago, which struck me with surprise: "God never repairs, he makes a new creature." As I see it, that is just what God does do; he repairs, he renovates. The jeweler repaired my watch—he did not make a new one, else I need never to have taken the old one to him. The piano maker did not make a new instrument, but adjusted, toned and tightened the parts of the old one. Regeneration is the reconstruction, readjustment of the original man. St. Paul calls it a renewal. "Be not conformed to this world, but be ye transformed by the renewal." "and have put on the new man which is renewed."

If you analyze man you will find that he has all the faculties and functions before conversion that he has after. Take, for instance, the faculty or function of hate, anger, pride, faith, love, or any other, and they all belonged to man in his original make-up. They belong to the character of God. What sin has done has been to pervert, reverse the natural power of the soul and make them to perform illegitimate functions. Take away legitimate pride from man and you reduce him to a savage and blot out all the refinement and comforts of civilization. Esthetic taste, pride of personal character are God-given and the more of them a person has the higher type of being he is. A wicked man loves, hates and believes. The only difference between him and the godly man is in what he hates, loves and believes. These reflections are in harmony with the greatest lights of the church. Mr. Wesley defines regeneration "as a work which God does in us by renewing our fallen natures." Again he says, "it does not destroy but balances the affections which the God of nature never designed should be rooted out by grace, but only brought and kept under by due regulation." The soul is an organized entity possessing the faculties of sight, hearing, taste, smell, love and hate. Sin has thrown it into a state of disorder—perverted and distorted its natural power. Regeneration readjusts, sets to rights and puts them to performing their legitimate functions.

This is exclusively a work of the Spirit of God. "Not by might nor by power, but by my spirit, saith the Lord God." "The natural man receiveth not the things of the spirit," etc., and there is profound reason for this. There must be pre-established relations between any force and the thing upon which it is exerted. Light has no effect upon the ear because there is no relation between the one and the other. The eye can not hear sound for the same reason. Then too, we know that in the physical world we are surrounded by forces which never make themselves sensible to us. There are light pulsations which excite in our eyes no sense of light, and same vibrations which excite in our ears no sense of sound, all for want of adjusted organs. There are sounds too far away and some too fine for our limited organ. Science has invented an instrument by which we can hear the tread of a house fly as the feet of a horse, and the flow of the blood through the veins or the sap in a tree. These things can not be heard where there are no adjusted organs. And what is true of the hidden mysteries of nature is also true of the sublime verities of faith and religious experience. "God hath revealed them unto us by his Spirit."

There is a sensible explanation of our Savior's declaration, "except a man be born of

water." To construe it literally is in conflict with common sense. Like produces like and if water has the power of generation the product could only be water. The old negro with his clock illustrates the conduct of many in the matter. He came to the jeweler with the two hands of his clock saying "I want you to fix dese hands." "Where is the clock?" "Nothin' the matter wid the clock—it's he han's what's outer fix." Foolish as his conduct was, his acting was very like that of those who try to regulate their conduct without being made right on the inside, and this can only be done by him who originally constructed this marvelous piece of divine mechanism.

J. C. HOOKS.

Likes "God's Call to Men."

Can you spare me just a small space to urge upon our laymen everywhere the importance of purchasing and reading carefully "God's Call to Men," the report of the great Laymen's Missionary Conference at Chattanooga. It is a whole library of information and inspiration and costs only \$1.00. Send for it at once to G. W. Cain, 810 Broadway, Nashville, Tenn.

P. W. FURRY.

Baptism according to the Scriptures, 44 pages, Rev. E. N. Watson, now ready. 15 cents per copy, \$1.25 per dozen. Anderson Millar & Co.

Last Chance at the Methodist Tool-Chest.

What we mean is that there are many preachers and laymen in Arkansas and Oklahoma who have never brought a copy of the Southern Methodist Handbook for 1908, and that, unless they buy soon, the chance will be gone, as there are only a few copies on hand, and this is the last call. So send at once to Anderson, Millar & Co., the sum of twenty-five cents is worth one dollar. If you can't say it, your money will be refunded.

Sunday School Literature.

To ANDERSON, MILLAR & Co., }
Little Rock, Ark.

Send Sunday School Literature

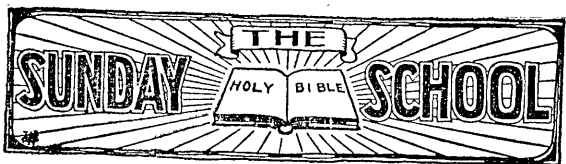
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Oct. 11. God's Promise to David. I Chronicles 17:1-14.

Golden Text.—"There hath not failed one word of all his good promises."—1 Kings 8:56.

Locating the Lesson.

Time.—Uncertain, probably somewhere between 1042 and 990 B. C.

Place.—Likely the royal palace built for the king by Hiram (2 Sam. 5:11).

Persons—David the king, and Nathan the prophet.

Parallel Passages—Be sure to read 2 Sam. 7:1-17 and 1 Chron. 22:1-16.

Connecting Links—Very obscure, though both 2 Samuel and 1 Chronicles place today's lesson immediately after the bringing of the ark to Jerusalem.

I. David's Purpose.

It was in my mind to build an house unto the name of the Lord." 1 Chron. 22:7.

David's desire to honor God with a worthy temple was probably a blending of several motives, some of which may have been the following, to wit: (1) The strikingly unpleasant contrast between the king's palace and the tabernacle (2) A splendid temple should permanently fix Jerusalem as Israel's religious center (3) It should also tend by favorable comparison of their respective shrines to exalt the Jehovah worship above the heathen cults of the surrounding nations, and thus thoroughly establish the true worship in Israel. (5) Probably strongest of all was David's love and gratitude demanding a splendid Jehovah-memorial.

II. David's Purpose Thwarted.

"They assayed to go into Bithynia: but the Spirit suffered them not." Acts 16:7.

David did a very wise thing when he carried his purpose to God for approval. Nathan the prophet, God's mouth-piece, did a very foolish thing in speaking for his Lord without instructions. A prophet is in constant danger of mistaking the ringing in his own ears for the Divine voice. Yet what fine character Nathan exhibits when finding out his mistake he unqualifiedly "takes it back."

Among the reasons for the Lord's refusal were, or may have been, the following: (1) A bloody hand must not rear the holy temple to a Holy God. Israel is to associate Jehovah's sanctuary with peace and not war. (See 1 Chron. 22:8.) (2) God reserved to himself the ordering of the building of his temple. It was not for David to make suggestion. (Verse 6.) (3) The work of conquest was evidently not yet complete, for there remained "yet very much land to be possessed." It is Israel's present duty to drive out the enemy and nothing must draw them aside. (4) The financial resources were not yet able to bear the heavy and long strain of building the temple. We know how burdensome it was in Solomon's time. (See 1 Kings 12:4.) (5) There was danger that a costly sanctuary with its elaborate ritual would destroy the simplicity and emasculate the virility of the Jehovah worship. Subsequent events proved the reality of this danger. It has been suggested that God never designed Israel to have a temple but that he allowed (and planned) one for the same reason he gave them a king. (6) It seems to me that the chiefest reason why God prevented David from carrying out his cherished purpose is found in verse 10, "The Lord will build thee an house." The most important thing for Israel's future was not a splendid pile of cedar, marble, silver, and gold gracing Mt. Moriah with a crown of glory but it was the house of manhood and womanhood, David's posterity, which would make or mar the "chosen people." David needed to put the emphasis of time and



The above picture is a group of graduates of the Teacher Training Department of Asbury M. E. Church, South, of Little Rock, Ark. The teacher of this department is Mrs. E. T. Collins, whose little boy stands by her side. In two years she has graduated eleven who hold diplomas from the Teacher Training Department of the M. E. Church, South, signed by H. M. Hamil, D. D., Supt. Each of the eleven hold a diploma from the International Sunday School Association of North America. These eleven are the only graduates of the International Sunday School Teacher Training Department of this State reported at the last convention. Mrs. Collins has a new class of several students who have studied four months already. The purpose of Supt. G. W. Swaim is to have the Asbury Sunday school supplied with teachers from this department.

Names bottom row: Edwin Collins, Mrs. E. T. Collins, Mrs. J. H. Pritchard, Rev. W. A. Swift (pastor), Mrs. H. O. Peckham, Miss Alice Brooks. Middle row: Mrs. Ida Prater, Miss Minnie Pritchett, J. W. Hammonds, Mrs. Susie Crawford. Back row: G. W. Swaim (Supt.), and J. H. William. Miss Lilia Ott, another graduate, is not in the picture.

thought on his own house. He must co-operate with God in building this house. How awfully he failed with his children is echoed in those heart-broken words "O my son Absalom! would God I had died for thee!"

III. God's Promise.

"The Lord will build thee an house." Verse 10.

The Lord said "No" to the king's cherished plan, but note how gently he did it. Our God never speaks roughly save when we "take the bit in our teeth" and are dashing to destruction. A sharp pull is our only salvation then. The little girl was right who said to a doubting brother "God answers all our prayers, but he often has to say 'No.'"

The door (and too often we opened it ourselves) through which we longed and hoped and started to enter is closed in our face. We stop bewildered if not rebellious. Lo, another and wider portal swings open before us. How true this was in David's case! He was denied the honor of being the father of the temple but he was given a fatherhood that culminated in Jesus of Nazareth, the "Son of God."

Thoughts.

1. God's refusals are tests of our faith.
2. Much what the world calls persistency is only stubbornness.
3. It is unwise to follow "good impulses" without God's advice.
4. A Christian is ashamed to have a home handsomer, more convenient, and cleaner than the Lord's house.
5. When you have said the wrong thing, be a man and "take it back."
6. God may accept the heart's purpose and decline the head's plan.
7. "The road to heaven is paved with good resolutions we cannot carry out."
8. God refuses us the good only to give the better; and the better to give the best.

9. Some people refuse a request so graciously we feel they have done us a kindness.
10. Others grant what we ask so ungraciously we wish they had their gift back.

Sunday School Notes.

By W. J. Moore, Chairman.

Rev. S. F. Goddard, the live presiding elder of Ada District writes that "all will come up on Children's Day except one or two." He also states that "our Sunday Schools will be ready to have their missionary named at conference." These are two very encouraging items. We hope other districts will be likewise ready.

Dr. John Potts, just before his death, said to a

The Sunday School Anniversary.

Yes, we expect to have a Sunday School Anniversary during the session of the Annual Conference. It is a standing rule of the conference which says "one day of each session of the conference shall be given to the Sunday School Board for its Anniversary." We hope to have it on Monday or Tuesday evening of the conference. Dr. Chappell has promised to be with us.

Bro. Johnson, presiding elder of Mangum District, writes, "Every preacher who had not had Children's Day promised to see that it was observed, except one." Pretty good! We hope to see the time when we can measure up to Bro. Pepper's conference and report "no blanks"—no failures.

"Well Supplied."

One pastor reported at his district conference "our Sunday School is well supplied with song books. Have the Hymnal Nos. 2 and 3, and a good lot of Revival Praises." That Sunday School and all others like it ought to have a bonfire, and burn two-thirds of the books they have, and then get all of one sort. What can children, or grown folks either, do with a whole lot of different kinds of song books! No; that Sunday School was not "well supplied." It was very poorly supplied.

Lawton, Oklahoma.

We would be glad to figure with anyone having book or pamphlet work to be done. We have the facilities for rapid work in any quantity.

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Lillian Anderson, Conway, Ark.)

Vann Dale, Ark., Sept. 20, 1908.

Dear Methodist: I thought I would write for my first time. I am a little crippled girl, ten years old. I was crippled when I was one year old, I had the fever, and when the fever left me it left me paralyzed, and I cannot remember when I could walk. I surely have a lonesome time. I have to sit in the house all the time. I have three sisters and two brothers and they are so kind to me and I have a kind mama and papa. I have a drawing set and also five dolls. Sav, Ruth Carr, you sure write splendid stories. Come again. Poor little Edith, I sure feel sorry for you. For I know how it is to be a "shut-in." And to have to see the other children walking and playing it makes me feel sad to think I cannot walk. Well I will close by asking for a post card party Oct. 20th.

Your little cousin,
VIOLA HORTON.

Let us all give Viola a post card party. Edith Dyer, you must write to her too.

Chalmers, Ark., Sept. 22, 1908.

Dear Western Methodist: I will write for my second time. I like to read the children's letters. Who has my birthday? I will be fourteen the twelfth of November. My school was out two weeks ago. My teacher's name is Mr. Sam Scott. He was sure a good teacher. I am in the fifth grade. How many of the cousins like to pick cotton? I do for one. I am a farmer's daughter and like farm life fine. I go to Sunday School every Sunday I can. I sure do like to go to Sunday School; there are seventeen in our class. I will come again.

As ever, your true cousin,

JOSSIE STIDMAN.

Chalmers, Ark., Sept. 22, 1908.

Dear Western Methodist: I will try again as my first letter came out in print. I sure was glad to know that Miss Lillian thought enough of me to print it. Cousins, who has my birthday the 10th of December. Our school was out the 11th of December. I passed in the fifth grade last term. I would be glad to have a post card party on my birthday. I will answer all I receive. My grandpa that lives down at Hamburg is coming to see us soon. I will be glad if Miss Lillian will print this.

How to Get Rid of Catarrh

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

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

for I want to surprise my papa again. Well I will close by asking a question: What is the longest verse in the Bible, Your loving little cousin,
LULA STIDMAN.

Mill Creek, Okla., Sept. 20, 1908.

Dear Western Methodist: As I have just got through reading the Western Methodist and read so many nice letters I thought that I would write one. I went to Sunday School this morning. We have a nice Sunday School teacher; her name is Mrs. Simmons and our superintendent's name is Bro. Sparks. He is a good superintendent. Our pastor's name is Rev. Willis F. Jordan. I will close, hoping to see this in print.

Your new cousin,

HAZEL KEMP.

Prairie Grove, Ark., Sept. 6, 1908.

Dear Methodist: I thought I would write a little letter. I am a little boy thirteen years old. My birthday comes the 22nd day of March. I live in the country. My father is a preacher. For pets, I haven't any. I love to go to Sunday School. My teacher is Mrs. Parker. For fear this hits the waste basket, I will close.

Your new cousin,

BILLIE LASLEY.

Prairie Grove, Ark., Sept. 6, 1908.

Dear Methodist: I am a little girl eight years old. I live in the country. I go to Sunday School most every Sunday. Mama is my teacher. Bro. Griffin is our pastor. We like him fine. He is a good preacher. I have no pets except my doll and little brother. I love to read Ruth Carr's stories. My birthday is the 30th of September. I hope this will miss the waste basket.

Your new cousin,

AUDIE LASLEY.

Prairie Grove, Ark., Sept. 6, 1908.

Dear Methodist: This is my second time to write. Our school will begin the second Monday in September. It was to begin tomorrow, but the teacher is sick. Who has my birthday, the 17th of August. I will let you guess my age. I am between ten and fourteen. I have no pets. My Sunday School teacher is Miss Ross. I like her fine. I have three sisters: Annie, Ora and Audie. I have four brothers: Frank, Allie, Billie and Lloyd. If this misses the waste basket I will write again.

LIZZIE LASLEY.

Ada, Okla., Sept. 6, 1908.

Dear Western Methodist: I thought I would write for my second time, as my first letter escaped the waste basket. Our school will start the 21st of September. Colleen Hullin asked who has her birthday. I have for one. I am twelve years old. My birthday is on May 29th. I will close, by asking a question: How long since Jesus came to earth?

From your cousin,

LURLINE CHISLER.

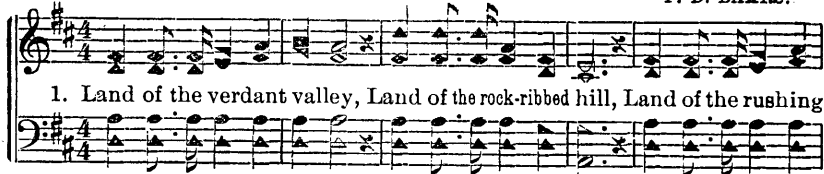
Belleville, Ark., Sept. 11, 1908.

Dear Methodist and Cousins: I will write another letter, as I saw my other one in print. I thank all the cousins very much that sent me pretty post cards and nice letters. I would mention their names, but it would take up so much space. I wish I could answer them all but don't know whether I will get to or not, but please don't get fretted if I don't. Well, I have been intending to write to the Methodist for a long time but just couldn't get a letter written. I have seen a few letters asking me to send my address. It is Belleville, Ark., R.F.D. No. 1, Box 30. Well, cousins, my little sister Pearl and I have professed religion since I last wrote and joined the Presbyterian church, and I feel a lot better. Don't you all that are Christians think you had rather be a Christian than not? Of course you will have to throw away all the parties and dances to live a Christian life. All of our family are Christians but our baby brother. He is just six years old. Pearl is ten, Ruth is sixteen, will be seventeen Oct. the 19th, and I was fourteen April 2. Well, our school will be out Friday night before the fourth Sunday in this month. Guess we will have an exhibition. All of the cousins had better come. Our teacher's name is Mr. L. M. Sugg; he is a young man just beginning to teach.

My Own Loved Arkansas.

A. C. MILLAR.

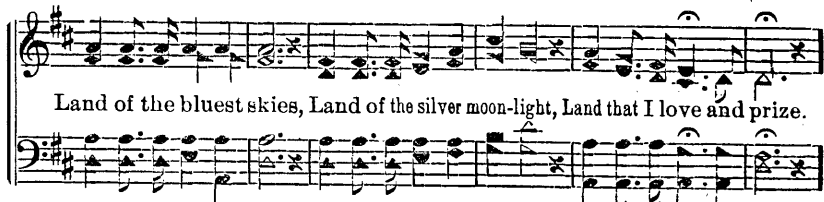
F. D. BAARS.



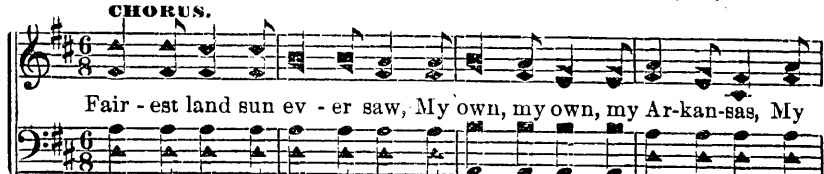
1. Land of the verdant valley, Land of the rock-ribbed hill, Land of the rushing



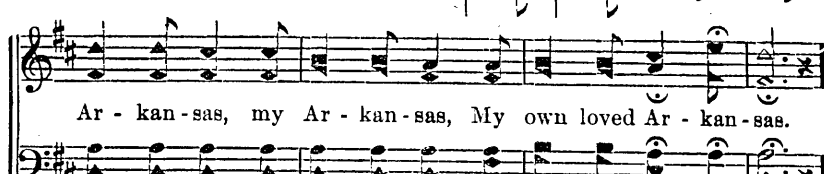
river, Land of the rip-pling rill; Land of the soft-est breeze,



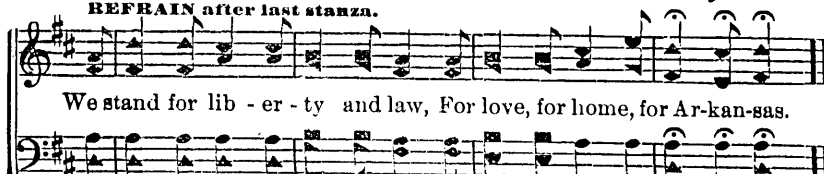
Land of the bluest skies, Land of the silver moon-light, Land that I love and prize.



CHORUS.
Fair-est land sun ev-er saw, My own, my own, my Ar-kan-sas, My



Ar-kan-sas, my Ar-kan-sas, My own loved Ar-kan-sas.



REFRAIN after last stanza.
We stand for lib-er-ty and law, For love, for home, for Ar-kan-sas.

The above is from "Arkansas Song Leaflet No. 1," prepared by A. C. Millar at the special request of the Arkansas State Teachers' Association for use in schools. It contains "My Own Loved Arkansas," "America" and "Arkansas," with music for each. Price: 2 for 5c; \$1.25 per 100 postpaid.

ANDERSON, MILLAR & CO., Little Rock.

My sisters and brothers go to school now. My papa has been very sick for about a week but is better now. There was one mistake in my letter, that was my name. It is Edith Dyer, not Doyer. Well I will close, with love to the Methodist and cousins.

Your cousin,

EDITH DYER.

Poteau, Okla., Sept. 20, 1908.

Dear Methodist: Will you admit two Oklahoma girls into your happy band of boys and girls? I (Ruth) am spending the day with my cousin. Cousins, this is Sunday and we are lonely, as there isn't any Sunday School. We live one and one-half miles west of the thriving town of Poteau. Cousins, how many of you work in the field? We do, and think it no disgrace. Cousins, how many of you like music? We do, and both of us have an organ, and can play very well. Cousins, how many of you are going to school? We are; our school will open the first of October, and we will certainly be proud. I am in the seventh grade. Who has my birthday, the 20th of November? I will be fourteen. I have three sisters and six brothers. Cousins, how many of you are Christians? I am, and am trying to live a Christian life.

I (Eula) have never written to the Methodist, and hope I will be welcome. I am thirteen and am in the fifth grade at school. I go to Sunday school every Sunday that I can. Miss Julia Hoyle is my teacher. I like her fine. Come on and write more and make our page more interesting. Virgie Alto Harris come again, as your last letter was fine. Vola Hopkins come again, as your letter was interesting. Horace Williams, come again. Miss Lillian come and write us another letter, as we enjoyed your last letter. We haven't any trips to tell about. Cousins, we would be

glad to receive a letter or a post card from any of the cousins. We will answer all if possible. Now, Miss Lillian if you think this worthy of space please print it, as we want to surprise our friends. With best wishes to the Methodist and the cousins, we remain,

Your friends,
RUTH HOYLE and
EULA HOPKINS.

Dibble, Okla., Sept. 22, 1908.

Dear Western Methodist: As I have seen a great many letters from Oklahoma, I thought I would write one. This makes the second time I have written to the Methodist. I belong to the Methodist church. My father is the pastor here. I haven't any pets but a pony. How many of the cousins like to ride? I do for one. Our school will begin soon and I will be in the fifth grade. I can't write a good letter like some of the cousins. But I enjoy reading the cousins' letters. I want all of the cousins to send me a post card and I will answer if possible. I will close for this time.

Your cousin,
RUTH FARISH.

Keyton, Ark., Sept. 11, 1908.

Dear Methodist and Cousins: Will you please let me in for a chat? I enjoy reading the cousins' letters very much. Dewey Heard come again. That post card you sent me was nice. I will answer it as soon as I can, and also Della Breckenridge and Ruth Merrill. Well, cousins, how many of you like to go to school? I do for one. Our school will begin some time in this month. I will be glad too. For pets I have a cow and calf and two cats. Well, I will close by asking a question: How old was Jesus when he was crucified? With love to all the cousins and Miss Lillian, as ever, Your cousin,

RUTH JACOBS.

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

Your Mission.

If we cannot be the watchman,
 Standing high on Zion's wall,
 Pointing out the path to heaven,
 Offering life and peace to all—
 With our prayers and with our boun-
 ties

We can do what Heaven demands;
 We can be, like Aaron,
 Holding up the prophet's hands.

Do not, then, stand idly waiting
 For some greater work to do,
 For Time is a lazy goddess—
 She will never come to you.

Go and toil in any vineyard,
 Do not fear to do or dare;
 If you want a field of labor,
 You can find it anywhere.

ELLEN GATE.

The above poem calls forth a series
 of reflections, heart-searchings and self-
 examinations.

From a common standpoint of reason,
 we are constrained to believe, that
 within the realm of God's economy, he
 would not have created, preserved and
 redeemed us with the precious blood of
 his only begotten Son, had he not
 had a plan in reach of our lives.

The thing that should give us the
 greatest concern, is to learn God's pur-
 pose in us, to do his will, follow where
 he leads, and not seeking to carry out
 our own selfish plans.

Because we do not seem to amount to
 much in the church or cannot do great
 things or some thing out of the ordi-
 nary, many of us are prone to under-
 value the little things, and think they
 are not worth the while, we often feel
 that we could just drop out and not be
 missed. Such a thought is proven erro-
 neous by the parable of lost sheep. The
 reason by the parable of the lost sheep.
 The Good Shepherd left his ninety and
 nine and went and brought back the
 one that wandered off.

Now do not think me an alarmist, but
 when about two-thirds of the member-
 ship of the Foreign Missionary Society
 of the Little Rock Conference came to
 the conclusion that they would not be
 missed, or that we could carry on the
 work without them during this last
 quarter, it became distressing in many
 places. The regular monthly meetings
 were suspended, the treasury became de-
 pleted, and at the close of the quarter
 the treasurers and corresponding secre-
 taries had but little to report. The re-
 sult was so the Conference Secretary
 states, that the last report was the
 smallest she had ever sent in, a most
 lamentable fact, when we realize that
 the year is half gone, and we have
 scarcely made a beginning on our pledge
 fund.

I only mention this through this col-
 umn, that we may all know how the
 work suffers, when we become derelict
 in the performance of our duties, and
 that we may put forth greater efforts
 this quarter than ever before.

If we are ever again tempted to de-
 preciate the "one talent" intrusted to
 us, let us remember that the Master
 who sat by the treasury in the temple
 watching the people as they cast in,
 some from their bounty, some from
 their penury, did not then dispise even
 the smallest gift, is the same merciful
 and compassionate Master today.

When we deal honestly with Him

and do our best, when "With our pray-
 ers and with our bounties," we contrib-
 ute to the support and the advancement
 of mission work, thus holding up the
 hands of the missionaries in the field
 until the victory is won, and Christ is
 proclaimed Lord of all, then we shall
 receive the applause of "Well done—
 Thou hast been faithful over a few
 things."

Hampton Circuit.

Our fourth quarterly conference was
 held at Lakeside on the 26-27 of Sep-
 tember. Our well beloved presiding
 elder, Bro. McKay, was on the ground
 and preached with great power. The
 people were delighted with his preach-
 ing. We had a fine quarterly confer-
 ence. The circuit was well represent-
 ed. The church at Lakeside was greatly
 revived. I am sure that the preachers
 all love their presiding elder, and if I
 could hear a few sermons like the three
 that were delivered by Bro. McKay at
 Lakeside, it would be a great schooling
 to me. I tell you the Holy Spirit was
 with him. Eyes were dripping with
 tears and hearts throbbing with love.
 Bro. McKay has a hard field to work,
 but bless God he is equal to the emer-
 gency.

The good people at Lakeside furnish-
 ed a first class dinner on the ground
 Sunday. Bro. McKay baptized four
 babies at the eleven o'clock service
 and administered the Sacrament of the
 Lord's Supper. Children from eight
 years and upwards take the Sacra-
 ment. We had a soul fasting service.
 We are expecting to come out all right
 on all lines.

J. C. WILLIAMS, P. C.

Blevins Circuit.

We have had good revivals resulting
 in a general spiritual uplift to the whole
 charge. There have been seventy-seven
 conversions and sixty-nine accessions
 some reclamations and many have been
 drawn closer to God. We had expected
 to begin another meeting yesterday but
 were hindered on account of sickness
 of our little girl. We are on the home
 stretch now for conference and full col-
 lections.

J. J. MELLARD.

Oct. 5, 1908.

Boydsville Circuit.

Dear Methodist: I have felt, for
 some time, I would like to write to you
 and your readers of White River Con-
 ference (and elsewhere). As Mr. Ed-
 wards has been busy here and there, the
 opportunity for him to write "has
 gone." Peradventure he may use the
 next. I know your time for prelimina-
 ries is limited, so will hasten on.

We will move this conference, as this
 is our fourth year on Boydsville circuit.
 Mr. Edwards has held all of his pro-
 tracted meetings save one. Up to date
 he has not seen satisfactory results, yet
 great good has been done this year.
 The seed has been sown and the results
 are in the hands of God, who is able to
 overrule the seeming evils of life and
 bring honor to his great name out of
 human failure. Can't tell just what the
 report will be at conference, but we
 are hoping and praying that God may
 be honored by a full report on some
 lines at least. These are noble people.
 "A few of them are thoroughly conse-
 crated" to the Master's service, yet many
 lack instruction on tithing and seem to
 think that day is forever past and yet
 they desire to be true to the calls of the
 church. It makes my heart sad (or
 would were I not a Methodist) to think
 of leaving the people on Boydsville cir-

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J. HANSEL DICKINSON and R. L. WALL, Associate Presidents.

cut. They have always received us in-
 to their homes with warm hearts and
 an old time handshake—not just the
 ends of the fingers.

Yes, I love these people and hope to
 meet many of them where trials and
 temptations come not, and yet I fear
 there be many of those bright eyed boys
 and girls who will not receive the word
 "well done" in that awful day. Then
 this thought comes with force—Have I
 (as their pastor's wife) done all in my
 power to bring them out of darkness
 and sin to the light of God? What a
 fearful thought. Every regenerated
 soul is a watcher on the walls of Zion
 and if we fail to give the warning the
 transgressor's blood will God require at
 our hands. God help us to give the
 warning and be willing to leave results
 with him. I notice that Bro. M. M.
 Smith is preparing for "some one" to
 eat and be warm this winter. We have
 the turnips but minus the wood, but we
 can leave a few chickens and the par-
 sonage in much better condition than
 we found it. Mr. Edwards has wired the
 yard and garden and planked and rail-
 ed the remainder of the old parsonage
 site. The old house was burned while
 Bro. Foster lived here, so this one is
 not very large, only three rooms, but it
 is a beautiful place, I think. How do
 you think you would like to have this
 work Bro. Smith? Any place in White
 River Conference is good enough for
 me, and no place too good. May God
 bless the Methodist and its force.

MRS. J. R. EDWARDS.

Portland, Ark.

Dear Bro. Anderson: Mr. Watson has
 just left for Portland, where he goes to
 receive the remainder of the class this
 evening; and this beautiful quiet Sun-
 day afternoon while alone I will try to
 give you some faint description of the
 revival he has just closed at Portland.

As you know, Mr. Watson prayed and
 planned for this meeting for months be-
 fore the meeting began. He secured the
 help of his nephew, W. C. Watson, of
 Camden, and Bro. G. T. Tatum of Jones-
 boro to sing. Mr. Watson and his neph-
 ew did the preaching. Bro. Tatum led
 the singing and did it well, oftentimes de-
 livering some of the most soul-stirring
 exhortations I ever listened to.

These brethren did very effective
 work, and God blessed Portland. The
 ladies held prayer meetings every after-
 noon. These services were well attend-
 ed by old and young. Portland has
 some of the most consecrated women I
 have ever known. More than one hun-
 dred souls were converted. Seventy-
 four joined the Methodist church,
 twenty-one gave their names to Mr.
 Watson for membership in the Baptist
 church. These names were turned over
 to the Baptist minister. Several will
 unite with the Presbyterians.

These conversions have included old
 and young—men who had scarcely spo-
 ken to each other for years have clasp-
 ed hands and acknowledged their short-
 comings, asking pardon for past of-
 fenses and vowing, with divine assist-
 ance, never to again transgress.

Old feuds have been settled, and, in
 fact the town of Portland may now be
 considered as almost one united broth-
 erhood, all owing to the mysterious in-
 fluence of the Divine Spirit.

We feel that "the Lord has done
 great things for us, whereof we are
 glad."

The membership of our church at
 Lake Village and at Portland has more
 than tripled since Mr. Watson has
 been pastor, and every interest of the
 church has been advanced. Yours very
 truly,
 MRS. H. H. WATSON.

Strayed, Stolen and Wanted.

(Borrowed from the Home Herald,
 the author is unknown).

Are the following persons Methodists?
 Missing—Last Sabbath several fami-
 lies from church.

Stolen—Several hours from the
 Lord's day by a number of people of
 different ages, dressed in their Sunday
 clothes.

Strayed—Half a score of lambs, be-
 lieved to have gone in the direction of
 "No Sabbath School."

Wanted—Several young people; when
 last seen were driving up Sabbath-
 Breaking lane, which leads to the city
 of Pleasure and Peril.

Lost—A lady carefully reared, not
 long from home and for a time very
 promising. Supposed to have gone with
 one or two older companions to Prodi-
 gal lawn.

Any person assisting in the recovery
 of the above shall in no wise lose his
 reward.

Miami, Okla.

I have just moved into the prettiest
 parsonage in the Oklahoma Conference.
 It is the best house in Miami. It only
 has five rooms, but we have the best
 material and the finest work. The con-
 tractors did their best. I just wish you
 could see it, so if you will just come
 over now before conference I can enter-
 tain you in our own house. Fraternally,
 J. R. DICKERSON.

Tent for Sale.

Gospel tent 40x67 feet for sale cheap.
 In good condition. Apply to W. A.
 Swift, Little Rock, Ark.

It's Nerves

That make life worth living—
 when they are all right. But
 when weak or exhausted it's dif-
 ferent; some of the organs do not
 get enough nerve energy. Their
 action becomes weak. The pen-
 alty is aches, pains and misery.
 Dr. Miles' Nervine restores nerv-
 ous energy. It establishes normal
 activity, so that nature can cor-
 rect the irregularities.

"Dr. Miles' Nervine has completely
 cured me of nervousness and indigestion.
 I suffered untold misery for months. The
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 relieved me. I have used 7 bottles in all,
 and now I feel as well as ever, eat
 heartily, digestion good, nerves strong,
 sleep well." MRS. MOLLIE FLENER,
 Campbell, Texas.
 If first bottle fails to benefit, money back.
 MILES MEDICAL CO., Elkhart, Ind.

Lines

Written by Mrs. S. R. Allen for the dedication of the M. E. Church, South, at Preston, Ark., and in memory of one of its founders, the late J. W. Austin, whose life of usefulness came to an end before the church was completed.

The temple by the Master built
Is roofed by arching skies;
Up-reaching hills its altar steps,
His mountains, altars rise.
His chancels are the forest aisles
His spires cleave the air;
The work of wisdom infinite.
Are 'round us everywhere.

Lord! in this temple man hath built
Unveil for us Thy face;
Fill these dumb walls and fill our hearts
With Thy unmeasured grace.
For hands that wrought we make no
claim—
Boast not of human skill;
Enough if in this house of Thine
We learn to do Thy will.

Here shall the aged, as the young,
Gather to sing Thy praise;
And with the hymns the fathers sung
Awake these later days.
Here at Thy footstool humbly bend,
Till manhood's prayer shall be,
Holy as that in boyhood lisped
Beside his mother's knee.

And here, love-led, shall woman list—
And answer message sweet—
By kneeling as once Mary knelt
Down at the Savior's feet.
Here taught of lowly Nazarine.
Shall children learn His truth;
And bring most precious gift of all—
Unquestioning faith of youth.

Here may each learn with lenient eye
His brother's faults to scan,
And by his nearness unto Thee
Draw near his fellow-man.
May ties by friendship firmly knit,
Bind closer day by day;
As we through rifts of twilight climb
To heights of evening grey.

In life's long journey to and fro,
From morn to midnight dim,
From shadow unto afterglow
Paeon to funeral hymn.
The path leads on from change to
change—
From gain to heavy loss—
And still our bruised hands we stretch,
Oh, Calvary! toward Thy cross!

E'en at this hour; the while we ask
Thy grace our work to crown;
Beseeching of Thy changeless love
To send Thy blessing down;
A sense of loneliness and loss
Goes with us everywhere;
Since one is gone who would have
joined
In anthem and in prayer.

Forgive us, Father, if our hearts,
Our stricken hearts make moan;
If even through our hymns of praise
Thrills mournful undertone.
Forgive us every saddened thought
With which we chastened come,
The longing for familiar form,
For voice forever dumb.

Forgive us that our thoughts will yearn
Over a grave new-made;

A quiet, peaceful resting place
Beneath the oak tree's shade.
There Autumn flowers shall linger long
Above his couch of rest;
There waiting Spring its robe of green
Shall spread above his breast.

Lord of the living as the dead!
Of earth as Heaven above!
Omniscient, Omnipresent God,
Giver and source of love!
In love, receive this house of Thine,
Our struggling faith upraise;
Crown all our lives with usefulness,
Fill every heart with praise.

The College Aim.

(From the Journal of Education.)
President Eliot, of Harvard: "Harvard University aims to send forth men who will seek the truth passionately and further it bravely; who love freedom in thought and action, and promote it steadfastly; who are trained for efficiency in their callings, and who aspire, through that efficiency, to serve well their fellow men."

President Faunce, of Brown: "The college, as distinct from the university or technical school, should aim to produce men of cultivated mind and altruistic spirit. All specific attainments rest upon and presuppose such cultivation and such spirit."

A cultivated mind is one that has by long and constant exercise under wise teachers, become so elastic, receptive, appreciative and strong that it at the same time absorbs the best in nature, literature, science and art, and can be concentrated effectively on any problem to be solved or task to be performed. The cultivated man is, by contact with great minds, past and present, set free from pettiness, prejudice and passion; is sustained and comforted by the vision of eternal truth; is admitted to the fellowship of the sages, poets and teachers of the world and is gifted with insight into the things that are worth while.

"Even more important is it that education should release a man from his native selfishness and make him a co-operating member of the social body. The ideal scholar is no longer the book-worm or the anchorite, or Browning's 'Grammarians.' He is a man who lays his learning on the altar of the common weal. A man cannot live selfishly through four college years and then begin to live for humanity. The college itself must be shot through with altruistic impulse, and students must live lives of social service. This is the benefit of 'team work' in athletics, and is the meaning of genuine 'college spirit.' Such 'spirit' is not clanishness or snobbishness; it is the determination to live for the college as a rehearsal of a later living for the world."

President Wilson, of Princeton: "It seems to me that a college should produce, not men whose gifts and vision are narrowed to a particular task or calling, but men whose eyes have become accustomed to being lifted to a general view of the world and a general comprehension of their duty in it. For this purpose the studies of the college should cover those subjects which reveal not only bodies of knowledge but also the source of motive, and accustom men to receive the relations, not only of bodies of knowledge, but also of men themselves in the complicated field of history and individual action. This is the real argument for a 'liberal' education."

President Hadley, of Yale: "Our

colleges should produce men who will use their brains for the benefit of the public.

"This is the object which distinguishes collegiate training from professional or technical training; in a professional school a man is taught to make a living, to use his brains primarily for his own benefit. Our social arrangements are such that in so doing he will, to a considerable extent, serve and benefit others also. But experience shows that something more than this is necessary for the welfare of a nation, and particularly for a self-governing nation. We must have public spirit—readiness to work for national ends in great danger that the American people will fail to produce and distribute the material things that are wanted, but there is great danger that in so doing they will work apart instead of working together, and that they will sacrifice higher and more permanent ideals for lower and more immediate ones.

"It is the business of our colleges to face this danger and to train men who will meet it."

President Jordan, of Stanford: "It is the business of the college to give the young man the secret of power. It should train him to be efficient, self-reliant and capable of team work; to make the most of his actual abilities in the conduct of life. We have faith that with efficiency and self-respect most of the manly virtues will be included, and we have little belief in the value of any kind of culture or of erudition which does not have efficiency for its final aim.

"Alfred Mosely is reported as saying recently: 'What strikes me most (in America) is that your work-shops are filled with college-bred men. In England a varsity man is graduated into frock coat and gloves. Here he is educated into overalls. The keynote of American education is efficiency.'

"I am in full sympathy with this observation. The purpose of higher education is not to fit men to fill a pre-arranged station in life; it is not culture for culture's sake, and, for the most part, not knowledge for knowledge's sake, but for the sake of what can be done with it. Doubtless the American graduate feels at home in frock coat and gloves, or in the conventional dress suit, when these styles of garb are in place; but he is equally at home in overalls, where he has to face the elemental problems of dealing with the forces of nature in the presence of oil or dust or mud. Education should make a man at home anywhere his duty takes him. The college man should be trained along the lines that will give him the greatest abundance of life and the greatest individual and social efficiency.

"For these reasons the freedom of divergence, characteristic of the American university, is perhaps its most important distinctive feature. As no two men are quite alike in natural powers and resources, so no two should require exactly the same course of studies for the best final result. The university man in America is not a man who has escaped the necessity of work by rising to a place in a cultured leisure class. He is a man who is trained to do his part in the work of the world to the best possible advantage."

President Alderman, of the University of Virginia: "First of all, the University of Virginia is trying to produce a truthful, courageous, purposeful and sympathetic man. Upon these qualities, as upon the fruitful basis of all

proper growth, the university is seeking to evoke open-mindedness, efficiency, and social responsibility. The sort of man, then, that informs our dreaming and nourishes our hopes is the truthful, courageous, purposeful, sympathetic, open-minded, efficient man who does not fear to bear burdens. You shall not be able to deceive or frighten him, because his brain holds knowledge and his hands have cunning; you shall not be able to cajole or bribe him, because he holds honor dearer than life, and loyalty finer than gold. He will be satisfied with the whole truth, and not the half truth, or the sectarian truth, or the sectional truth. He will not permit himself to shrivel and shrink and harden, but, with his mind open to all the winds of human affairs and his faith in the final rectitude of popular impulse, whole and entire, he will grow with the years and gain increasing pleasure in the service of men."

Antlers, Oklahoma.

Last Sunday night, after having been in progress for two weeks, we closed our meeting at Antlers. Rev. J. H. Ball of Oklahoma City was with us and did most excellent preaching. Ball knows how to serve a pastor and to endear the people to the pastor, not trying to win the people to himself and leaving the people further from the pastor. As to results, eighteen or twenty were converted and fifteen joined our church. The church is 100 per cent better spiritually. Brother Ball can always find a warm welcome in the hearts of the people of Antlers. Finances are nearly all in hand. Sincerely,

C. P. COX.

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FROM OUR FIELD EDITOR.

Rev. D. J. Weams.
Claremore, Okla.

This is one of the most noted towns in the new State. Made so by its radium water. There are three artesian wells, with practically the same analysis. Prof. Edward H. Keiser of Washington University, St. Louis, says: "I find in this water hydrogen sulphide gas, making a sulphur water with calculable medicinal properties." The radium water is especially recommended to persons suffering with indigestion and eczema. There are about 3,000 people here, many come every month of the year. Some of the cures have been wonderful. Rev. Joseph King has supplied the church this year, but on account of failing health and age has given up the work. They were without a pastor. I did fairly well for the paper, adding six new subs. Judge E. C. Alberty was especially helpful to me. I had the pleasure of meeting Brother Sam Robins and wife, who were members of the church on my first pastoral charge in Georgia thirty-eight years ago. A pleasant night was spent with his son-in-law, Brother Lee Settle, one of the county clerks. I was delighted to meet Brother Brewster of Pine Bluff. He and wife were here for the radium water.

Wagoner, Okla.

This is one of the good old towns of the new State. There are about 4,000 in population. Splendid roller mill, school for the blind and deaf mutes. A good class of merchants. I found Brother Howard Morton an agreeable gentleman. He has stood nobly by the new church enterprise, Rev. J. D. Salter who is doing a great work. Besides helping in revivals and camp meetings, he is building a fine brick church. He is a zealous and intelligent Christian and succeeds at whatever he undertakes. He has a splendid helpmeet and three precious children. They did all possible to make my visit pleasant and profitable. We secured sixteen new subs. to the Western Methodist. We had a very pleasant service Wednesday night. Thursday night we went to Blue Mountain, where Rev. A. W. Culver was protracting. I preached to a packed house and an attentive congregation. Brother Culver is very much loved by his people.

Ft. Gibson.

A day and night was spent at Ft. Gibson. This is an old government fort, established about forty years ago. It has been abandoned as a fort, but continuing as a good town of about one thousand. We had a good church and parsonage. Rev. W. M. Spain is in his second year on this work, having three railroad towns, Ft. Gibson, Braggs, and Illinois. At Braggs they have built a nice church, Brother Spain doing about half of the work with his own hands. Such devotion to the Master's cause will have its reward. Every Sunday in the afternoon he preaches in school houses in the country. At Fort Gibson we added sixteen new subscribers, and collected well from the old. We had a most delightful service at night to a real good congregation.

Brother Spain and his good wife came from Mississippi two years ago. They seem happy in their new field. Mr. Sid Garrett is cashier of one of the banks and Mr. P. L. Pyle the other. There are five brothers in the Pyle family, and each of them have a position in a bank, one at Conway, one at Ft. Gibson, two at Clarksville and

one at Guthrey. While at Emory College, Tom Pierce, son of Rev. J. L. Pierce and nephew of the bishop was happily converted. While in the glow of his new found joy he rushed into the recitation room and said, "Boys I am going to preach. The Pierces are not fit for anything else but to preach." He made a preacher and a good one, as the Methodist will testify. So it seems the Pyles are especially adapted to the banking business.

Illinois.

Stopping at Illinois for a half day and part of the night we secured four new subscribers and had preaching to a good week night congregation. This is a good business point. They have a hard-wood mill, some nice stores and a bank. They are building a new three-room school house. We have a small church. Brother L. S. Ingram, from Lavaca, Ark., is a prosperous merchant. Mrs. S. W. Edwards keeps the Commercial Hotel, and takes a deep interest in the church. Miss Daisy, her sweet little daughter, is the organist. She plays well for a little girl.

Vian.

Sunday was spent at Vian. Rev. P. C. Atkins, is the pastor. He was at his appointment at Weber Falls. I was much disappointed in not getting to see him. We were pleasantly associated in Arkansas twenty years ago. I was glad to hear good things of him. He has been one of the best and truest preachers. The cold wave struck us at this time, but we had a very precious service with a few, Sunday morning. At night Rev. Gib Thompson, a Presbyterian, preached an excellent sermon. He and I were reared in the same county, Bartow, Ga., and married in same county, Gurdon, Ga. It had been thirty-four years since we last met. It is truly pleasant to meet friends of other days.

While at Vian I met young Mr. Turner, son of Dr. Turner, of Ozark, and Ford Allen and wife, former friends at Van Buren. I collected well from the old and secured three new subscribers, which made 510 new subscribers on this trip through Oklahoma. Home again after an absence of eleven weeks.

I heard the sainted Rev. T. J. Duncan say a Methodist preacher can't have a home, and if he does get a home, he can't stay at it. But some sweet day may we all be gathered home to go in to depart no more.

Little Barefoot.

Max was a lucky boy, for he had a grandpapa. He was only four years old, so he could not read, but grandpapa told him all about the Fourth of July until his little head was full of it. He began to save his money for firecrackers and torpedoes while the snow was yet on the ground, but you know July is in the middle of the summer.

Every week he had an "allowance" to spend as he chose, and he put a few pennies away each time, so he soon had quite a drawer full. They were kept in a pretty Japanese cabinet on a shelf in his bedroom; and he used to count them over often, planning with grandpapa what kind of fire-works he had better buy. He could scarcely wait for summer to come, he was in such a hurry to hear the noise.

Early one bright morning in May, Max was taken to mama's room to find in grandmama's arms a baby brother. It was as tiny as a doll, and much nicer for it moved hands and eyes without

even pulling a string, and cried when nobody squeezed it. The dear little thing! Max loved it the minute he saw it. He felt almost a man when he thought that he was ever so much older, and that he must watch and care for this wee thing. He kissed its soft cheek, and stroked the downy yellow head, which looked to him very much like the back of a young chicken. He was surprised to find its eyes already open, and he wondered if the baby knew him. To be sure it did not look as if it did, but that was no matter, so he forgave him that, saying softly:

"I am your brother, baby! Don't you know me? Look at your great big brother." After awhile grandmama lifted the baby's long dress to show Max its pretty little pink feet. Baby's wriggling toes brought no smile to his lips. Poor Max was grieved. Only to think that his brother should have no shoes and stockings! A barefoot baby in his own home was a great shock to him. A pink flush crept over his face, but nobody guessed what he was thinking of, for he did not say a word.

Soon after this, Max went to his own room, and, climbing up to his cabinet, he took out all his money. Then he put his ragged little play-hat over his yellow curls, and went out of the front door quietly into the street. Of course he was never allowed to go out alone, but today he was so busy thinking of that bare-foot baby, that he forgot everything else. So he walked down the street in his blue checked apron, straight to a shop where he had seen a tiny pair of doll's shoes in a window. They were, oh, so small! but he bought them, and he was glad to find that he still had some money left. With the rest he bought the longest, biggest candy cane that he could find, to help this mite of a thing on through the world. And Max was on the right track too, for sweets go a great way to help one over hard places after all.

How proud he was when he came running home, hot and out of breath, bringing his good gifts to the dear baby who should no longer go bare-foot! He had spent all his precious savings for his brother, and his sweet flushed face beamed and dimpled with pleasure. He had saved the family from disgrace, and his new brother from walking on his hands and knees, as some babies do.

Mama did not punish her biggest boy for going out alone, because she knew he had not meant to do wrong, and she loved him all the more for his unselfishness.

When grandpapa heard of it he asked Max what he would do for his fire-works to shoot on the Fourth of July. "Ah!" answered the manly little fellow stoutly. "I would rather have my brother than firecrackers, and he must have shoes, you know."—Sunday School Times.

ECZEMA.

The most irritating of all skin diseases, is without doubt, one of the hardest to cure. Tetterine, when properly used, has never failed to cure a case yet. One enthusiast says:

"After suffering with eczema for five years and trying everything I heard of without result, I tried a box of Tetterine. After using a box and a half I am cured. Many thanks.

Yours, A. H. Hottan, Old Town, Me." Absolute cure for tetter, eczema, ringworm, piles and other skin diseases. 50c a box at drug stores or by mail.

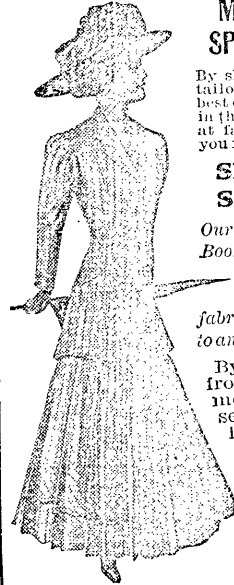
J. T. SHUPTRINE, Savannah, Ga.

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Davidson, Okla.

As the conference year is drawing to a close I shall give a brief account of my stewardship. We have received twenty-six members into the church; our conference collections are just about all paid. Davidson has over-paid the preacher, and Sanford is hopeful. We are trying to build a good \$2,000 church at Davidson, and we hope to get it built by conference, so the preacher and people will have somewhere to worship. Davidson will be a full grown station soon. The preachers out here have been very good to me, especially our presiding elder, L. L. Johnson, Lamar and Thornton.

J. R. ENNIS, P. C.

Married.

Married at the residence of Rev. Frank Hopkins, pastor Texarkana circuit, Sunday, Sept. 27, F. T. Wright to Miss Ada B. Goodson, both of Texarkana, Ark., Rev. Frank Hopkins officiating.

J. R. ENNIS, P. C.

Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina (Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents

Or from Dr. C. J. Moffett Medicine Co., St. Louis, Mo. Write for our free "Mother's Booklet."

PAIRISH Business College

PARAGOULD, ARK.

We prepare young men and women for good paying positions as bookkeepers, stenographers, private secretaries, and telegraph operators. Completion of our courses means employment. Write for catalog and special offers. B. H. Parrish, President, Paragould, Ark.

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Selling This 7-Piece Kitchen Set

From sworn statement of H. S. CUNNINGHAM.

AGENTS

are making money—selling from 50 to 500 sets per week. You can do it. Send your address today and let us PROVE IT. Experience unnecessary. We show you how to make \$3 to \$10 a day. **OUT-FIT FREE** to workers. **THOMAS MFG. CO.** 466 Home Bldg. Dayton, Ohio

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EUPION

The Family Safety Oil

It Has No Equal
It Will Give You Satisfaction
It Has Stood the Test

Waters-Pierce Oil Co.

BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. **GEORGE W. NOBLE**, Lakeside Bldg, Chicago

Drives 'Em Out Of House To Die

Get a box of **Stearns' Electric RAT and ROACH Paste**

If you are troubled with rats or mice. It is a sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 20 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, \$1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price. **STEARNS' ELECTRIC PASTE CO.** Buffalo, N.Y., U.S.A.

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 DIARRHŒA. 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 Drug Act, June 30th, 1906. Serial Number 100. AN OLD AND WELL-KNOWN REMEDY.

LYNTER CHURCH BELLS

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

BELLS

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

THINK OF IT!

An Enlarged Portrait, Framed, for 55 cents. Write for terms. Life is short! Do it now! **NATIONAL PORTRAIT CO.** Chicago, Ill.

Woman's Home Mission, Little Rock Conference.

It is with pleasure I send you a message from the women of the Texarkana district concerning the work so dear to our hearts as the Home Mission work. We thank God from the bottom of our hearts that we can have a part in this great work. Last year was a glorious year of work and a glorious year of praise. Surely the Lord is leading us on to victory in His name. This year we are expecting still greater things. At one of our annual meetings I noticed a chart which had all over it bright little gold stars and seeing a great many along the western side of Arkansas of course I was anxious to know what they meant. I was told that wherever there was a star there had been a parsonage helped by the Home Mission Society, and my heart rejoiced and breathed a prayer for such a grand institution as the H. M. S. We have eleven auxiliaries in our district and ten parsonages that have been helped. We have not quite so many Auxiliaries as some other districts but we have increased in numbers, which inspires us to greater activity and already the fields are whitening for harvest and there ought to be a H. M. S. at every charge in the district. The best friend a pastor can have is a live, consecrated praying Home Mission Society. Our hearts are yearning to have some part in our Master's service, where we can work and beautify our parsonages and churches, but not only do we yearn to make ourselves felt in temporal affairs but as a greater power to help the poor in our midst, the stranger within our gates, the broken hearted and the fallen. We have some noble women in this district who are doing these very things and these privileges become so sacred that we feel we can not make them public but we are so glad Christ knows our inmost hearts. These kind of workers are not preachers, but are evangelists. They are also teachers and often they are physicians of the highest ability. They may also be skilled writers and linguists of talent that find their field in the translation of the Bible. "How beautiful are the feet of them that bring glad tidings of good things." That is the best use of all, and I expect the angels think those feet beautiful, even if they are cased in muddy boots. So if we want to have these beautiful feet we must have the tidings ready which they are to bear. Let us ask Him to keep our hearts so freshly full of his good news of salvation that our mouths may speak out of their abundance.

Besides the great privilege of carrying water from the wells of salvation, there are plenty of cups of cold water to be carried in all directions; not only to the poor—ministries of love are as often much needed by a rich friend. In such service we are treading in the blessed footsteps of His most holy life, who went about doing good.

MRS. CLARENCE G. HUSTON.
District Secretary Texarkana District,
L. R. Conf. W. H. M. S.

Snyder, Oklahoma.

In justice to the good people of this charge I will now, as my second year is coming to a close, write a few lines. I found four organized classes, all in school houses, one Methodist Sunday school of thirty pupils, one Senior Epworth League, a very good three-room parsonage and a W. H. M. Society.

We now have five organized classes,

two good church houses, a new parsonage, five Methodist Sunday schools with 280 pupils, two Leagues with about fifty members, a good W. H. M. Society and the membership of the charge just about doubled.

God has wonderfully blessed us and we are glad that we come to Snyder. Verily God blesses as we serve.

A more loyal, heroic people would be hard to find.

We are getting ready for the "gathering of the tribes" at Oklahoma City. I am hoping to be able to make a full report. Our persevering, invincible presiding elder held our fourth quarterly conference the 25th ult., preaching a very forceful sermon to a good weekday congregation. We all love our presiding elder. Fraternally,

CHAS. H. ARMSTRONG.

Oct. 1.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Welch, Okla.

Dear Western Methodist.

I received into the church here yesterday 47 grown persons, baptizing 25 in the forenoon and afternoon. I baptized 20 children at the morning service. We have had the greatest revival in the history of the church here, and the church is in a far better condition every way. We have over two hundred and fifty members now. If the right man is sent here next year they will pay him at least \$600.00. It is the most pleasant charge I ever served. The people in the church and out of the church have been very good to me. Of course I part very reluctantly with these kind people. I should be pleased to come back two more years if I were going to remain in this conference.

The New Mexico conference has recently stationed me in Clovis, New Mexico. I am sure that I have a great field of usefulness. I bid the brethren of Oklahoma conference goodbye. You have been very good to me during the five years that I have been among you. Pray for me as I attempt to do my Master's will.

EDGAR L. YOUNG.

October 5.

Twenty-Five Thousand Dollars for Temperance in New Jersey.

At a great temperance meeting recently held under the auspices of the Anti-Saloon League in the New Auditorium, Newark, New Jersey, Mr. James R. Sayre subscribed \$25,000 for the temperance cause in that State to be paid in five annual installments of \$5,000 each. The money is to be administered by a committee of prominent Christian men, trusted for their sound judgment, for the promotion of the cause of temperance in such reasonable ways and by such honorable means as the committee shall decide.

Mr. Sayre is a prominent merchant and manufacturer of Newark, and for half a century has been president of the Sayre and Fisher Company for the manufacture of brick at Sayreville, N. J. He is a member of the South Park Presbyterian church, and his benefactions in New York have made him conspicuous. He recently gave \$1,000 apiece to the Young Men's and Young

Women's Christian Associations of the city, and is a frequent and large contributor to the local charities. Two years ago after the Chapman meeting closed, he gave \$3,000 for the continuance of special evangelistic work in Newark. The anti-saloon work in New Jersey expects to be a prominent beneficiary of this large gift. We are yet without further particulars regarding its administration.

It is a vast encouragement for temperance effort when men like Mr. Sayre are willing to put money enough in the cause to make it succeed. Too frequently the history of temperance reform has been but a pitiful story of unrequited and unaided self-sacrifice upon the part of a few devoted men and women. There is no cause before the people which lies closer to the moral, religious and temporal advancement of our population than the abolition of the saloon.

May the example of Mr. Sayre stir up other rich men to think on these things. If they think, they will give. —American Issue.

Laymen's Meeting, Tulsa District.

The laymen of the Tulsa district are called to meet at Vinita, Ok., Oct. 30th, 10:30 a. m. Prominent speakers will be present and all who attend will be greatly benefitted. I most earnestly invite official members to come and spend one day with us in planning better things for the Lord in our district. Yours truly, **I. D. HITCHCOCK.** District Lay Leader.

31,000,000

Dyspeptics

Live In the United States and Canada Suffering Terribly Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from Dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

Why? There must be merit to them or they would not or could not be distancing all competitors.

Ask any druggist to tell you of their popularity.

They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences or make up your mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

They are made up from fruit and vegetable essences and their tablet form of preparation preserves these qualities longer than fluid or powder modes of administering the same essences.

They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c. for a package of Stuart's Dyspepsia Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

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).

GREEN.—Mrs. Noma Roma Green, wife of D. L. Green and daughter of Bro. and Sister Thomas Davis, died in Hatfield, Ark., Sept. 6th, 1908, in the full triumph of the Christian faith.

She was born Jan. 24th, 1887, and joined the M. E. Church, South, in her fourteenth year. Roma, as all her friends lovingly called her, was a fine Christian character. She had no enemies, but counted her loving friends by the hundred as the large concourse of people who attended her funeral testified. She was sweet spirited and self-sacrificing and those who knew her best loved her most. Not only will her bereaved husband and kindred miss her sorely, but also her church of which she was the faithful and efficient organist. Her last words were about her beautiful "Home in Heaven." May her bereaved husband and all those who loved her find also a mansion in her "Father's House."

Her pastor,
J. A. BAKER.

Janissen, Ark.

ETCHISON.—Florance Ophelia May, daughter of Rev. and Mrs. J. F. Etchison, born Oct. 29th, 1907. Little Florance's brief life here of less than one year, was one of sickness and suffering. She was naturally not very strong. In this condition, she suffered an attack of whooping cough which hastened the end that came Sept. 21st, 1908.

The funeral service was held by the writer in the Methodist church at Spring Hill, Sept. the 22nd, and the little body, free from pain, was laid to rest in the cemetery near by. Little Florance is with God and the angels safe evermore.

The good Lord sustain the bereaved ones.

D. H. COLQUETTE.

BASS.—Little Martin Porter Bass, the only child of Brother and Sister D. W. Bass, of Hampton, died Sept. 18, 1908; age one year and sixteen days. Baby Martin was taken seriously ill and the physician was called at once, but nothing that he could do availed anything. So little Martin fell asleep in the arms of the Great Physician who gave him life eternal. Bro. and Sister Bass' home is lonely, and as the mother places away the little clothes and play things. Oh! how her heart aches; and as the father comes in morning, noon and night, how he misses the idol of his heart. Weep not, dear father and mother. Little Martin is not dead, but alive, and is now a part of the great family of God. Little Martin was put away in the Hampton cemetery to await the resurrection day.

J. C. WILLIAMS, P. C.

FRISBY.—Eliza J. Frisby (nee Hall) was born Jan. 7, 1857, died Oct. 1, 1908. She professed faith in Christ in the early years of her life, lived a consistent Christian the remainder of her life rejoicing in the hope of eternal bliss until the last, admonishing her children to live for God and the good of man.

She leaves a husband and ten children living, two having preceded her to the great beyond.

To know her was to love and respect her. We know that all who visited her in her last and fatal illness were made stronger in the faith of our Lord and Savior.

HUSBAND.

MILLER.—Little Bertha Josephine Miller, daughter of N. G. and E. Miller, was born Dec. 2, 1902; departed this life Aug. 26, 1908. She was truly a sweet spirited child. In my pastorate of twelve years I have never found a sweeter spirit and disposition in any little girl. Truly the Lord has called his own, for he doeth all things well. Weep not, father, mother and loved ones, for little Bertha is but plucked from the flower bed of earth to bloom in glory, to beautify the paradise of God, as an incentive to each to meet

her in heaven. We know where to find the dear pet. The Lord just loaned her to you long enough to entwine about your hearts and every tear you drop will but draw you closer to duty and to God. After God shall have kissed away all our imperfections and imparted all the beauties that shall dazzle our eyes, we will then be rejoiced to know that we are in the likeness of Christ glorified.

HUGH REVELEY, P. C.

THOMPSON.—Dear Methodist: Our hearts are made sad again this morning by the visitation of death. Our second oldest daughter, Ida May Thompson, died this morning after an illness of about forty days of typhoid fever. Only ten days ago we buried her little sixteen months old baby, and just six weeks ago today we buried our little daughter, Essie, who died with the same disease. Our oldest son is just getting up from a spell and our oldest daughter, Mrs. Emma Burney, out in western Texas, is real sick with the same fever. But while we are sad and lonely we mourn not as those who have no hope, but we expect to meet our beloved ones in a better world above.

Pray for us in this our time of loneliness and sorrow. Respectfully,

W. P. BEASLEY.

Brookston, Texas, Oct. 2.

BEASLEY.—Miss Essie Irene Beasley, daughter of Wm. P. Beasley, died in Brookston, Texas, Aug. 20, 1908, after a lingering illness with typhoid fever. She was born near Cato, Ark., Aug. 23, 1895, came with her father and family to Texas in 1902 and has lived in and near Brookston ever since. She was religious from childhood, joined the M. E. Church, South in 1905, and was one of its most faithful members. Her Christian life was indeed perfectly beautiful and her friends were numbered by the score. Obedience to her father was a special characteristic of her life, her mother having died when she was small. Another bright little trophy of the cross has gone up to take her place with the angels and hierarchy of heaven.

J. A. WYATT.

Madeline's Message.

It would not have seemed so terrible, Madeline's friends told one another, if only Madeline had not from a child so exulted in the mere joy of motion. But to think of Madeline—Madeline—robbed in one cruel moment of all that eager, abounding life, and condemned for whatever years were left to her to an invalid's couch and constant suffering!

If, they said to one another with choking voices, if only she had died, and never known! But she had to

know, and very soon. When, broken-hearted, her mother answered her questions, the girl asked to be left alone awhile "to think it out." And the mother, knowing that it must be, closed the door, and left her alone—in her wilderness.

The struggle lasted days, while the mother waited and suffered with her. In those days Madeline went over and over it all—her happy past, the merry walk from school that windy afternoon, the sudden blow from a falling branch—and then the strange, dark world of imprisonment and pain. And at last one morning Madeline drew her mother's face down to hers.

"It's all right, dear," she said. "Tell the girls I want them to come—everybody. Tell them they needn't think they can leave me out—I won't be left."

Everybody came eagerly, for Madeline's sake first; and very soon they were coming for their own. Madeline's room to all the "old crowd," and to others, who one by one found their way in, became the place where every one turned instinctively with joy, or hope, or sorrow. And, true to her word, Madeline did not let herself be "left out." She learned every kind of light and pretty work that weak hands could do; she kept up with all the new books, the latest interests, even the fashions—more than one party gown was planned in Madeline's room. "You may go to parties," she would laugh, "but parties come to me all the time."

In these twelve years Madeline waited in her prison, she seldom, as the girls said, "talked religion," but soon after she had a motto illuminated, and hung at the foot of her bed. It was the old command to a people entering a strange land—"Be strong and of good courage, for the Lord thy God is with thee."

Madeline's eyes so often rested upon this as she talked that her friends began to notice it. And then they remembered that from the day Madeline's doors had opened to them, no one had ever heard her complain.—Selected.

Vanndale, Ark.

I don't know how you got the local item concerning our work on the Vanndale circuit which appeared in last week's issue, but it is partially untrue. We have witnessed more than one hun-

BOYS FREE

This Spaulding outfit, absolutely free to any boy who will send 45 cents for our samples and give us a few hours of his spare time for one week. This SPAULDING SUIT is strong, well made and guaranteed. Any two letters you want for shirt front FREE. Address with 45 cents.



Home Equipment Co., Lock Box 1012, Peoria, Ill.

dred professions on the circuit but only about sixty have united with our church. I suppose thirty or forty have joined the Baptist church. We have co-operated with the pastors of the Baptist churches in our territory in the summer campaign.

We hope to have full collections on all causes before conference meets but they are not up yet as stated in last week's paper.

When our revival meetings have all been held I hope to have many other conversions to report. Yours in our Lord's kingdom, E. K. SEWELL.

BLOOD POISONING CAN BE CURED.

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D. San Antonio, Texas.

Conference Notice.

The class of the third year is requested to meet in the Methodist Church, Oklahoma City, Thursday morning, November 5, at 9 o'clock. Those who have taken the Correspondence Course are not required to meet provided they have made a passing grade.

C. P. COX.

Antlers, Okla.

"Thus Speaketh Christ, Our Lord."

Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;

Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not—
If I condemn you, blame me not.—Ex.

QUARTERLY CONFERENCES.

Arkansas Conference.		
MORRILTON DISTRICT—FOURTH ROUND		
(Revised)		
Adona Ct., at Adona.....	Oct. 10, 11	
Houston and Perry Ct., at H.....	Oct. 17, 18	
Conway Mission at Salem.....	Oct. 24, 25	
Pottsville Ct., at Bell's Chapel.....	Oct. 31, Nov. 1	
Atkins Station.....	Nov. 1, 2	
Conway Station.....	Nov. 2	
Clinton Ct., at Pleasant Grove.....	Nov. 7, 8	
Cleveland Ct., at Pisgah.....	Nov. 8, 9	
Morrilton Station.....	Nov. 13	
Plumerville Ct., at P.....	Nov. 14	
Russellville Station.....	Nov. 15, 16	
JOHN E. GLASS, P. E.		
HARRISON DIST.—FOURTH ROUND.		
Huntsville at Hindsville.....	Oct. 10, 11	
Yellville Ct. at Cedar Grove.....	Oct. 17, 18	
Yellville Station.....	Oct. 18, 19	
J. J. GALLOWAY, P. E.		
FAYETTEVILLE DIST.—FOURTH ROUND.		
War Eagle Ct.....	Oct. 10, 11	
Pea Ridge Ct.....	Oct. 11, 12	
Silva Springs Station.....	Oct. 17, 18	
Goshen Ct.....	Oct. 24, 25	
Farmington and West Fayetteville.....	Oct. 25, 26	
Prairie Grove Station.....	Oct. 31, Nov. 1	
Fayetteville Station.....	Nov. 1	
WM. SHERMAN, P. E.		
FT. SMITH DISTRICT—FOURTH ROUND.		
Abbott Ct.....	Oct. 10, 11	
Boonville Station.....	Oct. 10, 11	
Greenwood Station.....	Oct. 17, 18	
Washburn Ct.....	Oct. 17, 18	
Van Buren Station.....	Oct. 24, 25	
Lackett Ct. at Benanza.....	Oct. 25, 26	
F. S. H. JOHNSTON, P. E.		
DARDANELLE DIST.—FOURTH ROUND.		
Ozark Ct.....	Oct. 2, 10	
Ozark Station.....	Oct. 11, 12	
J. H. O'BRYAN, P. E.		
Oklahoma Conference.		
GUYMOM DISTRICT—FOURTH ROUND.		
Woodward.....	Oct. 10, 11	
Tyrone.....	Oct. 17, 18	
Atoka.....	Oct. 18, 19	
Tahoma.....	Oct. 24, 25	
Guymon.....	Oct. 25, 26	
Optoma.....	Oct. 26, 28	
J. F. LAWLIS, P. E.		
WEATHERFORD DIST.—FOURTH ROUND		
(Subject to change).		
Cloud Chief at Cordell.....	Oct. 10	
Cordell Station.....	Oct. 11, 12	
Wood.....	Oct. 17, 18	
Woody at Fulton Chapel.....	Oct. 18, 19	
Rocky and Sentinel.....	Oct. 24, 25	
Foss at Foss.....	Oct. 31, Nov. 1	
Weatherford Station.....	Nov. 1	
WM. D. MATTHEWS, P. E.		
DUNCAN DIST.—FOURTH ROUND.		
Lawton.....	Oct. 11, 12	
Kuseland, Sp.m.....	Oct. 11	
Abnestone at Emerson.....	Oct. 14	
Walter.....	Oct. 14	
Duncan Ct. Oak Grove.....	Oct. 17, 18	
Comanche at Comanche.....	Oct. 18, 19	
Duncan Station, 11 a.m.....	Oct. 25, 27	
Chickasha Station, 8 p.m.....	Oct. 25, 26	
O. H. MCGHEE, P. E.		
ARDMORE DISTRICT—FOURTH ROUND.		
Cornish at Dixie.....	Oct. 11, 11	
Woodford at Saced.....	Oct. 11, 12	
Lone Grove at Lone Grove.....	Oct. 12, 13	
Tussy at Roberson.....	Oct. 17, 18	
Elmore at Elmore.....	Oct. 18, 19	
Overbrook at Overbrook.....	Oct. 20, 21	
Preveance at Preveance.....	Oct. 21, 22	
Grady at Grady.....	Oct. 24, 25	
Cumberland at Cumberland.....	Oct. 25, 26	
Berwyn and Springer at B.....	Oct. 26	
(Preaching at 2 and 7:30 and conference at 3 p. m.)		
Thackerville at Bessar.....	Oct. 31, Nov. 1	
Marietta.....	Nov. 1, 2	
Leon and Burnsville at B.....	Nov. 2	
(Preaching at 2 and 7:30 and conference at 3 p. m.)		
Let the pastors see that all reports to be made to the fourth Quarterly Conference are prepared and in hand.		
W. T. FREEMAN, P. E.		
CHOCTAW AND CHICKASAW DISTRICT. FOURTH ROUND.		
Long Creek at Reed's Chapel.....	Oct. 19, 11	
Albion at Estus' Chapel.....	Oct. 17, 18	
Choctaw Mission.....	Oct. 24, 25	
Our aim:—A revival everywhere. Collections and salaries in full. Let preachers, stewards and members all pray and work to this end.		
C. M. COPPIDGE, P. E.		
ADA DISTRICT—FOURTH ROUND.		
Wetumka Station.....	Oct. 19, 11	
Wetumka and Okemah.....	Oct. 11, 12	
Okemah Ct.....	Oct. 13	
Bearden Ct.....	Oct. 13	
Maud Ct.....	Oct. 17, 18	
Asher Station.....	Oct. 19, 20	
S. F. GODDARD, P. E.		
CREEK & CHEROKEE DIST.—FOURTH ROUND.		
Seminole Ct. at Arheka.....	Oct. 10, 11	
Broken Arrow Ct. at B. A.....	Oct. 17, 18	
ORLANDO SHAY, P. E.		
MANGUM DISTRICT—FOURTH ROUND.		
Willow at Plain View.....	Oct. 10, 11	
Lone Wolf.....	Oct. 12	
Hobart.....	Oct. 12	
Granite and Gotebo at Gotebo.....	Oct. 13	
Mt. View.....	Oct. 14	
Duke at Duke.....	Oct. 17, 18	
Olahee and Eldorado at Olahee.....	Oct. 18, 19	
Mangum Station.....	Oct. 20	

Kelly at Kelly.....	Oct. 24, 25
Hollis and Dryden at Hollis.....	Oct. 25, 26
Vinson and D. C. at Vinson.....	Oct. 31
Reed Ct. at Reed.....	Nov. 1, 2
L. L. JOHNSON, P. E.	
MUSKOGEE DISTRICT—FOURTH ROUND	
Oktoha Ct., at Oktoha, 3 p. m.....	
Okmulgee, 3 p. m.....	
Henryetta and Dustin, at Henryetta, 8 p. m.....	
Boynton and Morris at M., 8 p. m.....	
Wagoner Station, 8 p. m.....	
Wagoner Ct., at W., 2 p. m.....	
Haskell and Bixby, at H., 8 p. m.....	
Warner Ct., at W., 8 p. m.....	
Muskogee Ct., at Frozen Rock, 3 p. m.....	
Cawington Ct., at Powell's Chapel, 3 p. m.....	
Whitefield Ct., at Dukes, 3 p. m.....	
Stigler Station, 9 a. m.....	
First Church, 8 p. m.....	
St. Paul, 8 p. m.....	
Let pastors be ready to nominate officials for next year; let trustees be ready with reports; let the missionary societies have annual reports ready; and let all finances be either in hand or provided for in good subscription.	
W. F. DUNKLE, P. E.	
OKLAHOMA CITY DISTRICT—FOURTH ROUND.	
Piedmont.....	Oct. 10, 11
El Reno.....	Oct. 11, 12
Ethel circuit at Bethel.....	Oct. 14
Tecumseh.....	Oct. 14
Shawnee Trinity.....	Oct. 15
Shawnee First Church.....	Oct. 16
Prairie circuit at Prague.....	Oct. 17, 18
Sparks circuit at Sparks.....	Oct. 18, 19
Franklin circuit at U. G.....	Oct. 22
Noble and Shiloh at N.....	Oct. 23
Blanchard circuit at Dibble.....	Oct. 24, 25
Purcell.....	Oct. 26
Lexington.....	Oct. 26
Capitol Hill.....	Oct. 27
Oklahoma City, Oak Park.....	Oct. 28
Oklahoma City, Epworth.....	Oct. 29
McLoud and Union Chapel at McLoud.....	Oct. 31, Nov. 1
Oklahoma City, St. Luke's.....	Nov. 1, 2
Let the stewards make diligent efforts to have full financial reports. Let the trustees have written reports according to the Discipline. Let the pastor have their lists for nominations carefully prepared, and all statistics ready for answering Question 9.	
A. L. SCALES, P. E.	
TULSA DISTRICT—FOURTH ROUND.	
Chapel.....	Oct. 9, 10
Peggs.....	Oct. 10, 11
Pryor Creek.....	Oct. 12
Chelsea.....	Oct. 14
Bluejacket and Centralia.....	Oct. 15, 16
Miami and Wyandotte.....	Oct. 17, 18
Afton.....	Oct. 18, 19
Claremore.....	Oct. 21
Inola and Talala.....	Oct. 22
Tulsa, First Church.....	Oct. 23
Broken Arrow.....	Oct. 24, 25
Coweta.....	Oct. 25, 26
Sapulpa.....	Oct. 26
Tulsa, First Church.....	Oct. 23
Vinita.....	Oct. 28
Let trustees make written reports. Also presidents of Missionary Societies. Pastors will please have these in hand before conference convenes. Also list of names for nomination.	
J. B. McDONALD, P. E.	
McALESTER DISTRICT—FOURTH ROUND	
Colbert Ct.....	Oct. 9, 10
Caddo and Sterrett.....	Oct. 10, 11
Durant.....	Oct. 11, 12
Albany Ct.....	Oct. 12, 13
Bokehito and Freeny.....	Oct. 13, 14
Canadian Ct.....	Oct. 17, 18
Quinton Ct.....	Oct. 18, 19
Pocahontas.....	Oct. 23, 24
Spino and McCurtain.....	Oct. 24, 25
Poteau and Cameron.....	Oct. 25, 26
Howe Ct.....	Oct. 26, 27
Talibina Ct.....	Oct. 27, 28
The stewards are urgently asked to be ready to report pastor's salary paid in full. The pastors to be ready to report collections in full. The trustees to have a written report on all church property owned by the pastoral charges.	
S. G. THOMPSON, P. E.	
Little Rock Conference.	
TEXARKANA DIST.—FOURTH ROUND.	
Horatio Ct.....	Oct. 10, 11
Wilton Ct.....	Oct. 11, 12
Bright Star Ct.....	Oct. 17, 18
Janssen Ct.....	Oct. 24, 25
Gillham.....	Oct. 25
Mt. Ida Ct.....	Oct. 31, Nov. 1
Cherry Hill Ct.....	Nov. 1, 2
Locksburg Ct.....	Nov. 7, 8
DeQueen Station.....	Nov. 8
Dierks Ct.....	Nov. 14, 15
Mena Station.....	Nov. 15
Fair View.....	Nov. 15
College Hill.....	Nov. 19
Foreman Ct.....	Nov. 21, 22
Ashdown Ct.....	Nov. 22
First Church.....	Nov. 23
R. B. THOMAS, P. E.	
PINE BLUFF DISTRICT—FOURTH ROUND	
Douglas and Grady, at Grady.....	Oct. 10, 11
Hawley Memorial.....	Oct. 11, 13
Gillett.....	Oct. 17, 18
DeWitt Station.....	Oct. 18, 19
Star City and Dumas at S. C.....	Oct. 24, 25
Atchafalpa at Wabaska.....	Oct. 31, Nov. 1
Stuttgart.....	Nov. 1, 2
Swan Lake at Swan Lake.....	Nov. 4
Kingsland, at Cross Roads.....	Nov. 7, 8
Rosel, at Mt. Olivet.....	Nov. 13
Rison, at Wofford's Chapel.....	Nov. 14, 15
Redfield.....	Nov. 17
Sheridan.....	Nov. 21, 23
Let the trustees be ready with their reports, also the women of the Foreign and Home Missionary Societies.	
W. W. CHRISTIE, P. E.	
LITTLE ROCK DIST.—FOURTH ROUND.	
Oak Hill at Congo.....	Oct. 10, 11
Benton.....	Oct. 11, 12

Mabelvale at Mabelvale.....	Oct. 17, 18
Bryant, at Bryant.....	Oct. 18, 19
Maumelle, at Taylor's Chapel.....	Oct. 24, 25
Capitol Hill.....	Oct. 25
Austin, at Concord.....	Oct. 31, Nov. 1
Lonoke.....	Nov. 1, 2
Hickory Plains at Johnson's Chapel.....	Nov. 7, 8
De Vall's Bld and Des Arc, at D. A.....	Nov. 8, 9
Henderson's Chapel.....	Nov. 11
Tomberlin at Hundley's Chapel.....	Nov. 14, 15
England.....	Nov. 15, 16
Carlisle Mission at Zion.....	Nov. 21, 22
Carlisle and Hazen, at Hazen.....	Nov. 23
A. O. MILLAR, P. E.	
PRESCOTT DISTRICT—FOURTH ROUND.	
Blevins.....	Oct. 10, 11
Emmett.....	Oct. 11, 12
Spring Hill.....	Oct. 17, 18
Harmony.....	Oct. 18, 19
Mineral Springs.....	Oct. 24, 25
Nashville.....	Oct. 25, 26
Washington.....	Oct. 31 and Nov. 1
Bingen.....	Nov. 7, 8
Canister.....	Nov. 14, 15
Gordon.....	Nov. 21, 22
Prescott.....	Nov. 23
THOS. H. WARE, P. E.	
ARKADELPHIA DIST.—FOURTH ROUND	
Dalark at Friendship.....	Oct. 10, 11
Amity at Amity.....	Oct. 17, 18
Hot Springs Ct. at New Salem.....	Oct. 24, 25
Tigert Memorial.....	Oct. 25
Princeton.....	Oct. 31, Nov. 1
Lono at Lono.....	Nov. 7, 8
Ussery Circuit.....	Nov. 14, 15
Arkadelphia Circuit.....	Nov. 21, 22
Arkadelphia Station.....	Nov. 22, 23
H. M. BRUCE, P. E.	
MONTICELLO DIST.—FOURTH ROUND	
New Edinburg Circuit.....	Oct. 10, 11
Hamburg Circuit at Fountain Hill.....	Oct. 17, 18
Lacey Circuit at Lacey.....	Oct. 18, 19
Eudora Circuit.....	Oct. 24, 25
Lake Village and Portland.....	Oct. 25, 26
Hermitage Circuit.....	Oct. 31
Jersey Circuit.....	Nov. 1, 2
Hammour Station.....	Nov. 5
Crossett and Mission.....	Nov. 8
Snyder Circuit.....	Nov. 7, 8
Parkdale and Wilmet.....	Nov. 8, 9
Monticello Station.....	Nov. 11
Tillar Circuit.....	Nov. 14, 15
Arkansas City and Dermott.....	Nov. 15, 16
Collins Circuit.....	Nov. 21, 22
Wilmar Station.....	Nov. 22, 23
J. W. HARRELL, P. E.	
CAMDEN DISTRICT—FOURTH ROUND.	
Eldorado Ct.....	Oct. 9, 10
Eldorado Station.....	Oct. 11, 12
Strong Ct.....	Oct. 12, 13
Atlanta Ct.....	Oct. 17, 18
Magnolia Ct.....	Oct. 23, 24
Magnolia Station.....	Oct. 25, 26
Camden Ct.....	Oct. 30, 31
Camden Station.....	Nov. 1, 2
Stamps Station.....	Nov. 8, 9
Fordyce Station.....	Nov. 15, 16
Let all the pastors be ready to nominate the new boards. Let all the boards of trustees be ready to answer Question 29. Let our women answer for a full year of their work, and I hope the stewards will be ready to report out or give assurance that all assessments will be paid.	
R. W. McKAY, P. E.	
White River Conference.	
PARAGOULD DISTRICT—FOURTH ROUND	
Brighton Ct., at New Liberty.....	Oct. 10, 11
Rector Ct., at Harvey's Chapel.....	Oct. 17, 18
Lorado Ct., at Lorado.....	Oct. 24, 25
Gainesville Ct. at Friendship.....	Oct. 31, Nov. 1
Knobel Ct., at Peach Orchard.....	Nov. 7, 8
Corning Station.....	Nov. 14, 15
Maynard Ct., at Althertha.....	Nov. 21, 22
Pocahontas and Hoxie.....	Nov. 22, 23
Pocahontas Ct., at Clear View.....	Nov. 24
Reyno Ct., at Richwoods.....	Nov. 26
Black Rock and Portia at Mt Zion.....	Nov. 28, 29
Walnut Ridge Station.....	Nov. 29, 30
Hardy Ct., at Williford.....	Dec. 5, 6
Mammoth Spring Station.....	Dec. 6, 7
Imboden Station.....	Dec. 12, 13
J. K. FARRIS, P. E.	
BATESVILLE DIST.—FOURTH ROUND	
Newark Station.....	Oct. 10, 11
Calico Rock and Mt. View Ct., at Calico Rock.....	Oct. 17, 18
Evening Shade Ct. at E. S.....	Oct. 24, 25
Ash Flat Ct. at Ash Flat.....	Oct. 25, 26
Salem Ct. at Salem.....	Oct. 28
Bexar Ct. at Wesley's Chapel.....	Oct. 31, Nov. 1
Melbourne Ct. at Newburg.....	Nov. 7, 8
Wolf Bayou Ct. at Floral.....	Nov. 14, 15
Dasha Ct. at Alderbrook.....	Nov. 21, 22
Pleasant Plains Circuit.....	Nov. 28, 29
Bethesda Circuit.....	Dec. 5, 6
Let all the preachers hold church conferences immediately and elect missionary committees, who, with the Lay Leaders and the pastor, we hope will bring up the conference collections in full.	
A. F. SKINNER, P. E.	
HELENA DISTRICT—FOURTH ROUND.	
Colt Circuit at Wesley Chapel.....	Oct. 10, 11
Forrest City Station.....	Oct. 11, 12
Wynne Station.....	Oct. 18, 19
La Grange Ct. at Central.....	Oct. 24, 25
Turner and Shiloh at Monroe.....	Oct. 31, Nov. 1
Holly Grove and Marvell at H. G.....	Nov. 8, 9
McCroly and DeView at McC.....	Nov. 14, 15
Clarendon Station.....	Nov. 22, 23
Wheatley Ct.....	Nov. 28, 29
Marianna Station.....	Dec. 6, 7
St. Francis Mission.....	Dec. 7
Helena Station.....	Dec. 12, 13
Z. T. BENNETT, P. E.	
SEARCY DISTRICT—FOURTH ROUND.	
Pangburn Station.....	Oct. 10, 11
Hoher Station.....	Oct. 17, 18
Dye Memorial.....	Oct. 24, 25
Gardner Memorial.....	Oct. 25, 26
Tuckerman Ct.....	Nov. 1, 2
Cabot Ct.....	Nov. 7, 8
Cato Ct.....	Nov. 14, 15
Beebe Station.....	Nov. 21, 22
Bald Knob Ct.....	Nov. 28, 29
West Point Ct.....	Nov. 29, 30

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Let all reports be ready and every check cleared.
JNO. E. BYE, P. E.

JONESBORO DISTRICT—FOURTH ROUND.

Jonesboro, Second Church, 11 a.m.....Oct. 18

Nettleton Sta, 7:30 p.m.....Oct. 18

Bardstown and Marion at Marion, Oct. 24, 25

Harrisburg Ct. at Clauncle's Chapel.....Oct. 31, Nov. 1

Harrisburg Sta.....Nov. 1, 2

Trinity Ct. at Union Grove.....Nov. 7, 8

Crawfordsville and Earle at E.....Nov. 11, 12

Luxora and Rozell at Luxora.....Nov. 14, 15

Oseola Station, 7:30 p.m.....Nov. 15, 16

Marked Tree and Tyrone at M. Tree.....Nov. 18, 19

Brookland Ct. at Shiloh.....Nov. 21, 22

Jonesboro First Church at 7:30 p.m., Nov. 22

Manila and Dell at Manila.....Nov. 24, 25

Monette and Lake City at Monette.....Nov. 25, 26

Vandale Ct. at Vandale.....Nov. 28, 29

Blytheville at Blytheville, 2 p.m.....Dec. 5

Preaching and sacrament at Premised Land at 11 a.m., Dec. 6

Blytheville Station.....Dec. 6, 7

Cotton Belt Mission at Keller's Chapel.....Dec. 9, 10

Bay Ct.....Dec. 13, 14

CADESMAN POPE, P. E.

Methodist Training School.

I am delighted to tell my friends of the Western Methodist how pleased I am with the school. Every day that I have been here has verified my opinion that this is the ideal place of preparation for the Christian worker. The course is not only thorough but practical and to the point. The faculty is composed of men and women whom to know means inspiration, higher ideals and more determination. The students are also thrown into direct contact with the best and most prominent men of Methodism and of other denominations. In fact, almost every advantage that is required for student life is afforded us here.

As to location, it could not be better, being in the center of Nashville, which is the educational center of the South and headquarters of the Methodist Church, South. It is just across the avenue from the Tennessee State capital and park, which latter serves as an excellent campus for the school.

I hope that my friends in the West will become better

Boyd Charge, Oklahoma Conference.

I had Quinton charge, Muskogee district, last year. After conference I was sick a long time, and after traveling 300 miles on train, and in wagon 110 miles, I reached my work the 3rd day of January. There are no railroads running east and west through this part of the state, and the country being new, there are few towns where it would be wise to build parsonages now. If a preacher has not a claim he is without a home up here.

I dug a cellar and built a one-room house over it on my claim.

I am about the center of Boyd Circuit, and near the "Paladoura Creek," and the "Cowboy's Pallet Rock"—these are famous in the history of the Western range life.

I have seven points to serve, and it is 145 miles around my circuit. For several months I walked over this large territory, but by the help of Bro. Aubrey and several laymen, money was secured to buy me a horse and buggy.

We have received into the church 15, and several more will be added; we have baptized four infants.

We are breaking ground for a new church, and have secured cemetery grounds.

The greatest drought that has ever been in this part of Oklahoma, has blighted us this year, and the conference collections will suffer accordingly, but the church proposition is not a problem to be solved up here, for Guymon district (the five-year old child of the church) has grown and developed as fast as any section of our Methodism.

The buildings at Tyrone, Hooker, Guymon and Woodward are better than can be found in many towns of like size in the Oklahoma conference, and besides, there are good buildings in other places in the district, both churches and parsonages.

Our people are pouring into this section, and they will succeed, for the very few early crops put out this year prove that we can raise "stuff" almost without rain.

Presiding Elder J. F. Lawlis is bray-

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

ing the pioneer life well, and is doing some great preaching.

There will be a large number of conversions and additions reported, and the failure of the crop is the only thing that will prevent the collections from being correspondingly large.

The greatest need of these new districts is a district evangelist, and if we fail to do this we will be almost swallowed up by other churches that are doing this kind of work. No pastor can attend to all the interests of these large circuits and hold many protracted meetings.

I must not forget the splendid work that is being done by the W. H. M. Society, which has been recently organized. Mrs. J. C. Carpenter, the wife of our pastor at Ochiltree, Texas, is the president. (They have a claim up this way).

The excessive hardships we all undergo to plant the church in these new home fields is scarcely short of what is required in the foreign field. I write more at length because I think the church should know the facts concerning the great Western border land of our conference.

J. J. Z. MUNSEY.

Cough. Cough. Cough.

Autumn is on and winter is coming. You or some of your folks are going to be annoyed with colds and coughs. Most cough syrups are doped with opium in some form, and you have to dose yourself several times before you are brought under the influence of the opium and other nerve deadening drugs to get relief. Take the short cut to a cure, and get relief in one to five minutes by using Gregory's Antiseptic Healing Oil. Good for consumptives and all lung diseases. Call on your druggist, or send 25 cents stamps and get a bottle by mail. Stamps back if not satisfied. Address Gregory Medicine Co., Little Rock, Ark.

From Rev. G. W. Daman, a Methodist preacher of prominence in the Oklahoma Conference M. E. Church, South: Spiro, Okla., Sept. 22, 1908.

I was a soldier in the war between the States. I had measles. Being exposed in camp life I took cold which settled on my lungs, leaving me with a cough which has annoyed me continuously for forty years. I tried all available remedies. Your Antiseptic Oil has made a complete cure of my lungs and cough. I shall always speak in its praise.

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

At the close of the second quarter of the W. F. M. S. this conference society numbers 862 members in twenty-one charges—420 women in twenty Auxiliaries; ninety-three young people in three and 349 children in twelve. The collections for the quarter in dues and special offerings on pledges for salaries of two missionaries amounted to \$341.55, of which \$59.65 was received from Helena district, \$66.40 from Jonesboro district, \$11.55 from Searcy district, \$55.15 from Batesville district and \$48.80 from Paragould district.

In other conferences as in White River, where receipts of the first half year amount to about one-fourth of the total pledged for the year and confidently expected, the first and second quarters seem times of relaxation and there is usually scarcely enough in treasury to meet the quarterly appropriations of the Board.

But now the third quarter is here and

half the year gone, and for every member, let us hope, a time of renewed energy and faithful effort is at hand.

In this quarter occurs the week of prayer observed by the W. F. M. S. in week including Thanksgiving Day, with a series of daily meetings of one hour, as a festival of glad thanksgiving for God's goodness; and as an occasion to awaken enthusiasm in this "woman's work for women." In token of gratitude, a special thanksgiving for the work is made.

Let every Auxiliary begin early to make preparations for a fitting observance of the week, planning for a program that will inform and inspire every member and add new women to each roll; and then with grateful hearts come together in these services, making a worthy thank offering that will largely offset the small receipts of two quarters.

MRS. J. M. HAWLEY, Cor. Sec.

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Erick, Okla.

Rev. W. H. Brown of Whitesboro, Texas, is with us. The meeting begins well, had one conversion the second service, and good interest manifested by the entire congregation. The Lord has given the church good success on material lines at Erick this year, for which we have earnestly prayed, and we are humbly grateful to Him. Now our prayers are that success will crown our efforts for spiritual success and that many souls will be saved in these services.

W. M. TAYLOR, P. C.

Attention, Preachers Oklahoma Conference.

Following is the report, by districts, of all money remitted to the conference teller during this conference year to October, 1908. The assessments on the different districts are also given so the preachers and presiding elders will see that some hard, effective work must be done if all the collections are reported in full. The presiding elder of the Ada district assures me that his district will report every assessment in full. Who will be the next to join the ranks?

	Assessment.	Paid
Ada district	\$3519	\$1744.32
Mangum district	3872	1703.21
McAlester district	3519	891.72
Weatherford district...	2813	661.58
Tulsa district	3519	589.80
Ardmore district	3867	586.42
Muskogee district	4223	571.02
Oklahoma City district	4223	548.95
Duncan district	3519	401.52
Choctaw and Chickasaw		
Indian district	526	355.26
Creek and Cherokee In-		
dian district	504	300.50
Guymon district	1055	128.52

Respectfully submitted,

T. L. RIPPEY, Conf. Teller.

An Important Notice.

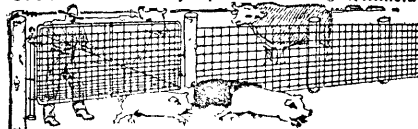
Let every preacher in the Oklahoma Conference lend me his ear for one minute. Elsewhere in this paper you will see the report of the conference teller and this reveals the fact that out of an assessment of \$38,733 only about twenty-five per cent has been paid to date. The harvest days are upon us. Will we meet our responsibility? I will join hands with every other preacher in the

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conference to report in full at Oklahoma City. What say you? Send in all you can between now and the 20th day of October and on that day make your last remittance, for I must have time to balance my books and wind up my own work. All you collect after October 20th put into a bank draft and bring to conference with you. Thanking you in advance for your compliance with this request, fraternally yours,

T. L. RIPPEY,
Conference Teller.

St. Francis Mission.

I was appointed to this work last January by Dr. Bennett, the presiding elder. We have succeeded in organizing a Sunday school at each appointment and now we have held meetings at all the appointments. Bro. Little very kindly held a meeting for me at Raggle. We did not have any conversions, nor did we succeed in organizing a church there. I then went to Jeffersonville but could not induce the people to turn out at the day services. I next began at White Hall. Here we had a church about ten years ago but not having regular service they were scattered and in a backslidden state. We succeeded in organizing a Sunday school last spring. We had a revival. I do not know the number of conversions, but we had sixteen additions. There were eleven members of the first organization left, now we have twenty-six in all. Then I went to Possum Ridge and here we had many hindrances. Rain and some sickness were in the way and then a misunderstanding about the appointments. I had organized here last spring with six members and we also have a nice little Sunday school. Two were reclaimed and one addition and others who will join later.

It must be remembered that our white population in this bottom country is very widely scattered. I want to hold another meeting yet. Hope we can organize a church there. Pray for us, brethren. JAS. S. BEST, P. C.

We have a lot of Filmore's Prohibition Songs, Music 224 pages. Price 40 cents postpaid.