

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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No. 43



A Noble Antidote.

It is commonly believed that one of the great danger periods of life lies between the age of forty-five and fifty. Certainly many strong and able men have failed during these years. Many who have not failed will tell you that they were overtaken during these years out in the midst of life's sea, by severe storms, storms that have threatened for them shipwreck. Several years ago this writer, surprised himself by such stress of weather, coming so often and beating so severely, conducted a private investigation on the subject, asking not a few older men of their experience during these years. He remembers but one man who did not tell him that they were years of stress. That one man is one of the most distinguished men now living on the American continent. He answered in the negative, and in the same breath gave a reason for the answer, by saying that during those years he was too busy to think of anything aside from his work.

The reason of this distinguished gentleman is the point of concern in what we are saying in this screed. We were too much occupied with a great enterprise to be shaken by any storms without. It happened that we were personally observant of those years of his life—he was intensely occupied with a great work, for he was pouring all the energies of a great brain and a great soul into the awakening of a great church to the magnitude and grandeur of her missionary problems. It was not only a work worthy of the powers of any man, it was a work the doing of which was his own best defense against the assaults of the world, flesh and devil.

It has occurred to us that, assuming the peccability of Jesus Christ, his greatest security during the temptation in the wilderness lay in the vision he had caught of the world's vast and imperative need of him and in the consciousness that he was a remedy for that need. Surely the consciousness that in him lay the hope of all ages, the remedy for the ills of all time, the answer to the wails of universal man, could not have been other than a mighty stay to him in those hours of deep trial. Such a consciousness was like a trumpet call to him out of the very heavens to say to Satan, "Get thee behind me!"

Here is uncovered the chief need of many men. They are of little account, they are as reeds shaken by the wind, simply and chiefly because they lack the inspiration of a great purpose. They aim at nothing great; they are headed nowhere; they are tumbling about amid the cross-currents of life. The greatest possible thing that could happen them would be to put them to work upon some great and worthy thing, something that would tax all their powers, something that would leave no time for other matters, particularly idle matters, something worthy of men.

There is a certain able lawyer, known to us, who was but a very ordinary lawyer and a very sorry sort of man till responsibility was thrust upon him. He then became an astute lawyer and a most excellent citizen.

There is a certain layman, known to us, who

was of no special value to the church till he was put into official position and told that he was expected to do something. He speedily became the most efficient member in that congregation.

There is a certain woman, also known to us, who was rather a burden upon her church—she danced and attended card parties—till her pastor put her to teaching a whole band of little tots in the Sabbath school. This woman soon saw the inconsistency of her situation and felt compelled to give up the dance and cards. As she came to her pastor and stated her case to him he frankly told her that he knew when he put her in charge of the little ones she would have sense enough to do just what she had done.

Here, therefore, is a suggestion we may follow as to the best way to get people to quit their follies, their poor inanities, their vain nothings with which they may have hitherto been so taken up. It is to give them something worthy to do. It is to bring into their lives the expulsive power of a high motive. To be sure, in many cases there will be failure, but in many also there will be success.

And here is for ourselves a noble antidote for much of trial and vexation of spirit; we need something to do. We are ever inclined to be little. Our hearts are not full enough of grand purpose to shut out trivialities and vanities. They are not full enough to leave no place for Satan to wedge in temptation. Let any man come to believe that great things are possible to him, that there is a call sounding within him to give his life and all his powers to the performance of some great thing which his generation sorely needs to have done; and let him believe that with God's help he can do this service; that man will find himself steadied and nerved, elevated and inspired. It will be as the vision of a high destiny for him.

Night Riders.

The press reports indicate that this lawlessness has begun in Arkansas. Kentucky has obtained a most unenviable reputation, regretted by all the good people of that State and of the nation, by this same thing. That the tobacco raisers of Kentucky have a real grievance against the tobacco trust we have no doubt at all. But the lawlessness that will commit arson and murder is not a remedy for the low price of tobacco. It can be a remedy for nothing. It will upturn all order, all prices, and all commerce, if not put down. Put down it will surely be, no difference at what cost. The Kentucky penitentiary has already been recruited from the ranks of these deluded fellows. It is likely more of them will be landed within its walls.

Now, so it is reported, there are some cotton raisers in Arkansas and in Mississippi, as well as elsewhere who propose to raise the price of cotton by burning cotton gins or murdering ginners. Ginners must cease operations till cotton goes to a certain price, or else they must be burned out! Any man with a thimbleful of brains ought to know that such villainy will not be tolerated in a civilized land. Any man ought to know that such methods will result in dire disaster to cotton growers who adopt them.

We do not for a single moment believe that the leaders of the Farmers' Union give the

least countenance to these outrages. We do not believe that members of that union will engage in such methods. Surely if any member of this body shall be found guilty of such conduct his expulsion ought instantly to follow. It would wreck the whole organization if the public should come to suspect any sort of complicity in an infamy of this sort.

May we suggest to such of our readers as belong to the Farmers' Union, and there are many of them, that they will do well to keep a keen eye upon the whole situation, and stamp out, as far as in them lies, all appearance of evil. Let them be swift to do it, both on their own account and for the welfare of the country.

Let all good citizens in every place rise up instantly to suppress, with an iron hand, all such forms of lawlessness.

The Distinction of Methodism.

The Methodists do not recognize any of the foundations upon which other churches build their theological systems. We do not link our Christian experience with sacerdotalism, nor sacramentarianism, nor eternal decrees, nor modes of baptism; we build upon the direct work of the living God in the human soul, and do not allow any church, or priest, or sacrament, or decree, or rite, to stand between God and the soul. This has ever been the glory of Methodism. It is safe against temptations and doubts only when based upon the impregnable rock of the person and work of Jesus Christ as recorded in the Scriptures, and as manifested in the holy lives of his followers through all the ages. Methodist theology must hold fast to the unchangeable fact of the revelation and manifestations of the living, personal God in the life and glory of him "who dwelt among us, and we beheld his glory, glory as of the only begotten from the Father."—Bishop John L. Nuelson.

Rev. F. B. Meyer, D.D., is reported as saying: "Dipping or sprinkling doesn't matter; the heart is what counts in baptism." When the entire Baptist Church, in both hemispheres, are ready to unite in this utterance of this eminent Baptist minister, we will mark a distinct advance towards the union of Protestant Christianity.—Pittsburg Christian Advocate.

A reed shaken by the wind! What is that worth as a force back of any good cause? And yet if we be not sincere and honest this is as much as we can hope to be in the battle of life, a reed shaken by the wind. Are not our responsibilities great enough to make it imperative that we should put back of our work all the power of a pure and holy life? Surely so.

One of the authorities of the United Brethren Church recently wrote a lawyer inquiring for the address of a certain man. In reply, among other suggestions, the lawyer recommended the use of an asbestos envelope. Verbum Sat.

WESTERN METHODIST

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

REV. D. J. WEEMS..... Field Editor

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Notes and Personals

Rev. Don C. Holman is closing a successful year on the Rison circuit. Good revivals have been held and Bro. Holman is in favor with his people.

On Wednesday Dr. L. E. Moore of Searcy called for a few minutes to pay his respects. He reports Galloway College and Searcy flourishing.

Rev. A. G. Cason took charge of Lacey circuit, Little Rock Conference, as supply in July and is doing a good work. He has a fine record as a local preacher.

Rev. A. T. Clanton has been hindered much in his work on the Collins circuit, Little Rock Conference, by sickness. However, he is up and hard at work now and has a bright future.

Rev. G. G. Smith is serving the Albany circuit in the Oklahoma Conference on a very small salary. The conditions have been unfavorable but Bro. Smith has done a good year's work.

Under the efficient ministry of Rev. R. C. Alexander Bokchito and Freeny charge, Oklahoma Conference, has become a most desirable appointment. The report at conference will be a good one.

The foundation for a new church is about in at Blytheville and the church will be pushed to completion. Rev. A. M. R. Branson, the pastor, has had a good year and the prospects are bright.

Rev. John McKelvey has just closed a fine revival at Union Grove on the Trinity circuit. Fifteen pupils have been sent to our church

schools from this charge in the last four years. This has been a good year on the work.

Rev. M. F. Johnston has succeeded in paying off an old debt on the parsonage of Danville circuit, Arkansas Conference. Successful revivals have been held and the record will show a fine year.

Rev. A. B. Williamson of Lamar, Ark., has recently had a gracious revival. His church is in excellent condition, so says his presiding elder. He is a stirring man, and something is usually happening where he works.

Steps have been made to build a church house at Cloud Chief, Okla. Rev. R. J. McDaniel from Missouri is supplying the work and has all the conference collections in the hands of the teller. He has had a good year.

On their way to Conway to attend a meeting of the presidents of the Students' Y. M. C. A., we had visits last Friday from Rev. M. Rhodes and C. D. Daniel, who represent the Students' Movement, and Mr. R. Turrentine, of Henderson College.

The Evening Star, Mangum, Okla., reports a movement to erect a \$20,000 church there under the pastorate of Rev. J. S. Lamar. The reasons assigned are that the congregation has outgrown the house and room both for church services and Sunday school must be had.

Mrs. M. A. Nash, one of the elect sisters of Magazine, was in to see us this week, and seeking a supply of Bibles for the Junior League of her church, in which she takes great interest. Mrs. Nash reports the church at Magazine as active and progressive.

Rev. J. R. Edwards is closing up his quadrennium on Blytheville Ct., White River Conference. Two new churches have been built during the last two years and the work has been greatly advanced under Bro. Edwards' pastorate.

Rev. A. F. Smith, who succeeded Rev. J. H. Ball at Tulsa, Okla., is having success. Large congregations attend preaching, a number have been received into the church and finances are in good shape. Prospects are bright for Methodism in Tulsa.

Rev. Henry Hanesworth is closing his second year at Clarksville. He is deservedly popular among his people and is doing an excellent work. The Sunday school and prayer meeting are among the very best to be found in that section.

Rev. W. U. Witt is closing his second year at Pryor Creek in excellent credit. He has the charge well organized in all departments of church work, and there has been steady growth from the first. This pastor is good for any place.

In the death of Hon. Byron Price of Stuttgart, Ark., which occurred at his home last Friday, Arkansas loses a prominent public man and Methodism a staunch member and supporter. As a member of the State Senate he advocated progress and public improvement. He was a broad-gauge, generous man.

Rev. A. F. Haynes is supplying the Monette and Lake City charge in the White River Conference. A modern church building has been erected at Lake City. The work will be divided at conference, making a double station and a circuit. Bro. Haynes has had a good year.

Rev. Alonzo McKelvey has received more than fifty new members on the Brighton circuit. The parsonage has been repaired and the collections will be in advance of last year. The National Box Co. of Chicago, operating a mill at Brighton, pay \$200 on the pastor's salary.

We call attention to the cuts of our First Church, Sulphur, Okla., and the pastor, which appear in this issue. The corner stone was laid April 13 and the opening was August 23.

The cost was \$10,000 and it is expected that there will be no debt remaining after conference. This is certainly a good showing for the church and the pastor.

Rev. J. F. Russell is having a fine year on the Quinton charge, Oklahoma Conference. He has taken the first year's course in the correspondence school and has his conference collections in full. The new church building at Quinton is advanced far enough to be used by the congregation and will be completed soon.

Rev. J. D. Edwards of the Oklahoma Conference seems to have completely regained his health. His work on the Colbert circuit would show as much. Two hundred have been received into the church and three hundred and seventy-five have been converted. The charge is in a flame of revival fire from one end to the other.

Do you get your paper in a wrapper to itself? That means that there are only one or two subscribers at your office, and it means that no agent of the paper can afford to go to your place to collect your account, and that means that you will do well to look to your own label, and send in your remittance, if you are behind.

Rev. J. B. Blackwell returned to the Oklahoma Conference from Texas a year ago and has served the Bluejacket and Centralia charge. He has built a good parsonage and besides attending to his duties as pastor has found time to assist some of the brethren in their meetings.

Rev. A. M. Brannon, who was appointed Conference Missionary evangelist of the Oklahoma Conference, has been serving Tigert Memorial, Tulsa, Okla., for some time. The new church building is nearing completion and will be formally opened November 1. Bro. Brannon is a strong preacher, a spiritual pastor and a successful evangelist.

Rev. J. R. Dickerson has been serving the Miami station, Oklahoma Conference, since June. A splendid new parsonage has been built and walks constructed around the church. The town is developing very rapidly and the church under Bro. Dickerson is keeping step with the progress. He is a member of the Little Rock Conference.

Rev. W. B. Stanley, serving the Caddo and Wichita charge, in one of our Indian districts of the Oklahoma Conference, is having a fine year. He has received eighty members mostly by profession, and built a nice \$1,500 church. The church has been dedicated and the conference collections are in full with the presiding elder's and pastor's salaries paid.

Rev. J. F. E. Bates, Rogers, Ark., is one of our church building pastors. He built a good church on Dardanelle circuit several years ago and is now building a good church in Rogers, to cost \$16,000 when completed. He has succeeded admirably at Rogers in every way, the church membership having been about doubled since he took charge.

Rev. J. H. Bradford of Grady, Ark., spent Tuesday in the city. He came to meet his wife who had been visiting among relatives in Southwest Arkansas. Bro. Bradford looks well and reports a profitable year. He has done much preaching. He will make report of increased membership and advance in finances.

A great meeting in which many souls are converted and the church is built up is a most far-reaching affair. Our readers will remember the mention of the meeting at Manilla in Jonesboro district. Rev. W. F. Hudson is the pastor. The presiding elder writes that at quarterly conference recently held there, there were three converted at the Saturday night service and the collections will be paid in full.

Rev. J. A. Parks and his good people at Durant are rejoicing over the completion and dedication (next Sunday) of their fine new church. The indebtedness of the church has been provided for and salaries and conference claims will be paid in full. From sixty to seventy have been converted and added to the church and the congregations are unusually large. Bro. Parks is finishing his quadrennium at Durant in fine shape.

Rev. H. A. Dowling of Detroit, Mich., has been elected General Secretary of the Arkansas State Sunday School Association, to fill the vacancy caused by the resignation of Rev. W. Fred Long. Dr. Dowling is a well known worker in Michigan and Ohio, a ready speaker, a thorough Bible school man, and understands organized work. He has taught in our Summer Normal at Searcy. We give him a hearty welcome.

Rev. H. W. Wallace is closing his second year on the Altus and Denning charge, Arkansas conference. A splendid new church has just been finished at Altus, during the two years the church at Denning has been refurnished and the parsonage repaired until it looks good to an itinerant preacher. His pastorate has been greatly blessed in the prosperity of the church.

Rev. G. B. Griffin will carry up a good report from Lincoln circuit, Arkansas Conference. He has had many conversions and accessions; his collections will be in full; he hopes to pay off the debt on the Lincoln church and have it dedicated before conference. Last year he built and dedicated a \$1,200 church within three months' time, on the Pea Ridge circuit. Such work counts.

Mr. J. A. Woodson, one of the most prominent citizens of Arkansas, died in this city of pneumonia on the 19th. Mr. Woodson was an honorable man, a useful citizen, a 22nd degree Mason, had been a leading railroad man, and had served as mayor of Little Rock for five years. Mrs. Woodson was Miss Virginia Lanier, a sister to Mrs. R. H. M. Mills of Pine Bluff, and they are cousins german to the poet Sidney Lanier.

Last Sunday Rev. F. Hutchinson and his congregation occupied the new chapel of the Hunter Memorial Church, at 11th and McAlmont, Little Rock. The house was filled at both services and pastor and people are delighted with the new quarters. Two children were baptized and five applications for membership were received. There will be a more formal opening on the first Sunday in November, to which members of all other churches are invited. Former pastors would be especially welcomed.

Oklahoma and Prohibition.

We are always anxious to assist in any way possible in the movement for prohibition. We now wish to assure our brethren in Oklahoma of our interest in the subject as it affects the present campaign in that State. A few days ago we wrote Rev. E. M. Sweet, Jr., to explain to us fully the situation. He has complied with our request and the letter, though in some respects personal, is so good that we insert it in this issue (see page 9) in preference to writing more fully on the subject. A few points only will be mentioned here.

The State is prohibition and will remain so for twenty-one years by constitutional enactment. This question is not before the people at this time.

Intoxicants cannot be sold as a beverage. The only question that concerns our people at this time is the bill to furnish alcohol for medical, scientific and other purposes. For this purpose the Agency system has been introduced. The Agency system is not similar to the Dispensary system of South Carolina and never should be confused with it. The Dispensary system of South Carolina was intended merely to cut out the profit of the saloon keeper and some of his meanness by es-

tablishing dispensaries operated by the State and the profit was turned into the State treasury. Liquors were supplied from these Dispensaries for beverage purposes. Any one could easily procure drink in them as in a saloon.

The Oklahoma agency system does not supply intoxicants for drinking purposes. It is a prohibition measure. Without further going into details we ask our readers to turn to the article mentioned and read carefully all that Bro. Sweet has to say, then act accordingly.

Sued for Libel.

We advised our readers last week that Mr. O. C. Ludwig, Secretary of State for Arkansas, was threatening the Western Methodist with a libel suit. After we went to press the legal papers were served. It is useless to say that his suit is brought for the fight we made preceding the last election to drive whisky from the State of Arkansas.

We welcome the opportunity to make good in the courts what we have said in this paper relative to the relations of the whisky traffic to the election machinery in the last election. It is a public service we are glad to render. For we shall not think our duty done when we have secured our defense; we shall hold it a duty now to uncover, just as far as our resources will permit, the alliance between the whisky forces of this State and the rotten politics that exists in some quarters. What we have written was not in our private interest; it was in behalf of good citizenship. We have "set down naught in malice;" we believe our readers know that we have no malice now; we will prove true what has been said. The editors of the Western Methodist would rather be wiped out than to be muzzled on an issue of this sort; but we will not be muzzled.

This is not a private fight. It is a challenge thrown into the faces of us all to inform us that we must keep quiet where whisky is involved. This fact is widely recognized in letters coming to this office from all quarters. We are thankful for the assurances contained in these letters. The letters are so numerous that we cannot answer them all personally, but we beg our friends to accept our grateful acknowledgement of their kindness.

We have only to add that we shall not try this suit in the columns of the paper—it will be tried in the courts. Therefore our readers need not expect to see frequent mention here, but they may rest assured that we are attending to their and our interests, and that we shall give them the facts as uncovered in the trial.

The Problems of the Working Girl.

Say what we may, the office girl and the sales lady are here to stay. Go to any of our large department stores and you will find them by the score. I stood one afternoon on the corner near one of the large department stores and watched them as they passed into the street at the closing hour. Ladies of all ages, a great multitude crowding the walks until you must pass on the other side of the street.

I understand that 250 girls are employed in the Pioneer telephone office at Oklahoma City. Then we have the book-keeper, cash girl and stenographer, receiving a wage ranging from \$4.00 to \$20.00 per week. To the average girl this is a good salary. But she has not counted the cost of living in a city. When on a tour of investigation I paid \$14.00 per week for board and the rate was considered moderate. Even in the smaller towns it is very difficult for a young lady to get board or a room in a private home. In the city it is almost impossible. How often have we seen the sign, "Rooms for rent. Young men preferred," which is the same as to say: young ladies not wanted. She is forced to go to the cheap, inferior hotels, restaurants and rooming houses. She could not afford to go to the better hotels and in the better rooming house

she is not wanted. In these inferior places she comes in constant contact with the vulgar, low element. She soon realizes that she cannot dress and keep up appearances in the society and churches of the city. The first step in her fall is to stay at home from the church service, thus throwing her more and more in company with the low.

Almost all of these cheap rooming houses are frequented by immoral men and women seeking those whom they may lead astray. One night standing on the main street of one of our largest cities with a friend and a policeman who was showing us the darkest places, he pointed out a building that was vacant and said, "Three weeks ago tonight that building was occupied by a saloon; in the rear was a poolroom and from the basement I took eighteen women, three of whom were old offenders. Two had been there before, and the other thirteen were there for the first time. These girls originally came from good homes and at the time were employed in the department stores and lived in the cheap rooming house."

Surely the church stands for all that is good and helpful. But what are we doing for these girls? The Christian home would be the solution of all the problems connected with this question, but many of these girls are, because of the limited means of parents, forced to leave the Christian home and enter this field where so many temptations await them. But few of our ministers or laymen know either of their number or condition. Our churches are open to them if they choose to come, and no doubt they would receive a hearty welcome if they were to come. The fact is, many of our preachers are preaching to the empty pews that should be occupied by them.

What can be done? That which I shall suggest very briefly has been successfully tried as a private enterprise: Build a young ladies' dormitory in connection with the parsonage, or church. This could be put under the general superintendence of the pastor, with a resident deaconess and housekeeper. This would pay interest on the money invested and a nice dividend to the treasury of the church. But better than the money consideration would be the influence on the lives of these girls, and the reflex influence on the church.

Many of these girls would be led to Christ and those who had been members of the church in the villages from whence they came, would be kept true and faithful. My prayer is that we may be awakened and led into greater usefulness as ministers and laymen.

C. A. BURRIS.

Mrs. A. S. Cecil.

I have just received a letter from Rev. A. S. Cecil of Los Banos, California, announcing the death of his wife on the 13th inst. No particulars. She leaves five little children. A good Christian woman has gone to her reward. Bro. Cecil was a member of the Indian Mission Conference for several years. Pray that God may sustain him in this dark, sad hour.

W. A. RANDLE.

Elk City, Oct. 19, '08.

Wanted—Position as governess for small children, or companion, by a lady of refinement and culture with long experience in the school room. Can furnish highest testimonials. Address M. J., care Methodist.

So you will vote to license the saloon; and by and by you will weep because your boy is a confirmed drinker. Don't. Those tears will be a joke.

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.

The Laymen's Movement.

X.

W. P. W.

The movement of brain and heart we have been talking about will produce a movement of purse. We might reverse Jesus' saying and it would be just as true. Where your heart is there will be your treasure, also. Millions of dollars are collected for various church purposes every year from people who know nothing about and care nothing for the causes to which it is applied. They give because of their respect for the collector, or because they do not like to appear short, or because it is the quickest way to get rid of an embarrassing visitor, or because they have an annoying superstition that they ought to give a little to something occasionally, or to win favor for a business advantage. Gifts from such motives are never as large as they should be. The gifts are not so large as they would be if the givers knew the causes and had their hearts aroused.

Our foolish, wasteful and reckless expenditures are proof sufficient that our money should be handled with more intelligence and conscience. Five years ago, I gathered the following figures: The annual liquor bill for the U. S. was \$1,200,000,000; or \$15 for each man, woman and child in the nation. The tobacco bill was \$800,000,000; or \$10 for each person. The chewing gum and pet dog expense amounted to \$17,000,000; or \$7,000,000 more than the U. S. churches are asked to pay to foreign missions under this enthusiastic laymen's movement. The luxuries and things unnecessary cost a sum far in excess of the sum of all this.

At that time the 30,000,000 church members of the United States contributed to all church causes less than \$150,000,000 annually; or less than \$5 each. Congress appropriates more than a billion dollars annually for federal government expenses. How much the separate States, counties and municipalities expend, I know not. The kingdom of Jesus Christ in the U. S. is as large as the government. The church officials are fully as numerous as the government officials, and in every way as competent; church buildings are even more numerous than government buildings; and, on the average, compare favorably with the government buildings. The church does more toward securing the true end of government than does the government itself. Yet the cost of our civil government in all its branches is perhaps thirty-five times as great as the cost of the church in all its branches. No other institution in the world is so economically administered as the church of Jesus Christ. No other institution has undertaken so much. No other institution makes as good a use of the money handled.

To increase our foreign mission contribution to \$40,000,000 instead of the \$10,500,000 we now pay would increase each member's contribution \$1.20; and run the total church expense of each member up to \$6.20. Of course there are other items of church expenses that need increasing about as badly as the foreign mission fund; and a corresponding increase might be made in all without running the church budget anywhere in the neighborhood of the enormous amounts expended by the civil government or the devil's government. We need not approximate the insignificant sum of \$1,200,000,000 spent for liquor, nor even the more modest sum of \$800,000,000 spent for tobacco.

If we mean to obey Jesus Christ, and preach the gospel to the world, we must put more money and more laborers into the enterprise. I know many congregations are saying that they can do no more than they are doing already; but if these congregations can make every member a giver, and every giver a thinker, and every thinker a praying soul, they will find their financial ability wonderfully increased.

For the kingdom of heaven's sake, we need an era of Christian intelligence, Christian cop-

scientiousness, Christian industry, Christian economy, and Christian liberality. We need to adopt Mr. Wesley's rule: "Make all you can, save all you can, give all you can."

Meetinghouse Religion.

By Rev. R. N. Price, D.D.

I have traveled a good deal in the last few years attending District Conferences and other religious gatherings, and my experience leads me to believe or rather to know that the Methodists are allowing family religion in the form of family prayer to fall into disuse. I am seldom asked to pray in the families where I have been entertained, and this I believe to be the experience of many other preachers. What does this mean? It means that family religion is being merged into meetinghouse religion; that the family has surrendered to the congregation, the Sunday School, the League, the missionary society, and, in some degree, to the card table and the dance hall.

Of meetinghouse religion we have an abundance. Our congregations are large and fashionably dressed. We have the frequently re-



Rev. T. P. Turner,
Pastor First Church, Sulphur, Okla. (See p. 8)

peated Apostles' Creed, so-called, the Gloria Patri, the Nunc Dimittis, the Magnificat, and the Psalter with its rich psalmody. This is meetinghouse religion, but home religion is on its way to the category of the things that were before the flood. Is this not so? Is it or is it not to be regretted? Will it exert a good or a bad influence on the Church and humanity at large?

What a revival in missionary operations we are having just now and what a decline in family religion! How we saints do weep over the lost condition of the poor heathen! and how little do we care for the lost estate of our children at home! How bravely are we dancing, card-playing, family altar despisers marching on to the conversion of the pagan world just as good as we are!

Dear Mr. Editor: The above is a clipping from the Christian Advocate, of Aug. 21st. It occurs to me that it would do good in thousands of our homes where the Christian Advocate does not go, so I commit it with the following to your godly judgment.

There is something said in the "Good Book" about neglecting the weightier matters

of the law—neglecting more important things and giving due attention to less important things. When we as a Church, or as an individual, surrender our "family religion" with its altar of prayer and incense, or transfer it to the "meetinghouse," we need not be surprised to find that we have succeeded in making the "benighted pagan world just as good as we are." If our great connectional Church enterprises are being promoted and carried forward at the expense of our "family religion," then it is only a question of time when God will raise up another to save the people at home. The Church was first founded and established in the home, and "family religion" was a force in reality. If no altar was in the home neither was there sacrifice, hence no fear of God, no worship of God. Does not the same obtain now? The true Church of God is in the home where there is both altar and sacrifice. The idea and purpose of a "meetinghouse" is a place for general worship of the God who is worshiped and served in the homes of the people, who have altar service in their homes. Men and women who make up our prayer meeting congregations and who are ever ready with prayer, or song, or testimony in our "meeting house" gathering, are men and women who come from homes where God is worshiped at the family altar. As it is impossible for the stream to rise higher than its fountain source, so is it impossible for missionaries sent to pagan and heathen lands to rise higher than the life of the Church that sends them out. While the Church needs all the money, and more, than she is able to command, her most urgent need is a revival of spiritual religion. The power and efficiency of the gospel in the mission fields will ever remain at par with the spiritual life of the church in the home land.

How much do we hear and see now adays about the great connectional enterprises of the Church; how insistently their interests, by pew and pulpit, are kept before the people, and how little comparatively do we see and hear about the "weightier matters"—spiritual religion in the individual life of the membership of the Church. Is it not about time for us to insist on the creation of another Board with a Secretary for the sole purpose of inquiring for the "old paths?" What think you of the spiritual life and power of a church of more than five hundred membership with less than half a dozen family altars? Great stress is placed by the earnest evangelist on saving the sinner, supposedly on the outside of the church; but what about saving the sinner really on the inside of the church? If a man has not religion in his family and if he does not practice it there, then he has not religion at all, but merely a well wisher of the church as a humanitarian organization—a good thing to have in a community for its moral and intellectual influence. Alas, alas! The "old paths." How wonderful the transition, should some of our modern day saints find themselves walking in them!

APROPOS.

Why So Many Changes?

By Rev. W. J. Moore.

If any feel inclined, and have the time and patience to run over the list of appointments for last year in the Oklahoma Conference, and will note the great number of changes made, they will see the pertinency of the question at the head of this article. You will find by actual count that there are 180 pastors on their charges for the first year; fifty-three for the second year; fifteen for the third year; and six for the fourth. The above figures include presiding elders also.

It seems to this writer that there ought to

be some very serious reflection and prayer over the above state of affairs. These figures indicate one of three things: 1. That the preacher is inefficient and has to be moved; or, 2. That the people are hard to please, and demand frequent changes; or, 3. That the real interest of the church demand it.

If the first of the above be true, then the inefficient preacher ought to be located. It would be a just and merciful act toward him and the church. If the second be the cause, we feel that an injustice is being done the preacher, and an injury to the charge. Sometimes a little coterie of disgruntled members can make the presiding elder believe that "we ought to have a change," and a change is made, only to be repeated the next year. Are we not encouraging this spirit of discontent among our people when we pander to their whims and foibles in this way? Are we not indicating to the world generally that our ministers are a poorly-equipped, short-term class of men, and not capable of holding a pulpit but one year?

If the third reason obtain, does it not indicate that our work is not very stable or permanent? And does it not show a very discouraging state of affairs in our Conference? We cannot believe that such a demand exists. Besides, we do not believe that any live, progressive preacher can do his best work the first year, nor all of it in two or three years.

What are some of the losses and disadvantages in these frequent changes? Let us see.

1. Financial. It will cost at least \$50, on an average, for the preacher to move. Here are the figures:

\$50 multiplied by 180.....	\$9,000.00
\$50 multiplied by one-half of 53	1,325.00
\$50 multiplied by one-third of 15	250.00

Total..... \$10,575.00

This is quite a loss to the already poorly-paid pastor. Would it not be well to stop some of this leakage, if it can be done?

2. Loss of Time. It will take the preacher about one month to move and get settled about in his new charge. It will take him about six months more to find out who and where his people are. He then has about five months of real service on the charge. Can any man do justice to the charge or to himself under such circumstances? We think not.

3. Loss in Comfort. One of the most unpleasant things in the itinerancy is the moving business. For a preacher to take his wife and six children out of a cozy home in cold, bad weather, and move 100 miles or 500 miles, is not a very pleasant thing to do. Of course, if the change is needed, let it be made.

This writer is not a bishop nor a presiding elder, but he has been a steward for fifteen or twenty years of his life, and has had ample opportunity to see the losses and disadvantages of these frequent changes in the pastorate. We hope to see a change made in this regard, and our pastors allowed to remain long enough to get acquainted with their people, and to leave some permanent and abiding results of their labors.

Lawton, Okla.

"Value of An American Boy."

Dr. James W. Lee.

"If you had as many figures as there are sands on the ocean shore, you would not have enough to express the value of a boy. Forty-eight years ago a little boy was playing about the home of a Georgia woman. He was two years, two months and twenty days old. His name was Theodore, and his mother's name was Martha. Through his veins flowed the blood of Holland and America. Let us imagine that no time has passed since 1860. Let us travel back through forty-eight years and regard that momentous period, just before the war, as present. We are now, we will say, back of the war, back of Grant's triumph, and Lee's defeat; back of reconstruction and the freedom of our slaves; back of all that has taken place since 1860. We are to study a boy. We are here to cipher out his value. He is not different in nature from any other Southern mother's son. He is a plain, every day, healthy, common-run sort of youngster. Now, how much is he worth? Born in America, he is worth more than he would have been had he first seen the light in Turkey, or China, or Persia, but he is worth no more than any other

American boy, two years, two months and twenty days old. The problem we are seeking to solve is this, given a boy, born in the United States, how much is he worth? The formula for our proposition is as follows: $V = C:B$. V. here represents value, C. stands for constant, which represents the social whole of American life, and B. stands for boy. According to this formula the value of a boy is found by dividing the social whole of our organized national life by boy. The divisor boy, decreases in value in proportion as the quotient, value, increases by the process of dividing the constant social whole, dividend, by boy. A divisor on one side of our formula, he becomes a quotient on the other; but in passing from divisor to quotient, he has gone through the social whole of life, and become valuable by all the content of the dividend, which represents the organized sum of the national life.

But we must drop our mathematical formula in order to get the value of a boy. Boys are not things, like figures; they are spirits, made in the image of God. The quotient of an arithmetical proposition can never be equal to the dividend. If the divisor is large, the quotient is small; if the divisor is small, the quotient is large. But the value of a boy neither goes up nor down; it is constant, and the quotient, which comes by running the constant boy through the constant social whole, is another constant. Here, therefore, we have mathematics pressed until it breaks. No quotient in figures can gather into itself all the content of the dividend, no matter what number it is divided by. But a boy in passing from the infant side to the manhood side of the organized national life, gathers into himself, if the completest advantages have been given him; the distilled, essential value of the entire content of the social life to which he is related.

When all has been done for an American boy that home and church and school can do for him, he stands out a walking, breathing epitome and expression of the entire United States. So the little edition of humanity we traveled back through forty-eight years to study, we now see, in 1908, embodying the knowledge and wisdom and devotion and patriotism and courage of the whole American union. The fact that Theodore Roosevelt is president of the

resting place. If we had any real spiritual insight, we would know that we can do absolutely nothing to help our children, beyond what, by training, and educating, we put inside their spirits. We may leave them fortunes in things, and paupers in character. The most pitiable little human beings on earth today are many of our Southern boys.

Born into the world, capable, hungry, crying, down in their unconscious souls, for what belongs to them, but with fathers, so hard and senseless, as to mistake their cry and give them stones for bread. Candidates for eternal careers are coming into our homes, and we content our miserable poverty-stricken souls, by bequeathing to them costly poverty outfits for a few years of frolic on earth, seemingly ignorant of the fact that we should prepare them and equip them for houses not made with hands, eternal in the heavens.

We are putting millions into houses and lands and commercial enterprises, and only a few dollars into our institutions, which stand to make over to our children the heritage of the multitudinous and wonderful life that belongs to them, and for which they were born into the world. A forceful promoter can raise ten millions for a steel plant, or a railroad, where a college president can raise ten thousand for an institution that stands for enrichment of life. The ordinary mortal seems to act on the understanding that it does not make any difference how common and coarse and next-kin to clay, life remains, just so ample provision is made to house it in mansions and art around the animated earthiness in automobiles and palace cars.

One Andrew J. Richie, growing up under hard conditions, amid the solemn heights of the Blue Ridge, and there bringing corns on his hands, in efforts to build school houses, in which to educate poor mountain boys and girls, is absolutely of more value to humanity than all the world wise, sense-deluded, pulsating human clods, the Georgia ever produced from the days of Oglethorpe, the first governor, to the Hon. Hoke Smith, the last.

The kind of raw material out of which the Buckleys and the Millers were made is playing about every cabin door up there in the mountains. Richie and a few other noble spirits have heard the call of God to consecrate their lives to the noble work of converting this raw material into the kind of men Georgia needs now to redeem her from the dull, common place, dead-level so many of us seem bent on keeping.

Instead of being forced to go up and down the State pleading with the uttermost intensity that it almost amounts to exchanging their very heart's blood for every dollar of assistance they get, they should only have to reach out their hands to receive from a grateful people all the money they need. Their work is of such infinite worth that they should never have to come down from the houses they are building and the characters they are forming to beg for money to complete enterprises infinitely more important than steel plants and railroads.

If the prospective value of an American boy, then, is equal to the moral and spiritual worth of the whole organized life of the country, we can form some idea of the loss that comes from failure to educate him.

In a loss like that, a new expression, in terms of human life, of the United States is arrested. When a boy for lack of education fails to become itself, the nation in his case is strangled in its cradle. Keep the boy, Saul of Tarsus, back from the feet of Gamaliel, where he was educated, and you hold up the force that organized Christianity in Europe. Leave the boy, who grew to be Count Rumford, in ignorance, and you leave the correlation of forces unapplied to transportation, and the countless wheels of toil never turn. Fail to educate the boy who grew to be Watt and you have no steam engine with all its work in modern civilization. Keep the boy John Wesley out of school and you keep world-wide Methodism out of the earth. Keep Tennyson from college and you keep "In Memoriam" out of literature. Neglect the boys who grew to be Edison and Bell and Tesla and you keep our States from electric light and our homes from the convenience of the telephone. Take care of the boys and you take care of the future civilization. Greet the boy and you salute the glory of tomorrow.

Put your arms around the boys, and ye embrace the dawning of a coming day. Speak kindly to the boys and you put heart and hope and inspiration into coming moral movements, that are to revolutionize the conditions of future society. Discourage a boy and you depress a State. Strike a boy in temper with word or blow, and you have produced discord in a coming symphony. Take hope from a boy, and you take melody from a song. What we do through our relations to the boys is recorded in their spirits and will be clearly seen in days to come. Let us educate the boys if we have to mortgage our lands to do it. They will pay the mortgages off, a thousand times over, in the next generation. Let us stint ourselves at every point, except in the investments we make in the education of our children. To be skimpy and meager there, is to look in darkness the thought and gratitude necessary to keep our graves green when we are gone.

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.

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United States, and before that, a distinguished official in many positions of honor, is only incidental. Had he continued a simple farmer on his Long Island plantation, with the advantages of home and church and school he had, he would be precisely what he is—the sum and substance and quality, in personal form, of the United States of America.

How much, then, is an American boy worth? When he gets what those who have his coming fortunes in charge ought to give him, he is worth as much as the combined value of all the States with all their life and immensity of hope and vigor. Socrates and Plato and Aristotle and Demosthenes were each worth as much as all Greece, in the process of growing up, transferred from the outside to the inside of his soul. How much was Caesar, when a two-year-old boy, worth? Precisely what all Rome, with her seven hills and legion and power, was worth, when the whole sum, after years of training, was found circulating in his blood.

The education to which every boy is entitled consists in converting his country into terms of his own life. No boy comes to all that belongs to him until the entire sweep and content of all in national, social, spiritual and intellectual life of the country, into which he is born, is made over to him.

St. Paul had a conception of education much broader than this. He said: "Whether Paul or Apollos; or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; (if through conforming to necessary conditions, they are made over to you.) And ye are Christ's and Christ is God's."

In our mad rush for money and position we have forgotten, as grown up people, the only good reason we have for existence, that is, to make over to the coming generation, the knowledge and ideals we have inherited from our ancestors. We toil to lay up wealth to leave our children. That is, we are so persistently and blindly stupid, as to imagine we do them service, by giving them something to put on the outside of them, when we are gone to our last

Epworth League

C. W. Lester Editor

Scripture lesson for Oct. 25: Eph. 18:21; Acts 2:1-4; 10:44-48; and 19:1-7.

Topic: The Spirit-filled Life.

I. The Scripture Lessons.

Acts 2:1-4. This passage is the historical statement of the beginning of the spirit dispensation. In it are included the time, the place, the persons baptized, their attitude of mind, the manner and immediate effects of the baptism. Some of these are clearly incidental in their character while others belong essentially to the nature of the questions of Spirit's baptism.

Acts 10:44-48. This passage is also an historical statement, a statement of the first outpouring of the Spirit upon the Gentiles. It occurred under the preaching of Peter in the home of a Roman centurion in the city of Caesarea.

Acts 19:1-7. Again we have the same kind of a statement. It is a statement of the baptism of about twelve men by the Holy Spirit who probably long before this had been baptized by John the Baptist but who knew nothing more of the blessing of believers in Christ than what they had learned from him. They received this larger knowledge of the blessings of believers in Christ from the Apostle Paul.

Eph. 5:18-21. This passage is headed with an express command, clear in its contextual setting as universally directed to every Christian. This is followed by what may be safely termed an outline of the partial effects of the Spirit's filling: having a devotional frame of mind, a grateful heart, and a self-sacrificing spirit for others' sake.

II. Some Meanings of the Scriptures.

1. The baptism of the Spirit is for every Christian. The first audience upon which he came was an unmixed audience of Jews, but the audience in Acts 10:44-48 was a mixed one made up of Jewish and Gentile blood and the command in Eph. 5:18 is universally binding upon all Christians. Hence it is clear that all Christians are to be baptized of the Spirit. It was not intended for any special class of persons to the exclusion of others, nor for that age and no longer. It is for all Christians for all time.

2. The Spirit-filled life is the normal Christian life. The baptism of the Spirit is not a luxury to be had if wished or to be alone if not wished. It is an essential of the common, every day, Christian life. To be Spirit-filled is to be no more than a normal Christian. This is the plain inference from all the passages in our present lesson. And since this is true God expects nothing less of each of us. It is not optional, it is obligatory. It is a direct command of God: Be filled with the Spirit.

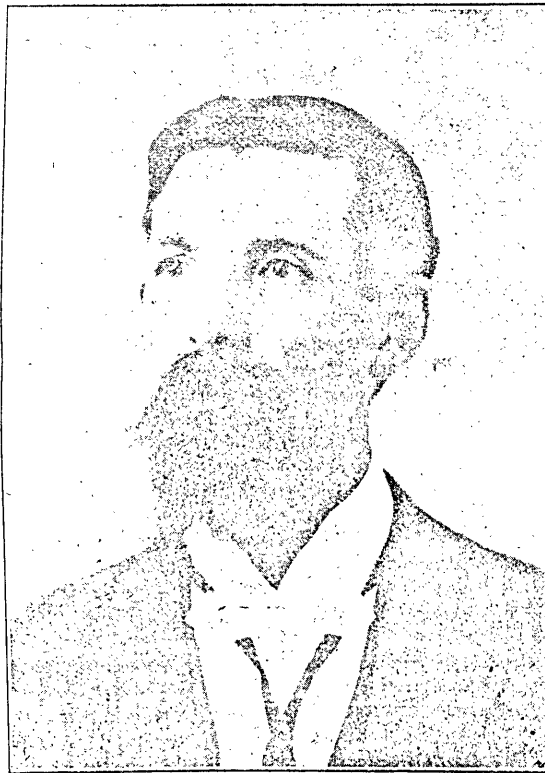
3. The baptism of the Spirit is a prime qualification for Christian service. Surely this is the meaning of the command of Jesus to his disciples to wait at Jerusalem until they were baptized with the Spirit. In obedience to this command the day of Pentecost finds them waiting in the upper room. After that baptism, according to the statement of Christ himself in Acts 1:8, they were to be witnesses for him. The purpose of the Spirit's filling is not for feeling but for service. It is in order that we may be able to heed a farther thought of our lesson: "Submitting yourselves one to another in the fear of God." The baptism of the Holy Spirit is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him.

Holy Orders.—And now the novelist has entered the list against the liquor traffic. Marie Correlli's latest novel, entitled Holy

Orders is a powerful challenge of this unholy trade. The book is well written, contains many passages of great literary power, and the story is one of well sustained interest from beginning to end. The curse of curses, as one reads this book, is seen to be the liquor traffic. We think it a little unfortunate that the author more than once intimates that but for the poisons with which liquors are drugged by those who deal in them, the trade might not be intolerable. The liquor business is inherently vicious, and one of the proofs of its viciousness lies in the fact that those who lower themselves to deal in it will do anything to make the trade go.

Incidentally Miss Correlli deals heavy blows upon the infamy of a subsidized press, the average daily paper. She charges upon the liquor business and upon a catch-penny press, the larger mass of the corruption of our modern life.

We are aware that some of our readers will think it strange that we should commend any novel. There are many we would commend, as there are many we would burn. All depends upon the purpose that animates the writer of any book. That a writer should adopt the method of a lengthened story to teach a lesson is as reasonable as that Jesus should utter a parable. This book is published by F. A. Stokes Company, New York.



Rev. W. J. Moore, Pastor, Lawton, Okla., and Chairman Oklahoma Conference S. S. Board.

The Opening of the Methodist Training School

As the Methodist Training School for Christian Workers is an institution of the entire church, every Methodist in our connection has, or should have, a vital interest in its work and success. The third session has opened with sixty-one students already enrolled. Several more students are still expecting to come this term, while a dozen or more are planning to enter at the opening of the second term, Jan. 13th. It is especially encouraging to have a larger number of men enrolled this year.

Our first graduating class had two members—one deaconess and one foreign missionary. The second class had ten graduates—two deaconesses, one nurse deaconess, three city missionaries and four foreign missionaries. The senior class this year has sixteen members—seven deaconess candidates, four city missionaries, four foreign missionaries and one regular pastor. In the junior class this year about twenty are volunteers for foreign missions, while the rest will be city missionaries, deaconesses, Bible teacher and pastors. Every Methodist has reason to thank God for these noble young men and women who have volunteered for heroic service, and

to rejoice at the blessings of Providence upon this school in its endeavor to supply suitably trained missionary workers for the church. J. E. McCULLOCH.

Hospital Commission.

In response to a call of the chairman, the Hospital Commission, representing the three Annual Conferences of the State of Arkansas, met at the office of the Western Methodist, October 15th, 1908, at 10 a. m. There were present, Dr. J. A. Anderson, chairman, Gov. G. W. Donaghey, L. B. Leigh, Dr. J. W. Sorrells, W. G. Vincenheller, J. M. Hughey, Dr. A. C. Millar, proxy for A. C. Morehead, and Dr. T. E. Sharp, secretary. A letter from Dr. Corrigan of Hot Spings was read containing a proposition to erect a sanitarium at Hot Springs, containing about seventy rooms and ward accommodations for thirty patients, the building and maintenance without cost to the church, provided the church would give the enterprise its endorsement to the extent of permitting the use of its name. It is desired to call the sanitarium "The Methodist Sanitarium." In return for this endorsement, certain concessions were to be made to the church. The Commission voted to accept the proposition, provided the financial and moral interests of the church could be properly guarded and, certain concessions that were worth while could be secured. A committee consisting of Drs. Anderson and Sharp was appointed with instructions to prepare a proposition with all the details worked out and submit the same to Dr. Corrigan for agreement. If the committee and Dr. Corrigan agree upon a proposition, then this shall be submitted to the three Annual Conferences for their action.

J. A. ANDERSON, Chairman
T. E. SHARP, Secretary.

Skyscrapers.

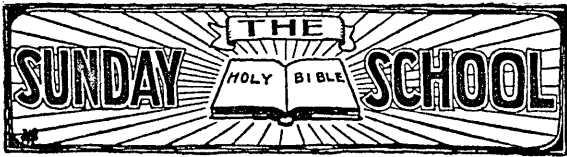
It was rumored some months ago that regard for public safety would intervene and fix definitely the upward limit of all future building in New York city. But it seems that architects have demonstrated the fact that with the present perfected state of steel and concrete added height does not add to the danger or instability. Indeed in a building now projected the architects predict a life of 5,000 years. Up to the completion of the Singer with its forty-one stories and height of 601 feet, there were already in New York twelve buildings ranging from twenty to thirty stories. The last building, the Metropolitan, is the highest building for business purposes in the world and the highest for any purpose except the Eiffel Tower in Paris, which rises to a height of 984 feet. But not satisfied with this invasion of that airy region heretofore devoted to birds and their famed Nephelococcygia, the Equitable now plans the building of a sixty-two story building piercing the air to a height of 900 feet.

The present is a ruthless image breaker of the wonders of the past. Right vivid yet on the retina of our eye is the picture in an old atlas illustrating the comparative height of the world's monuments and edifices. There stands St. Peter's with its 540 feet and Cheops with its 460. We recall, too, the acute sense of giddiness felt on reading about the 555 feet of the newly completed Washington monument. Who knows what the future bears in store in the way of cloud terminals for the fast coming highways of aerial transportation!—Southern Christian Advocate.

The liquor trade is not a business: to make wool into cloth is a business; to make boys into drunkards is a crime.

"Vote for me!" says your boy. "Vote for me!" says the saloon keeper. You can't do both. Which will you choose?

The door of the saloon is broad enough to engulf honor, home, patriotism, civilization.



Oct. 25—The Joy of Forgiveness.—Psa. 32.

Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1.

Locating the Lesson.

Time.—Between 1040 and 989 B. C. Place.—Jerusalem. Persons.—Taking the usual view of the occasion of this Psalm, we have David, Bathsheba, Uriah, Nathan and Jehovah. Parallel passage—Psalm 51. Connecting links—Read 2 Sam. 10:1 to 12:14.

Introduction.

It is important in the study and teaching of this lesson to remember that it is a great Hebrew hymn that, as it were, wrote itself out of David's experience of awful sin and transcendent forgiveness. The psalm loses much of its interest and power if the student fails carefully to take account of the occasion that probably produced it. (2 Sam. 10:1 to 12:14). Let the teacher tell the class the story, omitting, of course, some details.

This psalm was doubtless used in the temple worship, being chanted to an accompaniment of musical instruments. The psalm singing to ordinary tunes which obtains in some churches today is wholly unlike that of the ancient Jewish worship. David would have difficulty in recognizing his own psalms. The word "Selah," which occurs three times, probably was here a signal for the "orchestra" to continue the thought while the singers paused.

I. David's Personal Experience, vs. 1-5.

"Thou forgavest the iniquity of my sin." vs. 5.

1. The first part of the psalm reminds one of the old-time class-meeting, of "blessed memory." David, as it were, is "class leader" and begins the service by telling "what the Lord has done for his soul." He intends to first humbly and completely confess his sin, but as he rises the joy of forgiveness overwhelms him and he cries out, "Blessed is he whose transgression is forgiven, whose sin is covered." Tears stream down a radiant face.

2. Mastering himself with a mighty effort, he begins again. With low, shamed voice, broken with deepest emotion, he tells of his wretchedness during those long twelve months or more of impenitent sin. Wickedness was no light thing to him. No one word can describe it, so he uses three different words. He had "transgressed," i. e., "torn himself away" from God, for this is the root idea of the word. He had "sinned," i. e., "missed the mark." Wickedness always does. He had missed the mark that God had set for him as a man and a king. He had shot very wide of the pleasure that his lust promised. He was full of "iniquity," i. e., "distorted" and "twisted" into hideous ugliness. On down through verses 3 and 4 he goes until he chokes into silence, and heavy toned instruments groan on in pain. How much "selah" means here!

3. The agony of his soul as he chafed against God's "bit and bridle" brought this Old Testament prodigal "to himself." He saw in Nathan not only a messenger of accusation and condemnation, but he saw an angel of mercy and reconciliation. He would begin the journey back to the Father's house. Note what he did. He "acknowledged" missing the mark in sinning. He "uncovered" the ugliness of his iniquity. He "confessed" the rebellion of his "transgression." The journey home looked very, very long but really it was very, very short, for when David turned from his sin toward God, behold there was his Lord falling on his neck and kissing him. No wonder he leaps from his misery to music, from despair to delight, from heaviness

to happiness as he shouts "Thou forgavest the iniquity of my sin," and the instruments of music sound out their gladdest notes.

II. The Blessedness of Forgiveness, vs. 6-11.

"Blessed is he whose transgression is forgiven," vs. 1.

1. It is difficult to fitly name the second section of this psalm. Possibly the one used above is as good as any. The inspired poet goes on to draw great truths from his own experience and to apply them to others. We find here the sudden changes of thought so common in Hebrew poetry. We are in a deep rich gold mine and have time to pick up but two or three nuggets.

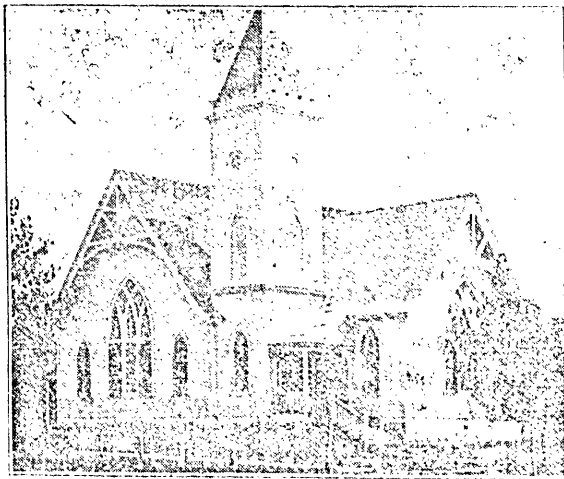
2. The folly of being wretched in sin when one may be happy in forgiveness. We may



Parsonage M. E. Church, South, Lawton, Okla.

read the first part of verse 6, "For this,"—misery of unconfessed sin, and the willingness of the Lord to forgive—"let every one" "in the time of finding out of sin (R. V. margin) pray unto thee." If to sin is folly, what is remaining in sin?

3. The protection of forgiveness. David was about to be carried by the floods. He was tossing helpless and hopeless on the breast of the wild waters. He cried to God. Instantly his feet were on the rock and the rock rose high above the waves. The figure of speech suddenly changes and the psalmist is hiding from his enemies, a probable reference to his "outlaw" days—when a rescuing



M. E. Church, South, Lawton, Okla.

army rings him round with battle songs. Again the music takes up the theme, and in "selah" one can almost hear the soldiers sing.

4. Guidance for the forgiven. The truly penitent dreads above everything the falling again into the slough of sin, shame and sorrow. To such a soul dreading as a burnt child the fire, the promise of guidance is one of the gladdest elements in his blessedness—"I will guide thee with mine eye."

The psalm closes in full chorus, harps and trumpets, timbrels and cymbals swell and ring as all the forgiven sons and daughters of men "shout for joy."

Notes.

1. Did David "fall from grace?" Put yourself in his place and then answer the question.

2. No one word was ever fuller of contents

than the last "and" in verse 5. It has in it the whole gospel of Christ.

3. "The joy of forgiveness is proportioned to the depth of repentance."

4. The depth of repentance is in direct ratio not to sin but to the sense of sin.

5. The most "aging" thing in the world is not work, nor even worry, but wrong.

6. Man never yet covered his sin. God alone can do that. It is our part to "uncover."

7. David waited a year before he confessed. God forgave him in a moment.

Our Approaching Conference and Else.

In a few days our Annual Conference will be in session in Oklahoma City. In some respects it will be a conference of unusual interest. Many changes will be made in the appointments. Some on account of our statute of limitation, some to make places for new men coming into the conference and some to more properly adjust the work to both preachers and people. For some of the changes the bishop and his cabinet will be praised and for some blamed. And, I dare say, they will not be blameworthy for all the seeming misappointments. It would require a very mean man to go into a Bishop's cabinet to wreak revenge against a disliked brother. The disgruntled preachers sometimes would be astonished if they but knew the causes that actuated the Bishop and his cabinet in making their appointments. The people are not always sincere in their declarations of love for the retiring preacher. I was once sitting by a presiding elder in a car returning from conference when a brother approached the presiding elder and said, "I will never forgive you for having me removed from my circuit. I wanted to go back and the people wanted me back." The presiding elder replied, "Who wanted you to go back, brother?" The preacher mentioned several prominent members. The presiding elder then drew from his pocket a petition signed by the members mentioned and more than one hundred others asking for the removal of the preacher. He looked the petition over and said, "I thank you, brother for moving me and I take back all I have said about it."

Some important interests of the conference remain unsettled and will require the best thought of our wisest men to settle them. We will need such preparation as we can only get by earnest prayer and close association with the Holy Spirit to enable us to adjust them aright.

Then there is much important territory in the conference that ought to be occupied by us that is not. In some of our large towns where many Southern Methodists reside we have no organizations. Our members are compelled to go to other communions for the gospel. We ought to increase our domestic missionary assessment until we can occupy all the territory assigned the conference.

The work of the conference can be greatly facilitated if the brethren will help the various boards and committees to an early possession of the data for their reports. Why not every pastor be ready to make his report to the teller the first day of conference? By so doing these boards and committees could make their reports early in the conference and thereby give more time to consider them. I have known important reports to be brought in on the eve of the conference adjournment and thereby occasion legislation that was afterward regretted.

The State University has had the best opening in the history of the school. Something over six hundred splendid young men and women have matriculated. The greatest harmony prevails in the faculty and all are hopeful of a great year's work. The writer, as High School Visitor, has the opportunity of his life to do good. Besides the opportunity to help in an educational way, I can preach every Sunday and talk to students five days in the week.

THEO. F. BREWER.

Bro. Atchley Ruminates.

This writer has not been in the habit of living in the past. It has been his aim to keep in sympathy with the aims and activities of the mighty present, in both church and civic life. But this being the fiftieth anniversary of my ministerial life, I have permitted my thoughts to travel freely over the fields of the past fifty years of my life.

At a quarterly conference held at Union Springs Academy, on the Lila circuit, Sept. 25, 1858, I was licensed to preach. Dr. A. R. Winfield was presiding elder; Rev. Richard F. Withers pastor in charge; Columbus O. Steele junior preacher, and Stephen Treadwell secretary.

In November of the same year I was admitted on trial in the Ouachita Conference. That session of the conference was held at Arkadelphia, and Bishop Early presided. Among the appointments read by the Bishop were the following: Lehigh circuit, A. L. P. Green, R. C. Atchley. This was not that distinguished A. L. P. Green of Nashville, Tenn., but a distant relative of the Doctor, I think. The work was the original Lehigh circuit, then composed of twenty-one appointments, and extending from New Hope church about seven miles south of where the town of Sheridan now stands, to Union Church, about twelve miles from Monticello. Bro. Green failed to come to the work and later went to Texas. I think I was making my third round when help came in the person of Rev. Cadman Pope. He came as a preacher on trial from the North Georgia Conference. Dr. Winfield employed him to take the place of Brother Green. This brought to me a feeling of relief I cannot now describe. During the remaining part of that conference year each appointment on that big circuit had such preaching as we could give every two weeks, except during the revival season. There were many additions to the church and I think Rev. D. L. G. McKenzie of Little Rock station was the only pastor who brought more money on the collections to the next session of the conference than we did.

The law of the church at that time fixed the salary of a preacher without family at one hundred and fifty dollars. Each of us received our salary in full, and the quarterly conference made each a present of twenty-five dollars.

At the close of that conference year I was discontinued at my own request, and entered school at Princeton, Ark., Mai. Benjamin J. Borden, principal. Here I remained one year, and kind friends arranged for me to remain in school for a period of three years more, but the approach of that cruel civil war destroyed all the plans that had been devised for my help and I re-entered the conference at Pine Bluff in the fall of 1860.

During the first three quarters of my first year in the ministry I was sorely tempted to give up the work. My education was limited and I came to feel that it was an imposition for me to be going about as a teacher of the profoundest truths ever given to men. I took under serious consideration the advisability of leaving the work and going to some distant point among entire strangers and never let it be known that I had ever tried to preach. Such thoughts lingered with me day and night until the coming of our camp meeting near White Sulphur Springs. One night near twelve o'clock I was called to a tent to see a young man who was dying. I sat down beside the bed of straw on which he lay. He took me by the hand and said in substance, "Brother A, I am dying and there is not a

cloud between me and heaven. I sent for you that I may tell you before I go that you led me to the Savior. I owe it to you that I am ready to die. Over at the Salem meeting you used the text found in the 25th and 46th of Matthew. Under that sermon I was deeply convicted and led to Christ. Continue to preach Jesus and warn sinners. Good-bye."

Never after that did I for one moment entertain the thought of abandoning the work of the ministry. But it did not take away the thought that I was poorly equipped for the work. On the contrary it has been an ever present source of embarrassment to me. I obtained an imperfect knowledge of English and a smattering of Latin and Greek; but as I see it this is a very poor educational qualification for the great work of the Christian ministry. I now see that I have been too sensitive at this point. Often have I suffered it to hold me back from what I could have done.

Suffer me to advise all young men looking to the ministry who may read this to attend school until at least reasonably equipped for the work. Get at least all that some good High School or Training School can furnish you, and then if possible graduate from some reputable college, and afterward finish at our Vanderbilt. A preacher can utilize all that



First M. E. Church, South, Sulphur, Okla., Rev. T. P. Turner, Pastor.

the best schools can furnish him. It is true that scholastic training is not all that a preacher needs. He must have the baptism of the Spirit in addition to all other qualifications he may possess. The Holy Spirit can often use to greater advantage the well trained mind than the untrained even though each be equally zealous. An educated mind thoroughly imbued with the Spirit is a great power for good in any community.

ROBT. C. ATCHLEY.

Sept. 25, 1908.

Appointments Arkansas Conference, 1858.

Dear Brethren: I see in the Methodist of Oct. 1st that you published the appointments of Ouachita Conference held in the fall of 1858. At that time there were only two conferences in our State—the Ouachita and the Arkansas. One embraced the north and the other the south part of the State. And below I give you the appointments of the Arkansas Conference held in 1858. I take these appointments from the printed minutes, and I am sure they will be interesting to the Methodists in North Arkansas. C. W. Shaver.

Arkansas Conference, held at Dardanelle, Ark., October 20, 1858. Bishop Early, president; Lewis P. Lively, secretary.

Helena district: John J. Roberts, P. E.; Helena station, Benoni Harris; Helena circuit

and African mission, George A. Dannelly; Mount Vernon circuit, Franklin W. Thacker; Walnut Bend circuit, Leonidas Dobson; Marion circuit, to be supplied; Ocoola circuit and African mission, John Rhyue; Laconia and African mission, to be supplied.

Jacksonport district: John Cowle, P. E.; Jacksonport circuit, William H. Wood; Pocahontas, John A. Roach; Gainesville, Jesse Glasco; Greensboro circuit, David P. Armstrong; Bolivar circuit and African mission, Edward T. Jones; Black River mission, to be supplied.

Searcy district: Stephen Carlisle, P. E.; Searcy circuit, William T. Noe; Lawrenceville circuit, Henry H. Hawkins; Augusta circuit, Robert G. Britton; Richland circuit, James D. Andrews; Lewisburg circuit, Stephen Farish; Clinton circuit, Isaac L. Hicks; Cadron mission, Biby B. Canady.

Batesville district: John S. McCarver, P. E.; Batesville station, John H. Rice; Batesville circuit, Richard H. Dodson, Wm. H. Gilliam, supply; Grand Glaze circuit, James M. Rogers; Big Creek mission, to be supplied; Lebanon mission, James C. Beckham; Richwoods mission, to be supplied; Salem mission, Hugh A. Barnett; Strawberry circuit, Cornelius N. McGuire; Soulesbury Institute, to be supplied; American Bible Society, John M. Steele, Agent.

Clarksville district: Lewis P. Lively, P. E.; Clarksville circuit, George Emmett; Waldron circuit, Benjamin F. Benefield; Fort Smith station, Absalom H. Kennedy; Van Buren station, James L. Denton; Ozark circuit, Jesse Griffin; Roseville mission, James M. Burkhardt; Dover circuit, Burwell Lee; Dardanelle circuit, Richard W. Hammett; Bluffton mission, James D. Adney; Wallace Institute, Peter A. Moses, Principal.

Fayetteville district, Thomas Stanford, P. E.; Fayetteville station, George A. Shaeffer; Fayetteville circuit, Josiah A. Williams; Boonsboro circuit, David H. Carithers; Benton circuit, Jordan Banks; Yellville circuit, Benjamin F. Hall, and one to be supplied; Carrollton circuit, John F. Pearson; Newton mission, John B. Brown; White River mission, Thomas B. Hillburn; Mayesville circuit, Walter T. Thornberry.

Total white members.....	9,656
Total white probationers.....	2,522
Total negro members.....	865
Total negro probationers.....	309
Total local preachers.....	159

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.

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The Oklahoma Prohibition Situation.

The Constitution of the State of Oklahoma, after declaring the prohibition of the liquor traffic, provides that the Legislature may provide by law for the Agency in each town of not less than 2,000 population (or at least one in each county regardless of population) for the sale of such liquors for medical purposes under the prescription of a regular practicing physician, and for scientific purposes, to colleges, universities, and other scientific institutions that are authorized to purchase the same free of tax under the laws of the United States.

When we were asked by the Committee on Territories of the House of Representatives at Washington to submit the provisions that we would like to be incorporated in the Enabling Act on the prohibition question, we asked that the Maine Agency System substantially be incorporated as the method for handling sales for medical and scientific purposes rather than the Drug Store System used by Kansas, North Dakota and nearly all the local option States.

But when the Legislature introduced a bill, called the Billups Bill, after the name of its author, many of the newspapers of the State took an unfriendly attitude toward it, calling the Agency System the "Dispensary" System and misrepresenting it to be like the South Carolina Dispensary. The difference between the Oklahoma Agency and the South Carolina Dispensary is the difference between carefully restricted sales for medical and scientific purposes only, and general sales for beverage purposes. By reason of the misrepresentation of these unfriendly papers—led by the papers that went their full length to oppose prohibition in the last campaign—our prohibition people throughout the State began to write to their representatives to vote against the "Dispensary." As a result, all that we could get the Legislature to do was to pass the bill subject to ratification by the people in the coming election.

In order to get the measure through, it was coupled with a proposition to establish Agencies in towns of 1,000 population, and to authorize the Governor and Agency Superintendent to establish them in smaller towns than 1,000 if by reason of distance from another Agency or other sufficient reason it should be found necessary.

The proposition to establish Agencies in towns of less than 2,000 population involves a change of the Constitution, since the Constitution only authorizes their establishment in towns of 2,000 or more population. While the Anti-Saloon League is not the author of this proposition to establish them in smaller towns, we nevertheless advocate the measure. As you know, the strength of the prohibition vote comes from the country and small towns while the strength of the opposition comes from the cities. Therefore, as the law now stands, it is quite inconvenient for the class of people who are most friendly to prohibition, to purchase liquors for medicine when prescribed by their physicians. Some cases have occurred where people have had to travel forty miles to have a prescription for alcohol filled which was required for external use in treating typhoid fever.

We believe this is an unnecessary hardship, and that an average man would yield to the temptation to patronize a bootlegger, or become an accessory with some druggist in an unlawful sale, rather than expend a DAY OR TWO of time in order to comply with the Oklahoma law. Moreover, considering the restriction thrown around the Agency in Oklahoma, no harm need ensue from the establishment of an Agency in each town large enough to support a drugstore. Because careful records are kept after the manner of the United States Postoffice Registry Department. Each bottle has a serial number, and is charged up to the agent upon the books of the State Agent at Guthrie. He must ac-

count for each—to whom sold, when, upon what physician's prescription. Besides, an inspector drops in every now and then and goes through his books. These books are also open to the inspection of any citizen at any time during business hours.

Nine-tenths of the prejudice against the law in the State of Oklahoma grows out of the word "Dispensary" having been applied to the Agency. The word is not used in any way in the Oklahoma law or constitution.

Then, too, while the Legislature was considering this bill, the Republican State Committee met in Oklahoma City, and, along with other measures being considered by the Democratic Legislature, condemned the Agency Law. This gave a cue to the Republican press throughout the State to attack the bill, with the results that I have already stated. The Republican party leaders came afterward to see their mistake. It is not a partisan measure in Oklahoma. At the request of the Anti-Saloon League, the provisions were taken from the Republican State of Maine and incorporated in the Enabling Act by a Republican Congress. By a Constitutional Convention composed largely of Democrats, it was submitted to the people of the whole State, who voted to adopt the provisions as a part of the Constitution; and a Legislature controlled by a Democratic majority passed the Billups Law, in keeping with such Constitutional provision, just as the Legislature would have done had it been controlled by a Republican majority.

The Republican State Convention some weeks ago endorsed the idea of prohibition enforcement, without mentioning the Agency. The Democratic Convention commended the legislature for passing the law and submitting it to the people as a non-partisan question. Therefore, there is no ground for partisan bias in connection with the subject.

The Anti-Saloon League is a sponsor for the law, except some minor details. The Prohibition party endorsed it in the strongest possible language. So did the State Convention of the W. C. T. U., the State Convention of the Christian Church, the Oklahoma Synod of the Presbyterian Church, and the Oklahoma Conference of the Methodist Episcopal Church, sitting at Shawnee last week. On the other hand it is opposed to the remnants of the Citizens' League, the organization through which the whisky interests fought prohibition in the last campaign; the "Sons of Washington," the secret order whose purpose is the overthrow of Oklahoma Prohibition and the defeat of the candidates who, if elected, will enforce the law; and the so-called German-American Alliance, which, after passing resolutions condemning prohibition and recommending the repeal of the Agency Law, proceeded to elect Henry Baun, the Pabst Brewing Company's former representative at Guthrie, president of the Alliance for the fifth time.

We stand for the Agency, in brief, because we do not favor a law by the terms of which it would be a crime to administer alcohol as medicine, and we believe it is better to have it sold at one place in a town, and a strict registry of every sale required, rather than to be sold at a dozen or so places through the drug stores. The opponents of prohibition are against the Agency because, if we must have prohibition, they want us to have the most extreme and unreasonable type possible. There is no State in the Union, prohibition or local option, but provides for the sale of alcohol for medical and scientific purposes.

I trust the foregoing will enable you to have a reasonably clear idea of the question pending in Oklahoma. Our peril is the apathy of our people, who do not seem to comprehend that if we do not sustain the Agency Law, we shall have as a result a law condemning the use of alcohol for medical purposes under a physician's direction just the same as if sold for beverage purposes. No people

will stand for a law like that; the next question will be the re-submission of prohibition, and we could not be able to defend successfully such a law as we shall have without the Agency. Therefore it behooves our people to be up and doing just like the main question were pending.

Thanking you for your co-operation to accomplish this end, I remain,

E. M. SWEET, JR.,
Superintendent.

P. S. In order to carry the Amendment to the Constitution establishing Agencies in towns of less than 2,000, it will be necessary for the measure to receive a majority of all the votes cast AT THE ELECTION. If it receives less than a majority of all the votes cast at this election, but a majority of all the votes cast ON THIS SUBJECT, the Act of the Legislature establishing the Agency in towns of 2,000 will be ratified and the law as now in operation will be continued. If a majority of the votes cast on this subject should be against the Agency Law, it will be repealed and the Agency discontinued.

E. M. S.

The State Agency System Endorsed.

We, ministers, professional, business men and citizens of Mangum, Greer county, Oklahoma, do hereby give our ENDORSEMENT TO "THE AGENCY SYSTEM OF THE BILLUPS LAW."

We expect to vote for the "agency" on November 3, and do most respectfully request every voter in the county, regardless of party affiliations, to so vote, and to use every honorable and legitimate endeavor possible to influence votes for the same throughout the State.

We do so for the following reasons:

1. We are prohibitionists and desire to see the prohibition laws of the State enforced.
2. The "State Agency System" furnishes a lawful way by which alcohol and liquors can be secured for medical and scientific purposes.
3. The entire "whisky crowd" is fighting the agency system, viz: The Sons of Washington, (a whisky organization, pure and simple), the brewers, the distillers, the saloon keepers, the whisky politicians, the whisky lawyers, the bootleggers, the red-nosed bums, the prostitutes, the professional gamblers, the outlaws, the dissolute negroes, the lax in morals of all classes and colors.
4. On the other hand the strongest prohibitionists and men and women of the very highest characters are for it, viz: The leading ministers and Christian workers of all the churches; the Anti-Saloon League of America; the W. C. T. U. of Oklahoma; the candidate for the presidency on the prohibition party ticket, etc.

Signed:

J. S. Lamar, Pastor M. E. Church, South; T. J. Talley, Pastor Baptist Church; H. A. Reynolds, Pastor Central Christian Church; T. S. DeArman, President City National Bank; H. Mathewson, president First National Bank; J. O. McCollister, Farm Loans; T. J. Dodson, M. D.; T. H. Gilliland, Real Estate Dealer; L. H. Maloy, Bookkeeper; J. N. Caddell, Cotton Buyer; J. E. Taylor, Editor Star; J. M. Maloy, Minister; Robert Bishop, Laborer; G. L. Wilson, Representative District No. 1; J. D. Curreathers, Merchant; Fred C. Switzer, Lumberman; J. F. Mathews, Lawyer; C. Q. Ray, Vitaopath; D. H. Wright, Tel. Co.; Lee Hawkins, Druggist; G. W. SIMS, County Supt. of Schools

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WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference.
Mrs. J. W. House, Bentonville, Ark. Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

Little Rock Conference.

Dear Friends and Co-workers: The best part of a trip is getting back home, and I am rejoiced to hear of the good work accomplished by our H. M. Auxiliaries during the past months.

My hope is that this may be the very best year in our history. Yet, we must bestir ourselves the four months left us lest we be disappointed in our report March 1, 1909. How many auxiliaries have gained new members, new subscribers to "Our Homes," and new workers for our Lord and Master this year? And how many will strive earnestly to do yet more in each department of our work?

If each woman will do her part, the result will be fine and far-reaching in its good effects.

We should be glad to try to lead other women into this organization for the betterment of humanity and the upbuilding of God's kingdom.

There is a blessing for every one who gives according to ability, her time, thought, money and prayers to hasten the coming of the day when our Savior shall be crowned Lord of all.

I believe every subscriber who reads "Our Homes" may conscientiously recommend it to her friends and neighbors. Those who read it most are our most efficient workers and its greatest admirers.

Let us send a large number of boxes of comfortable clothing to the needy families of our preachers in the hard places, and do it before the duties and demands of the Christmas season are upon us. The happiness of those sending the boxes is scarcely less than that of the good people who receive them.

Who will be sure to send Christmas cheer into sad and destitute homes?

If any auxiliaries have failed to observe the Week of Prayer, let them appoint a time now. They will find benefit studying the methods and aims of the H. M. Society, and a benediction in meeting together in God's name and for His glory.

All reports should be sent to our district secretary by Dec. 1.

I would express my gratitude to the dear friends who carried on my H. M. work during my absence from our home-land, and did it so well I was scarcely missed at all.

Day by day journeying mercies were vouchsafed to me and the glad welcome home made me forget the perils of a stormy sea.

A few more months and another year will have passed forever. What shall its record be for the Little Rock Conference W. H. M. Society? Have we lacked opportunities to do good unto others? Have we tried to use the ones we did not fail to see?

Sincerely,

MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. W. H. M. S.

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

Bryant Charge.

My second year on Bryant charge is drawing rapidly to a close and we have had two very successful years. I think we will have had a net increase in membership of about two hundred in the two years, and an advance of one-third on finances, whereas the charge paid \$398.00 the year before I came and that was above the average for the preceding year. They are paying now over six hundred to the pastor and the P. E. his prorata. Of course all the claims will come up in full. Our camp meeting this year was a success in every sense of the term and we certainly made no mistake in securing the services of Bro. Joe Ramsey. No man could help loving him and he is great in a meeting. And we also had Bro. John P. Lowrey until Thursday night who conducted the singing and did a part of the preaching. He too is an untiring worker, and has a great influence over the people. Our "beloved" was with us, (Dr. Millar) and we do love him. He preached two or three good sermons. Bro. Jewel was there and preached one good sermon and judging from his activity and clearness of his voice God will permit him to preach as long as he dwells in the old tabernacle. Bro. W. R. Harrison was there and did not feel able to preach, in fact it was against the advice of his doctor, but did you ever hear him pray? A man who is not drawn close to God through Will Harrison's prayers, is evidently "established." Bro. E. N. Watson was there and took part in the service; as his pastor, I say he is a Godly man. And Forney was there and preached us one fine sermon and prayed, talked and laughed, and left the people all wishing he would stay or come back. May the good Lord increase his tribe; but I see no prospects of it. The best of all is the Lord was with us in reclaiming and converting power. Brethren, this work has over six hundred members covering a territory about ten by twenty miles. So you see a preacher has something to do. There are seven appointments and I have preached fourteen times a month at my regular appointments. I have been very sorry for my people many times, but they have borne with me patiently. I have the best people on this charge to be found anywhere, and the sweetest spiritual young people under the sun, so if the conference sees fit to send me back another year, I shall serve them to the best of my ability.

J. H. McKELVY.

Hermitage, Ark.

I closed a four days' meeting at Valentine school house last Saturday evening, resulting in one addition to our church at Palestine. This was the last of six meetings held in our charge during the year. Most of the preaching was done by the pastor, save in the meeting at Hermitage. Bro. J. C. Williams, of Hampton, came to our help here, Oct. 3rd, and preached twice a day for a week, adding eleven to our register by vows and baptism. His ministry was indeed a great blessing to this town.

Bro. John J. McKinnon helped us in our meeting at Pine Grove and B. F. Christmas at Palestine. Their preaching was profitable. Rainy weather hindered our meeting at Palestine. At present we have no church at Palestine, but a good Sunday School and a weekly prayer meeting

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CHARLES E. THOMPSON

ARCHITECT

SPECIAL ATTENTION GIVEN TO
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LITTLE ROCK,

ARKANSAS.

is clearing the ground for a new church. Don't be surprised Mr. Editors, if my successor should invite you down here to dedicate a brand new church at Valentine.

A six days' meeting at Farmville beginning the second Sunday in August, resulted in the addition of four members by baptism.

Our membership at Hermitage has almost doubled during the year. Methodism is becoming more firmly entrenched in the hearts of the people. Besides the two Sunday Schools we now have two weekly prayer meetings.

There were no prayer meetings at the beginning of the year. The victories that we have achieved makes my heart rejoice. To God be all the praise! These people have been very kind to their pastor. May the blessings of our God rest upon them continually.

GEO. W. HIVELEY.

Oct. 19.

Our Sunday School, Past and Present.

We have always had a Sunday School in McLoud. On the first Sunday, when not a house had yet been finished, we had Sunday School in the big boarding tent. There were two classes, one of three children taught by a lady, and another of sixteen men taught by a lady also. This was in June, 1895, when the echoes of the discussion of the parities of gold and silver money were still in the air; so, of course we had our little joke about the 16 to 1. We agreed, that outside the penitentiary, at religious functions the instances were rare in which the ration of men to women were sixteen to one.

A little later on we met in a feed store where the sacks of grain served for seats. For a month or two that winter a barber's shop was our Sunday School home. Each week some place was found.

The next May two churches were finished and so ended our Sunday School itinerancy, but not our schools.

We now have four Sunday Schools in our little town, each fairly well attended. Our own is the largest, and we fondly believe, the best.

We do not claim to be a model Sunday School, but we do keep up some things that are sometimes neglected in larger towns.

Honor Roll, Children's Day, Cradle Roll, etc. For over four years the first Sunday has been our Missionary day. We have one or more organized classes.

Collections always meet our necessities. The Conference Teller flatters us by saying that our last remittance of birthday offerings was the largest to date in the conference. Dr. Crowell, of Epworth University, says we have a "unique" way of taking up these offerings. We suppose he means to be complimentary. Nearly every member contributes to this fund.

Last but not least our Sunday School enrollment has always exceeded our church membership and we have a large attendance of young men and women. Quite a number who "have past their first youth" are to be found in their places from Sunday to Sunday.

MRS. M. J. ROSS.

L. H. Bailey, Director of the College of Agriculture, Cornell University, and Chairman of the Commission Country Life appointed by President Roosevelt, has written for the November Century of "College Men as Farm Managers," basing his article on valuable and suggestive facts and figures. He urges strongly co-operation of the farm and the college, points out how best to bring about his co-operation, and declares that the only salvation for agriculture is that it rise to meet the college man.

Wilmot, Ark.

We are now in a meeting here with splendid prospects for a good revival. Bro. Tol Tatum, the singer from Jonesboro, with Bro. W. H. Woodfin of Dermott, are assisting in the meeting. Will report results of the meeting later. Fraternally,

W. C. TOOMBS.

Heart Pains

Are relieved, and palpitation, fluttering, and irregular pulse overcome by using Dr. Miles' Heart Cure. It makes the heart nerves and muscles strong, so the heart is able to do its work easily. This relieves the strain which causes the distress. Sold by all druggists.

"Dr. Miles' Heart Cure cured me when several doctors failed. My case was bad. I had difficulty in getting my breath, my heart beat so fast at times that I thought it impossible to live without relief; the pain was very severe in my left side, and my nerves were all unstrung. I am sure I would not have been cured if I had not taken the Heart Cure."

MRS. MARY C. HAHLER,

Sullivan, Mo.

If first bottle fails to benefit, money back.

MILES MEDICAL CO., Elkhart, Ind.

Fayetteville District Meeting, W. F. Mission Society.

The Woman's Foreign Missionary Societies of the Fayetteville district held a district meeting at Bentonville, Ark. Oct. 6th and 7th. Miss Bertie Huffman, the district secretary, was in the chair and presided with ease and grace. Several of the societies of the district were represented and the meeting was a decided success. A full program of two days was rendered and was of high order. There was not a dull hour during the whole time. A large number of tithe pledges were secured. All who attended greatly enjoyed the occasion and went away resolved to be more faithful to this great work.

The women of the local society spread a bounteous dinner Wednesday the 7th in the Epworth League room of the church. Many friends joined in preparing and eating the dinner. It was an enjoyable social occasion as well as a spiritual feast and all our people enjoyed their stay with us. We look forward with great pleasure to their coming again. MRS. R. E. L. BEARDEN.

Little Rock Preachers' Meeting Notes.

Hunter Memorial, Forney Hutchinson pastor, had the informal opening of the new church. Had large audiences both morning and evening; over 200 at Sunday school; had five additions, making more than 100 received this year.

Capitol Church, P. R. Eaglebarger, pastor. Sunday school having good attendance—about seventy. Several received into the church during the year.

Asbury Church, W. A. Swift pastor; 167 at Sunday school. About seventy-five additions this year.

Winfield Church, S. H. Werlein pastor. Over 300 at Sunday school and large increase this year in church membership.

First Church, T. E. Sharp pastor; had two additions, making nearly 100 added to the church this year.

Henderson Chapel, R. J. Rowland pastor, had thirteen additions yesterday, making twenty-one during the year.

Presiding Elder Dr. A. C. Millar preached at Mablevale yesterday.

Rev. Jas. Thomas attended the preacher's meeting and gave an account of his work.

Oklahoma Conference Laymen's Meeting.

Please say to the Oklahoma Conference that Nov. 5th will be Laymen's day. The day prior to the opening of our Annual Conference we will have the use of St. Luke's church for the meetings. John R. Pepper, the president of the Laymen's Missionary Movement in M. E. Church, South, and W. B. Stubbs, general secretary, will be present, and these two men together with lesser lights will instruct us along many lines of interest to the laymen. Many things that need to be done in our great church will never be done unless the laymen do them. We want you there. Make arrangements to be with and help initiate the work in this Oklahoma Conference.

Sincerely yours,

A. E. BONNELL.

FISHER-WHITLEY.—At the home of the bride's father, Mr. Higdon Whitley, at 6 p. m., Oct. 18, Mr. Robt. L. Fisher and Miss Edney Whitley were united in the holy bonds of matrimony. Rev. J. A. Roberts, pastor of the M. E. Church, South, Bald Knob, officiating.

White-Bead and Maysville Charge.

My summer campaign is over. God has been with me all the way, and gave me some good meetings. At White Bead I had sixty-four conversions and twenty-nine accessions. At Garvin Springs, five miles west of White Bead, I had a fine meeting with thirty-five conversions. We organized a new church with forty-one members.

At Maysville I was assisted by Rev. W. H. Brown of Whitesboro, Texas. We had a great meeting. The devil was surely stirred and lost ninety of his victims. Twenty-eight of those joined our church. They all know that Bro. Brown has been in town. This truly has been the very best year of my life. I have the best work and the best people in the conference. (Of a truth they say a good pastor makes a good people). At Maysville they gave me a nice \$25.00 suit and a \$5.00 hat. So I'll come to conference dressed up. With a full report. God bless all.

G. M. DILBECK.

Frederick Circuit.

We have just closed our revival. Have had five on our work and some good meetings which left our churches in good shape. We are rounding up for conference. Hope to report in full. We had our fourth quarterly conference last Saturday and Sunday. Bro. L. L. Johnson preached a fine sermon to the men. We all love Bro. Johnson and liked his sermon fine. Bro. J. T. Armstrong of Cement, Okla., helped us in two meetings and he is all right. Everybody loves "Uncle John" and he is always welcomed back whenever he holds a meeting.

GORDON B. CURTIS.

Berryville, Ark.

We have had eighty-seven conversions and fifty-five additions. The Sunday School and W. H. M. S. have almost doubled previous records. Have bought a nice chapel pipe organ, improved the parsonage to the amount of \$225.00. Will raise about \$400.00 above any previous record. The work is rapidly developing into one of the most delightful charges in the district or conference. Just as I close this article the fourth pounding of the year is quietly taking place on the front porch.

Cordially,

W. B. WOLF.

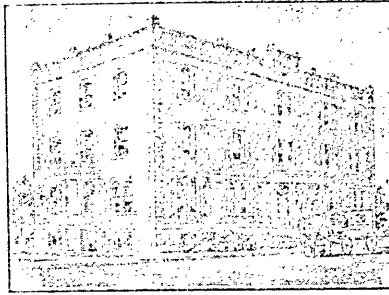
Fifteen Girls.

A deaconess accompanied by a policeman entered one of the resorts downtown and began to hand leaflets containing words of warning to the men and women seated about the tables. Coming to a young country girl with a frightened look on her face, she stopped and asked in a low voice, "Do you know where you are?"

"No, ma'am," the girl answered. "I just came in from J— today with Mr. Spaulding. He's got a place for me to work. We came here to get some supper. It— isn't it a good place?"

The man across the table looked darkly at the little black gowned woman who dared to meddle with his affairs, but was interrupted in the protest he would have made by the policeman, who promptly arrested him "on suspicion."

"He said he had work for me in one of the stores," faltered the girl as the deaconess led her away to a safe place.



and cannot be excelled in this country. Special attention to surgical and gynecological cases. Supervision at all hours by the house physician, assisted by an able corps of experienced and well trained nurses. Conducted on strictly ethical lines. Comprising all the advantages of a Sanitarium, a hospital and home, without any unpleasant surroundings. For further information address
Telephone, Southwestern 848.

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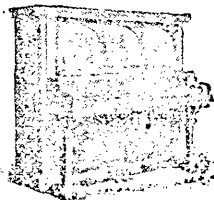
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Macdonald & Andrew's Colleges, Box 21, Memphis, Tenn.

"He's lived in J— ever since last spring and he was always nice to me. I wanted to earn some money, so I came to the city. Mother and father were willing."

Next day the deaconess went with the girl, not only as far as the railroad station but all the way to her home in the small city of J—. The parents were shocked when they found how near their daughter had come to being sold into white slavery. The deaconess stayed two or three days and made inquiries about the young man. He had posed as an insurance agent, but his real business had been to win the confidence and lure to the city the young girls of the town. Before she left the deaconess found fourteen other girls who had been approached by him and were planning sooner or later to take positions offered by him in the city.

Fifteen innocent girls! And only saved because a woman, brave and alert, found the first one before it was too late. How long will fathers and mothers in country neighborhoods remain blind to this danger to their daughters!—Deaconess' Advocate.

Experts Needed in Municipalities.

An interesting suggestion was contained in a communication to the Boston Finance Commission, written by Professor A. Lawrence Lowell, of Harvard University, relative to the need of experts in municipal administration. Professor Lowell, who is the instructor in administrative law in Harvard, is an active member of the National Municipal League. In his report he said:

"With the size and complication of our modern city problems I believe

that the only way to conduct the affairs of the city well is to entrust the administration to permanent expert officers who shall work under the supervision of persons not experts, elected or appointed to represent the general public.

"The expert ought to devote his whole time to the business and receive therefor a salary large enough to pay for the whole time of a man with the capacity desired. The non-expert who supervises the work ought not to devote a great deal of time to it. If he does it is because he undertakes to do himself the work that had better be left to the expert. He ought to devote no more time than a public-spirited citizen should be willing to give to public service without compensation. His business is not to administer, but to supervise and direct the administration.

"I believe that the time has come when we require government of this kind, and I believe that it would be possible to establish the custom that is needed. To do so with any chance of success it is essential to organize all the departments of the city as nearly as possible upon a platform which shall distinguish clearly the position of the expert from that of the person or persons who are to supervise him.

"To my mind it does not seem of the first importance whether the supervising body is a single officer or a commission appointed by the Mayor, but it is important that the officer who does the supervision should receive no salary while the expert under his direction should receive a liberal salary, give his whole time and probably be forbidden to carry on any other profession or business of his own."

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Holly Grove.

Ten miles east of Clarendon is the good old town Holly Grove. They have about 800 or 1,000. Fully one-half are negroes. Everybody seemed busy, as the cotton was moving rapidly. We have some solid merchants, most of them members of some church. The town is about divided between the Presbyterians and the Methodists. They were in perfect harmony with each other. Rev. E. N. Looney is pastor here and at Marvel. The church is prosperous under his ministry. This is his first year in Arkansas. His health has improved. He and his intelligent wife make valuable accessions to the White River Conference.

Prof. W. A. Owen is giving eminent satisfaction as the principal of the public school, which seems to be doing well. Dr. Taylor is much improved in health. Judge Kerr and wife seem cheerful. H. C. Lair and C. G. Kerr have prosperous business. E. B. Williams and family, Mrs. Fannie Kelley, Mrs. Morris, Mrs. O. E. Johnson, Mrs. E. O. Coke, Mr. E. E. Trotter, G. F. Powell, A. B. Walls, are all readers of the Western Methodist. We had a good service to a nice congregation.

Marvel.

Part of a day was spent in the busy town of Marvel. Four gins were running from early dawn till late at night. Cotton still is king in this part of the country. Some of the planters are wishing they had less cotton and more corn and meat. This to my mind is the wise thing for the South to do, plant less cotton and more grain. Marvel is a fine business point and is prospering. They need a new school building, Prof. F. M. Humphrey and wife are here for the second year and are teaching a good school. The following are some of our leading members and readers of the Western Methodist: L. J. McKinney, A. C. McKinney, Prof. Humphreys, Mrs. J. Dean, Mrs. S. J. Brooker, Mrs. C. Andrews, C. L. Cooper, M. J. Rutledge, M. M. Caruth, C. D. Massey, Mrs. Lindsey, Mrs. Clatworthy, and Mrs. Bass. The prayer meeting is well attended, and all are well pleased with Brother Looney as their pastor, and desire his return.

Poplar Grove.

A night was spent here, preaching to a small congregation, securing two new subscribers, Prof. T. D. Lindsey and Mrs. S. A. Hudson. Other readers of the paper are, E. H. Ross, R. L. McGinnis, Mrs. J. V. White, and Mrs. J. M. Hudson. Rev. T. J. Taylor, of LaGrange, is the pastor, and is highly appreciated by his people. The Presbyterians and Baptists help to make our congregation. They have an extra fine organist. Prof. Lindsey is the principal of the school for the second year, and is doing well.

LaGrange.

Bro. Taylor met me at the train, had a nice congregation, good singing and a pleasant service. Did some business for the Methodist. Brother Taylor is so diligent in looking after every interest of the church, including the Methodist, that there was little left for the Field Editor. He and wife are thoroughly devoted to their work and are having fine success. Happy the church they are sent to serve.

Helena.

This is the largest town in Arkansas on the Mississippi river. There are

about ten or twelve thousand people here, and is still growing. There are many very fine characters here. The Methodists have a goodly share, such as Judge Hanks, Judge Clark, Congressman Macon, R. C. Moore, Chas. Wooten, Joe Butts, R. V. Lynch, S. D. Warfield, A. Johnson, Ben Wiley, S. Holmstedt, W. D. Reeves, T. R. Nason, Max Layne, C. C. Waskey, the Tappans, G. W. Wiley, B. A. Dunlap, the Tanners, Rev. A. W. Southworth, and ladies who read the Methodist, Mrs. S. E. Lanier, Mrs. H. G. Bell, Mrs. Burnett, Mrs. J. C. Brown, and Mrs. Jack McDonald. Rev. F. A. Jeffet is serving his second pastorate, and, (as he has been in every work assigned him, whether on station, district or college agent, has been faithful and successful. His people speak highly of him. I did well in collecting from old subscribers. I am impressed that we should have another Methodist church in Helena. There are many who do not attend church, who would go to a church near them.

Marianna.

This is a fine business town and has some excellent business men. There are some substantial brick stores being built. It is one of the best business points in Eastern Arkansas. We have a strong organization and excellent Sunday school, but need a modern brick church. The parsonage is all that could be asked. Rev. Fred Little is filling the expectations of his ardent admirers as a preacher and pastor. He was at Augusta helping in a meeting. We have forty subscribers here and nearly all renewed. Prof. Andrews is in his third year as principal of the school. He impressed me as a strong character.

Forrest City.

Saturday was spent in this busy town, collecting more than I had any day in a long while. We have forty-eight subscribers here, and nearly all renewed. Rev. Boone Williford lured me around town in a hurry. He is a great worker, whether in a revival, for our conference organ, or for statewide prohibition. The voting whiskey out of St. Francis county is largely due to the earnest work of Brother Williford, the Baptist and Presbyterian preachers. The negro preachers also did good work. With two railroads, a compress, and several mills and gins, and such splendid business men, and no saloons, Forrest City will be a desirable town in which to live. The churches have stood firmly by their pastors in the prohibition fight. Dr. Z. T. Bennett, the presiding elder, lives here. He has much improved in health, and is in labors abundant among his brethren. His life is an inspiration to his preachers. We have no more zealous and efficient preachers than Dr. Bennett. He is a fine presiding elder.

Haynes and Madison.

A night was spent at Haynes. Rushing around early, saw our subscribers in time for the eight o'clock train. Brother J. L. Butler has been appointed to fill out the year made vacant by Rev. Geo. M. Hill transferring to the Missouri Conference. He starts off well. Began a meeting in ten days after coming to the work. He has filled important appointments in the St. Louis Conference. Sunday was spent at Madison with Brother Batton, where he was protracting. We had good services, attentive congregations, some conversions and accessions to the church and secured six new subscribers to the paper. Brother L. B. Jones and

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The Connectional Mutual Benefit Brotherhood of Southern Methodism. 1. Membership composed of ministers and laymen of the Southern Methodist Church. 2. Benefit payable at death, or Living Benefit on becoming disabled. 3. Over \$50,000.00 paid beneficiaries to date. If under fifty and in good health, write for full information. Methodists Benevolent Association, Care Methodist Publishing House, Nashville, Tenn.

family, Brother Edward Tully and wife brought us under special obligations for favors. This church should have half time of pastor. They have a good Sunday school. They have two mills which furnish employment for quite a number of men. They have a most excellent young lady to teach in the public school.

ITCHING SKIN SPOTCES.

Are you troubled with them on your arms and neck? Don't wait to buy Tetterine until your face is completely covered with sealy spots or your hands are raw with eczema, but buy a box now. It will give you quick and permanent relief. Tetterine will cure Eczema, tetter, itching piles, ringworm, dandruff and all skin disease. Can you afford to be without it in the house? A trial will convince you. 50c at drug stores or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

District Missionary Evangelists in the Oklahoma Conference.

The proposed plan of having a district missionary for each district next year seems to be meeting with universal favor. The conference board of missions through its executive committee agreed yesterday to appropriate the sum of \$100.00 to any district which will make a showing at the annual conference that will indicate that they will provide the rest of the salary of the missionary. All the presiding elders are requested to have the salary as nearly as possible provided for before the meeting of our Annual Conference. The plan suggested by the board is that the laymen in each district elect a treasurer who shall receive all funds raised by the district for the support of the missionary and forward same to Teller who shall turn it over to the treasurer of the Conference Board of Missions as a "domestic special" from the district and pay it out to the district missionary as he pays other domestic missionaries. It is hoped that the laymen in all the districts will adopt this plan and thereby make it uniform throughout the conference. This plan will give each district credit for all it does and a record will thus be made in our conference history. Whereas if the sum was collected and paid by the laymen without passing through the Teller's hands there would be no record of it in our books. The Board further urges all the presiding elders to have the salary provided for before coming to conference. It is not safe to say that the missionary will collect enough to pay himself. Experiments along that line have not been satisfactory. Get at least all but \$100 of the salary provided for and the Board of Missions will pay the \$100. I think the Board does not intend to make any apportionment for a district unless it has made some such provision.

O. E. GODDARD.

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Kanawa Station and Maud Circuit.

We have had a good year in Kanawa. Our church has been completed and dedicated. We have had some good meetings and have received about fifty members into our church. Our benevolent claims have been paid in

full. We had a very impressive Children's day service. The pastor's and elder's salary will be reported in full at our annual conference. We have a good Sunday school. They have two mills which furnish employment for quite a number of men. They have a most excellent young lady to teach in the public school. We have recently purchased a neat little parsonage located on three lots near enough to the church. The new preacher will have a good home. There is a bright future for Kanawa station. Bro. Davis vacated the Maud charge in August. As my work was virtually finished here my people agreed for me to give Maud half of my time. A saw at once that Maud needed a revival. I secured Rev. H. H. Windham of Whitefield, Okla. We opened up the third Sunday night in this month and continued until the fourth Sunday night. Notwithstanding the rain and many other hindrances we had a good meeting. Had about twenty conversions and reclamations and fifteen accessions to our church. As Bro. Davis had collected only \$13 for our benevolent claims it has been a hard pull to get out. I made a hard fight for them last Sunday with good success. The church of Maud responded nicely and we will come out by conference. I expect to have clean sheets for both charges at conference and report the charges in good shape spiritually. Blessings on all the brethren.

B. HENSLEY, P. C.

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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., 159 Stuart Bldg., Marshall, Mich.

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STEARNS' ELECTRIC PASTE CO. Buffalo, N.Y., U.S.A.

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

Conditions in Mexico.

A remarkable tribute has been paid to the Protestant Church schools throughout the republic by the president of Mexico. In a recent State document he announced the opinion "that the great progress made in the republic in recent years is due in a large measure to the influence of Protestant schools."

In 1857 a constitution was signed that gave Mexico the reform laws and religious independence. But the influence of the Church of Rome remains in many ways unchanged. The customs of the fathers still holding the children within their papal grasp.

There are now 13,380,000 Roman Catholics in Mexico and 42,000 Protestants.

Intellectually Mexico is making steady progress. The leaders have been strong men, and the need of education and self-development impressed upon all. And on the other side of the men especially there has come a recognition of the weakness of the Church of Rome. Many so-called Catholics openly disavow their belief in certain dogmas of their church as well as their non-practice of her sacraments. The result in Mexico today, religiously speaking, is much as it was in France after the Revolution.

Mexico needs Christ—not his semblance on the crucifix, but a living faith in the Son of God. She needs to realize that obedience to God's commands must precede even the highest civilization and morality. The more thoughtful realize that the educational and intellectual growth in Mexico today is far ahead of any religious growth. Therein lies the danger. The large cities and schools are fed by villages and ranches. In these it is our privilege to place native workers. There comes to the writer's mind a large ranch in the heart of the Sierras. The influence of the teacher there is a great one. The adjoining ranches feel it. The Sunday school and the teaching of God's Word there will meet and conquer the infidel teaching that awaits some of these young people as they go out into the world.

As we teach Christ, either by direct preaching or by visiting in the homes by the preparing of native workers or by the sending out of evangelical literature, we are meeting the needs of Mexico today—our day of opportunity, as it is hers of need.

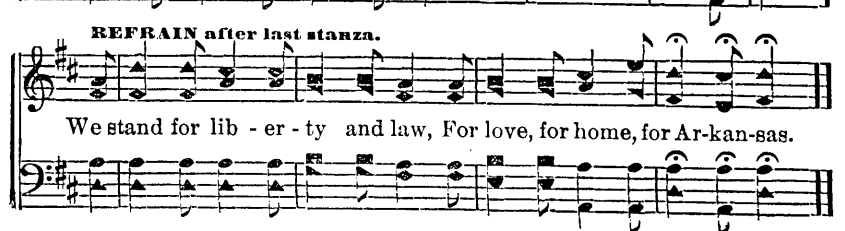
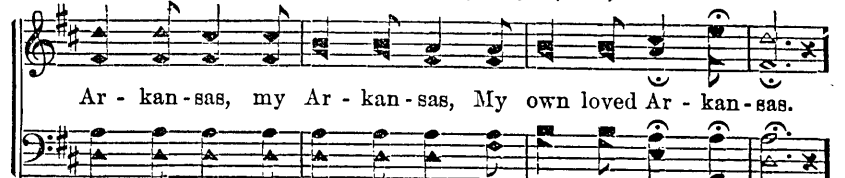
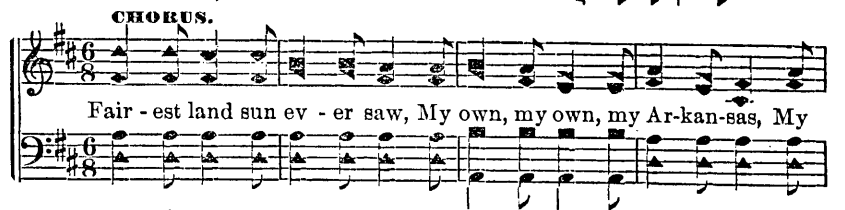
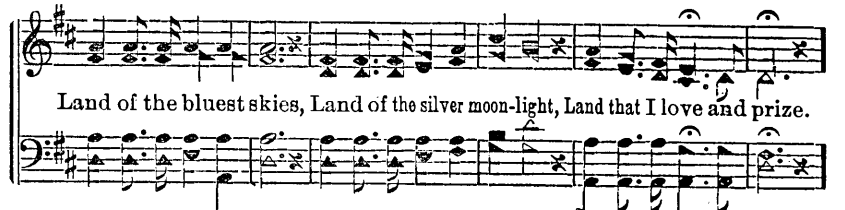
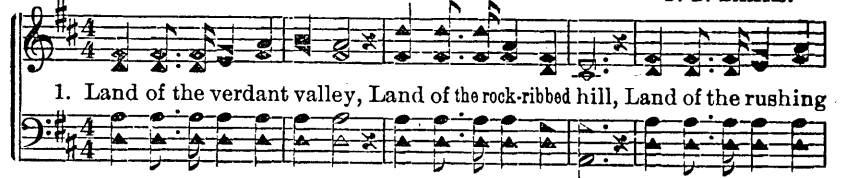
Miss Sue Ford, at one time connected with our Irene Toland School, Matanzas, Cuba, has been sent to Guadalupe, Mexico, to assist Miss Norwood Wynn. Miss Massey has been assigned to our Mary Keener School, Mexico City. Miss Churchill will remain at Laredo Seminary for another year, assisting Misses Holding and Park. Miss Blackburn, who has given several years of devoted work at San Luis Potosi, Mexico, has had to come home on account of ill health.

Miss Esther Case, writing of the needs of our Mary Keener School, Mexico City, says: "Our greatest need is still that of a house of our own. We pay an enormous rent bill each month,

My Own Loved Arkansas.

A. C. MILLAR.

F. D. BAARS.



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.

and the rent is to be raised when our contract expires in September this year. I trust steps can soon be taken toward the securing of property here. If this can not be done, we shall have a hard time finding another place large enough to accommodate the school, and the move to another part of the city would cause the loss of a number of our pupils." It is earnestly hoped that our board can soon purchase property for a school home in Mexico City.

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.

McRao Circuit.

The work is now in better shape than it has been during my pastorate. We have just recently closed a successful revival at Ward. The whole community was aroused and awakened. As a result there were at least forty professions with nineteen additions to the M. E. Church, South. Rev. J. A. Roberts of Bradford and Bald Knob charge also Rev. W. A. Lewis of Mt. Tabor were with me and each rendered efficient service in the meeting. Sinners were convicted in the old time way. Many cold church members were warmed and revived. The gospel preached in its purity still has effect on human hearts and the saving power of God's grace still reaches and purifies

human souls. Many of the people of the Ward community contributed of their labors toward the success of the meeting. There was a good feeling among all Christians. They were happy, rejoicing, shouting, singing and praying. Truly it was a time of victory. To God be all the praise. Many said it was the best meeting that Ward had enjoyed in a long time. We have received thirty into the church on this work thus far. Will be busy the rest of the year winding up our work. Wm. S. YARBROUGH, P. C.

Wheatley, Ark.

Last Sunday we closed one of the best meetings ever held in Wheatley. Rev. J. W. Talkington, of Searcy, did most of the preaching. Eight days work resulted in about twenty-five conversions, twenty-one additions to the church and one infant baptized. Those converted and received into the church were young people ranging from nine to fifteen years old. Thank the Lord for such a class of young people.

H. E. MAY, P. C.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment, and will also send some of this home treatment free for trial, with reference from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

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).

HARVEY.— Sallie J. Harvey (nee McClusky) was born in North Alabama Feb. 13, 1850 and died in El Paso, Ark., July 19, 1908. She married H. F. Harvey Nov. 26, 1867, and was the mother of a number of children most of whom are living. She professed faith in Christ in early childhood, joined the M. E. Church, South, and lived a consistent Christian life until her death. Sister Harvey believed in the time honored custom of our fathers of family altars. Her children heard her pray in her home. Sister Harvey's influence as a Christian worker was felt in the community and she will be missed by friends as well as by loved ones. She was at church at her post of duty when the summons came. In the midst of a revival she was called. Her last words as she left the church were, "My prayers have been answered." These words were spoken concerning a neighbor and friend. This is a great testimony to leave behind. In one and one-half hours from the time she spoke these words she was gone.

The power of her life and of her prayers remain as a legacy and protection for her children. It is not with great sadness that we lay away those whose "lives are hid with Christ in God," when they fall asleep. Thus we laid her away and thus we cherish her memory.

We believe that her life had the approval of our Father and that she had an abundant entrance into His heavenly kingdom.

J. A. ROBERTS.

Bradford, Ark.

TRUMON.— Son of Bro. Ap and Sister Farre Thompson, born Oct. 11, 1904, died at Arkadelphia, Ark., Sept. 23, 1908. Master Truman was the younger of two boys. A real manly boy of more than ordinary promise, of a fine friendly disposition. None could be in his presence long without feeling his spirit of good cheer. But the Lord called him to a life higher than this world offers. The hand of God may be seen in calling father and mother to a higher and more noble life by Truman's short but sweet story in their home.

D. D. WARLICK.

THOMPSON.— James F. Thompson was born in Harris county, Ga., March 4th, 1838; moved to Dallas county, Ark., in 1855; in 1856 he moved to Drew county, Ark., where he lived until the end came. Bro. Thompson joined the M. E. Church, South, in the year 1866. He was married to Rhoda Brown in 1859. To this union were born three children. On the 29th of August, 1870, he was again married, to Mattie Carter. To this union there were six children born. Bro. Thompson leaves nine children and a wife to mourn his loss, and this writer can truthfully say a good man has fallen. He was a friend to his church and to his preacher. The church will miss this good man. The preacher will miss him and I am sure the family will miss him the more. On August 7, 1908, the end came and this good man breathed out his last and went home to God. So I will say to the bereaved wife and children, Look up to the God that kept husband and father and he will bring you safely to the home where we will never say goodbye. Bro. Thompson was a good and a true man.

His pastor,
T. H. CROWDER.

YARBROUGH.— Mrs. Eliza Ann Yarbrough (the mother of Rev. Wm. S. Yarbrough of the White River Conference) quietly passed to her reward on high Sept. 21, 1908, at her home in Marshall county, Tenn. She was born June 23, 1845, and had been a faithful consecrated member of the M. E. Church, South, since 1860. She was the mother of eight children, all of whom are still living and all are members of the church. Her oldest son

is a minister of the gospel. She lived a pure Christian life and her teaching will live in the hearts of her children as long as they live. She had not walked a step for more than two years. Deprived of the privileges of church service much of the time, she still enjoyed her religion. About two months ago she wrote me, "Son, the religion I have taught you is the comfort and joy of my soul in all my afflictions. The Lord blesses me every day. If it were not for his grace and help I could not endure my sufferings." Thank God for a Christian mother who so nobly stood by the cause of Christ and assisted our Father in the proper training of the children.

She was truly kind to all her neighbors who held her in the highest esteem. There were none who ever knew her but that spoke in the most favorable terms. The verdict of all who knew her whole life was, "She was certainly a good woman." As long as she was able to go she filled her place in church and after she became unable to walk often she would drive up to a window near the pulpit and hear and enjoy the preaching. She has thus been spared to her husband and to the children to see the youngest of her children a grown young woman. She was devoted as a wife, kind, gentle and sympathetic as a mother, uncomplaining as an associate, and charitable as a neighbor. She was ever ready to help all in their need, and she has left the unfading monument of a good name—as she lived and wrought well. She was laid to rest in Lebanon cemetery, near the church of which she had been a member, to await the resurrection of the just. To all who are grieved because of mother's death, the consolations of God's grace is extended. May God help us all so to live that eventually we may form an unbroken family in God's home above.

WM. S. YARBROUGH,
Her Preacher Son.

CHEAIRS.— Catherine Cheairs, the daughter of John and May Cheairs, was born Dec. 10, 1905, and died Sept. 12, 1908. Truly she was a child that every one could love. Another little one given to God. Two little children at heaven's window watching and waiting for little sister and fond parents. They will not be disappointed, for loved ones on earth are waiting for God's call, one by one, to that better land.

Oh how hard to give up little Catherine to the long embrace of the lonely grave, but it is joy to know that her sweet little spirit is with him who said "Suffer little children to come unto me." We buried her at Selma under the shade of the beautiful trees.

J. B. SIMS.

HENRY.— Annie Sue Henry, daughter of Claud and Argie Henry, was born Dec. 19, 1905, and on Sept. 19, 1908, God transplanted the beautiful

and lovely flower to his own garden by the River of Life. She was a bright and lovely child, loved by every one. Does it seem cruel to rob the home and tear the dear little one from the fond embrace and leave broken hearts to bleed? When God in his wisdom makes known to us the unknown we shall more fully understand his love to us. Until then we will trust it all with God.

We carried her to Selma and laid her little body to rest near her little friend, Catherine Cheairs, who died a few days before.

J. B. SIMS.

CECIL.— The sad intelligence comes from the Pacific Conference of the death of Sister Emma Cecil, wife of Rev. A. S. Cecil, on Oct. 13th, at 2 o'clock a. m. after a short illness of only a few days. Sister Cecil was preceded to the Spirit World by the first born of their home, a bright infant whose ashes are sleeping in Oklahoma. She leaves Bro. Cecil and five children, with a large circle of friends in Oklahoma and California to mourn their loss. She died in great peace. It was the pleasure of the writer to baptize Sister Cecil and take her into the church twelve years ago and afterward to solemnize the rites of matrimony between Bro. Cecil and her. Let the whole Church bow down with Bro. Cecil in this, the darkest hour of all his life.

Bro. Cecil transferred from this the Oklahoma Conference to the Pacific Conference five years ago.

J. A. JESTER, Local Deacon.

Hot Springs Preachers' Meeting Notes.

Dr. M. B. Corrigan, in the chair.

The following brethren were present: J. R. Rushing, F. E. Dodson and Z. D. Lindsey, of Washington charge.

Central Ave.: Bishop E. R. Hendrix preached morning and evening; fine sermons; helpful, and very much appreciated by all.

Park Ave.: 11 o'clock services dismissed to hear the Bishop. Bro. Z. D. Lindsey preached at night; good service.

Tigert Memorial: Dismissed both morning and evening to attend Central Avenue. F. E. DODSON, Sec.

Recrudescence of Spiritualism.

The tricks by which Spiritualism supported itself have been so thoroughly exposed that Spiritualism had been given up for dead. Indeed, we might take up the words of scripture: "By this time he stinketh, for he has been dead four days." There seems, however, to have been a little indication of a resurrection from the dead, because such men as Sir Oliver Lodge, the head of the University of Birmingham, have given the medium business a certain

standing.

It is a fact that the realm of the spirit has been turned over almost exclusively to quacks and charlatans. And this is strange, because man is a spirit, and because the scientist is supposed to think that that which pertains to spiritual truth alien to his interest and investigation. Moreover, why should not the scientist seek first of all to follow the command of the philosopher, "Know thyself," and study the spirit and its realm as well, and as scientifically, as he studies physics? But because the scientist has not given himself to the investigation of the phenomena and powers of the spirit, the quack has had the field pretty much to himself, and he has feathered his nest by making the most of it. The scientific study of the spirit has been so neglected that the quacks have been able to say, "De sun do move," and the stars do tell a man's future and even affect his life, and make people believe it, or go back on spirit manifestations altogether.

Sir Oliver Lodge comes forward in Harper's Magazine to defend the world of spirit and the rights of investigation and the results of the investigation of the Society of Psychical Research. Neither of these things would need a defense. It is enough that this society has exposed so many frauds, including that queen of frauds, Madam Blavatsky, the founder of Theosophy. This society has established the reality of telepathy. And who can say what affirmations are ahead?—Central Christian Advocate.

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QUARTERLY CONFERENCES.

Arkansas Conference.

MORRILTON DISTRICT—FOURTH ROUND

(Revised)
 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.

FAYETTEVILLE DIST.—FOURTH ROUND.
 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.
 Van Buren Station..... Oct. 24, 25
 Hackett Ct. at Bonanza..... Oct. 25, 26
 F. S. H. JOHNSTON, P. E.

Oklahoma Conference.

GUYMON DISTRICT—FOURTH ROUND.
 Texhoma..... Oct. 24, 25
 Guymon..... Oct. 25, 26
 Optoma..... Oct. 30, 31
 J. F. LAWLIS, P. E.

WEATHERFORD DIST.—FOURTH ROUND
 (Subject to change).
 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.
 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.
 Grady at Grady..... Oct. 24, 25
 Cumberland at Cumberland..... Oct. 28, 29
 Berwyn and Springer at B..... Oct. 30
 (Preaching at 2 and 7:30 and conference at 8 p. m.)
 Thackerville at Bemar..... Oct. 31, Nov. 1
 Marietta..... Nov. 1, 2
 Leon and Burneyville at B..... Nov. 2
 (Preaching at 2 and 7:30 and conference at 8 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.
 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. COPPEDGE, P. E.

CREEK & CHEROKEE DIST.—FOURTH ROUND.
 Broken Arrow Ct. at B. A..... Oct. 17 18
 ORLANDO SHAY, P. E.

MANGUM DISTRICT—FOURTH ROUND.
 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
 3 p. m.,..... Oct. 24
 Whitefield Ct., at Dukes, 3 p. m.,..... Oct. 25
 Stigler Station, 9 a. m.,..... Oct. 26
 First Church, 8 p. m.,..... Oct. 28
 St. Paul, 8 p. m.,..... Oct. 29
 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.
 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. SOALES, P. E.

TULSA DISTRICT—FOURTH ROUND.
 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.

MCALISTER DISTRICT—FOURTH ROUND
 Pocola Ct..... Oct. 23, 24
 Spiro and McCurtain..... Oct. 24, 25
 Poteau and Cameron..... Oct. 25, 26
 Howe Ct..... Oct. 26, 27
 Talihina 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.

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. 18
 College Hill..... Nov. 19
 Foreman Ct..... Nov. 21, 22
 Ashdown Ct..... Nov. 22
 First Church..... Nov. 23
 R. B. THOMAS, P. E.

PINE BLUFF DIST.—FOURTH ROUND

Star City and Dumas at S. C..... Oct. 24, 25
 Atheimer at Wabaska..... Oct. 31, Nov. 1
 Stuttgart..... Nov. 1, 2
 Swan Lake at Swan Lake..... Nov. 5
 Kingsland, at Cross Roads..... Nov. 7, 8
 Rowel, at Mt. Olivet..... Nov. 12
 Rison, at Wofford's Chapel..... Nov. 14, 15
 Redfield..... Nov. 17
 Sheridan..... Nov. 21, 22
 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.

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. C. MILLAR, P. E.

PRESCOTT DIST.—FOURTH ROUND.

Mineral Springs..... Oct. 24, 25
 Nashville..... Oct. 25, 26
 Washington..... Oct. 31 and Nov. 1
 Bingen..... Nov. 7, 8
 Chandler..... Nov. 14, 15
 Gurdon..... Nov. 21, 22
 Prescott..... Nov. 23
 THOS. H. WARE, P. E.

ARKADELPHIA DIST.—FOURTH ROUND

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. 23, 23
 H. M. BRUCE, P. E.

MONTICELLO DIST.—FOURTH ROUND

Eudora Circuit..... Oct. 24, 25
 Lake Village and Portland..... Oct. 25, 26
 Hermitage Circu..... Oct. 31
 Jersey Circuit..... Nov. 1, 2
 Hamourg Station..... Nov. 5
 Crossett and Mission..... Nov. 6
 Snyder Circuit..... Nov. 7, 8
 Parkdale and Wilnot..... 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.

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

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 Albert..... Nov. 21, 22
 Pocahontas and Hoxie..... Nov. 22, 23
 Pocahontas Ct., at Clear View..... Nov. 24
 Reyno Ct., at Richwoods..... Nov. 24
 Black Rock & 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

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
 Desha 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.

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
 McCrory 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
 E. T. BENNETT, P. E.

SEARCY DISTRICT—FOURTH ROUND.

Dye Memorial..... Oct. 24, 25
 Gardner Memorial..... Oct. 25, 26
 Tuckerman Ct..... Nov. 1, 2
 Cabot Ct..... Nov. 7, 8
 Oato Ct..... Nov. 14, 15
 Beebe Station..... Nov. 21, 22
 Bald Knob Ct..... Nov. 28, 29
 West Point Ct..... Nov. 29, 30
 Let all reports be ready and every desk cleared.
 JNO. H. DYE, P. E.

JONESBORO DISTRICT—FOURTH ROUND.

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
 Crawfordville and Earle at E. Nov. 11, 12
 Luxora and Rozell at Luxora..... Nov. 14, 15
 Osceola 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. 25, 26
 Monette and Lake City at Monette..... Nov. 24, 25
 Vaindale Ct. at Vaindale..... Nov. 28, 29
 Blytheville at Blytheville, 2 p.m..... Dec. 5
 Preaching and sacrament at Promised Land at 11 a.m., Dec. 6
 Blytheville Station..... Dec. 6, 7
 Cotton Belt Mission at Keller's Chapel..... Dec. 9, 10
 Bay Ct. at Pleasant Valley..... Dec. 13, 14
 CADESMAN POPE, P. E.

ANNUAL CONFERENCE NOTICES.

Oklahoma Conference.

Notice to Sunday School Board.

The members of the Sunday School Board are hereby called to meet at St. Luke's, Oklahoma City, on Thursday, Nov. 5, at 4 p. m.. Important that all be present.
 W. J. MOORE, Chairman Sunday School Board.

Class of the Second Year.

Class of the Second Year will meet the Committee in St. Luke's Church, at 10 o'clock a. m. Nov. 5th.

I. K. WALLER,
 R. A. CROSBY,
 W. M. WILSON.

Madill, Okla., Oct. 10, 1908.

Notice to Class First Year.

The members of the Class of the First Year are requested to meet the Committee at St. Luke's, Oklahoma City, on Thursday morning, Nov. 5, at 10 o'clock. Do not fail.

W. J. MOORE, Chairman.

Notice to Board of Education, Oklahoma Conference.

Let every member of the Board make it a point to be present at St. Luke's M. E. Church, South, by nine a. m. Thursday, Nov. 5, 1908. It is highly important that each member be present on time, since there are matters of importance to consider. You are interested in these matters.

W. F. DUNKLE, Chairman.
 GEO. C. FRENCH, Sec'y.

Board of Missions.

The Board of Missions of the Oklahoma Conference is called to meet at St. Luke's Church Nov. 5, at 10 a. m., to spend the day with the laymen of the conference in their all-day meeting. The business sessions of the board will be called thereafter at the earliest possible time by the chairman. Please let all reports to the board be sent in and all applications for aid from the board be made as fully and early as possible.

J. W. SIMS, Chairman.

Class of the Fourth Year.

The Committee will meet the Class of the Fourth Year at the St. Luke's Methodist Church, Nov. 5th, 9 a. m. Let every one desiring to take this examination be present.

ROBT. HODGSON, Chairman.

Preachers of the Oklahoma Conference.

Will all the preachers who want entertainment for their wives please notify me at once.

P. R. KNICKERBOCKER.

Oklahoma City, Okla.

Oklahoma Conference Entertainment Notice.

All the presiding elders are earnestly requested to send in the lay delegates to the Annual Conference at the earliest date possible. I would also like to have all the preachers who are coming up for admission, and also the transfers if possible. We hope to have the greatest conference in our history and want to make full preparation beforehand. Our Hotel Head-

quarters will be the Grand Avenue Hotel. P. R. KNICKERBOCKER, Pastor St. Luke's M. E. Church, South.

Presiding Elders' Notice.

Will the Presiding Elders of the Oklahoma Conference please send me at once, the names of the lay delegates from their districts, the names of men coming up for admission on trial, and the names of transfers they may know are coming to us.

P. R. KNICKERBOCKER.

Oklahoma City, Okla.

Little Rock Conference.

Presiding Elders are requested to send to my address the names of candidates for admission and re-admission, local preachers for ordination, and others officially connected with their districts who are to be present at the Conference. Preachers who are expecting to have their wives accompany them to the Annual Conference will please advise me at once.

S. H. WERLEIN.

1504 Center St., Little Rock, Ark.

Arkansas Conference.

Class of Second Year.

The Class and Committee of the Second Year, Arkansas Conference, are called to meet in the M. E. Church, South, in Van Buren on Tuesday, Nov. 17, 1908, at 1:30 p. m. If any member of the Class should fail to reach the seat of the Conference at this time, let him report as soon as he arrives. Every member of the Class should have his examination finished by the time the Class meets, so that we will have nothing to do but make up the record. Let those who have taken the Correspondence Course have their grades with them.

W. T. MARTIN,
 Chairman Committee.

Enforcing Temperance.

We rejoice with the passage of every law limiting the power of the saloon. But when to law are added the restrictions of factory or trade in the interest of sobriety, our joy abounds. From two sources comes recent news in behalf of prohibition that is well worth noting as marking advance in this mightiest of reforms. At the recent meeting of the Locomotive Engineers of America, an organization that has always stood for temperance, more drastic regulations were passed. The rules at present provide that any member discharged from a position for drinking shall also be expelled from the order. It is recommended that this law be amended so that any member who drinks, either on or off duty shall be liable to expulsion. It is also recommended that the laws be changed so that there shall be no distinction between a saloon and a bar-room—for instance, a bar-room attached to a hotel.

The second testimony in favor of temperance comes from one of the largest manufacturing concerns in the country—the Reeves Pulley Company, of Columbus, Ind. The following notice, lately posted throughout the plant, has a ring that cannot be mistaken:

"We hereby serve notice that in the future we are going to discriminate against the man who uses his money to further the interests of the saloon, or who upholds it in principle. Money spent for intoxicants is worse than thrown away, and we have concluded that in so far as we can assist in the matter we are going to prevent this criminal waste.

"If our men have the right to spend their money as they choose, we also have the right to hire men who choose to spend their money in channels that will help, rather than hinder, those who are dependent upon them.

"We feel this notice will give fair warning, and we surely will be governed by it in the future."

M. T. Reeves, president of the company, says it is a business proposition with him, and that his company cannot obtain the results from men who loaf around saloons which they can get from clear-eyed, clear-headed men who conserve their strength and do not use intoxicants.—Western Christian Advocate.

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference.
Mrs. J. W. House, Bentonville, Ark. Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

W. H. M. S., Lawton, Okla.

Mrs. A. Elmo Hammonds, Press Supt.
The Lawton Auxiliary met Tuesday afternoon in the church.

After the usual devotional service, the business of the meeting was taken up, including reports of officers and committees, and after her report the corresponding secretary conducted a question box in which each member took much interest asking and answering questions on our Home Mission work.

The Auxiliary has engaged Rev. A. M. Lumpkins, a lecturer, to deliver his famous lectures, "Strange Sights in Many Lands," in the church October 26, 27, 28. Mr. Lumpkins has made two trips around the world, therefore his lectures ought to be fine.

The plans for the "Week of Prayer" were made and a program committee appointed.

The program beginning next Monday at the home of C. C. Hammonds.

There being no further business the society adjourned to meet next Monday.

How the Money for "Conventional Work" Is Raised.

The membership of 2769 Auxiliaries paid a monthly membership due of ten cents, amounting to something like \$67,035 last year, and the extra dollar, corresponding to \$1 per member.

Adult life memberships \$25.

Honorary life membership \$100.

Honorary life patrons to the loan fund \$300.

The young people pay a membership fee of five cents per month.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

"Local Work."

By this we mean the care and furnishing of the parsonage, where the Auxiliary is located. Care of the sick, visiting strangers and other charitable work in the community. Money for these are raised in any way the Auxiliary may determine.

"Week of Prayer."

The services of the week of prayer will be held as follows:

Monday at C. C. Hammonds. Mrs. R. W. Caldwell leader.

Tuesday at Mrs. M. A. Clark, Red Store. Mrs. W. J. Moore leader.

Wednesday at Mrs. R. W. Caldwell, Mrs. C. C. Hammonds leader.

Thursday at Mrs. Pruitt, Mrs. M. A. Clark leader.

Friday at Mrs. J. C. Harper, Mrs. Truit leader.

The members of the Auxiliary extend to their friends a cordial invitation to these meetings. Come meet with us.

Erick, Oklahoma.

Our meeting closed Monday the 12th with good results. Many gave their hearts to God and promised to live a better life. Fifteen joined the church. The church was greatly blessed. Some failed to get the inspiration necessary to bring them out to all the services, which is nearly always the case: while some advance others fall back, because of indifference. All things considered, it was a great meeting. Our membership has about doubled itself since last November. It will more than do that by conference.

Rev. W. H. Brown endeared himself to the people of Erick, especially to the Christian people. He did not only preach against sin practised among sinners but laid bare the sins of the church and gave them a great remedy: to follow Christ. He is a great general in the army of God in this world. We love him because he is a fearless preacher and a pure man. Success to the Methodist. W. M. TAYLOR.

Camden District Notes.

Only one month and we shall be gathering in our Annual Conference. A short time, but time enough to do much if we make every day count. Many people have moved to the towns and are settled for the winter. They should be gathered into the churches and given a place to work. This is one of the most important seasons of the year for increasing our membership. Strangers should be looked after, especially now, when one has spent a month in town without uniting with the church he is in great danger of drifting back to old habits. Let every stranger have a personal invitation from pastor to join the church.

In the district very fine work has been done this year. There have been some great revivals. There will be a great increase. Some 1,200 have been converted and about 1,000 have joined our church. The depressed condition of business through the year has kept from building some much needed churches, but now that business is better some will be built, I trust. Money has been scarce and the people are somewhat behind on pastors' salaries and the collections. I have held most of the fourth quarterly conferences and nearly everywhere the stewards promise to pay out if possible. The preachers have all been faithful and well deserve every dollar assessed. There has never been a time when a dollar will do more good for the cause of missions than now. Our own terri-

DO YOU KNOW

—that the large engraving and designing houses charge about a third more than I do for the same grade of work? The reason is they hire their designing done while I do mine myself. Get my prices before you have any designing done.

WARING SHERWOOD

LITTLE ROCK, ARK.

My needs to be better manned and better worked. We need at least \$10,000 this year. Our old preachers are looking and longing for their yearly allowance. How large the list has grown, and how small the share when divided. The need of our preachers' orphaned children, and the widows of our faithful pastors are before us. What shall we do for them? Faithfulness on the part of the preachers and liberality on the part of our people will make glad the heart of many. Our duty is plain and opportunity will be past in thirty days. What we do must be done quickly. In the main we have had over here a happy, prosperous and profitable year.

We shall soon meet to report, and receive marching orders again. Happy will be the man who has done his best. Sincerely,
R. W. McKAY

Clarksville Circuit.

We are closing our year's work and getting ready for conference. We have had a pleasant year. Good revivals all over the work with ninety conversions and forty accessions to the church, with more to follow. This should be one of the best circuits in the conference. Most all the people own their homes and have good houses to live in and all are doing well, but some of them can enjoy more religion on less capital than any people I ever saw. We are closing out our sixteenth year as supply in the Arkansas Conference. The mistake of my life was that I did not join the conference in early life, but during my work as a supply there has been something near eight hundred persons converted to God, and near six hundred added to the church. So we are thankful for a place to work in the vineyard of my Master even as a supply.

R. N. DAVIS, P. C.

Mountain Home.

On the 16th of September I boarded the train for Mountain Home, 111 miles from Newark. The scenery up the White River railroad is said by those who have seen both to equal and even surpass the famous Hudson in beauty and picturesqueness. The writer has never seen the Hudsonic views but it must be a compliment to our Arkansas scenes to be thusly compared. My going was in response to a call from Rev. A. L. Cline to aid in a meeting at Mountain Home. His energy and keen sagacity with a noble band of laymen had made every arrangement perfect and I never saw a more promising outlook for a great meeting than presented at the first service, and on till an interruption in a sensational shooting and killing of which mention has been made in the secular press. I got there on the night of the 16th. The disturbance began on the 19th and Sunday at 11 our service was suspended and men were going to the scene of strife. We "pulled ourselves togeth-

er" Sunday night and Monday night as well as we could, with a crippled interest, yet encouraging, when Tuesday came the rain and winds, and down went our tent with our hopes entangled in the folds. And we decided to wait for another time. There were large crowds and many came forward for a better life, but only one man openly professed conversion. Bro. Cline is a wide awake pastor, much loved and if his physical man were equal to his mind and energy, he would go to the front of our church by leaps and bounds. This is no tickling statement. The truth is in it. Mountain Home is a good town and we have a future there as bright or better than any other church in the city. All in all, my visit was pleasant, seeing some kindred I had not met in thirty years, and old friends of my sainted father who used to know him in good old Tennessee. Blessings on the good people who were so kind to me. Hope we'll meet again in the flesh.
JAS. F. JERNIGAN.

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Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing, Brass Goods, Pumps and Pipe.

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Galvanized Rubber, Heavy.
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Asphalt Paint.
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