

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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GOD'S GRASP OF US.

We are ever seeking to get a grasp on God. It is well. But it is also well that we should take some considerable account of God's grasp on us. We seek to love God and we often imagine that all depends upon the strength of the love we bear him. We are dealing here also with a truth, but we are dealing with only one side of it. The deeper truth is that God loves us and we are more dependent upon the strength of that love than upon the strength of our own love.

This is largely hidden from our eyes at present. There are many things in nature and so many in our own experiences that we can not understand; they look hard; they are often bitter to us; and we should doubt whether God loves us at all, whether he has not left us to stand amid the grinding of vast forces, utterly helpless, if God had not in so many ways assured us that he does love us. We must turn from experience and turn from nature to the Word of God and to that larger experience of the nations that serve God, to be assured of this. But the testimony of the word of God and the testimony of human history, as men have obeyed that Word, makes it certain that God loves us with a great love, despite the devastations of nature and despite the shocks of calamity that come to us in our individual lives. Yet there shall come a time when we shall not need to argue the question—we shall see. We shall yet stand in the revealing light of a better world. That light will not only reveal what is then about us; it will also stream back upon our past, and illumine every dark spot along the pathway over which we have come. There have been very many of them, these dark places. But the light of eternity shall stream on to them, and we shall see.

We have often reflected upon the wonders of that retrospect. Should Bellamy's Looking Backward ever be realized for any man in the history of this world, no doubt it would be a mild surprise beside what any of us shall see when we look back from the heavenly hills. We shall then see how God used many bitter experiences, many shocks, many dark shadows, to turn us into a new way, a way into which we should not otherwise have gone. We shall then see how God defended us in ways which we in no wise understood and at times when we knew it not. We shall then see that we were often saved by the strength of God's great love when we despaired, and might well have despaired, of the strength of our own love.

We get dim intimations of this as we travel along toward this heavenly world. For there are times when we see clouds upon the horizon, and know that we are approaching a storm, and know not how we shall be able to get through it. We have great fear that we shall not be able to get through. We take an inventory of our strength, and we see nothing in it that will warrant confidence. The storm breaks upon us; but something happens contrary to what we had expected, and we get through. We dare say that it is the experience of every earnest human being, as he looks back, to wonder how he came through certain passages of life with so little injury. We instinctively feel that some unseen power helped us at such times. There will come a time when we shall see clearly that God is

more deeply interested in us than we are in ourselves; that God holds on to the purpose to get us to heaven when we forget to strive; that God loves us with a love from which nothing can separate us, neither angels nor principalities, nor powers nor might, nor height, depth, nor things present nor things to come, nor life, nor death, nor any other creature shall be able to separate us from that love. So runs the thought of the great apostle—if we have been able to read into his words any substance at all.

We are not to presume upon this love, to make it a ground of recklessness; but we may rely upon as a sufficient complement always of our poor, wavering, uncertain strength, provided we still strive. We may rely upon it to bring us through, if we really cherish the purpose to be true. He is able to keep that which we have committed to him.

PROGRESS OF THE AIRSHIP.

The late Simon Newcomb, the great astronomer and mathematician, who recently died at Washington, was very skeptical as to airships, so it is said. He did not believe that an airship of any sort would ever be of practical use. We dare to express a contrary opinion. What has already been done gives good ground for the belief that the inveterate purpose of man will achieve the conquest of the air. The dominion of the world is a charter right of man, given us by the Creator himself, though we have been a long time coming into the fulness of our inheritance.

The Frenchman Bleriot about two weeks ago made the trip across the English Channel, between Calais and Dover. The distance is twenty-one miles, over one of the worst pieces of sea in the world. The event was a dramatic one, of course. The time of the voyage was twenty-three minutes, nearly a mile a minute. The London Daily Mail had offered a prize of five thousand dollars for the first man to cross the Channel and the prize was given to Bleriot. Another French aviator, Hubert Latham, came near landing on the English coast two days later.

Meanwhile Orville Wright, at Ft. Myer, near Washington City, broke the world's record by remaining in the air, with a passenger, Lieutenant Lahm, of the United States Army, cutting all sorts of figures, for an hour, twelve minutes and forty seconds. And it is given out that only within a week a Frenchman has beaten this record. It will be remembered that Wilbur Wright remained in the air, in France, last January, without a passenger, two hours eighteen minutes and thirty seconds, making a distance of seventy miles.

Meantime also, Count Zeppelin is pushing ahead perfecting his dirigible balloons, backed by the German government. His latest ship is nearly five hundred feet long, capable of carrying a crew of nine men, with two machine guns and their ammunition for three hundred miles. And it is said that Zeppelin intends to go to the North Pole. That will be a double achievement, making him immortal.

The manner in which the average congregation will seat itself in church has always appeared strange to us. Back seats and seats as far back as the middle of the house and

seats to one side seem to be preferred. In some places one must go early to get a back seat. Now, this is not true of people, even the same people, going to a show. There they want good seats near the front and situated in the middle tier. They will even pay an extra price to get such seats, if it is a show or a lecture. What makes the difference? We wish some of our readers, some who are guilty, would honestly figure this out.

Besides, if you desire to help the preacher, if you really wish to make the service an effective one, consider how it must effect the preacher and the service to have a small congregation scattered all over the house. No preacher in the world can preach an effective sermon under such conditions. No lawyer would ever undertake to win a case with his jury in such relation to the speaker. There are some good people who ought to change completely their habits of sitting in church.

It sounds strange to the ears of older people how some youngsters can speak so unfeelingly to little children and to animals. We that are older know that the disappointments of life and the shocks that are sure to come will surely soften the speech of these our juniors. They will learn by getting the hard knocks that older people receive.

One of the most valuable assets in life is a dignified and gentle bearing. It is born of a genuine self-respect, and a genuine self-respect must be born of having something to respect. An honest sense of personal worth will bring dignity, poise. The assumed dignity and poise which does not rest upon a sense of honest worth is not only a counterfeit; it is also ridiculous.

Our General Conference is coming, now less than a year away. It is a good time to consider—ambition. There is nothing better for us than to wait quietly in our several places and to do faithfully the work of the day, leaving to God the ordering of our lives. If the church has need for a man, it will find him. "Bees in the bonnet" is a distressing disease, and the after-effects are bad.

The legalization in Cuba of cock fighting and the establishment there of a national lottery make a bad showing for the moral sense of the people of that island republic. We need to prosecute vigorously our missionary work in that country.

Our people ought to remember the American Bible Society this year especially. Remember that the great gift of Mrs. Sage hangs in the scales, depending upon the gifts gathered elsewhere.

It is said that recent experiments show that the sea water of the coasts of Ireland are very rich in radium. We wonder if this has any relation to Irish wit.

Some really great revivals are being reported. The gospel has its old time power and the multitudes are swayed. God is true to his word.

WESTERN METHODIST

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METHODIST CALENDAR.

Chickasha District Conf., Paula Valley, 8 p. m., July 26.

Notes and Personals

Rev. G. G. Davidson called last Thursday and reported his charge (Russellville) in good condition.

Rev. G. M. Barton of Atkins, Ark., has gone to his old neighborhood in Tennessee, near Memphis, to assist in a meeting.

Rev. James F. Jernigan passed through this city last Monday, on his way to Alma, to assist Rev. D. H. Colquette in a meeting.

Dr. S. H. Werlein has returned from his Western trip, much pleased at what he saw in Seattle and in the West and rested in body and mind.

Rev. J. C. Hooks is this week attending the laymen's conference in Hot Springs. He intends going to Kansas City next week to visit his son.

Rev. P. S. Herron, pastor at Murfreesboro, was in Little Rock one day this week and reported a fine Children's Day service in his church last Sunday.

Rev. W. F. Evans of Henderson College spent a few hours with us Monday last. He thinks he will clear the debt off Henderson College in a few months.

Our Dr. Millar is attending the Laymen's Conference at Hot Springs this week, and our Dr. Anderson has gone to the Epworth League Assembly at Sulphur, Okla.

Last Thursday we had a pleasant call from Mr. John P. Boyd, one of our progressive young laymen from Emmet, Ark., who was a delegate to the Farmers' Union Convention.

Dr. T. E. Sharp of the First Methodist church of this city is off for a few weeks of well-earned rest. At last accounts he was minded to spend the greater part of his time at Old Point Comfort.

Rev. H. H. Hunt is temporarily disabled with a bad set of eyes, and is in Little Rock for treatment. His physician has ordered him to suspend his labors for some weeks, after which he may go ahead.

Rev. C. W. Clay of Tahlequah station has kept busy during the summer assisting the pastors of the territory adjoining his work in revivals. Eleven conversions are reported from one and four from another.

Rev. J. M. Cantrell is having fine success in his pastorate at Vinita, Okla. He is now in a great meeting assisted by Bros. Williams of the Arkansas Conference and Cameron of the Oklahoma Conference.

Rev. W. W. Nelson reports a good degree of prosperity in the region of DeWitt, where the

country is prosperous, and also the churches. He is now engaged in a meeting, with good success, cut east of DeWitt.

Rev. George Sexton, one of our assistant Church Extension secretaries, passed through Little Rock Wednesday on his way from the West to Louisville, and made this office a brotherly call. He is in fine spirits and hopeful of his work.

Rev. R. S. Satterfield writes from Mt. Airy, N. C., that his brother, Mr. James A. Satterfield, died on the 3rd; that the oldest son is very low of typhoid fever; that the youngest son died two weeks ago. Our brother is in deep affliction, of course, and we sympathize with him.

Our field editor, Rev. D. J. Weems, has just run in from Oklahoma to say good-bye to his son, Rev. C. N. Weems, who leaves this week for Korea. May journeying mercies attend upon the son and upon his family, and may a good God give them abundant success in that faraway land!

Dr. W. F. McMurry, church extension secretary, has issued charts of church extension work of the Methodist Episcopal Church, South. He will be glad to mail to any pastor or any Epworth League or Sunday school that will apply. It makes a good wall map of Church Extension work.

Rev. J. M. Porter, for several years a member of the Oklahoma Conference, but recently evangelizing in different sections, has been placed in charge of Haygood Memorial, Searcy. Bro. Porter was in Little Rock Wednesday and made the Methodist office a brotherly visit. He seems vigorous and full of energy.

Rev. W. E. Hall, chaplain of the Arkansas National Guard, is in Camp Donaghey, near Mt. Nebo, with the regiments now in camp there. Brother Hall took his family along and while Sister Hall is spending the time at Mt. Nebo the boys are in camp with their father. Brother Hall is also pastor of Dye Memorial church, Argenta.

We regret to learn of the death, last week, of Mrs. Edna Latimer of Wilburton, Okla. She was the daughter of our old friend, Mr. J. H. Winton, whose death has only recently been reported in these columns. She died at Booneville at the home of Mr. D. B. Castleberry. She leaves her husband, Mr. Marvin Latimer, and a number of children. She leaves also the record of a good life.

Rev. Forney Hutchinson of Hot Springs called last week while in the city. He had just returned from a trip of nearly five weeks, in which he took in the Preachers' Institute, Nashville, Tenn., the Moody Bible Institute, Chicago, and the Epworth League Conference, Seattle. He enjoyed his experiences and we predict that he will have new anecdotes and new illustrations for his people. His work in Hot Springs is prospering.

This editor had the pleasure of attending the opening of the church building of the newest Methodist church in Little Rock on last Sunday afternoon. It was a good occasion, and all but one of the pastors of the other Methodist churches in the city were present and participated in the exercises of the occasion. Several of our local preachers were also present with a large congregation of laymen. The church was organized in the early spring and a property worth about \$3,000 has been secured, with a small debt remaining. It is called Twenty-eighth street and is located in the southern part of Little Rock. The pastor, Rev. W. D. Mitchell, is also pastor of Henderson Chapel and divides his time between the two places. This makes seven churches in the city, with some more places to occupy.

Rev. R. H. Cooper, one of the leading members of the Missouri Conference, was two years ago appointed financial agent to raise a Missouri Conference Superannuate Fund. His long service in the conference and the presiding eldership, his large acquaintance and his superior business ability, and the cause which he was to represent recommended him at once to the Methodists of his territory. He went at once, in a quiet, business-like way, about the work assigned him. He not only found sympathy everywhere because of the interests which he represented, but his methods of procedure inspired confidence. He was asked by his governing committee to raise \$100,000 as a Conference Superannuate Fund. When his conference meets in September he will without doubt be able to report that the full \$100,000 has been raised, and that a very large per cent has been paid in and reinvested. If every conference could find such an agent as R. H. Cooper, and had every agent so loyal a supporting constituency as has Mr. Cooper in Missouri, the problem of superannuate funds would soon be solved.—Christian Advocate (Nashville).

UNANIMITY OF TEMPERANCE SENTIMENT.

After a number of informal conferences among temperance leaders and editors of religious papers in Arkansas all indications point to a solid front in the temperance forces during the next campaign. This is an announcement which will be cheering to the temperance public.

CHANGE IN WESLEYAN METHODIST POLITY.

At the recent session of the Wesleyan Methodist Conference the mother Methodism in England, after considerable discussion and the vote of 234 to 136, the following resolution was adopted: "That the time has now come when duly qualified and elected women should be welcomed as lay representatives to conference. The conference therefore removes its veto upon such elections by the district synods."

Two Puzzling Passages.

The Baptist and Reflector does not like our exposition of Scripture. We take the following from a recent issue:

"Under the head 'Two Puzzling Passages,' The Western Methodist had an editorial on Romans 6:4 and Col. 2:12. The Methodist says:

"We have called these passages puzzling, not that they really need to be so, but because so many people make a puzzle out of them. In the minds of many they teach immersion, teach that when we are baptized we are buried in water and raised up out of water.

"It is the fact of baptism and what that fact does, not the act of baptism and what that act is supposed to illustrate, that is the point in these passages."

"The Methodist does not think these passages has reference to the act of baptism at all. In this it differs from the founder of Methodism, John Wesley, who said in commenting on Romans 6:3: 'We are buried with him, alluding to the ancient manner of baptizing by immersion.' In his comment on Romans 6:4 he says: 'We are buried with him by baptism into death. It is probable that the apostle alludes to the mode of administering baptism by immersion.' We should think that, interpreting Romans 6:4 and Col. 2:12 as he does, the editor of The Western Methodist would find them very 'puzzling' indeed. But interpreting them as John Wesley and the Baptists do they are very simple."

Dr. Folk, the editor of the Baptist and Reflector was a friend of our early boyhood. We

were at school together. His paper is always read at this office, both because of this fact and because he is making a good paper for the Baptists of Tennessee. We take especial interest in the splendid service he has rendered the cause of temperance, and still renders. As a boy at school, in addition to being intelligent and conscientious, he was distinguished by two characteristics, at least, his kindly attitude toward his fellows and his agility. It was very hard to catch him in a game of base or to hit him in a game of hotball; he was the varriest dodger among us, an entirely creditable accomplishment in such relations, of course. But in relation to the present matter, we have two questions to ask: First, Has our old friend really considered the difference between baptism as a fact and baptism as an act? Second, Does he consider John Wesley's opinion on a question of New Testament exposition really decisive, or is he carrying the method of his boyhood play into this question? If Mr. Wesley is good authority, Dr. Folk will have to reverse much of his record.

DANCE AT CHURCH EXCURSION.

The Arkansas Gazette published the following news item:

Dance at Church Excursion.

Dancing at a Methodist picnic is a question of ethics that is being much discussed in the Methodist churches of Little Rock, following the river excursion on the steamer Grand one night last week.

The excursion was under the auspices of the Epworth League of the First M. E. Church, South. A band was taken along to furnish music. Of course it played some waltzes, two steps and other pieces calculated to make one's feet restless, and before those in charge knew what was up a dance was in full progress on the dancing floor, participated in by more than a dozen couples.

Some who were shocked declare they would have left the boat if they could, but they couldn't.

It is said in defense of the church members that the dancing was by couples not connected with the church.

The facts are these: The Epworth League of First church, Little Rock, has a membership of eighty, there were three hundred persons on the excursion: Precaution was taken to prevent just what occurred, the band had been instructed to play no dance music, but some sacred and some popular airs,—while the persons in charge of the excursion were settling the finances with the boat people some persons on the lower deck began to dance, soon as this came to the ears of our people the dancing was stopped instantly, and the band was moved to the upper deck, where the people were seated in chairs. I am informed that no member of our League engaged in this dance,—but that it was done by some thoughtless persons who ought to have had a finer sense of the courtesies due the League. I write this in justice to a League that has made fine progress during the year,—the attendance even during this hot weather is good,—they have given \$75.00 to Missions this year, and made a conditional subscription to the State work of \$100. The present administration doubtless has some faults and makes some mistakes, but one thing we do claim is that it is standing for and preaching the old gospel our fathers preached, and this church is making steady headway along spiritual lines,—we are not encouraging worldliness, but we are trying to save men from sin,—of the seventy additions last quarter, thirty-one of them were on profession of faith. This publication of the Gazette is simply a trick of the devil to injure a church that is making decided progress along spiritual lines. I do not mean that the Gazette itself was trying to injure the church,

but the devil does not always let folks know when they are being used by him.

Very truly,

T. E. SHARP.

CLOCK AND CHIMES FOR GALLOWAY.

I received a letter from Dr. Dye of Searcy requesting my endorsement as president of the Board of Trustees of Galloway College of the raising of a Clock and Chimes Fund for the college. We would be very glad indeed if the friends of Mrs. Rison would, as a memorial, present Galloway College with the clock and chimes contemplated, and pleased if they were ready for business now. The outlook for Galloway was never better. Very truly,

F. M. DANIEL.

EDUCATION PAYS.

Said a self-made merchant to his son not long ago, "Anything that trains a boy to think, and to think quickly pays; anything that teaches a boy to get the answer before the other fellow gets through biting the pencil, pays." That, of course, is a relatively low consideration, but suppose we begin at the lowest and advance to the highest in seeking an answer to the question.

A striking book entitled, "Who's Who, in America," contains biographical sketches of 9,643 of the more prominent people in the United States. Of this number 6,711 have a college education or its equivalent, 965 more attended college for a time; 889 graduated from academies or normal schools; 239 stopped with a high school training; 808 attended only the common schools, while thirty-one were self-educated. These figures show at a glance the importance of higher education.

But the figures do not reveal the whole truth. The college population numbered only one in three hundred when the men now in active life secured their active training. Their numbers entitled them to furnish only one-third of one per cent. of the successful men of the nation, whereas they actually furnished sixty-nine per cent.

The Financial Red Book of the United States shows that the possibilities of winning wealth are three hundred times as great among college-bred men as among those of less mental training.

But there is another and far more important consideration than external wealth; namely, internal riches. A man's life consists not in the abundance of the things which he possesses. Wealth, at its worst, gives the body dominion over the mind; at its best, it only gives its possessor an opportunity either for higher service or living; but of what value are external opportunities, either for higher service or finer living, unless we possess the power to utilize them?

The great object of an education is not to enable you to make money or to win fame, but to live. Knowledge is its own exceeding great reward. "Thou art infinitely greater in that thou art a man than is any man in that he is a king."

So we say to every young man or woman who is trying to answer this question of going to college: "First, 'Seek the higher education for the help it will give you in winning wealth and external success.' Second, 'Seek it for its own sake, for the enlargement of your own life.' Third, 'After getting the highest possible training, remember that the self-centered man is doomed to failure, that only he who lives for others and is centered in Christ becomes the child of God and the master of the universe.'—Our Young Folks.

Paul Describes Such "Opposition of Science Falsely So Called."

It is reported that Professor Edward Scribner Ames, in a lecture on "The Development of the Personal Religious Experience," declared that revival converts are likely to be

undesirable additions to the church. "The fixing of attention, the manipulation of the subjects through a series of suggestions, the final mandatory exhortation to surrender and to indicate it by a simple motor response—all these are the well known methods of hypnotism."

Well, then, all our court proceedings are "essentially" the methods of hypnotism. The "fixing of the attention" of the jurors, "the manipulation" of the same "through a series of suggestions" by the Counsel and Judge, and the "final mandatory exhortation" to bring in a particular verdict and "to indicate it by the simple motor response" of voting for or against—"all these are the well known methods of hypnotism." The same is true of a political campaign, all to end in indicating, by the "simple motor" response of voting the party ticket.

It is sickening to hear "scientists," in many instances wholly unacquainted with religious experience, talk on the subject. One of them recently told a large assembly of Sunday school teachers that it is wrong to talk to children about sin. If he was correctly reported he showed himself to be ignorant of the true principles of educating children in morals.

To talk to children about "sin" when they are not old enough even to know when they disobey their mothers would, indeed, be folly, but so soon as children are able to know what they ought to do in recognizing their parents, their teachers and their God, is not suited to be entrusted with such teaching.

We have seen a Sunday school as thoroughly interested in an address on the origin and nature of sin as ever they were in a graphically told anecdote.

Undoubtedly there are so-called "religious revivals" that might come under the description given, but when he says, "In no respect is there greater agreement among the psychologists of religion than that the methods of revivals are essentially methods of hypnotism," he might as well say that all conversation, exhortation, instruction, and all patriotic appeals, all exhortations to turn from destructive vice, are methods of hypnotism.

That some "revivalists" and "revivals" are worthy only of denunciation is true. But to denounce the methods by which Christ and his Apostles, the great modern reformers, and arousers of sleepy Christians, and the greatest missionaries, both Catholic and Protestant, have added millions to religious communions, is puerile.

In point of fact, Professor Ames was trying to "fix the attention" of his hearers, "to manipulate them through a series of suggestions," and to indicate it by "the simple motor response" of denouncing revivals by pen or voice!—Christian Advocate, (N. Y.)

A GREAT BOOK.

"The Victory of Mary Christopher," is a story in which the tithing problem is worked out and its results exemplified. It is thoroughly practical and as interesting as fiction. Every preacher should read it and get it into the hands of his laymen. It is sold practically at cost, 15 cents, and postage 5 cents additional when sent by mail. Order of Anderson, Millar & Co. I have read it and heartily approve of it. A. C. MILLAR,

Presiding Elder Little Rock District.

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FROM REV. J. R. EDWARDS.

My health failed some three months ago at Knobel, in charge of the Knobel circuit. In July my beloved presiding elder, through the advice of my physician, kindly released me from my work at that place, and through their advice wife and I came to this great watering place. Either the water or the change certainly has been a great help to us both. We have been here twelve days and are improving in many respects, but are feeble. My eyesight, ears and nervous condition is very bad yet. I feel that the days of my itinerancy are over. I thank God for permitting me to have a place for 27 years in the itinerant ranks. While I made comparatively no sacrifice in entering the ministry, I only regret that I must quit active service with debts over me. I go out as I went in, not knowing what was before me, yet trusting God who called me to service. I come out of the field of labor believing he will make suitable arrangements for me. I am the last of a large class of applicants who entered the field together. All others have passed to their reward or to the superannuate relation, and if I never regain my health I shall always be thankful for the days and years which God has given me in this vineyard. I am thankful for the many friends who still surround me and seem so anxious for my temporal welfare. I am very grateful to my noble presiding elder who has so materially assisted me and comforted me on my exit from the active service. Bro. Farris is an all-around man.

And now, brethren, I'll try not to shed silly tears, but in fellowship, love and trust, and with a joyful heart I am quietly resting in the Lord, knowing that he doeth all things well. Many happy days I have spent in my 27 years' battling against sin and Satan, and many blessings I have received. I can fully understand what St. Paul meant when he said he had fought with beasts at Ephesus, and his feelings when he said "Deamus hath forsaken me;" also when he took his leave of his brethren on his missionary journey, when they fell upon his neck and kissed him, but can not say like him that I have finished my course. I am trusting that when the chilly evening approaches and I have need of the "cloak that I left at Troas," I may then be able to say, "I have fought a good fight" and am ready to be offered up.

Our friends here are very kind indeed to us. I served this place in 1904 and find many of my friends still here. My wife joins me in sending love, through *The Methodist*, to all the people of the Knobel charge, together with all our many friends on the Boydsville circuit, especially to the people of Knobel for their kindness to us in our affliction during our last days with them. May God bless all those dear little boys and girls who so willingly ran errands for us. And to our good physician, Dr. Robertson, for his patient attention day and night. With much love to all the *Western Methodist* force and a request that all my friends write me a few lines as occasion will permit, I am, yours fraternally,

J. R. EDWARDS.

Ravenden Springs, Aug. 5.

DEACONESSSES IN THE CHURCH.

The female diaconate appeared at a very early period in the Christian church and was the natural outgrowth of the church's ministry to the needy. Christ's life and teaching prepared the way for it and his approval of the services of his devoted women followers opened the doors of the church to their ministry. Christ bequeathed the care of the needy to the apostles but as the church grew it became impossible for them to fulfill this duty, and in Acts 6:2, we find an account of the appointment of Deacons. Social conditions in the East necessitated women

Christian workers for their own sex and we read of Persis, Dorcas and others who "labored much in the Lord." And in Romans in the Greek Bible, "I commend unto you Phebe, who is a Deaconess in our church in Cenchrea." In Roman history we find a letter written by Pliny to the Emperor Trajan in the early part of the second century concerning the persecution of the Christians, in which he speaks of torturing "two maids called by the Chirstians, Deaconesses." In the Apostolic Constitutions, a Greek book of the fourth century, we learn that the Deaconesses looked after the sick and sorowing, visited prisoners, acted as doorkeepers and ushers in the women's departments of the church and did all those things that would naturally fall to the hands of a consecrated woman. The following prayer used when they were dedicated to the office belongs to that period: "Eternal God, Father of our Lord Jesus Christ, creator of man and woman who didst fill Miriam and Deborah, Hannah and Hulda with thy spirit, and didst not disdain to suffer thine only begotten Son to be born of a woman, who also in the Tabernacle and Temple, didst appoint woman keepers of thine Holy gates, look down now upon this thine handmaid who is designated to the office of Deaconess and cleanse her from all filthiness of the flesh and of the spirit that she may worthily execute the work intrusted to her, to thine honor, and to the praise of thine anointed, to whom, with Thee and the Holy Ghost, be honor and adoration forever."

The female diaconate reached the zenith of its power in the fourth century but its down fall began with the decay of spiritual life in the fifth century. The sin and superstition of that age rapidly obscured the primitive ideals and as the vow of celibacy and the monastic life became popular, we find nuns instead of Deaconesses and the church thus lost a powerful agency for good. During the reformation a number of unsuccessful attempts were made to re-establish the office of Deaconess in the church. Luther says "Women who are truly pious are wont to have especial grace in comforting others and lessening their sorrows." Calvin speaks of the Deaconesses as filling the most honorable and a most holy function in the church."

The modern development of the movement began in 1836 when Pastor Fliedner of the Lutheran church established the first Deaconess institution in Kaisers werth, a small village in Germany, which has increased until it now numbers eighty institutions with 18,000 Deaconesses.

In 1849 on the invitation of the Lutheran minister, Pastor Fliedner with four deaconesses, came to Pittsburg to establish the work in the United States. There was very little interest shown and it developed slowly until within the last twenty-five years the churches have awakened to the real need of it. A season of sowing had to precede that of reaping and in the last fifteen years, no less than 140 Deaconess institutions have been founded in America.

The General Conference of the Methodist Episcopal Church, South, in 1902 created the office of Deaconess and placed it under the supervision of the Women's Home Mission Society. A candidate for the office must be twenty-three years old, single or a widow, must have a good English education and good health. She must be a member of the M. E. C. S. and have shown a fitness for church work. After she has been accepted by her quarterly conference, she is sent to the Scarritt Bible and Training School in Kansas City for a two years' course of training and probationary work and then answers the most urgent call.

A Deaconess is a woman who gives herself wholly to the service of Christ under the authority of the church. It is a work of love and the aim of the Deaconess is to bring souls to Christ.

No salaries are paid, they do the work because "the love of Christ constraineth them." They have an allowance of \$10.00 a month with board and traveling expenses. The Deaconess takes no vow but is at liberty to return to her home after giving three months' notice to the Home Mission Board. The uniform which is worn consists of a simple black dress with white turn-over collars and cuffs and a black bonnet with white ties. Let me read you a little story about those white ties which is related by Miss Mabel Head the associate secretary of our Home Mission Board, Story— Don't you want to be somebody's angel with white ties?

The Deaconesses' field is as wide as the world. She ministers to the poor, cares for the sick, provides for the orphan, comforts the sorrowing, seeks the wandering, saves the sinning. With the love of God in her heart, she goes among the people following the footsteps of Jesus, seeking the lost, protecting the helpless and guiding the young, leading a cottage prayer meeting, teaching a kindergarten, a sewing class or a mission Sunday school, watching by the bedside of the dying.

MRS. W. D. COTTON.

OLD TIME RELIGION.

From reading and observation I have reached the conclusion that there is a state of affairs in the Methodist church which from the stand point of old time religion is not desirable. I have made it a point to study the real condition of our churches. I have not been biased by what I have read or what I have been told so much as by what I have seen. We are brought today face to face with a class of religious teachers who are doing more to destroy "the faith once delivered to the saints," than the man of the world. Many of our modern pulpiteers who with a smattering of science are posing as wise men called advanced thinkers, betuidding the people and destroying their faith. These wise-acres, many of them are fresh from universities and in our cultured centers these Bible critics are most numerous. Wherever their teaching obtains there is evidence of moral degeneracy. In the days of the early church the common people heard the word of God in its purity and simplicity, and "received it with all readiness of mind." They did not call in question the doctrine of miracles, the plenary inspiration of the Scripture, the Deity of Jesus Christ, the Supernatural leadership of the Holy Spirit, eternal punishment. Old time religion did not compromise with the world. "The church is in the world but not of the world," in the world to save, not by compromise or confederation, but to save it by conquest. Old-time religion erected family altars, fathers and mothers indoctrinated their children in the Methodist doctrine and led them to the house of God. Much of old time religion is displaced by the new time religion. The heads of many Methodist families like Simon pray by proxy, "pray ye to the Lord for me." Old time religion made much of love feasts and class meetings.

Quarterly meetings in the early days of Methodism were not railroaded through Saturday night or Monday morning with only a few of the official board and then the P. E. off to another point. Great prominence was given to these quarterly convocations, the P. E. preaching Saturday at eleven o'clock, Saturday night, Sunday at eleven o'clock and Sunday night, resulting in the increased spirituality of the membership and often in the salvation of precious souls.

R. H. GRINSTEAD.

Kilgore, Okla.

Scholarship in a Memphis business college for sale at a reduced price. An oportunity to get a business course cheap. Address, Anderson, Millar & Co., Little Rock.

WHAT SHALL WE DO ABOUT OUR CHURCH COLLEGES.

Since the older of our denominational colleges were established the social, educational and religious conditions of the country have greatly changed. Half a century ago State institutions were small, meagerly equipped, and stood largely on their merits, in that in many of them tuition fees were charged.

Now large appropriations are made by the State, new departments are constantly being added. Correlated branches established, and instruction is offered practically free to the youth of the State. It is idle to discuss whether this has been a wise policy. The condition confronts us, the situation is permanent. State educational institutions have come to stay and will be continually increased and enlarged. The question often occurs to thinking people, "Why should the citizens of the State, because they are Methodists or Baptists, burden themselves to maintain colleges, and pay for the education of their children in them, while they are compelled to pay taxes to operate the institutions of the State, which open their doors and invite their children to come in and receive the education they offer?"

There are at least three lines of answer to this question. 1. The church institution will always belong to the class of "small colleges," thus affording the advantages, which our thoughtful educators admit are to be found in schools of this class, viz: that closer touch and personal control of students with teachers and with each other, so important to the best development of moral, religious and intellectual character.

2. While the church college is not designed exclusively for the training of men for the ministry and other lines of specific religious service, still it is true that the denomination must depend largely on its colleges for ministerial supply. One reason why some denominations are complaining of the shortage of candidates for the ministry is that they have not properly fostered their colleges.

Recent investigation shows that from ten to twenty per cent of the undergraduates are looking to the ministry. It seems that if the church had to depend on State institutions for preachers and missionaries the source of supply would soon dry up. This, of course, is true that if there were no church schools more young men looking to the ministry would attend other institutions, but the loss for want of religious oversight and culture during the perilous period of college life would be great, and moral and theological drifting would cause many to abandon their purpose.

3. An atmosphere positively religious can be expected only in a church college. The limitations of a State institution, however, may be the personal and Christian character of its officers, and such that it must be practically, not irreligious, but non-religious.

A religious atmosphere is essential to the growth of Christian character. The revivals that have always blessed the Christian colleges have been fruitful seasons not only of individual conversions, but of the forming of religious ideals, the confirming of religious purpose, and in extending the influence of consecrated personality into society at large. It has been estimated that through the personal work of students influenced in one revival of Yale college under Timothy Dwight over 50,000 people professed conversion.

The atmosphere of a Christian college can not be accurately described or analyzed. It does not consist in the effect of dogmatic statement or the promulgation of theological theories, but resulting from a recognition of the divine Fatherhood, the Lordship of Jesus Christ, the authority of Holy Scripture and the personal influence of

the Spirit of God, it manifests itself in a sense of the divine presence, the spirit of Christian fellowship, and the promptings to Christly service. We need such an atmosphere in the college not only for the nurture of ministerial candidates but for the training and establishment of our youth in the principles and experience of piety.

Since then the church must maintain her colleges, what is her duty to them and to their constituency?

1. To see that in grace of scholarship, thoroughness of instruction, and in physical equipment they are the equal of any that may come into competition with them.

2. To be careful that the corps of instruction should not only be well qualified in training and scholarship, but that there be in the faculty men of unquestioned piety, magnetic personality, and wise and tender sympathy, whose character commands confidence, and whose influence is a power for the development of spirituality in the lives of the students.

3. To enable the college to maintain this high standard of scholarship and to command the men needed for its work, the church must provide the money, that for the sake of numbers there may be no pressure to lower the standards of excellence, that the institution may be placed beyond the fluctuations of patronage.

While the church college can not afford for the sake of money from the coffers of the rich to weaken its relation to the denomination that has given it birth and fostered it in its infant struggles, or to renounce its divinely appointed spiritual functions, it is all the more necessary that the church should respond to every proper call for endowment and equipment, that her institutions should be the more efficient in carrying forward our educational mission.

In this day of agitation, of honest inquiry, of increased demand for loyalty to the faith once delivered to the saints, the church should put her schools beyond the possibility of failure, and enable them to defend and illustrate the truth.—C. E. Dowman, in Wesleyan Christian Advocate.

Letter from Rev. J. F. Armstrong.

Western Methodist: Though regarded as risky to be in the public print I venture a few lines nevertheless. I have been preaching often recently, though resting this week. My health is tolerably good, for which I feel thankful. This writer was made sad at the hearing, through my old friend Judge W. I. McFarland of Humboldt, Tenn., of the death recently of Rev. W. T. C. Young of Memphis Conference. Bro. Young being one of six men who joined the Memphis Conference in 1866: Bros. Warner, Moore, McKiver, Hommel, McClellan, W. T. C. Young and this writer. Four of the number I suppose have passed over the river. Bro. Hommel and myself still survive. Bro. Young and this writer were raised near each other in Tennessee, near Humboldt. He and I professed religion the same night and joined the church the same time. Bro. Young went to preaching before I did but we joined Conference the same time as above stated. Clint, as we called him, was much in demand from the start as a singer, and soon after he went to preaching got great crowds to hear him preach; and he could preach, and was a revivalist as well. This writer ventures to say he was the best singer in the Memphis Conference. In the death of Bro. Clint, the Memphis Conference has lost a good man and a good preacher. Peace to his memory and blessings on his family. Fraternally,

J. T. ARMSTRONG.

COME UNTO ME.

Come unto me all ye that labor and are heavy laden, and I will give you rest unto your soul.—Bible.

Come unto me when shadows darkly gather,
When the sad heart is weary and oppressed,
Seeking for comfort from your Heavenly Father;

Come unto Me and I will give you rest.

Come unto Me when day-light turns to darkness;
Come unto me when cares infest the day;
Come unto Me when disappointments gather;
Bring them to Me and I will clear the way.

There is a time when every soul is troubled,
When groom and sadness seemed to have agreed;

That o'er thy spirit like an angel they will hover;
Thy troubled soul will then be more dismayed.

There is a time when pain, deep grief and sorrow

Come to every one who labors here to gain
A headway toward the Heavenly City, yonder,
Which ever knows no grief, nor strife, nor pain.

When times like these o'ertake thy troubled spirit,

And thy soul seems heavy laden and distressed,
Our Heavenly Father, in His great and tender mercy, says:

Come unto Me and I will give you rest.

—O. D. LANGSTON.

HELP!

B. F. M. SOURS.

O hark! O hark! From many lands
We hear the voices come!
What is this din across the sands
From distant shrine and home?

What is this call—this ceaseless call
Across the sullen wave?
Whence are the pleading voices all
That cry for help to save?

"Help!" "Help!" "We die!"—they cry! they cry!

And we? O we are slow
To pay the price, self to deny,
To pray, and pay, and go.

Ten thousands wait baptismal rites
Till doctrines can be taught!
Eclipsed are all their earthly lights,—
They are of Christ blood-bought,

And yet they die, they pray, they die!—
The while our hearts forget
That all beneath the arching sky
Is for our Master yet.

O soul of mine! O hark! O hark!
"Go ye," we heard Him say—
And they are dying in the dark—
Are calling, far away!

Help! Help! Invest your coin in hearts,
And in the bank above
Where treasure nevermore departs,
Draw interest of love.
Mechanicsburg, Pa.

Fountain Pens.

We have just received a shipment of what we believe to be a first class lot of fountain pens. We have the self-filling pens at \$1.50 and \$2.50. We have others at \$1.00 each. We believe these to be strictly high-grade pens and equal to any other, price considered.

Anderson, Millar & Co.



Scripture Lesson for Aug. 15: Luke 17:11-19.
Topic: Ingratitude.

Ten men stood in need of the healing touch of Jesus. They were wholly dependent upon him for theirs was an incurable disease except by divine help. They cried to him as he was walking along the streets of their village and he readily and gladly gave the needed help. He was always touched by an appeal of this kind. The appeal of suffering always went straight to his heart. The strange thing about the matter is, that upon discovering they had the blessing asked for only one of the number felt like coming back to give him thanks for what he had done for them. We would naturally expect each of the ten to be eager to bestow his gratitude upon the Master. Such a thing only one of them did.

Let us first raise the question, Were these nine guilty of ingratitude? Were the nine grateful for what they had received from his hands, to change the form of the question? If they were there is no evidence of it. Surely, we think if they could not be cured except in this way, and since he did it readily and freely, they would have gratitude in their hearts for what he did for them. And yet there is not the slightest hint that the nine who returned not ever felt grateful to him. The only verdict that can be returned in their case, based upon the evidence presented, is that they were guilty of ingratitude.

Their sin of ingratitude, for ingratitude is sin, was the greater because they had begged the blessing they received. At least it was more glaring. To receive favors from another even though unasked and return no gratitude is sin enough. But it is even more intolerable if the favor was asked for; larger still when the favor could have been had from no other source; and even still larger when such a favor is granted freely and readily. This was their common cry as they saw him, "Jesus, Master have mercy on us." Their ingratitude was inexcusable because it would have taken but little of their time to have returned to him. One of them did do so. Evidently they had not gone far on their way to the priests when they discovered that they were healed. It would seem from the fifteenth verse that they were within speaking distance of the Master when the discovery was made. It would have taken but little of their time to have returned and offered thanks.

One is almost compelled to ask in studying this lesson whether there is anything like a correct percentage of the grateful and ungrateful pictured in it. I suppose the incident does not intend to show that. It is a mere accident that there were ten persons in this company, doubtless, and that exactly nine-tenths of them were ungrateful. But it does serve to remind us of what is doubtless true that a very large per cent of people are guilty of the same sin. All of us are constantly receiving the choicest blessings from him, some times blessings we have begged for, and are as constantly returning little or no thanks for the same. We often treat them as matters of course.

To guard against this sin a part of each prayer we pray ought to consist of thanksgiving. We are exhorted to as much in 1 Thess. 5:18, "In everything give thanks." Let every favor received from him awaken a grateful response in the heart and each response be framed into words. Pray without ceasing and with each prayer let thanksgiving have a place that we may cure ourselves of the sin of ingratitude.

BOOK REVIEWS.

Christ's Way of Winning Souls (Smith & Lamar), is the title of a little book by John Calhoun Sligh, a member of the Northwest Texas Conference, and one time a member of the Arkansas Conference. It is a good discussion of the methods Christ used in "personal work." The discussion of the scene at the well of Sychar is a very good piece of work, well worthy of the study of all who would be successful in winning souls. The discussions of Christ's Message to the Man of Culture, Christ's Appeal to the Business Man, Christ's Claim on the Aristocrat, based respectively upon the conversation with Nicodemus, the visit to the home of Zaccheus, and the incident with the Rich Young Ruler, set forth well the benefits of the gospel to the classes represented, but tell us little about any special methods of the Master with these classes.

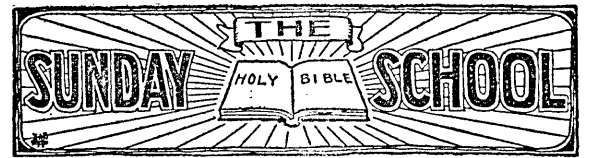
Power For Service (Press of the New Orleans Christian Advocate) is another book on the work of the Holy Spirit, written by Rev. J. Benj. Lawrence, with an introduction by Dr. B. H. Carroll. The book brings but little that is new, yet it is a good statement of much that is valuable, if old. We give it commendation. We have to add only that it is interesting to note how the author, who is evidently a Baptist, endeavors to make the baptism of the Spirit square with the notions of the immersionist—with indifferent success.

Love, Faith and Endeavor (Sherman, French & Company, Boston) is an interesting little volume of poems by Harvey Carson Grumbine. Several of these poems, as *In the Clover*, *The Rain*, *May*, *June*, and *December*, are above the ordinary.

Confessions and Other Verses (Sherman, French & Co., Boston) is a little volume of graceful poems by May Austin Low, well worth reading.

Saint Peter (Sherman, French & Co., Boston) is a full rendering in verse of about all that is told us of Peter in the records of the New Testament. The poem is by Richard Arnold Greene.

Christianity and Its Bible (University of Chicago Press), by Henry F. Waring, of Halifax, Nova Scotia, is part of the Constructive Bible Studies series issued from that press. The book aims to be a concise and plain survey of the whole religious field, and that aim we think is well fulfilled. It passes over the matter of religious life and literature, as exhibited in all history, deals frankly with all the fundamental questions that arise as to inspiration and interpretation, with the history of beliefs, with the development of arts and sciences and philosophies as they relate to religion, and such like subjects. The temper of the author is truly devout; the methods pursued are the open frank methods of the devout school of higher critics. We commend the book as a good manual for biblical schools. It will afford an excellent basis for classes in our colleges studying the Bible. It is not necessary that one should agree with all the author believes or hints at. We must learn to do our own thinking, and we may as well understand that we are entered upon an era when men everywhere are going more and more to think. To undertake to suppress thought by the imposition of traditional dogmas, as the end of all thinking, is a process with which we have no sympathy. The wiser man is to enter all fields of thought and seek to guide the youth into true paths as he walks among them.



Prepared by Rev. George McGlumphy, Ph.D.
August 22. The Riot in Ephesus—Acts 19: 23 to 21:1.

Golden Text.—"He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9.

LOCATING THE LESSON.

Time.—A. D. 56.

Place.—Ephesus the metropolis of the Roman province of Asia. The Theatre, the ruins of which were discussed by an English explorer in 1869 was capable of holding an audience of 24,000.

Persons.—Paul, Demetrius, a silversmith, possibly the head of the "federation of labor unions" in Ephesus; craftsmen interested directly or indirectly in the keeping up of the Diana worship; Gains and Aristarchus, two of Paul's traveling companions; Alexander, a Jew, possibly "the copersmith" of 2 Tim. 4:14; "certain of the chief of Asia"—Asiarchs RV—"officers of the chief cities of Asia and especially connected with the worship of the Roman Emperor; the town-clerk—an important official who presided at legal assemblies of the people; the disciples, Ephesian Christians; the mob.

THE EARLY ROMAN ATTITUDE TOWARD CHRISTIANITY.

There was no antagonism between the church in its first years and the Roman government. Jesus Christ refused to be betrayed into an insurrection against the Empire, "Render therefore unto Caesar the things which are Caesar's" are his memorable words. Pilate as the representative of the "Government," had no desire to crucify Jesus, he was, in a sense, forced into it. The attitude of the Master toward Rome became that of the Disciples after the ascension. Conflict with the imperial authority was carefully and easily avoided. The Caesars cared nothing about what religion the conquered provinces accepted and practiced so long as Rome was recognized and obeyed. They saw nothing dangerous in the "new religion." Possibly the meekness of the Christians in striking contrast to the turbulence of the Jews favorably disposed the imperial officials toward them. This "indifferentism" gave to the church its opportunity to grow and strengthen against the day of coming persecution.

The "indifference" of the Empire on the occasion of the Ephesian riot became almost friendship, for we find the "Asiarchs" (verse 31 RV) restraining Paul from risking his life in attempting to enter the theatre. And what is even more to the point is the action of the town clerk whose speech Luke inserts in his history. One might almost regard it as a skillful indirect defense of the Christians, and as a warning to the Ephesian mob against a repetition of the riot.

PAUL'S TWO CHIEF ENEMIES.

The intense, increasing and aggressive hostility of Jews was one of these greatest foes of "the apostle to the Gentiles." Our present series of studies has illustrated this again and again. It stopped at no means, no crime, to crush him. It hounded him unto the very end. We should remember this as we read Paul's wonderful words written in the lurid light of persecution "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." What an advance over David who in his imprecating psalms breathed out vengeance on his enemies!

The other enemy was the heathen mob. As

Ramsay says "Throughout the early centuries the city mob, superstitious, uneducated, frivolous, swayed by the most common place motives, was everywhere the most dangerous and unfailing enemy of Christianity." It not only perpetuated awful deeds of violence, but it also forced the Roman magistrates far beyond their purposes, like the mob shouting "crucify him" that frightened the weak-kneed procurator into putting Jesus to death. Paul may have had that wild scene in mind when he wrote to the Corinthians saying "I have fought with the beasts at Ephesus."

Demetrius, the silversmith, doubtless a man of wealth, bearing, unscrupulousness, and influence, stirred up the mob to accomplish his own selfish purpose, which he, we may be sure, kept out of sight. This was what made the riot so strong, so dangerous. It had a hidden leadership, a real purpose. Other kinds of mobs are mere "thunderstorms" which quickly pass. It is the riot that is led that sweeps an awful storm.

THOUGHTS.

1. "The most sensitive part of 'civilized' man is his pocket."
2. The saloon interests are lineal descendents of Demetrius the silversmith as they shout "Great is Personal Liberty."
3. It was the gospel's success that stirred up the trade. It is the success of prohibition that angers the whisky interests to madness.
4. Brave Paul who alone would rush to rescue his friends if he could; to die by them if he must.
5. The modern city is run in the interest of "business." Yes that was what Esau thought when he sold his birthright for the mess of pottage. Poor fool!

SUNDAY SCHOOL NOTES.

By W. J. Moore, Chairman.

DISTRICT CONFERENCES OVER.

It has been our privilege to attend fourteen of the fifteen district conferences in Oklahoma. Our work called us hither. We desire here and now to record our gratitude to the brethren for their uniform kindness and courtesy. Every presiding elder gave us fine opportunity to present the great Sunday school cause. We are only sorry that we could not come up to the high standard of excellence of which our cause is so worthy. We have done the best we could do.

We have found the people everywhere anxious to learn more of the modern Sunday school movement, and to get hold of better methods for doing the work. We have been glad to render any assistance by tongue or pen or book.

These conferences are now over; but our work is not done. We plunge right into the Institute work with continuous dates to Oct. 20. We thank the Lord for good health and an optimistic Sunday school spirit. Certainly the Lord is doing great things for us!

TWO INDIAN CONFERENCES.

The Indian race has been interesting to me from my earliest recollection. When a mere lad, I would sit and listen to Indian stories and accounts of their atrocities until my hair would stand on end. I would dream about them at night.

It was my good fortune recently to attend two Indian District Conferences, the Creek-Cherokee under the leadership of Rev. Orlando Shay, P. E., and the Choctaw-Chickasaw, Rev. C. M. Coppedge, P. E. We saw the Indian, the full-blood Indian, in another light. We record it here and now that he is infinitely more interesting as a Christian than as a warrior. At least, when one is so close to him.

Of their eccentricities and interesting traits

we can not here write. Of these we may say something in another column. The Creek district has practically no Sunday schools. The Choctaws have some twenty-five. Both are greatly handicapped by the fact that they have no literature and helps of any kind. They have the Bible only in part. They are a devout people and we consider that these children of the forest have done and are doing remarkably well under the circumstances. It is our deliberate opinion that our church ought to give them literature in their own language. We need to give them some Sunday school helps, especially in the lower grades. True, it would not pay in dollars and cents; but it would pay in the salvation of many of these people. Both these presiding elders told me that, if there were some literature provided, even of the simplest kind, Sunday schools could be established all over these districts. These people are trying to find out God, and to learn religion, and we ought to help them no matter what the cost.

BETWEEN S. S. AND CHURCH SERVICES.

We think it a mistake to give too much time between the closing of the Sunday school and the church service. It is usually a period of restlessness; and the young people are likely to get the suggestion to go elsewhere. I would suggest that you run the one service right into the other, giving only enough time for those who are going, to do so. Usually, five minutes will be all too long.

OUR ITINERARY.

We give below a partial list of dates and places where Institutes are to be held. We have arranged for work in six districts, but insert now only three, as follows:

Ardmore District—Aug. 8-9, Marietta; Aug. 15, at Sulphur; Aug. 22-23, at Wynnewood.

Muskogee District—Aug. 27-28, Muskogee; Aug. 30, Boynton, to begin at 9:30 a. m.; Aug. 31, Ft. Gibson, 2:30 p. m.; Sept. 1, Tahlequah, 8 p. m.; Sept. 5, Stigler.

Vinita District—Sept. 8-12, Wagoner; Sept. 14-15, Claremore; Sept. 17-19, Welch; Sept. 21-22, Afton.

Where the hour is not indicated the opening session will be held at night. We hope those who are interested in the Sunday school work will attend the Institute most convenient to them.

Pastors and superintendents, when you read this, go at once and get a draft covering your birthday offering, your Children's Day fund, your missionary fund, and send same to Rev. T. L. Rippey, Muskogee. Oklahoma City.

THE FAITHFUL PASTOR.

He was not a man of fine personal appearance, nor did he have what is popularly called, a pleasing delivery, by nature endowed with a good modicum of common sense, a vigorous intellect trained to right thinking, a good scholar. By grace he was renewed in the spirit of his mind, had a genuine and deep religious experience, with Paul, he could say, "called of God," to preach the gospel. He never went into the pulpit without having the subject matter of the text well arranged in his mind, and duly baptized with heart devotion, he seldom dwelt upon the terrors of the law, but when he did he made sin appear about as exceedingly sinful as any man I ever saw stand in the pulpit, voice, gesture all told that he was terribly in earnest, there was not the slightest semblance of the patronizing air in all his pulpit service, plain, honest man of God, having the gentleness of a lamb and when occasion called for it, the boldness of a lion; though beyond all doubt sound in the faith and

able to defend it he seldom ventured into the realm of doctrinal discussion, always preferring to hold forth, and press home upon the hearts of his hearers the staple truths of the gospel, every sermon was vital with "Christ and him crucified" as the repentant sinners' only hope of salvation and heaven.

But, O, our brother was not a mere declaimer of the gospel, nor was he satisfied when he had preached his best; he seemed to hear the still small voice speaking in clear accents "feed my sheep," "feed my lambs."

He knew his people and I believe could call more of them by name and with a hand grasp, countenance and voice that betokened love than most any man I have ever known. It was a benediction to hear him announce and sing the hymn commencing, "I love thy kingdom Lord." What he would have thought and how felt had some one said to him as it has more than once been said to the writer, "You need not mind about the music, the choir will attend to that." I will not venture to speculate at this point.

This man of God loved the church and impressed that fact upon his every charge. With him it was to spend and be spent for souls, if by all means he might save some. One beauty about this brother was, he had great faith in the power of the gospel he preached to draw a congregation, he never lacked one, love begat love. Yes, this dear man of God now in heaven, while here on earth was esteemed very highly in "love for his work's sake." I shall never forget his saying to me at the Camden Conference, 1896, "Bro. C. I know that I am no big preacher, but I do know that I can visit my flock, talk with them about religion and every interest of the church, sing and pray with them, especially when they are in trouble." He knew too what it was to be in labors abundant and in journeyings often, knew what protracted absences from home was, never once did he pause to figure on probable salary, or about the parsonage, he asked no favors at the hands of the appointing power. "Here am I, send me" was his motto, and he did go and felt that he was about his Master's business, and he leaned with a mighty faith on the promise, "Lo I am with you." So long as he could get to his pulpit he magnified his office as a minister of Christ's gospel, and the common people heard him gladly, as for the children they were his delegated auditors, and every family he visited was glad of his coming.

In a word Rev. J. was about as near a perfect success as a minister of the gospel, as any man I have ever known. He left his mantle with some of you young men, who will read this. The best wish I can have for you is, that with your superior advantages, you may fully measure up to his standard of ministerial excellence, and in the end, have as many stars in your crown of rejoicing as I am sure he has in his, in heaven today. C that will be the consummation of eternal glory.

JAMES E. CALDWELL.

Tulip, Ark.

What became of that dollar you put on that saloon-bar? Did it beautify your home? Did it buy books, boots, bonnets, beefsteak, bread for your home—or for the saloon-keepers?

Still they come, those saloon recruits. They are our boys or they marry our daughters. It may be so, but, by God's help, we will not vote that it may be so.

Scholarship in a Memphis business college for sale at a reduced price. An opportunity to get a business course cheap. Address, Anderson, Millar & Co., Little Rock.

CHILDREN'S PAGE.

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

Hardy, Ark., July 16, 1909.

Dear Western Methodist and Cousins: My mama takes the Methodist and we both like it very much. I am a little girl nine years old. I have blue eyes and golden hair. I weigh sixty-seven pounds. Our school begins the 20th of September. I like to go to school. I am in the third grade. We have three teachers. I have two brothers and one sister. One of my brothers is older than I am. I am going to send Inous McKee a postal. She or he has my birthday, Jan. 2. I haven't any pets to write about. My cousin, a little girl just my size and I have just been to our grandpa's and we always have such great times. Our grandparents are very old and like to have us come and stay with them. Hoping to see this in print, I will close with best wishes to all,

FLOY CHAPMAN.

Grand, Okla., July 15, 1909.

Dear Cousins: I will write you a letter. I am a little girl which you all will suppose by my writing. Who has my birthday? It is the 16th of December. I will let you guess my age, which is between three and ten. Will ask a question. How many wives did Solomon have? If I see this in print, I will write again. Your new cousin,

ROSA JOHNSTON.

Snyder, Ark., July 9, 1909.

Dear Western Methodist: Have you room for a new cousin? I thought I would try to write for my first time. I was converted and joined the church about five years ago. I go to Sunday school every Sunday I can and I go to school. I was so glad to see a letter from my cousins Florence Grantham and I wish she would write again. I will let you all guess my age. It is between ten and fifteen. Best wishes to all the cousins.

QUIDA CONE.

Hillsboro, Oregon, July 14, 1909.

Dear Methodist: As I am now in Oregon, near Portland, I thought I would write another letter as I haven't written since I was in old Mexico. I am now with my dear old grandmother, uncle, aunt and cousins. We left Ft. Smith, Ark., the 16th day of June. On our way we stopped at my aunt's at Lyndon, Kansas. We stayed two days and two nights. On our way we passed through Pueblo and Salt Lake City. We passed over the snow range of the Rocky mountains. As we started down the Grand canon we saw the scenery. It was all so pretty. We got in Portland at nine o'clock in the morning and left at one o'clock in the afternoon. We had to go twenty miles to see my grandmother. I was glad to see her. She is seventy-eight years old. It has been fourteen years since my mother had seen her. It has been twenty-six years since papa has seen her.

If any of you want to come to a fine climate, come here. You can wear your coat the year round and sleep under three or four covers. They have a Methodist church here. They have cherries, apples, pears, plums, and all kinds of fruit. I will close. Goodbye.

Your cousin, ALMA.

Dear Western Methodist and Cousins: After seeing my other letter on your page I thought I would come again. What are all the cousins doing these hot days? I have just been attending a three days' picnic—and oh! what a fine time I had. A protracted meeting began here last night. Now Miss "Evelyn" if you had signed your real name you would have gotten a post card. Please sign your name next time. I am anxious to see your story in print. Now Virginia T. Brown, please don't

ask me to sign my name as I am so very "bashful." "I am most afraid to." But some time soon you will find out my name. I then hope to hear from you. May I?

How many of the cousins like to read good books? I do. And among the ones I have read this summer—The Lion and the Mouse, Beulah, Hesther, Life of Sam P. Jones; and several others that are as good. If some one will lend me their sun bonnet or hat I'll be going.

"OKLAHOMA BLANCHE."

Grand, Okla., July 15, 1909.

Dear Cousins: Hello, how are you? It sure is hot out here. I enjoy the cousins' nice letters. Ruth Carr come on with another good letter. How many of you cousins like to go to school? I sure do. I hope you all had a nice time the 4th of July. I spent the day at home. I will answer a question. Cousin Trossie Cline asked. It is the book of Esther. Am I right? I will close.

Your cousin,
BESSIE JOHNSTON.

Atoka, Okla., July 13, 1909.

Dear Western Methodist: Will you admit another cousin into your happy band? I am thirteen. I live at the Masonic Home of Atoka. I will tell of my trip to the Grand Chapter of Me-Alester, I. T. We started early one morning and arrived there about eleven o'clock and had lunch. We went to the Masonic Temple and had a drill. We went for a car ride out to Lake Park and then went out on a gasoline launch. Then we came back and had supper and went to the Ladies recital.

The next morning we had our pictures made and went to the Temple to say farewell for that visit. We came home in the evening all tired out. We certainly had a nice time. Thanks to all of the Masons.

I will guess Ellie's age to be thirteen. I will answer Neal's question. Methuselah lived to be the oldest man.

Your new cousin,
LILLIE RYMAN.

Little Rock, Ark., July 2, 1909.

Dear Methodist and Cousins: Here comes another little girl to join your happy band. I have never attempted to write before. I go to Sunday school and school every day I can. I am thirteen years old and will be in the eighth grade next year. My Sunday school teacher's name is Mrs. Matthews. I like her fine. Our pastor's name is Bro. Mitchell. I like to hear him preach. I have one pet. That is a little kitten. I have two brothers, one by the name of Caldwell who is three years old. The other, who is seven years old, is named Loran. I will ask a riddle and if any of you guess it I will send you a post card. What kind of fruit does electric wires bear? My address is 2901 Bishop St., Little Rock, Ark. I will close with love to all of the Methodists.

HAZEL ADKINS.

Autoine, Ark., July 3, 1909.

Dear Cousins: This is my first attempt to write. I have seen so many nice letters I thought I would write too. For pets I have a big shepherd dog and a hen and chickens. My dog's name is Brown. My hen's name is Polly. My papa is sick today and my brothers and sisters have gone to a picnic. I am a little boy eight years old and am in the fourth grade. Am not going to school now but will be soon. My teacher's name is Odum Walker. My letter is getting too long. Will close by asking a question. What is three legs up and six legs down?

Your new cousin,
ROY LOFTON.

Grand, Okla., July 15, 1909.

Dear Methodist and Cousins: I thought I would write. I am a little girl seven years old and I got my sister to

write for me. For pets I have a chicken, a dog and a little niece. I wonder who has my birthday? It is the 15th of March. I go to school but school is out now. I live out in Oklahoma where the wind blows. As my letter is getting long and this is the first time I have written I will close, hoping this will skip the waste basket. If this appears in print I will write again.

Your new cousin,
THERESA JOHNSTON.

Hello Cousins: Please move over cousin Bright-eyes and let me sit with you by the window. I am so warm. I have spent the day in the woods and it was very warm coming back. If you have time to listen I will tell you what we did. About eight o'clock, four wagon loads of men, women, girls and boys started to a beautiful place where the creek runs through the mountain. We got there about nine o'clock. Some of the children waded the clear water hunting for pretty stones and little fish. The larger girls sat in the shade and had a jolly time talking. My chum and I crossed the creek and climbed the mountain on the other side. While on the mountain side we gathered some beautiful ferns, two of which we saved to use as book marks in our journals.

When we joined the crowd again they had an abundance of nice cold lemonade. When dinner time came our mamas spread the nicest dinner we ever saw. After dinner the men made a nice swing. When we were tired of that we went to some caves in the mountain. There were places where you would have to crawl through and go into a large room. It was very interesting. Not long after we went back to the wagons we started home.

In all we had a glorious time. I wish you could have been with us.

"BLACK EYES."

Shawnee, Okla., July 21, 1909.

Dear Western Methodist and Cousins: I live on a 160 acre farm and have rented some eighty acres. I have a cotton patch of about an acre. We are going to have a Sunday school picnic July 31. I go to Sunday school every Sunday. My teacher's name is Miss Maggie Hutchins. I like her fine. She has us read in our Testament every Sunday. Our pastor is Rev. Turner. He is holding a revival at our school house. Who has my birthday? It is April 2. I am eleven years old. I will close by giving a riddle. Which is the biggest Mr. Bigger or Mr. Bigger's little baby?

I hope the waste basket has gone visiting.

ARLON ULRICH.

Salem, Ark., July 18, 1909.

Dear Methodist and Cousins: I will write my first letter to the Methodist. My father takes the Methodist and I like to read the little letters. I am fourteen years old and am in the fifth grade. I have some pets. I have two dogs, two cats, and four kittens. I have four sisters and one brother. He is eleven years old. His name is Charlie. Papa has one horse. He is just as bad as he can be. My father is the superintendent of the Methodist Sunday school here. Papa has gone to district conference at Newark. Well I will close.

Your new cousin,
WILLIE GIBSON.

Askew, Ark.

Dear Western Methodist: I will come over to see Miss Lillian again. I can tell through the paper that she is a good, kind woman. I would like my very best to see her. I will answer Emma Matthes puzzle, "It was black and white and read all over." It is a newspaper. I will guess August Matthes to be fourteen years old. Well, cousins, I wrote the Western Methodist once before but was gone off on a visit and didn't see it. Mother didn't see it and you should have seen how surprised I was to get some post cards

from the cousins saying they saw my letter in the Methodist. I got a post card from Mirth Merrill. Do come to my card party cousin Mirth. I would be glad to have you. But I can't answer your card until you give the address of your post office. I sure hated it because I couldn't answer it when I did the rest, for it was the prettiest one I received. I got three postals, one from Atfe it looked like. I answered it. If I don't get any answer write and tell me, but give name plainer. I got one from Lillian Himes. It was nice. I answered it too. I will close hoping to see this in print. It will seem as if it is my first letter.

As ever your cousin,
PAULINE GILLENWATER.

Berryville, Ark., July 23, 1909.

Dear Methodist and Cousins: This is my first time to write. I have just been reading the Western Methodist. My papa takes the paper and I like to read the children's page very much. I am ten years old. I have three brothers. Their names are Wayne, Rex, and Victor. I go to Sunday school. My teacher's name is Miss Edna Bradfield. I like her fine. I go to the Junior League every Saturday afternoon. I joined the Methodist church last summer. I will answer Bascom Leo Coker. "Jesus wept" is the shortest verse in the Bible. Am I right or not? For pets I have seventeen little chickens. I like to see so many letters in the Western Methodist. Our pastor is Rev. T. J. Taylor. Our presiding elder is Rev. W. T. Thompson. We laid the corner stone here to our new Methodist church. One was blown down in the cyclone. We are going to have a stone house. Ruth Carr come again, your stories are just fine.

JEWEL CLARK.

Trousdale, Okla., June 26, 1909.

Dear Western Methodist: I have just been reading some of the cousins' letters, and I thought I would write. I am a little girl twelve years old. My mama takes the Methodist, and I like to read it very much. I go to Sunday school every Sunday I can. We have singing every Sunday night. Our pastor's name is Bro. Haun. We all like him very much. I am a member of the Methodist church. I joined last summer. Our school was out the 28th day of May. Well if this jumps the waste basket I will write again.

Your cousin,
OPHELIA WILLIAMS.

Manitou, Okla., July 16, 1909.

Dear Methodist and Cousins: Here comes an Oklahoma girl to join your happy band. I am fifteen years old. I live on a farm and like farm life fine. How many of you cousins like music? I do. I will be glad when I get to taking music lessons again, as I have just gotten up from a spell of sickness. Come again Anna Minatre. You have an Oklahoma girl to join you now. I would like to exchange post cards with any of the cousins. Hoping to see this in print, I will close.

Your new cousin,
VIVIAN ADAMS.

Davidson, Okla., July 9, 1909.

Dear Cousins: This is my second attempt to write. I am a little girl twelve years old. I live on a farm one mile and a half from Davidson. I like to live in the country very much. My papa takes the Western Methodist and I enjoy reading it very much, especially the ninth page. Our school closed June 4. We had a fine school this year. We will have a nice brick building next year to have school in. How many of the cousins belong to the Methodist church? I do. Let us cousins write more often, and let more new names be seen and not let the children's page be killed with advertisements. I guess I had better close because my letter is

getting long. It will have to jump high to get across the waste basket. I will answer some riddles I have seen the last two weeks. This is Emma Matthes: "Black and white and read all over." It is a newspaper. Lon Trilla's "Whitie went into blackie; whitie came out of blackie, and left whitie in blackie. A white hen went in a black log and came out and left an egg in the log. This is Humphree Pyeatt's: "Four stiff standards, four down hangers, two lookers, two crookers and a switch about." It is a cow. I will close by asking a riddle. What is it that occurs twice in a moment, once in a minute and not once in a thousand years. Your cousin,

HARRIETT COMBS.

This is a well written letter except it should have been written with ink. Next time sign your name. It need not be printed if you do not want it to be.

* * *

Milbourne, Ark., July 17, 1909.

Dear Methodist and Cousins: As I have seen my first letter in print I will write again. I was glad to see so many letters this week. Virginia Brown asked if any of the cousins had an organ. Yes, I have one. We just got our organ last week and were proud to get it. I am trying to learn how to play on it. Yes, I have read the Pilgrim's Progress. It has many beautiful passages in it. We have many good books. Mama has just gotten three new ones. I have not had time to read them yet. I will give you all their names and see how many of my cousins have them. (1) The Devil's Plan of the Ages, (2) The Time is at Hand, (3) The Kingdom Come. These are very interesting books, mama said. I have read "Stepping Heavenward." It is a very religious book. All books that I have ever read are. I will answer Virginia Brown's question. "Who passed through the sea on dry ground?" It was the Israelites. Our school will begin here in September. I am going to start in the first and don't want to miss any of it. I will close with love to all of you.

MATTIE LUCKETT.

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There are many among us that need help, and none more so than those poor unfortunates who are addicted to the use of opium, morphine and cocaine. These life-destroying drugs have their slaves everywhere and it is almost impossible for the man who has been weak enough to get into the habit to pull himself out of it, even when he knows it is sapping the very vitals of his being. If you happen to know, dear reader, of any one in your neighborhood thus afflicted, you can do him a favor by telling him of the course of treatment offered by the K. & M. Chemical Co. of San Antonio, Tex. They guarantee to cure without pain or lost time from business.

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Please mention this paper.

Arkansas Conf. W. F. M. S.

(Edited this week by Conf. Cor. Sec.)

My message this week will be especially for the young people. The committee on young people's work made the following recommendations: That the Allen J. Memorial shall be the special work of the young people's societies of the W. F. M. S. of the M. E. Church, South.

The Allen Memorial is to be a school for the higher education of young Chinese women—Chinese girls who have finished at McTyre, Laura Haygood or our other schools, and wish to continue their studies can have the benefits of a higher education in a Christian school. Our young people are to have the pleasure of inaugurating such a work. The booklet "Helps and Suggestions for Leaders of Young People's Missionary Societies," prepared by Mrs. Ed F. Cook, will be ready about the middle of July. It can be purchased of Mrs. Cobb.

The attention of the young people is also called to a book on Christian Stewardship by Rev. Charles A. Cook, entitled "Stewardship and Missions." This book will be kept on sale at the secretary's office, Nashville.

We also want to call the attention of the young people to the change in the Little Worker to the Young Christian Worker. The program which Mrs. Cobb prepares for your meetings will be published in this paper as well as the Woman's Missionary Advocate. And the first four pages will be especially adapted to the young people and their work.

At present there are just eight young people's societies in our conference. We want to submit to you the following plan, which will be work that you can do during the year and bring to our annual meeting. We want a missionary exhibit at Fort Smith next year which shall be your work entirely. We want you to bring out by means of maps, pictures, charts and posters the following:

1. The field; its history and physical aspects.
2. The people; their religions and physical aspects.
3. Our missionaries who have been and are now laboring there.
4. History showing growth of churches, schools and converts.
5. Special phases and present needs of these fields.

China and Mexico are the fields to be considered, as our missionaries, Misses Rogers and Churchill, are at work here. Now, let's see what you can do, each society bring as many things for the exhibit as you can. Are there artists? Let them take one of your most interesting programs and get it up in booklet form, strikingly illustrated.

Hunt through the current magazines for good pictures to mount on scenes in China and Mexico which shall come under these five points.

Get a box of colored stick-'em letters, or a set of rubber type, or, better yet, a commercial student to help you in making effective posters and charts.

Make all kinds of maps bringing out some point. Use Mrs. Cobb's programs as a basis for program-building and make illustrative booklets or posters and use them in advertising your meetings.

Dress dolls or paper dolls in the costumes of different classes of Chinese and Mexicans.

Make stiff paper models of some of our school buildings in Mexico or China from pictures of the buildings, or have the boys make a draftsman's plan of native Mexican home with patio.

Make pen and ink sketches of home life, social life, customs, etc.

See what you can do with statistics to present them in an attractive way.

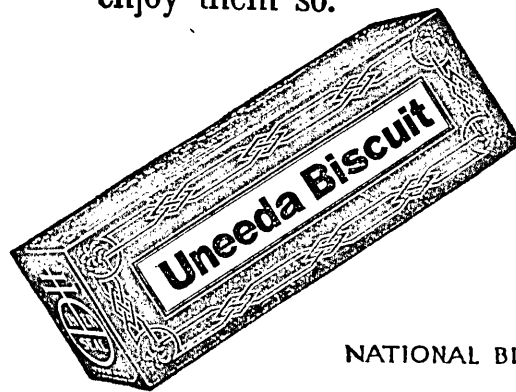
We are all going to look forward with a great deal of interest and pleasure to the Young People's Missionary Exhibit at Fort Smith, 1910.

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NATIONAL BISCUIT COMPANY

Teller's Report and Else.

Here are some interesting figures to the preachers of the Oklahoma Conference. Following amounts have been received by the teller for third quarter ending July 31:

District.	Amt. Received.
Muskogee District	\$893.24
Mangum District	524.85
Vinita District	392.37
Oklahoma City District	369.88
Tulsa District	266.84
Ada District	253.05
Chickasha District	241.04
Weatherford District	232.93
Choctaw and Chickasaw District	124.98
Durant District	123.67
McAlester District	112.54
Lawton District	92.77
Ardmore District	57.98
Guymon District	33.35

Following is a tabulated statement of the amounts paid by the different districts for the first three quarters of the conference year ending July 31. This shows the assessment of each district and the percentage paid on each. This report includes everything except the district evangelists' salaries. It will be noted that a new district is taking the lead this year.

District.	Assessment.	Amt. Pd.	Percentage
Muskogee	\$2,517.00	\$1,857.39	73 3/4
Mangum	3,586.00	2,519.05	70
Choctaw and Chickasaw	621.00	307.28	49
Creek and Seminole	543.00	230.00	42
Ada	2,875.00	1,064.18	37
Durant	1,970.00	653.67	34
Vinita	2,315.00	791.84	30
Oklahoma City	3,586.00	967.49	27
Weatherford	2,875.00	692.59	24

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McAlester	2,517.00	502.04	20
Lawton	2,517.00	489.44	19
Guymon	888.00	145.09	16
Tulsa	2,870.00	399.31	13.9
Chickasha	3,047.00	420.97	13.8
Ardmore	2,870.00	93.68	3

This is by far the best showing the Oklahoma conference has ever made at the end of the third quarter, so let us thank God and take courage. The first time in the history of the Mission Board, this year the third quarter's drafts were paid without borrowing money. Respectfully submitted,

T. L. RIPPEY,
Conference Teller.

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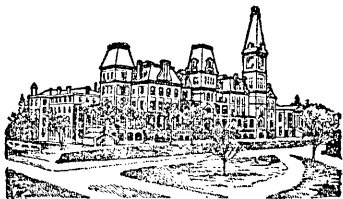
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President.

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Staunton, Va.

Alma Charge.

Dear Methodist: eW are in a great meeting at Kibler. Have run two weeks, with 77 conversions and reclamations and 50 odd applications for church membership. When the work is finished we expect to have 100 conversions and many more applications for membership. The pastor was assisted by Revs. J. L. Bryant of Huntington station and Prof. G. C. Johnson, who led the song service. Bro. Bryant is the most satisfactory revivalist I ever had in a meeting. Bro. Johnson does faithful work.

D. H. COLQUETTE, P. C.

Notice.

The pastor and people of Central church, Hot Springs, will celebrate this month their fifty-eighth anniversary. The occasion will begin with a reception Friday evening, Aug. 27, and will continue, with an appropriate program, through the following Sabbath. All former pastors and members are cordially invited to be present. PASTOR.

FREE SCHOLARSHIP FOR TUITION, in Meridian Male College, to cornetist, clarionetist, flutist, trombonist or piccolist to play in college band. For particulars apply to M. A. BEESON, President, Box F, Meridian, Miss.

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W. F. M. S., Little Rock Conf.

 Edited by Conference Officers and
 District Secretaries.

 Mrs. Sara Vance, Editor.

Last week Sister Hotchkiss gave interesting comments on the annual report of our work in Little Rock Conference. I have just finished reading the report of the Woman's Board of Foreign Missions for the year 1908. It is the best report ever sent out. It shows an advancement in all the lines of work which is wonderful when we consider the difficulties under which it has been achieved. A feeling of thankfulness came to me when I thought of having helped in this great work. But immediately came the question, have I helped all I can? There is need of greater effort on the part of the home workers. I cull from the report:

"In looking over the district for material for an annual report one has the satisfaction of feeling that all that is possible with the limited number of workers is being done. The work has been well planned, and each individual missionary is exerting herself to the utmost for its development. Intensive rather than extensive is the thought we are taking from the old year into the new."

"The year just closed has been remarkable for missionary activity. It is true that no new fields in far-off lands have been entered by our board. Operations have not extended into other countries, but are still confined to Korea, China, Mexico, Brazil and Cuba. Indeed, no new stations have been occupied in these countries; but it is true that the stations occupied in each have been strengthened by reinforcements, by more comfortable homes for the missionaries, in larger returns in conversions, and in the number of communicants."

"The work grows. There is no fact more sure nor more encouraging; but the outlay in money and the increase in the number of workers are increasingly necessary. As the work grows, as the missionary force grows, and the better equipment in schools and homes become, in consequence more and more imperative, greater activity on the part of the societies at home is imperative, or failure will be the result. One of the speakers at the Student Volunteer Convention, which met in Nashville three years ago, said: 'The church that deserts its missionaries is apostate. The church that sends its representatives to non-Christian lands and forgets that they are there is a church that brings contempt upon itself and defeats its own cause.' As a part of the church, as an organization whose avowed purpose has been and is to send the gospel to lands that know not the true God, a backward step will be fatal."

"The call of awakening China is the loudest call in the ears of the world today. It is no longer the dumb call of ignorance and superstition only; but it is the audible cry of awakened hearts and minds for God, who alone can fill and satisfy. It is the widest field for the investment of strong young life and learning that is open to the world today. Ports and cities are open; but minds and hearts are seeking, crying out for food. Pray, give, come, that we may feed them the bread of life!"

"Let every day be a day of prayer for the evangelization of the world; burn upon our hearts the commission of Christ and his promise. Then will our numbers increase and the delusion that we have done enough melt away and giving be a joy."

For HEADACHE—Hicks' CAPUDINE.
 Whether for Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it, 10c., 25c. and 50c. at drug stores.

Beggs and Mounds.

Had a good day, amounting to some things like a high tide, in Beggs yesterday (Aug. 8). Had 81 this intensely warm summer day out at service. Held church conference, 28 responding to their names. Have 55 regular Sunday school scholars. Only two copies of the paper taken when I came, but have now 13 copies. Bro. Weems came, preached well and took three new subscribers and collected from some old ones. His field notes read like a romance, and in his sallies to capture the unwary subscriber you discover his quick repartee and ready wit. One brother who was retreating and begging the question said, "No, sir, I am not taking the paper; I am not able to do so," to which Bro. Weems replied, "You have escaped long enough. We can't let you go any longer." He is certainly a fine man for the place.

We have a fine official board, well organized and working well, using the plan laid down in the discipline, making their monthly payments, the preacher saying not a word, and the result is all claims are nearly full up to date. I tried to organize my board at Mounds and distribute the burden among the members, but was prevented, and the result is the church is behind with the preacher and nothing done on the claims. I have urged the laymen of the church to do their duty and to raise these claims. Beggs has paid \$21.70 and the preacher has not said a word from the pulpit about the claims.

Third quarterly meeting Aug. 14 and 15. I am anxious for my presiding elder to preach on missions and take collections and subscriptions for same. Soon begin revivals in adjacent school-houses. Pray for us.

H. G. SUMMERS.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 8th day of July, A. D. 1909, in a certain cause (No. 12014) then pending therein between Young Men's Building Association, Perpetual, of Little Rock, Arkansas, complainant, and O. Moreland, defendant, the undersigned, as commissioner of said court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Friday, the 6th day of August, A. D. 1909, the following described real estate, to-wit:

Lot Twelve (12), Block Fourteen (14), in Worthen & Brown's Addition to the city of Little Rock, Pulaski county, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 14th day of July, A. D. 1909.

F. A. GARRETT,
 Commissioner in Chancery.
 GEO. L. BASHAM, Solicitor for Plaintiff.

Howe, Okla.

Dear Methodist: These are busy days for us. Our meetings at Heavener and Wister have both been held, resulting in over 200 conversions, 110 accessions to the Methodist church, and many joined other churches. God wonderfully blessed his word as it was preached by Rev. J. J. Clark of Paris, Tex. Clark is a great preacher and helper. We have nearly all our collections ordered by the annual conference provided for. They will be in full at conference. Our new church at Howe is completed. A nice little house it is and we are proud of it. Rev. J. D. Edwards, our district evangelist, is here helping us in a meeting, with fair prospects for success. I am sure I can report a new church for Wister by annual conference. W. D. SAULS.

Notice.

Please announce through the Methodist that the Rev. Irwin F. Harris of Forrester, Northwest Texas Conference, will hold a 12 days' meeting at Springfield beginning Sept. 1st.

A. J. CULLUM.

W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney... White River Conference
 Wynne, Ark.
 Mrs. V. S. McLellan... Little Rock Conference
 1818 Chestnut St., Pine Bluff.
 Mrs. J. L. Bryant... Arkansas Conference
 Huntington, Ark.
 Mrs. Tom McSpadden... Oklahoma Conference
 Chelsea.
 Send all communications to the editors.

My Estimate of the Home Mission Society.

(From Mrs. W. B. Barry, Ada, Okla.)

I would rather be an informed, consistent, active member of the Home Mission Society than to be a like member of any other organization in the church or in society today.

I prefer it to the Aid Society because it has both the home work and the missionary. To have a part in the connectional work, to study it and to pray for it makes it easier to do the local work; in other words, you can do better work if imbued with the missionary spirit.

I value it even above the Woman's Foreign Missionary Society, for it is the very foundation on which the foreign work lies. Had we more home mission work done today the foreign would be an inevitable result. Fifty millions of heathens in our home land are a great obstacle in the way of foreign work; not to say anything of the millions who have never awakened to their duty to their fellow man.

I believe it requires more ability to be an effective, competent member of the Home Mission Society than to be a like member of any literary club. I recognize that the requirements are few to just have your name in the roll of either, but I mean to really amount to something—to at least count one. I do not despise the requirements of the club, for I believe it calls for much in woman which is admirable; but however great the requirements are it can all be accomplished with the body and mind. The body is the temple God has given us to house our immortal souls for a few short years, and I admire one who cares for it beautifully. The mind when cultivated is a power in the world and no ambitious man fails to use every opportunity possible to educate her mind. But my Bible teaches me that the soul is the all important part of our being, that the soul is the real "ego," that it alone lives through eternity, then I would rather belong to that which ministers to the greatest than to the least. A Home Mission worker needs every faculty of the mind and elegance of personality required in good society, and the love of God in her heart besides. Please do not judge this great organization as you see it in the average auxiliary, for I must confess it requires very little ability to meet all the way from 3 to 4 o'clock, spend some time in chatting, too often gossiping, open with a song maybe not at all suitable for the lesson subject. No one has studied the lesson but the leader, and instead of thoughtful, intelligent answers from a prayerful heart you hear the Scripture read meaninglessly. Officers are not prepared with reports, and while dues are being collected all talk to their nearest neighbor. Then comes the unfinished business, which gets a report from some entertainment, and when new business is taken up it is to plan for another supper, bazaar or something. For what? To raise the indebtedness on our parsonage. Have I overdrawn the picture? If so pardon me, but I say in a great measure this is the case. I long one day to belong to an auxiliary where the time and means can be given to Home Mission work without putting the emphasis on the "Home." To house God's servants, our pastors, was the primary work of the Home Mission Society, and I think it ought to be done. He and his family should have a comfortable home, with neat and substantial furniture in it; but it should not be a more expen-

sive one than the members can build by giving what they are able to give. I believe it as much a sin to put more money in a parsonage than is necessary, to the neglect of the connectional work, as it is to spend it on my own home and give none to God's cause, I question very seriously whether it is going to the Lord when you have a bazaar to raise money to go in a more expensive parsonage than was necessary to have built. I would not believe it wrong if the right motive prompted the building and there was time left for studying the work, cottage prayer meeting, etc., and money for paying the connectional dues. How many auxiliaries do that? I belong to an auxiliary which will compare with the best, but the emphasis is on the local work.

But the Home Mission Society is not in fault. It aims to begin in your own heart; it asks that you get so close to God that you will pay the tithe and make some freewill offerings and spend much time in visiting the sick and stranger; it asks that you pray with the sinful, give to the needy, house the orphan, make a home for the friendless, rescue the fallen, educate the ignorant and teach the love of Christ to all these and to the foreigner in our land. Its different departments cover all the ground from your own heart to the heathen land. Could it be any greater? No, not in its aim and purpose, for to be an active worker, in helping to do these things and all the time studying to be a workman approved unto God, is the greatest work woman can do. But the members of the Home Mission Society can, with God's grace, increase their energy, interest and knowledge of the work and improve their lives. If we, as Home Mission women, expect to do the work God has given us we must live unquestionable Christian lives. If we wish to teach honesty we must not honor people who have riches gained unrighteously. If we would teach that character counts one must not let fine clothes cover defects in character. If we mean to help stop the sin of adultery we cannot take as a social equal a divorced person, except for fornication, who is married again, or married to such a one.

May God help us to make each meeting of every auxiliary an index of what this great organization stands for, that we may use all the time and talent of our Christian women?

This office is well equipped for any and all kinds of book and pamphlet work. Write us when in need of that kind of work.

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Oldest and best cure for **chills** and **malarial fevers** of all kinds everywhere.

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As a **general Tonic** it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

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Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address **ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.**

From Our Field Editor, Rev. D. J. Weems.

Miami, Okla.

In the northeast part of Oklahoma is the prosperous town Miami. There are between 4,000 and 5,000 population. Have excellent waterworks and are putting in sewers. This is a grain, grass and stock country. Wheat was fine and the corn prospect good. This is also a lead and zinc country. The mines are being successfully worked. It is a beautiful country and there is a bright future for the town. I was met at the train by Bro. Charles Harvey, son of the sainted Judge Harvey, who for years was a useful member of the Methodist church at Paris and Booneville, Ark. His good mother divides her time with him and Rupert, her other son, at Booneville, Ark. His wife was in Kansas City for treatment. Paul and the twins, Charley and Rufus, are fine boys. We had a very good service, with a small congregation. Rev. C. A. Burris, our pastor, is a good man and is well thought of by his people. He is hopeful of a successful year. We have a nice church and parsonage, well located. Here, as well as in many of the Western towns, there are too many denominations for the size of the town. Our church is about the best and will at least hold its own. In 30 minutes we doubled our subscription lists, securing Prof. J. T. Davis, Mrs. F. E. Wynne and Mrs. S. Bradley. The two latter keep the principal hotels.

Afton.

At the junction of the Kansas City and Springfield Frisco roads is the prosperous town of Afton. They have about 2,000 population. The road is planning extensive improvements. They have a fine brick academy, three banks and a real good town. They expect the road from Grove, 16 miles east, to be completed to Afton.

We have a nice parsonage and a substantial brick church. Rev. W. P. Pipkin is the zealous pastor. He is one of

the most useful preachers of his conference. Last year he did a noble work in building an elegant parsonage at Hugo and moving our church to a much more desirable lot. He has wrought well and is still worthy and well qualified for great usefulness. He has a lovely family. He is one of the best of helpers in a canvass for the paper. In about a half day we collected from the old and secured ten new subscribers, viz.: J. C. O. Tompkins, Floyd Pitts, J. R. Meppert, Mrs. J. R. Dawson, Mrs. H. C. Bolland, Mrs. W. J. Melton, W. E. Polson, Mrs. Laura Felton, C. C. Conner and R. G. Hodson.

Vinita.

At the crossing of the Katy and Frisco roads in Craig county you will find Vinita. This is indeed a prosperous town of nearly 5,000, with modern improvements and conveniences, fertile soil and a delightful climate for either summer or winter. Methodism is strong and well planted. We have a choice location, large lot, good church and parsonage. There is a first-class preacher and family in the parsonage, whom I have known and loved for a quarter of a century. Rev. J. M. Cantrell could not have had such a useful and successful life but for his faithful wife's help. Truly the preacher's wife is the uncrowned heroine on circuit, station or district. Cantrell has always succeeded. He has been a man of one work and has put all his energy in it, and drawn all his studies this way. Hence his success. The church is suffering in some sections by the preachers, either from necessity or other causes, becoming secular. In most cases my observation is that the preacher gets scared too quick. The less lumbered we are with property the better servants we are. Other churches may allow their ministers to secularize or go into politics, but the Methodist church will never stand for this, and a preacher's usefulness is impaired by so much when he turns aside to serve tables.

Bro. Cantrell was holding special services, assisted by Bro. Cameron of Choctaw, Okla., and Bro. Williamson of Lamar, Ark. He had secured 12 new subscribers this year, but collecting from the old, we added Charles E. Jeans, J. F. Gaston and Pierce Cantrell. Pierce has just married and begins life right by taking the Western Methodist.

Miss Gertrude is a "sweet girl graduate" of Galloway College. She has charge of the church choir. Kenner is in the United States navy. Casey is nearly a man, John is a fine boy and Martha is as pretty as they make them.

I was with Rev. J. W. Sims, the presiding elder, a short while. He is a fine character and doing a noble work on the district. Some of his preachers wanted to electioneer for him as a delegate to the General Conference, but he objected. The reason you may conjecture. This information came to me from one of his preachers. This makes me think the more of him. He is well qualified and would make a good delegate. He makes a fine presiding elder.

Pryor, Okla.

We shall hereafter know Pryor Creek as Pryor. The creek is still running, but the town has gotten larger than the creek. They have about 2,000 population and still they grow. They have recently built a fine two-story brick academy, several nice new stores and cottages. It is a beautiful town, with a clean administration. The sheriff and county judge are enforcing the law, and especially against Sabbath baseball games. It is against the law to play baseball in Oklahoma on Sunday and they will not allow it at Pryor. I was met at the train by Judge A. C. Brewster and Rev. R. R. Triplett and wife, so my visit to Pryor was both pleasant and profitable.

Brother and Sister Brewster furnished delightful entertainment. I had

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A full supply of new and second-hand Fire-Proof Safes on hand. Correspondence invited.

boarded with them the first six months I was on the Fort Smith district, until I moved my family to Greenwood at the close of the spring term of Hendrix College. They are doing well at Pryor. Judge Brewster is the county judge and is making an excellent officer. Forrester, their only child, is 18, and is a fine-looking young man. They are planning to send him to college this fall.

Rev. R. R. Triplett is a cultured young man with a highly educated, Christian wife, who takes as much interest in the church as her husband, and will conduct services when necessary, with fine results. He has traveled extensively, taking in the Orient, and is every way qualified for excellent service. His congregation is delighted with him and his wife. We have a nice church and parsonage, well located. Had a delightful service on Wednesday night, with a real elegant-looking congregation. I fell very much in love with this town and people. They have a fine artesian, radium well and bath house. With Bro. Triplett's help we collected well from the old and secured 12 new subscribers, Mrs. D. C. Rowe, Mrs. D. V. Jones, W. E. Butler, T. S. Dry, Mrs. Anna Bennett, D. C. Parker, Mrs. Minnie Harrison, Mrs. J. E. Bristow, W. L. Jones, C. C. Rissel, Dr. G. W. Tilly and L. C. Harrison.

The Whitaker Orphans' Home is located here. It is for Indian children.

Wagoner, Okla.

A few hours were spent in Wagoner looking after the old subscribers. Rev. J. D. Salter, the pastor, was out for a day with his family, so I missed him. They have built their beautiful brick church, which is a credit to the town. I heard nothing but good reports of the pastor. The town has quite a building spirit. They have three railroads, waterworks and are installing sewers.

Hoffman.

A delightful ride by moonlight over the prairie about 50 miles southwest from Muskogee, brought me to Hoffman, a small town on the M., O. & G. We have neither church nor pastor here. Bro. Crow, the district missionary, had held a good meeting here. He cheered them much and has made it possible for us to have a nice church here in the near future.

With little effort I secured five new subscribers to the Western Methodist, viz.: Mrs. J. A. Hurlbut, D. W. Kinsey, Mrs. T. C. Cliff, J. S. Bolling, Mrs. Charles Dorsey. While here I also met Mrs. Mary I. Dorsey of Muskogee, who also subscribed.

Henrietta.

We reach the first coal mines at Henrietta. There are a dozen slopes or shafts here, but they have not had steady work. From now on they will do better. This is a town of about two thousand. We have a neat parsonage. Rev. J. B. Blackwell is our good humored pastor. He is blessed with an excellent preacher wife, who loves to go with her husband and help him in his work. His father and mother make their home with them. They are cheerful and hopeful of a bright home on high. We secured five new subscribers, Mrs. S. Burton, Eli Edwards, Mrs. R. G. Stone,

D. R. Stormont, and R. W. Hanks. Bro. and Sister Hanks are old friends of Conway county, Ark. This was the time for the third quarterly conference. Bro. J. B. McDonald, the presiding elder, failing to appear, I preached and asked the questions. The report on the eighth question was too meagre for the comfort of the preacher. But they will do better. There had been twenty-five accessions to the church and one infant baptized. Brethren, stress the baptism of the children.

Wetzelka.

This is a good town at the crossing of the Frisco, and the Ft. Smith and Western. This is a farming section, where cotton is king. Corn is about a half crop, but cotton is looking well. Rain is very much needed. We have a nice church and congregation. They are negotiating for a parsonage. Rev. M. Flanagan is the popular pastor, Wetzelka having been made a station since conference. They are hopeful of a good meeting soon. Bro. Flanagan is an excellent young man with a consecrated wife and two sweet little boys. I was begging Vivian to go home with me. He said "we would have to ask Brother McDonald, (the presiding elder.) He told us to come here."

I thought this four year old child more loyal than some grown people I have known.

We had a most excellent Sunday school, fine singing and a very good preaching service. Brother and sister Flanagan did all they could to make my stay pleasant and profitable. We secured six new subscribers, H. H. Kelley, C. J. Hill, Mrs. A. P. Smith, L. E. Ingle, Miss Dessie Jones, and Mrs. Leila Lindsay. A good dinner was enjoyed with Brother and Sister Heard.

The quiet of a Christian home is a great privilege. I esteem it our greatest earthly blessing.

The Best.

Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by druggists—50c and \$1 bottles.

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K.R.G.

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Kills Germs; Cures Disease; Removes the Cause.

Many of its remarkable cures have been persons who have tried all other methods and means before using Germetuer. The hopeless cases are the ones that demonstrate the superior value of the Germetuer.

Sold by druggists, or sent prepaid by Germetuer Co., Memphis. Price \$1 per bottle or six bottles for \$5.

For descriptive book write to Germetuer Co., Memphis, Tenn.

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Often you have vowed to quit. As often you have failed.

You Could Quit If You Would, but will power is weak; you are tempted; you fall; you lose courage; and give up the struggle. You dislike to acknowledge defeat but in your soul you have felt its sting. You promise yourself to try again, but courage oozes out, and you boldly declare that you can quit whenever you get ready, and then—you never seriously try again.

YOU NEED a substitute for tobacco, so that you may not suffer and be overcome during the first days of struggle, and you also need an antidote so that your system may gradually become free from the slavish effects of tobacco. Your heart needs strengthening and your system needs bracing against the loss of narcotic stimulation. The mucous tissues and glands need a tonic, the engorgement must be reduced, and the normal secretions of mouth and throat should be restored.

WE OFFER a simple remedy that meets all the conditions. You know that tobacco is **USELESS, FILTHY, and EXPENSIVE.** If you are really in earnest about quitting and seek help, we invite you to test

HAGGARD'S TOBACCO TABLETS and antidote tonic, absolutely free from hurtful drugs and guaranteed under the Pure Food and Drug law. However we are so anxious for a square deal that we prefer that you should spend no money unless you intend to follow directions. Send \$1 for one box, or \$5 for six boxes, to P. H. Millar & Co., Box 239, Little Rock, Ark., sole agents for Arkansas and Oklahoma.

W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney...White River Conference
Wynne, Ark.
Mrs. V. S. McLellan...Little Rock Conference
1818 Chestnut St., Pine Bluff.
Mrs. J. L. Bryant...Arkansas Conference
Huntington, Ark.
Mrs. Tom McSpadden...Oklahoma Conference
Chelsea.

Send all communications to the editors.

L. R. Conf., W. H. M. S.

Ocean Grove, N. J.

Dear Co-Workers: Day by day as I look out upon the old Atlantic ocean I wish you and all my friends in Arkansas might catch with me a vision of its grandeur and be refreshed by its balmy breezes. This wonderful sea changes its aspect with every passing cloud, yet it seems to ignore all things celestial and terrestrial.

It never sleeps, yet is never weary. Its ceaseless song is sometimes tender; and it seems to remember the sorrows of men. Again, with a roar it rushes madly towards the shore and threatens to annihilate mankind. I have not forgotten how this mighty Atlantic rocked and tossed and rolled over our home-coming ship last year, but she is serene today and her smile is enchanting.

In the distance the stately steamship proudly follows her course and near the shore little sailboats ride the laughing waves. There is a fascination in watching the moods of the sea, and we might linger by her side all the day. But there is also much of interest going on in the temple, the tabernacle and the auditorium of Ocean Grove, and I have enjoyed some of the meetings very much. Bishop Luther Wilson's talks at the morning service in the tabernacle are always helpful and fine, and the one on "Our Relation to Christ" was heart-searching and tender. He said we must not only realize that Christ is ours, but that we are his. That the prince who loved the peasant girl and had her educated for the higher station in life knew that he loved her and that she was true to him. We should remember that Christ was wooing us before we ever sought him.

In the anniversary meeting of the Woman's Home Mission Society, M. E. Church, their forward movement was emphasized, and their plan is to double their membership and raise \$50,000 this year. The responsibility in this great

BABY SAVED HER

"I was sick for three years," writes Mrs. Nollie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to remove or cure nervousness, headache, backache, pain in the side and other female ailments.

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All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

work was laid upon the auxiliaries, who are sometimes prone to depend too much upon the conference officers. Is it so elsewhere? With "The Crossroads" for the title of her address, Mrs. Woodward said this organization has been progressing for 28 years, and the journey has been toilsome but not tiresome. Last year more than half a million dollars passed through their treasurer's hands. Much property has been accumulated, and now their institutions need to be renovated, remodeled and enlarged.

The Lesson Study lectures by Mrs. Hattie M. Hill, general organizer of the society, were interesting and profitable. She said our Miss Helm's book, "From Darkness to Light," is most interesting, most fascinating and most level-headed, and she urged the auxiliaries to read it carefully. This book tells of the negro as he was in Africa and as he is today in America, and it is a valuable addition to the International Mission Study Course.

The College Day celebration in the Young People's Temple was a notable event, and the bright pennants and banners from many educational institutions gave the keynote of the musical and merry hour. Rev. Dr. Meade, the resourceful leader of the young people's meetings, read Proverbs 3: "Happy is the man that getteth wisdom." Special prayer was offered for the young people of our land, and "Onward, Christian Soldiers" was heartily sung by the congregation. Students and graduates of colleges and universities were invited to reserved seats, and asked to respond to the alphabetical roll-call, each to tell in a few words why his college was superior to others.

More than one hundred colleges and universities were represented, and some of the reasons for superiority were apt and amusing.

The man from Alleghany said President McKinley was educated there.

The little girl from Barnard (annex to Columbia College) said that is best because the girls have so much fun and everybody knows everybody else.

Girls and boys of Cornell and several other colleges sang merry class songs and college yells were interspersed with lively spirit.

Harvard's Jubilee song was bright and musical.

An Indiana college shone because in the State of the author of "Ben-Hur."

New York University gave Dr. Draper, the photographer, and Morse, the inventor of telegraphy, to the world.

The Ohio State University has the best spring of pure water on its campus.

Peanington Seminary graduated Dr. Buckley, editor of the New York Advocate.

Two old gentlemen sang a duet for old Rutgers on the Raritan, and all joined in the catchy chorus.

Susquehanna College is best because it is coeducational.

For a Southern Female College I said it is in Virginia, the State called "the Mother of Presidents," and the birthplace of our American civilization.

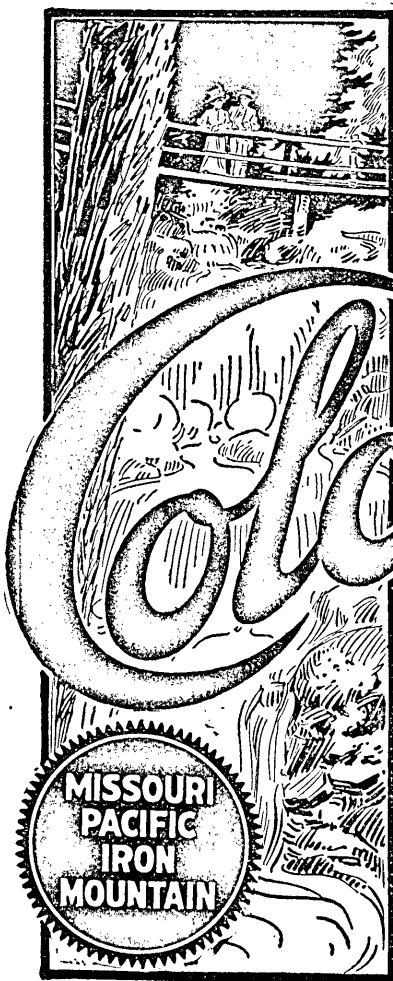
Toronto, Canada, had sent out 19 missionaries.

An old lady said Wesleyan College, Ohio, inculcated the principles which made Mrs. Lucy Webb Hayes a power in our nation, and that in her day "not one girl there had the courage to chew gum or lie in the bed mornings."

Yale College ended the roll happily with a boast of her many distinguished sons and a toast to the one that is now foremost, W. H. Taft, the honored president of the United States.

The address of the morning on "The Function of Religion in College Life" was delivered by Bishop E. E. Hoss, and it was enthusiastically received by his large audience.

My enjoyment of the pleasures and privileges of Ocean Grove is heightened



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have a vacation worth while. Picturesque Colorado offers new and interesting scenes—mountains as high as the Alps lakes and streams with schools of fish awaiting the drop of a line. By all means go to

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by good news from you in the L. R. Conf. W. H. M. S.

We are glad to welcome the newly organized auxiliaries at Kingsland and the Twenty-eighth Street Methodist church in Little Rock.

With Sept. 1 our fiscal year will be half gone, and what will our record be? The week of Oct. 4-10 has been set apart for a season of prayer and thanksgiving, and every Home Mission Society is urged to remember it. The freewill offerings of the week will be devoted to greatly needed repairs and improvements for our Sue Bennett School at London, Ky.

A new dormitory for girls, a larger chapel and a heating plant, besides repairs, are absolutely needed if we go forward with the work.

Mrs. MacDonald, our general secretary, says "it will take \$20,000 to do all this work, and we are claiming that much from our Father." Let us gladly contribute liberally to this great institution.

I hope to represent you at the meeting of the Woman's Board of Home Missions, to be held in Savannah, Ga., Oct. 14-21. Let our prayers ascend for that meeting and the workers. Sincerely, MRS. W. H. PEMBERTON.

Cor. Sec. L. R. Conf. W. H. M. S.

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ON GOD'S GREEN EARTH

who can and will appreciate a "Square Deal" in medical treatment? If so I want to hear from that man at once. I have a message for him that will bring him cheer, hope, confidence, relief. Nervous, weak, discouraged men cured. My new booklet shows just how. It's free. Write for it. Address,

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Mabelvale Revival.

We have just closed a great meeting at this place of two weeks' duration. As a result 47 have been added to the church, backsliders reclaimed and the entire church wonderfully revived. The people tell us that it is one of the greatest revivals in the history of the church. Rev. W. D. Mitchell was with us the last ten days of the meeting, preaching day and night. His preaching was practical, spiritual, forceful and of that na-

ture that causes people to act. We have never been associated with a man more sunny and congenial in his work. The house was packed at each night service. He won the favor of our people and left my church in a better condition every way, as much good material has been added to the church. We give God all the praise. W. C. TOOMBS.

August 9.

Imboden, Ark.

I am just from Hopewell, an appointment on Imboden charge, where a protracted meeting is under conduct of Bro. Bowen, P. C. He is preaching with great acceptability to the great crowds attending the services. This writer helped in the meeting some days, and Tom, as he is familiarly called, put him through, both in the pulpit and public altar, regardless of this heated term and his superannuation. A number united with the church and 14 or 15 professed conversion and the meeting is still going on. To God be all the glory.

Bro. Bowen, I presume, will report more fully in the finality. Will go to another field at once and I desire the prayers of all who may chance to read this for my success in other fields. God bless The Western Methodist and all our great church interests and all men everywhere. J. F. ARMSTRONG.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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OBITUARIES.

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

DENSON—Mrs. S. W. Denson, nee Miss Sophronia Maddox, daughter of Judge James Maddox and Mrs. Adeline Maddox, was born in Cherokee county, Georgia, April 16, 1846. She was married to W. J. Denson, Sept. 21, 1862, and moved with her husband to Dallas county, Arkansas, in 1866. To this union eight children were born, five of whom preceded their mother to the better world. The three that survive are Mrs. T. A. Ross of Tulia, Tex., J. M. Denson of Prescott, Ark., who was with his mother at the time of her death, and J. S. Denson of McLean, Gray county, Tex.

Sister Denson was converted and joined the Methodist church, Aug. 15, 1869. She lived a consistent life to the time of her death. She moved, with her husband, from Arkansas to Fannin county, Tex., in 1892. In 1893 they moved to Swisher county and settled near Wright P. O., now known as Kress. They moved to Tulia in December, 1907, where Sister Denson passed to the Great Beyond June 21, 1909, aged 63 years, 2 months and 5 days. She had made her peace with God. She had no dread of death. She could say with Paul, "I know whom I have believed, and am persuaded that he will keep that which I have committed unto him against that day." When God called the wheels of life stood still, the tired body fell asleep, and without a struggle her soul went back to God who gave it.

S. R. TWITTY.

Tulia, Tex.

FARRAR—S. Clem Farrar was born in Dallas county about 39 years ago, but in early childhood, with his widowed mother and children moved to Pine Bluff, where he grew to manhood and continued to live until his death, June 1st, 1909. Bro. Farrar gave his heart to God in childhood, and his whole life was one of undimmed service to God and the church. His life of service manifested itself prominently in the capacity of steward, member of the choir and teacher of the Sunday school. He was the pastor's friend and helper. Nor was it alone in the church that his life was useful, but it was noble and beautiful in the home, upon the streets and in his place of business. At the time of his going he was a steward and teacher in the Sunday school of Lakeside church in Pine Bluff. It was my privilege to be his pastor for four years, and I can truly say I have never known a more faithful and devoted Christian

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and churchman. His going was a great triumph. Conscious to the last, he had an individual message for each member of his family and relatives. He told them it was all right, the way was clear, and bade each of them to meet him there.

He leaves a devoted wife, two sweet little girls, Ione and Nannie, a dear old mother, a sister and brother to mourn his going. The church is poorer in its loss, and my sense of loss is very keen, for truly he was one of my dearest friends. The great concourse who attended his funeral and many beautiful floral designs spoke audibly of his great popularity. May God bless and comfort the bereaved ones is the prayer of their friend, W. C. WATSON.

CANDLER—Again the dark angel of death has spread his wings over our community and has called from our midst our beloved sister, Mrs. Elizabeth Candler, wife of our Bro. J. J. Candler. Sister Candler was born in Russell county, Virginia, in the year 1844. At about the age of 20 she became a member of the Methodist Episcopal Church, South, and lived and died a devoted follower of the Master. Her death occurred at her home in Oktaha Wednesday evening, Aug. 4th. The funeral services were conducted in the Methodist church at this place the following day, after which a large concourse of people followed the remains to the Middleton Chapel cemetery, where they were laid to rest.

Brother and Sister Candler have been residents of Oktaha for the past four years, during which time they have surrounded themselves with a host of friends, whose sympathies and condolence are extended to the bereaved in this hour of sorrow. We can only bow in humble submission to our King, who doeth all things well, and look forward to the time when the mystic veil of death shall be vanished and we shall meet where no good-byes are said.

W. A. FRAZIER.

WALKER—God in his all-wise judgment has visited the home of Mrs. Martha P. Walker, and bore her spirit home to eternal rest, to a home where good-byes are not known; to a home where God is the light, where the pearly gates hang on golden hinges. How beautiful are the footsteps of those that travel the way of the Redeemer, who has gone to prepare a place for us. "And I heard a voice from heaven saying, Write blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from all their labors." Rev. 14:13.

Mrs. Walker was a member of the Baptist church and was known by a number of friends and relatives. She leaves a husband and three daughters, who will miss her presence in the home. Her voice is stilled, which will never again be heard; but weep not, Jesus is a man of sorrow and acquainted with grief. Surely he hath borne our sorrows and carried our grief. The funeral service was conducted by the Rev. W. P. Whaley and the remains were laid away to await the resurrection, when

our Lord Jesus Christ shall appear the second time without sin unto salvation.
BIRDIE LAMASAS.

HONEYCUTT—Amanda E., daughter of Martin and Rachel A. Harland, was born in Pike county, Arkansas, June 16, 1866, and died July 19th, 1909. In the happy days of young girlhood she gave her heart to God and joined the M. E. Church, South, at Old Marvin church, in Hempstead county. She was married to T. B. Honeycutt Feb. 10, 1886. She leaves a husband and nine children. A true Christian, a faithful neighbor, a self-sacrificing mother, a loving and devoted wife, has passed to her reward. Every one who knew her believed in the genuineness of her piety. No one could be associated with her without being made stronger and better. She has given more to the world than she has taken from it.

May the seed-thought which she has so carefully sown in the minds and hearts of her children germinate and grow to its intended purpose, and may the bereaved husband look to and trust him in whom she trusted so fully.

HENRY BRUCE.

McDANIEL—Henry F. McDaniel was born in Franklin county, Tennessee, in 1827; moved to Missouri in 1847; was married to Miss Narcissus McClara July 15, 1847; moved to Arkansas in 1866; was converted and joined the M. E. Church, South, in 1848, and died March 24, 1909. Bro. McDaniel was a fine specimen of manhood, a noble citizen, a faithful father and a loving and faithful husband. He was a Christian of

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the highest type. To know him was to love him. He was held in high esteem by all who knew him. There was a large crowd gathered at his home the day of his burial and followed him to the cemetery, where in the presence of a large congregation we laid him to rest to await the resurrection of the just. He leaves an aged wife of 82 years and a large number of grand and great-grandchildren, besides a host of friends to mourn their loss. May the blessings of God rest upon his aged wife and all the relatives and friends who mourn his death. We shall see him again.

C. F. HUEVELY,
His Pastor.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

CHOCTAW AND CHICKASAW DISTRICT.

(Fourth Round.)

Sansbois Ct. at Sansbois Glenna... Aug. 7, 8
 Sugar Loaf Ct. at Kullik Chukma... Aug. 14, 15
 Bethel Ct. at Yakni Chukma... Aug. 21, 22
 Kullituklo Ct. at Shinuk tohobi... Aug. 28, 29
 Bennington Ct. at Kulikchi... Sept. 4, 5
 Atoka Ct. at Yanish Bok... Sept. 11, 12
 Owl Ct. at Chiskilik... Sept. 18, 19
 Chickasaw Ct. at Maytubbi... Sept. 25, 26
 Kiowa Ct. at Higgins... Oct. 2, 3
 Kiamitia Ct. at Old Cedar... Oct. 9, 10
 Long Creek Ct. at Bok Achuffa... Oct. 16, 17
 Rufe Ct. at Chiskilik... Oct. 23, 24
 Let trustees have their reports ready and stewards be prepared to pay everything due pastors.
 C. M. COPPEDGE, P. E.

CREEK AND CHEROKEE DISTRICT.

(Fourth Round.)

Campmeeting, Illinois... Aug. 14, 15
 Campmeeting near Vian... Aug. 21, 22
 Seminole Ct. at Gilbert Johnson's... Aug. 28, 29
 Saline Ct. at Soggie Sanders... Sept. 4, 5
 Wewoka Ct. at Thilwala... Sept. 11, 12
 Chee Ct. at Bailey... Sept. 19, 20
 Okmulgee at Asbury... Sept. 25, 26
 Honey Creek... Oct. 2, 3
 Broken Arrow Ct. at Broken Arrow... Oct. 9, 10
 Hitchita at Old Hitchita... Oct. 18, 19
 Hickory Ground... Oct. 23, 24
 ORLANDO SHAY, P. E.

Little Rock Conference.

ARKADELPHIA DISTRICT.

(Fourth Round.)

Malvern Station... Sept. 5
 Park Ave... Sept. 5
 Malvern Ave... Sept. 12
 Tigert Memorial... Sept. 12
 Lono at Leola... Sept. 18, 19
 Holly Springs at Sardis... Sept. 25, 26
 Malvern Ct. at Rockport... Oct. 2, 3
 Malvern Sta... Oct. 3
 Caddo Ct. at Thompson's Chapel... Oct. 9, 10
 Central Ave... Oct. 17
 Third Street... Oct. 17
 Hot Springs Ct. at New Salem... Oct. 23, 24
 Tigert Memorial... Oct. 24, 25
 Amity at County Line... Oct. 30, 31
 Princeton at Princeton... Nov. 6, 7
 Ussery at Grant's Chapel... Nov. 13, 14
 Arkadelphia Ct... Nov. 20, 21
 Arkadelphia Sta... Nov. 27, 28
 Social Hill... Nov. 27, 28
 H. M. BRUCE, P. E.

Arkansas Conference.

HARRISON DISTRICT.

(Fourth Round.)

Leslie... Aug. 14
 Eureka Springs... Aug. 21, 22
 Berryville... Aug. 28, 29
 Green Forest Ct. at Green Forest... Sept. 4, 5
 Lead Hill Ct. at Omaha... Sept. 11, 12
 Huntsville Ct. at Huntsville... Sept. 18, 19
 Gasville Ct. at Oak Grove Chapel... Sept. 25, 26
 Mountain Home Sta... Sept. 26, 27
 Cotter... Oct. 2, 3
 Yellville Sta... Oct. 3, 4
 Yellville Ct. at Cedar Grove... Oct. 9, 10
 Bellefonte Ct. at Bellefonte... Oct. 16, 17
 Marshall... Oct. 17, 18
 Valley Spgs. Ct. at Cross Roads... Oct. 23, 24
 Harrison... Oct. 24, 25
 WM. T. THOMPSON, P. E.

WARNING ORDER.

State of Arkansas, ss.

County of Pulaski.

Arkansas Methodist Orphanage of the Methodist Episcopal Church, South, plaintiff, vs. Woman's Industrial Home, Mrs. Emily M. Roots, Geo. McDiarmid, as executor of the estate of Mrs. C. A. McDiarmid, deceased, and J. F. Brinley, defendants, in the Pulaski Chancery Court.

The defendants, George McDiarmid and J. F. Brinley, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, Arkansas Methodist Orphanage of the Methodist Episcopal Church, South.

F. A. GARRETT, Clerk.

July 28th 1909.

Mehaffey, Williams, Cockrill & Armistead, Solicitors for Plaintiff.

Choctaw-Chickasaw District Conference.

Editor Western Methodist: The twenty-second session of the Choctaw-District Conference was held with Clear Creek church on Rufe charge. Rev. C. M. Coppedge, P. E., was in the chair and gave satisfaction to all. Summary of the reports shows we have 27 Sunday schools, 3 Epworth Leagues, 35 prayer meetings, 100 family altars, 15 auxiliaries to Woman's Home Mission Society, 1 Foreign Missionary Society, 21 adults and 92 infants baptized, 6 local preachers died during the year. The spiritual condition of the church is good; over half the charges have all conference collections in full; for preachers and presiding elder about half paid; we spent about \$1,800 repairing churches and we are building several new churches.

Six candidates out of seven were granted license to preach. This gives us a total of 70 local preachers, and all on the effective list except about four. Five local preachers were recommended to the annual conference to be ordained

deacons and elders. Bro. A. H. Homer represented Go Forward and the General Organ, and Bro. Williams the Western Methodist, both urging all to subscribe. Delegates to annual conference: N. B. Ainsworth, L. M. Leflore, H. E. Nohio and Robert Sanders; alternates, C. B. Wade and George Washington. Pine Ridge church on the Atoka charge was selected for the next session of the conference. The Woman's Home Mission Society for the district held a most interesting session.

The licenses of five local preachers were not renewed, the cause being chargeable to whisky as a rule. Reports show that the worst enemy our church has among the Indians is whisky, and the worst enemy of the Sunday school is the Sunday ball game. The reports showed that our old preachers preach oftener than young preachers. The presiding elder took advantage of this fact to chide the young preachers and stir up their pure minds to greater diligence in the future. It is a good sign when the older a preacher is the oftener he preaches. God bless the old war horses.

Heretofore the Epworth League has been neglected, but plans were formed and put in execution at this session that will in a few years bring our young people to a realization of their duties and privileges in the church of the living God. While the business of the conference was transacted in open session, yet no time was wasted in long speeches; many questions were asked and a general interest in all the phases of church work was manifested by all the members.

The preaching was good and evangelistic throughout and some 20 or 30 backsliders were reclaimed. When an Indian backslides, if his sin was an open one to the world he always makes an open or public confession and acknowledgment, and this accounts for the large number of reclamations reported at our district conference. The increase in our membership, while not brought out specifically, was yet healthy.

Much interest was manifested in prayer meetings, family altars and the reading of the Bible. A decided increase along these lines was reported. This was our first conference, with only Indians as members, and yet the business was all kept well in hand and no part of the church's interests or works neglected. The great need of the Choctaws and Chickasaws is to learn to bear their own burdens. No Christian makes any progress who doesn't bear his own burdens and perform his own duties. No member is in the road that leads to Heaven who is not carrying his share of the burdens and doing his share of the duties. Dr. John R. Nelson of the Board of Missions was given in cash and subscriptions \$548 for the work among the Navajo Indians in New Mexico. We had the largest attendance of preachers and delegates ever present before and an increase over any previous year.

N. B. AINSWORTH.

HAYGOOD MEMORIAL CHARGE.

Please let me say to the brethren that I am now supplying the above-named charge and have my headquarters at Searcy. I was released from my pastoral charge in Kansas the 1st of July, and had decided to re-enter the evangelistic field. Upon the request of the presiding elder, Bro. Galloway, whom I had known for several years, I came to his district conference to arrange a slate with his preachers for meetings, etc. After getting on the ground and finding this opening at Haygood Memorial, was prevailed upon to take charge of it for the remainder of the conference year. So am here and hard "at it" for the Master. Trust to be able to "swing matters" around and bring up a good report at conference. Just closed a splendid meeting at Higginson, an afternoon appoint-

ment, and am planning to "throw the throttle wide open at Haygood Memorial right soon. Bro. Galloway is doing faithful work on the district and is highly esteemed by his preachers.

Dr. Wilson at First Church, a very companionable man, is holding his own this hot weather and is "making good" in every department of church work. This is the home of Bro. Umsted, Dr. Dye, Bro. Anderson and Dr. Godden. They are all fine men and keep busy for the Master. Bro. Williams, president of Galloway College, is the busiest man in town, getting ready for the big opening of his splendid school in September.

Come over and preach for us. A royal old-fashioned welcome awaits you. My family are still in Kansas, but will move to these parts just as soon as the necessary arrangements can be made. More anon.
 J. M. PORTER.

McCurtain Station.

It is a joy to my heart to see how our church is growing in all departments. We have had a gain of more than one hundred and fifty per cent. in membership to the church and also to the Sunday school. Bro. Geo. McAlpine is the faithful and good superintendent. Many of the boys and girls were converted in our meeting and are now faithful workers for the Lord. We organized a Junior League which now numbers 35 or more and they compose the choir, and you should hear them sing. The angels rejoice to hear them sing. We have also organized a Home Mission Society with Sister J. D. West as president and Sister Maggie Minnier as Secretary, and they are at work.

The church will pay all claims in full. McCurtain Station is now an important one and should have a good preacher next year for we have here some of the best people that are to be found anywhere. We have a fairly good church and we are now making some repairs. But we have no parsonage. One should be built the coming year.

I am truly thankful to the Lord and the good people for what has been done.
 L. J. AMOS, Pastor.

Hot Springs Preachers' Meeting.

The Methodist preachers of Hot Springs met in regular weekly meeting at 10 a. m. Aug. 9. Present: F. Hutchinson, B. F. Mason, S. W. Rainey, O. H. Keadle and J. A. Parker. Rev. F. E. Dodson, of Junction City, was present.

Malvern Ave.—B. F. Mason, pastor. Midweek prayer meeting spiritual. 93 present at Sunday school. Two infants baptised at the 11 o'clock service. League work progressive. One accession at night service.

Tigert Memorial—S. W. Rainey, pastor. Fairly good interest in prayer meeting, but small attendance. Sunday school average work. Bro. Dodson preached. Favorable services. Bro. Keadle preached good sermon at Dodson's Chapel.

Central Avenue—F. Hutchinson, pastor. Bro. Dodson conducted prayer meeting with large crowd. 170 in attendance at Sunday school. Good attendance at preaching service. Bro. Bruce, Presiding Elder, preached at night. League work doing nicely.

Third Street—J. A. Parker, pastor. Prayer meeting very helpful. One hundred and thirty-five at Sunday school. Bro. Bruce, presiding elder, preached at 11 a. m., sermon good. Average league in afternoon. Pastor preached at night. Service resulted in a revival in the church.

J. A. PARKER,
Assistant Secretary.

Sulphur Rock Circuit.

We began our meeting July 18, continuing 18 days, resulting in 18 conversions and 31 accessions to the church.

The first sermon was preached at 11 a. m. Sunday by Rev. F. M. Smith, one of our faithful superannuates, of Batesville. Rev. F. E. Holt of Salem circuit preached at night. Sunday was a great day. Monday Rev. R. C. Moorehead of First church, Batesville, came to our rescue, doing the rest of the preaching, to the delight, satisfaction and help of all who attended. Bro. Moorehead has a strong personality and knows how to catch men. This was a great victory for Christ and the church. We received a fine class of people into the church. The whole town was stirred and several business men were converted and joined the church. A number of the good people of Batesville came down and helped us in several services and it was a treat to us to have them. And our doors are still open for such people. May the Lord bless all who in any way assisted in making the meeting a success. We praise the Lord and take courage.

C. F. HIVELEY, P. C.

Delhi Circuit.

The third quarterly conference was held July 31 and Aug. 1. Out of eight voting stewards there was one present. Our lady steward made the best report. Finances out of sight—behind. Our quarterly conference was a success. Presiding elder preached four winning sermons. Three conversions, two additions and the people brought closer together. We are now in our first protracted effort, with some interest manifested. We have five others to hold. Pray for us that we may have great success in winning souls for our blessed Lord.

J. M. HOLT, P. C.

Augusta Station.

I have just closed a gracious revival meeting at Fitzhugh, a small village near Augusta.

I have a Sunday afternoon appointment there this year. Bro. J. D. Roberts of Weldon helped me in the meeting. He is a fine helper in a meeting. We all appreciate his faithful and efficient service. We had a genuine revival. The meeting resulted in 30 professions and 25 accessions to our church. We had a class there of only 13 members before the meeting. Yours,
 A. E. HOLLOWAY.

Sallisaw Station.

Third quarterly conference has come and gone, two good sermons by the "beloved." Dunkle is one of the strong men of our conference, with a vein of originality. We expect to round out well, the Lord willing. One of our boys, Tommie, is sick with typhoid fever, but is convalescing. Pray for us. Your brother,
 A. C. PICKENS.



The Queen of Arkansas Insurance Company was organized and commenced business in September, 1903.

By careful management and straightforward dealing with its policy holders, it has built up a good reputation throughout the State.

The company's losses has been promptly adjusted and paid.

The company insures property against fire, lightning and cyclones at reasonable rates. Only standard, non-assessable (Old Line) policies are issued.

The officers of the company are:

DR. R. E. WOODARD, Pres.

A. W. FILES, Vice Pres.

G. H. KIMBALL, Secy.

Weatherford District.

The District Conference which met at Custer City June 23 to 27 made a request that the presiding elder write the Western Methodist giving to her readers the news from this part of our growing church. More than a month has passed since said conference, and to the present he has not complied with their request from the fact he has not had the time to do so. For twelve days he was absent from the district at the bedside of a very sick daughter. Since his return he has been going almost by day and by night trying to make up for the time spent at Wynnewood. Returned last evening at 8:30 from a long hot trip out on the Erick and Texola, Delhi and Doxey charges. The outlook on all lines of church work is encouraging except the financial. For two years past in all of the western part of the district the crops were destroyed by the severe hailstorm. This year by the protracted drought. We have not had a general rain in the bounds of the Weatherford district since the latter part of November last. In some part the corn crop this year is almost an entire failure. The cotton is now suffering greatly for want of rain. But notwithstanding the financial depression of the past two years and the gloomy outlook of the present all of the pastors are standing true to their post of duty and God is blessing their efforts to build up his church. Within the past three weeks there have been over 150 conversions and about 85 additions to the church. Bro. Ennis at Doxey, assisted by Bro. O. L. Martin, our efficient district missionary and Rev. Robert Lear, our singer, closed a most successful meeting on night before last which resulted in 100 conversions and 44 additions to the church. Bro. E. P. Eubanks has just closed a fine meeting at Shiloh with over 20 conversions; Bro. I. W. Armstrong on Cowden circuit one with 20 conversions and 13 additions. We have purchased since the district conference a splendid tabernacle 40x60 feet for the district, and Bro. Martin and Bro. Lear are now at Texmo with Bro. Gullledge. Bro. Martin is doing splendid work everywhere he has been out this way, where he has had the hearty co-operation of the pastor and the people. On last Saturday night, at a regular quarterly meeting on Bro. Holt's circuit the presiding elder preached and called for penitents. Three were converted, and on Sunday morning two united with the church. So you see, Mr. Editor, we are not only having warm times climatologically, but also spiritually. I have heard the remark made repeatedly that "I never saw such dry, hot weather as this." I have seen worse. In 1874 I saw hundreds of acres of corn that never matured a grain, and even the forest trees were killed by the long protracted drought and hot east winds. I also remember well how the people returned to God and repented of their sins, and the result was we had a most wonderful outpouring of the Holy Spirit, and converts were by the hundred. I was then an inexperienced young preacher, and on my circuit there were 169 conversions, 139 additions to the church and 68 children baptized. I held all of my own meetings, with the assistance of a few faithful local preachers.

I am not surprised at the earthquakes, floods and droughts; God has not changed in his dealings with the children of men. History repeats itself in more ways than one. After the children of Israel were settled in the promised land nearly every time they became prosperous they became vain and forgot God, neglected him, robbed him of what righteously belonged to him, went off after the gods of the heathen nations. God sent the mildew, the caterpillar, the cankerworms, and through these he brought them to realize their dependence and they repented and

blessings both spiritually and temporally followed. This nation has done and is doing the same. Money is become the god of multitudes. Wickedness abounds in high places, and in my humble opinion God is going to make us as a nation know that he is still on the throne of the universe. Take as an example the hell-defying, outrageous violation of the laws of both God and man in Oklahoma in regard to the shameful violation of our prohibition laws even by men in high places. And in spite of all this prohibition does prohibit, for since Nov. 16, 1907, I have not seen over 10 drunken men in all my travels, and I travel all the time. I have been in Oklahoma City repeatedly, stopping at the hotel there, and I have been very careful in my observations. I have only seen two men who were drunk. And here at Weatherford, since the open saloon was closed, I have not seen one. The truth is, Weatherford can hardly get a man to serve as city marshal, from the fact there is nothing for him to do. We have elected two and the council has appointed two or three and every one of them has resigned. Public sentiment is for law enforcement here, and that is the reason.

WM. D. MATTHEWS, P. E.
Weatherford, Aug. 3.

A WOMAN'S APPEAL

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

Doxey Camp-Meeting.

The Doxey camp meeting was the greatest revival in the history of this part of the country.

The meeting was planned by the pastor, J. R. Ennis, and his official board some months ago. The camp ground was an ideal place for Western Oklahoma. A large tabernacle, which is now the property of the Weatherford district, was erected in a beautiful grove a short distance north of Doxey.

Bro. Martin, the district evangelist, did the preaching, except a few sermons which the singer, Bro. Lear, preached.

There was a "shaking up of dry bone," and when the smoke of the battle had cleared away the devil must have felt as if he had been defeated somewhat.

We give some of the visible results. Ninety-four conversions, a number of backsliders reclaimed and 46 joined the Methodist church.

The whole country was stirred and the people came for miles to hear the preacher, as he boldly cried out against the popular sinners of the day and held up Christ as a mighty Savior to a lost world.

The power of God was present and whole families came into the church, and old church members were wonderfully revived.

The singing under the leadership of Bro. Lear was first-class. Both preacher and singer greatly endeared themselves to the people of Doxey.

May the Lord continue to honor their services wherever they go.

About \$200 was raised to meet the expenses of the meeting. Crops are looking very unfavorable now, to say nothing of the failure last year. To God be all the glory. G. W. DAY (L. D.)

Rocky and Sentinel Charge.

We are moving at a fair pace. We have papered and painted the church here at Rocky, besides putting in a nice light system.

We have received 55 members to date, and have held revival services at only one place. I have two more meetings to hold. Think we will finish the year



A Delicious and Wholesome Summer Drink

When you are casting about in your mind for "the best beverage" to quench your thirst, refresh you and cool you off, think of

Coca-Cola

It does all of these things to perfection and has the additional value of being as absolutely wholesome and beneficial as the tea, coffee, milk or cocoa you drink every day. While it does not taste at all like coffee it has the same refreshing qualities, and being a cold drink is a splendid summer between-meals beverage.

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At Soda Fountains or Carbonated in Bottles

ROCKFORD HIGH SCHOOL
Physics and Chemistry

Rockford, Ill., July 31, 1907.

Mr. H. N. Helin, Rockford, Ill.
Dear Sir: In reply to your letter of July 27th, I have this to say: In our High School Chemistry Class, I have had my pupils analyze Coca-Cola for the last two years. We have never been able to find even a trace of alcohol, and we have applied very delicate tests for it; neither did we find any cocaine. As to caffeine, we made a cup of coffee and got a better test in the coffee than in Coca-Cola. According to our findings, pink for pink, Coca-Cola is less harmful than strong tea or coffee, but neither is harmful if used in moderation.

Respectfully submitted,

A. C. NORRIS,
Instructor in Chemistry, Rockford High School,
Chemist for the City Health Department.

Whenever you see an Arrow think of Coca-Cola.

with 100 additions. Have baptized 14 infants.

On last Sunday we had with us at Sentinel Dr. N. L. Timbough, who preached a very able sermon on "Building a Home for God." At the close of the service we raised \$1,350 to build an addition to our church there. Bro. Linebaugh preached at Rocky on Sunday night to the edifying of all present.

We regret to note the distressing outlook along financial lines, occasioned by the prevailing drought. Everything is parched and dry, but maybe God will give us souls instead of dollars, so that we might continue to be his ministers without the latter, but when we fail to garner the former we failed to accomplish that for which we are sent forth. W. N. VERNON.

DROPSY Cured: quick relief; removes all swelling in 8 to 20 days; 20 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box X, Atlanta, Ga.

Stall's Books.

Mrs. Isabella MacDonald Allen (Pansy) says: "What a Young Girl Ought to Know" is a book that mothers cannot afford to be without. It is just the book needed to teach what most people do not know how to teach, being scientific, yet simple, and plain spoken yet delicate. Blessed are the pure in

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heart," said the Master, and blessed must they be who enforce this teaching."

Margaret Saugster, Mrs. Lillian M. N. Stevens, Mrs. Mary Lowe Dickinson, Lady Henry Somerset and other eminent women also enthusiastically commend Stall's books. The books in this series consist of eight separate volumes. They are: Young Boy, Young Man, Young Husband, Man of 45, Young Girl, Young Woman, Young Wife, Woman of 45. They are sold at \$1 net per copy. Anderson, Millar & Co.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at drug stores.

Hickory Charge.

We are having one of the greatest revivals at this place ever known in its history. Sixty-three conversions to date. My brother, Rev. F. E. Shanks, has been with me for nearly two weeks. He is a great success in a revival. The Lord be praised. T. O. SHANKS.
Hickory, Okla., Aug. 6.