

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

OFFICIAL ORGAN OF THE ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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No. 33

A GREAT OCCASION.

At Hot Springs, Ark., Aug. 10-12, some seventy laymen and ministers met in the Arlington Hotel to confer concerning the extension of the Master's kingdom. It was one of the three Southern conferences of the Laymen's Missionary Movement. These are to prepare for fifty Men's Missionary Conventions to be held in six months, culminating in a National Missionary Congress next April.

The attendance at Hot Springs was not large, but consecrated men, leaders in fact and in embryo, were present instructing and learning, imparting and receiving inspiration. Mr. J. Campbell White, who as a student volunteer eighteen years ago at Hendrix College started the Volunteer Movement in Arkansas, after ten years in India, was there as the Secretary of the Inter-denominational Movement to explain and direct. Our own W. B. Stubbs, Secretary of the Men's Movement in Southern Methodism, brought zeal and faith and information. Rev. D. C. Lilly made an admirable chairman, holding everything to the point and stimulating by wise exhortation. Mr. H. C. Ostrom and Mr. C. H. Pratt, two Presbyterian leaders from Athens, Ga., were full of wisdom and zeal. Our own inimitable John R. Pepper showed how a great business man could devote himself to the movement. Mr. E. W. Stephens, of Mo., President of the Southern Baptist Convention, who had visited missions in all parts of the world, witnessed to their efficiency and value. The most remarkable character present was the venerable Dr. G. W. Painter, for thirty years a Presbyterian missionary in China, who informed and thrilled and shamed us as he unfolded the greed and selfishness and duplicity of so-called Christian nations in dealing with patient China. He predicted a real "Yellow peril" when China, thoroughly aroused over centuries of injustice and adopting modern methods, should become a great military power and avenge her wrongs and fill up the measure of God's wrath against the workers of iniquity among the nations. His plea was for a Christian conscience and policy and the education of China to develop under the Prince of Peace. Dr. Eubanks, a medical missionary, held at home by his Board to arouse the churches, spoke of the progress of the gospel in China, and the need for more men and money, and argued the necessity of organizing all Christian America for a great forward movement in missions.

The conference was truly a conference. The addresses were short and the speakers welcomed questions at any time. All were allowed to participate and nearly all availed themselves of the opportunity to secure needed information, and offer suggestions. Mr. White was the real leader, modest, but ready on any subject to help those who sought for light.

It was emphasized throughout that the great purpose of every Christian should be "*To do his part toward the evangelization of the world in this generation.*" It was clearly explained that this did not mean that we may expect every man in the world to be converted in each generation, but that it was possible to present Christ to every man so that the responsibility for accepting would be upon him. Prayer to the Lord of the harvest to send forth more laborers is Scriptural

and fundamental. Paying according to God's plan, not our own selfish method, is necessary. Knowing God's will, knowing the real conditions and needs, consecrating our wealth and our work will result in going or sending. These leaders believe in prayer, in systematic giving, and in intelligent co-operation of all of God's people. It developed that most of the members of the conference practiced tithing and favor it as the divine plan for securing the minimum, but do not conceive of the tithe as the maximum of Christian obligation and privilege. It was asserted again and again that experience demonstrated that wherever tithing was adopted the Master's work progressed by leaps and bounds and the individual Christian was greatly enlarged.

The effect of the missionary idea upon the development of the man and the church and the nation was pointed out. To get God's idea and co-operate with God makes great men out of small men, strong churches out of weak churches, and guides nations into true greatness and genuine prosperity. It is necessary to spiritualize the material in order to utilize its real value. The man, the church, the nation that misses God's plan is doomed to final failure. God has opened the great door of opportunity to our people. The Laymen's Missionary Movement is the effort of men of vision to give the vision to others. It is a mighty movement, gathering momentum every day. Men do not always catch its significance at the first mention. They are not yet fully organized, but the largeness of the enterprise stirs the imagination and its boldness grips the heart of courageous men. Big business men are falling into line. Funds are found. Volunteers are offering. A mighty host of God's choicest spirits are catching the step.

Our own church is committed to the Movement. Our Stubbs and Pepper and others are in the field. Let our whole column of laymen hear the drum-beats of Providence and follow Jesus Christ, our divine leader, to the firing line.

It is proposed to hold conventions in Little Rock, Feb. 11-13, and Oklahoma City, Feb. 15-17. Let us work and pray that these may be abundantly successful. Plans will be unfolded in due season. Let our Conference, District, and Church Lay Leaders take notice and be ready. The conference at Hot Springs was a great occasion. Let the conventions at Little Rock and Oklahoma City be the rallying of our hosts for conquest.

"TWO PUZZLING PASSAGES."

Since noticing the criticism by Dr. Folk in our last week's issue we discover that the editors of the Bible Baptist published at Little Rock by E. R. Carswell and W. M. Webb have taken the matter up and that the same article that appeared in this periodical was copied into a department of the Arkansas Baptist edited by Dr. Carswell. This writer is thrown into a great glee over this statement: "Christ's burial in the grave is what gives point to the notion of burial as relates to baptism." The reader will note that we did not say that this burial as relates to baptism was a fact but a *notion*. Our Baptist friend shows very plainly his Baptist training and habits by at once dropping the subject that the great

apostle was discussing and grabbing this bit of what he considers proof of immersion as the mode of baptism and going entirely off of the subject in an ecstasy of delight at what he considers a settlement of the question of the mode of baptism. The apostle's meaning is very clearly stated in verse eleven of this sixth chapter of Romans: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The change of these Romans from the state of sin to that of righteousness is what the apostle is discussing. The baptism or burial mentioned in verses three and four is the means through which they were carried from the one life to the other. Now will our Baptist friends admit that water baptism does this? Will they contend that immersion in water by a proper administrator does what it is here said that "Buried with him by baptism" does?

Our Baptist friends attempt to gain a point from the change in burial customs since this language was penned. The burial in the earth now practiced resembles immersion to such an extent that those uninformed are deceived into believing that this modern custom is what the apostle had in mind. When it is remembered that the Jews never buried their dead as we do, this passage loses much of its force. If the reader will consult Acts 9:37 it will be readily seen that the apostle was not thinking of our modern method of burying in the ground at all. The Jews placed their dead in rooms of their houses, or chambers hewn from rock or found in caves in the sides of the mountains. They were not covered up as the dead now are. This epistle was written to the Romans who generally burned their dead. It was always called a burial and yet it meant a vastly different thing in different ages and different countries.

Our Lord was not let down into a grave and covered up as our dead are and as our Baptist friends think of it. He was embalmed by the use of a hundred pounds of spices and placed in Joseph's new tomb where his friends could easily have placed their hands on him. The women who first saw him alive had gone to his tomb for the purpose of adding to the embalming spices. They could easily have done so as he was not covered up or hid. If Paul had burial in mind, he meant to say, according to these critics, that baptism must be made to conform to this practice. An immersion in water will not suffice. But he was writing to the Romans who cremated or burned their dead. This was called burial also. Imagine water baptism representing a burial of this kind. What were they to think of? Did they see a funeral pile with the corpse upon it? Was their water baptism to resemble this? Pray how could it?

The hot summer months make business dull. Many are gone from home on pleasure bent. The discomforts of the weather make many stay-at-homes amongst our church people. This should be a good time to try the martyr spirit that is or should be in the church. How many people will get overheated going to church or prayer meeting or in doing some other religious duty this summer? We are willing to place an account of any such occurrence on our front page in large type.

WESTERN METHODIST

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

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Discontinuance.—We find that many of our subscribers prefer not to have their subscription interrupted and their files broken in case they fail to remit before expiration. Nevertheless, it is not assumed that continuous service is desired, but subscribers are expected to notify us with reasonable promptness to stop if the paper is no longer required.

METHODIST CALENDAR.

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

Notes and Personals

Rev. Wilmore Kendall is in the midst of a great meeting at Konowa, Okla., where he is being assisted by Rev. J. D. Hammons of Crossett, Ark.

Rev. J. T. Thornton of Frederick, Okla., Lawton District, has raised a subscription of \$6,000 and is about to begin the erection of a \$10,000 church.

Rev. S. F. Goddard reports that the work is moving well on Ada District. We have reason to know that this presiding elder is more than "making good."

Rev. J. R. Hardin of Davidson has just completed the best brick church in Lawton district. He is busy now helping the brethren in their revival meetings.

Rev. J. M. Johnson of Anadarko has increased the enrollment of his Sunday school to ninety-one and has doubled the membership of his church since conference.

Rev. I. H. Dupree of Hickory Circuit, Ada District, has held several very successful revivals. The one at Scullin resulted in about fifty conversions and the same number of accessions.

Rev. Frank Naylor, of the Oklahoma conference, who was appointed missionary evangelist for Chickasha district, has now been appointed chaplain of the Oklahoma Penitentiary, residence at McAlester.

Rev. W. U. Witt of First church, Sulphur, is at this writing in Colorado, at Manitou, recuperating from an indisposition which seriously threatened his health. He is rapidly improving and will soon be back at his post.

Rev. A. C. Martin, Pontotoc circuit, Oklahoma Conference, has had three successful revivals, one at Jesse, one at Pontotoc, and the camp-meeting at Connerville. Bro. Martin is a worthy and successful laborer in the Master's vineyard.

Rev. Absalom Crumpton of Morrill Circuit, Ada District, reports two great meetings, one with seventy-five conversions, and one of forty-five conversions. Bro. Crumpton is one of our young men, admitted into the Oklahoma Conference last fall.

Rev. J. D. Canaday of Roff, Okla., has produced a large map of the Oklahoma Conference, showing the Church Extension and Home Mission work of the conference. The map is about 10x15 feet and the work is exceedingly well done. Some brethren have yet to report to him the information he wants. Send it to him.

Rev. George R. Sanders of Byars and Stratford, Ada District, has built a new church at

Stratford, where he has also held a great meeting, and he is now in the midst of a great meeting at Byars. Bro. Sanders is recently from Mississippi, where he left a good record, and is proving himself well adapted to our Western work.

Bishop Hoss preached a great sermon at the Epworth League Assembly, Sulphur, Okla. The sermon was too great and too solemn to be characterized by any light words. It lacked no element of a great sermon, and the bishop swept the field. We are glad to report that he is well, and that he is regaining his strength. He starts on his round of conferences in a very short time.

Last Thursday we had a pleasant call from Rev. W. H. Budd, pastor of First Street church, Macon, Ga. He had been helping in a meeting in Texas, stopped at the Laymen's Meeting at Hot Springs, and was on his way to help in a meeting at one of our churches in Illinois. He claims that his church gives more to missions per capita in proportion to wealth than any other in our Connection. They contribute \$3,000 a year to foreign missions alone.

AT HOT SPRINGS.

At the Laymen's Missionary Conference at Hot Springs the Methodists were well represented, constituting about half of those present. Those attending were: From Texas, M. D. Fields and E. L. Palmer, of Houston; from Georgia, Rev. W. H. Budd, of Macon; from Oklahoma, N. B. Ainsworth, of Ardmore; from Tennessee, Jno. R. Pepper and Dr. Hefley, P. E., Memphis, and W. B. Stubbs, of Nashville; from Arkansas, L. B. Leigh, G. W. Swaim, and Rev. A. C. Millar, of Little Rock; Pres. J. H. Hinson, Rev. H. M. Bruce, and Rev. W. F. Evans, of Arkadelphia; E. R. Robinson, M. L. Walt, E. O. Griffin, and Rev. J. C. Hooks, of Lonoke; J. O. A. Bush, Rev. W. C. Hilliard, of Prescott; R. H. M. Mills and Rev. W. W. Christie, of Pine Bluff; Rev. T. J. Norsworthy, of Malvern; Rev. W. P. Whaley, of Hope; Rev. E. F. Wilson, of Princeton; Rev. F. Hutchinson, J. A. Parker, Rev. B. F. Mason, and others of Hot Springs; J. A. Cresson, of Warren; J. H. Waters, of Camden; A. Trieschmann and Rev. J. A. Cummins, of Crossett; W. Clinton, of Ozark; J. B. May, of Clarendon; Rev. B. B. Thomas, of Fordyce, and possibly others who dropped in for a single session.

"TWO PUZZLING PASSAGES."

Very simple are they, and expressive, if we look carefully at what the Spirit says, instead of a pet and unscriptural theory. Doing the latter brings confusion, error, selfishness, and strife. I heartily agree with you, Mr. Editor, that there is a difference between "the fact of baptism, and the act of baptism, and what that act is supposed to illustrate." It seems that "the fact" of the Spirit's baptism is made so very clear in these two passages, that "the way-faring man, though a fool, shall not err therein." Notwithstanding immersionists appear to have greatly erred here, as they do in many other passages.

1. What is crucified, slain, buried, and destroyed? The Spirit plainly states, "Our old man is crucified with him, that the body of sin might be destroyed." (Verse 6.) "In putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism," (Col. 2:12, 12.) Water baptism never crucifies, buries and destroys "our old man." But the Spirit does, "the circumcision made without hands." (Verse 11.)

2. What baptism is referred to here? Baptism into Christ, and baptism into death, not baptism in water or "with water" as the Spirit speaks "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his

death." Therefore we are buried with him by baptism into death." (Verse 3, 4.)

The Spirit baptizes us into Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, and whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:13.) This is the "one baptism" spoken of in Ephesians 4:5.

3. What is done by the baptism of these passages? Is it spiritual or physical? Plainly spiritual. The Spirit says, "baptized into Jesus Christ," "baptized into his death," "baptism into death." It enables to "walk in newness of life." It crucifies "our old man," "our old man is crucified with him." It destroys the "body of sin," "that the body of sin might be destroyed." It frees from sin, "that henceforth we should not serve sin." It circumcises the heart, "Ye are circumcised with the circumcision made without hands."

And it buries the "body of the sins of the flesh," "in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism." Not one of these does water baptism, nor can, water baptism do. Therefore our immersionist brethren "Do err not knowing the Scriptures." (Matt. 22:29.)

I may write on what the "act of baptism illustrates," or signifies if this is published.

Fraternally,

J. W. HOUSE.

Springdale, Ark.

GOOD ADVICE.

We think that our churches should be slow to demand the withdrawal of those of their members who prefer some other mode of temperance reform than prohibition. It is to the principle of temperance rather than to any specific method that Methodism is committed. Unfortunately other political issues besides temperance are bound up with this controversy in nearly every State where the question is now before the people. We can not afford, therefore, to be too harsh. On the other hand, so clearly is statutory or constitutional prohibition the preference of the great mass of religious citizens, so nearly unanimous are Christians in favor of it, that any member of an evangelical church should think twice before committing himself publicly against this cause. It may be clearly within his rights, as a citizen and as a church member, for him so to commit himself. But there are times when it is best not to exercise all of one's rights. In this instance, especially, a man may well afford to pause till he has compared with the utmost care all that is to be gained with all that is to be lost by his contemplated action.—Christian Advocate.

REUNION OF THE FEW FAMILY.

At Few's Chapel in Greenville county, South Carolina, there was held on August 4th a reunion of the descendants of William Few, who more than a century ago came from Georgia to this county. A large number were present, most of whom belonged to the Few family. At 11 o'clock, Rev. A. P. Few, of Carlisle, Arkansas, great-grandson of William Few, preached an appropriate sermon. After the morning exercises an elegant dinner was served on the grounds for everybody present.

Dr. Benjamin F. Few of Greers, S. C., grandson of William Few, presided at the afternoon meeting. The early history of the Fews in America was set forth with great clearness by Dr. L. D. Carman of Washington, D. C., who married a descendant of the Fews and who has studied the family history with most remarkable industry and intelligence. Dr. Wm. P. Few, Dean of Trinity College, Durham, N. C., great grandson of the founder of the family made an

able address. One of the best points in this address was his calling attention to the fact that the Fews had always been willing to serve and to suffer for great causes. James Few, the Regulator, was a martyr to human liberty; his brother William was a disinterested and distinguished public servant; his nephew Ignatius was a preacher, educator and builder of civilization and they and their sons have had part in all the great wars of the country. Dr. Columbus Few of Hendersonville, N. C. and Ignatius Few Reese of O'Neal, S. C., grandsons of the first South Carolina Few made interesting talks. At night Rev. B. A. Few of Magnolia, Arkansas, preached a strong sermon to a large congregation.

In his address Dr. Carman pointed out that William Few of Greenville county was descended from the Fews who settled in Pennsylvania in 1681. He was a grandson of William Few who with his three sons went to Georgia in 1771, where they became prominent as soldiers in the Revolutionary War and afterwards in the pursuit of peace. He was a son of James Few, the Regulator, who was killed by the Tories in North Carolina just prior to the Revolution and whom Bancroft, the historian, calls the first martyr in the cause of American independence. He was nephew of William Few, officer in the Revolution, and member of the Continental Congress, signer of the Constitution of the United States, friend of George Washington, and first Senator from Georgia. He was first cousins of Dr. Ignatius A. Few, founder of Emory College and a great man in Georgia Methodism. The Fews have been Methodists from the first appearance of Methodism in America. William Few and his sons built Few's Chapel about one hundred years ago and the walls of the old church are still standing. The Fews of this early period were noted for their sturdy character and good citizenship, and their descendants are in the main still true to the best traditions of the family.

The day was a joyous one. Those of us who were not of the Few family rejoiced with them in their reunion. The reunion was held during the revival meeting at Few's Chapel in which the preaching was done by Rev. A. P. Few and Rev. B. A. Few, members of the Little Rock Conference of the M. E. Church, South. These brethren are able preachers and lovable men. There were over twenty professions, and ten accessions, nine of them by profession.

Few's Chapel now has—including the ten candidates for membership—one hundred and eleven members, about one-third of whom are of the Few family.

J. R. WALKER,
Pastor Few's Chapel.

MEMORIES OF MY MOTHER.

BY REV. SIDNEY H. BABCOCK.

Today is my mother's birthday. With my father and baby brother and a glorious company she is celebrating it in heaven. Mother was always with me before she left. She is with me yet. The outside is dark. The inside is lit with radiant glory. I see all that she ever was. I hear all that she ever said. While here she builded a home of marvelous spiritual dimensions for nine. It was a "building of God, an house not made with hands, eternal in the heavens." There was no need for sun or moon to give light. The glory of her life shown round about. Many of the memories of her great and good life are for the inner circle only. There are some which will be helpful for all who read.

The rich, fine qualities of mother's soul were made known by a voice of peculiar sweetness. It was a low contralto, but of such carrying power that she could easily grip and hold large audiences. It was never harsh. Even when she had to administer severe rebukes there was a

plaintive sweetness in it that made one thrice sorry. Sometimes the pathos was almost unbearable. Since her voice must represent her, it must always represent her at her best. Otherwise not at all. She knew the value of silence. She knew also the value of letting others have the best of her soul in the best possible way. She spoke different tongues. She was master of English. Pure diction was not enough for her. Inflection, modulation, accent, intonation and all that goes to make harmonious speech received careful attention.

After she had finished an address to an annual conference, it was Bishop Fitzgerald who among other things said, "The music of her words will linger with us as a precious memory."

Sweetest of all was her voice in prayer. The moments around the family altar beggar all description. A providence in her early life left an abiding impression. She was in her 17th year. Through terrible processes of economy she had remained in college until she was graduated with highest honors. She had been engaged as a member of the faculty of a college in Georgia. The day before she was to leave to take her position found not one cent of money in the home.

"Pack your trunk, Sallie, you must leave tomorrow," said her mother.

"But what is the use, mother; there is no money."

"You pack your trunk, God will provide the money," responded her trusting mother.

So she set to her task, half doubting, half believing. Late in the afternoon a farmer drove up. "Here is \$20.00 I owe you Sister Allen," he said.

"Why you don't owe me anything," responded Mrs. Allen.

"Yes," he said; "shortly before Bro. Allen died he came by where I was ploughing. After talking awhile he said, 'let us pray together before we part.' So we knelt down in the fence corner and he prayed. He asked God to bless my labors and to bring an abundant harvest. And I never made such a fine crop in all my life. It is right that you should share it with me."

The money in hand, Sallie was off the next day at the appointed time to take her place in the college. That was just the beginning of a long life of praying, teaching, trusting, toiling. During her whole life she walked by faith and not by sight. How many, many times have I seen the clouds gather, the tears fall and mother steal away to talk with God. Just as many times have I seen a wonderful deliverance and the glory of God shining in her face.

A memory that carries with it full inspiration is her ability to finish work—all kinds of work. With consummate skill she would plan, carry on and finish work, the amount of which was a marvel to all who knew her. For stretches of weeks I have known her to do all of her house work, including the washing and ironing and much sewing besides teaching school all day. Then she found time to direct some social functions, carry on some church enterprise, teach a Sunday school class, give some backward pupil extra lessons, help some boy or girl with oration or essay, etc., etc. All this time she knew every turn of her five children and was eagerly watching for another. She was passionately fond of work—any work that would engage her hand or brain. From early morning until tea in the evening she never spent an idle moment. Several works going at the same time was her custom. She was a queen whether cleaning a kitchen, preparing and serving a dinner, conducting a college or presiding over a conference Missionary Society.

As a teacher I doubt if she had a superior anywhere. The most backward and even the incorrigible yielded to her magic leading. She was

equally at home in kindergarden, public school or college. English Literature, Mathematics and the classics she enjoyed most. Latin was her favorite. I wish she had put some of her translations of the Ode's of Horace in permanent form. For faithfulness both to the Latin construction and poetry they equalled the best.

Best of all, whatever mother undertook to do she finished and usually on schedule time. The finished product was always a marvel and a delight. Though she died rather suddenly every detail of her school work was completed to date, her official papers to the organizations which had honored her with office were executed and dispatched, business matters were settled, her books were balanced. While looking through her desk we found a leather bound journal. In it written in her own beautiful handwriting and charming English is the story of her life—a priceless treasure to her children.

Mother suffered much. Naturally she did not have a strong body. She had to fight every day for health. Even her children did not know this until she was gone. She never complained. Her love bore all things. Her finely organized soul felt keenly every discord. She was often in the garden of sorrow. None but the bravest of the brave could have borne it. Her last days were a real Gethsemane. When she saw her crown in heaven she did not greet it with a smile. Rather a cry of prayer and love rang out from her heart. Through all we could see and infinitely more she loved to the last.

Oh love—

Foe may smite thee,
Fate may drag thee torn and bleeding
O'er the rugged hills of time,
Thy bosomed child may leave thee
Crushed and dying;
Nor foe, nor fate, nor child
Can bury thee,
O'er all thou art supreme!

Grand, noble woman! Blessed mother! Thy greatness is not in the mouth of trumpets nor in bugle notes echoing among the hills, but it is written in the hearts of those that thou hast loved and won for God.

Atoka, Okla., Aug. 4th, 1909.

WOMAN'S HOME MISSION BOARD MEETING.

The Woman's Board of Home Missions of the M. E. Church, South will hold its Eleventh Annual Session Oct. 14-22, 1909, in Wesley Monumental church, Savannah, Ga. The opening session will be on Thursday evening, Oct. 14.

Names of delegates and visitors should be promptly sent to Miss Annie Knox, 214 Thirty-Sixth St., West Savannah, Ga.

MISS BELLE H. BENNETT, President.

MRS. FRANK SILER, Rec. Secretary.

Reduced rates are practically impossible outside the Southwestern Passenger Association, which requires an attendance of 100 persons. Each person coming from territory of other passenger associations is advised to purchase ticket to nearest point within the Southwestern Passenger Association, and thence purchase ticket to Savannah, at the same time securing certificate of standard form.

MRS. FRANK SILER, Rec. Secretary.

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ENTRENCHING METHODISM IN CITIES.

BY JOHN A. RICE, NEW ORLEANS.

I am asked to write on "Entrenching Methodism in the Cities." This refers, of course, to methods of approach to the modern city. Let it be understood at once that no method can take the place of life, the life of God actually in the souls of men. No amount of organization and equipment, no maneuvering is of any avail where the Spirit of God does not dominate everything. One of the most touching pictures of the impotence of the God-forsaken soul in the Old Testament is Sampson's going out and shaking himself, to bring into action the power that, alas! had left him. It is pitiful to the last degree to see the church shaking herself as a substitute for the saving power of the gospel of Jesus Christ.

Let it be understood also that the church's business is first of all evangelization and then edification. Our note is a divine one, our business is to present God to the human spirit. The old idea of the priest was that he was to carry men to God; the present that he is to carry God to men. The question of the eighteenth century with reference to Christianity was, "Can it be made to square with the human reason?" The question of the nineteenth was, "Can it be made to square with the results of scientific research?" The question of the twentieth is, "How can it be made useful?" We are not so much concerned with defending the faith as with using the faith. The faith will defend itself if we use it right.

There are those who think that Christianity has only to do with the individual's relation to God. We are feeling more and more that there is no Christianity until the third party is brought in and relations established with him. The dominant note is social rather than individualistic. There can be no flow of life without contact. The best things are "caught and not taught," and the only way to get that contact is to go to the outsider. He will not come to us. The great commission knows no geography. We are to go, not simply over the sea, but across the street and down the alley, and up the boulevards, and through the parks, and into the dens of vice and marts of trade and industry, into the palaces of the richest and the tenements of the poorest. We are to go and not wait for the crowd to come. How shall we do it?

1. First of all we are hampered by the four years limit. No man who has any great reserve power can mobilize the forces and direct the energies of the city church so as to call out that power and accomplish permanent results in that time. Indeed, men of vision cannot even enterprising work of far-reaching importance, especially such work as involves new methods, when they know that they will have to move before their plans are worked out. Only small men with meager resources can deliver their whole message and complete their work in the throbbing life of a great city in a single quadrennium.

2. And only strong men with vision and the courage of that vision will be heard above the din and strife of the modern city. Men who get their messages fresh from God, who have a powerful hold, not only upon vital spiritual truth, but upon God as the only sufficient source of personal and social salvation, men thoroughly familiar with the great currents of modern thought, sympathetic with the modern man's viewpoint, open on one side to the perpetual inflow of the enlivening Spirit of God and on the other to the outflow and overflow of that Spirit into the personal and social vacuums around them, men who are leaders, not only in the thought, but in the activities of our complex civilization—these, and these only, will be able under God to command the city. And the work of these will have to be reinforced by deaconesses and other trained workers in large numbers. In our approach to the city,

the deaconess is going to be more and more an indispensable factor.

3. The spirit of unity and co-operation must prevail henceforth more than hitherto, not only within the individual churches, but in the relations of the churches to each other. Our Methodism must be one, so intensely one that the smallest failure of the weakest church in a community must be felt by every other. Some years ago I was going through a cotton factory and noticed a series of reels, each of which was winding 642 threads around itself. While I was looking at one of the machines a tiny thread snapped and instantly the whole machine stopped. Every one of the other 641 threads seemed to say, "Our fellow has fallen and we will not move until he is given back his place among us." So delicate are our church relations that each one should feel the weal or woe of the other. The spectacle of a group of Methodist churches in the city at each other's throats is not only pitiable but contemptible, and any pastor who would foster such a spirit thereby declares himself unfit for the service and should be removed. Paul's figure of the body of Christ holds here as well as in the larger conception of the kingdom. What affects one member affects all, and there should be no more competition than there is between hands and feet.

4. In order to unify the interests and efforts of Methodism in the city it is necessary to have some kind of organization, some kind of central board, that shall have more or less control over the situation. The present City Mission Board is doing a great work at this point, but why should the church put upon our women the sole responsibility for all our social efforts? Why not saddle a part at least of that responsibility upon the men also? The City Mission Board has shown that organized work is practicable and desirable, why not go further and organize a central board of control composed of men and women? Let them do such things as the City Mission Board now does, but give them large additional powers. Let them determine where new work shall be opened and what kind of work. Let them say when and where new churches shall be built. We are wasting our energies in some cities by putting our churches so close together as to be in each other's way. Let them approve the plans and specifications for our church buildings. Give them power to prevent architectural botches and blunders. Put into their hands the direction of city mission work in all of its stages and make them a general committee of ways and means. But even this board would not be able to grapple with the tremendous problems of the city alone. The time has come, it seems to me, when the machinery of our whole church must be put behind our home mission work. It ought to be possible to combine all our forces in one great board, composed of men and women. The unparalleled skill our women have evinced in managing home mission problems shows what could be done if their work and that of the Church Extension Board and the Home Mission Department of the parent board should all be united under masterful leadership in a unified approach to our cities. This general board should be provided with ample means and should co-operate with local city boards. The organization should be reduced to the last degree of simplicity, but so directed as to deliver the whole power of the whole connection upon any city at any time.

5. There should be in every city, as far as possible, a great commanding central plant, where such institutional features as may be needed may be worked out and applied. There should be connected with it a Deaconesses' Home. It should be so related to the life of the city as to be of the greatest possible service to the greatest possible number of people. Work similar to that

carried on now by the Young Women's Christian Association could be carried on there. Thousands of working girls are going down yearly under the temptation of the cheap boarding houses and for lack of proper home conditions. My heart has been made to bleed many a time as I have gone into these unattractive places and breathed the befouling atmosphere there. Surely the church has a mission to young girls orphaned from home, friendless and struggling alone for daily bread. There might be separate apartments for each race where there are foreigners. But I will not go further into details.

6. A couple of years ago, feeling keenly the call of the great outside, and restless under the limitations of my regular work, I rented a house in a mill district of New Orleans and opened club work there. I had no idea what would come of it. It seemed to me that if a score of young people could be gotten there and the religion of the church brought into touch with their lives it would be worth while. This church is made up almost entirely of cultured people that have very little contact with the factory element, and this is the case in many of our churches. We can't bring the masses to them. Indeed, we have been running away from the masses for ten years or more, moving out from where they are, and have no right to expect that the masses will follow. Yet if we are to give them the advantages of our culture and religious experience we must somehow get in touch with them. "The secret of power is nearness." How shall we get to them? We cannot reach the gospel to them across yawning social chasms. They do not want alms, they want friends. The little dirty missions are neither respected nor respectable. How can we get the children who are becoming the men and women of tomorrow? Our experience with these clubs has suggested a means of contact with the boys and girls of the street. We have had this year 177 on our roll. Some half a hundred of our best people have helped in this club work. It was the success of these clubs that prompted me to write to Dr. Nelson, proposing that he furnish an Italian and that we open work at once among our foreigners. Here again we were astonished at the results. Right under the shadow of the great St. Louis cathedral, in that part of the city which is interlocked with Catholic churches, monasteries, convents, nunneries, where mediævalism reigns absolutely, in a stone's throw of the administrative center of Catholicism, we were able to get together as many as 150 Italians at a single meeting. In two months after the first meeting, which consisted of two people, we had touch with a fair per cent of the Italian colony. All this has shown me that we can get to the great outside through some method of social service. I haven't the least doubt that if we could ring the crescent of New Orleans with well-appointed centers under the control of a sufficient number of trained workers we could in a few months be in touch with thousands of young people that would never otherwise come within sound of a Methodist note. St. Mark's Hall, which is the outcome of the work opened by Dr. Nelson and myself, ministered to 2,500 attendants during the month of July just closed. These are all people that Methodism would never have reached. There is room in New Orleans for fifty such centers. If a military man were to undertake to storm the city he would at least study every possible approach and occupy every strategic point. Should the church do less? By opening up night schools, social, economic and industrial clubs, each connected with a great central institution, and each church having one under its special care, Methodism can make herself felt in any city on the planet in a short time. Think what it would mean to the future if the boys and girls of the street, to whom

the sweetest ministries of religion never go, could be touched every night in the week by trained workers filled with the spirit of the Master!

7. These clubs would touch the souls that make up the slums and furnish the "down-and-outs" at the beginning of their career and would preach effectively the gospel of prevention. But in spite of all Christian effort society will cast off many a fragment "as rubbish to the void." Shall the church not go after these also? Is there really no gospel for the socially lost? Shall the church confine her efforts to a small per cent of the respectable? Her greatest service is in saving men and women before they are lost. Has she no commission to gather up the fragments also? The Salvation Army seems to be doing the work that was first committed to Methodism. We can never claim that we are entrenched in any great city where we have no ministry to the "down-and-outs."

8. There is yet another class to whom the Master is never carried, namely, the churchless rich. The story of early Methodism reads like that of apostolic times in no respect more than the fact that the center of many a church was in the home of the well-to-do, and many of these had been anything but religious. Is there no way to get into such homes now? It seems, too, that the growing interest of modern Bible study may yet open many of these doors to us. A live, scholarly preacher who has been in a community long enough to have an extended acquaintance and a vitalizing influence might be able after a while to approach the Bible on the literary side and organize, clear outside of his flock, centers of Bible study and make them so vital as to attract many who have no interest in religion. The Bible is nothing if not a book of life, quivering with the pulsating passion of the infinitely divine, in touch with the infinitely human. Many people do not read it because they have not a vital approach to it. Is it expecting too much that the future will see the churchless element in society interested as never before in this greatest of all books of religion? When I was in Montgomery, Ala., I had a class of twenty, mostly young women, and mostly non-Methodists and non-churchmen, who spent a part of one afternoon every week in my study throughout an entire winter reading together the Old Testament. I was able, through this class, to get to a few of the great outside, and what was done in Montgomery can be done anywhere. I should like to see an effort made to organize such classes among the intelligent people entirely outside the church. For who that once comes under the spell of this matchless book can ever entirely escape the thralldom of it?

9. And larger use can be made of the Sunday school, particularly of the extension features of it. Some years ago workers in my church went regularly to the fire engine houses, street car barns, and other places where idle men congregated and went over the Sunday school lesson with them. Much can be done in this way, and a great deal more can be done to bring children into the Sunday school. We have here now in Rayne Jews and Catholics. Last year while visiting the Sunday scholars I found a group of children whose father was a Jew and mother a Catholic. I took the oldest of them into the church shortly afterward. Some people are willing for their children to go to Sunday school to get rid of them that morning, and others, not themselves interested in religion, do not object to their going where they can learn something and be associated with good people. We can command thousands in childhood who will never afterwards cross our threshold. Of course, we need a thorough equipment, up-to-date in every respect.

10. We can never entrench Methodism in the cities without properly appointed plants. Some situations can not be met without the architectural appeal. Methodism has not yet made, except in a few places, adequate use of the aesthetic. Art in all of its forms, if suffused with religious emotion, has a telling message. It would be absurd for us to build a log cabin on St. Charles Avenue, New Orleans, and expect people to respect us as a denomination. It would be equally absurd for us to put up a gorgeous building on the river front. Not only the architecture but the finishings and furnishings as well as the type of service must be such as to make cultured people feel at home if we are to hold them. In some churches the music ought to be to the highest degree artistic, but always deeply religious. It's a sad day for Methodism when our young people of wealth have to go elsewhere to find congenial surroundings and to feel the enthusiastic appeal of religion. So that the adaptation of the plants and its appointments to the particular needs of each location is a necessary part of an indispensable equipment for the city.

11. But when all has been said about our entrenchments the fact remains that thousands of by-standers will not be attracted. Is there no other way by which they can be reached? Have we nothing to say to the tens of thousands that throng our parks, boulevards, and streets on Sundays, fill the cheap theatres and never hear the gospel message? I should like to see an organized campaign in every city every summer in an effort to reach by street preaching or by some other means not now used the religiously unemployed and uninterested.

I am fully aware that some of these items will be regarded as impractical and visionary. That may be, but if we do not look ahead of where we are now and see the invisible so clearly as to move on toward the impossible heroically, how shall we ever advance? And not a single item here sketched is much more than what Mr. Wesley actually accomplished. Present-day Methodism will go a long way yet before even our leaders dare to undertake many things that were common place to him. Let us have, at any cost, and by any means, a genuine revival of Wesleyan faith, Wesleyan experience, Wesleyan courage, Wesleyan vision, Wesleyan industry, and above all of the Wesleyan spirit. Then, and then alone, will Methodism be permanently entrenched in the cities.

DR. C. C. GODDEN IN THE WEST.

As you travel over our great country from Ocean to ocean you are impressed with its bigness. It is an immense country stretching out like the curtains of heaven, and those who live in the East and South have but little idea of the great West, with its throbbing, pulsating life. Here they think in big things,—not in dollars but in millions; not in miles but in leagues; not in cabins but in sky-scrapers. To use a slang expression, here they get up and git. In Denver, I was impressed with the bold, not to say the reckless enterprise of the people. They have a city of 250,000 people with all the modern utilities. The City Council has passed a law that no frame structures shall be built within the city limits. They are putting multiplied millions in their irrigation companies and building immense reservoirs in the Rockies and bringing the water down from the mountains in pipes and making these barren lands to blossom like the rose. They are growing alfalfa, wheat, potatoes, fruit, vegetables of all kinds in vast quantities.

From Denver I came on to Seattle, Washington, by way of the Burlington route. Here I have had to change my opinions in many things. I had no idea of this country. Seattle is a city

of over 300,000 people and you would be astonished at its growth. They are building sky-scrapers, pulling down hills; filling up low places; pushing out their streets in every direction, and the rush and roar of commerce dings your ears. This city is nearer to the Orient than any other city on the Pacific Coast. Many of the great lines of railroad are already here and others are heading this way. They are now already doing an immense business in the far East and it will grow as the years march on.

I do not wonder that Horace Greely had a true conception of the possibilities of this great land on the Pacific, when he said: "Young man, go West." I have spent two days at the great Alaska-Yukon-Pacific Exposition. I was at the St. Louis Fair and last August I was in London, England, and spent two days at the World's Fair there; and while I think the St. Louis Fair was in some respects the greatest exhibit the world has ever had up to the present time, yet this Fair is immense in its conception and has some features that impress the visitor as superior to all others; for instance, it is more compact. You are not tired out from walking from one building to another and in the principle building, the sections of country from which their exhibits come, are illustrated with picture lectures which make them intensely interesting and instructive.

Many of our people, when W. H. Seward negotiated the purchase of Alaska from the Russian government for \$10,000,000 thought it was money thrown away for a desolate, dreary land, inhabited only by icebergs and Esquimaux, but experience has proven that it was a good piece of statesmanship, for it is a land of marvelous possibilities in the way of rich mines, of gold, silver, copper, coal, as well as vast timber interests. And they are developing a large agricultural industry; wheat, barley, oats, fruits, vegetables, and stock are grown there in great abundance. They are establishing schools, churches and building railroads; and in a few more years it will be a vast empire throbbing with American life.

The weather here is absolutely delightful. When I left Arkansas the mercury was lingering around 95 to 100. It was so hot you felt like discarding clothes and flesh and sitting in your bones. Here you need thick clothing and sleep under blankets. I am drinking in great draughts of ozone from this atmosphere which comes from the Pacific and snow fields of the mountains. I go tomorrow to California.

C. C. GODDEN.

Seattle, Washington, Aug. 9, 1909.

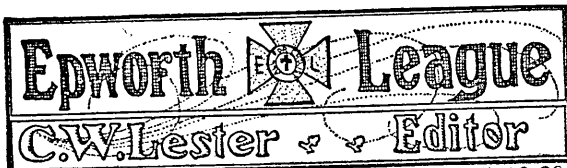
THE CIGARETTE.

The principal of a Chicago school gave this result of three years of investigation:

In one school it was found that one hundred and twenty-five boys were addicted to the cigarette habit. Twenty-five of these confessed that they were too sleepy to study; thirty of them said that they were dizzy after smoking; twenty-two could not write neatly because their hands trembled, and several said they felt "shaky" when they walked. It was also shown that the cigarette habit blunted the moral sensibilities of the boys, making them deceptive, secretive and untruthful, while very few of them were able to keep up with their classmates who were not addicted to the baneful habit.—Ex.

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Scripture Lesson for Aug. 22: Matt. 15:12-28.

Topic: Triumphant Faith.

The story of our lesson today is of a mother who came to Jesus in behalf of an afflicted daughter. In the interest of her desire for her recovery, she had forgotten things of less importance such as the fact of her own alien blood, and went straight to the Master with the burning request of her heart. And in spite of the obstacles her faith encountered her faith finally triumphed and she secured and carried off the prize she wanted.

This is a notable example of a daring, persistent, triumphant faith. It is one of the very few times when Jesus was able to describe the faith of the suppliant as great. More often he either marveled at their unbelief or rebuked them for the littleness of their faith. But here in this woman, by descent a Canaanite, by residence a Syrophenician, by religion, probably a heathen, but certainly of a humble and religious heart, he finds a faith which he can describe as great.

The triumphant character of her faith is seen in what she asked for. She asked for great things. Her daughter's malady was a serious one. It had probably baffled the skill of the best physicians of the place, for we can hardly think of this as the first effort made to recover her from the malady. But those things all failed. But her faith is now able to ask for this. Her faith was large enough to ask for large things. And this is often the true measure of faith. The largeness or smallness of faith is often best seen in what is asked for.

The triumphant character of her faith is seen in the obstacles it outcomes. First of all there was the obstacle of the silence of Jesus when she first made known her request. "But he answered her not a word." This was not the custom of Jesus. And one would naturally interpret his silence as an indication of indifference. And especially this stranger of alien blood. But in spite of his silence she persists in holding her request before him. Then there was the obstacle of the disciples' request to send her away. If she expected to find a helping friend in Jesus she doubtless would expect his disciples also to be friendly toward her request. But it seems they were not. But this does not shake her faith loose. In spite of this obstacle she persists in presenting her request. Again there was the obstacle of seeming indifference upon the part of Jesus by his two spoken replies to her. "I am not sent but unto the lost sheep of the house of Israel," and "It is not meet to take the children's bread and to cast it to dogs." In the first he seems to be saying to her: "You are not an Israelite. I am not sent but to them and therefore I can not grant your request." In the second he strikes what it seems would be a withering blow to any ordinary faith: "The bread I have is for the children not for dogs." You are considered as nothing more than a dog. Can you expect me to give you bread? But even in the faith of such tests her faith persists. It will not down. It surmounts all these obstacles and pleads for the recovery of a distressed daughter. And we do not wonder that she got her request. Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

"The hindrances thrown in the woman's way only tended to increase her faith. Her faith resembles a river, which becomes enlarged by the dykes opposed to it, till at last it sweeps them entirely away." Persevering faith and prayer

are next to omnipotent. No persons thus pray and believe without receiving all his soul requires. This is one of the finest lessons in the book of God for a penitent or for a discouraged believer."

LETTER FROM COLORADO.

We hear of oppressive heat everywhere, which causes us inward congratulation and the thought, "Aren't we lucky as we lounge in this cool retreat?" The reflection follows, that much of the happiness of human life is in contemplating the miseries of others, and saying, "We ought to be thankful." Wonder if Dives didn't say it as he looked at Lazarus lying at his gate with his dogs. An incident which occurred the other day contributes to our meditation. Roland Womack, discoverer of the Cripple Creek gold mines, died at Colorado Springs, 10th inst, sixty-six years old and penniless; had been partially paralyzed and penniless for years. Why didn't the Cripple Creek proprietors sustain him like a prince. It did not occur to them. The expert prospector smelt gold in the cow pastures of Cripple Creek, wouldn't give it up until after years, he found it the greatest gold mine of the world, some say \$250,000,000 has been taken out of it in the last fourteen years. Womack sold it for a song, the papers say: what song I have not heard. There are songs which are worth any gold mine. David spoke of such. "The Lord hath put a new song in my mouth." But it was no such song as that that the speculators gave Womack for his gold mine. We are talking much of altruism now. Is not the present form of altruism a looking on the things of others to get them ourselves? The wolf in grandmother's cap "the better to eat you my dear."

It rains every day at Manitou but don't wet anything to speak of, just a few tears of daily remembrance from old Aquarius to testify his sympathy for us. We hear him bellowing and thundering among the mountains most all the time, trying to get to us, but he gets his load of supplies, well meant for us upset among the cliffs and sends his regrets in the torrents that rush down from the canons. The gardeners of the valleys make the best of it by means of the water ditch.

We went up to Denver. Our people have sold St. Paul's church and parsonage for \$16,000. Their scheme is to build an institutional church, worth, lot included, \$65,000; the people here to furnish the site and \$15,000, the Church Extension Board to do the rest. We shall never sustain our work in these Colorado cities on denominational basis. If half the Southern Methodists who come here attached themselves to our church, we could sustain here, at Colorado Springs, Pueblo and other places; at least one strong congregation. But whatever Bishops, or editors or pastors may say, the majority of our people will think it wisest and best, when they come here, to go into the M. E. Church. The M. E. people do likewise when they come to our Southern cities and we commend them for it. Yet we ought to hold several stations in Colorado. We have need of them. To speak plainly, we need a sanitarium. Now the institutional church here removes the issue from a denominational basis, puts it upon ground which the public at large commend, and as it is also a great need, conferred by all denominations, it seems likely to succeed. Brother Ramsey will make it succeed if any one can. If the time limit was removed strong men might be found who would be able, if they could remain here, to build up good congregations. Our people would gladly rally to such men, under such conditions. This would also relieve the denominational issue. It would be, not a self-denying struggle to maintain Southern Methodism, but the building up of congregations under leaders who, by their abili-

ty and merit, would have a chance to acquire public favor and influence. The M. E. Church and the M. E. Church, South, are one in doctrine and polity. To the people here the term South seems to suggest the only ground of division. But sectional prejudice or preference is not a basis upon which to build a church. True, our presence here, as Southern Methodists, does not mean building a church. These congregations are picket posts of a great army, which has cause for its existence, and has world wide recognition as a mighty force in establishing the kingdom of Christ. The little garrison of soldiers, holding the fort on the frontier, would grow disheartened if it did not feel its identity with the far flung battle line of a great national army. So we expect our congregations here to maintain courage and loyalty by reason of the connectional board. I have pointed out the disadvantages under which they labor, some of which might be relieved. Twenty years ago I visited this conference, and at its request wrote "Refutation of Erroneous Views, in Regard to the M. E. Church, South." A pamphlet well calculated then. The M. E. Church never was able to make slave holding a test of membership. It failed in the effort in the general conference of 1860 and so held slaves as long as there were any to hold. Methodists, North and South, quarreled and separated in 1844, and kept on quarreling and are at it yet; chiefly about which has the most religion as exemplified in their relation to the Negro. But the exact point at issue is not and never was defined. After the division of 1844 both churches were slave holding churches. The M. E. Church in its general conference of 1860, just before the war, made an unsuccessful attempt to pass a law prohibiting slave holding among its members. The M. E. church held slaves as long as there were any to hold. A fact this, which few Methodists of this generation, North or South, hold in mind.

I and my wife went to Denver chiefly to see what we could see. We saw a city of almost ideal order and beauty. The mountains furnish the finest building stone, which has been largely used both in public and private structures. On account of the dryness of the atmosphere buildings are free from weather stains and appear new and fresh. Irrigation, the mower, the great variety of trees, shrubs and flowers, make the lawns exquisitely beautiful. There are many attractive parks. Many millionaires have been lured to Denver by the climate and charm of scenery, and many rich cattlemen and miners have built their palaces here. In this money-loving age the rich man does not need to blow his own horn. He may sit complacently on his front porch and smoke his cigar while others proclaim his felicity. Automobiles touring Denver for the delectation of tourists constantly whirl past the homes of these millionaires, the conductor calling through the megaphone: "Look to your right; residence of Gen. Jackson Bonaparte, president Metropolitan Bank; cost \$200,000. Now to the left; palatial home of Demas Dives," etc. It is a means of grace to become personally acquainted with millionaires. It checks our aspirations for filthy lucre. Dean Swift said: "One may know what estimate the Lord puts upon riches by observing what sort of people he gives it to."

When a boy I hunted the possum and the coon in Missouri, when it was a frontier settlement. The hoof of the iron horse had not broken turf west of the Mississippi river. Ere long this *avant courier* of civilization swept through Missouri and across "the Great American Desert."

"Then every dog in dogtown did wag his little tail,

And thought the devil was comin' sure, a ridin' on a rail."

The tides of civilization surged across plains and mountains to the Golden Gate. Whether these Westerners be the Lord's people or not, the wilderness and solitary place were glad for them, and the desert rejoiced and blossomed as the rose.

J. E. GODBEY.

PARTNERSHIP IN SERVICE.

The keynote of the twentieth century is "service." It is a new note, and doubtless the lost chord which was missing for centuries. Asceticism at last said, "It is not in me." The solitary religious life is something attractive only to a soul out of touch with its day. It gave the keynote to some of the centuries, but they were the barren centuries. Men called it meditation, mysticism, religious experience, but there was something morbid and tuneless about it all. It lacked harmony and music. There were no songs of hope and triumph begotten by the solitary life. Even religious experience, sought for itself, was unsympathetic, and often hysterical. The hermit was the slave of strange delusions. His solitary and aching heart was his worst tormentor. Morbid introspection is the curse of the ascetic, whoever writes bitter things against himself. Christ taught a social and not a solitary religion. The watchword of our present century is "Together." Never did men so believe in "the communion of saints," and never were saints so willing to commune and to work together. They are learning to keep step as they march. "Songs of degrees" are possible only to those who sing together as they march and march together as they sing. It is the lock-step that stirs nations. Not stragglers with antiquated weapons, but trained soldiers with weapons of precision make modern armies, as wars are counted by weeks and not by years. Modern warfare always reckons the allies as well as the principals. Triple alliances and Kaiserbunds have been the peace keepers of Europe. It is the allied armies of our Lord that will win the world-wide conquest.

Our Lord called men who were partners in trade to become partners in service. In the common ownership of boats and nets they had won their daily food from the sea. Only in working together could they make full proofs of their lives as fishermen. Together they must man and sail their boats, and together they must lower and drag and lift their nets. While yet in their boats and together mending their nets, so as to be surely ready for the next draught of fishes as they launch out into the deep, the Master calls them to him to be fishers of men. They at once leave their nets and their boats and together obey him and together henceforth fish for men as truly as with their united skill and strength they had gathered in the harvest of the sea. Who can say how valuable a partnership formed in each life, the secular and the sacred? How much better men could work together for the Lord who knew the meaning and duties of partnership. The bodyguard apostles were ever partners on the sea and in the service of their Lord. Do we not feel that somehow they better understood each other and were stronger and happier in their work for that fact? On the other hand there will come an impression of the solitariness of Judas Iscariot. Had he any bosom friend among the twelve? Did he ever learn to work together with anybody? The taciturn man could scarce have known himself without the sense of fellowship. What suspicions and envies lurked in his dark and solitary soul. Nor did he even find any one of the twelve to become a partner.

Man comes to his best in society, not in solitude. Each of us is, after all, only a fragment of a man, seeking the other fragments which must make the whole. It is as we share the counsels and sympathy and co-operation of our fellow men that we find ourselves. The men

who have become great either as captains of armies or captains of industry attribute their success to their knowledge of men and their ability to choose wise fellow workers. Their success is the success of the many rather than of the one. Napoleon and his marshals, not a single star, but even a quadruple star, make the history of France for nearly a generation. It was partnership in war that made possible Waterloo, as Blucher appeared at last to give the death blow to the conquerer of Europe and its scourge. So great commercial enterprises are possible only to united wisdom and energy and capital. Great directing minds depend on the fidelity of subordinates and are in danger of failure through the lack of faithful service of any one in a subordinate position. A picket or a watchman may betray an army or a manufactory. Division of labor makes places for thousands whose good work makes the great success of the whole plant. Each can rejoice in the work of all just as each has made possible the work of all. The measure of civilization itself is the measure of man's co-operation with his fellow man. Only thus can cables be placed and great trunk lines be built and the keels of mighty merchantmen be laid. The only partnership the savage has is in the rude arts of war, not in the more perfect arts of peace. His fields and forests yield no grain and lumber for export, and only the crudest craft is possible on his undredged rivers. Partnership in what is less is the condition of partnership in what is greater.

The greater idea of the kingdom is happily displacing the lesser idea of the church. The term kingdom is used in the gospel to denote his society not less than one hundred and twelve times, and always by Christ himself, while he only speaks twice of the church. The idea of the kingdom is primary as well as ultimate. The church is not co-extensive with the kingdom while a vital part of the kingdom. The idea of the church may be narrowed to that of the sect. The idea of the kingdom broadens the idea of the churchman as it reminds him that the kingdom of God is the whole organism, so far as it is affected by divine influences. Never is a church so weak as when it loses sight of the kingdom which is to be world-wide. As George Adam Smith well says: "The prophetic spirit always languished when the nation lost its sense of relation to the world on a mission to mankind." The voice that can not sound out into the world has but a feeble message for those at home. While it is true, as Cardinal Newman said, "the true test of the catholicity of a church is its power to produce saints," yet the saints, whether canonized or not, are those who have given themselves like Xavier and Jogues to the saving of men and not simply to the loving of themselves. It has been well said by Phillips Brooks "It is a striking fact that the two great powers of the papacy and Islam should have arisen together, reached their meridian together, and together have declined, with the rise of Protestantism." When Rome abandoned her missions to the Mohammedan world it was a confession of decaying faith and vitality. Protestantism shows her greater vigor as she shows her greater love and faith. She conquers not by reason of sacrificing everything to an outward unity, but by devoting everything to a divine Christ, Lord over all and evermore.

After a century of somewhat sporadic effort in the Chinese empire on the part of the churches of Europe and America, effort sometimes marred by unwise competition and without that sense of sympathy necessary for the best results. It was refreshing to see the spirit of partnership in service overcome all differences among the workers at their Centenary Conference in Shanghai. Read their declaration of purpose, a

declaration as notable as the Declaration of Independence made by our forefathers. It would not have been possible a half or even a quarter of a century earlier. *Now no other declaration is possible.* It is the Magna Charta of missions and the justification of all engaged in missionary work: "That in planting the church of Christ on Chinese soil we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by his guiding spirit. While freely communicating to this church the knowledge of truth, and the rich historical experience to which the older churches have attained, we fully recognize the liberty in Christ of the churches in China planted by means of missions and churches which we represent, in so far as these churches are, maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe-keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control." A church thus planted and nourished and strengthened can be trusted to keep sacredly the oracles of God and all that is precious in our holy faith. The scaffolding may well fall when the massive building can stand complete. Like the church at Pentecost, when all were with one accord in one place the incarnate Lord was yet in their midst, although all had witnessed his ascension some ten days before.

One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all—it is under such guidance and blessing that we can, with all lowliness and meekness, with long suffering, forbearing one another in love, give diligence to keep the unity of the Spirit in the bond of peace.

Our Lord's very call to a service was a call to partnership in service, as he sent out his disciples, as well as the seventy, two and two. With God two are ten times more than one. "Else how could one of you chase a thousand and two of you put ten thousand to flight?"—Bishop Hendrix in N. W. Christian Advocate.

MUSIC AND CONGREGATIONAL SINGING.

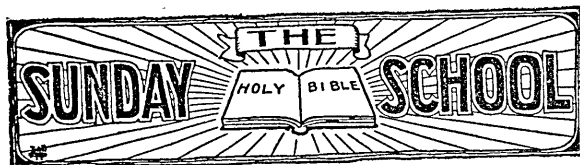
The business man may be rested in the evening by a mazourka on the piano; the cultured lawyer may be delighted with strains from a violin in the hands of an artist; the melody of an autoharp may soothe the conscience of a dealer in futures, but no sound of music had been known to convict of sin and lead a penitent sinner to peace with God, but the voice of a human being whose soul was tuned by the Holy Spirit.

How little we appreciate our voices! Few persons have good voices but we all ought to be ashamed for not cultivating what we have in every way possible. We all can make a "joyful noise unto the Lord" whether our voices are melodious or not. So we are responsible for all the good our voices might do either in song, or kind and cheerful words.

No mechanism of man can put into the strings of a violin, piano or other instrument that richness of nature, expressing tenderness that is Godlike, so void of harshness as is the vocal cord of a bird or the well trained voice of a maiden who feels in the soul what is expressed in words. God made this instrument in the throat of his creatures, and man made all the others. No wonder that we find such a great difference. Man-made instruments are copies of nature and not nature itself.

What can more nearly perfectly worship our Father, God, than the use of our voices in his praise in song? Members of the congregation who refuse to pray aloud and talk aloud in the service can heartily worship in song. Lord send us a revival of song.

SEKAE SADINOEL.



Prepared by Rev. George McGlumphy, Ph.D.

August 29. Paul on Christian Love. 13:1-13.

Golden Text.—“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” 1 Cor. 13:13.

LOCATING THE LESSON.

Time.—Probably A. D. 56.

Place.—Written at Ephesus where Paul sojourned some two or three years.

Occasion of the Epistle.—“The apostle’s beloved church had broken into factions, and was divided and rent by party cries. Some of its members were living openly scandalous lives, and courage and fidelity in dealing with them seemed to be lacking. Others had quarrels which, without even attempting a Christian solution, they brought to an issue by dragging one another into the heathen courts. Great differences and discussions had also arisen in regard to marriage, and the social relations generally; with regard to banquets and the eating of food offered to idols; with regard to the behavior of women in the assemblies, to the Lord’s Supper and the love-feasts, to the use and value of spiritual gifts, and even with regard to the hope of the Resurrection.” (Shaw, the Pauline Epistle.)

INTRODUCTION.

Spiritual Gifts. Read 1 Cor. 12 to 14.

“In the next place, brothers, I want you to understand about spiritual gifts.” 1 Cor. 12:1. (Twentieth Century New Testament).

The student should understand the “setting” of the incomparable jewel, the famous Thirteenth of First Corinthians. To do so he would read the twelfth chapter where Paul discusses the nature and relations of the different spiritual gifts. The thought that runs through this chapter is that spiritual gifts in their very purpose are means to ends. “The manifestation of the Spirit is given to every man to profit withal.” While we should earnestly desire the greater gifts” (RV), yet not for what they may bring to us, but for what they will enable us to do for others.” The fourteenth chapter should also be read being, we may say, the “practical application” of the thirteenth. Its key word is “edification”—used some seven times in the chapter. “For as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.”

I. Love the Determining Factor in all Spiritual Gifts, vs. 1-3.

All spiritual gifts of whatever nature are valuable as they have for their living principle love. It alone gives them worth and power. Familiar as we have been with the chapter from childhood it is difficult for us to realize the novelty and power of Paul’s trip-hammer words. Here was something “new under the sun.” They might not have been surprised had he said “Do not be puffed up over “tongues,” “prophecy,” “faith,” “self-denial,” nor “martyr-courage,” for these are not of your own making, they are simply gifts and you can take no credit to yourselves for possessing them; but he does not say this. He, speaking with the authority of heaven, declares that any spiritual endowment is wholly worthless love aside. Yea, he could even have gone on and said, “not only nothing, but worse than nothing, a curse instead of a blessing.”

II. Love, Its Nature, vs. 4-7.

We have here rather a description of love than a definition. He paints a marvelous picture which hangs today in undimmed beauty on walls of the Christian Picture Gallery. As we enter to gaze and meditate, let us be still that the light

of God’s own Holy Spirit may bring out in full the wondrous color and form of this masterpiece. As we look and “our hearts burn within us” at the heavenly vision, there comes to us an overwhelming sense of shame, and we cry out with Isaiah “Woe is me for I am undone.” The reflected light from the picture reveals our own shortcomings, distortions, selfishness. We see a beauty that frail humanity can not reach, a perfection that flesh can not attain. Yet we need not despair for God’s grace is sufficient to transform our ugliness into his own radiant loveliness “because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

III. Love’s Permanence, vs. 8-13.

The spiritual gifts that the Corinthian church were so proud of, and wrangled so much over, were but temporary. “Tongues” soon ceased; “Prophecy” in the sense of prediction passed away; the power to perform miracles was gradually withdrawn. None of these were the essentials of Christianity; they were but “signs” given on account of the “hardness” (i. e. dullness) of men’s hearts. Three graces, or gifts, abide or at least are in all ages and all worlds. Faith cannot perish, for by it “Fellowship with Christ” is made possible. Hope with its face fixed toward the eternal sunrise reads the bright future in God’s promise. “It doth not yet appear what we shall be.” Love the greatest of the Christian graces, must live and reign forever for God himself is love. Therefore brethren “Let us strive to have this love.” “Every one that loveth is born of God and knoweth God.”

SUNDAY SCHOOL NOTES.

(By W. J. Moore, Chairman.)

BORROWED MONEY TO ATTEND.

It is said that Marion Lawrence borrowed money and attended his first Sunday school convention twenty-four years ago. At this meeting he got a vision of the great work to be done, and saw the ripest field in the kingdom of God. What would we all have lost had he not borrowed that money, and taken that time, and gotten that inspiration?

Brother, take a little time, and spend a little money, to attend the next Institute or convention.

DISCOVERS WORKERS.

The Sunday school is doing a great work along a line not usually taken into account when we are summing the items to its credit. We refer to the fact that the Sunday school is discovering more workers than other departments of our church activities. Many men and women have been found in the humbler, as well as the higher walks of life, and have drawn and pushed into this work, and have thereby developed into useful, stalwart souls in the kingdom of God. Never before in the history of the world were there so many men and women giving their time and talents to this special line of work.

Two strong hands are needed in the great work of the Sunday school. Mr. Pearce says that some people have three hands—a right hand, a left hand, and a little behind hand. The last one is not needed in so important business as this.

Some one has told us, accrostically, how chalk may help us in our Sunday school work. Here it is:

C-ommands attention.

H-elps the teacher.

A-ids the memory.

L-eads the child.

K-eeeps up the interest to the end.

No Sunday school room or class room is com-

plete without the blackboard and a piece of chalk. Try them.

A new Sunday school starts off well at Woodville, Okla., with J. K. Warren as superintendent.

THE THREE V’S OF S. S. WORK.

1. *Vision* to see the unfolding possibilities for good in this field of Christian activity. Dull is that person indeed who does not become enthusiastic when he looks out and sees such an inviting field. “Where there is no vision, the people perish.”

2. *Vigor* to push to successful completion the vision as seen by the eye of the enthusiast. To dream dreams and to see visions merely will not bring things to pass. The architect sees the great building in its completeness before a stone is laid or a nail driven. The plans, the ideals, must be concreted. Vigor, physical, intellectual, moral, is now the word. “Whatsoever thy hands find to do, do it with thy might.”

3. *Victory* that overcomes obstacles, discouragements, sees and knows no failure. No one has a “more sure word of prophecy” for ultimate success in religious work than that person who is trying to lead the young into religious life and training. He is dealing with that class of persons who are pliable, and susceptible to religious teaching. It is easier to get ten boys to become religious and to join the church than to get one grown man.

The Sunday school-less church is a dead church. We go further and say the church life and success may be measured by the interest in the Sunday school.

When you preach or read to a congregation speak long enough for every person in the congregation to hear every word you say. When you use the Apostles’ creed or the Lord’s prayer do not go in a gallop. Give the children a chance to chime in.

FOR PREACHERS ONLY.

In a recent issue of the “Out-House News Letter” the editor calls attention to the necessity of preachers keeping up with the finances of the Sunday school. Too often these things go by without any attention; and a loose way of conducting the business affairs of the school is fallen into. If the Sunday school is for training the young in Christian service, then the preachers ought to see to it that promptness and strictly business principles are adhered to. We do not quite understand why our pastors do not see that the birthday and Children’s Day offerings, and all others are not sent to the Teller promptly. Some schools that observed Children’s Day in May have not yet made remittance.

Brethren, let us give an object lesson to our young people by being prompt in the business affairs of the Sunday school.

Oklahoma City.

INSTITUTE AT MUSKOGEE.

Please announce the Sunday School Institute at First M. E. Church, South, Aug. 27-8-9, conducted by our own Bro. W. J. Moore. We of the two Southern Methodist churches expect to furnish entertainment and urge all who can to be with us.

Sincerely yours,

O. E. GODDARD,

T. L. RIPPEY,

Pastors.

BENJ. MATHIS, JR.,

A. E. BONNELL,

Superintendents.

Order your Bibles, Testaments books, etc., of Anderson, Millar & Co., Little Rock, Ark.

The Methodist Training School.

The Methodist Training School for Christian Workers, Nashville, Tenn., will open Sept. 9th. Many blessings have attended the school during vacation. The buildings have been renovated and improvements added. Seven thousand dollars was given for this in cash and subscriptions within two weeks. Different members of the faculty have been spending the summer in New York, Chicago and Asheville attending schools and conferences.

Last year the growth of the school was attested by two additional buildings, an excellent music department and a larger number of pupils and graduates. During this vacation, beside the improvements on the buildings a Kindergarten Teachers' Training Department has been established and other departments enlarged. On the roll of new students are found the names of many of the most earnest and talented young people of our church. Arkansas and Oklahoma are furnishing a number of these. Each will come bringing his or her own store of inspiration and past experience to enrich the happy student life. We shall be glad indeed to see them and to learn of others who may be interested, or to furnish any information concerning this school, which is one of the youngest children of the Methodist Church, South.

ELEANOR NEILL.

Batesville, Ark.

Did More Good Than All Other Tonics or Quinines.

When Quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by druggists—50c and \$1 bottles.

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Bald Knob.

This little town is making rapid strides in a moral and religious way. The ladies have been bearing the burdens of the church, but now we have the men organized into the Laymen's Movement, and they are looking well to the finances of the church. We hope for Bald Knob a great future. The unsaved men are getting more in sympathy with the work of the church and are helping support it with their money. We have just closed our meeting here. Bro. J. M. Tarkington of Searcy assisted us, doing most of the preaching. Bro. Tarkington did faithful work. Our people were delighted with his preaching. The church was moved up in a spiritual way. There were five or six professions and four fine young ladies joined our church. We are expecting others to join soon. These are fine people here, and the ladies are all good cooks and will try themselves while entertaining

the next district conference. We are expecting to have a good report at conference. Pray for us.

W. F. BLEVINS, P. C.

Hicks' CAPUDINE Cures Sick Headache. Also Nervous Headache, Travelers' Headache and aches from Grip, Stomach Troubles or Female Troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Custer City Charge.

The work at Custer City, Okla., is still progressing. We hope to have a picture of our new church for you soon. It is almost ready for occupancy. We have held no meetings yet. The two country points are very anxious for a good revival. Our Sunday school at Mt. Hope observed children's day the fourth Sunday in July with a splendid program. The singing was especially good. Bro. Sam Jones is making a first-class superintendent and has some very faithful helpers. After the services dinner was served and a most delicious dinner it was. At two p. m. they reassembled and Bro. Sam Darrah, our Sunday school superintendent at Custer, gave a most interesting talk on the Sunday school work. The Mt. Hope class have fenced in the cemetery and church and built a porch and store room in front of the church.

The Bethel Sunday school is growing and they have repainted and fixed up the church. In fact, we are moving on Custer City charge.

G. R. WRIGHT, P. C.

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. A. Ireland, 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.

Flat Rock Circuit.

We are engaged in a desperate battle with sin and its author at Higden. This is a new town on the Missouri & North Arkansas. Rev. J. B. Stevenson, pastor at Conway, is doing the preaching under a big tent, and he is doing some powerful preaching. There is a little handful of Methodists and General Baptists here who hold their meetings in an old-fashioned schoolhouse. Higden is a lumber town, and like most lumber towns, is exceedingly tough. Most of the few church members here are backslidden and discouraged and are almost as hard as the world; but Stevenson is a whole team himself. He seems to never get discouraged. He expects to hold three meetings up and down this new railroad soon. The harvest truly is great, but the laborers are very, very few.

W. W. WOOD, P. C.

A Pleasant Junior League Meeting.

The last week in July the Clinton Junior League invited the Custer Juniors to a social and joint program. There were 29 of Custer Juniors in attendance and tea "grown-ups." A very pleasant time was passed. Lunch was served in the parsonage yard and a few games played. The program was very fine and quite a little enthusiasm displayed about the district league work. This was natural, since the Clinton Jun-

ior superintendent, Robert Chambers, is district league president, and Custer's superintendent district junior superintendent. Let the Junior Leagues in Clinton district take notice.

G. R. WRIGHT, P. C.

Methodist Sanitarium of Arkansas.

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Hot Springs, Ark.

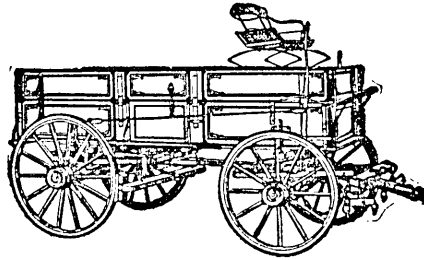
Vinita Station.

We have just closed a successful revival in Vinita. We began the meeting the last Sunday in July. We arranged comfortable seats and electric lights among the trees on our church lawn. Soon after the meeting began Rev. A. S. Cameron of Choteau, Okla., and Rev. A. B. Williamson of Lamar, Ark., came to our assistance. Both of these men are splendid help. They are good preachers and efficient personal workers. Bro. Cameron led the singing. We

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went everywhere throughout the town preaching Christ. There were about 60 conversions. We had conversions in homes, in the church, on the streets and in the prison. There were 38 additions to the Methodist Church. We are expecting to continue the battle for Christ. Vinita will long remember the summer meeting under the trees.

J. M. CANTRELL.

Vilonia, Ark.

I have just closed a meeting of seven days' duration. Results: 15 conversions and 10 additions to the church. The best meeting they have had at that place for many years. The church has had a great spiritual uplift. To God be all the glory. Yours in Christ,

R. H. GRISETT.

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DeWitt Station.

Last year I began to preach in a school house out five miles from town, where no Methodist preacher had ever preached before. Last August I held a meeting out in open air and organized a Methodist church. Two gentlemen gave us four acres of valuable land and upon this we have just completed a neat modern church worth \$750. I have just closed a great meeting assisted by Rev. Frank Hopkins, who did some of the best preaching I have ever heard a young man do. We had twenty additions. I organized a Sunday school with forty-two members. The people of that community are well to do, and it looks now that within another year we will have one of the best congregations out there to be found in the county in a country church. Our church in DeWitt is doing much better this year than last. Sincerely,

W. W. NELSON.

Hot Springs Preachers' Meeting.

The Hot Springs preachers' meeting was held Monday, Aug. 1. Present—Hutchinson, Rainey and Mason. Visitors—Dodson and Hotchkiss.

Bro. Hotchkiss led in prayer.

Park Avenue, Rev. J. R. Rushing pastor. Bro. Rushing is visiting his son in Morrilton. Dr. M. B. Corrigan preached at 11 a. m. and Rev. O. H. Keadle at night.

Tigert Memorial—Rev. S. W. Rainey, pastor. Prayer meetings, Sunday schools

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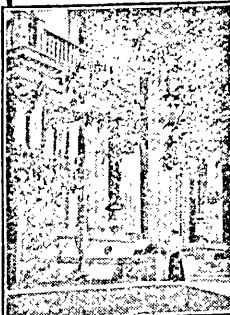
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JAMES NELSON, M. A., LL. D., President.

and league as usual. All the preaching by the pastor.

Third Street—Rev. J. A. Parker, pastor. All the work carried on as usual. Bro. Parker is away at Davidson camp meeting. Rev. F. E. Dodson preached both morning and evening.

Malvern Avenue—Rev. B. F. Mason, pastor. Prayer meeting, Sunday school and league all fine. A great many more people stay for preaching. The pastor did all the preaching. Very interesting service at night.

Central Avenue—Rev. F. Hutchinson, pastor. League and prayer meeting splendid; also Sunday school, with 167 present. Bible class social Friday evening with good results. Revival service at 11 a. m. with one conversion; also revival service at night. Two came for prayer. One conversion and one accession. Preaching by the pastor.

S. W. RAINY, Secretary.

SCHOOL FURNITURE and SUPPLIES.

I am trying to build up a reputable school supply business here, and earnestly solicit the patronage of school authorities in this section.

I handle everything needed in a well ordered school and keep a number of articles on hand here.

Tell me your wants and I will do the rest. Satisfaction guaranteed.

W. J. McILWAIN.

Room 9, Peoples Bldg., Little Rock, Ark.

Prairie Grove, Ark.

Our church at Prairie Grove has recently come into possession of a good house and lot just across the street from the church, which is two blocks from Main street. The property was willed to the church by the late Mrs. Jennie Harrison of this community. This is a splendid addition to our elegantly furnished \$6,000 church and comfortably furnished six-room parsonage.

Eight graduates of the University of Arkansas are now missionaries on the field: Rev. and Mrs. A. W. Wasson, Rev. and Mrs. C. N. Weems are missionaries to Korea; Mr. and Mrs. H. B. Van Valkenburgh are missionaries to China; Rev. W. A. Ross and Rev. H. L. Ross are missionaries to Mexico. These excellent young people have all graduated since 1898. J. E. McCONNELL.

TEXAS FARMS.

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Sapulpa, Okla.

The new \$20,000 church is being roofed and the work moving rapidly. The Sunday school services are held in the chapel now, and hereafter the preaching service will be held there also. Jeter occupies the Presbyterian pulpit while the pastor takes his vacation.

Stall's Books.

Bishop John H. Vincent, D. D., LL. D., says:

"Dr. Stall has handled with great delicacy and wisdom an exceedingly difficult subject; one which it is almost dangerous to broach, but which must be presented to the growing boy and to his parents in a frank way, and with forcible, practical, scientific hints for prevention and correction. The work has been well done."

Bishop Vincent's opinion carries

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weight because of his wisdom and executive ability, conspicuous as he is as the head of the great Chautauqua movement. Stall's books are in eight separate volumes. They are: Young Boy, Young Man, Young Husband, Man of 45, Young Girl, Young Woman, Young Wife, Woman of 45. Price \$1 each per copy. Anderson, Millar & Co.

Meeting at Higden.

Our meeting on the new railroad, the Missouri & North Arkansas, at the town of Higden, closed last night. Fourteen professions of conversion and a general awakening in the community, and plans on foot for a new church are some of the visible results. Our new tent, furnished me by one of my stewards, is fine for the purpose. Large and attentive congregations have been present at the meetings.

I go from here to Settlement and then to Edgemont, which will close my vacation and summer campaign. Prof. McSwain is preaching a rich and full gospel to my Conway church while I am away. Pray for us. Fraternally yours,

J. B. STEVENSON.

Higden, Ark., Aug. 17, 1909.

From Bro. Edwards.

Dear Methodist: I have been here (Howe, Okla.) with Bro. Sauls, the pastor, who is doing a great work for our Lord and the church. A fine man and is doing a fine work. We have had some sixty or seventy professions to date. Thirty-six have joined the church. We will stay here a few more days. We aim to take the field for our Lord. Twenty-five saved last night, almost all men, and some said to be the hardest cases. Praise the Lord for vic-

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J. E. HART, Secretary.

tory!

I shall have to stop a while after this meeting and rest a few days. I came near having to give up last week. Brethren, pray for us. Yours in him,

J. D. EDWARDS.

Indian Camp Meeting.

Some time during the month of September our camp meeting will be held at Big Bow's, near Carnegie, Okla. All who can are requested to contribute to make this one of the best meetings yet held. If any can help please let us know promptly to assure success. We look to the brethren of the Oklahoma Conference to help us in this work. Send all remittances to Clyde Cocoa, R. F. D. No. 5, Anadarko, Okla.

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

 Edited by Conference Officers and
 District Secretaries.

 Mrs. J. F. Giles.

My Dear Co-Workers: During this hot vacation season, when we are prone to relax and "take things easy," let us not forget our representatives across the seas. They labor on, regardless of weather or even health conditions. Let us not forget they are looking to us for support, for prayers and sympathy, just as well in summer as in winter. We must not relax so that our work will suffer.

At our last annual meeting certain definite aims were set before us. I believe if these aims were kept constantly before the societies there would be more loyal response to the scheduled work of the conference. It is a matter of regret that almost one-half of the fiscal year has passed and so little has been done. The hope of progress lies mainly in increased membership. Let us again aim at 400 new members, and to secure them there must be persistent, faithful effort. Let us remember the membership campaign, planned by the board. Let us begin to work with reference to a great ingathering of members, keep the work to the forefront by means of public meetings and missionary entertainments, by employing missionary speakers, having missionary rallies, etc., anything to keep from stagnating; anything to keep the work full of life, energy and spirituality; anything to increase missionary interest. I appeal to the district secretary especially. Plan for a district meeting in each district in early fall. I believe this would work wonders and fully repay for all the time, thought, prayer and expense put into it. Let each auxiliary appoint some day in November which shall be known as Enrollment Day, on which a public meeting shall be held for the special purpose of receiving new members.

Special leaflets are being prepared for September. They are intended for educational purposes: October, in the interest of "Stewardship and Missions," and for November in the interest of an advance in all lines.

This movement can not prove a success without much prayer, much hearty co-operation on the part of conference and district secretaries, much time, much work, much enthusiasm on the part of all members. Nothing less than 400 new members should satisfy us. We must look for greater things than we have yet known. Let us seek daily to get closer to the Father and to learn his will concerning us.

It is almost time for the second quarterly report. Shall we not make special effort to send them promptly and make them as complete as possible? Corresponding secretary, magnify your office. Making and sending quarterly reports may seem a small matter, but the corresponding secretary who sends her report punctually and accurately is doing really a very important part of the Lord's work. Remember the "Honor Roll" and see that your society gets on it. Every society which pays dues, conference expense fund and pledge in full and sends promptly, each quarter, its report to the district secretary shall be placed on the Honor Roll.

The Searritt Bible and Training School will open Sept. 9th. Let all who contemplate entering as a foreign missionary candidate write me at once. We have scholarships for five candidates. May we not expect this number of young women to give themselves for definite service and take advantage of this opportunity of taking the training

Remember "A need and the ability to meet that need constitutes a call." Young women, make this a matter of prayer. How will you invest your life?

Wiville Circuit.

I have just closed a gracious meeting at Union, the strongest appointment on the Wiville Circuit. The church was greatly revived, and I think it will go forward with renewed energy. Plans are under way to organize the young people, also to strengthen all the departments of the church. There were something like forty conversions and seventeen accessions up to date. Some will join later.

This was one of the greatest meetings ever held at Union. Bro. J. M. Talkington of Searcy did the preaching and he will ever be remembered for his faithful and earnest work. The preachers will find a faithful helper in the person of Bro. Talkington. You can depend on him from start to finish.

C. F. WILSON, P. C.

Aug. 16, 1909.

TO DRIVE OUT MALARIA

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

Teller's Notice.

Presiding Elders and Preachers of Oklahoma Conference: Lend me your ears one minute. On Sept. 15 and on Oct. 15 there will appear in the columns of the Western Methodist two more financial statements from the teller of the conference. Who will be first in the next report? Respectfully,

T. L. RIPPEY,
 Conference Teller.

Malvern Circuit.

We are in the midst of the summer revival campaign, and the cause of the Lord is growing.

Rev. James Rhodes of Arkadelphia helped me last week at Rockport. He gave us good preaching and the Lord blessed the two "boy preachers" by giving us a great meeting. There were about seventy-five conversions and reclamations. Thirty have already joined our church and more will follow. Some joined other churches. The church was greatly revived.

We have had a good meeting at Rhodes Chapel this week. Rev. Henry Hansford has been helping me and doing fine work. There were nine conversions and two reclamations. All of the new converts joined our church.

The church at Rhodes Chapel stands as a monument to the undaunted pluck and loyalty of her steward, Bro. J. W. Rhodes. About three or four years ago, unassisted, he raised the funds and built the church, then told the presiding elder to send them a preacher.

Malvern circuit is on the upgrade. Pray for us. J. ABNER SAGE.

Aug. 14, 1909.

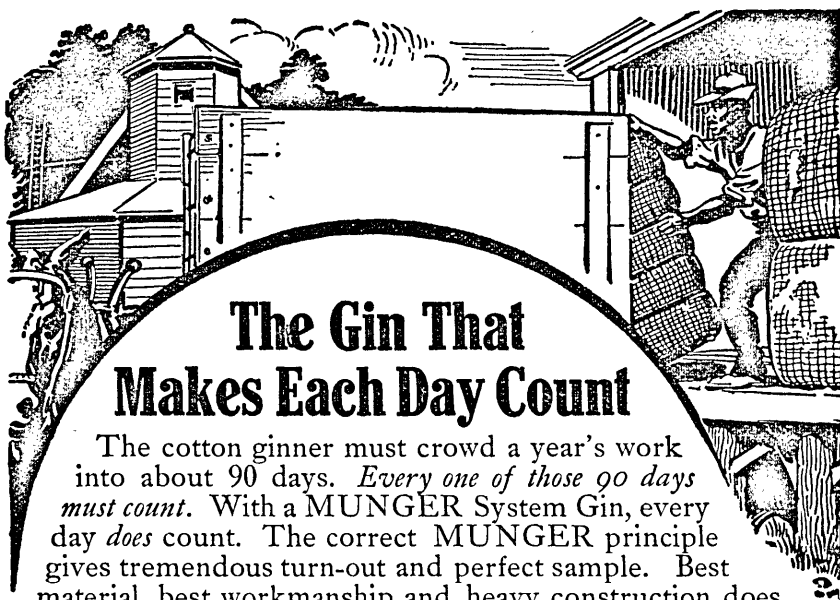
Roos, Ark.

'Have just closed a ten days' meeting at Shiloh, which results in a great spiritual uplift to the church. There were seventeen accessions, a number of whom are among the leading citizens of the community. The older members of the church tell us that it has been several years since Shiloh has had such a spiritual awakening. It being a very busy season with the brethren, we failed to get help, so in our weakness we went to the battle, trusting the Lord for strength, and he gave us the victory. Blessed be his holy name!

J. T. RODGERS.

Roos, Aug. 13, 1909.

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W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney...White River Conference
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 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., H. M. Society.

Dear Sisters: Our treasurer, Mrs. Floyd, shows in her report that very little of the deaconess scholarship, pledged at Crossett, has been paid. The time is near for entrance in the training school and I hope every auxiliary will pay the pledge as soon as possible, at least enough for one year's training. With love for each and every member of our working band, I am, cordially,
 MRS. F. M. WILLIAMS.

Notice.

To the Young Women of the Little Rock Conference: As surely as in the days when the Master walked in Judea and the words came to Mary, "The Master is come and calleth for thee," so surely does he call some young woman into his service today. "As soon as Mary heard that she arose quickly and came unto him." Will not some young woman today arise quickly and offer herself for service?

The Little Rock Conference Home Mission Society, at the annual meeting at Crossett, pledged a scholarship for a deaconess, and while there is a young woman who wants to give herself to this work we do not know yet if it is possible for her to enter school this fall. The Epworth League Conference liberally pledges four scholarships at the Searritt Bible and Training School, two to be selected by the W. F. M. Society and two by the W. H. M. Society. The time is near for entrance into the training school and no one seems ready to accept the scholarship.

Are there not four young women in the Little Rock Conference who have

heard the call for definite service in the Lord's work. Truly the laborers are few in this field, white unto the harvest!

I shall be glad to correspond with any young women who feel constrained to give themselves to this work, as also will Miss Mand Overton, 1311 Welch street, Little Rock, of the Epworth League Conference. Hoping soon to hear from some young women who are interested in the saving of the nations and the saving of America, I am, cordially,
 MRS. F. M. WILLIAMS,
 President L. R. Conf. H. M. Society.

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 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.

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NO CURE, NO PAY.

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

No arsenic or other poisons; no injurious effects; not bad to take.

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.

Okemah, Okla.

On the Ft. Smith & Western in Okfuskee county is the prosperous town Okemah. It is the county seat and has about 2,000 population. The main business street is lined on either side with substantial brick or stone business houses. The town is only six years old. Improvements are going on in every part of the city. They have a beautiful brick academy on a high ridge. I was met at the train by Brother G. F. John, and driven to his lovely home. He and his mother, who is visiting him, are from Camden and Pine Bluff. We have a nice church with elegant pews. Rev. R. A. Crosby is the popular pastor. He is a former student of Hendrix College. He has had the misfortune of never being on a circuit or mission, but has always served stations. He is trying to overcome this misfortune by preaching in school houses Sunday afternoons. He is a well balanced man and highly qualified for large usefulness. He is blessed with a cheerful helpmeet and fine son and sweet daughter. They had arranged for a union service with the M. E., the M. E. South, Presbyterian and Christian Churches. They kindly insisted that I should preach. There was not a vacant seat. Some stood and others seated themselves as best they could. The singing was charming and it was a real pleasure to preach to such a responsive audience. Bro. Crosby had recently secured ten new subscribers, so there was little left for the Field Editor to do.

Dustin.

We find Dustin at the crossing of the M. O. & G. and the Forth Smith and Western, in Hughes county. They have seven or eight hundred people, and it seems to be a good business point. We have an excellent concrete-block church. Rev. J. M. Russell is our faithful and industrious pastor. He was being helped by Rev. A. M. Brannon and brother,

A Slave, Tobacco Holds You Bound

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.

in what promised to be a real good meeting. Prof. W. E. Martin has charge of both the public school and our Sunday school. He and sister Martin were very kind to me. Raymon, their only son, is bright and is a typical boy. We secured three new subscribers, J. D. May, Mrs. Jennie Sorell, and brother A. Harrison.

They are building the school house which was burned before it was much more than completed.

Indianola.

Stopping one hour at Indianola I secured two new subscribers, J. S. Terrell, Jr., and his sister, Mrs. R. S. Turner. This is a small town, but we have a church, Rev. J. D. Massey, pastor here at Canadian and Crowder City. He is much loved by his people, as I learned in passing through his work. They have had some destructive fires at Indianola. The Martin brothers lost heavily. They are good men and will rally.

Crowder.

At the crossing of the Katy and the Ft. Smith and Western is the good town Crowder. The town is on a beautiful ridge, and is surrounded by a good country. They have a two story brick academy, good business houses and plenty of churches. We have a nice church and a good membership. Here as nearly everywhere I stop I met several of my old Arkansas friends. With but little effort I secured seven new subscribers, viz., Mrs. Dr. W. E. Crowder (the family from whom the town takes its name). Mrs. Ella Terrell (I was her pastor 6 years ago at Waldron.) Mrs. Harvey Hightower, Mrs. C. M. Smith, Mrs. B. E. Harper, Mrs. J. W. Tatum and Mrs. C. W. Montgomery.

Eufaula.

Perhaps one of the oldest towns in Oklahoma. It is the county seat of McIntosh county. There is an Indian school taught here. Nearly all the business houses are two-story stone buildings. It is a splendid business point. I was told the officials are trying to enforce the law, and are having a good deal to do. We have a nice church and parsonage and some most excellent church members. Rev. P. C. Atkins, whom I have known and loved for twenty years, is our pastor. Though not expecting me he recognized me at once. He has accomplished much the past twenty years in Oklahoma. His bow still abides in strength. He is a good preacher, a faithful pastor and has made a success of life. Sister Atkins is sweet spirited and cheerful. Their children have all gone out into the wide world for themselves. Miss Artie, a beautiful young lady, teaches at Stigler. She is spending vacation at home. With Bro. Atkins' aid we secured nine new subscribers, viz: S. V. Homan, Mrs. R. D. Cain, Mrs. W. N. Elson, Mrs. A. J. Jourdan, Mrs. W. S. Coodey, Mrs. E. F. Saltsman, Mrs. J. L. Poindexter, Mrs. L. C. Moss, and Mrs. R. Rappeis, who keeps the principal hotel.

Quinton.

Quinton is one of the new towns on the Ft. Smith and Western, about six years old. There is every mark of prosperity. Two excellent banks. Every kind of business is well represented. Good mills and Gins. One of the hotels recently burned. Rev. J. D. Edwards was the first to give the alarm. He narrowly escaped, losing his watch and all his clothes and books he had with him.

None of the guests or family saved any thing. Two men were seriously burned, but they recovered. We have a very good church, Rev. D. L. Hines is the pastor. He has recently been helped in an extra fine meeting by Rev. J. D. Edwards. Quite a good many young people joined the church. Bro. Hine's family are grown and married. They are nice people. In three hours

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Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

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YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; **"FAMILIAR SONGS OF THE GOSPEL,"** Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Weyers, Ind.

we secured nineteen new subscribers, including the bankers and many of the business men, viz: W. E. McKinney, Ed Connors, J. A. Williams, A. W. Jones, J. T. Brockman, Mrs. J. M. Curtis, J. B. Green, J. M. Locke, J. F. Shipman, Cecil Brown, Geo. Carney, Dr. M. M. Hayes, J. C. Byers, W. G. Daniel, W. T. Noblin, J. F. Griffin, the Sunday school superintendent, J. D. Trigg, H. T. Harretson, C. W. McClintock and J. M. McClenahan. This is the greatest number of subs. I have secured in so short a time. I give Bro. Hines all the credit. His people have confidence in him or we could not have had such success.

McCurtain and Chant.

Unless you are told it is difficult to know when you cross the line that separates Chant and McCurtain. They are mining towns on the Fort Smith & Western. The mines are running more regularly and business is beginning to pick up. We had a real good week-night congregation, and I hope a profitable service. A very restful night was spent in the pleasant home of Bro. J. D. West. Rev. L. J. Amos is supplying this charge and is doing good work. He has had a gracious meeting. Large and appreciative audiences attend upon his ministry. The presiding elder was fortunate to secure such a valuable man. We secured 12 new subscribers, Mrs. M. I. Deets, James Kinney, Mrs. Elza Lindsey, C. C. Glenn, Mrs. S. E. Minnier, Mrs. N. S. Black, Mrs. J. D. West, Mrs. Joe McNance, Mrs. S. L. Gragg, Mrs. J. A. Phillips, Mrs. L. J. Cox and Mrs. A. H. Courtney.

Stigler.

Stigler is the county seat of Haskell county. To me it has every appearance of a good substantial town of about 2,000, with bright prospect of a steady growth. The business street shows up well. They have a large two-story brick

academy, with concrete walks leading to it from the business street.

Rev. A. B. L. Hunkapillar is our pastor. To say he has done well is to put it very mildly. Whether on circuit, station or district, he has made a good record. Through his untiring efforts a most elegant concrete block church has been built and furnished. It is the pride of every Methodist in town.

A church festival prevented us from having service, which the pastor very much deplored. There are quite a number of my friends of other days living at Stigler. L. F. A. Holaman and son, Prof. John Holaman, and his daughter, Mrs. Matthews; Judge A. L. Beckett, with whom I spent a pleasant night in his elegant two-story brick; Bro. Geo. Sims and Bro. J. A. Henderson are prosperous merchants. They were very kind to me. A funeral interfered with our work, but with a partial canvass we secured seven new subscribers—Mrs. E. O. Clark, Judge A. L. Beckett, Dr. A. B. Calloway, Mrs. Lloyd Sigmon, Miss Carrie Cotner, Miss Marie Fears and Mrs. G. A. Blanton.

The pastor's family were away on a visit, so I did not meet any of them.

Bokoshe.

A few hours were spent in Bokoshe, enjoying a good dinner and a hearty welcome with Bro. and Sister M. H. Beesley. We have no church here and but few members. The M. E. Church is trying to cultivate the field. Bro. Miller, their pastor, lives in a tent.

This is a mining town of a thousand people and should have a Methodist Church. They are building a very fine brick academy. Bro. Beesley renewed and Bro. Joseph Oliver subscribed.

Home again for a final word as my son Clarence and his family leave for Korea for seven long years. May our Heavenly Father keep us unto life eternal.

W. F. M. S. Arkansas Conference.
(Edited this week by Mrs. M. Montague, 2nd V. P.)

Tithing is not a new idea nor a new pledge for Christians to take, but one of the old, old ways dating back as far as Abraham. Its disuse may be charged to its abuse, as have so many practices of the early church.

We are told to "Prove the doctrines, whether they be of God." Prove them in the light of Scripture and God's blessing in daily life. So tithing as a means of systematic giving is meeting the test successfully, as the records on Bible times show, and as practiced by church and individuals of present time.

With the passing of the oyster supper and church fair, we are searching for better ways of raising church money, and we are almost surprised that God had foreseen the needs of his kingdom on earth and from the first had provided for its support.

God's system of finance, which we can trace through the Old and New Testaments, was perfect and sufficient for the needs of his service. As illustration study the provision for the tabernacle service. One-tenth of flocks, of herd, of fruit and seed. Lev. 27: 30 and 32, and follow the reference in Leviticus and Numbers for all the details.

For successful church collections read King Hezekiah's method in 2 Chron. 31:4-10.

Not only the people of Israel but the priests also were to have part in the practice and blessing of tithing. Num. 18:26.

All could bring larger or free will offerings, but one tenth of the first fruits belonged to the Lord.

Abraham knew to tithe for he gave one tenth of the spoil to Melchizedek, priest and king, as he returned victorious from war. Gen. 14:20, Heb. 7.

When Jacob first knew God personally, he made the pledge to give God the tenth. Gen. 28:22. Surely the inference is conclusive that he was accustomed to the teaching and practice of tithing.

When the Israelites returned from captivity they rebuilt the walls, re-established the temple service—and tithing. Neh. 13:10 to 12.

We all are familiar with the prophet

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

Malachi's bitter rebuke, (Mal. 3:8 to 10) but not familiar enough until we are sure that we are guileless.

Was tithing still the rule in Christ's day, The Pharisee in pride and self-satisfaction boasted "I give tithes of all that I possess." Matt. 23:23 records Jesus' answer to such as he. "Ye pay tithe of mint, anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done and not to leave the other undone." Christ did not set aside the tithing system of giving, but as he will always put the spirit before the letter of the law, and will insist on his followers showing love and mercy, knowing the same Christ like spirit will give freely.

Many godly men and women today are paying the tenth of the income of their share of God's riches, as a just debt, and then after the debt is paid, giving to his church as an offering as God "has prospered them."

We venture to trust ourselves to the saving power of God. We venture to leave our business and every day duties to keep the Sabbath. Suppose likewise we venture to give a tenth of our income for God's kingdom on earth. The earth is the Lord's and the fullness thereof. What have we that was not first the Lord's? What can we take to the eternal world but the treasure laid up in heaven?

We have no financial plan better than the Lord's plan. Our church finances do not always come out well and right. Try the Lord's way. Set one tenth over on the other page, and spend it each month, the Lord's money, to the best of our ability, directed by prayer and information.

Bishop Key said, "God in mercy established the Sabbath and the tithe."

Let every auxiliary have a tithing Bible reading and see how much tithing we have overlooked in the Bible.

If you want pledges or cards or will talk it over, write me at 318 May Ave., Ft. Smith.

Substance of Their Opinions.

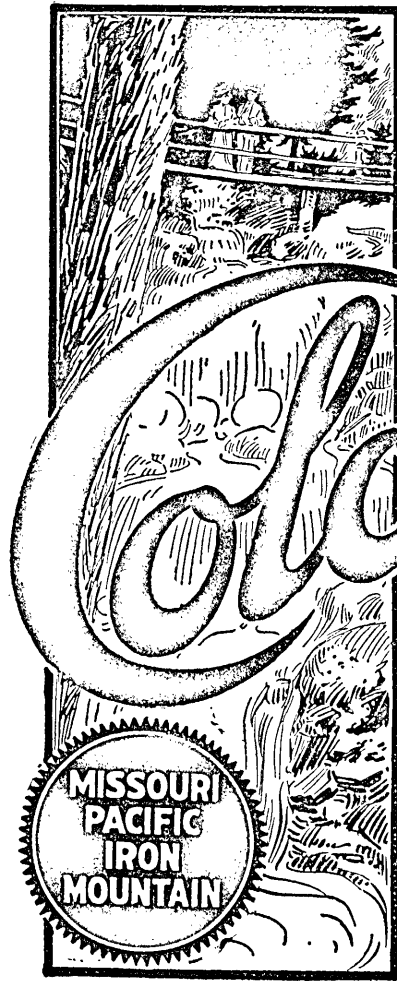
"In ten days I was well, sound and healthy—and could sleep soundly." This is the substance of what most of the patients say who receive treatment for the drug or liquor habit at Dr. Woolley's Victor Sanitarium in Atlanta, Ga. These are exactly the words of a man who was an habitual drinker and frequently drank a quart of whiskey a day. After eight years' continuous intoxication he went to Dr. Woolley's Sanitarium with the result above described. People from all over the country go to Dr. Woolley for treatment. He has a great reputation founded upon the success he has met with in his practice of over 30 years.

Searcy.

Dear Editors: We are glad to be able to report that the prospects for a "full house" for Galloway College are very flattering for next year. We learn that nearly all the rooms in the dormitory have been engaged, and yet there are several weeks before school opens. Great preparations are being made for the comfort and accommodations of all who may come. This school is fast winning its way to the very front of our schools in the South, and with the loyalty and patronage it deserves of the church it will ere long take its place at the head of the very best. Let all our people who are looking for a first class girls' school consider the advantages and claims of Galloway.

Our church work moves on apace. During the present conference year (eight months) we have received eighty members into the church, forty of whom came from the Sunday school. We have what is said to be the best prayer meeting that the church has enjoyed during its entire history. Notwithstanding the hot days, when the heat at times is almost unbearable, our prayer meetings have been large and the services have been of the old revival type, even shouting. Who "would have thought it?"

Searcy entertains our next session of



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via
Missouri Pacific Iron Mountain

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ly been a big ranch. Nearly all the settlers are in debt for their homes. I am not able to see how a great many of them can stay here and get through another year. The Ft. Worth and Denver R. R. is twenty-eight miles from here. The nearest point to this community is Childress. A road is being built through from Hollis, Okla., via Wellington, Texas, which will pass through this community. More anon.

J. H. BRADFORD.

Milton, Okla.

A protracted meeting is being held at this place. Large crowds are in attendance each evening, and great good is being accomplished. Between seventy-five and one hundred men were out to hear the lecture Sunday afternoon. Rev. A. I. Thompson is our pastor.

MRS. W. R. DUDLEY.

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BILIOUSNESS,
CONSTIPATION or
MALARIAL TROUBLES

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Salem Camp Meeting.
Please announce again that the Salem camp meeting, near Benton, will begin Saturday night before the second Sunday in September and close the third Sunday night. All the preachers are invited. Your friend and brother,
J. H. McKELVEY.

Aug. 11, 1909.

From Rev. J. H. Bradford.

Dear Methodist: I am in the Panhandle of Texas visiting my son-in-law (Mr. Carter) and family and working in a meeting. Myself and two children came here a week ago. The meeting commenced last Sunday, two and a half miles from Mr. Carter's, on the open prairie under a large tabernacle covered with green corn stalks. Large congregations attend day and night. About fifteen conversions and twenty penitents last night. The meeting is being held under the direction of Bro. G. P. Rice, P. C., of the Wellington Mission North West Texas Conference, and will close tomorrow night. This is the worst drouth stricken country I ever saw. They have not had rain enough since last November to make one good season. Most of the corn is dead and much of it lying on the ground. A great deal of the cotton dying, grass is dried up. A few men sowed wheat last fall and are making light yields, but a good quality of grain. This is a newly settled section of country, having former-

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JOHN H. HINEMON, President, Arkadelphia, Arkansas

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.)

LESTER—Died in El Reno, Okla., Aug. 5, 1909, Ernest Lester, aged 23 years, 6 months and 21 days. The subject of this sketch was born in Johnson county, Texas; came with his parents to Willow Point, in what is now Stephens county, Oklahoma, when a mere boy, where he has lived ever since. From childhood he was known as a big-hearted boy, loved his home, was loyal to his friends and was quite a favorite with both old and young.

On the 10th day of July last he went to El Reno to have a surgical operation performed, which appeared to be successful. During his stay in the hospital by her cheerful disposition, urbanity and sweet spirit he won the love of his physicians and nurses. He came back to his father's home with prospects of full recovery, but such was not to be. His old trouble returned. He had the best medical attention. All that loving hearts and willing hands could do was freely done, but without avail.

On the 4th day of August he was carried back to the hospital and on the 5th another operation was performed as a last hope, but he was not to stay in this world longer.

He told his father that he was dying, but was ready to meet God in peace. He told his friend farewell and asked him to meet him in Heaven. He sent messages of love to his young friends back at home, then his suffering was over, and as a tired babe falls to sleep on its mother's bosom so he went to rest with God.

His body was brought back to the old home for burial. The largest funeral procession ever seen in the settlement followed his remains to the grave. The funeral services were held by Dr. R. J. Deets, assisted by Rev. C. H. McGee, presiding elder in the M. E. Church, South.

Farewell, dear Ernest, dead but not forgotten, and some sweet day we will meet beyond the river.

REV. R. J. DEETS.

PENDERGRASS—B. F. Pendergrass was born in Marshall county, Alabama, Feb. 22, 1838, and died at Mulberry, Ark., Nov. 24, 1908. He came from his native State to Arkansas in 1859. He was married to Miss Harriet Sutherland Dec. 19, 1861. He was the father of nine children, five of whom are still living. His wife also still survives. Soon after his marriage the civil war came on and he espoused the cause of the Confederacy, and for a term of three years he fought to maintain the cause of his country which he loved so well. When peace was restored he returned to the civil pursuits of life and acquitted himself well.

About the age of 35 he was converted

and joined the church, after which he gradually took to himself the refining and uplifting Christian graces, until, when the end came, he said: "I am going to my long-sought home." No wonder it was said of him that he was all that a kind, indulgent husband could be, nor is it strange that the tender love of wife and children begets a hope in the surging bosom that after the crash and turmoils of life are over they shall be reunited where peace and joy shall far outstrip our fondest anticipation; where the tired, weary soul shall be at rest. The Lord bless the sorrowing ones and lead them at last to that rest.

G. L. HORTON.

POWELL—My mother passed to her heavenly home from her home near Bokoshe, Okla., July 9th, 1909, in her 85th year. She had long been a Methodist of the intense Wesley type. She was a woman of refinement, prayer and strong faith. Her granddaughter, Mrs. Pearl Debnam, of Gober, Tex., writes: "How sad the message of grandma's death when we know we shall see her on earth never again! But yet when we think of her in Heaven it is sweet. Grandmother in Heaven! Free from pain and weakness, free from the toils and cares of this world. Grandmother at rest! Peace be unto her dust. I pray the Lord to make of me a more consecrated Christian woman, with great faith in God like Grandmother Powell had."

ANNA M. GRANDAE.

Marianna, Ark., Aug. 2, 1909.

SHAFFER—Miss Mollie Shaffer, daughter of John and Lucy Shaffer, was born in Salligent, Lamar county, Ala., Sept. 17, 1875, and died in Poteau, Okla., July 8, 1909. She professed faith in Christ at the age of 14 and joined the Methodist Episcopal Church, South, in which church she remained a consistent Christian until her death. Her desire was to do the will of her Savior, and in her cool, quiet and unassuming way she broke the alabaster box upon her Lord's feet. Death came to her very suddenly. On Sunday afternoon, while reading the Word of God, she fell asleep in Jesus, speaking not a word. How great it was that she, on leaving this world to go to the other, should have those great words of God warm in her soul.

She leaves father, mother and one sister to mourn her death. Loved ones, let us submit ourselves to his will because he doeth all things well.

C. P. COX,
Her Pastor.

WARD—Sherman Ward, the son of Thomas and Zena Ward, died near Revels Church July 29, 1909, aged 20 months. For many days little Sherman suffered and lingered on the border land. All was done for him that could be done, but God called him home. He was buried at New Hope July 30. The parting is sad, but he consoled, fond parents, with the promise of God's Word: "I have gone to prepare a place for you." Be faithful and there will

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For information write to

M. J. RUSSELL, Head Master, or
STONEWALL ANDERSON, President,
Conway, Arkansas.

be joy for you on the other side. The little ones bring joy to the home as they entwine love around fond parents' hearts, but weep not as those who have no hope.
C. F. WILSON, P. C.
Wiville, Ark.

DAUGHERTY—Buna Cozine, infant daughter of Bro. and Sister Daugherty, was born May 29 and died June 3, 1909. Little Buna's stay on earth was very short, but it was long enough for her to become the joy and pride of father and mother. Fond parents, look beyond this world, where there is no sorrow, sickness, death nor separation, and you will find your sweet babe you loved so dearly in the arms of the one who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We bow in humble submission to him who doeth all things well. May God's richest blessings rest upon the bereaved father, mother and friends, and may you so live that you will meet little Buna in the sweet by and by, is the prayer of your pastor,
EDW. FORREST.
Batesville, Ark., Aug. 1, 1909.

Comanche, Okla.

Dear Methodist: More than two months have passed since we formally closed the revival here, and yet the revival has not closed. Notwithstanding the more than two months of almost unbearable heat, great crowds of people have attended the Wednesday evening prayer meetings, where the fires have continued to be rekindled. Congregations at the preaching and communion

services continue to be good, and new members continue to come in with us. We have now passed the 100 mark in members received, and we are not yet done. The membership has doubled since conference. The attendance on public worship has increased about 400 per cent. The Sunday school has grown in about the same ratio.

We are in need of an addition to the building right now to accommodate the Sunday school. Arrangements have been made for a new piano to take the place of the organ in the church.

I organized both a senior and a junior Epworth League since the revival. They are both doing well. The senior league has the best developed devotional department I have ever seen in a league in all of my fourteen years in the pastorate and eleven years of extensive travel on three different districts as presiding elder. The overflow of last year and the drought of this year makes us poor in purse, but we are rich in faith and love. Cordially,
C. P. ROBERTS.

IS THERE A MAN 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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QUARTERLY CONFERENCES.

Oklahoma Conference.

VINITA DISTRICT—FOURTH ROUND.	
Inola and Talala	Sept. 4, 5
Claremore	Sept. 5, 6
Wagoner Circuit	Sept. 11, 12
Wagoner Station	Sept. 12, 13
Chouteau	Sept. 13, 14
Pryor Creek	Sept. 14, 15
Peggs	Sept. 18, 19
Adair and Big Cabin	Sept. 25, 26
Vinita	Sept. 26, 27
Chapel	Sept. 27, 28
Miami	Oct. 2, 3
Afton	Oct. 3, 4
Afton Circuit	Oct. 4, 5
Miami circuit	Oct. 5, 6
Fairland and Wyandotte	Oct. 9, 10
Grove	Oct. 10, 11
Blue Jacket	Oct. 13, 14
Welch	Oct. 14, 15
Centralia	Oct. 16, 17
Spavinaw	Oct. 20, 21
Chelsea	Oct. 23, 24

Let stewards have salaries collected. Let pastors be ready to nominate official boards. Let Missionary Societies and Trustees make written reports. JOHN W. SIMS, P. E.

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.

WEATHERFORD DISTRICT.

(Fourth Round.)	
Custer City	Aug. 28, 29
Weatherford (preaching at night)	Aug. 29
Elk City	Sept. 4, 5
Clinton (preaching at night)	Sept. 5
Berlin Ct. at Short Creek	Sept. 11, 12
Sayre Sta.	Sept. 12, 13
Gyp Ct. at Center Point	Sept. 18, 19
Rhea Ct. at Friendship	Sept. 19, 20
Texmo at Grow	Sept. 21, 22
Roll at Durham	Sept. 24, 25
Sweetwater at Harrington	Sept. 25, 26
Cheyenne	Sept. 26, 27
Hammon at Pleasant Hill	Sept. 27, 28
Butler and Shiloh at Shiloh	Sept. 30
Erick and Texola	Oct. 2, 3
Delhi at Delhi	Oct. 3, 4
Doxey at Merritt	Oct. 4, 5
Foss at Foss	Oct. 5, 6
Cloud Chief at Bethel	Oct. 9, 10
Cowden at Friendship	Oct. 10, 11
Dill at Dill City	Oct. 16, 17
Ricky and Sentinel	Oct. 18, 19
Port at Port	Oct. 20, 21
Cordell	Oct. 23, 24

Hope the pastors will have the conference collections in full. The trustees are expected to have written reports, and I urge the pastors to see that Question 29 is answered in full.

To the Stewards: The pastors have labored faithfully for you and the people. Money is scarce, I know, and some of the pastors have suffered with you. Remember the wives and children at the parsonages and make a faithful effort to pay your pastors in full. WM. D. MATTHEWS, P. E.

GUYMON DISTRICT.

(Fourth Round.)	
Sampsel circuit at Glen	Aug. 28, 29
Cinnamon Ct. at Boise City	Sept. 1, 2
Carriage Ct. at Carthage	Sept. 4, 5
Nabisco Ct. at Healy	Sept. 11, 12
Tyrone Sta.	Sept. 12, 13
Hooker circuit at Doyno	Sept. 13, 14
Blue Mound Ct. at Blue Mound	Sept. 17, 18
Grand Valley Ct. at Grand V'y.	Sept. 19, 20
Ellis Ct. at Tierce Chapel	Sept. 25, 26
Ioland circuit at Sand Hill	Sept. 28, 29
Mutual Ct. at Mutual	Oct. 2, 3
Tangier Ct. at Tangier	Oct. 9, 10
Woodward Sta.	Oct. 10, 11
Tapley Ct. at Golden	Oct. 13, 14
Guymon Sta.	Oct. 16, 17
Hooker Sta.	Oct. 17, 18
Texhoma at Texhoma	Oct. 23, 24
Goodwell at Goodwell	Oct. 24, 25

Preachers have all official members present. We will want to do some committee work. J. F. LAWLIS, P. E.

MANGUM DISTRICT—FOURTH ROUND.

Vinson and Deer Creek at V.	Aug. 21, 22
Carnegie and Boise at C.	Aug. 29, 30
Mt. View at Green Valley	Sept. 4, 5
Lone Wolf at Lone Wolf	Sept. 12, 13
Hobart	Sept. 12, 13
Duke at Duke	Sept. 18, 19
Olustee	Sept. 19, 20
Granite and Gotebo at Gotebo	Sept. 26, 27
Kelly, at Bethel	Oct. 2, 3
Eldorado	Oct. 3, 4
Willow at Marie	Oct. 9, 10
Dryden at Dryden	Oct. 16, 17
Hollis at Hollis	Oct. 17, 18
Martha at Martha	Oct. 23, 24
Blair at Blair	Oct. 24, 25
Mangum Station	Oct. 26

Let pastors and trustees see that a full and correct report is ready on question 29, in regard to deeds, titles, etc.

L. L. JOHNSON, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.

Haskell Ct. 2 p. m.	Aug. 22
Natura Ct. 3 p. m.	Aug. 28
Boynton and Morris, 8:30 a. m.	Aug. 30
St. Pauls, Muskogee	Sept. 1
First Church, Muskogee	Sept. 2

W. F. DUNKLE, P. E.

ARDMORE DISTRICT—THIRD ROUND.

Davis and Oak Ridge at D.	Aug. 22, 23
Thackerville and Burneyville at Leon	Aug. 28, 29
Grady Ct. at Courtney	Aug. 29, 30
Providence Ct. at—	Sept. 4, 5
Lone Grove Ct. at Sneed	Sept. 11, 12

Overbrook Ct. at—Sept. 12, 13
W. T. FREEMAN, 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. 21, 22
Social Hill	Nov. 27, 28

H. M. BRUGE, P. E.

CAMDEN DISTRICT.

(Fourth Round.)	
Magnolia Station	Sept. 5, 6
Lewisville Ct.	Sept. 11, 12
Wesson Sta.	Sept. 18, 19
Waldo Ct.	Sept. 25, 26
Bearden Ct.	Oct. 2, 3
Camden Ct.	Oct. 9, 10
Junction City Sta.	Oct. 16, 17
Thornton Ct.	Oct. 23, 24
Hampton Ct.	Oct. 30, 31
El Dorado Ct.	Nov. 6, 7
Atlanta Ct.	Nov. 13, 14
Magnolia Ct.	Nov. 15
Stamps Sta.	Nov. 16
Fordyce Sta.	Nov. 17
Huttig and Strong	Nov. 20, 21
Stephens Sta.	Nov. 23
Camden Sta.	Nov. 28, 29

Let our women be ready to answer Questions 14 and 16 and let the board of trustees be ready with answers to Question 29.

R. W. McKAY, P. E.

MONTICELLO DIST.—THIRD ROUND.

Dermott and Ark. City at A. C.	Aug. 21, 22
Tillar Ct. at Winchester	Aug. 24
Mt. Pleasant Ct. at Mt. P.	Aug. 28, 29
Hamburg Ct. at Extra	Sept. 2
Eudora Ct. at Eudora	Sept. 5, 6
McGehee and Watson	Aug. 11, 12

J. A. HENDERSON, P. E.

LITTLE ROCK DIST.—THIRD ROUND.

Oak Hill at Wesley's Chapel	Aug. 21, 22
Carlisle Mission at Hall's	Aug. 28, 29
De Vail's Bf. & Des Arc at D.V.B.	Aug. 29, 30
Carlisle and Hazen at Carlisle	Sept. 5
Hickory Plains at N. Bethel	Sept. 11, 12

District Conference at England, July 6-9

Layman's Day, July 8.

A. C. MILLAR, P. E.

PRESCOTT DISTRICT—THIRD ROUND.

Mineral Springs	Aug. 21, 22
Umet	Aug. 28, 29
Chidester	Sept. 4, 5
Harmony	Sept. 11, 12

W. O. HILLIARD, P. E.

TEXARKANA DIST.—THIRD ROUND.

Texarkana Ct.	Aug. 21, 22
Fairview	Aug. 22, 23
Cherry Hill	Aug. 28, 29
First Church, Texarkana	Sept. 4, 5
College Hill	Sept. 5, 6

THOS. H. WARE, P. E.

White River Conference.

HELENA DISTRICT—THIRD ROUND.

Laconia Ct. at Laconia	Aug. 21, 22
McCrory and De View at De V.	Aug. 28, 29
McCrory Mission	Aug. 29, 30
La Grange Ct. at Central	Sept. 4, 5
Helena Station	Sept. 12, 13

Z. T. BENNETT, P. E.

BATESVILLE DIST.—THIRD ROUND.

Mt. View Ct. at St. James	Aug. 28, 29
Wolf Bayou Ct. at Macedonia	Sept. 4, 5
Desha Ct. at Oak Valley	Sept. 11, 12
Bethesda Ct.	Sept. 18, 19

A. F. SKINNER, P. E.

SEARCY DISTRICT—THIRD ROUND.

Cato Ct. at Cato	Aug. 21, 22
West Point Ct. at	Aug. 28, 29
Bradford and Bald Knob at Bfd.	Aug. 29, 30
Wilburn Ct. at Wilburn	Sept. 1

A. T. GALLOWAY, P. E.

JONESBORO DISTRICT—THIRD ROUND.

Manilla and Dell at Dell	Aug. 21-22
Brookland Ct. at Shiloh	Aug. 21-22
Nettleton Station	Aug. 22-23
Trinity Ct. at Little Texas	Aug. 28-29
Gilkinson Mission at Gilkinson	Sept. 4-5
Luxora and Rozell at Rozell	Sept. 11-12
Osceola Station	Sept. 12-13
Wilson and Bardstown at Dead Timber	Sept. 18-19
Marion, Gilmore and Tyroneza at Tyroneza	Sept. 19-20
Marked Tree and Bay at Marked Tree	Sept. 25-26
Lakeview and Lunsford at	Oct. 2-3
Monette and Macey at	Oct. 2-3
West Side and Cotton Belt Mission at	Oct. 6-7

OADESMAN POPE, P. E.

Arkans. 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. 19, 20
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.

DARDANELLE DISTRICT.

(Fourth Round.)	
Clarksville Ct. at Hay's Chapel	Aug. 21, 22
Clarksville Station	Aug. 22, 23
Roseville and Webb City at Sandy Chapel	Aug. 28, 29
Altus and Denning at Denning	Aug. 29, 30
Ozark Station	Sept. 4, 5
Gravelly and Bluffton at Gravelly	Aug. 8, 9
Rover Ct. at Salem	Aug. 11, 12
Walnut Tree Ct. at Walnut Tree	Aug. 18, 19
Havana Mission at Havana	Aug. 19, 20
Belleville Ct. at Belleville	Aug. 25, 26
Danville and Ola at Danville	Aug. 26, 27
Prairie View Ct.	Oct. 2, 3
Dardanelle Ct.	Oct. 9, 10
Dardanelle Station	Oct. 10, 11

J. H. O'BRYEN, P. E.

CHOCTAW COLUMN.

Chahta-Chikasha Ulhti Ittanaha.

Western Methodist Holisso Ikbi ma: Chahta-Chikasha Ulhti Ittanaha ont isht pokoli tuklo akucha tuklo kat Rufe ai anompuli anukaka Okshawanli Bok ai Ittanaha ako asha tuk oke. Rev. C. M. Coppedge Ulhti Pehlichit at im ai asha binnili ma okla hat im alhpesa bano tuk oke. Atoksali ilaiyuka kat itti-balhtot taha mat yakomi ka atuk oke: Nitak hullo holisso apisa 27; Epwalh Lek 3; ittanahat anompa ilbasha anompuli 35; chukachaffa 100 fokka hosh i chukachafa pehlichit anompa ilbasha anompuli; ohoyo ahleha yakni ilappak inli abanompa hat ahlpka chi ka atoksali 15, akma ohoyo akinli hosh abanompa hat yakni inla abanompa hat im ia chi ka atoksali achaffa; assano 21 mieha alla chipunta 92 hosh baptismo tuk; afammi achaffa kash ai alhi ka lokil plieha hannali hosh illi; Ikka ahleha hat abanompa yimmi hoshukma hosh hiehi hosh ottani; ai anompuli taloha kat ik-lanna ka ont ia hosh Afammi Ittanaha yat alhtopa pi onuchi tok a atobbit tahli; sakit pehlichit ahleha mieha Ulhti Pehlichit aiena isht im alhtoba yato ik-lanna fokka hosh alhtoba; ai ittanaha il apok-siachi kat \$1,800.00 fokka ho il atobbi; ai ittanaha himona toba mat asha hoke. Ontuklo hosh lokil plieha alhtoka banma tuk a hannali hosh laisins ashi tuk oke. Hatuk o Ulhti ilappa lokil plieha yat 70 hoke. Toksali achukma bano ho amba ushta kak osh keyu fehna hosh ottani tuk oke. Lokil plieha tah-lapi hosh Tekan mieha Elta aiena chi ho hohchifo ya Afammi Ittanaha pit il i bohli tuk oke.

N. B. Ainsworth, L. M. Leflore, H. E. Nohio mieha Robert Sanders aiena kak osh Afammi Ittanaha ia chi hosh taliket alhtoka tuk oke. C. B. Wade mieha George Washington ak osh alhtombat ia alhtoka oke.

Atoka sakit anukaka Tiak heli ai ittanaha ako himak pila Ulhti Ittanaha yat achiya chi hosh pit kanalli tuk oke. Woman's Home Mission Society Ulhti ai anukaka ahashwa tuk at ittanaha achukma fehna hosh in asha tuk oke. Lokil plieha tah-lapi kat laisins ik i himono tuk oke. Nana isht ai atak-lama chito i shahli kat oka homi ak oke. Hatak apihomma hiehi ka Ikka i tanap chito moma i shahli kat oka homi ak oke. Yohmikma Nitak hullo holisso pisa ai imma kano Nitak hullo towa boli ak oke.

Nan annowa tohomba ma abanompeshi sipokni ahleha hak osh abanompa isht anompuli lawachi kat himithowa ahleha ha i shahli hosh ottani tuk oke. Nana kat yakohmi ma Ulhti Pehlichit at pisa mat abanompeshi himithowa ahleha hat himak pila hano abanompa isht anompuli kat i shahli hi a atohnochi fehna tuk oke.

Abanompeshi yat sippokni hosh abanompa isht anompuli fehna yohmikma, nana kat achukma chi kat otaiyami hoke. Tanap issuba achukma chatuk chiyuhmo yohmi ka Chihowa hat yunk-palashke. Nitak tikba mehinti ka Ep-walh Lek ai imma ka na yohmi ahni keyu chatuk akinli kia, wakayat mahaya he ahnit nan ai anukfillit taka-

liehi tuk oke. Yohmi hatuk o afammi kanohmi keyu ho himithowa pim ai asha kat Chihowa okchaya im Ikka ya atoksali at im asha tuk mieha yamma atoksali ka achukma aiena ka ithana ehii chishke.

Ulhti Ittanaha il ai asha kat abanompa isht anompa kat hoshukma fehna tuk oke. Yohmi ma Ikka ataklama 20 ke-yukmat 30 kanimma kat falama tuk oke. Himak Ulhti Ittanaha ilappak o nana ammona ho hatak apihomma bano hosh chieyat nan isht ahashwa tuk oke; yohmi kia nan isht aiasha he ilaiyuka putta ka isht ahashwa tuk oke. Ikka im atoksali kanimma kia nayohmi ik ahno nana kia iksho tuk oke. Chahta-Chikasha hiehi nana abanna fehna kat shapo inmi ha he alhpiesa ka ilap inli hosh shaiyala he ak oke. Abanompuli nana hoh kia shapo hat immi ha he alhpiesa kat ilap inli hosh shaiyali keyu mieha nana ka ayamohma he alhpiesa kat ahliit hiehi keyu aiena kat i shaht mahaya he keyu hoke.

Ikka ai achaffa nana kia i shapo ha he alhpiesa ka ilap inli shaiyali keyu mieha nana ayamohma he alhpiesa ka yamohmi keyu hokato hina yat Chihowa mieha aba yakni isht ona hinla ka fo-yuka keyu hoke.

Nafeho hatak apihomma New Merico maya kat abanompa isht hakla chi ho Bot i Holissochi il ittibapishi Jno. R. Nelson at iskali banna na iskali fehna mieha bohla chi hosh ilekahli pit amo-yuma kat \$548.00 o okla im ittabobbi tuk oke. Abanompeshi mieha taliket aiena kat ittanowa achukma kat tikba mehinti chatuk a moma i shahli tuk oke.

N. B. AINSWORTH,
Holissochi.

COUGH AND HOARSENESS.

Stop your cough in from one to five minutes.

Good for consumptives, asthmatic or bronchial troubles. Fine for public speakers, singers, sore throats, etc.

Texana, Okla.

In my tenth year I lost my voice. I literally whispered my way through the world for more than 60 years. Gregory's Antiseptic Oil restored my voice permanently. My son who lives at Muskogee, Okla., thinks your Oil will almost raise the dead to life.

Mrs. B. P. Lindsey.

Rev. G. W. Daman, a Methodist preacher of the Oklahoma Conference, says: "I had measles during the war between the States which left me with a cough that annoyed me for forty years. Gregory's Antiseptic Oil made a permanent cure of my case."

If your druggist does not keep it send 25 cents in stamps to Gregory Medicine Co., Little Rock, Ark., and get a trial bottle by mail. Stamps returned if not satisfied.



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.

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DR. E. E. WOODARD, Pres.

A. W. FILES, Vice Pres.

G. H. KIMBALL, Secy.

K.R.G.

KING'S ROYAL GERMETUER

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.

Moral Circuit.

I have not written this year. I have had many discouraging features to combat with. Had a very small membership to begin with, only about seventy over the entire charge. And those in serious condition financially on account of crop failures last year. And they were greatly discouraged. But thank God the revival spirit has broken out over the work; have held three meetings. The first was at McComb, with Rev. Geo. S. Saunders assisting. He is one among the best preachers it has been my good fortune to listen to. The church people were greatly revived, sinners were convicted and many of them ran to resist God's influence. Brother Saunders is a fearless preacher and preaches that there is a hell until you are almost scorched by its heat.

Our next meeting was at Hill's chapel, assisted by my brother, Jesse Crumpton. I never saw anything like it before in all my life. We had seventy-five conversions in ten days. The church membership was small and wickedness dominant, but the Lord used all for his glory. One peculiar feature of the meeting was the Christlike spirit shown there in regard to a fallen girl who was saved and taken lovingly into the fold of the church. Praise God. Our next meeting was at Anderson. It was begun by Bro. Swift and Bro. Shupert who did some good work. Those two men of God are a power. Thank God for them. My brother also did most of the preaching there. We had forty-seven conversions and a great meeting. Were it not for the close relationship I would praise my brother's work, but as it is I leave his work to testify for him. May God spare him to wield the power and influence he has given him.

We are now in a meeting at Moral. My brother and Rev. Fletcher assisting. Pray for us. Will give the result soon. A. CRUMPTON, P. C.

The Workingman Wants a Rest Day.

Not so long since it was the workingman with the slogan of personal liberty on his lips who demanded Sunday for his recreation, says Mabel Potter Daggett in the Delineator for August. "Yes," public sentiment said, "he's worked six days; let him enjoy the seventh." So there were handed over to him, seldom legally, but rather by common consent to his need, the Sunday saloon and the Sunday ballgame, and the Sunday excursion and the Sunday theatre. Now witness the anomaly: he brings these privileges back, urging, "Take them away!" And

lo, it is the church militant that leads him.

To the ordinary citizen who carries neither a dinner pail nor a Bible, the paradox demands explanation.

It was the laboring man who sells the Sunday cigar and the Sunday drink, who runs the Sunday train and the Sunday steamboat and who does the Sunday vaudeville turn, who first began to ask the others, where did he get off in the personal-liberty galaxy of pleasure? For awhile his brothers in other callings ignored these petulant queries of protest. But of late they have been increasing in volume. Larger and larger have been the numbers drawn into the ranks of Sunday labor to make the holiday of the others.

To take care of the crowds abroad on Sunday, one industry after another has been summoned; employees of hotels, restaurants and eating houses, butchers, bakers, confectioners, florists, candy and popcorn vendors, barbers, druggists and small shopkeepers. And since the community has lost the habit of providing for itself in advance on Saturday, there are others,—icemen, milkmen, coalmen and delicatessen dealers. Thus the list widened until so many laborers were employed on Sunday that it seemed that a few more might as well be. Then the factory belts began to turn.

How large do you suppose has become this army of Sunday laborers in the United States? In the last ten years they have increased fifty-eight per cent. Statistics probably haven't counted them all, but it is known that they are more than four million. And these are four million men who want their Sunday back.

WOULD YOU CARE.

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, Buffalo, N. Y., will send you, free and prepaid, a small trial bottle of their Vernal Palmctoma, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of The Western Methodist who needs it may have a small trial bottle of Vernal Palmctoma sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. It is a wonder worker.

For sale by all leading druggists.

Prince Chun's Preparation.

"Prince Chun has had facilities for knowing the world better than any other Chinese monarch or regent that has ever sat upon the dragon throne," declares Prof. Isaac Taylor Headland in the April "Century," in his estimate of "The New Ruler of China," "and he has grasped the opportunities as they came to him. He has been intimately associated with the diplomatic life of the various legations, which is perhaps the most important knowledge he has acquired in dealing with foreign affairs, as these ministers are the channels through which he must come in contact with foreign governments. He



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Your
Family

Cannot drink a more delicious or a more wholesome, pure and beneficial beverage than

Coca-Cola

Let us repeat these words—delicious, wholesome, pure and beneficial. Do you like a nice cup of coffee for breakfast? It helps the day out, doesn't it? Coca-Cola between meals is just as delicious and beneficial and not a particle more harmful than the coffee, tea, milk or cocoa you drink every day of your life.

GET THE GENUINE
At Soda Fountains or Carbonated in Bottles
5c Everywhere

COCA-COLA COMPANY, Dallas, Tex.
Gentlemen: Replying to your inquiry regarding the effect of caffeine as contained in Coca-Cola, compared with that of the action of caffeine as contained in coffee, will say that the physiological effect of the caffeine is the same. The effect of the caffeine contained in coffee is not in any way neutralized by the tannin or other ingredients therein contained; in fact, the harmful effect of a cup of coffee is more from the tannin it contains than from the caffeine. It appears to me from the circulars gotten out by another manufacturer of soft drinks that this bill, as relating to caffeine, is more from personal enmity than from any spirit of justice, in the hope that by decrying your product they may increase the sale of their own. Yours very truly,
OSCAR L. ANDERSON, Phg. R. P.

Whenever
you see an
Arrow think
of Coca-Cola.

has been present at the dedication of a number of missionary educational institutions, and hence from personal contact he will have some comprehension of the animus and work of missions and the character of men engaged in that work. He may have as a counselor, if he so desires, the Prince Pu Lun, who has had a trip around the world, with the best possible facilities for seeing Japan, America, Great Britain, Germany, France and Italy. He has been in even more intimate contact with the diplomats and other foreigners than has Prince Chun himself."

A Life Not Lived in Vain.

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by,

If I can lend
A strong hand to the fallen or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain. —Unidentified.

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.