

# 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.

Vol. 28.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, August 26, 1909.

No. 40

## CHURCH POLITY.

The assumption that God ever did organize a church of any particular outward form among men is a figment of the imagination. Some have told us that he organized the church in the days of Abraham. Who told them so? There is not a syllable of such a thing in the sacred record. Some have told us that he organized the church in the days of John the Baptist. Who told these that such is the case? There is not a word about it in the New Testament nor in any other ancient record. Some have told us that the church was organized on the day of Pentecost. Where did this contingent get their information? Not a word can be found to substantiate such a claim. The plain truth is that God never did at any time organize the visible forms of the church.

This is not saying that God never intended that a church should be organized, nor that God does not approve of such an organization since it has come into being. The Bible makes it very plain that God looks upon the church as his peculiar delight. It is the apple of his eye, it is the bride of the Lamb; it is the instrument of his grace and the temple of his Spirit among men.

As to organization, life will always organize for itself, will create an organization, a vehicle, for its own expression. Lay down to men any vital principle, or any principle men think vital, and they will organize around it. This is the process by which political parties come into being; the process by which lodges and fraternities come to be. It is the process by which the church came into corporate existence.

This is not to put the church on the same footing with these organizations, save as to the mere manner of its organization. It is not saying that the church is a mere human institution, made up of mere human elements. The church differs from these organizations in this, at least, that it is the habitation of God, through the Spirit, and would not be entitled to consideration as a church without this divine element of the life of the Spirit. If it may be urged that the Spirit of God is in all good organizations, in all that sincerely look to the uplift of the world, it will still be true that in a special sense the Spirit is in the church. We have heard no claim of a Pentecost for any other organization. When Solomon dedicated the temple the Shekinah moved into the temple, symbolizing the presence of God in that holy place. It was a type of what was to be. When the day of Pentecost was fully come the Spirit of God was poured out upon the assembled church. It was the consummation for which the ages had waited. Up till that moment the church of God had been in process of forming; ages before men had organized around the principles of life which God had made known; there had been a measure of the Spirit's presence in the church; but the true type of God's church for the first time appeared when the Spirit was poured out upon it, differentiating it from every organization among men. When God made Adam there was first a body; there was afterwards the breathing into that body the breath of life. When men had come together, forming the body of the church around such vital principles as they knew and proposed to stand for, God finally breathed his Spirit fully into that body.

If, now, men organized the church, so far as its outward form is concerned, men settled the form of that organization, and laid down the rules that were to govern it; men settled the polity of the church, or the several polities thereof. As a matter of historic fact we know this to be true. It is absurd, in the face of history, for some people to claim that the polity of their particular church is one divinely given. God dictated no constitution and by-laws for the government of any Christian church. He had much to say to Moses about the details of Jewish religious life, for Judaism was necessarily a matter of rule. But Christianity is essentially a matter of principle, and it was enough to lay down the fundamental principles governing Christian living, leaving the Christian life to work itself out in its own ways and according to the exigencies of any situation in which it might find itself. Jesus gave to his disciples life, and that life was enlarged and illumined by the Spirit; he gave them no prescriptions as to how they were to form themselves, laid down no rules prescribing the details of a polity. Their business was to spread abroad in all the world the life-force that was in them. There would be differences of administration, according as there would be necessities, requiring such differences. Common sense and a sincere desire to convey to all men the knowledge of the grace of God would regulate the methods of procedure.

For these reasons if men choose to organize the church on the congregational form, they are at liberty to do so. There were churches of that sort in the days of the apostles. The polity of the Congregational Church today is as truly scriptural as any in the world—if "Scriptural" is the word to use where the Scriptures prescribe no form. Our Baptist brethren, who are congregational in polity, have as good warrant for their form of government for their polity as any body on earth. The Presbyterians have a perfect right to their form of government, in which the eldership is constituted the governing body. And episcopal forms of government have as much warrant in the Scriptures as have either of the foregoing. The whole matter is that men must adopt such measures as will most advantageously spread the kingdom of God. If an office that has never yet been heard of in the church is needed, create that office, put a man in it, and let him get to work. If it be found that an office which has been in the church since the days of Paul is no longer needed, abolish that office. If old methods are failing, dispense with them, and adopt new ones. This is the genius of Christianity. Efficiency and orderliness, or in one word, efficiency, that is the test.

## AUTHORITY IN RELIGION.

We have once before made reference to this subject in these columns. It was chiefly a protest against the claims of an overzealous dogmatism. We desire now to protest against an overconfident denial of all authority in religion. We hear much these days to the effect that the religion of the future will not have the element of authority; that every man will decide for himself just what he must do; that no man has the right to undertake to bind the creed or the conduct of his fellow man.

There is an important truth in this position, as

we pointed out some months ago. Ultimately every man has the right and the duty of deciding for himself, according to the light that is in him, what course he will pursue. So deeply is this true that no man can be called on to go against his reason or his conscience by any authority on earth. If the Bible itself contained a command contrary to reason or conscience, no sensible and true man would follow that command. The highest obligation of every man is to preserve his own integrity—to preserve himself unbroken, that is; for if the man himself be broken, he can do nothing for himself, for his fellows or for his God. Whatever service can be rendered must be rendered by an undisrupted manhood, and to deliberately go to war with reason or conscience is to disrupt our being. The practical fact in actual life has been and is that if a man reads something in Holy Writ which seems, on the face of it, to contradict his reason, he forth with interprets it so as to conform to his reason. And he is bound to do it, or else pronounce the Bible to be false. The Bible may be accepted as above reason, but he is a fool who can accept it and believe it to be contradictory to reason. So far every man must be an authority to himself.

It is further true that no man ought to be asked permanently to accept on mere authority what he can investigate and determine for himself. Authority is a good guide for us, but ought not to be made our absolute master, with no right of question left us. We may accept on authority what we can not otherwise know, but we are entitled to investigate the grounds of our knowledge as we have the opportunity of doing so. This is the quarrel between the Pope and the Modernist, between the dogmatist and the supposed heretic, between the traditional and the higher critic; and in this quarrel the modernist, the heretic and the higher critic are clearly right, whatever else they may fail in.

Nevertheless we protest against the statement that the religion of the future will be a religion without authority, and we protest against the sweeping statement, so often heard in these days, that authority has no rightful place in religion. Such a claim ignores both the facts of history and the facts of human nature; for no religion ever was among men that did not make its way by a large use of the element of authority, and such are the limitations of human nature that there never will be a religion which will not be under the necessity of making large use of it.

We are using the term authority here, be it remembered, in the sense of human authority. It is absurd to suppose that when men object to authority in religion they are objecting to that divine authority upon which all religion ultimately rests—the right of the deity to command, to impose obligation to believe and to do. What men mean in denying authority a place in religion is to deny a place to human authority—a distinction which some recent discussions of this subject seem to overlook. What we are here meaning to say is that, to the very end of time, there will be large place for this human authority.

Such are the limitations of human nature, and such must ever be its limitations, that a large part of all we know, in any department of

(Continued on page 3).

## WESTERN METHODIST

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ANDERSON, MILLAR, & CO.....Publishers

Subscription in Advance, per Year.....\$1.50  
Published every Thursday. Entered as second-class matter, January 3, 1903, at the postoffice at Little Rock, Ark., under the Act of Congress of March 3, 1879.

Address articles or communications for the paper to Editor Western Methodist.

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.

## Notes and Personals

Rev. R. W. McKay, presiding elder of the Camden District, reports a good meeting at Stephens.

A private note from Rev. W. B. Ricks, written from Rome, says that he is greatly enjoying his trip abroad.

Rev. P. R. Knickerbocker, who is abroad, and who sends us for this week an interesting letter, will be at home about the first of September.

Rev. T. O. Rorie, who felt compelled to surrender his post at Marked Tree, has been placed in charge of Gardiner's Memorial church, Argenta.

Rev. J. R. Bradford, pastor of the Sherrill circuit, is putting in his summer vacation assisting the brethren in revival meetings. We were glad to have a brotherly call from him on Friday of last week.

Rev. W. A. Swift, of Mena Station, recently held the Williams Campmeeting near Ripley, Tenn., in which 180 professions were made. Bro. Swift has returned home after spending a day or two in Little Rock visiting.

Rev. Moss Weaver is doing an excellent work at Vinita Avenue, Sulphur, Okla. He is one of our choice men. His revival effort will begin August 29 with fair prospects for a good meeting.

The Alumni Association of Central College, our college for men in Missouri, has decided to raise \$25,000 to endow a chair in the college. Why should not the Alumni Association of Hendrix College undertake a similar task?

We regret to note the death of Rev. F. D. Swindell, D. D., of the North Carolina Conference. He has long been one of their leading men. He died suddenly, in his sleep, on July 30th.

Prof. A. F. Melcher, a graduate of Central College (Mo.), will be assistant professor of Science at Hendrix College next year. He is now doing graduate work in the University of Chicago.

Rev. T. O. Rorie feels constrained to give up his charge at Marked Tree, Ark. He has had fever and his wife is just getting up from a two months' siege of typhoid fever. We regret very much this situation, both on account of Bro. Rorie and on account of his people.

Rev. C. C. Barnhardt, who is in charge of Asbury church, Ada, Okla., and Fitzhugh, an outlying town on the Frisco, is making full proof of his ministry. He has just closed a successful revival at Fitzhugh as will be seen by a field note in another place. He is a graduate of Trinity College.

Rev. L. C. Betsley, after having completed his engagement at the Twenty Eighth Street church Little Rock, where about twenty mem-

bers were received, has gone on to Little Maumelle where he is now engaged in a meeting.

Rev. W. A. Shelton, pastor of our church at Checotah, Okla., and Rev. Orlando Shay, presiding elder of the Creek and Cherokee district, have had some trouble with those who make it a business to break the laws of the State but the good people will stand by them in every good work.

The Baltimore and Richmond Christian Advocate serves notice on the directors of the Virginia State Fair, soon to be held, that no gamblers and fakirs shall operate on the fair grounds. Dr. Cannon is a thorn in the flesh to some fellows about Richmond. We glory in his pluck.

Rev. H. H. Hunt, who is in Little Rock for the treatment of his eyes, is getting on well, and reports that Dr. Alonzo Monk preached a great sermon at Cabot on last Sunday. Dr. Monk has been visiting his brother, Rev. Bascom Monk, at that place.

The British Wesleyan Conference has appointed as its fraternal messenger to our General Conference Rev. John S. Simon. While few American Methodists have ever before seen his name, we may be sure our English cousins never send us other than an able man.

Rev. Maud Kelsey and his people at Clinton, Ark., have had a great revival. We note with gratification that they held the meeting themselves. Rev. George W. Hatchett, a local preacher there did much of the preaching. Between fifty and sixty had joined the church at last report.

Rev. T. A. Harkins, one of our Arkansas men who recently graduated in the Vanderbilt University, has been placed in charge of work at Tyrone, Okla., whither he conducted also a young wife. They are delighted with the work. Our Oklahoma brethren will find in this preacher a trustworthy and efficient man.

Good reports come from Rev. C. R. Phillips, pastor at Stonewall and Tupelo, Oklahoma conference. He was the second man in the conference to send in all the conference assessments on the charge to the teller. He is now engaged in building a new church at Tupelo and will round out a successful year.

The legislature of Alabama has passed a law, now signed by the Governor, that shuts out all "near beer," business, and shuts out the "locker" system and the "club" system, a law which, in short, means that there shall be no foolishness connected with Alabama prohibition. Good for Alabama!

Miss Virginia Garner of our Japan Mission, has arrived at home, and is with her good old father at Stephens, Ark. Her coming was made the occasion of a happy reunion of the Garner family. We congratulate the father and all the children, grandchildren and great-grandchildren. All our people hold Miss Garner in high esteem, and we trust that her stay at home will be filled with profit and delight.

The Western Methodist covers two whole States. If we were to publish in the paper a set of resolutions every time a member of a Sunday school dies, every time a member of an Epworth League dies, every time a member of a church dies, our people would not want the paper, for there would be space for little else. We are therefore compelled, in the interest of our constituency themselves, to maintain a flat rule excluding all such resolutions. Publish them in local papers; do not send them to us.

August 17th registered in South Carolina another great victory for Prohibition. The twenty-one counties in which whisky was sold in that

State voted on that day. The result was that whisky was swept out of fifteen of them, and perhaps out of sixteen, perhaps even out of seventeen, two counties being in doubt. The whisky men have majorities in five counties, it is thought, but the majorities are small in all but one, Charleston. Our neighbor, the Southern Christian Advocate is happy, and says that South Carolina will soon be a dry State. We wave to our comrades of the old Palmetto State our congratulations.

Mr. L. H. Burrow, of Altus, Ark., reports to us that a "nondescript" preacher is telling the people of that region that about ninety per cent. of the Methodist preachers are immersed. He asks our opinion of this statement. Any man who will make such a statement is either grossly ignorant or he is something worse. We have a pretty wide acquaintance with Methodist preachers, in Arkansas and in Oklahoma especially. We will risk the statement that of the 600 who are traveling preachers within the territory of this paper and who grew up in Methodist families, not a dozen of them were baptized by immersion, and not one of this supposed dozen would do it over again.

Reports from the brethren telling about the success of the revival campaign are coming in abundance. There have been many great meetings held. We are glad to have them and our readers are glad to read them. But we are compelled to carry several over this week on account of lack of space. This we dislike to do as all wish a showing. We suggest that these reports be condensed as far as possible. Give the facts and the reader can spin all the fancies they wish from the facts. The publication of the fancies is what takes space. Brethren give us only facts and all can have an equal showing and all can be accommodated. Then again do not advertise books or other commodities in your articles to the paper. Such advertisements should be paid for if they are valuable, and if not, then they should be left out. In commending a good book state that the publishers of this paper will furnish it upon receipt of price, but do not give other addresses that may reap a benefit from the sales without paying for the advertisement. This is simple business.

We note with great approbation that the Tulsa Daily World is making noble effort in the direction of law enforcement, calling upon the citizens of Tulsa to stand to the officers of the law, and calling upon the county officers especially to do their duty. The World also calls upon the newspapers and the people of Sapulpa, where it thinks there is much lawlessness, to rally to law enforcement. We agree with the Daily World that the majority of the people in these two communities are in favor of law enforcement, and that it is only necessary for them to act together. And we desire to repeat what we have said several times before, that the whisky people of Oklahoma are going to do their utmost to render odious the prohibition laws of that State; it was to have been expected that they would do it. We wish for Special Enforcement Officer Caldwell the united support of all honest people. Our own observation leads us to believe that Oklahoma is far and away in better condition than if she had open saloons, but there is cleaning up to be done. This cleaning up is the hope of the future. To decline to do it would be to back down in front of lawlessness, confessing the incompetency of Oklahoma people to maintain honesty in their midst; it would be to surrender the State into the hands of the worst elements of society. We advise all liquor men and all sympathizers with liquorism that no such result will eventuate in Oklahoma. Moral-suasion for the people; jail-suasion for the law-breakers are our remedies. Let us diligently administer them.

## AUTHORITY IN RELIGION.

(Continued from page 1).

knowledge, must be taken on authority. No man living can investigate for himself all the facts surrounding him, nor all that he acts upon as facts. That would be a system of positivism with a vim. The well educated men among us have accepted on authority of others more than half of all they know. How many graduates in chemistry, for example, positively know that water is composed of two parts hydrogen and one part oxygen? Chemists who have gone before them have told them that such is the case. It may be that the professor of chemistry had them put together what he told them was these gases and had them produce the result of water, but even here he *told* them they were handling hydrogen and oxygen, and that in these proportions. If called upon to verify, out of positive and first-hand knowledge, how much do these graduates know? How many of the facts of geology rest upon the authority of the men who claim to have made the investigations and have reported them and written them in text books? What boasted professor of geology has made for himself an investigation of the structure of the whole earth? It is perfectly idle to talk about such a thing. It is idle to talk about spreading the knowledge of any science in such a way.

Why then do men raise such a cry about the element of authority in religion? Any man who proposes to propagate a religion that will take nothing on authority would do well to remember the ridiculous figure cut by August Comte and his Positivism. What headway among the masses of the people, who need religion and must have it, will ever be made if we must wait upon the personal investigation of every man as to all the facts that enter into the historic past of religion? We should be under the necessity of becoming seraphs or archangels before becoming Christians if this were the case.

No religion needs such a basis. It is sufficient if men use a sincere purpose to arrive at the truth so far as they have opportunity to investigate, use ordinary faith in the honesty of their fellow men, and then test the facts they have received by experience. If we ever come upon a time when men work by any other rule it will be the doom of religion.

Deeper still, the element of trust is an essential element of human nature and an essential element of religion. The wisdom of this world is disposed to forget that there is a difference between docility and superstition and that docility is a virtue and not a vice. A truly good child is always teachable. Goodness itself, in all finite beings, largely consists in teachableness. Skepticism is unnatural, has to be acquired. Any unperturbed child will naturally believe; he must learn to disbelieve. This is unperturbed human nature, the nature that God himself gave. Jesus Christ is authority for the statement that this is the nature of those who belong to the kingdom of heaven. To pervert it into a universal state of scepticism, as some of our modern teachers would do, is to upturn the foundations of the kingdom of God.

Finally, we undertake to say that, whatever may be the advancement of learning among men, in this world or in any other world, the time can never come when we shall not be compelled to take much on the authority of our fellows. This universe is too big for any man ever to hope to know at first hand all its facts. It would be a moral perversion, whether we be on earth, have ascended to heaven, to reach a point where we could not receive knowledge on authority.

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

## A MID-SUMMER TRIP TO OKLAHOMA.

The occasion that called me was the Epworth League Assembly of the Oklahoma Conference at Sulphur. Concerning the Assembly itself the President, Mr. Eugene P. Guthrie, has promised for these columns a detailed report. I will only say here, that President Guthrie will be too modest to say, that he has done hard work to make this Assembly a success. There were a goodly number of very earnest young people from various parts of Oklahoma, just how many I could never learn. Steps were taken looking to the permanent establishment of the Assembly, details about which will appear in the aforesaid report.

Sulphur is and is to be the pleasure resort of Oklahoma. It is now a city of about five thousand, spread out over a wide area, making the framework of a considerable place. Its elevation above sea level is, we were told, about 1200 feet. There is a great abundance of Artesian water. They have sulphur water, water with chlorine and water with bromidium. But, as in most cases, the chief fact about the water is that visitors, who have gotten away from their cares, will drink largely of it, doing plenty of walking about to get it, and so will recuperate from their ailments. I see no reason why Sulphur should not grow to at least twice its present dimensions, becoming the resort of all North Texas, as well as for a large part of Oklahoma. I was especially pleased to note the orderliness of the community. There are no doubt vices there, but they certainly show no brazen face, and that is something unusual in a large watering place. All the hotels were full, the Artesian Hotel alone having about four hundred guests.

The management gave me a most excellent home with Mr. J. H. Wright, a real estate dealer of the city, and with his good wife and the young ladies of the home who showed me every kindness that a refined delicacy could suggest.

I heard one night during the Assembly Governor Haskell. He spoke on prohibition. The Governor is an imperturbable, dispassionate and strong man. He convinced at least one of his hearers of the sincerity of his prohibition sentiments. No man could afford to say some things he said and not be sincere. He showed that there had been several occasions when he himself led the fight for prohibition and when he might have secured himself politically by accepting the compromises for which the leading friends of prohibition were pleading, saying that it was the best that could be done. In all such cases Governor Haskell, be it said to his great honor, has stood out in the open, saying that he does not surrender, that he has to be whipped, and that he would make no compromise. He believes in the open declaration, and tells the liquor men squarely that he does not want to be elected by their votes. I desire to say here that, whatever may have been the situation heretofore in Arkansas, the time has fully come when our chief executive ought to take up precisely this same position. Good men, either in Oklahoma or in Arkansas need only stand together and stand out in the open on this whisky proposition, and the day is ours. The governor also made a strong plea for support by the people of the officers of the law, pleaded that men should be faithful witnesses and ready to do jury service. He declared that whatever infractions of the prohibition laws may exist at present, Oklahoma is infinitely better off than it would be with saloons. And all of this we endorse most heartily.

I intended to spend a week or so in Western Oklahoma on this trip, but a hot wave, the like of which had never been known in this country, drove me in. I went to Ardmore. The government thermometer there registered 112. I understood that it was

registering the same at Oklahoma City and at Muskogee, while McAlester showed 113. This was the Government registration, and the street heat may well be put about five degrees above it, in the shade. How much hotter it was in the sun I could not tell. But I did demonstrate that one could stand in the stiff hot wind that was blowing, shut his eyes, and be unable to say whether or not the sun was blazing down upon him. It was terrific. I do not personally vouch for the story, but I do give it upon the authority of a Methodist preacher and his wife, that the grains of popcorn were actually bursting within the shuck and on the cob!—which means that I had best stop writing about the heat, lest I stagger the credulity of the readers of the Western Methodist. If they are inclined to discredit what I have already written, I will remind them that Oklahoma is not in the habit of being outdone on any line.

At Ardmore Rev. W. H. Roper and his family showed me every possible courtesy. He is doing well in that charge. Rev. Wilmore Kendall, who is on a brief visit to his parents, also laid me under obligations for special courtesies.

Dr. J. M. Gross took us out to the new college building, now nearing completion. It is a gem. We have never seen a building better arranged. Architecturally it is beautiful. It stands on a campus of twenty-four acres, beautifully situated, about a mile out, but on the car line. Dr. Gross has done a most admirable piece of work. They expect to open about the middle of October. Prospects are flattering for the school, whereof we are glad.

JAS. A. A.

## REV. I. E. THOMAS' PASTORS BOOK.

I have received a copy of this little book by Rev. I. E. Thomas of the Texas Conference. It is the most complete pastor's memorandum book I have ever seen. The thumb index enables one to turn to any item at once, and the various items that a pastor always needs to refer to are at his hands if he has made the proper entry and has the book in his pocket. Many pastors will thank Bro. Thomas for getting out this handy convenient little book. It will have a large circulation among them. It can be ordered from our Publishing House, through Anderson, Millar & Co., Little Rock.

M. M. SMITH.

## EPWORTH UNIVERSITY.

Epworth University opens for the year '09-'10, Sept. 1, 2 and 3; registration and matriculation the 1st and 2nd. The assignment of recitations and the beginning of the work the 3rd.

We are expecting this year to be the most successful within the history of the university. Epworth stands for religious life, scholarship and all the excellent faculties that enter into the making of a complete man or woman. We will labor to give value received in all these lines. We boldly ask that the Methodist boys and girls of our State come to Epworth. We claim them. They should be educated in their own church. Epworth University is our conference school; therefore they should be educated in Epworth. We ask that our people be faithful to Epworth by patronizing it. We should not send our sons and daughters to institutions without the State when just as good service can be had within. Neither should we permit them to remain in the home, on the farm or in business and grow up in ignorance or semi-ignorance. Send them to Epworth. We expect them.

Let our ministers be active agents in directing and advising boys and girls to Epworth University. Educate. Education is the fundamental thing. It is the first thing parents should seek for their children. It is the first thing, the chief thing, boys and girls should desire, for no one can do what God and his fellow men expect of him unless he be educated and trained. Sincerely,

GEO. H. CROWELL, Dean.



# A KNICKERBOCKER TRAVELOGUE—THE ETERNAL CITY AND FAIR VENICE.

I saw a picture of glory in its three aspects at Rome. A soldier is smitten to death, he staggers to the ground and through a mist of blood he sees the vision splendid. Three figures beckon him with laurels of victory and helmets of triumph; he stretches forth his hand, exultant yet bleeding, and tries to catch the rolling, burning clouds of glory; above all rings a wild riot of golden bells—"Glory, glory, glory." On one side of the central picture is another aspect of glory. It is the soldier's wife and child waiting in the faraway village. It is spring time and they are under the apple trees. The baby is asking mamma when will papa come home. The mother is kissing the rosy lips of the child and tries to tell of glory with hot tears falling—he'll never come home again. The last scene is of the old mother on the house top, with the gray hair thin about her temples—just a simple, old-fashioned mother, with her head in her hands, sobbing her heart out. She has waited so long, hoping against hope, listening for the familiar step that will never come again and the voice that will never speak again. The trees are bare now. The blooms have fallen, the sere leaves are lying on the ground. Hope is dead. This is the price of glory.

While in Rome I went to the Roman Forum and saw the place of the Golden Milestone erected by Augustus in the center of Rome, from which distances were reckoned to every province of the empire. I stood near the foundation of the Rostra where Cicero delivered against Anthony the speech that cost him his life. After Cicero had been killed his head and hands were fastened to the Rostra and exhibited. Fulvia, the wife of the triumvir, pierced his tongue with her bodkin and spit in his face. Here is the Senate House where Julius Caesar was murdered. Pompey's statue, at the base of which he fell, has been unearthed. We went down the subterranean passage where Caligula was murdered and saw the room where Nero killed his half-brother, Britannicus, where Emperor Claudius ate poisoned mushrooms prepared by his wife to make her son Nero emperor. We ascended the Capitoline hill and stood in the Tarpeian Rock down which all traitors were hurled to death. Here is where Rienzi, the last of the Roman Tribunes, fell with twenty wounds. In the square of the Capitol is a statue of Marcus Aurelius, one equestrian figure left from imperial Rome, and it was preserved only because the fanatics of the Middle Ages thought it was Constantine, the only Christian emperor. We walked along the Appian Way, by which St. Paul came to Rome. We went to Mamertine jail where he was imprisoned. We go out by the gate to Ostia, where he was led to martyrdom. The red poppies are growing now just as they did then, and on the supposed site is built one of the greatest churches of the world, St. Paul's Lateran. The tired bones of the little Jew, with skin like parchment, lie in a golden sarcophagus within this glittering pile, and his motto is written in letters of living fire above the dome—"For me to live is Christ and to die is gain."

I do not believe that the tent-maker, who had no home and denied himself the sweet joys of married life for the gospel's sake, that he might be a preacher to all the world and bring no reproach on his Savior—I say I do not believe that Paul is pleased with his resting place. The words of his great motto remain, but the spirit is gone.

I went down into the cages where the wild beasts were kept, under the Coliseum. This great amphitheater seated 87,000 people. Two-thirds of this has disappeared, however. Here 20,000 Christian martyrs were killed at one time, and Telemachus cried on being thrown to the beasts, "I am but wheat to be ground by the teeth of lions for the glory of God!"

## A GLIMPSE OF FLORENCE.

Leaving Rome behind, we had only a passing glimpse of Florence. We saw the spot where they burned Savonarola and scattered his ashes to the wind in 1498. They now strew the Palozza with violets on his anniversary. But we pause only for breath at Florence. We are soon speeding along a military road through 147 tunnels to Venice—

"I saw from out the waves her structures rise  
As from the stroke of the enchanter's wand.—  
Venice sits in state, throned on her hundred isles."

The railway station is commonplace, but lo! in a moment you are in the lucid stillness of the water city—a city of dreams and wonderland. The lights are reflected a hundred times in the diamond facets of waves, and the oars are changed to burnished silver as they splash and gurgle through the shimmering sea. The motion of the gondola is the essence of ease and poetry. The dark face of the gondolier, his musical cry mingling with the soft splash of the water against the marble steps and gray walls, the moon shining on splendid palaces and breaking into white arrows in the quivering pellucid depths at your feet, make a combination unequalled in all the world. I held my wife's hands and made love more tenderly than even the honeymoon had known. A man would make love to his mother-in-law on the grand canal in Venice; and I advise all old maids who have not ceased to struggle, to grab the man of their choice and take him to Venice and by main force carry him out on the canal in a gondola, and then if something does not come to pass either he is as incorrigible as Dr. Palmore or she is as impossible as Xantippe. There is no land of romance more ethereal or sentimental than Venice. *Ne plus ultra.*

We went to the Palace of the Doges and gazed on acres of paintings and miles of frescoed walls and ceilings. One painting of the Judgment by Pintoretti is the largest in the world—70 by 42 feet. At the head of the Giants' staircase were the lions' mouths, into which the people dropped letters of accusation meant for the "Council of Three." In the inner chamber the dread tribunal held nightly meetings, dressed in scarlet robes and masked. No one knew who they were, as they were chosen by lot from the Council of Ten. This Council of Three tried all prisoners unheard, and at a nod from them the doomed man was marched down a hall and out of a doorway into the covered Bridge of Sighs, through it and into the dungeon and unto death. The walls of the council chamber were covered with horrible pictures of men writhing in torture, smeared with blood, gashed with wounds, gasping out their lives. We went from the palace to the prison, down below the level of the water. We walked in the damp, thick-walled cells, where many a proud patrician's life was eaten away by the long-drawn-out miseries of solitary confinement, without light, air, books—naked, unshaven, uncombed, covered with vermin, his tongue forgetting its office with none to speak to; the days and nights of his life one eternal night; losing memory at last and knowing no more who he was or how he came there, ceasing to scratch vain prayers on walls where none, not even himself, could see them; and resigning himself to hopeless apathy, driveling childishness, lunacy—a thousand ghosts tell me the same pitiful tale, and I can hear their wild and idiotic laughter mingling with the clank of chains even now. Let me get out into the sunlight again, and, taking a gondola, glide like a serpent out into the fairyland of the grand canal once more.

St. Mark's: The cathedral, of course, is named after the disciple who was martyred at Alexandria. The Venetians wanted a special patron

saint, and as they had no home-made one they imported St. Mark's bones, carrying them from Alexandria in vessels covered with hog meat. As the Mohammedan hates pigs as much as the Jew, they allowed the baskets of pork containing the bones to be exported without investigation. Ruskin says: "St. Mark's is a treasure heap partly of gold and partly of opal and mother of pearl, hollowed beneath into five great vaulted porches, ended with fair mosaic, and beset with sculpture of alabaster clear as amber and delicate as ivory, sculpture of birds clinging in the branches are turned into an endless network of birds and plumes, and in the midst of it the solemn form of angels sceptered and robed to the feet and leaning to each other across the gates, their figures shining like the morning light as it faded back among the branches of Eden when first its gates were angel-guarded long ago. A confusion of delight, amidst which the breasts of Greek horses are seen blazing in golden strength and the St. Mark's Lion lifted on a field of blue covered with stars until at last as if in ecstasy the crests of the arches break into marble foam and toss themselves far into the blue sky in flashes and wreaths of sculptured spray as if the breakers on the Lido shore had been frostbound before they fell and the sea nymphs had inlaid them with coral and amethyst."

I do not agree with Ruskin about St. Mark's. It may have been beautiful when it was new, but it is so gormed up and mildewed and moth-eaten and moss-backed now that it is not beautiful, to say the least. I think Mark Twain comes nearer telling the truth about it, at least from the standpoint of the average man, when he says: "One lingers about the cathedral a good deal in Venice. There is a strong fascination about it, partly because it is so old and partly because it is so ugly. Propped on its long row of low, thick-legged columns, its back knobbed with domes, it seems like a vast warty bug taking a walk."

P. R. KNICKERBOCKER.

## A LAPSE OF MEMORY.

In a letter published in *The Western Methodist* of Aug. 12th my old friend, J. F. Armstrong, gives as the class admitted on trial in the Memphis Conference in Jackson, Tenn., Nov. 14-18, 1866, Warner Moore, J. W. McIver, J. W. Honnell, W. T. C. Young, J. A. McClellan and J. F. Armstrong.

Bro. Armstrong has evidently lost his notepad. The minutes of that conference are before me and I read:

"Question 1. Who are admitted on trial?"

"Answer. Tilman Page, Joseph P. McCall, John E. Beck, Warner Moore and Theodore F. Brewer.

"Question 6. Who are the deacons of one year?"

"Answer. James W. Honnell, William T. C. Young, John F. Armstrong, James A. McClellan, Wilbur F. Mister, John W. McIver and Benjamin E. Risenhoover."

That was my first experience at a Methodist conference. And I was green. I went out of Andrew College in June; taught a summer school near Caveville, now Alamo, July, August and September; was licensed to preach at Humboldt a week before conference, and at the time of my admission on trial I had never tried to preach. I had never held family prayers or asked a blessing at the table. I certainly felt that the conference was taking me in on trial.

While Bro. Armstrong is not a very old man, he must not presume he is as young as some of the rest of us. I dare say, however, neither one of us would care to have the "days of his years" flaunted in the papers.

THEO. F. BREWER.

Norman, Okla.

## A SPLENDID TEMPLE OF WORSHIP FOR SOUTHERN METHODISM.

The M. E. Church, South, has erected one of the most splendid church buildings on the Pacific coast, in the city of Portland, Ore., and as this work has largely been done by the entire connection it is right and proper that the church at large should be informed, as far as possible, through one of our leading papers, what has been done with its contribution.

Bishop Morrison transferred the present pastor from the Los Angeles Conference about five and one-half years ago, with instructions to organize a class and build a good church, if possible. After our arrival in the city we rented a hall and announced services. The third Sunday after reaching the city we held the first public service and organized a class of thirty-four members. Since that time there have been received 340. In just two years there was secured and paid for a splendid building site in the midst of the best residence portion of the city, which is within ten blocks of the business center, yet it is more than a mile from any other Methodist church.

It is now just four years since the foundation was laid; we have not gone very fast, yet we have never allowed the work to stop, although at times it has gone very slowly. We had just \$465 in cash when the work was started. This was part of a \$1,250 subscription taken by Bishop Morrison, and represented all of our resources, for at that time we had not gotten the promise of any aid from the Connectional Boards, but knowing the work ought to be done, and having faith in the people as well as in God, we commenced, being fully persuaded it would be completed. Our faith has been more than justified. No man has ever left the building Saturday night without his pay for the week's work, and every material bill has been promptly paid when due.

The building is stone, 100 feet square; there are seventy-one carloads of stone, two of cement, two of lime and ten of sand and gravel. Four hundred thousand feet of timber, exclusive of the oak floor and finish. There are twenty splendid art glass windows, one in honor of Bishop Morrison and one in honor of Bishop Atkins, without whose untiring labor this work never could have been consummated. There are Sunday school rooms, infant department, club room for young women, also club room for young men, deaconess' room, pastor's study and office, ladies' parlors, nursery gallery, two lavatories, banquet hall which will seat 600, modern kitchen, sexton's living rooms, choir room, pastor's private room, furnace and fuel rooms. All these, with the exception of those in basement, can be thrown into the main auditorium, thus making room for 2,000, every one of which will be directly in front of the speaker. There is to be a full set of chimes. These are to be operated from the keyboard of the organ. The building is heated by steam, there being nearly two miles of steam pipe in the plant. There are 100 80-candle power electric lights, and ten of 200-candle power. The entire building is finished in pure white with Siberian oak floor and trim. We are just putting on the finishing touches and placing the three Manuel pipe organ, which is being paid for by the Epworth League, and all will be in perfect order by Sept. 23rd, at which time our annual conference convenes, and will be the first services to be held in the new building. On Sept. 26th this splendid temple will be dedicated by Bishop Atkins and Dr. W. F. McMurtry.

The question naturally arises, who has paid for all of this? To begin with, almost every member of the church in the Columbia Conference contributed. This was done before we had the promise of a dollar from the home boards, thus showing that the people of the Northwest fully realized the need of such a building; then our people

down on the California coast and throughout the entire West came to our aid. After that the pastor made three trips to the South and East visiting the cities in which our church is strong, securing substantial contributions. By that time the General Boards saw that we were in earnest and willing to do all we could, consequently they made splendid appropriations. The people of Portland, of all denominations, and many of no church membership at all, have stood by us. The membership of the Portland charge has done its utmost. Now, we trust all of our friends who have been so generous will remember that this entire plant is paid for, with the exception of about \$7,000. This does not appear to be very much, but when we consider that our church in Portland is only five and one-half years old, and that it has already done heroic work, exhausting its resources, we must conclude that the greater part of the \$7,000 must come from our friends who have stood so close to us in this struggle. May we not therefore expect to receive many checks by the 26th of September. Some will say, Are we as a church needed in that part of the country? Listen to a little history, which will answer that question:

Five and one-half years ago the city of Portland contained 150,000 people and 20,000 Protestant church members; the city now has a population of 300,000, and the various churches a little less than 30,000 members. This shows a gain in the city of 150,000 and less than 10,000 in the church. This will answer the above question to any reasonable mind. There are nearly as many Christians in Shanghai, China, as there are in Portland.

This magnificent plant, standing almost in the center of the city, with a debt of only \$7,000, explains what the citizens of Portland think of us. This writer has never heard a single word derogatory to the M. E. Church, South, during a residence in the West of nearly twenty-five years.

We confidently expect our friends will come to our assistance so that we can dedicate without any debt, and by so doing not only honor Methodism and our God, but do that which is just as important, help to save the young men and women who are leaving their Eastern and Southern homes and locating in our great city by the thousands. So what we do is being done very largely for those in whom we are most concerned and for whom God holds us especially responsible.

E. H. MOORE, Pastor.

### FROM MRS. S. G. SHAW.

Editor Western Methodist: I have thought many times of writing to tell you how very much I appreciate the weekly visits of your valuable, and ably edited paper, which has been coming as a ray of sunshine for many years before my sainted husband passed away, and has continued to come since his death; and let me thank you heartily for your Christian courtesy. I have been living in Texas for many years but my heart still clings fondly to dear old Arkansas! and why should it not? for my childhood days were spent within her borders, and I grew up to womanhood, and upon her soil I became a happy bride, choosing one of her ministers as my life companion. My sainted father, mother, sister and brothers sleep within her cemeteries. Yes, sainted soil to me! Some of the people of Texas poke fun at me, for hailing from Arkansas. I tell them that Arkansas is a superior State and is ahead of Texas in morals and that the greatest preachers in Texas have come from Arkansas. Is it not true? Yet Texas is a wonderful State, and is improving all the time; and Methodism is steadily gaining in all parts of the State. Even in San Antonio there have been five new churches organized within the past few months. Our ministers are faithful, all of them are making war on the saloon, and all other forms of vice.

The enemies cry mightily for the purity of the church, fearing she will mix with politics. It makes me glad to read of the advance on all lines in Arkansas. I also feel sad when I think of the many ministers my father and husband worked with who are dead or too old to serve in the active ranks any more. I had the pleasure of meeting one of the old guard some time ago, in the person of Rev. H. D. McKennon. He preached often while in the city and the people heard him gladly. I also met one of your *elect* ladies Mrs. Mary A. Neil. I told some of the people if they wanted to see some of the specimens of Arkansas, look at them, and that you had plenty more of the same type. I am certainly pleased with the Western Methodist. I like her fine editorials and the deep spirituality. It savors more of the old time Methodist standard than any of the church papers I read. In these days of modern thought and "Higher Criticism" it makes one feel good to read a church paper that still clings to the old time Bible standard. I am now fifty-three years old and the sweetest recollections of my childhood was the family altar where father called us all in, took down the Bible, read a suitable chapter, sang one of the sweet songs, then kneeling in prayer, invoked heaven's blessings on us. I fear those days of family prayer have well nigh departed, even among ministers. I have spent the night in ministers' homes where there was no family altar. How sad to think such things are passing with the progressive age! I verily believe this is why so many of our young people are so worldly minded, and do not take interest in Sunday school or church, but rather go to parks or Sunday excursions. I long to see the day when the Sabbath will be a day of rest and religious service. I also notice the Western Methodist is in sympathy with the poor, and unfortunate, a thing that is much overlooked in this time of rush and push. Tell Bro. J. E. Caldwell to write often. I have known him all my life. May his last days be filled with brightness. Lest I tire you I will desist. Should this not go to the waste basket I shall write again. Love to all my Arkansas friends who may chance to read these lines. I remember you each by name and should you come to San Antonio, call at my little home, where you will be made welcome.

With sweet recollections of Arkansas, I am  
MRS. S. G. SHAW.

### A BLUNDER.

We believe in free speech and free press, but we are having an overdose of so-called free preaching from unreliable, belonging-to-nothing, tramp preachers. Many of our rural communities are being ruined by receiving and patronizing every one who may pass that way claiming to be a preacher. Some of them may be good men, but this character of gospel builds nothing stable. It has brought many communities into a chaotic state religiously, made people dissatisfied with the regular pastor, and the regular pastor feels neglected and down-hearted. The organized church has redeemed our nation and is the only hope for the future. Let a preacher have a backing or do not receive him, and then stand by your own pastor first of all. He may not be so sensational, nor have as many crying "yarns," but he will be your friend and your children's friend when the other fellow is gone.

The church is trying to hold up the standard and the people are demanding it, yet many communities are patronizing so-called preachers who are ignoramuses. They can't use a correct English sentence and know nothing except a few memorized Bible passages and a few cry yarns.

Let our people awake. Many men who do not distinguish are becoming disgusted at preaching and preachers on account of an unreliable tramp set.

J. J. GALLOWAY.



Scripture Lesson for Aug. 29: Luke 14:12-14.

Topic: Local Charities: Profitable Hospitality.

Jesus was at a feast when he spoke the words of our lesson. The feast was given by one of the chief Pharisees. There were other Pharisees and lawyers present. And the inference from the first fourteen verses of this chapter is that the whole company with a single noble exception was made up of this class. Jesus rebuked the haughtiness and honor-loving spirit of the guests by the parable put in verses 7-11. He then addressed the verses of our lesson to the host rebuking him for his motive in giving the feast. Could Jesus have been a very congenial or welcome guest on this occasion?

The teaching of the lesson is, first, that this Pharisee feast-giver had invited the wrong crowd of people to his home. Jesus is not necessarily teaching that it is wrong for a man to have his friends in his home upon occasions like this, even rich friends, kinsmen and neighbors, all of them rich. But what he is condemning is that all one's time and means shall be squandered in this way to the exclusion of charity to the poor. He had put first what ought to have been put second. Real charity first, then his social function, is the order in which those things stand. Who is it that has not been made heartsick and often disgusted as he has seen the same spirit of the Pharisee feast-giver in our days in the social functions given by many of our church people? These things are often carried on to the exclusion of charity almost altogether.

Jesus condemns also the motive of this man in giving the feast. It was one of pure selfishness. He did it in order that he might be invited to a like function given by his guests. Such a motive is to be condemned no matter in whom found nor upon what occasion exhibited. He would teach this proud, selfish Chief among the Pharisees that he must look well to the motives that prompt his conduct if he would live the highest life. No true, noble life, to say nothing of the Christian life, can be built upon foundations of selfishness.

The lesson teaches also that such conduct as that of this Pharisee loses the largest rewards and gets only the smallest. What was his reward? An invitation to a feast. He would be invited to a like occasion by one of his guests, possibly by all of them in time. But how meager this to the reward he could have had if with the proper motive he had helped those around him who needed his help. They would not have been able to have helped him in terms of silver and gold, or gay feasts, but his recompense would have been sure and ample. God, in the coming day, would have richly rewarded him even for a cup of cold water given in his Son's name, and then he would have had the inexpressibly sweet experience that always follows that sort of conduct.

There are many worthy objects of charity in all our communities. Our Leagues have a great opportunity in the work of the second department. Often the shortest and quickest route to a home or to a man's heart is that opened by a needy situation. Help him then and you have won him and you have won a reward from Heaven itself.

This is a good topic for the second vice president to have for discussion. In addition to giving a study of the lesson let her tell of the work the department has done. In this way the lesson might be made doubly helpful.

Attention should be called to the fact that Sunday, Sept. 5, is Chapter Rally Day and In-

stallation of Officers. Let all our chapters as far as possible have a real rally service that day. Get the pastor to let you have the Sunday night preaching hour for the service. Let the meeting be planned in advance, secure two or three of the best speakers and workers in the League to make appropriate addresses, showing the place of the League in the church, the importance of the work of the League, etc., followed by the installation of the new officers. Does the League not desire this recognition? It might serve to rally the League forces for the fall and winter work and at the same time set the League in a better light before the church.

#### "BACKSLIDING"—"FALLING."

We have heard the doctrine "Once saved always saved"—"No falling from grace," apotheosized until the mention of it is almost naming those good brethren who preach it: "they that make them are like them." These very brethren who are compelled to go into the Old Testament for the word Backslide, object to us Methodists going there for anything. But, dear reader, you can't find the word backslide in the New Testament the word is Fall!

A church calling itself the Apostolic Church, and the "Apostolic Succession," would be expected to march right square up and use Apostolic warnings wherever they are found. Where is the reasons that God's warnings against the dangers and destruction of falling should not be preached. Where was this doctrine, that a believer need not fall, when the Lord laid the Foundation of the Apostles and prophets.

Why is it that good brethren are disposed to throw a veil over the denunciations of God's judgments awaiting those who have known the truth and after turn away from it? Here are warnings of Jesus Christ and his Apostles uttered by the Holy Ghost—where is any authority for amending them?

Reader, turn now and read what Jesus and his Apostles say on this subject. Luke 8:13, 14; Matt. 25:8, 12, 15, 24, 25, 28, 30 and Matt. 10:4, 5, 7, 8, 20; Luke 9:1, 2 and Luke 10:20. Here we see Judas cast out devils by the Spirit of God, and his name was written in heaven—Jesus' own words. Judas was a Bishop. Acts 1:17, 20.

Paul says that the doctrine he preached was not after man nor by man. Gal. 1:7, 8, 9, 11, 12.

Now turn and read what he says on falling from grace, Gal. 5:19, 20, 21. Were Paul to hear some of the preaching now by some of the professed Apostolic Succession, would have to conclude that murder and adultery and drunkenness are not half as bad as in his day. Gal. 1:9. Now reader turn to Rom. 8:12, 13, 14, here is what a man preaches who was authorized not of men nor by men but by Jesus Christ and God. (Gal. 1st chap. 1st v.) Rom. 8:12, 13. Read these two verses and consider how it agrees with some modern "Apostolic Succession" preaching.

Now reader turn to 1 Cor. 10:3 to 11, 12, and 21, 22—in these last two verses Paul gives them to understand they must be stronger than God to avoid danger. The Lord Jesus would have fallen had he done both, viz., partaken of the cup of Devils and the cup of the Lord.

The modern "Succession" must be making some "strong" Christians? Now read 1 Cor. 3:16, 17, 18:

"Let no man deceive you," Paul says, though they be ever so much professed Succession. Eph. 5:5, 6—turn and read it. So when Paul wound up his preaching at this place—Ephesus—he called them to record that he was pure from the blood of all men—he had warned night and day with tears, Acts 20:26, 31. But modern "Once saved always saved" are so strong they need no warning.

Read also 1 Tim. 1:19, 20; Heb. 6:4, 5, 6 and

10—26 to 30. Now James the Apostle may take the stand as a witness.

James: There is a people, good people too, who call themselves "Apostolic Succession," and are teaching that a Christian can't fall from grace. What do you say on this subject? "What I say is written in my general Epistle 1 ch. 12, 13, 14, 15, turn and read and you will see the three steps down to spiritual death." Let every Christian read carefully what Jesus says on this doctrine, for his statement utterly annihilates the Apotheosized doctrine of men, "Once in grace always in grace."

Call Simon Peter next. Peter are you an Apostle called of Jesus and did your two epistles as recorded in the New Testament? 2 Peter 2:1, 12, 13, 14, 15, 20, 21, 22. John, we have the testimony of Peter, James and Paul on this subject, what do you say to us? John—Turn and read 2 chap. Rev. and 5th verse and 22:14, 15 and 30:3 and 5.

Call Simon Peter back on the stand—Peter: Don't you say we are "kept by the power of God?" "Yes—but I said *through faith*." See 1 Pet. 1:5 vs. "It is through faith we are saved and through faith we are kept saved."

John, you take the stand again, we want you to testify for your Lord.

Didn't you say your blessed Master told you *he* gives the Christian *Eternal life and they shall never perish*? I said it of those who "hear his voice and follow" him. I did not say it of those who cease following, nor of those who cease to hear his voice. Turn now and read John 10:27 and Rev. 2:26; Heb. 3:6, 14.

Some brethren do not note that John says (10:27, 28) that Jesus says *my sheep follow*. Now, the writer, nor any one else has ever doubted that they who *hear and follow* are saved—they are such as abide in Christ and are the ones who are "kept by the power of God through faith," they never break their marriage covenant.

John 10:27, 28, can not serve to turn away God's warnings and denunciations of judgment against the Christian who turns away from following Christ, and goes into sin. Read Job 40:8.

This doctrine of "Once saved always saved," is the same as the Papal Doctrine of Indulgences—indulgence in sin; verily a doctrine of justification in sin, not justifying sin, but justifying of the brother who goes back in sin.

The writer heard a brother who holds to this Apotheosized doctrine, say in the pulpit here at Houston—"Yes a man can commit murder and still be saved." The writer heard another one of them say in the pulpit, after quoting Rom. 8:12, 13, "That's in the Bible, I did not put it there, but I am not one of these who believe in falling from grace."

I want to know Bro. Editor, If it is not the preacher's duty to warn where God warns?

B. F. WATSON.

Houston, Ark.

#### HOW IT WORKS IN NASHVILLE.

In Nashville, as elsewhere, upon the ushering in of prohibition there was a sudden and marked decrease in the number of arrests, not only of arrests for drunkenness, but of all kinds of offenses. Here is the record as shown by the police court:

During July, 1908, 1,058 arrests were made; during July, 1909 684 arrests were made—showing a decrease of 374 in favor of July, 1909.

In July, 1908, there were 303 arrests for drunkenness; in July, 1909, there were 109—a decrease of 194.

When the opponents of prohibition face such facts as these they have only one recourse, and that is to begin a wail about the decrease in revenue. But is not revenue obtained at the cost of crime itself a crime? And is it not also a misnomer and a cheat?—*Christian Advocate*.



## WHERE SHALL I GO TO COLLEGE.

REV. B. W. HUTCHINSON, S.T.D.

This is the question which many boys and girls just out of high school are now asking. And there is hardly any more important question. Upon the answer will depend, in many cases, your entire future; not only what you will be in yourself, but also what calling or profession you will pursue. In fact, you are at the parting of the ways, and it is all-important which way you turn though many persons, even educated people, fail to recognize the crisis.

You may have heard even from college graduates that it makes but little difference what college one attends. Don't you believe it. As well might we say it makes no difference what kind of a home a boy or a girl grows up in; what kind of a moral or religious atmosphere the child breathes up to fifteen years of age. True, more depends, as a rule, on the student than on the college; but the fact remains that much depends on the college; and often almost everything turns on the influence and atmosphere the college exerts on the student's life and habits. If you want the best in education and culture, consider no college that has not a scholarly and efficient faculty. Much might be added concerning the value of a first-class material equipment in all departments of the college, the necessity of adequate endowment, the desirability of the college's having an acknowledged reputation and standing before the world, and various other features; but far more hinges on the personnel of the faculty than on any of the others. Ideals in the instructor beget ideals in the student; mind fashions mind. It is the old illustration of Mark Hopkins at one end of the log and Garfield at the other. Great endowments, vast buildings and elaborate equipment do not furnish high ideals, accurate scholarship or broad culture. Any good college can give the student the regulation amount of language, mathematics, science, history and philosophy; and if education means simply the mechanical routine of four years in the classroom with a minimum grade of seventy-five per cent, then it makes little difference what college you attend. But if education means life, power and character, then it may make all the difference in the world.

The faculty make the college. They give tone and color to the very atmosphere of the institution. They not only fix standards for the classroom, but they set ideals for conduct on campus and athletic field. It is largely the influence of the faculty that makes that invisible, indefinable, yet invaluable atmosphere of industry and sincerity which marks every really good and worthy college. The college professor should be a man or woman who loves human life, especially student life, and who feels a holy enthusiasm in the presence of the professor's opportunity; one who wins the incoming student at once with the touch of human sympathy. No man can measure up to this requirement who does not love his work, and grow enthusiastic over the mere privilege of molding student life. He revels in his work.

But, granted that we have found a college of acknowledged reputation and standing, with a scholarly faculty, is there any other requirement in making choice of the place where four of the most important years of a young man's life are to be spent? The life of the young man will be largely made or spoiled by these four years in college. This is often true of its intellectual life and habits, but no less true of his moral and religious life. What the character of the man of forty or fifty is to be will be fixed in most cases during his college course. The man who makes a radical change in his religious life after he leaves college is the exception. Hence the transcendent importance of the religious influence which the college is to exert on the stu-

dent. This is the one question which overshadows all others in choosing a college—what the institution does for the religious life of the student? Scholarship or culture must not supplant character. Education is first to make the man, afterward the man of learning. Character here and everywhere is supreme. And who is it that says the supreme good must be ruled out and not considered in choosing a college? If the greatest thing in the world is Christian character, then the college which will best enable the student to acquire that character in the college he should select. Many so-called educated men will hardly receive this saying, nor will they receive the sayings of Christ, who is the center and source of all knowledge, culture and character. It becomes us to ask are first things to be put first in education; or are we going to judge the college by the number of students, the size of its faculty, or its athletic enthusiasm? If spiritual religion is what we claim for it, and if Jesus Christ is the center of all culture and life, then no education which does not put him first is worthy of the name. The college which glories in being distinctly Christian, and which makes no apology for trying to lead every student to the knowledge of Christ, is, other things being equal, always to be preferred. Scholarship need not be sacrificed in order to exalt Christ, nor is it likely to be in our day. A wholesome evangelistic atmosphere in the college is more important to the student than the championship in athletics. Millions for endowment are extremely desirable, but "one thing is needful" if the Christian church is to take this world for Christ—that is, colleges so saturated with the spirit of Christ that they will furnish leaders in large numbers for the world's evangelization.

In conclusion, do not take fright at the too common outcry against "sectarian" colleges. Stand loyally by your own denominational college; it is not, and never has been, "sectarian." It is, however, in honor bound to be positively Christian, or close its doors. The best feature about higher education in America is, that whatever is best in our education is the direct fruitage of our Christian colleges. They pioneered the way, and gave us the men who made our nation great; they must now furnish the men who will save our people from the infection of graft and commercialism.—B. W. Hutchinson in *Pittsburg Christian Advocate*.

## THE SHOWING FOR THE CHURCHES.

And if any doubts that the church, and especially our own Methodism, is in the educational business at the present time, I invite them to scan the following educational statistics taken from the Bureau of Education at Washington and from the annual report of the Southern Methodist Church:

Universities and colleges in the United States for men and for both sexes.....	493
Of these the churches own .....	334
Out of this the Methodists own .....	79
And Southern Methodism .....	18
Female colleges—A and B classes—total number in United States .....	129
Of which churches own .....	80
And of this the Methodists have .....	27
Of this twenty-seven the Southern Methodists own .....	17
Endowed high schools, academic and secondary colleges—total .....	1,529
Of which churches own .....	831
Of this 831 Methodists own .....	200
In this total Methodist number Southern Methodists own .....	142

The truth is, the church is in the field to stay, and she can not only stay there without leave or consent of the above millions, but in spite of them, and keep the greater part of her sons and daughters there at the same time.

In fact, religious schools are contemporaneous with the existence of recorded religious history. They date even further back than the University of Thebes, the Alma Mater of Moses, whom modern universities would "put out of business," and cast Jesus of Nazareth out with him for company—if Mr. Boice is correct.

"For the Healing of the Soul" are the words written over the entrance of the University of Thebes, and doubtless Moses, as he read them every day, actually believed that the human soul needed healing.—Luke G. Johnson in the *Western Christian Advocate*.

## BEGIN NOW TO CELEBRATE.

Bishop O. P. Fitzgerald will reach the eighth anniversary of his birth on August 24, 1909. During the twelve years from 1878 to 1890 he was the editor of the *Christian Advocate*, and a more popular man never sat upon the tripod. By the aid of that great Book Agent, Dr. John B. McFerrin, he spoke weekly through the printed page to more people than has any other editor in the history of Southern Methodism. They formed a team which no other has been able to excel. Those were productive years in his literary life, and of the dozen books which bear his name as the author the majority came to the public in that period. However, his productive period did not close with his editorship or even with his active general superintendency, for one of his best books is "Daily Bread," which appeared only last year. The titles of his dozen books are: "California Sketches, Old and New," illustrated (\$1), "Bible Nights" (60 cents), "Christian Growth" (50 cents; paper, 10 cents), "Class Meetings" (paper, 15 cents), "Glimpses of Truth" (\$1), "Life of Dr. Summers" (\$1), "Life of John B. McFerrin" (\$1), "Life of Judge Longstreet" (\$1), "Sunset Views" (12mo, cloth, \$1), "Fifty Years" (\$1), "Upper Room Meditations" (\$1), "Daily Bread" (\$1).

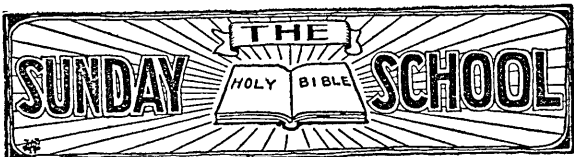
All or any of these volumes would make valuable additions to many a Methodist's library. They contain information and inspiration of which many of our people stand in need. The sale of them would bring a joy to the heart of the author, as well as an increase to his purse. Those who read the *Christian Advocate* in the days of his editorial management would have the feeling of meeting an old friend were these volumes to come to their homes, while the younger Methodists who have come to their kingdom since Bishop Fitzgerald retired from the tripod or the active work of the general superintendency would get in these books valuable instruction in the lives of the great leaders and in the former usages of the Church which would be stimulating, while the sketches and views would present scenes which age can little modify. Let us begin now to celebrate Bishop Fitzgerald's birthday by taking to our homes the children of his brain.—*Christian Advocate*.

## MISSING COPIES OF METHODIST WANTED

We are preparing to bind three files of the *Methodist*, and find that several numbers are missing. We will greatly appreciate it if our friends will send us any of the following. For the year 1904 three copies of No. 5 and two copies of No. 7. For the year 1905, one copy each of No. 4, No. 6, No. 13, No. 14, No. 15, No. 16, No. 17. For the year 1906 one copy of No. 4. For the year 1908 one copy of No. 52. Please to look at once through your old papers and see if you can help us. Send papers and write us the amount you wish for them.

ANDERSON, MILLAR &amp; CO.

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



Prepared by Rev. George McGlumphy, Ph. D.

Sept. 5. Paul's Third Missionary Journey—Farewells—Acts 20:2-38.

Golden Text: "I can do all things through Christ, which strengtheneth me"—Phil. 4:13.

#### LOCATING THE LESSON.

Time—From the early summer of A. D. 56 to the spring of 57.

Places—Too many to give in detail. By the aid of a good map the student may trace the probable route of Paul's journey.

Persons—Paul; the apostle's companions, Sopater, Aristarchus, Gaius, Timothy, Thychicus, Trophimus and Luke; Eutychus, the young man of Troas; some Jews who plotted to kill Paul; the "elders" of the Ephesian church.

Parallel Passages—None, yet read Mark 10:32-34.

Connection—Immediate with the lesson of Aug. 22.

Introduction—Read Acts 19:23-41.

How long Paul intended to remain in Ephesus and what plans he had for the future we have no means of knowing. One thing, however, is certain, that his ministry in Ephesus was brought to an abrupt close by the riot. It was impossible for him to continue his work; so he called the disciples together in some private place and having exhorted them, he said "good-bye" and departed, probably hoping to soon return.

#### I. PAUL IN MACEDONIA AND GREECE—VS. 2-6.

Going by way of Troas the apostle reached Philippi early in the summer of 56. Several months were spent "in going through these districts speaking many encouraging words to the disciples." The winter coming on, he went down into Greece (the region lying south of Macedonia), where he spent December, January and February, with Corinth as his headquarters. At this time he wrote his letter to the Romans, and from it we get a few glimpses of the three months spent in Corinth. Great visions of Rome and the western world were filling his soul and he felt the spell of the empire upon him. (Rom. 15:28-32.)

Much of his time and thought was doubtless taken up in completing the great collection that he was raising in Macedonia and Achaia for the poor of the "mother church" at Jerusalem. He hoped that thus he might bind together the Jewish and Gentile Christians in a closer fellowship. While the author of Acts makes no reference to this collection, save incidentally in Paul's speech before Felix (Acts 24:17), the epistles frequently mention it. (See Rom. 15:26; 1 Cor. 16:1; 2 Cor. 8:4, etc.)

With the opening of spring (A. D. 57) Paul plans to visit Jerusalem. Some very important business, the nature of which is uncertain, called him there. It was probably something in addition to the collection that he was bringing. The discovery of a Jewish plot against his life on the eve of sailing caused Paul to suddenly and secretly change his route. He quietly slipped away in company with Luke as the remainder of his party went aboard ship, and the two made a wide detour through Macedonia, expecting to rejoin the company at Troas.

#### II. PAUL AT TROAS—VS. 7-12.

The thing of primary importance at Troas to the writer of our lesson was the all-night service held in the upper room. So great was the interest that the meeting could not be dismissed. The preacher had so much to say, and the people were so hungry to hear that neither noticed the flight of time. After all the clock is not the true

measure of the length of a discourse. "No, doctor, your sermon wasn't really long, it just seemed that way," so said a frank and discerning hearer.

The remarkable thing about the death and restoring of the young man Eutychus was not the miracle, but the fact that neither the accident nor the supernatural healing "broke up the meeting." Paul and his audience were so intent upon the things of God that nothing was important enough to interrupt for more than a brief time that "upper room" service at historic old Troas.

#### III. PUSHING ON TO JERUSALEM—VS. 13-38.

At daybreak the little company takes up its journey onward to Jerusalem, Paul going as far as Assos afoot. Probably he wanted to be alone. A great crisis was near at hand. He must have time to think and pray. "And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there: save the Holy Ghost testified unto me in every city (not the word "city" with its monotonous heavy repetition of the tolling of a bell), saying that bonds and afflictions abide me," i. e. to be my welcome into the Holy City. On board again at Assos and they push on to Mitylene, on to Chios, on to Samos, on to Miletus. Yes on fearless, with wide open eyes into danger.

Mere comment cannot help much in causing us to realize that "seashore meeting" at Miletus. The imagination will be far more useful. Let us close our eyes and transport ourselves across the leagues and years to that far away harbor. We are the Ephesian Elders who are awaiting by the shore. The little ship is sighted, swings into the harbor, drops anchor. The company lands. Such greetings. Many eager questions are asked. We all sit down, and Paul our friend, lover, "father in the gospel," begins to talk to us. Luke's brief outline is to that speech itself "as moonlight unto sunlight, as water unto wine." Those words with which he closed his talk we can never forget "It is more blessed to give than to receive." Who can describe a prayer as the soul catches fire and burns and burns and is glorified! Time and space all forgot and we that little band of disciples are in the audience room of the great King. With streaming eyes, and breaking hearts we fling ourselves on Paul's neck and kiss him. With those kisses clinging to him the "Grand old man" sets his face again toward Jerusalem.

#### SUNDAY SCHOOL NOTES.

By W. J. Moore.

##### MONTHLY STATEMENT.

The following five districts have reported the largest number of charges observing Children's Day, in the order named: Mangum, Muskogee and Weatherford same number.

The following five districts have reported to Teller the largest amounts in order named: Muskogee, Mangum, Oklahoma City, Weatherford.

The following individual schools have paid the largest amounts in the order named: St. Paul's, (Muskogee) Lawton, Mangum station, St. Luke's (Okla. City) Lawton. In this connection Natura circuit deserves special mention for being second in amount raised in any charge. But this last item refers to individual schools.

##### MISSOURI LETTER.

This hot weather found me in the woods at Clear Creek camp meeting. Tuesday, mercury was 102 in Springfield, but at the camp meeting we have plenty of shade, pure air and an abundance of cold water. A fine spring is on the camp ground and within two hundred yards is another that could supply a city as large as Little Rock. Thirty-nine years ago our people chose this as a site for a camp meeting because there was

"much water" here. Yet they were not thinking of baptism by immersion, and when during the first meeting our pastor Rev. C. C. Wright had to immerse two candidates for church membership he went down the creek some distance to find a pool deep enough.

With that object lesson before me I have seen no force these nine and thirty years in the contention that the "much water" at Enon near to Salem implies immersion. It was my privilege to preach the first sermon on this camp ground thirty-nine years ago. Rev. C. M. Winton, father of our Nashville editor, was the presiding elder, and Rev. W. M. Prottzman was there in the fullness of his strength. In ten days there were thirty-eight additions to the church, and I meet Christians here now who were converted at that first camp meeting. The camp ground is away from the railroad and the camp meetings conducted here are of the old fashioned kind. Rev. John D. Wood, the pastor, is a judicious leader, congregations are good, and there have been a number of conversions. The converts have found out for themselves when they were converted. In utter and reckless disregard of Dr. Eliot we sing now and then "'Tis the old time religion," and we find it good enough for us.

I am reading a new book which is not milk for babes but meat for strong men, who have their senses exercised to discern. It is "Jesus and the Gospel" by Dr. James Denny which the "British Weekly" pronounces "the most important contribution that has been made to theology for many years." It discusses two main questions.

1. "Is the conception of the Christian religion which prevails and has always prevailed in the church borne out by the New Testament?"

2. "Is the mind of Christians about Christ supported by the mind of Christ about himself? Is that which has become to be known in the world as Christian faith—known let us admit, in the apostolic age and ever since—such faith as Jesus lived and died to produce?"

His chapter on the Resurrection covering forty-five pages is the strongest and most satisfactory argument concerning the Resurrection that I have ever read, and I have read within the last year Dr. Orr's book on the Resurrection which is a work of great value, but Dr. Denny's treatment of the doctrine leaves the beaten lines of thought and puts the argument in new and convincing form. Dr. James Orr's other books, the "Virgin Birth of Jesus," "God's Image in Man" and "The Problem of the Old Testament" are strong and wholesome books which growing preachers will do well to have on their shelves and in their heads.

In the early summer car loads of watermelons are shipped to Springfield from Oklahoma and Texas. Some of your readers may be engaged in the business of raising them. If so, let me caution them that they are going to damage their business seriously unless they change their plans.

Those we get have very thick rinds and are tough and inferior in quality. It is even believed by some in these parts that growers plant pumpkins among them to toughen them for shipment. The trouble is that they are not worth shipping. I learned last summer how poor they were and quit buying them. This summer I hear others tell of having reached the same conclusion. Already home grown melons are commanding a better price in the Springfield markets, and shipped melons will soon be a drug on the market unless your growers furnish us better melons with thinner rinds. "You can fool all of the people some of the time, but you can't fool all of the people all of the time."

C. H. BRIGGS.

Clear Creek Camp Ground, August 20, 1909.



## CHILDREN'S PAGE.

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

Fayetteville, Ark., June 3, 1909.

Dear Methodist: I am a little girl 8 years old. I go to school, but school is out. I go to Sunday school sometimes. Mrs. Campbell is my Sunday school teacher, and I like her very well. I sometimes sing songs in the entertainments, and I once won a prize singing. I tell you I was glad. My papa runs a store and sometimes he gives me candy. We have 39 chickens. But we haven't any horse or pigs except on my papa's ranch in Oklahoma. He has no pigs there. Well, this is my first letter to the Western Methodist. I am sleepy, as it is 9 o'clock. I will close. Love to all my cousins, and good bye.

CARRIE E. GOODWIN.

\*\*\*

Denver, Ark., June 6, 1909.

Dear Methodist: I am a little boy ten years old. I thought I would write for my first time. Papa takes the Methodist. I have three brothers and four sisters. My brothers' names are John, Garland, and Erliss. My sisters' names are Mila, Ada, Lillie and Esther. I go to Sunday school every Sunday. Well, I have written enough for my first time and I will close. Your new friend,

OTIS DRYDER.

\*\*\*

Camden, Ark., June 4, 1909.

Dear Methodist: This is my second time to write. I like to read the cousins' page. Our Sunday school is still going. Bro. Williams still preaches for us. I think he is a good preacher. One of my brothers is at Blissville, Ark., keeping books. I have one married brother, one half brother married, and four single brothers; also one married sister and three single sisters. For pets I have two goslings, five dolls, and one chicken. My youngest sister, the baby, is seven years old. Our school will soon start. We have the same teacher that we had last year, Miss Vera M. Buck. I think she is a nice teacher. I study the fifth grade. My little sister has five dolls too. I have a twin brother, and a little brother nine years old. If this misses the basket I will write again.

LILLIAN PURIFOY.

\*\*\*

Denver, Ark., June 6, 1909.

Dear Methodist and Cousins: I will write for my second time. Who has my birthday? It is the 23rd of June. I will be 14 years old. I am sick and my sister is writing for me. I can't go to Sunday school now but I will go when I get well. I will be glad when school begins. It begins in September.

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ABLE, LOWER PRICE.  
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Please mention this paper.

Mr. Ellis Beek is my teacher. We have an organ. We have not had the organ very long. My brothers are plowing. We have a library in our Sunday school now. I will close by answering Nathan Glover's question, "What are the two verses in the Bible alike?" They are in the 19th chapter of 2nd Kings and chapter 37 of Isaiah. If I see this in print I will write again.

ADA SNYDER.

\*\*\*

Denver, Ark., June 6, 1909.

Dear Cousins: Here comes another little girl to join your happy band. Papa takes the Methodist and I thought I would write for my second time. I go to Sunday school every Sunday. My Sunday school teacher's name is Miss Frankie Norris. I like her fine. Papa is the superintendent. Our school is out. We had a nice time. I want to go to children's day next Sunday. One of my sisters is sick, and has been sick for three weeks today. Who of you cousins has my birthday? It is the 26th of September. I will let you all guess at my age. I am between fourteen and ten. I love flowers. They smell so sweet. We have flowers in our yard. Well, I will close for this time hoping to see this in print. Your friend,

LILLIE SNYDER.

\*\*\*

Denver, Ark., June 6, 1909.

Dear Cousins: Will you admit another girl to your happy band? I am a little girl fifteen years of age. My papa takes the Methodist, and I do love to read the children's page. I think they are such nice letters. What are you all doing these hot summer days? I go to Sunday school every Sunday. The Sunday school at Denver has been going on over three years and I haven't missed but two Sundays.

Ruth Carr said for us to write about the good books we have been reading. I have been reading one good book. The name of it is the "Collier Boy." I wish you all could read it. Our school will begin in September. We have got our old teacher back again.

I would like to see Edith Dyer's letter in print again. Well, as my letter is growing long I guess I had better close for this time.

MILA GERTRUDE SNYDER

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Pocahontas, Ark., June 4, 1909.

Dear Cousins: I have been reading the children's page and I thought I would write for my first time. I have one brother and two sisters. I go to Sunday school every Sunday. My teacher's name is Miss Schoonover, and our superintendent's name is Mr. J. D. Wells. My pets are two kittens and two dogs. How many of you like to go fishing. I do. I will ask a question at the close: Who took command of the Israelites when Moses died? Your new cousin,

BUEL RUSSELL.

\*\*\*

Checotah, Okla., June 18, 1909.

Dear Western Methodist: Will you admit a new cousin to your circle? I will be 14 the 15th of August.

Why don't some of the Oklahoma girls and boys write to the Western Methodist? Boys and girls, wake up. Don't let the advertisements take our page from us.

I have four little sisters—Jessie, Minnie, Helen and Wynama, the baby, who is 3 months old.

I will guess Willie Anderson to be 14 years old Nov. 8th.

If this letter flies over the waste-basket I will close by asking a question: What is the shortest chapter in the Old Testament?

LILLIAN SHAY.

\*\*\*

Cherry Valley, Ark., June 10, 1909.

Dear Methodist and Cousins: As my other letter was printed I will write again. I am not going to school now. Our school was out in April. We will soon have a four-story brick school-

## FREE TO YOU—MY SISTER



wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge, Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

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I know woman's sufferings.  
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I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder trouble where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge, Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

house. I am 14 years old and am in the sixth grade at school. My mamma is dead and I and my older sister are keeping house for my papa. How many of you cousins like farm life? I do. I am a little Methodist girl. I have three brothers and two sisters living and one little brother in Heaven. My brother's names are Roderick, Samuel, Homer and Zem. My sister's names are Rachel and Helen. I will close, hoping to see this in print. Your new cousin,

ESTHER ANDERSON.

## TOBACCO CURE.

Testimonial to the value of Haggard's Tobacco Tablets. Judge G. A. C. Holt, of Memphis, writes: "In my wish to benefit those who may be addicted to tobacco I write this. My son-in-law had used it, chewing and smoking for many years. I gave him a box of your Tobacco Cure and it was prompt in relieving him and now for three months he has had no desire whatever to resume it. I believe it a sure cure." Send \$1.00 for box, cure guaranteed, if directions are followed.

P. H. MILLAR & CO., Box 239,  
Little Rock, Ark.

Jefferson, Tex., June 18, 1909.

Dear Western Methodist: This is my second letter to the Methodist. We are going to grandma's this summer and I surely will have a good time. Mamma and papa do not know I am writing to the Methodist and I want to surprise them. I will be glad when we go to grandma's. They have four girls. I take music lessons from mamma. I have a little baby sister and she is as sweet as can be. She is sick now. I wrote this all by myself. A COUSIN.

I do not know who wrote this letter, as no name was signed.—Ed.

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Cecil, Ark., June 15, 1909.

Dear Cousins: Will you let another little girl join your happy band? I will be sixteen the 8th of August. I have four brothers and three sisters living and one in heaven. Papa is the pastor here. I like to go to Sunday school and church. My oldest sister is married. She has the sweetest baby I ever saw. His name is William Richard Bearden. I have one grandmother living. Grandpa died June 9, this year. We miss him so much. How many of you cousins are members of the church? I am. I was baptized last summer. How many of you have read the book, "Careful Cullings," for children? It surely is a good book. Our meeting will begin the 24th of this month. Bro. O'Bryant is coming up to stay a week with us then. The ladies of this place have pieced a silk quilt and sold it Saturday night. It brought \$123.70. This is to

buy a bell for our church. We are going to build a new church here. Miss Allie Ford got the quilt. Miss Genia McClain and Mrs. Danney were the other candidates for the quilt. Hello, Ruth Carr. How are you? I wish you would write again. I enjoy reading your letters. Mamma is cooking supper. It is raining here. If I see this in print I will write again. How many of you cousins can guess how much I weigh. It is between 115 and 130. The one who guesses will get a postcard. I will close, hoping to see this in print. Your cousin,

EULA DESHON.

\*\*\*

Snyder, Ark., June 19, 1909.

Dear Methodist Cousins: School was out here the first of this month. It was the first school I ever went to. I was promoted to the second grade. We had a concert at the last. I was on the program, but I got sick about two hours before night and couldn't go. I love to go to Sunday school. Cousin Quintin Cone is my teacher. I go to preaching, too, but I am not a member of the church. I was baptized when I was a baby, though. I have a dog named Max. He tries to bite negroes, but he won't bite white people if they don't hurt him. I have a little baby brother. His name is W. D. We used to call him Pickles because he jumped so much. We got it from the funny paper when Hans and Fritz had that old jumping kangaroo that they called Pickles. I am your new cousin, LEROY GRANTHAM.

\*\*\*

Poplar Grove, Ark., June 25, 1909.

Dear Methodist: I am a little boy 8 years old. I am in the fourth grade at school. Our teacher's name was Mr. Lindsey, from Magness. He will not teach for us any more and we hated to see him go. We don't know who we will have next term. Our pastor is Bro. Bishop. I have a billy goat and a bird dog. I have been wanting to go blackberry hunting, but it has rained every day.

WILLIE ROSS.

Durant District.					
Charges & Pastors	Members Received	On Support of Ministry	Raised on Assessments	Subscribers to Western Meth.	
Albany	12	\$ 18	\$ 36	1	2
Antlers—Avery	10	367	60	1	4
Bokchito—Tyree	2	214	20	5	5
Boswell and Bennington—T. F. Roberts	15	205	50	4	4
Caddo—Alexander	10	339	37	5	5
Cumberland—Large	31	53	45	5	5
Colbert—McKinney	68	368	47	5	5
Durant—Ball	197	865	329	51	8
Ft. Towson—Rogers	49	236	10	12	8
Grant—Smith	15	232	48	12	8
Hugo—J. F. Roberts	70	568	90	8	8
Idabel—McWhorter	34	190	56	31	4
Kingston and Woodville—Tyree	8	229	45	4	4
Madill—Darnell	8	530	74	6	6
Talihina—White	54	499	72	29	29
Tuskahoma—Gates	...	14	...	...	...
583 \$4927 \$979 184					

The above indicates in a measure the work done in the Durant district during the past three quarters. Figures can never tell the work of a true pastor. The cure of souls is his calling. "His truest success in that can never be reported."

Substantial progress has been in the Sunday schools, the Epworth Leagues, and the Woman's Societies.

Durant and Idabel have raised their assessments in full. Talihina leads in keeping its pastor paid up. Durant leads in the number of additions to the church, and comes near in being second in membership in the entire conference, having over 600 members. Antlers has grown in grace and in influence in the community. Hugo has astonished itself in meeting its financial obligations this year and has had a goodly increase in membership. Ft. Towson has extended its borders and taken in two newly organized classes. Grant and Soper have stood by their pastor through a long spell of typhoid fever and will no doubt make up the lost time as he regains his health. Bennington is making headway towards a new church house. Bokchito has preaching only once a month, its pastor having left some time ago, but it has members who are determined to

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## TULANE UNIVERSITY OF LOUISIANA

### NEW ORLEANS

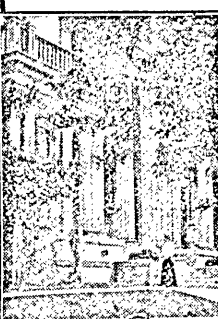
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IRA LANDRITH, D.D., LL.D.,  
PRESIDENT.  
MISS HOOD AND  
MISS HERON, PRINCIPALS.

keep the church going. Caddo has succeeded in marrying off its bachelor pastor, and of course will succeed in all its other enterprises. Cumberland has held up and advanced under more discouraging conditions than any other charge in the district. Madill has about provided for a debt that has embarrassed the church all the year. Woodville is building the only church that is going up at present in this district. Albany has no pastor. Local preachers and myself are preaching and holding meetings on this charge. Sixty per cent of pastors' salaries and fifty per cent of conference assessments have been raised.

J. A. PARKS, P. E.

### White Bead, Okla.

I would like to tell my brethren through the Western Methodist how the Lord is blessing me in his great work this year. This is my second year at White Bead, five miles west of Pauls Valley. I have this year White Bead and Florence Chapel and a little class I organized last year five miles west of White Bead.

The Lord has wonderfully blessed my labors this year. I am now in my fifth revival. I first helped Bro. W. C. Driskill at Alex, Okla., the last of June. Had a great revival, about twenty conversions. Then on my work five miles west of Florence Chapel had thirty-eight conversions and organized with fifty members. Then I helped Bro. W. C. Driskill at Ninekah, Okla. There we had a great time and stirred up the town. Had about twenty-five converts and about twenty joined the church. Then I came to my work at Florence Chapel, where we had the greatest time of my life in every way. I had the devil to fight in good shape. But thanks be to God, who giveth us the victory through Jesus Christ, our Lord. Received twenty-six members, something over twenty conversions. Now I am just closing out with dear Bro. P. A. Smith at Paoli, where we have had a great harvest of souls, fifty-eight conversions up to last night. I can truly say the Campbellites are defeated and God's altar is established. Thirty-eight have joined and some to follow, and the meeting is still going and victory is in the air. Bless God for the old-Methodist fire that will produce deep conviction and bright conversions. I preach the old-time gospel of repentance, justification and sanctification in this life, and God honors his word. God bless you all, brethren, and give you a great harvest of souls. Yours for Christ and lost souls,

G. M. DILBECK.

### 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.

### Howe Circuit.

Dear Methodist: One of the greatest revivals that has been held for years in this county was closed Wednesday, Aug. 18, at Howe, Okla. I had a good tent and no pains was spared in preparation for the meeting. Rev. John D. Edwards, the prince among revivalists, who is evangelist for McAlester and Muskogee districts, Oklahoma Conference, and his daughter, Miss Jessie, who is unequalled as helper at the organ, were on hand full of the Holy Spirit and a determination to win the victory over sin. God sent his Spirit in great power and from the beginning glory crowned the mercy seat, and near 100 souls, many of whom were strong, intelligent men and women, found the Lord precious to their lives. And oh, how our hearts rejoiced

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J. M. WILLIAMS, A. B., President

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as we lined up a score or more of bright-eyed boys and girls and administered the vows of the church to them. Almost the entire community was brought under the influence of the meeting. There were fifty-six accessions to the Methodist church and a number to the other churches. We paid Bro. Edwards and daughter \$104 and \$180 was raised for pastor, collections and other expenses of the meeting. Our tent is up at Monroe, and when the brethren read this we will be battling for God and the right with those good people. Brother, sister, when you read this last sentence won't you lift up an earnest prayer for us. It is fearfully dry and crops are almost a total failure in this county and many of our people are much discouraged over the outlook at present.

W. D. SAULS.

Aug. 21.

### Not a Bottle Returned.

Experience of an old druggist: "I have sold nearly all the Hughes' Tonic bought of you, and not a bottle has been returned. I have been in the drug business for twenty-five years and have never sold anything that gave such satisfaction." Sold by druggists—50c and \$1 bottles. Prepared by ROBINSON-PETTET CO. (Incorporated), Louisville.

### An Urgent Call.

I call upon the pastors and presiding officers of the Oklahoma Conference to raise the amount assessed to your charge or district for Rev. W. J. Moore's salary as conference Sunday school agent, and send to Rev. T. L. Rippey, teller, Muskogee, Okla. Do this, brethren, at the earliest possible moment. The Sunday School Board has been forced to borrow money in order to keep Bro. Moore in the field and carry on our work. That Bro. Moore has been faithful and successful no one will deny. A very small per cent of his salary has been paid to date. Also send all Children's Day money on hand to Bro. Rippey at once.

W. T. FREEMAN,

Treasurer Oklahoma Conference Sunday School Board.

Ardmore, Okla., Aug. 21, 1909.

### Melbourne, Ark.

We have just closed two of our meetings, one at Newburg, the other at Pleasant Grove. Rev. H. V. Johnson of Calico Rock assisted, doing the greater

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part of the preaching. Bro. Johnson is an able speaker, and he preached to the satisfaction of all.

The congregations at each place were revived and we had four conversions at Pleasant Grove and baptized an infant.

Out of this meeting we went into our Third Quarterly Conference. Our good presiding elder, Bro. Skinner, came filled with the love of Christ, and preached three good sermons for us. Sunday the Lord was with us. Bro. Skinner preached on the church, and we received three members, two by letter, one by baptism. Pray for us in our work.

FIZER M. NOE, P. C.

## A Fine Kidney Remedy

Mr. A. S. Hitchcock, 979 Carrier Building, East Hampton, Conn., wishes to tell our readers who are afflicted with any Kidney, Bladder or Urine Acid ailment that if they will send their address to him he will without any charge whatsoever direct them to the splendid remedy he so successfully used at home in his own case.

There can be but little doubt that this plain information so freely given to our readers will lead to the return to health of hundreds of suffering men and women who as yet have found nothing but costly disappointment.

### W. F. M. S., Arkansas Conference.

By Conference Vice President.

#### Honorary Membership and Baby Roll.

Promotion of interest in the two above-named subjects has been assigned to the conference vice president as her special work in the W. F. M. S.

Logically then this would also become the special work of auxiliary vice presidents. Auxiliaries and vice presidents of auxiliaries, please take notice and act accordingly. Let us be up and doing, leaving nothing unaccomplished that is prescribed as a part of the great forward movement of the W. F. M. S.

Honorary members are not to be confused with honorary life members, but are men who have been made members of the auxiliaries by payment of \$1 per year. The use of funds from this source has been settled by the Arkansas Conference; half of each dollar so collected to be applied to the auxiliary expense fund (contingent fund); the remaining half to be turned into any channel of connectional work at the discretion of the auxiliary, such as Bible Woman Fund, special, pledge, etc.

In securing these honorary members we not only increase our funds, always so important, but will necessarily show our interest in missions and so influence some one else to become interested. We should always explain something of what we are trying to do when we solicit, name the aim and scope of the work if convenient, remembering that we are trying to sow seed for future reaping, and we never know what great results may come from a timely word spoken in a prayerful spirit.

#### Baby Roll.

Buds and Blossoms is the name by which our baby roll is known, and embraces the little ones from birth to 5 years of age. Enrollment cards are sent free on application to the corresponding secretary of the board at Nashville, Tenn. These cards have places for name of child and the amount of dues paid and by whom each year, 25 cents being the annual fee. These cards may be left with the mother or the child, or, if preferred, with the lady manager of the Juvenile Society, or the vice president of the auxiliary, whose work it is to look after this special department in the absence of a lady manager. She keeps a list of these names and collects the dues from them and sends same through the regular channels—that is, to the conference treasurer, and by her to the general treasurer. This is known as "Dues from Buds and Blossoms."

When this department receives faithful attention it may become one of importance and benefit to the cause in the future. We can not begin too early to teach children the importance of consecrated and systematic giving.

In his Manual of Missions one of our consecrated ministers says: "Many of our adult population, with their distorted, perverted and contracted notions of missions, will never rise up and do the heroic in world-saving. But we are growing up a generation that will." What are we as individuals doing toward this work of child-training? Let us remember that it is all for our Father and for the advancement of his kingdom.

#### Hot Springs Preachers' Meeting.

The Methodist preachers of Hot Springs met in regular session Monday, Aug. 23. Present: Hutchinson, Mason and Rainey. Visitors: Steel, Dodson, Hotchkiss, Keadle, Schotts and Mrs. S. W. Moore. Rev. F. Hutchinson in the chair. Prayer by Bro. S. W. Moore. Reports as follows:

Third Street, Rev. J. A. Parker, pastor—Work moving on nicely; 125 at Sunday school; pastor preached at both hours; one accession.

Malvern Avenue, Rev. B. F. Mason, pastor—Layman's meeting Thursday night, led by Bro. Bragg. Fine league and eighty-nine present at Sunday school. Rev. F. E. Dodson preached at

11 a. m.; pastor preached at night; one accession.

Park Avenue, Rev. J. R. Rushing, pastor—Pastor away; Dr. M. B. Corrigan preached at both hours.

Tigert Memorial, Rev. S. W. Rainey, pastor—Everything about as usual. The pastor preached at both hours. Preaching at Dodson's Chapel by Rev. O. H. Keadle.

Central Avenue, Rev. F. Hutchinson, pastor—Prayer meeting and league very fine; 199 present at Sunday school. The pastor preached at both services; one conversion, one profession, three penitents and three applications for membership. Bros. Schotts and Hotchkiss were with us in song and prayer.

Rev. C. O. Steel gave us an interesting report of his good meeting just closed at Stephens, Ark.

Bro. S. W. Moore talked about Hendrix endowment plan.

S. W. RAINEY, Sec.

#### Why Do You Hesitate?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Pallettona will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day quickly helps and relieves the most stubborn case of constipation or the most distressing stomach trouble. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Western Methodist may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need and write for it. It quickly and permanently helps indigestion, constipation, flatulence, catarrh of stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

#### Plumerville Charge.

We are now in the midst of the revival campaign on the Plumerville circuit. Have held two meetings and now in the third. The meetings at Plumerville ran nearly three weeks and resulted in great good to the town. The church was considerably revived and the hosts of sin greatly disturbed. The meeting at Lewisburg ran nine days and was a fine success. The preaching in these two meetings was done by Rev. S. Q. Bass, district evangelist, who is an unique character. He is a vigorous fighter of sin and stirs the hosts thereof as few men do. Brethren, give him a chance and he will help you. He will do a work for you that you will be glad of and can't do yourself.

We are now in the meeting at Hill Creek alone, with fine start.

J. C. FLOYD, P. C.

Aug. 23.

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

#### Star of Bethlehem Gone.

Dear Western Methodist: The Star of Bethlehem has entirely disappeared and will not be visible to earth again for 500 years. For five weeks that wonderful Bethlehem object appeared half way between Great Red Aldebaran and the Eye of Taurus, the Bull, and Great White Capella, in Auriga, the Charioteer.

Some one started the report that we were looking at Venus and not the Star of Bethlehem. Now let me explain: Venus sets in the evening in the west

an hour or two after dark, and the Star of Bethlehem would rise in the east five or six hours after Venus had set. So much for that. Again, the Star of Bethlehem has entirely disappeared and Venus is still visible in all her former glory.

For five weeks past it has been a real pleasure to this old man to give telescopic views to the dear people all over this country, of the grand Star of Bethlehem. I did it free of charge. I did not seek fame. After it is all over I am really glad I did it. I just wished everybody to see the lovely Star of Bethlehem. That was all. Yours in Christ,

JAMES M. CLINE.

Aug. 23.

**You Can Quit Tobacco** by an easy method. Send \$1.00 for treatment (guaranteed) to P. H. Millar & Co., Box 239, Little Rock, Ark.

#### Plumerville Circuit.

My work at Plumerville with Bro. Floyd resulted in three strong additions to the church and I think much and lasting good was accomplished. I found many good people there and bespeak for them a more successful future in church work.

From Plumerville I went to Lewisburg with the same pastor. At this place we had a good revival, old-time shouting and rejoicing. We had nine additions, several were reclaimed and perhaps others were converted, but in keeping with my own method of reporting I only give the number that unite with some church.

I am pleased to say that I can commend Bro. Floyd. I found him to be a true, faithful pastor, and my experi-

ence with him was very agreeable. We have had excellent singing, led by my son. Yours truly,

S. Q. BASS.

#### Wagoner Circuit.

We have just closed a ten days' meeting three miles east of Wagoner, at Wasson's Chapel. There were eighteen converted and two reclaimed and fifteen received into the church. The Lord was with us. Pray for us. OLEN COLE.

## Wintersmith's Chill Tonic

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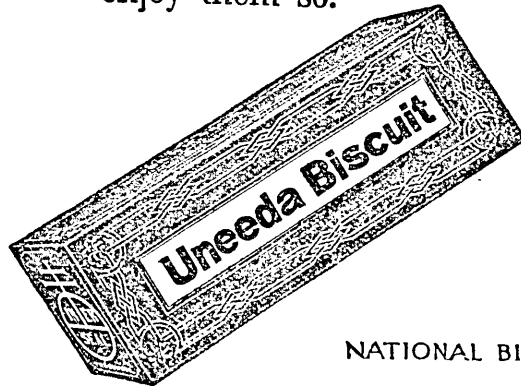
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## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

## Spiro, Okla.

Sixteen miles west of Ft. Smith on the Kansas City Southern Road is the good town Spiro. It is a fine business point surrounded by excellent farming land. We have a nice church and parsonage, kept as neat as a pin. The parsonage having been newly papered. Rev. H. B. Vaught and his beautiful bride have possession. They are as happy as mortals can be on earth, and are building up every interest of the church. The Sunday school has outgrown the church. They are planning an addition.

They have an extra good Junior Epworth League. They had a watermelon feast at the parsonage, which I enjoyed with the young people. This prevented us from having a service. A delightful night's rest was enjoyed in the Christian home of Rev. J. A. Smith. Brother Vaught had made a canvass and sent up about a dozen new subscribers, so there was little to do except to see the old subscribers. Brother John A. Lovett, brother of the sainted Rev. J. J. Lovett, lives here and subscribed. It was at Spiro I saw my son Clarence and family for the last time as they passed through on their way to San Francisco, where on the 24th of August they take the ship for Korea. Rupert, my second son, accompanied them as far as Denver. For forty years I have gladly contributed to the cause of missions, but this last contribution has rested on my heart heaviest of all. It will be seven years before he can return. If he can be more useful as a missionary we should cheerfully give him up for this great and important work.

## Poteau, Okla.

The county seat of LeFlore county is Poteau, situated on both the Frisco and the Kansas City Southern. These with the rich valley and high mountains surrounding it makes Poteau beautiful for situation. Rev. C. P. Cox is the faithful pastor. He has succeeded in building a fine brick church. They are putting on the finishing touches.

This is the home of W. R. Rogers, who has ever stood for the right. It was his liberal donations and earnest efforts that made this house possible. The brethren have all labored together and now rejoice that they have so elegant a church. Prof. S. T. Lane looks well. Sam Hamilton is caring for his mother, Mrs. J. M. C. Hamilton. With the aid of Brother Cox we shaped up the old and secured five new subscribers, Mrs. C. W. Robbs, John Shaffer, Mrs. L. L. Walker, Mrs. J. W. Sutton and Rev. Elum McCartin. Brother Cox is in much favor with his people. He hopes to have a good meeting in the new church. His family were off visiting relatives.

## Howe, Okla.

Stopping a few hours at Howe I met Rev. W. D. Sauls, and Rev. J. D. Edwards who were in a good meeting. Bro. Sauls has had a very fine year. They have built a beautiful church at Howe, to take the place of the one burned by lightning. They are planning for a nice church at Heavener and at Wister where they have had gracious revivals. Brother Sauls reports over two hundred professions and one hundred accessions, and still they come.

Brother Edwards is having fine success as district missionary evangelist. Howe is a very important railroad crossing.

With the pastor's aid all the old subscribers renewed and C. A. Billingsley and Mrs. C. Austin subscribed. Bro. W. S. Newman has an elegant home here. They are entertaining Brother Edwards and his daughter, Miss Jeffie, who is helping in the singing. I was glad to meet the Kyles from near Boonville, who are ever true to the church.

Sister Sauls is nobly doing her part as a preacher's wife. They are blessed with some bright children.

## Wilburton.

It is hard to tell the bounds of Wilburton. It is spread out over several miles. It is in the great coal fields, and is destined to be a town of note. They have voted bonds to build a \$45,000.00 academy.

The State has located the school of Mines at Wilburton. They will have fine teachers in this special school.

Miss Alice L. Fleming is the county superintendent of the public schools. There were seventeen ladies elected to the same office in Oklahoma. Miss Fleming is filling her office well. Her friends at Alma, Ark., will be glad to hear this.

Rev. G. A. Lovett is our pastor. The mines not running much has made it difficult in church work. He has received thirty-five accessions. Has fine Sunday school and Junior League. Bro. J. R. Frazier makes a good superintendent. The prayer meeting is well attended.

## McAlester.

One of the most noted and prosperous towns in Oklahoma is McAlester. It is assuming city proportions. Has fine railroad connections, which make it favorable for wholesale business. We have two churches. The recent bequest of \$80,000.00 made to our church will give us fine church equipment. The will has been approved by the county judge and will no doubt stand. Col. J. J. McAlester, for whom the town is named, has been appointed executor of this fund. He is also one of the State railroad commissioners. Capt. A. S. McKennon has for several years made this his home. Here as in Arkansas he has taken a deep interest in church affairs. Fletcher Arnold and wife contributed to my comfort. They love the church and the servants of our Lord. Homer Arnold is a fine young man. He has a good business. Brother John Gannaway I. N. Eubanks and their families reside here.

Rev. W. M. P. Rippey is in his second year as pastor of the South Side church. He ranks with the best preachers of his conference, and is looking well to the interests of the church.

Rev. C. W. Myatt has charge of our church in North McAlester. He has a very important, though difficult charge. They have a fine Sunday school. Bro. Fendell is superintendent. Brother Myatt has served in this conference for nearly thirty years, and has been one of the most successful and useful members. He has built and equipped perhaps more churches than any other preacher in Oklahoma. There is a bright crown awaiting him. I failed to meet Bro. C. M. Coppedge, the presiding elder of the Choctaw and Chickasaw district. I met his consecrated wife and had to decline a cordial invitation to dinner.

Rev. S. G. Thompson, the presiding elder of the McAlester district was at home and rendered me valuable assistance in my work for the paper. He is a cheerful, sunny spirited man. He is closing his fourth year on the district. There have been great advancement on all lines of church work the past four years. His cultured wife and sweet little daughter make his home bright and happy. He is capable of filling the best appointments in the conference.

It was a pleasure to preach for Bro. Myatt in the morning and Bro. Rippey in the evening to appreciative audiences.

## Whiskey.

In a small town in our loved Arkansas there was an occurrence Saturday last that made sad two homes. Soul damning liquor fired the brain of two farmers who in the quiet hours of life were good and peaceable citizens.

When the end of hostilities had come

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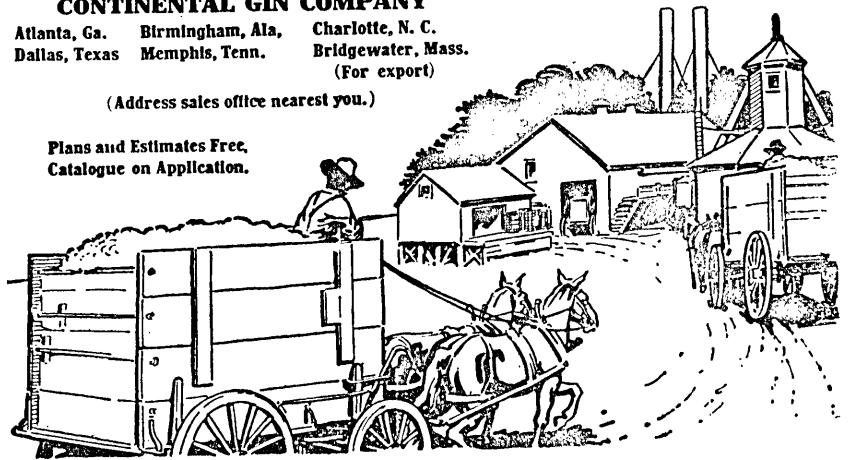
MUNGER System Gin Outfits give choice of Munger, Pratt, Eagle, Smith and Winship Gins. Full line of Engines, Boilers, Linters, Baling Presses and all Cotton-working Machinery.

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## Southern Safe & Lock Co.

117 E. Markham St., Little Rock, Ark.

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

one lay weltering in his own blood. For hours he lay with his tools of labor in his lifeless hand. Men stood around viewing the lifeless form, seemingly not knowing what course to pursue, with the body of him who was their friend and neighbor. The fraternity took the lifeless body from the spot where it lay and deposited it in beautiful Mt. Carmel Cemetery, where were broken hearts of those who were the relatives and inmates of the home of the departed. The preacher in solemn tones spoke of the work of man in the sad occurrence. The village jail holds the murderer and his two sons, who at the behest of their father stood with arms in readiness while the bloody deed was being executed. The saddest sight the eyes ever beheld was two brothers, beardless youths, chained hand to hand on the way to prison, boys who could be useful citizens, noble men and a blessing to the world. How long, oh! how long will man deal out to his fellowman that that ruins his home, blights his life, and damns his soul.

R. SPANN.

## Duston, Okla.

Our protracted meeting has just closed. It was the greatest revival that has ever taken place in this part of the country. Rev. A. M. Brannon of Tigert Memorial, Tulsa, assisted by his brother Loyd, conducted the services.

Brother Brannon is a preacher of unusual ability and seems specially endowed with the Holy Ghost.

Each evening the tabernacle was filled with people eager to hear the Word. The results of the meeting were wonderful.

The Holy Spirit got hold of all classes and men who had not thought about Christ before accepted him as their Savior.

God has been with us in great power and demonstration of the Spirit. One hundred and seven souls have been converted and 101 added to the church.

We are certainly under renewed obligation to our P. E., McDonald, for sending us such an able evangelist. Bro. Russell has done good work here. Dustin has started on a new road. We have much to praise God for. So let us take courage.

W. E. MARTIN.

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

## Ada District Tent.

All the brethren who subscribed to the District Tent and have not yet raised their subscriptions, please do so at once and send it in to Brother Frank Jones, Ada, Okla.

S. F. GODDARD, P. E.

## W. H. M. SOCIETY.

## EDITED BY

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

To the Auxiliary Treasurers of the Arkansas Conference:

Dear Sisters—May I as your conference treasurer call your attention to some of our financial responsibilities at this time? We are about ready to make our second quarterly report, and though the days are hot and our energies at the lowest possible ebb, let me beg you to make an earnest effort to collect dues as nearly as possible up to date. At least call the attention of each and every member of your auxiliary to our needs. You know that at our last annual meeting in May we voted to allow claims from eight needy parsonages in the Arkansas Conferences, and you know also that these claims can only be met as our dues reach the required amount, and I receive letters from these charges asking anxiously when they may expect the promised help and explaining how urgent is their need. Now if we have the true missionary spirit let us do our utmost to help these, our needy neighbors and brothers. And in October our delegate (Mrs. Tolleson) must be sent to the General Conference at Savannah. The printing and mailing of minutes have just cost us \$49.50. I believe also that dues are more easily collected quarterly than when they have reached full growth. Though I would be heartily ashamed to acknowledge that any Methodist woman would hesitate or murmur at the \$2, \$3 or even \$5 a year she pays to the Home Mission work, when almost any of us pay that much for a single entertainment of friends, or for secular magazines and hundreds of other ways of gratifying our own tastes and pleasures. Dear sisters, let us do this great, beautiful work our Master has given us to do in a way we will not be ashamed to face him with. He knows what we can and what we can't do and let us not deceive ourselves with false excuses. Most sincere-

## TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

ly yours, MRS. S. G. SMITH,  
Treasurer Arkansas Conference.  
Aug. 17, 1909.

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

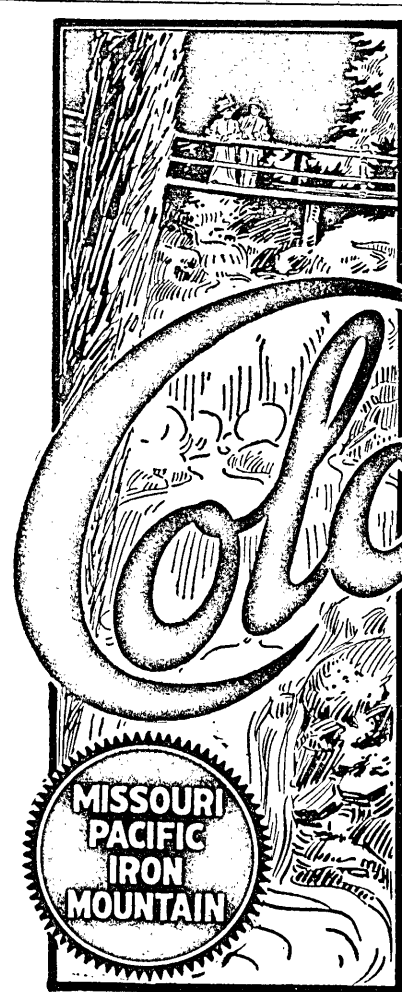
(Mrs. F. K. Camp, Oklahoma City.)

I have been asked to give you within five minutes what I consider to be the chief points in "The Incoming Millions," a text-book for Home Missions, edited by Rev. Howard B. Grose.

The theme that it presents is one of vital importance to every American citizen, and is of intense interest to Home Mission women, whether the society with which they are connected is engaged in definite immigration work or not. More and more it is becoming evident that we must save America to save the world. In 1905 there were 1,023,499 immigrants into this country. These immigrants come here to better themselves, not to help us. They come to us with all their customs, habits and ways of thought, and they are coming in such numbers that the question is whether they are to foreignize us or are we to Americanize them? We must look at this question from a Christian standpoint. How can we help them to become, good, useful and Christian citizens? That is the point that interests the Home Mission Society. The Christian patriot's breast swells with pride as he realizes the broadness of the foundation upon which this nation is built, but he cannot help but ask the question what will become of them if they do not rapidly become Americanized? In our large cities, to which the majority of these immigrants go, we must cease dividing them up into what we term Jewish quarters, Latin quarters, etc., but we must take the gospel of Christ into every avenue of our American life. We must turn them into an American Christian whole. No greater work can be done by a philanthropic or religious society than to hold out the helping hand to the man and the woman who come here to this country to become citizens and the parents of citizens, and therefore to do their part for making up for weal or for woe the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty.

Much has been said of restriction of immigration, but who are we that we should bar out any honest, capable man who wishes to come to our shores? You shall not have to go far back in the family line of any of us to find an immigrant. Scratch an America and you find a foreigner. Of course there is no difference of opinion about excluding the diseased, the criminal, the imbecile and the pauper classes, but I maintain if there is anything in our boasted doctrine of human brotherhood it means that any man who is sound in mind and body, who is able to take care of himself and is willing to behave himself, has a right to go to any part of the world he pleases, without let or hindrance.

What is the duty of the American churches towards this great incoming mass of people? What ought we to do with respect to work among them? Let us appreciate the good which they have done and are doing for our country. Let us not underestimate the burden and the difficulty which their coming imposes upon the English-speaking churches of our land. Let us not exaggerate the evils which they bring. Let us be true to these people. They have contributed and are contributing to the wealth of this country. Let us appreciate that which they have given to the intellectual life and the art life of America. Let us not forget that they have contributed to our own national life. A people that gave birth to a Saverio, martyr of religious freedom, and to a Garibaldi, champion of human liberty, cannot be very far out of sym-



## This Summer—

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

via  
**Missouri  
Pacific  
Iron Mountain**

and make the trip as enjoyable as the stay. **Low Rates Now!**

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**CITY TICKET OFFICE  
Little Rock.**

Alaska-Yukon-Pacific Exposition—this Summer. Go by way of Colorado, by all means, and stop over enroute at Yellowstone—"America's Garden Spot."

## Watson, Okla.

A few days ago we received a "Macedonian cry" from Watson, Okla. A good brother having promised to fill our appointments, we went over and held a five days' meeting at Watson.

We found the community in a turmoil. Fighting and drunkenness seemed to be the order of the day. A great deal of hatred and ill will existed between neighbors.

We have no organization at this place, so we secured the Baptist church for our services. The house was filled at every service. Never before have we seen people so hungry for the gospel. All malice and bitterness was forgotten when the Spirit of God began to get hold of the hearts of the people. The whole community was aroused and revived. Some ten or twelve were converted, among whom were several Choctaws.

The people were very anxious for me to organize a Methodist church. There are about twenty Methodist people there whose membership is elsewhere, and several who would join the Methodist church if it were organized.

If the Oklahoma brethren can give me any information as to whether there will be a preacher put in there another year I would be glad to organize a church there. This is a good opportunity and there are places within reach of Watson where a Methodist preacher is needed.

Anyone desiring more information address me at Vandervoort, Ark.

EDGAR SEAY.

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## WHO PICKS THE SCHOOL?

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**JOHN H. HINEMON, President, Arkadelphia, Arkansas**

### W. H. M. SOCIETY.

#### EDITED BY

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

My Dear Second Vice Presidents of the Little Rock Conference: May it not be our aim during this conference year to enroll every member of every auxiliary as tithers? And how shall we do this? First, let every second vice president pray and study over this question herself till she is so fully convinced that God's plan for financing his work is the only plan, that she cannot help but convince every member of her society that one cent of every dime and one dollar of every ten earned or in anyway acquired by her belongs to the Lord for the furtherance of his kingdom. Follow Nehemiah when he found "the house of the Lord forsaken" for lack of proper funds and go to God's Word for light. Then we find in many places God sets forth his plan of the tithes as the only way of solving this problem. Let every second vice president use five minutes of each meeting at time for her report for presenting or discussing the question of the tithe, through references from the Bible or some of the many excellent leaflets which may be obtained on this question. And one program during the year could be most profitably given over to her. For it is information which is needed among our members, and it is the duty of our second vice presidents to supply this information. The reading of the "Victory of Mary Christopher," a most interesting little volume, brings this subject before our societies in a most interesting way. Our reading circle has just spent two very pleasant and profitable afternoons with his book.

Finally I would urge each and every second vice president to send me her report. If you have no tithers send a report to that effect. But please send some report. If one or two think this is unnecessary the difference is not so great, but when seventy-five out of eighty are of the same opinion the showing of the Little Rock Conference is not one to be proud of. I received four reports from this conference for the last quarter. Be sure that you are not the one to break a link in this chain of reports.

"Prove me, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." May we not claim this blessing by our obedience to his command, "Bring ye all the tithes," and every society of the Little Rock Conference be blessed in his work as they never have before? Sincerely yours,

MRS. H. C. RULE,  
Second Vice President, L. R. Conf.

The Home Mission Society of the Methodist Episcopal Church, South, of Berryville, Ark., bids fair to be one of the best in our district. We have missed but few meetings, despite the hot weather. With Mrs. George Raines as

our president and Mrs. W. J. Douglass as corresponding secretary, also our efficient district secretary, we receive encouragement and help at each meeting. Sister Taylor, our minister's wife, is an energetic agent for Our Homes, and our literary lesson, twice each month, conducted by our members respectively, are both interesting and instructive. Our society has made over \$90 this year and expended several dollars to repair our parsonage, which was badly damaged by the cyclone in November. We have helped the worthy poor of our town, giving one woman over \$12 in money and provisions. Our visiting committees each month make good reports, and the sick and strangers are looked after. We have no new plans for making money, but our music committee is talking of giving a musical soon, at which will be sung the songs of "auld lang syne." We would be glad to interchange ideas with other societies through the columns of the Western Methodist.

MRS. W. H. LEWIS,  
Recording Secretary.

We are very glad to have this cheery report from the Berryville Auxiliary. The Harrison district is ahead in subscriptions to Our Homes, and we are led to believe they must have several energetic agents up there. I shall be glad to have reports from other auxiliaries. Are you doing anything special? If so, tell us about it.

Just a word to the corresponding secretary? Do you get the bulletin regularly? If not, just drop me a card with your address and I shall be glad to mail them to you.

MRS. J. L. BRYANT,  
Press Superintendent, Arkansas Conf.

#### Mabelvale Circuit.

I have just closed a very successful meeting at Old Salem Hill church, resulting in about thirty conversions and ten accessions to the church, with more to follow. We had our first service on the third Sunday night and ran until Thursday night. Our congregation grew from the very start, and when we closed we could hardly accommodate the crowds.

The meeting was held at an old church that had disbanded. We reorganized and will give them a regular appointment from now on. The old settlers in the community say they never witnessed anything like our revival before. I had no ministerial help in the meeting, but the Lord was with us in great power. To him be all the glory.

I am now in a meeting at Primrose Chapel, with good prospects for a fine revival. W. C. TOOMBS, P. C.

#### St. Luke's, Oklahoma City.

Very courteously by the invitation in a recent issue of your paper have you smoothed my way into your columns. It affords me pleasure to report that by our church in Oklahoma City a most generous response was given to a call from Brazil. Though almost a total stranger, lacking those effective personal relations with our people which everywhere in an emergency count for so much, a simple statement of the need and the call enabled me to forward to our brethren under the Southern Cross

## Hendrix College

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For further information write to

STONEWALL ANDERSON, President,  
Conway, Arkansas.

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For information write to

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

as a special contribution by St. Luke's church to missions the sum of \$230.

Right glad was I to be made an agent in this contribution, to be a link between the generous hearts in the youngest State of our Union and the cheered spirits of our brethren working to re-establish the gospel that centuries ago in their field seemed to go down in the Huguenot defeat.

Three district conferences and the State Epworth League Conference gave a genuine Methodist welcome to a deeply interested stranger and accorded a hearty and patient hearing to his presentation of the gospel. A sight of this field is an inspiration, and when they speak of the future early victories the hopefulness of our brethren seems to be the genuine seal of prophecy. One seems to hear as a present message the call given long ago to God's people, "Go up and possess the land." A goodly land, a young, energetic, hopeful people, offer a welcome to the advancing host of the church of God. Fraternally yours,

COLLINS DENNY.

#### Stall's Books.

Francis E. Clark, D. D., president of United Society of Christian Endeavor, says: "I regard Dr. Stall's new book, entitled 'What a Young Man Ought to Know,' as of exceeding value to every youth just entering upon manhood. It is written reverently but very plainly, and I believe will save a multitude of young men from evils unspeakable. I shall give it to my own son, and commend it to other young men as I have opportunity."

Dr. Clark is pre-eminently a friend of young men and his letter of endorse-

ment is therefore conspicuously forceful. Stall's books are in eight volumes. There is a book for 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.

#### Stephens Station.

We closed a meeting of fifteen days' continuance in Stephens on the third Sabbath in this month. Bros. McKay, Leonard and Wilson rendered efficient service at different stages of the meeting. It was a meeting of greater power and of wider range of influence than the one of last year. There were a number of conversions and reclamations. Our commodious auditorium and Sunday school annex were filled from night to night. We closed with a sacramental service at which there were more than 100 communicants.

C. O. STEELE.

#### Everything a Woman Wears.

Mrs. Chas. Ellison, the well-known shopping agent, announces the opening of the fall season in the big city stores, and will be pleased to send samples and estimates for street suits, wedding trousseaus, reception or evening gowns, and everything a woman wears, to any lady reader of the Western Methodist. Mrs. Ellison has years of experience and is in touch with the best city markets. Her knowledge of styles and fabrics enables her to shop for her patrons to better advantage than they could do it for themselves, and get better prices. If you need anything from the city, address Mrs. Charles Ellison, Urban Building, Louisville, Ky.



QUARTERLY CONFERENCES.

Oklahoma Conference.  
OKLAHOMA CITY DISTRICT—FOURTH ROUND.

Oklahoma City, Maywood.....	Aug. 29
Oklahoma City, Capitol Hill.....	Aug. 29
Purcell.....	Sept. 4, 5
Lexington.....	Sept. 5, 6
Guthrie.....	Sept. 11, 12
Perry.....	Sept. 12, 13
Piedmont.....	Sept. 18, 19
El Reno.....	Sept. 19, 20
Shawnee, Trinity.....	Sept. 25
Shawnee, 1st Church.....	Sept. 26
Tecumseh.....	Sept. 26, 27
Washington Ct., at W.....	Oct. 2, 3
Blanchard Ct., at B.....	Oct. 3, 4
Noble and Shiloh at N.....	Oct. 4
Arcadia and Wheatland at A.....	Oct. 6
Sparks circuit at S.....	Oct. 8, 9
Stillwater.....	Oct. 9, 10
Union Chapel circuit at U. C.....	Oct. 11, 12
Sawnee circuit at Bethel.....	Oct. 12, 13
McLoud.....	Oct. 13
Franklin circuit at F.....	Oct. 16, 17
Norman.....	Oct. 17, 18
Oklahoma City Ct. at Moore.....	Oct. 23, 24
Oklahoma City, Epworth.....	Oct. 31
Oklahoma City, St. Luke's.....	Oct. 31

A. L. SCALES, P. E.

ARDMORE DISTRICT.  
(Fourth Round.)

Broadway—Ardmore.....	Sept. 19, 20
Wynnewood.....	Sept. 19, 20
Carter Avenue—Ardmore.....	Sept. 26, 27
Berwin and Dougherty at D.....	Sept. 26, 27
Hennepin at Homer.....	Sept. 26, 27
Elmore at Purdy.....	Oct. 2, 3
Cornish and Loco at Loco.....	Oct. 3, 4
Tishomingo and Mannsville at T.....	Oct. 5
Wapanucka.....	Oct. 10, 11
Grady at Atlee.....	Oct. 16, 17
Lone Grove at Hewitt.....	Oct. 17, 18
Overbrook at Overbrook.....	Oct. 19
Lebanon at Enville.....	Oct. 23, 24
Provence at Hoxbar.....	Oct. 24, 25
Marietta.....	Oct. 27
Thacherville and Burneyville at T.....	Oct. 28
Woodford and Springer at S.....	Oct. 30, 31
Davis and Oak Ridge at D.....	Oct. 31, Nov. 1

Let the pastors see that all reports to be made to the Fourth Quarterly Conference are prepared and in hand.

W. T. FREEMAN, P. E.

LAWTON DISTRICT.  
(Fourth Round.)

Ahpentone at Rich Valley.....	Sept. 4, 5
Mountain Park Ct. at Mt. P.....	Sept. 11, 12
Indian Work at Big Bow's.....	Sept. 18, 19
Hastings Ct. at Hastings.....	Sept. 22
Snyder Ct. at Earnest.....	Sept. 25, 26
Headrick Ct. at Headrick.....	Sept. 26, 27
Grandfield Ct. at Grandfield.....	Oct. 2, 3
Randlett Ct. at Randlett.....	Oct. 3, 4
Frederick Ct. at Valley V.....	Oct. 9, 10
Frederick Sta.....	Oct. 10, 11
Davidson Sta.....	Oct. 12
Gregg and Valley View at G.....	Oct. 16, 17
Temple Sta.....	Oct. 17, 18
Walter Sta.....	Oct. 17, 18
Ft. Cobb Ct. at Foster.....	Oct. 20
Glenwood Ct. at.....	Oct. 23, 24
Cement Ct. at Fletcher.....	Oct. 25
Lawton Sta.....	Oct. 27
Anadarko Sta.....	Oct. 30, 31
Geary Sta.....	Nov. 1

Let every change pay the pastor in full and every pastor have his conference collections in hand at this time. The trustees of church property will have a written report and the woman's societies will report their work at the Fourth Quarterly Conference.

C. F. MITCHELL, P. E.

ADA DISTRICT.  
(Fourth Round.)

Ada, Asbury.....	Aug. 28, 29
Ada, First Church.....	Aug. 29, 30
Vanoss Ct. at Maxwell.....	Sept. 4, 5
Byars and Stratford at McGee.....	Sept. 5, 6
Calvin Ct. at Gerlie.....	Sept. 11, 12
Wetumka.....	Sept. 12, 13
Wewoka.....	Sept. 18, 19
Earlsboro and Seminole at E.....	Sept. 19, 20
Pontotoc Ct. at Jessie.....	Sept. 25, 26
Sulphur, First Church.....	Sept. 28
Sulphur, Vinita Ave.....	Sept. 29
Hickory Ct. at Scullin.....	Oct. 1, 2
Roff Sta.....	Oct. 2, 3
Mill Creek and Hickory at H.....	Oct. 3, 4
Wanette Ct. at Boyer.....	Oct. 9, 10
Moral Ct. at Hill's Chapel.....	Oct. 11
St. Louis Ct. at Oak Grove.....	Oct. 15, 16
Maud and Asher at M.....	Oct. 17, 18
Sasakwa and Yeager at S.....	Oct. 23, 24
Holdenville.....	Oct. 28

S. F. GODDARD, P. E.

Little Rock Conference.

PINE BLUFF DISTRICT.  
(Fourth Round.)

Carr Memorial.....	Sept. 4, 5
First Church.....	Sept. 5, 6
Swan Lake.....	Sept. 11, 12
Macon at Sulphur Springs.....	Sept. 18, 19
Lakeside.....	Sept. 25, 26
Sherrill at Humphrey.....	Sept. 26, 27
Altheimer at Altheimer.....	Oct. 2, 3
Stuttgart.....	Oct. 3, 4
DeWitt Sta.....	Oct. 9, 10
DeWitt Ct. at Mt. Zion.....	Oct. 16, 17
Star City and Dumas, at Star City.....	Oct. 23, 24
Douglas and Grady at Grady.....	Oct. 30, 31
Hawley Memorial.....	Oct. 31, Nov. 1
Roe and St. Charles at Bethel.....	Nov. 2
Redfield at Bethel.....	Nov. 6, 7
Gillett.....	Nov. 10
Kingsland at Grace.....	Nov. 13, 14
Rowell at Mt. Olivet.....	Nov. 17
Rison at Wofford's Chapel.....	Nov. 20, 21
Sheridan.....	Nov. 27, 28

W. W. CHRISTIE, P. E.

TEXARKANA DISTRICT.  
(Fourth Round.)

Foreman.....	Sept. 11, 12
Ashdown.....	Sept. 18, 19
Wilton.....	Sept. 25, 26
Horatio.....	Oct. 2, 3
Umpire.....	Oct. 9, 10

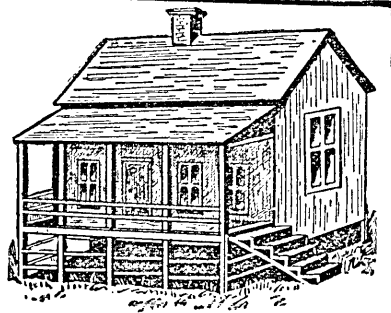
It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

Brookside, Ala., May 4, 1903.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.



Lockesburg.....Oct. 16, 17

Jansen.....	Nov. 23, 24
Dierks.....	Nov. 6, 7
DeQueen.....	Nov. 8
Cherry Hill.....	Nov. 13, 14
Mena.....	Nov. 14, 15
Texarkana Ct.....	Nov. 18
Mt. Ida.....	Nov. 21, 22
College Hill.....	Nov. 25
Fairview.....	Nov. 26
Bright Star.....	Nov. 27, 28
First Church.....	Nov. 29

THOS. H. WARE, P. E.

Arkans-- Conference.

MORRILTON DISTRICT.  
(Fourth Round.)

Plumerville Ct. at Hill Creek.....	Sept. 4, 5
Conway Mis. at Salem.....	Sept. 11, 12
Adona Ct. at Oppelo.....	Sept. 18, 19
Houston and Perry Ct. at Perry.....	Sept. 19, 20
Bigelow Sta.....	Sept. 26, 27
Holland Ct. at Oakland.....	Oct. 2, 3
Quitman Ct.....	Oct. 9, 10
Fiat Rock Ct. at Central.....	Oct. 10, 11
Quitman Sta.....	Oct. 11
Springfield Ct. at Greenbrier.....	Oct. 16, 17
Damascus Ct. at Damascus.....	Oct. 23, 24
Clinton Ct.....	2 p. m., Oct. 25
Appleton Ct.....	11 a. m., Oct. 26
Conway Sta.....	Oct. 27
Dover Ct. at Dover.....	2 p. m., Oct. 28
Russellville Sta.....	Oct. 29
Pottsville Ct. at Bell's Chapel.....	Oct. 30
Atkins Sta.....	Oct. 30, 31
Morrilton Sta.....	Nov. 1

JOHN H. GLASS, P. E.

HARRISON DISTRICT.  
(Fourth Round.)

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
Bellefonte 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.

Alma, Ark.

This is the third week of our meeting at Alma. It is going and growing. Just what this week will bring forth this prophet cannot tell. It is the hardest pull and the hottest contested campaign your contributor has ever faced in the State, and he has been in many fights of the kind. There are some as fine people here as are to be found anywhere, loyal, true and ready to work, and there has been a great work among the church members in reviving and reclaiming backsliders and a few sinners, regular rawhides, have been saved, a dozen or more, all told, but there has been more bread to warm over here than any place I have found, and the most of this cold bread has been the Baptist kind. Surely what the inimitable Sam Jones once said is true in these parts, i. e., that Methodists preached the possibility of falling from grace and believed it, and the Baptists, though not believing it, practiced it to a finish. Great crowds are attending the service at night, and your humble servant has been doing his best, three services a day, two at the church and one on the street. In order to meet and master the hot weather excuse by many made we doffed our "dradada" and went at it with sleeves rolled up, and now the "no coat" religion has been caught by many and we all look alike in our shirt sleeves. Bro. Colquitt is in fine favor with his people, and if he stays here the time limit he will do a fine work.

I find here some old friends, T. B. Murphy, Mrs. Fontaine and their old mother from Osceola, Tom Carter from Sulphur Rock, Bro. H. A. Story, J. G. and T. B. Mayfield. These last two were my parishioners in 1882-3. It is

refreshing to meet these once more and find them on the way to glory and to God.

Pardon this long note. I did not intend it, but it grows. The footprints of Boswell, Greathouse, Babcock, Harlan, Anderson (Jim), Steel, Johnston (Fish), Burrow (I. L.) and many others who have won souls for Jesus are to be seen here, and it is invigorating to see such signs in the way and bids us go on in the good work, remembering that the sower and the reaper shall rejoice together by and by. Bless the Lord, I am on the mountain of vision! What glories we behold! Pray for us. The end is not yet. JAS. F. JERNIGAN.

Mountain View Charge.

We have just held two revival meetings. The first meeting was held with the church at the Chalybeate Springs, which lasted eight days. In this meeting we had six conversions and one addition to the church, with a great revival of religion among the church people. Everybody seemed to get closer to God and closer to each other. This church was organized two years ago by the writer, with nine charter members, all among the best citizens of Stone county, all being true and loyal to Methodism and true to God's cause and kingdom. We now have a membership of twenty-seven. This meeting closed at 4 o'clock Aug. 8. Then commencing at Norrick's Chapel, five miles west of Chalybeate Springs, on the night of the 8th with a congregation of about 200 people for the first service. It was at this place we organized another new Methodist church in Stone county with a membership of twelve charter members. Here is where I saw one of the best meetings that I have seen in many years, the greatest outpouring of the Holy Spirit and one of the greatest manifestations of the presence and power of God. It made me think of my boyhood days, when consecrated fathers and mothers put themselves on the altar of sacrifice and service so that God would meet with them in the conversion of sinners and in the salvation of the unsaved. Here we had eight conversions and twelve additions, which constitute the new church. Also baptized four babies. We had large congregations especially at night. Here during the altar service the people would crowd around the altar and stand upon the seats and look over into the altar.

So we will give God all the honor and all the glory of all praise, submitting ourselves with all of our interests into his hands, trusting him to take care of the results. The fields are white unto the harvest in Stone county. We need more laborers, more preachers, more consecrated men and women, to work in the vineyard in Stone county.

F. M. COPELAND.

Anadarko, Okla.

We are having a very good year at Anadarko. We have trebled the membership of the church at this place since coming here. Our Sunday school is more than four times as large as it was the first of this conference year. We now have the best Home Mission Society in the Lawton district (it is truly very active and effective), having a membership greater than the membership of the

church was the first of this conference year. We are also rejoicing because we have prohibition in Oklahoma, and we are glad to say that in a very large measure it does prohibit. Your humble servant preached last Sunday evening, notwithstanding the unusual hot weather, to a very appreciative congregation, numbering between 200 and 300 people. My text was "For the wages of profanity, Sabbath desecration and the bootlegger is death; but the gift of God is eternal life through Jesus Christ, our Lord," temperance and law enforcement being our theme. We are putting the lid on tighter and tighter all the while. But we have help. Just watch our governor, C. N. Haskell. Would to God all of our States had just such a man for chief executive. We believe in him because he is verifying his promises made to the people before his election. He says prohibition shall prohibit in Oklahoma, and the people are with him.

Our estimable presiding elder, C. F. Mitchell, was with us on the 8th and 9th and preached for us with great power and liberty. Yours for victory in his name, J. M. JOHNSON.

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,

DR. G. H. ROBERTZ,  
48 Robertz Bldg., Detroit, Mich.

Cabot Circuit.

A gracious revival has been held at Jacksonville, resulting in five conversions and nine additions to our church, all of whom were grown people except two. We were assisted by Rev. James Talkington, who rendered us most efficient service. H. H. HUNT.



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.

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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. R. E. WOODARD, Pres.  
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For descriptive book write to Germetuer Co., Memphis, Tenn.

## Boise City, Okla.

Dear Brethren: I have written one letter already this year, but feel like I would like to write again. We have been having showers of good things of late. First, our district conference was a help to us. Following this Drs. Linebaugh and Moore, our Church Extension secretary and Sunday school man, paid Boise City a visit, which was a great help and strength to the people in this part of Oklahoma. The people here had begun to feel that they were cut off from anything and everything, but they all spoke in highest terms of these brethren and feel more encouraged in their work. While their stay was of short duration and most of their time being spent in running down their sailor hats, yet they accomplished a great deal. Dr. Linebaugh preached for us. Dr. Moore gave us a Sunday school talk.

Rev. Taylor of Hooker Station came with them; also Rev. Cole and Williamson. These brethren are prominent preachers of the Guymon district.

Our revival had just closed at Bertrand. Results: Twenty-four conversions, twenty-one accessions to church, with ten more to follow. We organized an Epworth League with about twenty-five or thirty members. Of course there will be more to follow. Bertrand has one of the finest W. H. M. S. in this part of the district. While she may not keep up with every point of the society, yet it is the most spiritual classes I ever saw. Every member is a praying member. It does one good to attend their devotional meetings.

The brethren are at work trying to build a church. Of course we will expect both extension boards to help us on this, as this is one of the most needy parts of Oklahoma and one of the most worthy people I ever saw. The people here will never get credit for what they have undergone here for the building of this new country and the kingdom of God.

Our camp meeting begins here next Sunday. Rev. W. W. Crymes will do the preaching. We hope for great results. Pray for us, brethren. Our beloved presiding elder has lately returned from Oklahoma City, where he underwent an operation. I am glad to state he is improving some. Bro. Lawlis is an untiring worker, but has had too much to do. No one man can do the work that is to be done on this large district. It is almost a miracle how he has kept up the work as he has. Pray for the great Guymon District.

GORDON B. CARTER, P. C.

Aug. 17, 1909.

## Railroad Co-operates With Forest Service to Reduce Fires Along Right-of-Way.

Washington, Aug. 24.—For the purpose of reducing the number of fires along the right-of-way in the Arkansas national forest the Forest Service has recently entered into a co-operative agreement with the Kansas City South-

ern railroad.

It is a well-known fact that coal-burning locomotives are a prolific source of forest fires, particularly on heavy grades, where a dozen or more fires may be started within a distance of a mile. Many of the most destructive fires have been caused in this manner and incalculable damage done.

The agreement between the Forest Service and the Kansas City Southern railroad provides that the railroad shall clear its right-of-way of all inflammable material for a distance of fifty miles on each side of the track and burn over an additional 100 feet wherever necessary. A provision is made for the use of efficient spark arresters, and that fires shall be reported to the nearest station agent, who will notify forest officers and section crews. The maintenance of a forest service telephone line along the right-of-way will also be allowed.

On its side the Forest Service will patrol and supervise the clearing of the right-of-way, supply tools and maintain and operate sufficient telephones as well as grant the railroad the timber free of charge, where it is necessary to clear the right-of-way.

This agreement is for a period of ten years and has already been put into effect. Six telephones have been established along the line and excellent results are being obtained. Inasmuch as a great majority of the fires on the Arkansas national forest can be laid to this source, it is thought that a great reduction in the area of burned-over land will be made during the coming season.

The Forest Service will be glad to have similar co-operation with other railroads traversing national forests.

**Quit Tobacco by using Haggard's Tobacco Tablets. Cure guaranteed. Send \$1.00 for a box to P. H. Millar & Co., Box 239, Little Rock, Ark.**

## Talala, Okla.

Rev. Geo. Lewis, pastor of the M. E. Church, South of Claremore, held evangelistic services at Talala, Okla., Aug. 2-9. His sermons, especially those on the doctrines of Infant Baptism and the Mode of Baptism showed a remarkable clearness of comprehension and thorough preparation. His morning sermon was along the line of the higher life and were marked by a deep spirituality and were very instructive and uplifting to the Christian people. His evening sermons were evangelistic in character and were plain and pointed, but were entirely free from any form of vilification. "He fights nothing but sin." Only a few souls were saved, but a number of others were under deep conviction. Doubtless the results would have been much larger but Rev. Mr. Lewis was called home by the death of a parishioner and by illness in his home.

Rev. Mr. Lewis is recommended to those desiring an evangelist who dares to declare the whole counsel of God and has behind his work a deep and abiding consecration.

MRS. EUNICE CRAWFORD,  
Talala, Okla.

## To the Pastors of the Ada District.

Brethren please raise all of your conference collections by September the 30th and forward the same to Rev. T. L. Rippey, Conference Teller, Muskogee. Brethren, please do not fail to do this as much depends upon this. All who have money on hand now please forward it to the Teller.

Yours fraternally,  
S. P. GODDARD, P. E.

**DROPSY** Cured: quick relief; removes all swelling in 8 to 20 days; 80 to 90 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box X, Atlanta, Ga.



## A Delicious and Wholesome Summer Drink

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

# Coca-Cola

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

## 5c Everywhere

At Soda Fountains or Carbonated in Bottles

ROCKFORD HIGH SCHOOL  
Physics and Chemistry  
Rockford, Ill., July 31, 1907.

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

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

Whenever you see an Arrow think of Coca-Cola.

## Layman Training Conference

Will be held at Hartman, beginning Monday evening, Aug. 30, at 8 o'clock, when the following program will be rendered:

Monday evening, 8 o'clock, one-half hour devotional exercises.

8:30, "The Needs of Dardanelle District Now," by Presiding Elder J. H. O'Bryant.

Open meeting, "What Can I Do to Supply the Needs."

Tuesday morning, 9 o'clock, "The Relation of Trust to Trustee," by Sam R. Chew of Van Buren.

Open meeting, "The Value of Deputation Work," led by Rev. George McGlumphy.

Tuesday evening, 2:30, "Why Should the Layman Undertake to Evangelize the World in This Generation," Walter Clinton.

"How to Enlist and Use Laymen as Missionary Advocates," Rev. Henry Hanesworth.

Tuesday evening, 8 o'clock, "The Spiritual Value and Results of a Missionary Awakening, First to the Individual, Second to the Church, Third to the Nation," led by Rev. R. S. Lawson. Closing with suggestions and resolutions.

Brethren, come to Hartman and let us plan for a more active campaign of service. Both preacher and laymen will be

expected as we need to reason together. I earnestly desire that this meeting be remembered in your daily devotion to Almighty God, that our work may be world wide in its influence. I trust the ministers throughout the district will insist that at least one layman from each congregation will come to the conference. Yours for better service,  
WALTER CLINTON, D. L.  
Ozark, Ark., Aug. 17, 1909.

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