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# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine"

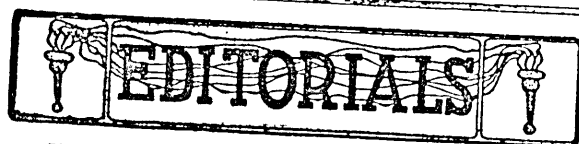
Successor to Western Christian Advocate.

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

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No. 35



## THE DIGNITY OF RIGHTEOUSNESS.

The consciousness of rectitude is one of the profoundest enjoyments of which a human mind is capable. The man who has it faces the world unashamed and unafraid. He carries within himself a sense of cleanness which is the most precious possession of the human heart. He has a sense of manhood that enables him to stand flat on his feet and do his duty in every place. He is able to respect himself and to look confidently for the respect of all other good men and women. There is dignity and worth in him. He is a man.

There is a perverted form of all this, to be sure—the Pharisee, for example. Humility is one of the chief characteristics of the true form, and that the Pharisee does not have. A truly righteous man knows that he has nothing good which he has not received; he is not self-righteous, is well aware that he owes all, or nearly all, all but the honest concurrence of his own will, to the cleansing grace which the Almighty has afforded him, and upon that grace he is ever relying; there is living fellowship between him and God. It is this sense of fellowship with the Highest that lends to him his highest sense of dignity; he is in the highest company and is at home there. It is heaven in the heart of a man. Your perverted form may imitate, may boast itself, but can never attain the profound satisfaction of the true form, must always have its inward uneasiness, its inner consciousness of something lacking.

There is also the opposite of this sense of righteousness. You will find it in the light and flippant, dwelling in the gay inanities of life. Of all the insignificant people that live these are about the most worthless, mere nobodies. They are the trash floating upon the bosom of the world, though decked out, it may be, in the world's finery! Pitiably! The opposite you will also find in the sordid, who care not for God and truth and good, who seek not to love and serve, but seek their own, which, in truth, they shall not find, either in this world or in that which is to come. They are the human hogs of this world. There is yet another character worth nothing on the opposite side, the openly wicked. For them the world holds no real satisfaction. They are plugging about here in human life in defiance of the laws of nature, and cannot find rest for their souls. If they have respect for themselves at all, it is with many qualms and oft misgivings as to the genuineness of it. Deep down within them there is a voice that is speaking to them, an accusing, soft-bewailing voice. Well for them that they cannot wholly still it! How can such a man have a genuine sense of personal dignity? If it were so, human nature would have become a lie!

There is nothing better for us than the good old-fashioned way shown us by our fathers and mothers, who learned it out of the book and out of an experience which confirmed evermore the teaching of the book. We look with reverence upon the aged who have so walked. We see beauty in their wrinkled faces, the light of a glo-

rious sunset upon their dear gray heads, and we say, There is worth. We shall ourselves, if we so walk, come to the evening of life with serene and joyous hearts, which the din of the great outside world cannot disturb.

## DECIDE.

To know what you want is the first thing. Paul knew. Luther knew. John Knox knew. Wesley knew. Cromwell knew. Frederick the Great knew. The thing that first of all made them men of distinction and men of might was precisely this, that they each knew what he wanted in this world, and each knew it better than the men about them knew what they wanted. Not only did these men know in a general way what they wanted; they knew particularly what they wanted as time went on, knew what they wanted to do today as a contribution to obtaining what they wanted in life, and knew how to seize the moment to get what they wanted. They knew that "Time's stately ships sail on schedule time." They knew that a day, or a moment too late would often mean an eternity too late. It was a great general who said that in every great battle there is a moment when an army that has been doing all it could do must bend every nerve to decide the issue. In one way or another this principle has decided the fame and the efficiency of almost all great men; it is the principle that rules all achievement—to see your moment, to decide your course, to do with superhuman energy and with decisive promptness what you have decided to do, and to do it with precision, with veracity of action—this is the thing! This was Napoleon, in so far as Napoleon had any value as a man; this was Frederick; this was Luther; this was Wesley.

It is pitiable to look about these men and see the dull inanities in the shape of human beings who surrounded them. Other commandants in Paris had, for example, expostulated and pleaded with mobs that gathered in the streets and prolonged the terror of revolution; but Bonaparte gave one prompt command to disperse; the next word was—grapeshot; and the revolution that had sat for years like a horrid nightmare on the face of the world was swept from the face of the earth in ten minutes' time. Cromwell knew that he wanted a free England, and if others about him did not know how to get at it, or when to get at it, he did know, and not even the head of a king should stand in the way of it. Poor little George II., the French General Broglie and his cofooleries, fantastic and high-flying Belleisle, and a poor kaiser of their date, none of them knew what they wanted, nor how to get anything; but Frederick knew both. It is pitiable to behold the marching and the countermarching of these poor fellows, the misery and death that attended upon them and their enterprises; there was but one real man on the scene, and that was Frederick. If others did not know how to get about the redemption of England, Wesley knew, got about it, and turned the course of the English-speaking race. If nobody else knew how to disenthral the church, Luther at least knew what was his plain duty, and would "go to Worms if the devils are as thick as the tiles on the roofs."

Here are your men, and here is your type of man, for all times, for all undertakings.

## WOMAN'S SUFFRAGE.

A lengthy review which we recently read of the woman's suffrage movement shows that woman's suffrage throughout the world, particularly in those countries in which it has been most fully tried, has had no appreciable effect upon the status of public affairs, except that in some communities it has modified for the better the temperance situation, and recent affairs in some places, like Denver, Colo., renders it doubtful whether it has done even that much in such places. This is precisely as we believed it would be. On merely economic matters women are as likely to be divided in opinion as men. Women are as likely as men to believe in high tariff or low tariff, as likely as men to believe in the gold standard or the double standard. We see no earthly use in compelling our women to assume the burden of the suffrage when no result is to come of their bearing such a burden. What is more, we are opposed to any arrangement that will destroy the right of our best women to stay at home and attend to their own business. Whenever the mothers of this country, however, want to vote, we are in favor of giving them the privilege. We will risk the mothers of the land; they have given hostages to fortune, and the country will never be in danger from them. But it is not according to our observation that it is the mothers who want to vote, either in Church or State.

## METHODIST FEDERATION.

At the recent meeting of the Commissioners on Federation the joint body did two good things: they urged that commissions be created by annual conferences; they urged that no church be established where the other Methodism has a church, except by consent of both the annual conference commissions. They further early insisted that no financial aid by any board of either church be given in violation of the principles of federation. This is progress—if we can only bring operations on the field up to this standard.

Amendment No. 10, giving the people the right to propose and pass upon laws and constitutional amendments, is provoking much discussion. Those who oppose are unable to adduce correct history of the constitution or decisions of the courts. They simply suggest all sorts of imaginary dangers, and try to frighten the people. Careful analysis of the opposition shows that it is divided into three classes: (1) Good people who because they do not understand it oppose, but who would favor if they understood; (2) A few men who sincerely oppose popular government, believing that the people are incapable of deciding what they want; (3) Representatives of the corporate and whisky interests. Let no one be deceived. Amendment No. 10 is for the best interests of Arkansas and ought to be adopted by an overwhelming majority.

Let every man who desires that Arkansas should be free from the domination of the organized liquor traffic work and vote against license. Let us carry every county and increase the no-license vote in the whole State.

Even if you are not interested in the success of any of the candidates, you ought to go to the polls on September 12 and vote against license.

## WESTERN METHODIST

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

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

ANDERSON, MILLAR, &amp; CO.....Publishers

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## Notes and Personals

## W. J. MOORE'S ITINERARY.

Foss .....Sept. 3, 4  
 Erick .....Sept. 5, 6  
 Norman .....Sept. 7  
 Martha .....Sept. 10, 11  
 Paoli .....Oct. 1, 2  
 Maysville .....Oct. 3, 4  
 Alex .....Oct. 5, 6  
 Ryan .....Oct. 8, 9  
 Ninnekah .....Oct. 10, 11  
 Lindsay .....Oct. 12, 13  
 Minco .....Oct. 14, 15  
 Verden .....Oct. 16

The Institute will begin on the night of the first date, except where the dates begin on Sunday. Then the Institute will begin in the morning.

Rev. A. P. Few is on a short visit to relatives and friends in and about Texarkana.

Rev. Abe Mulkey will begin a meeting with Rev. M. M. Smith, at Paragould, Ark., on the 16th. Blessings to those fine people!

Rev. W. P. Pipkin is having a successful year at Wagoner, Oklahoma. He is a good preacher and pastor and will succeed anywhere.

Rev. J. T. Armstrong has had some good meetings on the Manitou charge, Oklahoma conference. He has had one church house dedicated.

Rev. John C. Shipp, of Belleville, Ark., in a private note, reports himself as getting on well and doing a good deal of work "for a superannuate."

The crop condition all over Oklahoma and Arkansas was never better. Let our people be thankful, take care of the church and the faithful pastors. Begin it now, dear brethren.

During the absence of Brother Fletcher, who spent two weeks taking a special course in the University of Chicago, the Winfield pulpit was ably filled by Rev. Dr. W. F. Wilson.

A card from the evangelist presiding elder, Rev. J. D. Hammons, states that the camp meeting at the camp shed on Gillett circuit resulted in over seventy additions to our church.

The Western Methodist is often called upon for conference minutes. We never handle them. They are always directly under the control of the conference secretaries and publishers.

Rev. C. F. Mitchell reports a good year in the Lawton district. The aim of the brethren in the district is full collections, a thousand conversions and five hundred dollars on specials for missions.

Dr. R. P. Wilson resumed operations at Searcy after a short vacation. The service was up to the

high water mark and a fine congregation. Dr. Wilson thinks his choir is the finest in the State.

Rev. J. F. Lawlis, presiding elder of the Guymon district, Oklahoma conference, requests us to state that his postoffice address is now Guymon, Okla. Let all his correspondents take due notice.

Rev. A. C. Pickens is having a good year in his pastorate at Prior, Oklahoma. A movement is on foot to build a modern church edifice. The reports from the charge will be in full at the annual conference.

Miss Jennie Howell, one of our Prescott young ladies, left that city Tuesday for New York, whence she will sail for Brazil to enter upon missionary work. May the Southern Cross beam kindly upon this good young woman!

Some brethren are writing us for information about the initiative and referendum amendment. Our views are very frankly and also pretty fully expressed in the paper. We write this paragraph to save time of all concerned.

Rev. R. H. Denny, pastor of Glenwood circuit, Oklahoma conference, is planning to build a new church at a point on his charge. He has recently held a successful revival meeting in which he received twenty-three into the church.

The Arkansas Tuberculosis Sanatorium is dedicated at Booneville, Ark., today. We are sorry not to be able to respond to several invitations to be present. It is an enterprise in which all good citizens should take a lively interest.

Two of the members of our church at Conway, Mr. Dan Chivers, and Mr. Luther Burns, were buried last Sunday. Brother Chivers died of cancer and Brother Burns of tuberculosis. The bereaved in both households have our sympathy.

Many preachers will be glad of a word about Mr. John Armistead, of Charleston, Ark., with whom we recently spent several hours. He has seen much family affliction of late years, but is the same faithful man as of old, and is in good heart.

The Pendergrass "boys," Frank and Fay, whose father was long a member of Lowe's Creek church, are making good and useful members of the church, and are otherwise doing well. Frank is still at Peterpender and Fay is at Charleston.

Meeting Rev. E. R. Steele the other day, we made inquiry about the work in Ft. Smith, and got a good report as to all the brethren there. Central church has the largest Sunday school in its history, with Mr. W. D. Young in charge and rejoicing in his work.

In the death of Professor William James, of Harvard, the country loses one of its foremost men. He has been especially valuable in psychology, and was a genuine publicist. Readers will remember his varieties of Religious Experiences and its great value.

Rev. John R. Stewart, after several years of honest labor, and fairly successful labor, too, as agent of our Superannuate Endowment Fund, has resigned that office, and will take work in his old conference, the Tennessee, this fall. Everywhere he has commanded respect.

Our old friend Mr. W. M. Jones, of Anice, Ark., is keeping up his record as one of the most faithful laymen of South Franklin county. So is Mr. B. W. Wells, on whose invitation this editor recently made a trip into that region, preaching and making temperance speeches.

Rev. J. T. McBride is closing another successful year at Welch, Oklahoma conference. He raised the charge from a circuit to a station the first year and has had good progress the second year. He is popular as is shown by the pound- ing which his people recently gave him.

Rev. W. B. Hayes, a gift of Arkansas Methodism to Missouri Methodism, has had a very fruitful year at Ferguson, one of the beautiful suburban residence sections of St. Louis. While Rev. L. E. Todd, of Centenary Church, was in the East, Brother Hayes filled his pulpit for him.

Rev. Green B. Griffin is having a successful year on Branch circuit. Some of his churches are greatly improved over former years. It is a prosperous and beautiful country, and the Lord has not yet fully come into his own in that region—too many families that do not know him.

The region around Charleston, Ark., has shown marvellous improvement since we last saw it. It is a beautiful country, and the land is just now loaded down with good crops. The church has made great progress, but needs still to enlarge its plans or else the world will walk away from it.

This editor spent a day and night last week with Rev. J. J. Galloway at Paris, Ark., and received all manner of brotherly courtesy at his hands. He is doing a good work at Paris, and has taken some strong people into the church there. The community is prosperous, and so is our church.

Rev. Charles D. Bulla, who has been editing successfully since last March the Baltimore Southern Methodist, has been elected Superintendent of the Wesley Adult Bible Class Department of our church. We wave to him our greetings in his new field and tell him we shall be ready to help him.

The Kings, of Grand Prairie church, Franklin county, sons of an old Methodist family, are all making good and useful men. One son practices medicine in Ft. Smith, another, Dr. Wm., is a physician near the old home, and two, James and David, are prosperous farmers. It pays to bring up boys in the good old way.

The Alabama Advocate of the 16th comes out under new management. Rev. J. S. Chadwick, who has done faithful and efficient work as editor for four years retires, and Rev. John B. Cummings assumes control, with H. Whitehead as assistant and as business manager. We wish these dear fellow-laborers every success.

Rev. J. A. Dozier, of Eufaula, passed through the city on yesterday on his way to visit old friends and relatives in Alabama, his people at Eufaula having very kindly offered to give him a little vacation. He reports a constant growth of interest in his charge, and makes a good report of the work generally in Oklahoma.

It was an especial pleasure to be told the other day, by Dr. John H. Dye, that he had had the gratification recently to receive into the membership of our church at Quitman Hon. W. T. Hammock, a good and conscientious and able man, who ought to have been in the church long ago. It is a great mistake for any man to put off such a step.

Rev. J. C. Jeter has accomplished the task of building a \$30,000.00 church at Sapulpa, Okla. A splendid pipe organ has also been bought and installed. We learn that this splendid pastor has put his very life into this building. He has superintended the construction, raised the money and done the work of a faithful pastor. Such a man counts much in the service of his Lord and the church.

Rev. C. N. Clark, pastor of the Scruggs Memorial Church, St. Louis, is rounding out a very prosperous year at that great charge. Rev. P. C. Fletcher, while on his vacation, preached for him at a morning service, and says he is held in lofty esteem by his parishioners. Brother Clark is an Arkansas product, a Hendrix College graduate, and his many friends throughout the State will be pleased to learn of his success.

A Methodist union revival will be held in this city this fall, beginning the first Sunday in October. It will be under the management of all of our Little Rock churches—First, Winfield, Hunter, Asbury, Twenty-eighth Street, Highland, Capitol, Forest Park, and Henderson. Rev. John E. Brown, the noted evangelist, and his singer, Rev. C. P. Curry, will conduct the services, which will be held in the auditorium of the First church.

Rev. C. C. Green, Charleston, Ark., is succeeding well on that charge. He has had about 100 conversions up to date, and about forty accessions. Last winter, shortly after he transferred from the Little Rock conference, he came near dying of pneumonia, escaping as by miracle, but he and his family are now in excellent health and his brethren of Little Rock conference will be pleased to know that they are getting on well in all ways.

Florence Nightingale, the aroma of whose good name has gone round the world, died in England, at the age of ninety, on the 13th. It was her high task to struggle for the alleviation of human woe, and to inspire others to struggle for that end. She won fame first by going to the front in the fearful Crimean war, and she has stood at the front in looking after those sick and in prison ever since. She was one of the uncrowned queens of this world—has been crowned now in a better world.

The papers are reporting "an epidemic of tragedies" in Lee county, Arkansas. There have been five violent deaths in that county in the last few weeks. We sympathize with the good people of the county. But let it be remembered that Lee county has whisky, and let it also be remembered that it will cost more to get through the legal proceedings occasioned by these murders than all the revenue Lee county will get out of its saloons, not to speak of the sorrows and the woes and the disgrace occasioned by the murders.

In the death of Mr. O. L. Miles, of Fort Smith, last week, this editor suffers no small personal grief. We knew him better than most of his acquaintances. The son of an honored Methodist preacher, while not a member of the church, he could never forget the great fundamental moralities taught him by his father. He despised invincibility and littleness and sordidness and impurity. He was one of the foremost lawyers of this State, and always exalted his profession. In the courts he was a terror to evil doers. Many have been our heart to heart talks about the great realities; beneath a rugged exterior was a rugged honesty. We mourn his loss.

While in the south part of Franklin county and in Logan county, Arkansas, last week, we had a goodly opportunity to see what our German friends in this country come to after some thirty years of residence. This region was among the earliest in Arkansas to receive German colonies. They make us good citizens, thrifty, energetic, law-abiding, they have done well for themselves. It has been a little difficult for them to adjust themselves to our American ways as to temperance, their old country holding such different sentiments, but they are learning even in this respect. Twenty years ago we used to figure on a pretty solid German vote against our temperance laws in that region, but the Germans there give us no trouble now. A few of them are Lutherans, but the great majority are Roman Catholics. In their devotion to their church they set us a most excellent example. It would be absurd to belittle them in this respect. We noted that they have in Charleston the most significant church building in South Franklin. We noted that at Subiaco they have a monastery that promises to rival in significance any monastery in the Old World, a really great center of Catholic activity. They are building there for the ages. If our Protestant people do not keep up their ends, they will take

that country. And if they can take it by good works, they will be entitled to it.

#### THE SHOE PINCHES.

In the *Central Christian Advocate*, the organ of the M. E. Church (North) for this territory, in a communication concerning the Little Rock district, the correspondent says: "Rev. M. L. Cole, of Judsonia, has been greatly annoyed by the advent of another Episcopal Methodism in the town, and amid a great flurry of trumpets divided the people on sectional lines and established another church in a community that did not seem able to support well the churches it already had. Time will prove whether the movement is of God." Has it ever occurred to our Northern brother that his church started that kind of movement and is guilty a hundred times where Southern Methodism is guilty once? As Arkansas is our own field, we have no apologies to make for entering Judsonia. We appreciate the outcry when the shoe pinches.

#### RALLY, ALL; RALLY NOW.

There is a great campaign for temperance now on throughout Arkansas. Nightly street meetings are being held in the city of Little Rock, with able speakers, music and stereopticon views. It is of the utmost importance that our people throughout the State should bestir themselves. The 12th of September will soon be here, and we must have the largest no-license vote ever polled. We need not doubt that the whisky people will do their utmost. They will watch every nook and corner of this State; will work openly where they can; will go at it on the "gum-shoe" process where they cannot work openly; will pour money into all places where money will do the work. It must be remembered that two years ago they surprised us in at least two counties, where we expected to win by doing nothing out of the ordinary. We must earnestly call upon all our preachers and temperance workers to check up the situation in their several counties and put in the work. No gang of saloon-keepers ought to be allowed to run this country.

#### HE TRIED IT.

Every newspaper has to learn. It is surprising how many people think they know just how a paper ought to be run. When a man takes charge of a paper and tries some of the experiments which he and others have thought ought to work, he soon finds out that he cannot change long established customs. We are often told that a paper ought to be stopped when the subscription has expired. Our good friend, Rev. S. A. Nettles, of the *Southern Christian Advocate*, who is a good business man, thought he would adopt the rule for that paper. Here is what he now says:

For five months we tried the plan of stopping papers when time was out. It is surprising how many got mortally offended, thinking it was a personal offense on our part. And *mirabile dictu*, it generally was the best educated and wealthiest that got offended! They thought it was a personal affront on the part of the editor! We recall one instance—one of the most prominent and intelligent officials in our State. When his time was out, the mailing clerk cut his name off, along with many hundred others. He never subscribed again. We knew nothing whatever of this until sometime after his death and burial. And yet this good and learned man, an official of the Methodist Church, went to heaven thinking this editor had done him a personal injury and insult. There were hundreds and hundreds just like him. So we were forced to stop cutting off when time was out.

It might have been originally a better plan to have stopped all papers at expiration, but if any man running a church paper will now undertake it, he will duplicate the experience of Brother Nettles. Meantime there is opportunity for any subscriber who is mean enough to do it to let his subscription run till the postal laws require him to be dropped, and then let the paper lose his account.

#### THE PRICE OF A LICENSE.

What's the price of a license? How much did you say?

The price of men's souls in the market today?  
A license to sell, to deform and destroy,  
From the gray hairs of age to the innocent boy—  
How much did you say?

How much is to pay? How compare with your gold?

A license to poison—a crime oft retold—  
Fix a price on the years and manhood of man;  
Take what is not yours to destroy if you can—  
What's the price, did you say?

How much for a license? How reckon the crimes  
Men are caused to commit when besotted at times?

To take character, reason, foredoomed to the grave,  
And give men your curses when pity cries,  
"Save!"

What's the price, did you say?

How much for a license? Count the price of the home;

Of the tears that are shed in its anguish and gloom;

Count the happiness lost on the vote that you gave

When you voted the license that made man a slave—

What price was to pay?

How much for a license? Count the price of her life

Whom your children called mother and whom you called wife,

Who died of her grief, heart broken away,  
That her home was left bare of its bread day by day—

The license to pay.

How much to pay? Count the price of one soul,  
Multiplied by names on eternity's scroll

Of those who have gone, once in manhood's strong pride;

Then add those who with them have suffered and died—

What's the price, did you say?

How much is to pay? You may count out the gold,

But the price to be paid has never been told;

Count the measure you mete out your neighbor today—

To be meted you back—but in God's time and way—

'Tis a debt you must pay!

(Extracted and presented by George Thornburgh, who urges every lover of his race to vote Against License).

### The Holman Home Bible

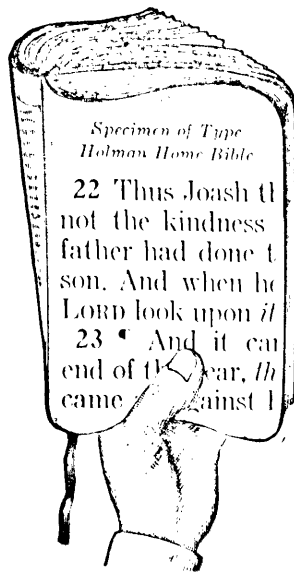
Printed from large clear pica type with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for everyday use in the home containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages, and deaths. The best Bible obtainable for old folks who need extra large clear print and a light weight book.

The exact size of the Bible when closed is 6 1/4 x 9 inches.

No. 2014. Bound in French Seal Leather, round corners, red under gold edges, gold titles, silk head bands and purple silk marker.

Publisher's Price . . . \$3.00  
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ANDERSON, MILLAR & Co., Little Rock, Ark.





## THE ERRORS OF O'BRYANT.

Without pursuing further, at this time, the argument in regard to a change of the name of our church, it is nevertheless due to all parties concerned that no one be misled by errors of statement or misconceptions of fact. Hence this review of Brother O'Bryant's article.

Brother O'Bryant attacks me on a statement of fact in this wise:

"Dr. Godbey says further: 'Though it is absurd that a three-fourths vote of all our Annual Conferences should be required to change our name, the church came near effecting the change 40 years ago. A change of 50 votes out of the thousands would have given the three-fourths majority. We have borne for 40 years a name which our people did not want.'

"Now this would be refreshing if it were not so far off the track. If I am not mistaken, and I think I am not, less than thirty years ago this question of a change of name was voted on by the Annual Conferences and the agitators were able to muster full 91 votes in favor of the change, and 3,415 voted against it."

In confirmation of my statement I submit the following:

## "OFFICIAL ANNOUNCEMENT.

"On Thursday, April 11, 1867, the book editor, at the request of the bishops, joined them in gathering, referring and casting up the vote of the Annual Conferences, on the two questions submitted by the late General Conference, change of name, and lay representation, whereupon it appeared that returns had been received from all the conferences, with the following results: On change of name, 1,577 votes were cast—yeas, 1,168; nays, 409. The affirmative vote being less than the required three-fourths, the question was pronounced lost. On lay representation, 1,570 votes were cast—yeas, 1,199; nays, 371. The affirmative vote being the required three-fourths of the whole, the question was pronounced carried."—*Journal of the College of Bishops, H. N. McTyeire, Secretary.*

It appears from the above that 15 additional votes for change of name would have carried the question.

Now as to Brother O'Bryant's statement that the vote on change of name was taken less than thirty years ago, with results as stated from his memory, he was surely dreaming when his memory so betrayed him. The vote recorded above is the only one that has been taken in the conferences on this subject.

Less than thirty years ago, viz., in 1886, sundry memorials came before the General Conference in Richmond requesting change of name of the church. The Western Conference asked for the name Methodist Episcopal Church in America. The Missouri Conference asked that the conference eliminate the word "South" and otherwise modify the name as the conference should see fit. The St. Louis Conference asked that the question be divided, and the vote taken first on eliminating the word "South," second, on adopting the name "Episcopal Methodist." The Southwest Missouri Conference did not ask a division of the question, but desired the name "Episcopal Methodist." The Kentucky Conference asked the same.

These were memorials to the General Conference to take the initiative in resubmitting the question. The petition was from only five Conferences, and the memorialists were not agreed, so the General Conference gave the matter little attention. The Committee on Revisals reported nonconcurrence. Dr. W. M. Prattman presented a minority report, which ably argued the case and moved to substitute concurrence for nonconcurrence. The debate came on the substitute, which was voted down, and the majority report adopted. Brother O'Bryant in his zeal to demolish me made a very reckless dash and fell into a pit. I have tried to pull him out as far as possible. This

matter of the memorials was dimly in his mind. But there was no vote on the change of name at this time. I as chairman of the St. Louis delegation carried up our memorial and saw the matter through the General Conference. But these statements are not from memory, but from the records.

I think Brother O'Bryant is as far off the track in his argument as in regard to facts. He may quote volumes from the stress of those times, but in the perspective furnished us today we see slavery as the real cause of our church division and of our Civil War. Any attempt to obscure that fact is throwing water at the stars.

The parties in Church and State construed constitutions to suit their prejudices. An illustration is in this: When the General Conference of 1844 had by a majority vote adopted the plan of separation, the constitutionalists of the M. E. Church immediately took the ground that the plan had not been legally adopted, because the carrying out of its provisions required the suspension of the Sixth Restrictive Rule, which could only be done by the constitutional vote. Had Chief Justice Nelson of the United States Supreme Court, been ruled by the constitution rather than the equities of the case, no division of the general church property would have been made. It is a novel condition to contemplate. It required only a majority vote to give the church existence, but a three-fourths vote to change her name. Technically this change of name is constitutional and one obstructionist is as strong as three men that can render a reason. But in the light of common sense and equity the majority ought to have their will. If, therefore, the majority in a conference favor the change the minority ought to make the vote unanimous.

Finally, in answer to Brother O'Bryant's charge that the discussion which I began is ill-timed, I will say the General Conference submitted this question of change of name to the Annual Conferences to be voted on at any session during the quadrennium. The vote of 1866 was taken the same year the question was submitted by the General Conference.

J. E. GODBEY.

## — PROF. R. T. BOND ANSWERED.

The manner of selecting boards of trustees for denominational schools, colleges, and universities is at present a very live question, especially made so on account of the Vanderbilt situation and the Carnegie and Rockefeller endowments. The General Conference in May was stirred from center to circumference over the matter, but put itself clearly on record as ascertained by reading report No. 5, of the Committee on Education. Item one of this report, which becomes a part of the Discipline, and was adopted by an overwhelming majority, reads as follows:

"Trustees of our schools, colleges, and universities must be at least 21 years of age, and three-fourths of said trustees must at all times be members of our church, and all of said trustees must be confirmed, nominated or elected by some governing body of our church, or by some board or officers of the church to which the power to confirm, nominate or elect trustees has been delegated by the governing body of the church, provided that this provision shall not take effect until July 1, 1912."

This was the sentiment of the last General Conference, notwithstanding Prof. R. T. Bond's statement that "The last General Conference at Asheville gave its unqualified indorsement to this policy of the church by very promptly refusing to make any change affecting the constitution of these 'self-perpetuating' boards." Is this in harmony with the item quoted above? Again he says: "Evidently it is not the mere self-perpetuating feature claimed by the Vanderbilt Board that is now so troubling Israel." In answer to

this I refer Prof. Bond to Resolution 1 of Report No. 5, which begins thus:

"Resolved, first, That the boards of trust of all the schools, colleges, and universities which are morally the property of the church, but whose trustees are not selected in conformity with the method proposed in the first item of this report, are hereby earnestly requested to conform the method of the selection of their trustees to the proposed provisions."

Evidently the General Conference thought the self-perpetuating board the heart of the trouble and so aimed its guns at that point. It is mere fallacy to try to compare "self-perpetuating boards" to our quarterly conference. The manner of perpetuating the quarterly conference is altogether different from that of a board of trustees, the purpose is different, and the effects are vastly different. The self-perpetuating board claims the right to elect whom they will, and in the manner they will, so they do not conflict with State law. And Dr. G. B. Winton is authority for the statement that the Vanderbilt Board has the power to sell, pocket the money and leave the country. The different boards created by the quarterly conference are constantly under the authority of the conference that created them. Presiding over the quarterly conference is an elder from a higher conference, and he has full right to decide all questions of law and order, leaving the conference only the right of appeal. The quarterly conference does not elect its president; the Board of Trustees does. The quarterly conference is the initial or "fundamental" conference of our connectionalism. The church conference being limited to local affairs—but we had to begin somewhere. The quarterly conference starts men toward the higher conference, but it is servant of these higher conferences, doing as they say do. And this is our contention for the Board of Trustees, let them be servants of the conferences. It is true that the rank and file of the church have no voice in electing preachers; they do the making and the conferences simply pass on what they have made. But what has this to do with the present argument? No one is contending for a vote by the rank and file on Boards of Trustees. We are contending that the church has the right to elect its own trustees to care for its own property. The trustee is only a servant of the church and not an owner nor a master.

Again, Prof. Bond gets confused the two very different terms, "perpetual succession" and "self-perpetuating." All of our boards which hold permanent property are "perpetual succession" boards, that is, the board has no breaks, it continues on and on. Perpetual succession might be succession from within and of itself or from without, generally from without. Prof. Bond refers in his last paragraph to the millions of dollars' worth of property held by all the dicerent boards of trustees, and says: "No fear seems to be entertained by the church at large that any of this property will be unlawfully alienated." Certainly not, for they are not "self-perpetuating;" but there is fear, anxiety and a pending lawsuit over some property held by a board that claims to be "self-perpetuating."

Why does not Prof. Bond make some arguments showing the reasons for self-perpetuating boards and the good to be derived therefrom. The quarterly conference plan may not be the best. Some members of the General Conference wanted to change it and have stewards, etc., elected by the church conference. That may be done by the next General Conference. So if it were a parallel case—and it is far from it—it would argue but little. We contend for conference-elected boards. We, with out fathers, oppose "taxation without representation," and ownership without control the church will not have. If the church cannot manage a school, it ought not to have a school.

J. J. GALLOWAY.

OUR AFRICAN MISSION WORK; ITS  
PROGRESS; ITS NEEDS.

BY JOHN W. GILBERT,

Superintendent African Missions for the C. M. E.  
Church, in Co-operation with the M. E.  
Church, South.

On Wednesday, the 10th inst., it was my privilege and pleasure to see, and to have the oversight of the beginning of what in my opinion is destined to become one of the greatest enterprises ever undertaken by the M. E. Church, South, and the C. M. E. Church. William and Josiah Uiatikazi, two native Zulus who recently were graduated at Paine College, embarked at the port of New York upon the Oceanic of the White Star Line for far-away Africa to do missionary work in their native land in the name of the M. E. Church, South, and the C. M. E. Church.

My heart leaped with joy, and a deep anxiety to go on the same with them seized me, as I saw these two young men, the physical embodiment of the work, faith, hopes, and prayers of our two Churches for the "Daark Continent," walk up the gangway of that steamer. But I must wait two months longer before going to join these young Christians in the effort to carry the gospel of the Son of God and the teachings of Paine College to my fatherland.

I most certainly see the hand of our common Father in the organization of my Church by yours, and in the relationship and co-operation that have bound us together in preaching the "gospel to every creature" ever since our mutual history began. I see how these two Churches, mother and daughter, are, in the providence of our God, appointed to supplement each other in doing the too long neglected work of soul-saving in the land whence came the most faithful slaves and servants the world ever knew, most certainly that the South ever knew. And I do not believe that Southern white Christians are going to let slip this God-given opportunity to fulfill one of the evident designs of our enslavement in America, viz: the ultimate redemption of Africa, that land which has interwoven in its history so much of the lives of the Israelites, of Abraham, Jacob, Joseph, Moses, and Jeremiah; of Joseph, Mary, and Jesus. As two Africans were among the prophets of the church at Antioch, so may the two young Niatikazis be prophets in Africa of our Churches here in the South. After praying with them on board the ship in the act of final handshaking I asked William, the preacher (Josiah expects to teach), what is the leading thought he intends to stress in his preaching. He replied: "I am going to tell them to do right all the time, just as my Savior did when he lived upon earth." He might have used more words, but he could hardly have said more. They both seem to be enthusiastic over their prospective work in Africa for our Lord and Master whom they found and learned to love and serve in Paine College.

Bishop Lambuth requested me as he was about to leave this country to try to raise at least fifteen hundred dollars before he and I leave for Africa. My main purpose in writing this letter is to ask humbly every one who reads it to send me a contribution, however small, for the initial expense of opening our joint work in Africa. A receipt for any amount, whether sent by an individual person, a society, a "party," or a church, will be immediately returned to the sender, and the money at once deposited with the Treasurer of the Mission Board in Nashville. It does seem to me that we, both white and black, ought to consider it a high privilege to have our names on the list of those who gave something toward this worthy cause at its very inception. Appreciating this privilege of helping our Lord, I have already given to "the hurting point" all the finance I possibly can, and I am offering my body, "which is my reasonable service," if he needs my own temporal life in his cause on the soil of my father-

land. A list of those who now contribute to this long neglected "business for my King" will ever be the most cherished possession of the remainder of my life, and the most priceless legacy that I can leave in death to my Church, your Church, and my children.

We colored brethren have out of our poverty raised nearly five hundred dollars for this cause. This amount was expended mostly in sending William and Josiah back to their home where we hope to establish a strong mission point. We colored brethren are going to do more. Our worthiness of your help will as heretofore be shown in our own self-help. I am at this time making another appeal to them for money for the African missionary work.

Send all communications to me, addressed as follows: John W. Gilbert, Superintendent of African Missions, 1421 Magnolia Street, Augusta, Georgia.

UNPUNISHED CRIME IN THE UNITED  
STATES.

A casual glance at the head-lines in the daily press for the past month is sufficient to convince any one that discussion of criminal conditions in the United States, however trite the subject, has at least abundant provocation. We read of assaults on men humble and men prominent, of murder mysteries abroad and at home, of a race war in Texas and a lynching in Ohio, of rioting at a street railway strike in Columbus and at a sugar refinery strike in New York, of stolen securities and absconding cashiers, and of countless other and minor outrages too ordinary to gain notice on the front pages. The significance of these episodes and their relation to the law have been recently set forth in an article entitled "Unpunished Crime in the United States," contributed to The Independent (New York) by Judge G. C. Holt, of the United States District Court of New York. After pointing out that "the enormous aggregate of the amount of modern crime passes unnoticed" because the attention of the public is concentrated on the events of the day, Judge Holt makes some startling estimates of the extent of unpunished crime. Basing his opinion on statistics of lynchings published by the Chicago Tribune, he declares that there are in rough estimate, "approximately 100,000 unhung murderers" of the lynching type, for "every person willfully taking an active part in a lynching is guilty of murder." In a similar manner Judge Holt indicates that out of an estimated number of 165,000 persons now living who have participated in strike rioting there are at least 150,000 who have never been convicted for the felonies and murders thereby committed. "There has been no time in many years in which crimes of violence have been more rife than they have been in recent years in the oldest and most thickly populated parts of this country."

To remedy such an unfortunate state of affairs Judge Holt has certain positive proposals. "The use of the instrumentalities by which most of these crimes are committed should be restricted by law." The first of these instrumentalities is the revolver. Says Judge Holt:

"The repeating pistol is the greatest nuisance in modern life. Every criminal, every madman, every crank, every bad boy, carries one. Nineteen-twentieths of all the crimes of violence that are committed are effected by its use. All firearms are weapons whose use involves such terrible injury that no one should be permitted to use them except strictly in business of selling revolvers should be licensed, and every person who wishes to obtain a revolver should be required to first obtain a license. It should be a serious offense for a dealer in firearms to sell a revolver to a person who has not a license authorizing him to have it."

The same restrictions, the Judge believes, should apply to high-explosives, bombs, stilettos, slung-shots, and brass knuckles. "No man ever makes a bomb for any legitimate purpose," and

the possession of such things "should be made by law *prima facie* evidence of a guilty intention to use them for a criminal purpose."

Turning to the problem of mob violence Judge Holt places the responsibility clearly upon the officers of the law and the magistrates. He writes:

"If, at the outset of an attempt at lynching or of a strikers' mob, half-a-dozen or a dozen men were arrested for rioting, were tried the next day, and were sent to the penitentiary for a month, or a fortnight, or even for a week, rioting would stop. The real responsibility, however, for the suppression of crime should not be put upon the inferior officers actually charged with making of arrests, but upon those at the head of the police force. Under most systems of the organization of municipal police in this country, the chief of police is appointed by the Mayor and may be removed by him. The Mayor, in some instances may be removed by the Governor, and in substantially all instances is subject either to such removal or to indictment for neglect of duty. The Governor, as the supreme representative of executive authority in the State, has an active responsibility in all such cases, and should be held to such responsibility by public opinion. He should make it known that police officers, sheriffs, or mayors who permit lynchings to gather and mobs to collect and grow, without interference, will be removed and prosecuted for violation of their duty. A few instances of such removal would put an end to the present toleration of the police for mob disorder. But no action by the police will amount to anything without the efficient co-operation of police magistrates. (They), more than any other judges, represent to the ordinary people of our cities the administration of justice. They can do more, by firm and upright conduct, to preserve public order and to instill into the mind of the community respect for law than any other class of magistrates, and they can do more to degrade the administration of justice and to foster tendencies to public disorder and lawlessness than any other class of magistrates."

In addition to the opportunities for weakness on the bench and on the part of the prosecuting officer, the method of conducting criminal trials is so unsatisfactory that "under our present system the punishment of crime is a sort of a lottery." The Judge criticises the frequent inexcusable delay in the conduct of criminal trials, and adds:

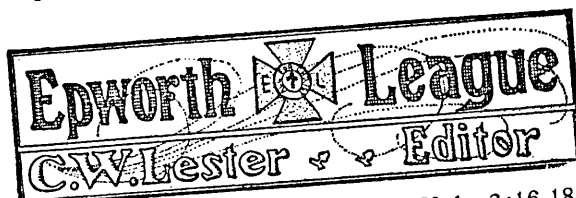
"Our system of appeals in criminal cases might also be much improved. I think it would be well to grant no stays except in capital cases. There should be some presumption of justice in the judgment. Certainly no stay should be granted except on a judge's certificate that there were reasonable grounds for an appeal. Every effort should be made to have appeals quickly heard. No judgment should be reversed on appeal if, upon the whole record, the judgment appears to have been just, no matter what technical errors were made on the trial."

To conclude:

"Severity, as a general rule, does more harm than good in criminal punishment. What is needed is prompt punishment and certain punishment. It need not be severe. When criminal punishment is so administered by the courts that the community at large reaches the conclusion that crime, if committed, will probably be promptly punished, it will largely cease."—*Literary Digest*.

"In almost every case where the saloons have been voted out a marked increase in the number of persons received on confession of faith in Jesus Christ has followed. So far as the Presbyterian Church is concerned, an examination of our records during the past two years will show this. The two Presbyteries which almost doubled the number of accessions during the church year, from April 1, 1908, to April 1, 1909, over the year before, are Presbyteries embracing territory almost all of which became 'dry territory' in September of 1908. A study of the records of all the churches in the State shows that the additions to the churches in the 'dry' towns during the past two years have been nearly twice as large as in the churches in the 'wet' towns."—*Rev. F. N. McMillin, Chairman of Committee on Evangelical Work of the Presbyterian Church in Ohio*.

There is no virtue in solemn indifference. Joy is just as much a duty as beneficence is. Thankfulness is the other side of mercy.—*Henry Van Dyke*.



Scripture lesson for Sept. 4: Mal. 3:16-18; Heb. 10:24, 25.

Topic: Our Paper and Our Meetings.  
(Rally Day.)

This first is from an exchange:

#### THE TOPIC.

"This service is of extraordinary importance as marking the beginning of the active League work of another year. The value of the work throughout the entire year will be influenced by the way it is begun. The supreme question before the chapter that every member must help to answer is, How can we make the most of this year of opportunity?"

"We need first to be at our very best as Christians. They that fear Jehovah and think upon his name are the reliance of the church in every situation. To be recognized as such in heaven and to enjoy the loving favor they receive from God is the first qualification for usefulness. Are we candidates for a place in this company?"

"We need next a relation to each other of Christ-like sympathy, 'considering one another.' We should take knowledge of one another that we may so conduct ourselves toward each other as Christ would, accommodating ourselves to the circumstances, experiences, and idiosyncrasies of the others, ever guarding the feelings and the personal interests of others as jealously as though they were our own. Will we bear our part in this?"

"It is but a step further to provoking one another unto love. We may compel others to love us by being lovable. In this the one who loves us is always blessed by the inspiration of Christ within us. In fact it is for Christ that we must kindle their love and be recipients of a share of their love—only as having revealed Christ to them. It is but a little way further to provoke unto good works. This is a leading function of the League. Our young people must be patiently, tactfully, and yet irresistibly led into active Christian service. How much love for Christ and how much activity in his service are we to add to the lives of those about us this year?"

"Then we must act together co-operatively by consultation and the assembling of ourselves together, by planning our work and by so organizing our membership as to best command and direct every resource of the chapter we multiply the possibilities of the individual members indefinitely. We owe this advantage to Christ. Are we going to do business for Him as systematically and effectively as we do worldly business?"

"Then we must work strenuously, 'as ye see the day drawing nigh.' The character-forming period is short, what the League does for our young people must be done rapidly. The age of responsiveness to God quickly passes; those we would bring to Christ must be won without delay. There are scores of young people within the influence of almost every chapter who would yield this year if an opportunity with them is not lost forever. Shall we maintain the spiritual life of our chapter this year at a degree of intensity that will express the fulness of its power?"

"If we do these things God will take knowledge and we shall know the exquisite experience of his pleasure manifested as the most loving of fathers would bless the most beloved of sons. He will make a demonstration of his salvation through us."

The following is from our own Epworth Era: "What is the use of our paper, the Epworth Era, in connection with our meetings? In a general way one might answer that the quality of our meetings depends upon the use that is made of our paper. Long and wide observation confirms

this proposition. While it is possible to use the helps in the Era in such a slavish way as to prevent all originality and to suppress all spontaneity, it is also possible to neglect needed helps to such an extent as to rob the meeting of interest and of the power of the Bible truths that are brought to mind by the devotional helps in the Era. These helps are to be used in the study of the topics. In part they may be quoted by those who are too timid or too inexperienced to venture to make original contributions to the discussion of the topic. But out of our own experience and knowledge we should contribute each his part to the common upbuilding. The topics are always carefully selected for their value to the spiritual life. Their use enables all the Leaguers to come to the meeting prepared to take a part that will intensify the thought and spirit of the meeting. Keeping in mind that it is participation on the part of the members that we want, not an address, not the many words of one that take the place of the words of many, the Era helps in the hands of all are of the greatest value for the devotional meeting.

"The fellowship in Christ for which the Epworth League stands, is wider than that of the local Chapter. The Epworth Era makes possible that wider fellowship; it is a medium for the circula-

#### OUR CLUBBING LIST.

We have secured the following clubbing rates for the next few weeks and are anxious for our friends to take advantage of it. The offer is entirely in interest of our subscribers. Here it is:

Western Methodist one year.  
Southern Agriculturist one year.  
The Southern Fruit Grower one year.  
Poultry Grower one year  
All for \$2.00.

These papers are good family papers and can be trusted to come into the most refined homes. This offer applies to both new subscribers and renewals. The cash must accompany all orders.

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

tion of the lifeblood of the Christian body throughout its members. The reader of the Era will feed the supporting strength of this larger brotherhood and will be saved from discouragement even when the vitality of his own little Chapter seems to run low. A discouraged man can do nothing; a discouraged League devotional meeting is not far from suspending. Elijah was utterly discouraged until he learned that there were, besides him, seven thousand men who had not bowed the knee to Baal. The wider view that our paper gives will correct our pessimism.

"The columns of the Era supply news from the field that is full of suggestion. What others have done we may do. The Era records successes that come in answer to prayer, and such always incite others to prayer. Revival news kindles revival fires, because it lights the flame upon our altars of prayer."

#### THE BENEFITS DERIVED FROM AN ANNUAL EPWORTH LEAGUE ENCAMPMENT.

The first benefit that I shall consider will be the uplift by social intercourse. There is nothing that removes the selfishness from our lives more than the personal contact that comes through social intercourse. For one to come intimately associated, or even in a casual way, with God-loving people, holding prominent positions in our church, is an opportunity that each of us of minor importance should covet.

Jesus Christ himself was of a sociable nature,

and it was his personal contact with men in a social way that permitted him to reach down in sin and lift so many men to a higher plane of living. But the Master did not deal with the fallen altogether. He seemed to get an inspiration from the people who were walking in his footsteps, and so often do we find him going apart with men. He loved the association of men. So it is with us.

When we meet in the annual encampment of the Epworth League and associate with young people who know God as our young people of Oklahoma do, it lifts us out of our selfishness, and we see the great advantage of reaching men through the social channel by a personal association. May we strive to be just "men among men."

The second benefit derived from the annual encampment is the general information as to what our league is doing throughout the State. We get new thoughts and modern ideas. No one can learn all about League work by working all the time in his own League. At the annual encampment we hear reports from the different Leagues in the State, and learn how to do a thing more ways than one. It is a good thing for a man to have one purpose in life, but it is also good for him to be able to adapt himself to more methods than one to accomplish that purpose. It is the variety of ideas and methods which we get at the encampment that promotes the interest of the local chapter at home if they are put into practice.

The third and most important of all is the spiritual benefit derived from the annual encampment.

We have been speaking of the benefits that come from the encampment at large, but in this last division I want to confine my remarks more particularly to our own Oklahoma encampment, to which we look with pride.

We were honored by the presence and co-operation of Dr. Rollins, Rev. Mr. Culbreth and Miss Mary De Bardeleben, of Nashville. They were sent to us from Nashville as special instructors, and we were wonderfully blessed by their leadership in the conference.

The most important feature of the Oklahoma encampment was the pre-eminent missionary spirit which prevailed. The work done will substantiate the statement I have just made. Each member present enrolled in one of the Mission Study classes. One unusual feature of it was that no one ever missed a single meeting unless he was sick. There was no one going off to see the town and country, and nearly every one came to the class with a studied lesson.

Our Nashville leaders all said that they had never attended a more spiritual meeting, nor a meeting where there was as much hard study done as by this class. This is a compliment to the young people of Oklahoma, considering the present state of commercial activity which exists here. Thank God for the young life of Oklahoma.

The last part of this article is that the annual encampment leads to a definite and deeper consecration. Oftentimes our young people feel moved to do some special work for God and circumstances at home are not the most favorable. The missionary spirit may not prevail or other things may not be the best. But at the annual encampment, where they come face to face with the great mission field, and where they get a "world-wide view" of the gospel, and, best of all, where in open and silent devotion they have been talking with God, it is then that their souls yearn to obey what is indeed the voice of God, and it is here at these encampments, under such holy and sacred associations, that a life decision is made for God and his work, and who can tell the good that comes from even one life like this.

We had about ten of our young people to sign the volunteer card, and we feel sure that at least



six of them will qualify for the work in the foreign field. Sixty Mission Study classes will be organized, and out of them will grow the missionary spirit, so still the influence of the annual encampment goes on—infinitely on. As preachers and Leaguers let us begin now to boost for the encampment next year, and not only boost out "Go." Next year we have a program that is unsurpassed in the South. We have some of the strongest men in the church on the program and we are looking forward to better things for next year if possible than we had this year. We feel that God is in it and that he is leading, and may God speed the day when both pastors and Leaguers will feel duty bound to attend the annual encampment of the Epworth League.

F. C. CARPENTER.  
200 North Robinson, Oklahoma City.

A DUTY TO OURSELVES AND TO THE NATION.

By BISHOP W. A. CANDLER.

Let not our people forget the building of our representative church at Washington, D. C., our national capital.

There is not a capital in Christendom in which the churches are as poor when compared with the other public buildings.

The splendid structure in which our Congress assembles is one of the finest of all the parliament houses in the world. The new library is without a superior of its kind anywhere. But there is not at Washington a real, first-class church building comparable to the public buildings of the city. This blemish upon our national capital discredits us as a people and damages the cause of Christianity among us. It impresses visitors to the city, both foreigners and our own people, that religion holds a secondary place in the thought of the nation. It may account in part for the failure of many of our public men to attend public worship and live godly lives during their stay at the capital. The constant impression of great buildings for political uses and poor edifices for religious purposes is not calculated to stimulate piety and stir religious zeal.

In Edinburgh is St. Giles, in London St. Paul's and Westminster Abbey, in Paris Notre Dame, in Mexico City the great cathedral near the palace; but in Washington City there is not to be found a church that approaches the buildings of the Federal government in impressiveness. This fact is partly explained by the separation of church and State under our system of government. It is also in part attributable to the fact that our national capital is not a wealthy commercial metropolis like London and Paris. The people of Washington are people of small means, many of them engaged in the service of the government on small and uncertain salaries; and hence they are unable to build there such churches as befit the place. This means that if ever such houses of worship adorn the national capital they must be erected largely by the liberality of Christian people throughout the republic. Every great domination in the land owes it to itself and to the nation to build at least one representative church in Washington.

This duty has been recognized by thoughtful people in most of the great churches. The Episcopalians have begun a movement in this direction, and recently a large bequest was made for the building of their Washington cathedral. The Presbyterians are moving for such a house of worship there, as the Northern Methodists and Lutherans and Baptists did years ago. Of course the Roman Catholics are alive to the needs and opportunities of the situation.

The Methodist Episcopal Church, South, rests under a similar obligation to the nation. The second largest Methodist body in the United States and in the world, our church must do its part at the national capital of our country. Our duty and our interest coincide in this great matter.

Accordingly our General Conference, which met in Birmingham, Ala., in 1906, took steps for the erection of a representative church at Washington, and our General Conference which met in Asheville, N. C., this year, took still more advanced action on the subject. We cannot turn back from the task—a task which is not a heavy one for so strong a church as ours. To delay the work will discredit us; to fail in it would disgrace us. But we will not, *we must not fail*.

Let all our people respond liberally to the appeals of Rev. George S. Sexton, D. D., the agent appointed by the General Conference to prosecute this important work. Under the plans of the national building committee subscriptions may be made payable in annual installments running through as much as five years. In this way most any member of the church who cares for this work may have a part in it, and every one among us should wish to have a part in it.

This church will in time become one of the historic structures at the national capital. Let us make it worthy of our great church. Its foundations ought to be laid at an early day, and then the work should go on without interruption until the capstone is brought forth amid the rejoicings of all our people.

As chairman of the committee appointed by the General Conference to direct the canvass for funds, I ask all our members and friends to give prompt and generous assistance to this important enterprise.

SELF-PERPETUATING BOARDS.

There is no very good analogy between a quarterly conference as self-perpetuating and a Board of Trustees of a church or institution of learning. Property in the Methodist church belonging to a pastoral charge is controlled by trustees elected by the quarterly conference of the charge in which it is located. District church property has trustees elected by the district conference and the property of an annual conference; such as schools, orphanages, etc., has trustees elected by the annual conference. Naturally property belonging in common to the whole church would be directed or controlled by trustees elected by the General Conference.

No Board of Trustees of the church is self-perpetuating, unless it be that by some peculiar feature of the "charter" the Trustees at the Vanderbilt University should be of that kind.

A vacancy in boards of trustees in a pastoral charge is filled by the quarterly conference and likewise all the way among the conferences unto the General Conference. Naturally, according to church usage, the General Conference would fill vacancies in boards of trustees controlling property belonging to the whole church.

The quarterly conference is self-perpetuating, but safeguarded so that no man gravely unfriendly to church interests could come in or remain very long if unsuited to the place. The quarterly conference, however, is not a board of trustees; nor is a district, annual or general conference; but these each may create trustees, and possess power—for cause—to remove trustees or to place property in control of a new board altogether.

Any Methodist church has a board of trustees; but if such trustees should decline to protect the property and should fill the pulpit with men not in harmony with Methodist interests and usages, then such trustees would be removed by the quarterly conference and others placed in charge who would care for church interests in better form. It would be monstrous and contrary to good and safe policy to delegate to trustees all power to perpetuate and control without restriction or limitation. This would be to make the creature greater than the creator and to imperil the interests committed to them. Such a policy if prevalent among the planets and in connection with God's reigning powers would destroy the

equilibrium of the universe, and blot out the stability of the Divine Government. The sun itself would fly from its place in the heavens but for the fact that it is regulated by the laws of gravitation. The centripetal attraction as well as the centrifugal must be exercised in order to safety. A good board of trustees might handle property and church interests all right enough during their lifetime or term of office; but successors must follow, and complicated questions in management must arise, so that in time the trustees along with interests committed to them might be at the peril of "flying off at a tangent" and of becoming alienated entirely from the church and purpose of original creation in the absence of some power or authority to regulate.

People who dislike proper restrictions and who decline to submit to authorized regulations do not make the very safest and best managers. Greatest characters simply "serve by the will of God," and God's will might appear in proper church regulations, as well as in the Decalogue and in general teaching otherwise, creating binding obligations in all relations sustained.

Evidently some power should exist somewhere, and does exist by which to regulate trustees and the management of church schools, just the same as is managed the property and church interests of a given congregation.

A. H. WILLIAMS.  
Mayhew, Miss., Aug. 25, 1910.

FOR SALE.

Having resigned my professorship in Hendrix College with intent to go to Florida, I offer for sale all my property in Conway, three cottages priced \$3,000.00, \$1,800.00, and \$1,500.00 respectively.

J. E. GODBEY.  
Conway, Ark.

Sunday School Literature.

To ANDERSON, MILLAR & Co., }  
Little Rock, Ark.  
Send Sunday School Literature

as follows, for the.....quarter

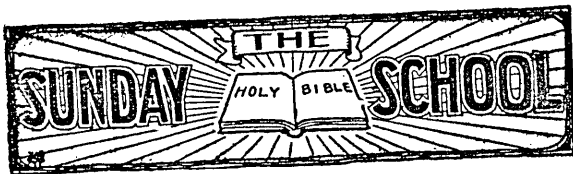
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Sunday School Roll and Record, the best on the market for the rural school, containing blank record space for fifty-two Sundays. Price, postpaid, 50 cents.

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S. S. Magazine				124c	50c
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Intermediate Quarterly				34c	12c
Junior Lesson				34c	12c
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Primary Teacher				12c	40c
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Total					



PREPARED BY P. R. EAGLEBARGER.

## TWO PARABLES OF JUDGMENT. Sept. 4.

Golden Text: Therefore say I unto you, The kingdom of God shall be taken from you. Matt. 21:43.

Lesson Text: Matt. 21:23-46; verses printed 33-46. Read that part which is omitted.

Chronologically speaking this was the third day of the week. Jesus entered Jerusalem sitting upon the colt on the first day of the week. On the second day he cleansed the temple, which was a part of our last lesson. On the third day he came again to the temple and at once became the center of attraction.

It will be noted by all Bible students that the official classes about the temple kept well acquainted with the movements and teachings of Jesus, following him wherever he went for this purpose. They had heard all his great discourses and seen all his mighty miracles which he did. They knew very well that he had raised several from the dead and cured all manner of diseases. The strongest evidences of his Messiahship were in their possession. What they did on this and similar occasions was not done from ignorance of his character but from a determination to hold on to their positions as public servants of the people. John had made a great stir among the people and came to a cruel and untimely death. His death did not concern them, and they took no notice of it. They cared for no one so long as their object was not the changing and overthrow of the rule of these officers. But the moment a word was spoken or a movement was made looking in the direction of reformation of their administration they were all astir with excitement and at once took counsel how they might protect their positions. Up to this time Jesus had avoided them as much as he might, but now his plans ran contrary to them, and he comes into direct conflict with them. He wished to speak in the temple, but they had charge, and while they were not inclined to use violence toward him in the temple, they showed their annoyance at his proceedings and did not fail to make their objections known to him. The cleansing of the temple was in direct conflict with the administration of the high priest, as these people whom he cast out were there by the consent of those in charge. On the morning of the day that is covered by our present lesson Jesus came into the temple court and began to teach. Then the priests and their associates made demand of him as to his authority. Certainly he had not asked authority of those in charge nor had he asked for the privilege of speaking to the people in the temple courts. But this man who was greater than the temple did not recognize the necessity of gaining their permission. He did not intend to recognize their authority or that they were in authority. So the conflict was joined. They asked for his authority and he refused to answer to their request. Not only did he refuse to give answer as to his authority but he became aggressive and spoke these parables in reference to them. They were not so dull as not to be able to understand that these parables were meant for them and they felt the rebuke keenly. But they had erred and were not disposed to take the consequences. They chose rather to oppose even to putting him to a violent death rather than to admit their error and repent of the sin.

God had laid great plans for the nation of the Hebrews. This was shown in the parable of the vineyard. They had been instructed with the oracles of God. The very positions that they held had been created by their God. It should have been plan to them that their duty was to co-operate with him who had placed them in charge.

But they had not. It was literally true that they had stoned the prophets and killed them that were sent to them. Jeremiah is said to have been stoned, Isaiah sawn asunder with a sword, and Zachariah mutilated. The people knew how John had been treated. They could scent his blood in the very air that they breathed. These accusations that Jesus brought against them were known to the people. Now they were plotting his death.

By their fear to pronounce upon the ministry of John they had placed themselves in the position of enemies to the spiritual well-being of the Jews. Now they were confronted with their duplicity in dealing with the subject. They were able to take counsel as to the seriousness of their decision or lack of decision in the matter. By their conduct they had shown themselves to be incapable of leadership in Israel. Yet they were in charge of the temple and the services that were carried on there. It must be plain therefore why Jesus must come into conflict with them. They were wrong and he must cast them out. This he must do. This they were determined he should not do. So the plot to put him out of the way was formed. If they could kill the son and heir then they should both remain in charge and do it in spite of the fact that they had refused to do the bidding



MISS ANNIE BELL WILLIAMS,

Of Charleston, S. C., Missionary to Japan, Supported by the Sunday School and Church at Norman, Okla. Sailing Sept. 13, 1910.

of God, the owner of the vineyard. If they could succeed in killing Christ they would be left in charge of the religious affairs of the temple. It was a question of holding their positions and of keeping their hold on the confidence of the people. So they were very careful not to come into open conflict with the people by admitting that they were opposed to John. When pressed for an open statement as to the character of John, they claimed ignorance.

The people held John to be a prophet. Strange that they knew better his true character than did their religious leaders. The common people had accepted both Christ and his forerunner John to be prophets of God and prophetic characters. The truth had been held in both instances. If these priests and pharisees had occupied a different position they could have understood it better. Self-interest has often stood in the way of men in high position, both in Church and State.

The plain statement of Jesus that the kingdom of God should be taken from them cut them to their hearts. This was what they had been fighting. They had fallen upon the stone and had

been broken. Now they were in great danger of having the stone fall upon them in turn, which happened later, and grind them and their positions to powder.

## MISS ANNIE BELL WILLIAMS.

As was stated in the Sunday school column of this paper some time since, that the school and church at Norman, Okla., had assumed the support of an American missionary in the foreign field, we are glad to present the photo and a sketch of the lady so appointed.

Miss Annie Bell Williams was born and educated in Charleston, S. C. From earliest childhood she was a member of the Bethel Sunday school, where "Aunt Gena" Burnham was teaching and giving to the third generation the earliest impressions of God and His great truth.

Early missionary impressions were received at the monthly meetings of the "Palmetto Leaves" where the manners, customs, and needs of the different lands were discussed. Miss Williams joined the church at the age of 12. While attending the Annual Conference of the Woman's Foreign Missionary Society in Abbeville, S. C., she came in vital touch with the foreign field by meeting Mrs. Campbell who had been to China, and Miss Saunders who was under appointment to go to China.

During a Sunday evening service, Mrs. Campbell spoke of her work and the needs of the field; and in closing asked if any one loved God enough to go if called. Miss Williams did not respond, in the presence of that great congregation. She says: "My heart burned within me, but I shrank from showing my inmost feeling." She returned home and taught in the public schools of her city, taught in the Sunday school, and worked in the League; and in 1903 she was elected to the General Secretaryship of the Young Women's Christian Association. All this work has been a special preparation for the field that she is now about to enter. And yet she was not satisfied with that alone. She desired special training for the foreign field.

The new world, or rather the old with a new vision of opportunity and privilege, made larger and greater demands for this service. So, with this intense desire to know God's Word and his way of working with and for people, she entered the "Methodist Training School" at Nashville. She bears testimony that this training has been of inestimable value to her.

So Miss Williams goes forth to her chosen employment well equipped for the responsible task. She will be the representative of the Sunday school and church at Norman, Okla. The entire amount of her support has been secured and more than one-fourth is in the hands of the missionary Treasurer. We are sure that this forging of the "living link" will prove a blessing to all concerned. We so trust and pray.

Miss Williams is to visit Norman about September 6, and spend a few days with those enthusiastic people. She sails for Japan on the 13th of this month.

## SCHOOLBOY BLUNDERS.

The earth is an obsolete spheroid.

Lord Raleigh was the first man to see the invisible Armada.

Shakespeare founded "As You Like It" on a book previously written by Sir Oliver Lodge.

Tennyson wrote "In Memorandum."

King Edward IV had no claim by geological right to the English throne.

George Eliot left a wife and children to mourn his genius.

The Test Act of 1673 was passed to keep Roman Catholics out of public houses.

Henry I died of eating palfreys.

Louis XVI was gelatined during the French Revolution.

James I died from argue.—Exchange.



## TILLAR CIRCUIT.

Our third quarterly conference came off all right with everything in good order, and our presiding elder, Rev. J. A. Henderson, was on hand as usual with his good preaching and splendid executive ability. Everything is moving along nicely in the bounds of our charge, and souls are being saved and added to the church. Our Sunday school work is good and the ladies' societies are going forward. Last Sunday at Tillar was the best service of the two years at that place. Rev. E. J. Slaughter, of Grady, assisted me at Newton's Chapel and rendered excellent services. He is a good preacher and splendid revivalist as well as a personal worker, and souls were added to the church. Rev. A. B. Holland, of Jonesville Circuit, assisted me at Winchester, and rendered most excellent services. Brother Holland is a young man, and is on his first pastoral charge. I assisted him in a meeting at Green Hill just before our Winchester meeting, and the Lord is crowning his labor with success. Twenty souls were converted the last night I was with him and twelve united with the church the same night, and Brother Holland took in some more later. The writer predicts that he will make a great preacher, and is proud that he had the honor of serving on the committee that licensed him to preach a little over a year ago. I also had the honor and pleasure of assisting Rev. R. Spann in a meeting at Kilbourne, La., just across the State line from Eudora. We had a good meeting, got material enough for a society, and comforted the saints there. Brother Spann is an able preacher, and is doing a great work in the bounds of his mission. Time would fail to tell of all the good things God is doing for us. I have been through seven revival meetings one right after the other, and am billed for four more, and ask your prayers that God may give me strength both physically and spiritually for the great work, and many, many souls. Please let me add that I had the pleasure of assisting Rev. A. T. Clanton at Lacey some time since. Bro. Clanton is a most excellent young preacher, and will be heard from some day. He is in his second year and is a consecrated young man, and well equipped for the work. He is having great success. Our district work is

## FARMER'S WIFE HAD HEAP TO DO

**Mrs. Shepherd Was in Bad Shape  
When She Could Not Stand on  
Her Feet.**

Durham, N. C.—"I am a farmer's wife," writes Mrs. J. M. Shepherd, of this city, "and have a heap to do."  
"Four months ago I could not stand on my feet, to do anything much, but at this time I do the most of my work. I took Cardui and it did me more good than all the doctors."

"You don't know half how I thank you for the Cardui Home Treatment. I wish that all women who suffer from womanly trouble would treat themselves as I have." Ladies can easily treat themselves at home, with Cardui, the woman's tonic. It is easy to take, and so gentle in its action, that it cannot do anything but good.

Being composed exclusively of vegetable ingredients, Cardui cannot lay up trouble in your system, as mineral drugs often do. Its ingredients having no harsh, medicinal effects, and being non-poisonous and perfectly harmless, Cardui is absolutely safe for young and old.

Ask your druggist. He will tell you to try Cardui.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

moving along nicely under the most excellent leadership of our presiding elder, and, by God's grace, we will be able to give a good report from these quarters to our Annual Conference which meets at Prescott in the near future. "Brethren, pray for us."

Yours in God's service,

FRANK HOPKINS.

P. C. Tillar Circuit.

Tillar, Ark., Aug. 28, 1910.

## QUINTON, OKLA.

About ten miles north of Quinton, in a beautiful grove on the mountain side, near a large prairie, we built an arbor, having no church, and on the fifth Sunday in July I began a revival meeting, with only four Methodists, and they were backsliders. The large congregation was made up of Soul Sleepers, Campbellites, Godites, a few backslidden Baptists, and a great many unsaved people. I held two services a day. The interest increased from start to the finish. The meeting continued 16 days. There were 44 conversions. We organized a church of 41 members, baptized 21 adults and two babies. They got salvation the old-fashioned way, down at the mourners' bench, prayed through and told it themselves. Some remained down on the ground in the dust an hour or so, crying for salvation. Some old sinners were saved, all grown men and women, only two children. Two fullblood Indians joined the church, one of whom was an intelligent Indian girl. She came to the altar crying in great distress, but in 30 minutes was up, and with tearful eyes, sparkling with joy, shaking hands and rejoicing with her white friends. We preached the doctrines of the Methodist Church, which some had never heard. The last sermon was on baptism, to a large congregation, and the service closed with the baptism of the Holy Ghost, a general handshake, and a time of rejoicing.

Praise God, from whom all blessings flow. Pray for us. Yours in Christ,  
D. L. HINES.

## PILES CURED AT HOME NEW ABSORPTION PROCESS

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of the home treatment free for trial, with reference from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Ind. Mrs. M. Summers, Box 295, South Bend.

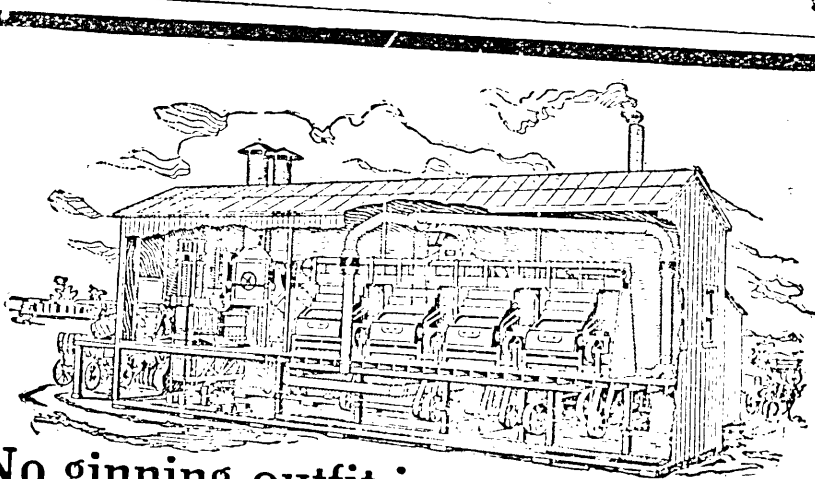
## EVANGELISTIC MEETINGS.

Dear Methodist: The last report I sent in was from the Cushman meeting. Since that time I have held two meetings, one at Desha, which was not a success as we had hoped and prayed for. The pastor, Rev. W. S. Story, began the meeting the fourth Sunday in July. On account of sickness I did not get to his help till the 2d of August and continued till the 8th. Results: Three professions and the church greatly revived. From there we went to Salado and continued till the 19th. The results there were twenty-four professions with twenty-three accessions, with the church greatly revived. From there I came back to Stone County where I am in a meeting at Oyler's Chapel, three miles west of Mountain View. We have a fine prospect here; four professions up to date, with a fine outlook. Pray for me. Will report final results later on.

I. D. McCLURE,  
Batesville District Evangelist.

## PITILE, OKLA.

The writer has just closed a meeting at Pitile. We began on last second Sunday with a cold church. In fact, it had just been organized with a small group of members that had been living out of the church for from two to ten years. The writer did the preaching and the power of God was on each



No ginning outfit is so  
economical and efficient as this

## Munger System Outfit

The efficiency of a ginner's plant is what brings him his business—its economy in operation is what gives him his profit.

No ginning outfit turns out such a perfect sample as the Munger System—nor does any other gin cost so little to operate or require so little repairs.

The Munger System uses a smaller fan than any other system of equal capacity and this one fan both elevates the cotton and blows the seed. The continuous suction gives a steady load to the power instead of the jerky load of other outfits.

The Munger System will handle cotton perfectly under all conditions, having a greater cleaning and drying capacity than any other gin. Having a cleaner section in the Lint Flue

it also cleans the cotton after it leaves the gin.

Our double drive distributor makes it possible to successfully run six gins in a battery with only one condenser and press. And at any time one or more of the gins may be cut out without stopping the others.

We have prepared and copyrighted a splendidly-illustrated book which gives full details of the Munger System in its different combinations. It has cost us considerable to produce this book but we will be pleased to send a free copy to all who are interested in cotton ginning.

## Continental Gin Company

Atlanta, Ga. Birmingham, Ala. Dallas, Texas. Memphis, Tenn. Charlotte, N. C.

word; and he began, not preaching to the church but preaching to sinners and backsliders and it just fit, and with the fourth service there were conversions and on for seven days with the exception of three services there were conversions ranging in number from one to sixteen. The old-time shout was heard, not from one person but from many, including many young people.

The Baptist people joined in from the beginning, and helped us greatly, and the meeting was a help to them.

Our church was greatly strengthened both religiously and numerically. We had forty-three conversions and this was the first meeting in the history of Pitile that had conversions.

Truly we are feasting on God's love and the good things it brings to us.

J. E. BUTTRELL, Pastor.  
Bokchito, Okla.

You have catarrh of nose and throat. Try a pleasant remedy. It gives relief and often cures. Quapaw Catarrh Remedy. By mail, 50 cents a bottle. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

## POOR LICENSE MAN!

He does not drink, he does not sell. But he must think what I will tell.

He licensed drink, he made it sell. To men to sink them down to hell.

The drunkard's doom, the seller's woe. Will make him room down there also.

The revenue he so much craved Has brought to view no sidewalks paved:

His license cost more than it made. And thus he lost, and nothing saved.

Why wilt thou poll, say, if you can. Just to damn thy soul, poor license man?

W. C. D.

## 3 BOTTLES OF JOHNSON'S TONIC WILL PUT ON 10 POUNDS.

Rev. J. M. McCord, Verbena, Ala., used three bottles and wrote: "I feel better and weigh more than I have in twenty years."

C. G. Butler, Argenta, Ark., wrote: "Used four bottles and gained 12 pounds and feel 100 per cent better."

Money back when it fails.

The Johnson's Chill & Fever Tonic Co.  
SAVANNAH, GEORGIA.

## MAGNOLIA CIRCUIT.

We closed last night at Harmony church a very successful meeting, resulting in fifteen conversions, twelve accessions and quite a number reclaimed. The best meeting for that church in several years. We had the very valuable assistance of J. A. Hall, a lay preacher, a man of great faith and the tenacity of a bull dog. Everybody seemed to be delighted with him. To God be all the glory. Our quarterly conference meets tomorrow at Logan's Chapel, from which we will protract if the Lord is willing.

J. J. MENIFEE, P. C.,  
Magnolia, Ark.

You are buying for  
your church

## Do Right

About that Organ.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

## Minutes of the Indian Mission Conference.

### THIRTEENTH SESSION.

The thirteenth annual session of the Indian Mission Annual Conference met at the Chickasaw Academy in the Chickasaw Nation, October 23, 1856.

The Bishop not being present, Brother D. B. Cumming was called to the chair and opened the Conference by reading the Scriptures, singing, and prayer.

The Rev. W. L. McAlister was nominated and appointed President. J. Harrell was nominated and appointed Secretary. The Conference fixed the hours of meeting and adjourning at 8:00 o'clock a. m. and 12:00 o'clock m.

The Presiding Elder of the district and the preacher in charge were appointed a committee to superintend the pulpit exercises.

The following committees were appointed, viz:

**Auditing Committee**—Young Ewing and J. C. Robinson.

**Mission Committee**—D. B. Cumming, T. W. Mitchell, J. Harrell, E. Couch, and J. C. Robinson.

**Book Accounts and Periodicals**—C. M. Slover and S. Couch.

**Temperance**—Young Ewing.

The First Question was then called, Who are admitted on trial?

Answer: Boaz A. Stanford, John B. Forester, and Harvey Bacon were duly recommended from the Choctaw District, and were admitted.

Samuel Checote submitted his parchment of location and was readmitted.

The Second Question was then taken up, Who remain on trial?

Answer: Tucevallita, Elijah Butler, James McHenry, F. M. Paine, and W. Coffelt, whose characters passed, and they were continued on trial; Isaac S. Newman, not being present, his case was laid over.

Took up the Fourth Question, Who are the deacons?

Jackson Burgess's character passed and he requested a location through his Presiding Elder, which was granted. Isaac Sanders, B. T. Crouch, and Simon P. Willis's characters passed.

On motion Conference adjourned.

### OCTOBER 24.

Conference met according to adjournment, Brother McAlister in the chair. Conference opened by reading the Scriptures, singing, and prayer by Brother Ruble.

On motion the calling of the roll was dispensed with. The minutes of yesterday were read and approved.

The Auditing Committee presented their report, which was accepted, viz: Creek District, Brother Cumming—

Dr. to appropriations .....\$2,450.00  
Cr. by disbursements ..... 2,423.00

Dr. ....\$ 27.00

Cherokee District, Brother Harrell—

Dr. to appropriations .....\$4,850.00  
Cr. by disbursements ..... 4,769.80

Dr. ....\$ 80.20

Choctaw District, Brother McAlister—

Dr. to appropriations .....\$2,475.00  
Cr. by disbursements ..... 2,430.00

Dr. ....\$ 45.00

Fort Coffee District, Brother Mitchell—

Dr. to appropriations .....\$ 450.00  
Cr. by disbursements ..... 448.00

Dr. ....\$ 2.00

The Conference then took up the character of elders. The character of the following brethren was examined and passed, viz.: John Harrell, Young Ewing, Dick Hyder, Walker Carey, James Essex, D. B. Cumming, C. M. Slover, William McIntosh, T. B. Ruble, T. W. Mitchell, D. W. Lewis, W. L. McAlister, E. Couch, J. C. Robinson, P. Basham, J. H. Carr, John Page, and Isaac Shuckmubbe.

The character of E. B. Duncan was examined, passed, and he requested a superannuated relation, which was granted. The character of John Boston was passed, but, as some complaint was made that he had not traveled as much as was desired, he was located. The name of William E. Cobb was called, and some objections were raised on account of neglect of duty. The Conference, however, finally passed his character, and granted him a supernumerary relation.

The Conference appointed J. C. Robinson and T. W. Mitchell a Committee on Education.

A communication was received from the Trustees of Crawford Institute, presenting the claims of said institute, which was referred to the Committee on Education.

The Conference proceeded to fix the place of holding the next annual session, whereupon Riley's Chapel was nominated and appointed as the place.

The Numbers in Society was called for, which is as follows, viz.:

CHEROKEE DISTRICT	Indian Members	On Trial Members	White Members	Colored Members	Local Preachers	Sunday Schools	Sun. School Scholars	Teachers	Volumes in Library	Sun. School Visitors	Missionary Money
Delaware & Seneca	228	53	10	7	2	3	30	3	..	..	\$ 30.00
Grand Saline	222	..	5	24	9	..	..	..	..	..	18.00
Tahlequah & Riley Chapel.	66	7	10	50	..	..	..	..	..	..	69.03
Flint	326	..	5	4	..	..	..	..	..	..	50.00
Sallesaw	132	68	4	..	4	..	..	..	..	..	20.00
Webber's Falls	168	..	8	13	..	..	..	..	..	..	33.70
Total	1,142	126	42	98	15	3	30	3	..	..	\$220.73
CREEK DISTRICT.											
Creek Agency	354	12	9	15	4	1	30	1	..	..	\$ 21.85
Big Bend	65	12	2	..	4	..	..	..	..	..	4.20
Little River	168	..	1	15	4	..	..	..	..	..	11.30
North Fork	320	..	1	24	7	..	..	..	..	..	2.30
Asbury M. L. Sch.	3	12	12	3	..	1	85	5	500	20	30.00
Total	910	36	25	57	19	2	115	6	500	20	\$ 69.65

(Continued on Page 12.)

## Galloway College

Searcy, Arkansas

A School with high Christian standards of living. Courses of study and training planned specially for girls and young women.

Academic and Collegiate Literary Courses supplemented by excellent advantages in Piano, Voice, Violin, Expression and Art.

A safe college home for your daughter.

For catalog and information write to

J. M. WILLIAMS, A. B., Pres.

### HOT SPRINGS METHODIST PREACHERS MEETING.

Present: Paarker, Keadle, Black, Hotchkiss, and Mason. Prayer by Brother Black.

Brother Black reported for his work. Good day Sunday; 70 in Sunday school at New Salem; baptized three adults and two infants; had a good meeting at Social Hill, with seven accessions.

Brother Mason reported for his work. He was able to preach after having been laid up for three weeks. The Sunday school was fine, with 106 in attendance. The congregations rather small at the morning service, but very good at night, and a fine class meeting in the afternoon.

Brother Parker reported for his work. He expects to begin a protracted meeting on the 7th of September, assisted by Brother W. F. Evans. A revival spirit is already manifested among his people. Two at the altar Sunday night; 125 in Sunday school, with good class meeting in the afternoon; about 15 present. The congregations at both preaching services were good. The League had a very profitable mission study meeting. Brother Parker is just back from the Davidson camp meeting, where 121 families camped. They had 25 or 30 conversions.

Brother Keadle reported for Brother Rushing's work, he being absent attending his wife, who is reported very sick at Magnolia. The brethren expressed sympathy for him in this time of his afflictions and we trust that his precious wife will soon be well and that he will be safely returned to us in the near future.

Brother Keadle preached at Park Avenue, both morning and night. Congregation small at the morning service, but was very good at the evening service, and a hearty response to proposition.

Brother Hutchinson being absent, Brother Hotchkiss reported for him. Good congregation at both preaching services. Brother Hutchinson preached a stirring sermon at the morning hour, and two came up for prayer. At the evening hour Brother Lewis Powell, a former pastor, preached. The same two offered themselves for prayer and were converted and joined the church, one of whom was baptized. There were 282 in Sunday school.

Brother Harden is not well at all, yet he preached at Okaland at 11:00 and at

### DR. C. A. DODSON

OSTEOPATH

301-302 Riegler Building.

Phone 723.

Little Rock, Ark.

Tigert at night. Good services at both places.

B. F. MASON, Secretary.

### THE ORPHANS' HOME.

Since our last report in the Western Methodist Mrs. F. V. Holmes has taken the furnishing of a room at \$75.00. The furnishing of the dining room at a cost of \$150.00 has been assumed by Mrs. Mary T. Carroll, the room to be dedicated to the memory of her late husband, Dr. T. C. Carroll.

These two good women are daughters of Mrs. Tillar, of this city, who is one of the two largest contributors to the building of the new Home. They have the true idea of doing good while life gives them the opportunity.

A few weeks ago Mr. James Chapple, an honored citizen of Little Rock, not a member of the Methodist Church, came into my office and said he wanted to make a contribution to the Orphans' Home and handed me a check. With a laugh he said he wanted to hurry and do this while he was alive. He laughed because of his robust physical condition, and yet in a couple of weeks he departed this life. Today only is ours; we know not the morrow. Doubtless many have it in their hearts to contribute something to complete the Methodist Orphanage. You may miss the opportunity. Why not do today what you feel in your hearts should be done?

GEORGE THORNBURGH, President.

### IN USE FOR NINETY YEARS.

It seems a long, long time, and yet, since the year 1820, nearly a century ago, "Gray's Ointment" has been in constant use by thousands of families in this and foreign countries. The merit of this preparation is being heralded North, East, South, and West, and it is considered by prominent physicians all over the world, to be the best and safest remedy for boils, bruises, blisters, sores and skin eruptions of any kind. Get a 25c box from your druggist, or send us your name and we will send you a free trial box, in order to prove to you its remedial value. Address Dr. W. F. Gray & Co., 802 Gray Building, Nashville, Tenn.

Mr. Parmelia Crow, of Aberdeen, Texas, writes: "Find enclosed \$1.00 for which please send me four boxes of Gray's Ointment. It has been used in my father's and grandfather's family, and we can't get along

## 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  
522 N. Eleventh St., Fort Smith.  
Mrs. R. K. Triplett... Oklahoma Conference  
1214 N. Geary Ave., Oklahoma City.  
Send all communications to the editors.

## LITTLE ROCK CONFERENCE SOCIETIES.

My Dear Sisters: The June and July issues of *Our Homes*, as well as my circular letter of June 5, have kept you posted concerning our relation to the new Board of Missions. As I wrote you, no changes will be made in the auxiliaries or conference societies, except as they themselves desire to come together. Even then the departments of home and foreign work are kept so distinct as to necessitate different treasurers.

The changes are found in the Board of Missions, which is now composed of ten preachers, ten laymen, ten women managers, plus the College of Bishops, and the six men and five women officers. This makes 15 women on the Board, vested with equal responsibility with the men.

These fifteen women are selected by the Woman's Missionary Council, which supersedes the two Woman's Boards, and is formed by the necessary officers, a corresponding secretary from each of the two conference societies, the 15 women who are on the Board of Missions and the Superintendent of Bureaus. In order to avoid confusion with the Home and Foreign Departments of the board and council, the work done in supplies for preachers, etc., education, etc., will now be classified as bureaus. Mrs. J. H. Yarbrough will now be known as the Superintendent of the Bureau of Supplies; Miss Bennett is Superintendent of the Bureau of Education of the Home Mission Department.

The General Conference called a provisional committee to meet at Asheville on April 18 to organize the Woman's Missionary Council, and form some general plan of work. This provisional committee appointed a committee of seven to form by-laws for the management of the council, which will make a formal report at the first annual meeting of the council in April, 1911. It also requests that none of the conference societies hold their annual meetings until after this session of the council.

The duties of the officers of the council elected at Asheville were fixed however, so I pass this action on to you. The president, Miss Belle H. Bennett will preside at meetings and actively advance the interests of the society. To avoid confusion the vice presidents will not be numbered, but are assigned specific work.

Vice president to superintendent Young People's Work, Mrs. I. E. Grubbs, Winchester, Ky. She will have charge of this work, plan and develop it and keep in touch with the superintendents of Young People's Work in the conferences, receive reports from them and make a quarterly tabulated report to the respective corresponding secretaries of the council.

Vice president to superintend the Children's Work, Mrs. J. R. Nelson, will plan and develop the work in those lines, keep in touch with the superintendents of Children's work in the conference, receive reports from them and make quarterly tabulated reports to the respective corresponding secretaries of the council.

Vice president to superintend Local Work, Mrs. J. W. Perry, Morristown, Tenn., will develop and stimulate all lines of local Home Mission work, striving to make it more distinctively missionary in character.

Vice president to superintend the Relief and Retirement Funds, Mrs. H. N. McTyre, Nashville, Tenn., will seek to arouse and maintain an interest in

these funds. She will receive and invest the same under the direction of the Woman's Missionary Council.

The secretary of the Home Department and the secretary of the Foreign Department will be the corresponding secretaries of the Woman's Missionary Council, with such duties as have heretofore fallen to these officers. They will also countersign orders in their respective departments on the general treasurer.

The assistant treasurer will receive all remittances from the conference treasurers, make quarterly statements through the periodicals of the council, and will conduct necessary correspondence. She will make full reports of receipts and expenditures at the annual meetings of the council. Mrs. F. H. E. Ross, of Greensboro, N. C., has been elected assistant treasurer, but will not move to Nashville or enter upon the duties until November. Until then Mrs. H. R. Steele will serve as treasurer of our Home Mission Department.

The Associate Secretary, Miss Daisy Davies, Atlanta, Ga., will do general field work, make quarterly reports of general conditions and status of work to the Secretaries in both departments, and have such touch with the office as may be needful for the best interests of the work.

The Recording Secretaries, Mrs. Frank Siler, Atlanta, Ga., and Mrs. Fitzgerald Parker, Nashville, Tenn., will keep the minutes of the meetings in permanent shape and give notice of annual meetings.

The Executive Committee, to transact business, ad interim, is composed of the officers of the Woman's Missionary Council and women managers and officers of the Board of Missions. Seven will make a quorum and a midwinter meeting will be held to plan for the annual meeting of the Council.

To quicken interest and provide for inspirational annual meetings of the Conference Societies the Conferences have been divided into three districts and two of the Women Managers of the Board given special supervision of each district.

The Eastern Division: Mrs. Luke G. Johnson, Gainesville, Ga.; Mrs. Lee Britt, Norfolk, Va., in charge.

The Conferences are: Baltimore, Western Virginia, Virginia, Holston, Western North Carolina, North Carolina, North Georgia, South Georgia, Florida, Alabama, North Alabama.

The Central Division. Mrs. H. R. Steele, Nashville, Tenn.; Mrs. E. B. Chappelle, Nashville, Tenn., in charge.

The Conferences are: Mississippi, North Mississippi, Louisiana, Tennessee, Memphis, Louisville, Kentucky, St. Louis, Missouri, White River, Arkansas, Little Rock.

The Western Division: Mrs. L. P. Smith, Henrietta, Texas; Mrs. W. F. Barnum, Fort Worth, Texas, in charge.

The Conferences are: Texas, North Texas, West Texas, Central Texas, Northwest Texas, German Mission, Oklahoma, New Mexico, Denver, Los Angeles, Pacific, Columbia, East Columbia, Montana.

Of course you understand that the Educational Secretary, Mrs. Mabel Head, will have charge of Institute work at the Conferences, and help plan the Interdenominational Study Courses, and the Editorial Secretary, Mrs. A. L. Marshall, will direct our printed matter, such as periodicals, leaflets, charts, etc. You thus see that all the women on the Board of Missions, save Miss Gibson and Miss Moon, have been given special duties. Their school duties prevent regular work, but they will aid greatly by public presentation of the work when opportunity offers. As they travel in the interest of their schools such opportunities will be frequent.

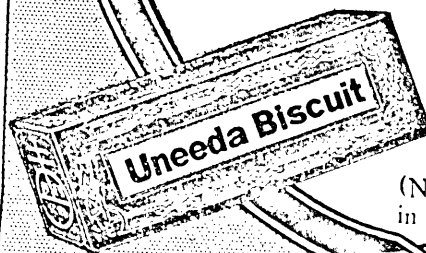
When you reread the items of the Constitution given the Board of Missions, especially those bearing on our woman's work, and add the plans outlined in this letter, I am sure you will see that the women of the Auxiliaries,

## Soda Crackers Safe From Contamination

UNEEDA Biscuit, in their dust tight, moisture proof package, are protected against all those harmful elements to which bulk soda crackers are open—dust, germs, dampness, odors, handling, and even insects.

Maybe you've seldom thought about the matter. Maybe you've never realized as you've tried to eat a tasteless, tough, ordinary cracker, what uncleanness and deterioration it has gone through.

Be on the safe side!—  
Buy Uneeda Biscuit!



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BISCUIT  
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(Never sold  
in bulk)

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for a package

Conference Societies, and Woman's Missionary Council are charged with as great responsibility as has obtained in the past, and that through their representatives on the Board of Missions their circle of service is larger and therefore the need of prayerful, careful study of the work made greater. I am sure you will remember to pray for this part of our Lord's vineyard. May I not ask especially that you will remember those who are vested with official responsibility?

Yours with love,  
MRS. R. W. MACDONELL.

### W. H. M. SOCIETY, OKLAHOMA CONFERENCE.

From Darkness to Light is the prescribed book for the Reading Course. This book, paper bound, is only 35c, and in cloth 57c, but an excellent plan to get a copy in cloth free is to secure six subscriptions to "Our Homes." This helps to extend the circulation of a valuable paper and gives you the book for the missionary course besides. Will all the ladies who are reading the book please drop me a postal card? If you have read this book then get the Life and Works of Lucindy B. Helm. Lord Bacon said: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." Our Board knows what books are best for us, therefore let us secure them and assimilate them.

Mrs. J. C. Fowler, of Henryetta, will supply you with literature for the week of prayer.

MRS. R. K. TRIPLETT.

See our book list on another page. Good books at bargain prices. Be sure and avail yourself of this opportunity.

### A SUGGESTION.

That all the county committees within my district arrange at once with the pastors of all the churches to give the last Sabbath before the election, September 11, to the discussion of Temperance and Civic Righteousness. And that the good women of the different denominations spend the day of the election at some one of the church houses, in prayer to Almighty God for the success of our cause.

JOHN H. DYE.

P. S.—The battle is on, and the outlook encouraging.

D.

Searcy, Ark., Aug. 30, 1910.

### BETTER THAN GOLD MINES.

It costs big money to mine gold. The hen is on top of dirt and produces more wealth than all the gold mines of the world, while she scratches up half her living. Half the chicks hatched do not reach mature henhood. You let them die of white diarrhea, gapes, roup, sorehead, cholera, and other diseases, every one of which might be cured with Gregory's Antiseptic Oil. Being antiseptic it destroys the germ. Being disinfectant it prevents spread of all contagions. Gregory Medicine Co., Little Rock, Ark.: Ship me, at once, a gross of your Antiseptic Oil, at Star, Miss. It beats the world for an allround remedy. Cures chicken and hog cholera in every case.

E. P. HARPER.

Ask your druggist. If he don't keep it, we will send a bottle by mail for 25 cents stamps. Address.

GREGORY MEDICINE CO.,

Little Rock, Ark.

Stamps back if not satisfied after using. Save your chickens by sending at once.



# INDIAN MISSION CONFERENCE—THIRTEENTH SESSION.

(Continued From Page 10.)

FT. COFFEE DIST.	Indian Members	On Trial Members	White Members	Colored Members	Local Preachers	Sunday Schools	Sun. School Scholars	Teachers	Volumes in Library	Sun. School Visitors	Missionary Money
Mushulatubbee ...	...	...	...	...	...	...	...	...	...	...	\$ 37.10
Ft. Coffee & New Hope..	20	21	10	11	1	2	100	6	300	20	20.00
Sanbois .....	66	25	...	2	2	...	...	...	...	...	16.00
Total .....	86	46	10	13	3	2	100	6	300	20	\$ 73.10
CHOCTAW DISTRICT.											
Choctaw Academy..	...	...	...	...	...	1	39	...	...	...	5.00
Perryville .....	95	...	...	...	...	1	30	3	...	...	5.00
Colbert Institute..	...	...	...	40	9	...	...	...	...	...	12.51
Chickasaw Ct. ....	70	...	11	...	...	1	100	6	400	30	120.00
Chickasaw Acad... ..	26	...	4	24	...	1	45	2	106	...	57.75
Bloomfield Acad... ..	9	...	6	32	4	3	60	3	...	...	39.70
Doakville .....	339	26	6	13	7	...	...	...	...	...	26.40
Kiamichi & Mt. Fk	380	...	9	...	...	...	...	...	...	...	...
Totals .....	919	26	30	109	20	7	274	14	506	30	\$266.36

Conference closed with prayer by Brother Cumming.

## OCTOBER 25.

Conference met pursuant to adjournment. Brother McAlister in the chair. Religious exercises by Young Ewing. Minutes of yesterday read and approved. The Committee on Book Accounts and Periodicals presented their report, which was read and approved.

The Committee on Education made the following report, which was received: The committee, to whom was referred a communication from the Trustees of Crawford Institute, have had the same under consideration and beg leave to report by recommending the following resolutions:

"Resolved, That We receive with pleasure the said communication, and sincerely congratulate its friends, and especially the Board of Trustees, on its highly prosperous state, both present and prospective; and,  
"Secondly, That the members of the Indian Mission Annual Conference, in conference assembled, do hereby express our full confidence in the Crawford Institute as an institute of learning, embracing its sound financial condition, the character and efficiency of its Board of Trustees, and its President as an able scholar and instructor; and, furthermore, that we with pleasure regard it as fully worthy of our patronage, and recognize its claims upon us as a Methodist institution, and that we will exert ourselves by all proper means in advancing its interests by recommending it to our people and procuring its support."

J. C. ROBINSON.  
W. T. MITCHELL.

The case of Brother I. S. Newman was called up, and after calmly considering his case it was resolved that the Presiding Elder in whose district he may fall shall admonish him of the impropriety of his course with the "Mormon preacher," and that, with this understanding, his character pass and he be continued on trial. W. Wilson and William Jones were examined before the Conference and were admitted into full connection, the former in elder's orders, and the latter was elected to deacon's orders.

Daniel Asbury's name was called, and it was stated by his Presiding Elder that he was dead.

The following resolution was offered:

Resolved, That by a rising vote we express to Brother J. C. Robinson and his excellent wife, also all who are employed in this institution, our thanks for their hospitality and kind attention to us during the session of our Conference.

J. HARRELL.  
T. B. RUBLE.

Conference adjourned to meet at 8:00 o'clock tonight. Prayer by Brother Carr.

## OCTOBER 25, 8:00 O'CLOCK P. M.

Conference met pursuant to adjournment. Brother McAlister in the chair. Religious exercises by J. Harrell.

The following resolution was passed, viz.:

"Resolved, That we observe the third Friday in November and May next as days of fasting and prayer for the prosperity of Zion.  
The Mission Committee made their report of the amount to be drawn for the support of the Mission the current year.

The President of the Conference then proceeded to read out the appointments of the preachers, as follows:

### CHEROKEE DISTRICT.

John Harrell, Presiding Elder.  
Riley's Chapel and Grand Saline—Young Ewing.  
Spring Creek—Walker Carey, Tucwalita.  
Bates Prairie—One to be supplied, Elijah Butler.  
Salusaw—P. Basham, W. Cobb, Sup.  
Webber's Falls—I. Coffelt, I. Sanders.  
Canadian School—James Essex.

### CREEK DISTRICT.

David B. Cumming, Presiding Elder.  
Creek Agency—One to be supplied, James McHenry.  
Big Bend—Dick Hyder, William McIntosh, one to be supplied.  
North Fork—C. M. Slover, one to be supplied.  
Asbury M. L. School—T. B. Ruble, Superintendent.

### FORT COFFEE DISTRICT.

T. W. Mitchell, Presiding Elder and Superintendent of Fort Coffee and New Hope Academies.  
Mushulatubbee—D. W. Lewis, one to be supplied.

### CHOCTAW DISTRICT.

W. L. McAlister, Presiding Elder.  
Doakville—W. Wilson, S. P. Willis, John Page.  
Mountain Fork—I. S. Newman.  
Perryville—John B. Forester.  
Kiamichi—Boaz A. Stanford, Isaac Chuckmubbi.

(Continued on Page Thirteen.)

# Ward Seminary Nashville, Tennessee

46th year. Seminary and Special Courses. Conservatory of Music—Emil Winkler, Director; Signer Campobello, Voice; Fritz Schmitz, Violin. 175 Boarding Pupils. Complete appointments. City advantages. Beautiful campus for outdoor sports. For catalogue address J. D. BLANTON, President.

## YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shaped Notes, for \$3.00 for 100. Words and music. Eighty-three very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Indiana.

### THE GREAT ISSUE.

The value of the Initiative and Referendum, to be voted on at the coming election, as a power in the people's hands, is too great for them to miss our opportunity by failing to vote for it.

The writers in the Gazette (and the Gazette itself) are waging a war against the amendment. So far as I have read, the opposers of the measure seem to be mainly the whisky element, who were able to prevent the last legislature from submitting the question of State-wide prohibition to the people. The same whisky crowd know that if the people of the South adopt this amendment then we can force a vote on this whisky question in spite of any legislature. This is dangerous to the saloon.

There is also the Gazette's argument on what the negroes could do, which is nothing more than the old negro shirt that is used when demagogues want to stampede unthinking voters into voting without seeing anything but the ghost of a negro shirt. You may be sure nowadays that the fellow who shakes a negro shirt at you thinks you have not sense enough to know that the people of Arkansas are not afraid of any petition the negroes can get up, nor afraid of negro votes. These very fellows know there is no danger in the negroes using this amendment, but they think you have little enough sense to scare you into line to vote against this measure.

In the Rocky Mountains they hide behind the rocks and shake a red rag to attract a deer's prejudice against color, while they are fixing to shoot the deer. So are these fellows doink who want you to look at their bogies while they kill this I. and R. amendment.

Another bugaboo is the Holford and other bonds that these fellows know cannot be brought to life without the people of the State voting them into life, and they know the people won't do that.

Finally, the man who opposes this amendment is an enemy of the people, because under this amendment we inaugurate one of the most thorough and awakening educative systems that has been instituted since the State entered the Union, because it would require a complete threshing and sifting of every question brought before the people under the amendment. B. F. WATSON.  
Houston, Ark.

### YOU CAN QUIT,

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar—Co., Sole Agents for Arkansas and Oklahoma. Box 675, Little Rock, Ark.

### HOLLY SPRINGS CIRCUIT.—LATER.

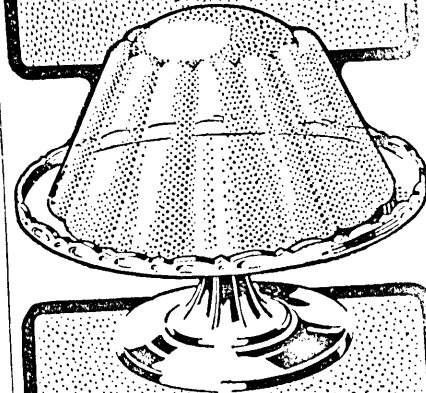
Closed the meeting here last night, after it had run 12 days. Brother Winburn stayed with me to the end. Had a great meeting. Thirty-four additions, with at least twenty other conversions and reclamation together. New family altars erected. The entire neighborhood toned up. We give God all the praise.  
Yours in Christ,  
J. J. COLSON.

### WHY HAVE CORNS?

They are not useful nor beautiful nor comfortable. Then get rid of them by using Quapaw Corn Salve, a safe and painless remedy. By mail, 25 cents a box. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

# BOSTON CRYSTAL GELATINE

One grows tired of rich pastries, but never of "Crystal" jellies. They are rich and appetizing, but pure, wholesome and easy to digest.



Delicious with fruit. A great number of dainty dishes can be prepared quickly from Crystal Gelatine at a very slight expense. Thousands prefer it to all other kinds.

Ask your grocer. Sample free.

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BOSTON, MASS.



Bowlden BELL  
CHURCH & SCHOOL  
Catalog Free.  
AMERICAN BELL FOUNDRY, NORTHVILLE, MICH.  
Special discount to readers of this publication.

PLYMYER BELL  
CHURCH  
Write to Cincinnati Bell Foundry Co., Cincinnati, Ohio.

# INDIAN MISSION CONFERENCE—THIRTEENTH SESSION.

(Continued from Page Twelve.)

**Chickasaw**—Harvey Bacon, B. T. Crouch.  
**Chickasaw Academy**—J. C. Robinson, Superintendent; F. M. Paine, William Jones.  
**Bloomfield Academy**—J. H. Carr, Superintendent.  
**Choctaw Academy**—To be supplied.  
**Colbert Institute**—E. Couch, Superintendent; E. B. Duncan, superannuated.  
 The President appointed the following Examining Committees:  
**First Year**—T. W. Mitchell, C. M. Slover, James McHenry.  
**Second Year**—D. B. Cumming, J. C. Robinson, William McIntosh.  
**Third Year**—T. B. Ruble, Young Ewing, E. Couch.  
**Fourth Year**—W. L. McAlister, J. Harrell, James Essex.  
 On motion the Conference adjourned, with the benediction by the Chair.  
**JOHN HARRELL, Secretary.**  
**W. L. McALISTER, President.**

FROM OUR FIELD EDITOR, REV. D. J. WEEMS.

## BLUEJACKET, OKLA.

Ten miles north of Vinita, in Craig County, is Bluejacket, a good shipping point for hay, grain and stock. There is an artesian well of fine water, a bank, lumber yard, several nice stores, good public school building and several churches. We have a very good church and parsonage. Rev. L. R. Jones is in his second year as pastor. He is reported to me as an excellent preacher. He and his good wife were greatly concerned about their only child, but he has taken a decided turn for the better. We did but little for the Western Methodist. We hope to do better next time.

## WELCH, OKLA.

Welch is the last town going north on the M. K. & T. in Oklahoma. It is a fine business point and is growing beautifully. Several nice brick stores put up this year. They claim to be one of the best shipping points on the road. It is surrounded by fine country. They have a large two-story brick academy and plenty of churches. We have a neat little parsonage and a very good church. Rev. J. T. McBride is pastor, the second year. He is a zealous and faithful preacher. The church has greatly improved under his ministry. No trouble about the finances. They are supporting a native Korean through the Sunday school. Brother F. D. Pelsue is the efficient superintendent and lay leader. Brother McBride is blessed with a good wife, two enthusiastic boys, and two sweet little girls. His Arkansas friends will be glad to know he is doing well. We collected nicely on the large old list and secured

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

## Reliable Agents Wanted

### IN ARKANSAS

to represent strong "Old Line" Life Insurance Company.

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Reference: A. C. Millar, Editor Western Methodist.

## A.B. POE

### The Shoe Man

Second and Main Streets.  
 Largest retail shoe house in the State.  
 All orders given careful attention.  
 LITTLE ROCK, ARKANSAS.

on the new John Palmer and Mrs. B. S. Durall.

## FAIRLAND, OKLA.

This town is well named. It is indeed a Fair-land. The town overlooks a wide reach of beautiful country. The crops are very fine this year. They have several brick stores, 2-story brick public school, several nice churches, bank, two elevators. We have a real good church. Had gracious service with a nice congregation. Rev. J. C. Culbreath, a Vanderbilt student, is serving the last half of the year. He is delighting his people, though he was sick for a few days and not able to help me in my canvass. A most delicious supper was enjoyed with Brother and Sister J. S. Campbell. I secured seven new subscribers: Miss Sybil Connolly, Miss Jessie Crockett, Mrs. S. T. Lincoln, Mrs. Vanda McCullough, Mrs. J. S. Campbell, H. G. Nations, and M. T. Mabrey.

## WYANDOTTE, OKLA.

This town is named for the Wyandotte Indians. There is a large government school here; also a two-story brick public school, several stores and churches. We have a nice church in good repair. This is fine land on the Grand River and a very fine farming country. An excellent dinner was enjoyed in the home of Brother and Sister Lewis Euneau. Secured five new subscribers: Mrs. J. P. Nielson, Mrs. Lewis Euneau, Mrs. Mary Green, G. G. Yost, and Robert Fowler.

Rev. J. C. Culbreath is pastor here and at Fairland.

## MIAMI, OKLA.

On a branch of the Fisco road, in Ottawa County, is Miami. It is the county seat. Population about 4,000. Paved streets, water and light plants, sewerage, three banks, two public schools, several mills and elevators. Excellent farming country, on the border of the lead and zinc mines. There are eight church buildings and 13 different organized churches, three Methodist, two Baptist, two Holiness, Campbellite, Presbyterian, Catholic, Quaker, Latter-Day Saints, and Christian Science. We have beautiful property in concrete block parsonage and church. Have a liberal share of the best people in town as members. This is the home of Charley Harvey, whose father and mother I have known for twenty years. He stands at the top, both financially and morally. He gave Brother Sims \$300.00 for a lot in Korea.

Rev. J. A. Kenney is our pastor. He is an intelligent, faithful preacher. He is blessed with a good wife and three precious children. With his aid we secured four new subscribers: Mrs. S. E. Overley, Judge A. S. Thompson, Judge W. Y. Quigley, and J. C. Hart.

## GROVE, OKLA.

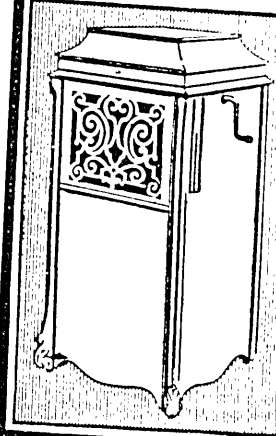
In the northeast corner of Oklahoma, in Delaware County, is the flourishing town of Grove. It is the county seat, is the terminus of the road from Rogers, Ark. Substantial brick and stone business houses line Main Street, together with other fine buildings. Beautiful cottages are to be seen in every direction, and several others are in course of construction. They have an excellent two-story brick schoolhouse and three churches. We have an extra nice new parsonage and good church, well

# The Edison AMBEROLA

offers you more than a piano or even a player-piano—for, at best, these instruments give you piano music only, while the Amberola plays *all* of the best of *all* kinds of music.

The Amberola plays both Edison Standard and Amberol Records, and you can change from one to the other at will. Has drawers for holding 100 Records.

## The Amberola, \$200



Any Edison Phonograph equipped with the Amberol Attachment will play the

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the world's greatest Grand Opera Tenor besides the other great stars who sing for the Edison: Riccardo Martin, Constantino, Blanche Arral, Sylva, Melis and Huberdeau.

Other types of Edison Phonographs, \$12.50 to \$125.00  
 Edison Grand Opera Records . . . . . 75c to \$2.00  
 Edison Standard Records . . . . . 35c  
 Edison Amberol Records (play twice as long) . . . 50c

**Does your Phonograph play Amberol Records?** If not, ask your dealer about our money-saving combination offer on Amberol Records and the attachment to play them.

**NATIONAL PHONOGRAPH COMPANY**  
 143 Lakeside Avenue, Orange, N. J.

located. Rev. E. C. Wallace is the popular pastor. This is his second year. The church has greatly improved under his ministry. He is an intelligent, consecrated man and makes a fine itinerant preacher. His good wife is a great help to him. They have a sweet little son and daughter.

Sunday was spent most pleasantly at Grove. Preaching morning and evening and at Star in the afternoon. The Sunday schools at both places are extra good. I was delighted with the one at Grove. Brother Wallace has added 50 to the church since conference.

With his help we secured 21 new subscribers to the Western Methodist, viz: Mrs. Bessie Broadus, William Clark, Clint Yocom, Mrs. L. Tabler, T. J. Williams, Mrs. J. P. Lucas, Mrs. W. E. Jones, Mrs. L. M. Allen, W. H. Inlow, Mrs. W. M. Sheldon, T. M. Ballard, W. P. Mayes, J. F. Pace, Rev. H. J. Hart, A. S. Stout, R. M. Waters, Mrs. I. Goodwin, B. R. Slocomb, Mrs. Dr. Frank Walker, Mrs. S. R. Bogle, and Mrs. Pauline Bates.

I greatly enjoyed the hospitality of Brothers Wallace, Doescape, and L. M. Allen.

This is a beautiful country, of fertile land. The crops of all kinds are very fine.

Rev. J. W. Sims, presiding elder of the Vinita District, is faithfully performing his duties and assisting the brethren in their meetings. Going through is district and seeing most of his preachers. I heard nothing but the very best things of him. He is a fine character, worthy and well qualified.

## WARNING ORDER.

State of Arkansas, County of Pulaski—ss.  
 Circuit Court, Second Division, Pulaski County.

C. H. Lee and R. E. Overman, partners doing business under the firm name of Southwestern Tile Company, Plaintiff,

vs.  
 C. L. Gray Construction Company, Defendant.  
 The Defendant, C. L. Gray Construction Company, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, C. H. Lee and R. E. Overman, partners doing business under the firm name of Southwestern Tile Company.

F. J. GENOCCHIO, Clerk.  
 By L. J. Gibson, D. C.  
 W. H. Pemberton, Solicitor for Plaintiff.  
 August 5, 1910

## MANGUM, OKLA.

I have not written much for our conference organ this year. I have been too busy to write much.

We opened our new \$35,000.00 church the first Sunday in June, and everyone

who has seen it tells us there is no better, or more modern or complete house of worship in the State of Oklahoma. We moved our old church building to the north part of the city and fitted it up for our class there, so that little congregation now has a nice \$3,000.00 chapel to worship in, with an organized Sunday school and regular preaching.

On the first Sunday in August we began a revival meeting, with Rev. W. M. McIntosh, of Iuka, Miss., and Rev. Ed G. Phillips and wife, of Oklahoma City, leading the music. I had Brother McIntosh with me a year ago, so knew what he could do, and what to expect.

Brother Phillips and wife, as leaders of revival music and personal workers, have few equals and no superiors in this country. Brother McIntosh is a plain, earnest, deeply religious gospel preacher. He preaches the old-time Bible doctrines of conviction, repentance, regeneration, witness of the Spirit, and holy living. He depends upon prayer and the presence of the Holy Spirit, and earnest personal work for results. There is nothing sensational about his methods. We had a truly great meeting. Probably 150 were converted and reclaimed. I have 80 names for membership in the Methodist Church, and all the other churches will get some members as a result of the meeting.

My church is in a fine spiritual condition. All finances in fine shape. Am ready for conference any time. Fraternally,

J. S. LAMAR.

## THE REV. ALEG MATHES REBUILDING FUND.

Dear Methodist: Please accept my thanks for forwarding the letter of Mrs. Annie G. Weld, in which was inclosed \$1.00. I also acknowledge with thanks the receipt of \$1.00 from W. H. Holland, of Elm Springs, making a total of \$8.00 fund to date. If others wish to contribute that I have received on the rebuilding fund to this fund, address

Clifty, Ark.

ALEX MATHES.

See our book list on another page. Good books at bargain prices. Be sure and avail yourself of this opportunity.

ESTABLISHED 1888  
**CHURCH AND SCHOOL BELLS**  
 Write for SPECIAL DONATION PLAN Cat. No. 57  
 THE C. B. BELL COMPANY, HILLSBORO, O

FROM BROTHER J. M. HOLT.

After seventeen years as supply, traveling hard circuits and missions, I find myself for the first time without appreciation and without a job. At the last Annual Conference I was assigned to Leon and Burneyville, Ardmore District, and arrived at Burneyville November 18 and on to Leon the 19th. I found a good church house at Burneyville; also good church and 3-room parsonage at Leon. These buildings all badly in need of repairs; window lights out and foundations rotten and out of plumb, and most every seat ready to tumble down. We bought lights for the Leon church and I put them in myself. Bought the nails and drove the seats together at Burneyville, so they would do for present use. I also visited over two hundred homes, many of them from one to three times. I also visited every home where it came to my knowledge there was sickness or distress. I preached 75 sermons, 35 at Leon, 27 at Burneyville, 7 at Robottom, 5 at Cannon Chapel, and 1 at Jim Town. We also held a 16 days' meeting at Leon with other help. All the above without a steward to help or council with. The first Quarterly Conference was held December 14. One steward present; \$5.00 paid in, \$4.30 to P. C., 70c to P. E. No Sacrament. The second Quarterly Conference was held at Leon April 3 and 4. One steward present, two others in town \$28.00 paid in, \$24.00 to P. C. and \$4.00 to P. E. We had the Sacrament Sunday after P. C. had provided the elements. One man and one woman of the membership took the Sacrament. The third Quarterly Conference was held at Burneyville August 13 and 14; \$4.25 paid in, \$2.00 cash and \$2.25 drugs, and three stewards present. But no Sacrament, and thus ended my labors on the Leon and Burneyville charge. But I will always thank the good Lord that I went to Leon and Burneyville charge. I left some good friends over there, and a brighter and a more orderly young people would be hard to find in any country. Not a religious paper taken in the charge. Now some one please tell us who done it? And what is the remedy? I have their solution, but am not satisfied.

J. M. HOLT.

Denison, Texas.

## MAYHEW, MISS.

I have just finished a good meeting, Rev. L. M. Broyles, of Corinth, First Church, assisting. This tall and competent minister of north Mississippi is much beloved in my section, by reason of his splendid ability and merit, and from the fact that he was exceedingly useful as pastor at one time in this vicinity. No man of north Mississippi, I think, excels him in pulpit ministrations or as a pastor. This high section of the Mississippi State is rich in preachers. No few of them would do well anywhere in American Methodism and it has been hinted that even another Bishop or two might have been furnished by the Mississippi Conference. Arkansas ought to have a bishop. The great men of whom to make them have been there for forty years, and even longer. Of course at this juncture the great college system of the State and the many splendid churches with the

## Don't Take Harsh Purges

They are very harmful.

## BOND'S PILLS ARE EASY

They do not sicken or gripe.  
They do not "tear you to pieces."  
They do not leave you constipated.  
They are small, mild, effective.  
Why waste time and money on the "Syrups" or "Candy Cathartics?"  
Just take ONE Bond's Pill at bedtime for that headache, biliousness, torpid liver, etc., and

## WAKE UP WELL

25c—All Druggists—25c.

over 100,000 of Methodist membership, including the Governor of the State, along with the multitudes of rich and poor, learned and less learned indicates that somebody is over there in the form of men in the ministry and have been there as the years have sped by. Many men of the ministry exist as bishops in fact without being "made up." Dr. McFerrin was of that type, "great enough without being made bishop," they said, and the same was true of the great "Arkansas traveler," Dr. Andrew Hunter, who with equal ease presided over a Conference, preached at a camp meeting or conducted a revival at a country schoolhouse; at home alike in Washington City, or in Little Rock, and whose name was spoken with respect in every community of his State, and was a household word in many locations of the Methodist Zion. He certainly laid out a great pattern and "blazed the way" for the oncoming workers and skilled men of later generations.

A. H. WILLIAMS.

## MABELVALE CIRCUIT.

We began our meeting at Mabelvale August 3, Rev. H. M. Bruce, of Amity, came to us the 8th and stayed till the 12th, preaching two splendid sermons each day. Bruce doesn't pour a little healing oil on one's sins and go on but takes the gospel's two-edged sword and probes deep and lays bare the source of sin and that is my idea of a foundation for a genuine revival. As a result of this meeting we had ten accessions to our church, baptized three infants. We had many conversions, but they were mostly among the church members, and I am sorry to say there are others yet in the church who are not converted, but suppose this is true of most churches. We have a number of as fine church workers at Mabelvale as you will find anywhere. Most of our Presbyterian brethren rendered us some very valuable help. While this meeting did not result in as many accessions as other meetings they have had there, yet some of the older members say it was one of the best meetings they have had as the church is on "higher ground." The preacher in charge did all the preaching except that done by Brother Bruce. May our God have all the glory.

S. K. BURNETT, P. C.

August 29, 1910.

## LAGRANGE CHARGE.

We are pressing the work of our blessed Lord over here on LaGrange charge for the salvation of souls. The work progresses slowly in these parts. We opened up our campaign at Spring Creek the first Sunday in August, assisted by Brother H. H. Hunt, of Argenta station, who did all the preaching to the thorough satisfaction of all our people. His preaching was of that kind and style which brings things to pass. There were about fifteen or sixteen conversions and reclamations, with five bright young men and girls uniting with the church. The Lord be praised. We have many obstacles in the way over here. Those who need to be converted and revived and strengthened in the faith, who contend that men can't work negroes and mules, and furnish supplies to renters and be religious, go off, either for their health or fishing for pleasure when the hard worked pastor begins his revivals, and they fail to get any benefit from these services and the pastor often gets credit for making a failure. And some of these exist on LaGrange charge. I don't know how it is elsewhere. Oh how needful it is that people wake up while they can. It will soon be too late with many. We began our revival meeting here at LaGrange yesterday with Brother W. F. Blevens, of Bradford, and Bald Knob, to assist us. He has made a fine beginning and a good impression on our people at this place. We are expecting a great victory in the name of our blessed Lord. Pray for us.

J. H. BARRENTINE, P. C.

August 29, 1910.

## Hendrix College

REV. A. C. MILLAR, PRESIDENT.

## A Genuine College With High Ideals

Belonging to the Methodist Church in Arkansas, without being narrowly sectarian, the College seeks to develop the highest character in its students. The product of a quarter of a century is its best advertisement. Admirably located in a town that is fully committed to the support of higher education, with an efficient faculty and large equipment, Hendrix College invites the patronage of students who seek the best advantages and are willing to use them. Board in dormitory or private homes. Expenses moderate.

The ACADEMY, under the care of an experienced and successful Principal, is open to youth who must leave home to prepare for College and for life. The College Library, Laboratory, Literary Societies, and Boarding Facilities are available to Academy students.

Fall term of College and Academy opens September 21. For catalogue and detailed information, address,

A. C. MILLAR, PRESIDENT.

Till September 1, at 1210 Rock Street, LITTLE ROCK, ARK.

After September 1, at CONWAY, ARK.

## HILL'S BUSINESS COLLEGES

## \$18—For a Ten Weeks' Course—\$18

Now is the time to save from \$35.00 to \$65.00 in board and tuition. I say to you positively and frankly that never in its history has Hill's Little Rock Business College made such a liberal and inviting offer as I now make you. Think of it! \$18.00 for a ten weeks' course in Bookkeeping, Banking, Business, Arithmetic, Penmanship, or Telegraphy, or Shorthand and Typewriting. Now can you afford to overlook such a golden opportunity as this one? I am sure you cannot and will not. Make no delay. Do it right now. Only 75 scholarships are for sale at this low price. Come now or send \$18.00 and come later. Address R. M. HILL, President, Little Rock, Ark., or Waco, Texas.

ETHREDGE.—James Garland Ethredge was born in White County, near Bald Knob, Arkansas, October, 1879. He was converted when about 15 years old, and joined the Methodist Church. He has lived a consistent Christian, and was ready for death when it came, August 12, 1910. He leaves three brothers and two sisters, a wife and five-year-old boy. We all know where to find him. He is "safe now in glory with Jesus," and we expect to meet him in the sweet by and by.

F. H. CHAMPION.

## A POET'S PREDICTION.

CHARLES O. BROWN, CHICAGO.

In the address of fraternal greeting to British Wesleyanism, which I read with delight, Dr. Stansfield quotes, "The inspired word your late poet laureate" (from "Locksley Hall")—

"When the war drum throbs no longer,  
And the battle flags are furled,  
In the parliament of man,  
The federation of the world"

and remarks that this "inspired word" is beginning to be realized.

This is to me a reminder of other stanzas of "Locksley Hall" which precede the famous and poetical prophecy of the world's coming peace, other stanzas which, in view of recent events, seem quite as prophetic:

"For I dipt into the future,  
Far as human eye could see,  
Saw a vision of the world,  
And all the wonders that would be,

"Heard the heavens fill with shouting  
And there rained a ghastly dew,  
From the nation's airy navies  
Grappling in the central blue;

"Far along the world-wide whisper,  
Of the south wind rushing warm,  
With the standard of the peoples  
Plunging through the thunder storm."

These words of the laureate published more than three-score years ago, foreshadow something to precede the

universal peace and "the federation of the world." He not only foresaw and foretold the airship, but also a great war in which the "nation's airy navies" would grapple "in the central blue," shedding, up there in the clouds, human blood which would rain in a "ghastly dew." In view of recent experiments in the application of air ships to military purposes, it seems well-nigh certain that the next great war will see the literal fulfillment of the poet's wonderful dream. God grant, if this must be true, that they may follow the consummation—

"Till the war drum throbs no longer,  
And the battle flags are furled,  
In the parliament of man,  
The federation of the world."  
—Northwestern Christian Advocate.

## HOUSTON, ARK.

Rev. H. W. Wallace helped me in a meeting at Houston last Friday night, resulting in nine additions to the church and twenty-five conversions. I thank God and take courage. Pray for us.

G. W. HIVELEY.

## SALEM CAMP MEETING.

The Salem camp meeting will begin September 9, and continue ten or twelve days. Rev. T. J. Norsworthy will do the preaching. All nearby pastors are cordially invited to attend.

W. C. TOOMBS, P. C.

## TWO EXCELLENT BOOKS.

"Andele, or The Mexican Kiowa Captive," by Rev. J. J. Methvin, for 25 years a missionary with the Indians. This book tells much about the Indians and their customs. A very interesting book for a boy. Price, 50 cents. "Morning Glory," by Mrs. Williams. This is a beautiful Home Mission book. It tells of the life and work of Miss Mac McKenzie. The proceeds of this book go to establish a Deaconess scholarship in Scarritt Bible and Training School. Price, 75 cents.

Order these book of Anderson, Millar & Co.



QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

ADA DISTRICT.  
(Fourth Round.)

Maud Sta.	Sept. 5
Gertie	Sept. 10, 11
Calvin and Allen, at Atwood.	Sept. 11, 12
Pontotoc Ct., at Pontotoc.	Sept. 17, 18
Hickory Ct., at Hickory.	Sept. 24, 25
Sasakwa and Yeager, at Yeager.	Sept. 25, 26
Fitzhugh Ct., at Pickett.	Oct. 1, 2
Vanoss Ct., at Maxwell.	Oct. 2, 3
Stonewall and Tupelo	Oct. 9, 10
Wanette Ct., at Jefferson.	Oct. 15, 16
Morel Ct., at Morel.	Oct. 16, 17
Byars and Stratford.	Oct. 18, 19
St. Louis Ct., at St. Louis.	Oct. 22, 23
Wewoka and Seminole.	Oct. 29, 30
Wetumka	Oct. 31
Holdenville	Nov. 1
Ada, First Church.	Nov. 2
Ada, Asbury	Nov. 3
Roff and Mill Creek.	Nov. 3
Sulphur, First Church.	Nov. 6
Sulphur, Vinita Avenue.	Nov. 6, 7

Pastors are urged to have all their Conference collections forwarded to the Teller by October 1. Let each Board of Stewards organize for a campaign for full salaries for pastors.

S. F. GODDARD, P. E.

ARDMORE DISTRICT.  
(Fourth Round.)

Broadway	Sept. 4, 5
Carter Avenue	Sept. 4, 6
Wynwood	Sept. 11, 12
Davis and Oak Ridge	Sept. 12
Tishomingo	Sept. 17, 18
Ravia	Sept. 19
Marietta	Sept. 25-27
Leon and Burneyville	Sept. 26
Berwyn and Dougherty	Oct. 1, 2
Elmore	Oct. 4, 5
Honnapin	Oct. 8, 9
Wapanucka	Oct. 16, 17
Gene Grove	Oct. 19
Cornish	Oct. 20
Petersburg	Oct. 22, 23
Thackerville	Oct. 25
Lebanon	Oct. 26
Woodford	Oct. 29, 30
Ardmore Miss.	Nov. 2
Springer	Nov. 5, 6

Pastors will please hold church conferences and get their rolls correct, and see that all the collections are in full. Stewards will have salaries in full. This can be done if everybody will try. Trustees will please examine Question 29.

I. K. WALLER, P. E.

TULSA DISTRICT.  
(Fourth Round.)

Okmulgee Sta.	Sept. 3, 4
Henryetta and Wleetka	Sept. 9, 11
Beggs and Mounds	Sept. 11, 13
Sapulpa Sta.	Sept. 17, 18
Stroud Sta.	Sept. 18, 19
Bristow Sta.	Sept. 20, 23
Boston Avenue	Sept. 24, 25
Tigert Memorial	Sept. 25, 26
Broken Arrow Sta.	Oct. 1-3
Coweta Sta.	Oct. 3-6
Porter Sta.	Oct. 6, 7
Haskell Ct.	Oct. 8, 9
Bixby and Red Fork.	Oct. 9, 10
Dustin and Lamar	Oct. 14, 16
Clonah	Oct. 16-18
Plaque and Paden	Oct. 21-23
Sparks and Davenport	Oct. 23, 24
Okfuskee Ct.	Oct. 29, 30
Bearden Ct.	Oct. 30, 31

S. G. THOMPSON, P. E.

LAWTON DISTRICT.  
(Fourth Round.)

Mountain Park Ct., at Mt. Park.	Sept. 17, 18
Snyder Sta.	Sept. 18, 19
Frederick Ct., at Hollister.	Sept. 24, 25
Walter Ct., at Liberty Hill.	Oct. 1, 2
Randlett Ct., at Randlett.	Oct. 2, 3
Grandfield Ct., at Grandfield.	Oct. 3, 4
Davidson Sta.	Oct. 8, 9
Frederick Sta.	Oct. 9, 10
Headrick Ct., at Headrick.	Oct. 11
Alpestone Ct., at Emerson.	Oct. 15, 16
Walter Sta.	Oct. 16, 17
Cement Ct., at Cement.	Oct. 19
Fort Cobb Ct., at Fort Cobb.	Oct. 22, 23
Anadarko Sta.	Oct. 23, 24
Glenwood Ct., at Hazel Dell.	Oct. 25
Geary Sta.	Oct. 26
Manitou Ct., at Deep Red.	Oct. 29, 30
Hastings Ct., at Hastings.	Nov. 2
Temple Sta.	Nov. 3
Fort Hill Ct., at Mount Scott.	Nov. 5, 6
Lawton Sta.	Nov. 6, 7

Trustees and Woman's Home Mission Societies will please have written reports. Let the stewards see that the pastors' salaries are paid in full, and the pastors see that all the assessments ordered by the Annual Conference are paid in full.

C. F. MITCHELL, P. E.

MCALISTER DISTRICT.  
(Fourth Round.)

Enfauila Ct., at Fame.	Sept. 30-Oct. 2
Enfauila Sta.	Oct. 2, 3
Canadian, at Canadian.	Oct. 7-9
McQuinn, at Quinton.	Oct. 9, 10
McCurtain	Oct. 10
Spiro	Oct. 11
Cameron, at Cameron.	Oct. 12, 13
Poteau	Oct. 14
Howe, at Howe.	Oct. 15, 16
Wister, at Wister.	Oct. 16, 17
Wilburton	Oct. 18
Hartshorne	Oct. 19
Haileyville	Oct. 20
Stuart, at Stuart.	Oct. 21-23
Mowdy, at Wardville.	Oct. 23, 24
Caney, at Caney.	Oct. 25, 26
Stringtown, at Atoka.	Oct. 27
Atoka	Oct. 27
Tushka, at Tushka.	Oct. 28-30
Calgate	Oct. 30, 31
Kiowa	Nov. 1
Stonewall Avenue	Nov. 2
Phillips Memorial	Nov. 3

J. A. PARKS, P. E.

MUSKOGEE DISTRICT.  
(Fourth Round.)

Fort Gibson and Oktaha, Fort Gibson.	Sept. 25
Hulbert Ct., at Hulbert.	Sept. 26
Ashlequah Ct.	Sept. 27
Ashlequah Sta.	Sept. 28
Ashlequah Ct., at Caney.	Oct. 1, 2

Westville	Oct. 3
Stillwell Ct., Barron Fork.	Oct. 4
Stillwell	Oct. 5
Brushy Ct., at Price's Chapel.	Oct. 6
Vian, at Vian	Oct. 7
Sallisaw	Oct. 8, 9
Muldrow	Oct. 9
State Line Ct., at Rowland.	Oct. 10
Cowlington, at Keota	Oct. 11
Tamaha, at Lenox	Oct. 12
Whitefield Ct., at Dukes.	Oct. 14, 15
Stigler	Oct. 16
Warner and Porum, at Warner.	Oct. 17
Boynton	Oct. 18
Morris	Oct. 19
Badhill Ct., at Queen's Valley.	Oct. 20
Muskogee Ct., at District parsonage.	Oct. 22
Checotah	Oct. 23
First Church	Oct. 24
St. Paul's	Oct. 25
Webber's Falls	Oct. 26

Let pastors and stewards be prepared to close the books for the year.

O. E. GODDARD, P. E.

DURANT DISTRICT.  
(Fourth Round.)

Idabel, at Garvin	Aug. 29
Caddo	Sept. 10, 11
Albion	Sept. 24, 25
Talihina, at night	Sept. 25
Tuskahoma	Sept. 26
Antlers	Sept. 27
Grant	Sept. 28
Hugo	Sept. 29, 30
Soper	Oct. 1, 2
Bennington, at night.	Oct. 2
Pirtle	Oct. 8, 9
Sterrett	Oct. 9, 10
Grantham	Oct. 15, 16
Bee, at night	Oct. 16, 17
Fort Towson	Oct. 22, 23
Woodville	Oct. 29, 30
Madill	Oct. 30, 31
Durant	Nov. 5, 6

T. P. TURNER, P. E.

MANGUM DISTRICT.  
(Fourth Round.)

Martha, at Martha, preaching 11 a. m.	Sept. 4
Quarterly Conference, 10 a. m.	Oct. 25
Blair, at Blair, preaching 8 p. m.	Sept. 4
Quarterly Conference, 10 a. m.	Sept. 5
Willow, at McKissack, preaching 11 a. m. and 8 p. m.; Q. C. 2 p. m.	Sept. 10
Preaching 11 a. m., dinner; preaching 3 p. m.	Sept. 11
Willow, preaching 8 p. m.	Sept. 11
Duke, at Duke, preaching 11 a. m. and 8 p. m.; Q. C. 2 p. m.	Sept. 17
Preaching 11 a. m.	Sept. 18
Mangum Ct., at Center Point, preaching 8 p. m.	Sept. 18
Preaching 11 a. m., Q. C. 2 p. m.	Sept. 19
Vinson and Deer Creek, at V., preaching 11 a. m., Q. C. 2 p. m.	Sept. 24
Preaching 11 a. m.	Sept. 25
Union Hill, preaching 3 p. m.	Sept. 25
Looney, at Bethel, preaching 11 a. m., dinner; Q. C. 2 p. m.	Oct. 1
Preaching 11 a. m., dinner; preaching 3 p. m.	Oct. 2
Spring Branch and Orient, at S. B., Q. C. 10 a. m.	Oct. 5
Metcalf, at Metcalf, preaching 11 a. m., dinner; Q. C. 2 p. m., preaching 8 p. m.	Oct. 8
Preaching 11 a. m., dinner; preaching 3 p. m.	Oct. 9
Union Chapel, preaching 8 p. m.	Oct. 9
Lone Wolf and Gatebo, at G., preaching 11 a. m., Q. C. 2 p. m.	Oct. 15
Preaching 11 a. m.	Oct. 16
Carnegie and Boise, at C., preaching 8 p. m.	Oct. 16
Q. C. 10 a. m.	Oct. 17
Hobart, Q. C. 8 p. m.	Oct. 17
Elmer, at Prairie Home, preaching 11 a. m., dinner; Q. C. 2 p. m., preaching 8 p. m.	Oct. 22
Preaching 11 a. m., dinner; preaching 3 p. m.	Oct. 23
Olustee, preaching and Q. C. 8 p. m.	Oct. 23
El Dorado, Q. C. 10 a. m.	Oct. 24
Altus, Q. C. 8 p. m.	Oct. 24
Dryden and Red Hill, at D., preaching 11 a. m., dinner; Q. C. 2 p. m.	Oct. 29
Preaching 11 a. m., dinner; preaching 3 p. m.	Oct. 30
Mangum Sta., Q. C. 8 p. m.	Nov. 4
Preaching 8 p. m.	Nov. 6
Mountain View, at Mountain view, Q. C. 2 p. m.	Nov. 5
Preaching 11 a. m.	Nov. 6

C. H. MCGHEE, P. E.

LITTLE ROCK CONFERENCE.

PINE BLUFF DISTRICT.  
(Fourth Round.)

Stuttgart	Sept. 17, 18
Altheimer	Sept. 18, 19
Rison, at Moore's Church.	Sept. 24
Sherrill, at Sherrill.	Oct. 1, 2
Macon, at Sulphur Springs.	Oct. 3
Douglas and Grady	Oct. 9, 10
Rowell, at Mount Olivet.	Oct. 15, 16
Star City	Oct. 19
Redfield, at Bethel.	Oct. 22, 23
New Edinburg	Oct. 26
Swan Lake	Oct. 29, 30
Sheridan, at Sheridan.	Nov. 2
DeWitt Ct., at Fairview.	Nov. 5, 6
DeWitt Sta.	Nov. 6
Gillette	Nov. 7
Lake Side	Nov. 8
First Church	Nov. 8
Carr Memorial	Nov. 9
Hawley Memorial	Nov. 10
Roe and St. Charles, at Roe.	Nov. 11
	Nov. 12

J. D. HAMMONS, P. E.

CAMDEN DISTRICT.  
(Fourth Round.)

Kingsland Ct.	Oct. 1, 2
Fordyce Sta.	Oct. 2, 3
Stephens Sta.	Oct. 9, 10
Waldo	Oct. 10, 11
Thornton Ct.	Oct. 15, 16
Bearden Ct.	Oct. 16, 17
Hampton Ct.	Oct. 19
Wesson Sta.	Oct. 20
El Dorado Sta.	Oct. 21
Atlanta Ct.	Oct. 22, 23
El Dorado Ct.	Oct. 23, 24
Strong Ct.	Oct. 24, 25
Huttie Sta.	Oct. 25, 26
Junction City Sta.	Oct. 26, 27
Camden Ct.	Oct. 29, 30
Camden Ct.	Oct. 30, 31
Magnolia Ct.	Nov. 5, 6
Magnolia Sta.	Nov. 6, 7
Chidester Ct.	Nov. 12, 13

R. W. MCKAY, P. E.

## New Light on Baptism

"The Bible Mode" Settled at Last.

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#### BATESVILLE DISTRICT. (Fourth Round.)

Tuckerman Sta.	Sept. 3, 4
Swifton Ct., at Strangers' Home.	Sept. 4, 5
Sulphur Rock Ct., at Walnut Grove.	Sept. 10, 11
Newark Sta.	Sept. 11, 12
Evening Shade Sta.	Sept. 17, 18
Cave City Ct., at Sidney.	Sept. 18, 19
Ash Flat Ct., at Ash Flat.	Sept. 24, 25
Melbourne Ct., at Chapel Hill.	Sept. 25, 26
Salem Ct., at Salem.	Oct. 1, 2
Bexar Ct., at New Hope.	Oct. 2, 3
Calico Rock Ct., at Macedonia.	Oct. 8, 9
Mountain View and Guion, at M. V.	Oct. 9, 10
Smithville Ct., at Smithville.	Oct. 15, 16
Jacksonport Ct., at Elmo.	Oct. 22, 23
Wolf Bayou Ct., at Floral.	Oct. 29, 30
Desha Ct., at Desha.	Oct. 30, 31
Bethesda Ct., at Bethesda.	Nov. 5, 6
Batesville, Central Avenue.	Nov. 6, 7
Batesville, First Church.	Nov. 12, 13

A. T. GALLOWAY, P. E.

### WHITE RIVER CONFERENCE.

#### JONESBORO DISTRICT. (Fourth Round.)

Monette and Macoy	Sept. 3, 4
Nettleton and Forest Home.	Sept. 4, 5
Marked Tree, Tyrone and Bay.	Sept. 10, 11
Marion and Gilmore	Sept. 11, 12
Harrisburg Ct.	Sept. 17, 18
Harrisburg Sta.	Sept. 18, 19
Vandale Ct.	Sept. 22, 23
Earle Sta.	Sept. 24, 25
Crawfordsville and Bethany	Sept. 25, 26
Leachville Mission	Oct. 1, 2
North Jonesboro and Lake City.	Oct. 2, 3
Barfield Mission	Oct. 8, 9
Manila and Dell	Oct. 9, 10
Luxora and Rozelle	Oct. 15, 16
Osceola Sta.	Oct. 16, 17
Wilson Ct.	Oct. 22, 23
Brookland Ct.	Oct. 30, 31
Blytheville Ct.	Nov. 5, 6
Blytheville Sta.	Nov. 6, 7
Trinity Ct.	Nov. 12, 13
Cotton Belt Mission	Nov. 14
First Church, Jonesboro	Nov. 19, 20

A. M. R. BRANSON, P. E.

#### PARAGOULD DISTRICT. (Fourth Round.)

Paragould Ct., at New Hope.	Sept. 3, 4
Paragould, First Church.	Sept. 11, 12
East Side and Brighton, at E. S.	Sept. 11-13
New Liberty Ct., at Morning Star.	Sept. 17, 18
Gainesville Ct., at Camp Ground.	Sept. 24, 25
Lorado Ct., at Lorado.	Oct. 1, 2
Rector Ct., at Marmaduke.	Oct. 8, 9
Boydsville Ct., at Mount Zion.	Oct. 15, 16
Piggott and St. Francis, at Piggott.	Oct. 16, 17
Pocahontas and Biggers.	Oct. 22, 23
Success Ct., at Success.	Oct. 23, 24
Black Rock, Portia and Hoxie,	Oct. 29, 30
at Hoxie	Oct. 30, 31
Walnut Ridge Sta.	Nov. 5, 6
Corning Sta.	Nov. 5, 6
Knobel Ct., at Knobel.	Nov. 6
Pocahontas Ct., Clear View.	Nov. 10
Maynard Ct., at Maynard.	Nov. 12, 13
Imboden Ct., at Imboden.	Nov. 18
Mammoth Spring and Hardy.	Nov. 19, 20

J. K. FARRIS, P. E.

#### HELENA DISTRICT. (Fourth Round.)

Wynne Sta.	Sept. 4, 5
Parkin Sta.	Sept. 4, 5
DeView and Howell Ct.	Sept. 10, 11
Cotton Plant Sta.	Sept. 11, 12
Wheatley Ct.	Sept. 17, 18
Brinkley Sta.	Sept. 18, 19
Forrest City Sta.	Sept. 25, 26
Clarendon Sta.	Oct. 2, 3
Council Ct.	Oct. 8, 9
Marianna Sta.	Oct. 9, 10
LaGrange Ct.	Oct. 16, 17
Hamlin Ct.	Oct. 21, 22
McCrory Sta.	Oct. 22, 23
Colt Ct.	Oct. 29, 30
Turner and Shiloh Ct.	Nov. 5, 6
Holly Grove and Marvell	Nov. 6, 7
Lacomia Ct.	Nov. 11, 12
Haynes and Madison Ct.	Nov. 13, 14
Helena Sta.	Nov. 20, 21

Z. T. BENNETT, P. E.

#### SEARCY DISTRICT. (Fourth Round.)

Searcy Ct., at Harmony.	Sept. 10, 11
Searcy, First Church.	Sept. 11, 12
Wilburn Ct., at Hiram	Sept. 17, 18
Heber Sta.	Sept. 18, 19
McRae Ct., at Stony Point.	Sept. 24, 25
Beebe Ct., at Beebe.	Sept. 25, 26
Pangburn Ct., at Oak Grove.	Sept. 28
Auvergne and Weldon, at Weldon.	Oct. 1, 2
Newport Sta.	Oct. 2, 3
Cabot and Jacksonville, at J.	Oct. 8, 9
Augusta Ct., at Riverside.	Oct. 15, 16
Augusta Sta.	Oct. 16, 17
Floyd Ct., at Hammonsville.	Oct. 22, 23
West Point Ct., at Dogwood.	Oct. 29, 30
Belcher Ct., at Belcher.	Oct. 30, 31
Cato Ct., at Cato.	Nov. 5, 6
Vilonia Ct., at Mount Olive.	Nov. 6, 7
Judsonia	Nov. 9
Bradford and Bald Knob.	Nov. 12, 13
Denmark Ct.	Nov. 13, 14
Dye Memorial	Nov. 19, 20
Gardner Memorial	Nov. 20, 21

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OKLAHOMA CONFERENCE  
W. F. M. SOCIETY.  
Edited by  
MRS. A. G. EAKINS,  
Conference Press Superintendent.

### W. F. M. SOCIETY, OKLAHOMA CONFERENCE.

The Maud Bonnell Auxiliary of First Church, Ada, Okla., was organized May, 1908, by the District Secretary, Mrs. S. F. Goddard, with 15 charter members. Since that time the membership has increased to 24, with 15 subscribers to Woman's Missionary Advocate.

We meet each third Monday. Most of our members being Home Mission women, we have practically the same attendance as at Home Mission meetings the three other Monday afternoons. Our President, Mrs. W. M. Barry, is never tiring in her efforts to give interesting and instructive programs each meeting. We have not done "great things," but are constantly moving forward. Had no trouble in giving last pledge, and will do as well this year, when the pledge is larger. This amount is raised entirely by donations. Part of last year's pledge was given by free-will offerings during week of prayer. We are beginning to see that kiving of our means, as the Lord has prospered us is the right way to help in his work.

MRS. E. W. HARDIN,  
Corresponding Secretary.

Ada, Okla.

Good report, with the right ring. Give as the Lord has prospered us. I hope and pray the day is not far distant when we will acknowledge the Lord and his plans best. Tithing would settle this question of money and allow us to grow in grace and wisdom. With such women what could we expect but a good report, then heart and heads are in the right place. May God prosper you as never before.—Ed.

Mrs. A. G. Eakins, Press Superintendent of Woman's Foreign Missionary Society, Shawnee, Okla.:

DEAR SISTER—Your card received a few days ago with request for my report. We have as yet only two auxiliaries in the McAlester District, McAlester and Wilburton, with a fine Juvenile Society at McAlester. I am glad to report both auxiliaries working well. McAlester has 23 paying members and four life members, three of whom still pay dues. Fifty dollars was pledged. Our

auxiliary at Wilburton is doing splendid work. We have only eight members and will try to pay \$25.00 on the conference pledge. We have two member at Kiowa who pay dues to the Conference Treasurer.

As District Secretary I have not been able to do very much. I am working and praying that God will open the way into the hearts of the women of our district and help me to enlist them in this great work. I could do something if the pastors would help me, or give me the right of way to organize auxiliaries on their work. We have four charges that could support this work. I am thankful that a few pastors have written to me to come, which I will do when the hot weather is over. My heart is in this work. When I think of the condition of our heathen sisters, then of the great work of love of our sister missionaries, I long to enlist every woman of our church to send her dimes and prayers each month to aid in this work. May God help us to do our best work. Pray for me.

MRS. J. F. FRAZIER,  
District Secretary of McAlester District.  
Does seem a pity to have to expend energy and enthusiasm combating the opposition of the pastors. I have had the very same conditions in other parts of the State. May God give you the courage to push forward this great and needed cause and to realize your responsibilities as a District Secretary. I hope every church in your district will respond. You may score a great work for God and humanity.—Ed.

### THE UNIVERSAL ENEMY.

The subject of temperance has burned itself into the hearts of American people. There is not an individual in all the land but in some way has been touched by this upas that seems to have perennial growth in our beautiful country. It is the dark spot upon our sun of progress; it is the paterfamilias of the diabolism of the world. It does not follow in the wake of civilization, but its stealthy tread keeps step with the highest and holiest endeavor, oftentimes with bold strategic leap outstripping the plans and purposes of those who would evangelize the world.

Like a cancer hidden on the vitals, intemperance has eaten its way into the life of our nation until its deformed, blotched, gruesome face peers at us from places of high estate. If an operation is not soon performed, the grand, complete structure of our government will be a mass of putrefaction consumed by the leech-like appetite of Bacchus. There are skillful surgeons in call; some have offered their services, impatient to remove the fell destroyer. In modern science there is a panacea for every ill. Thank God, there is a remedy for this curse of the Nation!

It rests with the church and officers of our land. Sedatives have lost their influence. Caustic and severe remedies are the only alternatives. Christian women by steadfastness of purpose may assist much in bringing about reverse action in the homes, driving from the sacred precincts alcoholic drinks. Pastors everywhere should be temperance educators. The pulpit must give the bugle blast that will demolish the hitherto impervious walls of intemperance.

### Methodist Benevolent Association.

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Address

There can be no cessation afforded, every day the gospel trumpet must ring out its warning, until each State and county and city and town has given ear to the warning; the refrain must be taken up until the ballot box is cleansed from its impurity, until none but the names of sober, God-fearing men receive the authority to make our laws or enforce the same. Men, in the name of God, cast your votes for those who will cut the galling chains of intemperance, freeing our homes from its blight and our Nation from its seething curse!

Do not aver that if we "let whisky alone, it will let us alone." To refute this assertion, go ask the mother whose blistering tears have washed the roses from her cheeks, and whose sleepless nights have stolen the luster from her eyes and prematurely bleached her sunny hair! Let her broken heart sob out the tale of a wrecked home, a debauched husband and a ruined son! Ah no, whisky will not let us alone, though we never touch it personally. It invades our homes, laying siege on the dearest idols, breaking one by one the heart-strings until in shame and bitterness the life is yielded back to God. A failure. In some form or other intemperance reaches all! But, by a consolidated movement of the church and the collateral help of sober, thoughtful men and women, the insidious traffic of intoxicants with all its concomitant evils can and will be hurled back to Moloch its instigator and perpetrator. Mark you, I said a movement on the part of the church and all sober men and women! Resolutions will do no good unless they are practiced; laws are useless unless they are enforced.

May the voice of Jehovah rouse the people of this country as never before on the importance of living soberly and righteously in His sight.

ELMER F. SNODGRASS.  
Little Rock, Ark., August, 1910.

FOR SALE.—Farm of 100 acres, located nine miles northwest of Benton, Ark., near Congo. Fairly good improvements; fifteen acres in cultivation; good timber on balance. This land is well adapted to diversified farming. Price reasonable, terms easy. Will exchange for city property. Address Holman Real Estate Co., 215 West Second Street, Little Rock, Ark.

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### REMINISCENCE.

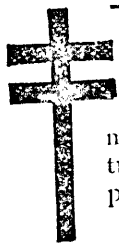
In scanning your always interesting columns, my eyes fell upon a report of a great revival meeting recently held by a Brother W. T. Martin at Leslie, Ark., which presented to my mind a most wonderful contrast as the years go by. On April 30, 1843, I heard my first sermon in Arkansas, preached by the Rev. D. L. Martin, then circuit rider on the Yellville Circuit. The sermon was preached in an old wreck of a log house, some one and one-half miles west of Leslie. The old house stood on the bank of the creek. Charles Boyd was class leader at the time. The class was composed of 15 or 20 pioneer Methodists. In 1846 we built a new school-house for the writer to teach a school in, and for many years it was used for all church purposes. Some great revivals occurred at this place. I suppose I should be a stranger indeed at Leslie now.

T. S. EVANS.  
Newburg, Ark.

### WARNING ORDER.

State of Arkansas, County of Pulaski—ss.  
Circuit Court, Second Division, Pulaski County.

W. J. Murphy, Plaintiff.  
vs.  
C. L. Gray Construction Company, Defendant.  
The Defendant, C. L. Gray Construction Company, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, W. J. Murphy.  
F. J. GINOCCHIO, Clerk.  
By L. J. Gibson, D. C.  
W. H. Pemberton, Solicitor for Plaintiff.  
August 9, 1910.



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