

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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A HOMILY ON REDEMPTION.

Jesus Christ has made an effort to come near us. For this purpose he took our flesh, became a man, and entered into all the conditions of poverty, trial, and humiliation, which beset us; lived among us, entered into our experiences, himself felt our very temptations, endured our sorrows, died our human death.

When Jesus was getting ready to become invisible to us, he took great pains to impress us that though he went to the Father, and became invisible, he did not mean to be absent from us. He would teach Mary Magdalene at the tomb that she must depend upon some other sense than the sense of touch, or, for that matter, some other sense than any of our five senses, in order to apprehend him. He tells Thomas that though for him seeing has been believing, it is a better thing to believe without having seen. He tells the whole body of the disciples that though he is in one sense going away, yet in truth he never means to say that he is ever a living presence, a living power, operative among men.

Our misfortune is that we do not realize the actual truth of this statement. We are so wedded to our sense perceptions that it is difficult for us to believe that anything actually is right here among us except we can see and handle that thing. We have still the difficulty of Thomas; we think seeing is better than believing; we walk by sight, not by faith, at every opportunity. If we could see Jesus Christ walking around here among us, healing the sick, ministering to the wants of men—*if we could see him among us, and hear him pronounce the forgiveness of sins, see him save sinners, it would suit better our dullness, it would appear as a fact far more real that he was doing these things.* We can understand that he has been here. Our sense of history is sufficient for that. We can even understand that he is potentially a great savior, that from the heavens he rules his kingdom on the earth, and that he will sway the destinies of the nations. All this is great, but it is in some sense vague, far away either in time or in space. It is a more difficult thing to think habitually of Christ as being right here among us, working his wonders every day and right under our very eyes. Yet it is even so. He is not a potential redeemer merely, with stores of power wherewith he means ultimately to save, or with latent powers wherewith he has saved, men. He is an actual redeemer, always busy with the actual process of redemption.

Readers are familiar with the statement that when Jesus was born in Bethlehem he was born into a world that was sinking. Philosophy had spent its force as an uplifting power. It waited amid its darkness and its despair as being unable to prescribe a sure rule of life, least of all able to find a sure pathway into the beyond. There was not upon this earth one single religious system that could sound a note of confident hope, save the fanaticisms of a rotting heathenism, on the one hand, and the encrusted hypocrisies of a decadent Judaism on the other hand. That star of Bethlehem shoots its beams athwart a world that was by every token a rotting world, sinking for some ages slowly but surely, under its burdens of corruption, its effete heathenism and its encrusted Judaism, into a starless and a hopeless night. Read any good account of the state of the world in those ages, and you will see that hope was nowhere.

Now, it is a fact that Jesus turned the tide of all human affairs. Whatever view men may take of him, standing there in Judea and Galilee, he did actually become there a power that arrested the downward movement of all human affairs. There was in that time an arrest of the downward movement; there was begun there a regeneration, a reorganization, a reconstruction of the affairs of this world. That regeneration, reconstruction, or call it by whatever name you will, saved the human race. It would else have utterly rotted long ago. Jesus Christ does not need to wait till the end of time that men may see he has saved the world! In a high and vital sense he has already saved it.

He is, moreover, carrying forward his work now. He is redeeming men every day. We see it, if we only look. He redeems men here and now from lives that would otherwise be low and sordid and corrupt and wicked. He actually does transform men who have become low and sordid and corrupt and wicked, does it under our very eyes. We do not see him doing the act, to be sure, but we do see men submit themselves to him, surrender to him, and we see a great and an instant and a permanent change in those men. We do know that when Jesus Christ is accepted by a man all the elements of baseness go out of that man in the exact measure in which he really accepts Christ. We know that if any man will really give himself to Christ and trust him, lean upon him, abandon himself to him, that sin and fear, and sorrow, are taken from that man. There are ten thousand thousand instances of it, and there is no man in all the civilized world who may not verify the statement any day. To come to Christ and to accept him is redemption. It is not a matter of the past nor of the future; it is redemption on the instant, and for all the future, if he that comes to him abides with him and in him.

Let it be noted, and noted clearly, that it matters not what theological quirk any man may have about Christ; it is not at all necessary that a man understand the metaphysics of Christ's nature. Coming to him, accepting him and his way, his authority over you, his rule in the life and heart, that is the thing. If any man thinks he has doctrinal difficulty, let him at least deal with patent facts—just open his eyes and see that Jesus Christ can save, does save, is saving, men all about us; and let this man of doctrinal difficulty simply give himself to Christ, and he shall know that all is well.

Say not in thine heart, who shall ascend into heaven to bring Christ down, or who shall descend into the deep to bring Christ up. He is here now, and if thou wilt believe in thine heart and confess him with thy mouth, thou shalt be saved.

LIVES BEAUTIFUL.

The art of living, it is the noblest of all arts. It seems to some of us that we must live all our lives to learn how to live. It is not difficult to exist; the poorest and leanest and meanest and most sordid of men can do that. But to know how to live, live nobly, live beautifully, live cheerfully, how few of us have learned this art!

There are lives which are almost wholly sentimental. They are taken up with froth and foam. Their grand defect is a lack of solid elements. We cannot ignore certain stern facts. Bread and raiment, shelter and fuel, must come from some-

where. They are the product of somebody's earnest toil. They are very hard facts in this world. A life given up to gaieties and to light sentimentalities will not get them, except after the way of a parasite. It is a poor, vain, and vapid way to live.

But there are lives that are almost wholly devoid of sentiment. That is a hard, barren, and unbeautiful way to live. It makes us almost shiver to look at the hard, meat-and-bread way of some lives. Unrelieved by any touch of sentiment, with little even of politeness, with small pleasure, these are surely not such lives as our heavenly Father would have us lead.

As respects these two phases, the problem is to find a due proportion. No doubt the substratum of every life should be in the hard facts, as opposed to the lighter phases of sentiment. But there is absolutely no excuse for making any life so barren that it is repulsive. When God made this world he put here solid rock, solid earth; but he did not neglect to put here lines of beauty, colors that glow, tones that enrapture the soul. Had he made the world of some people, it would seem that he would have built a pigsty. There is absolutely no call for any life to dispense with politeness, with little acts of consideration that have nothing to do with meat and bread. There is no reason why any one should be without flowers about the home; the very poorest can have them. There is no reason why any one should be without a picture on the walls, and it ought to be the best that can well be provided. *It is perfectly proper that the rich should have splendid paintings; the poor should adorn their home as best they may.* There is no reason why people should be without music. Poor is the home that is without a song. Why, do you suppose, did God give us music? Why has he so deeply implanted the sense of rhythm, and why the sense of tone color? Why has he made his world resonant with every note, from the deep-toned bass of the sea to the sighing of the breeze, to the high tenor of an insect's wing? Why did not God make a world all on the key of B flat?

Now, if God has filled a solid world with so much that suggests grace and sentiment, with so much of tone and of color and of beauty form, do you think we walk as grateful and worshipful children when we do not so much as recognize that these things are here? If life is made up of what enters into it, how narrow and poor are some of our lives!

We often walk amid shadows in this world. They must needs come. We need relief. Music, the laughter of little children, flowers, landscapes, smiles of friends and deeds of consideration we need. They are like the rainbow confronting the storm, suggesting hope and beauty. There is sad wreckage all around us, all beneath us, as we travel through this world. There is far more of it than is visible to us on the surface of things. We look out over the sea and see the ships bounding away over the main; we do not see the sad wrecks that lie at the bottom of that sea, but they are there, ever there. We look out over life and see the joyous and the triumphant; the depressed, the fallen, the ruined hearts, hide away from us. There are, alas, many, very many, of them. It is our duty to relieve them by making this world sweeter and more beautiful. So true is this that there is a holiness in beauty, as sure as there is a beauty in holiness. No man has a right to neglect either the one or the other.

WESTERN METHODIST

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

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

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Notes and Personals

OUR CONFERENCES.

Arkansas, Fayetteville, Bishop McCoy...Nov. 2
Oklahoma, Ardmore, Bishop Denny.....Nov. 10
Little Rock, Prescott, Bishop McCoy.....Nov. 16
White River, Forrest City, Bishop McCoy. Nov. 23

Rev. S. K. Burnett, pastor of the Mabelvale Circuit, Little Rock Conference, made us a call Monday and reported his charge in good condition.

Rev. J. C. Hooks, pastor at Lonoke, Little Rock conference, spent a while in the city Tuesday and made our office brighter by a few kind words and a smile.

Rev. Barnett Wright, our pastor at England, called at this office on his way to Conway, where he went to preach the sermon for the opening of Hendrix College.

Dr. J. E. Godbey has been placed in charge of Hunter Memorial Church, Little Rock, consequent upon the transfer of Rev. T. J. Norsworthy to Missouri. This is an admirable arrangement.

Rev. C. C. Godden, D. D., whom our readers will remember as the president of Galloway College for many years, but now superannuate, made us a brotherly call Tuesday. He has recently visited in Michigan.

We are pleased to note that Rev. John R. Stewart has reconsidered his determination to resign as secretary and treasurer of the Superannuate Endowment fund, and will continue in that work.

Rev. W. T. Menard, who has been supplying the Dye Memorial Church, Argenta, though a member of the Little Rock Conference, made us a pleasant call this week. He will return to school at Nashville.

Rev. M. F. Sullivan, of the Franklin charge, Oklahoma conference, is having a fine year. His revivals have brought into the church more than one hundred souls. He is popular with his people as a consequence.

Rev. A. Turrentine, of Gurdon, Ark., was in Little Rock Monday on his way to Carlisle, where he went to deliver a few sermons for the pastor during the week. We were glad to have him make this office a most brotherly call.

Rev. C. W. Lester, pastor of Dodson Avenue Church at Fort Smith, and editor of the League department in the *Methodist*, made us a pleasant call Monday. He had been to Searcy to accompany some students to Galloway College.

We call special attention to the card of Rev. W. H. Roper in this issue stating why he gave up the pastorate of Broadway, Ardmore. Bro. Roper

is one of our safe and sound men and we are glad he is to continue in the work of the ministry.

Rev. M. F. Sullivan will have a fine report from Franklin circuit, Oklahoma conference. Four revivals, 166 conversions, 106 additions. Epworth League at Franklin and Union Grove are arranging to support a native missionary in the foreign field next year.

We are not surprised to hear that Rev. John P. Cox, of the Piedmont station, Oklahoma conference, is having a successful year. He is up-to-date in his methods. The debt on the parsonage has been provided for and the collections will be paid in full by conference.

Dr. J. C. Morris, one of the purest and ablest men in our Methodism, has moved to Texarkana, Ark., and is living with his son-in-law and daughter, Mr. and Mrs. E. R. Brown. It will be remembered that Dr. Morris took a supernumerary relation at the Louisiana conference last fall. His health is reported to be good, and we understand that he contemplates some literary work.

Rev. John E. Martin, pastor of our church at Hastings, Oklahoma, has been taking a few weeks vacation with his brother among the mountains of Colorado. It was a well-earned rest, for at Ardmore Brother Martin will report a splendid year's work, including several good revivals on his charge, and perhaps the best country church built in Oklahoma this year.

Mr. Marvin S. Sweet has been chosen as head of the department of manual training of the Lawton High School, and has entered upon his duties as a part of the teaching force in the \$120,000 high school building just opened in that city. Mr. Sweet is a brother of our pastor at Lawton, and a son of Rev. E. M. Sweet, Sr., a superannuate of the Central Texas conference, now residing at Lawton.

Rev. D. A. Gregg, district evangelist of the Oklahoma City district, has made good in his work. He has held several great meetings in one of which there were ninety-three conversions. He preaches the good old Methodist doctrines to the people and such preaching brings results that are lasting. He has been ably seconded by his singer, Rev. Fred Veal, and they together make a fine team.

We very much regret to note the death, certainly very unexpected to our Methodist public generally, of Prof. Lundy H. Harris, for eight years past assistant secretary of education for our church. He went out of office on September 1st, and died in Cartersville, Ga., last week. His brilliant wife is the now famous author of "The Circuit Rider's Wife." The whole enlightened public will give her sympathy.

Rev. W. B. Stanley has found it necessary to move from Junction City, Okla., where he lived as pastor of the Ahpeatone circuit, into Lawton, in order to be more convenient to physicians, whose services have become necessary almost daily for his good wife. Many friends sympathize with Brother and Sister Stanley in their affliction, and will petition the throne of grace for her recovery.

Rev. C. F. Mitchell, the faithful and brotherly presiding elder of the Lawton district, Oklahoma conference, is quite hopeful of the outlook for a full report from his district at the coming Conference at Ardmore. Not more than three charges will report deficits in any column, and these will probably be covered by overpluses from other charges in the district. A number of splendid revivals have been held—especially at Walter, Temple, Hastings and Lawton—and several new churches have been built. Methodism has no truer man than C. F. Mitchell.

O the folly of it! We pack our hamper for life's picnic with such pains. We spend so much,

we work so hard. We make choice pies; we cook prime joints; we prepare so carefully the mayonnaise; we mix with loving hands the salad; we cram the basket to the lid with every delicacy we can think of. Everything to make the picnic a success is there except the salt. We slave at our desks, in our workshops, to make a home for those we love; we give up pleasures, we give up our rest. We toil in our kitchen from morning till night, and we render the whole feast tasteless for want of a ha-porth of salt, for want of a soupcon of amiability, for want of a handful of kind words, a touch of caress, a pinch of courtesy.
—Jerome K. Jerome.

We notice an item, sent out by the International News Service, to the effect that fifty-seven members of the Upper Iowa Conference, many of them able men, have surrendered their credentials and will engage in secular pursuits, on account of the inadequacy of salaries. The same agency is responsible for certain prognostications of a similar nature about the resignations of preachers in South Dakota. We have to say, first of all, that we do not believe the fourth of what they report. Our second observation shall be that if ever we reach a time when ministers are not willing greatly to sacrifice their ease and even comfort for the ongoing of the church, the church itself will be in a degenerate state. Our third observation shall be that salaries are inadequate; and that this imposes a great burden upon ministers and their families, a burden which their people ought not at all to compel them to bear; that this also is in very many charges a suicidal policy, it hurts the church worse than it hurts the pastor, puts the church where it cannot make head. How can any congregation get forward when the man set to lead it is himself ground down and humiliated till the people cannot respect him and till it is difficult for him to respect himself? It is a foolish thing to expect light and leading from such a man. Pay your pastor a salary; enable him to feel like a man. for if he cannot be first a man, he cannot be much of a preacher, can lead nobody. Think of the thousands of our children in small stations and in circuits compelled to look for guidance in the very highest matters to men who are put down in their compensation below ordinary field hands!

BISHOP DENNY'S APPOINTMENTS IN OKLAHOMA.

The Western Methodist is authorized to publish the following itinerary of Bishop Collins Denny in Oklahoma:

The Bishop will spend Tuesday morning, November 1st, in Holdenville.

Will preach at Ada Tuesday night;

Will preach at Durant, Wednesday night;

Will spend four hours in McAlester, Thursday,

And preach in Muskogee Thursday night;

Will speak in Chickasha Friday night, and

Spend Sunday in Oklahoma City;

Will preach at Norman, Monday night, and

Will lay the Corner Stone for Oklahoma City College Tuesday afternoon, November 8th, at 3 o'clock.

AN OPPORTUNITY TO DO GOOD.

We have at Hendrix College about twenty-five students who are paying much of their expenses by working while in college. They are worthy students and we are glad to help them, but we need still greater facilities for student self-help. Our dormitories are full and more room is needed. If we had \$500.00, we could build a four-room cottage that would accommodate eight students and be a source of income. We can build it with student labor. All we need is money to pay for materials and part of the labor. It can be done for \$500.00. We have \$100.00 worth of lumber promised. I hope some one or more who read

this will send all or a part of the money necessary to do this work. There is hardly any way by which you could do more good Communicate with A. C. Millar, Hendrix College, Conway, Ark.

A NOTE OF CORRECTION.

Unintentionally, your notice in last week's *Western Methodist* concerning my leaving Ardmore, does me an injustice. I resigned the pastorate to take the agency of "The Superannuate Endowment Fund" for Oklahoma Conference.

Yours fraternally,
W. H. ROPER.

HENDRIX COLLEGE OPENING.

We have enrolled up to date 154 students. As this is eighteen more than the total enrollment of last year it is very gratifying to the friends of the college. New students are coming in every day, and it is probable that the total enrollment of the year will exceed 200. Most of the new students are in the higher academy classes or college classes. The spirit is fine and both faculty and students are preparing themselves for a good year's work. Rev. Barnett Wright, pastor of our church at England, preached the opening sermon Sunday at 11:00 o'clock and preached again at night. He preached two great sermons, which were highly appreciated by all connected with the college as well as a large congregation of friends in town.

A. C. MILLAR.

MOVING PICTURES.

It is a proposition so true as to be axiomatic that moving pictures have in them the potency of great good or evil. On the one hand a certain high authority is exerting itself to have moving pictures everywhere introduced into the curriculum of the common schools. One premier church in St. Louis has a moving picture show in the church every Saturday evening. Some have introduced them into the Sunday evening service. This is one possible phase.

But consider this: An investigation of the moving picture business in Cleveland revealed this situation: Of 290 films examined 40 per cent were unfit for children to see; 13.4 per cent represented robbery; 12.1 per cent murder; 8.2 per cent indecent suggestions; and 5.8 per cent domestic infidelity. Others represented suicide, kidnapping and loose ideals of marriage.

Moreover it was found that more than one-fifth of the evening audiences were under 18 years of age. And it has been ascertained that the influence of these pictures has produced results of a kind as the seed sown by them. For example an exchange points out how last month two 18-year-old boys in Pittsburg, Pa., played bandit, held up a street car and fatally shot a police lieutenant who was on the car in citizen's clothes, and attempted to prevent the robbery. After being locked up a few hours one of the boys confessed that he and his companion saw a moving picture show of a Western train hold-up the day before, and when they left the show they went to a pawn-shop and bought a revolver.

A few days later a 12-year-old girl in New York confessed that she had twice that week set fire to the apartment house and that the reason she had done so was because she had seen such things pictured in a moving picture show. She also admitted that she had written a threatening letter to her father in which she demanded \$50 as the price to keep her from burning up the house. The little girl cried as she confessed and said: "I don't know why I did it, but I didn't mean to do wrong." The same week an attempt at suicide, which resulted in disfigurement for life, was reported, the idea being suggested by a moving picture show.

These facts are but samples. We understand that nearly every day juvenile prisoners are brought before the courts in New York City,

whose crimes were suggested and inspired by the moving picture shows.

The New York Tribune has these wise words: "We said the other day that the controversy over the prize fight pictures might do much good if it induced action against improper picture shows in general. It is probably true, as the mayor of Lancaster, Pa., is quoted as saying, that moving pictures, depicting pocket picking, burglary, murderous assault, etc., are worse than pictures of a prize fight, and it will be well if authorities generally follow his example and prohibit all such exhibitions, which are really object lessons in crime."

This opinion deserves the serious consideration of every thinking person, in particular every parent, in this land. The moving picture business flourishes in the old world; but it is not a craze there as here. Of the business here the New York Tribune makes this observation:

"It is an unwelcome reflection upon our Twentieth century ethics that an enormous business should be developed in the artificial enactment of all sorts of vicious and criminal practices for the purpose of reproducing them in public exhibitions. Twenty centuries ago the practice in

Greece was to display scenes and objects the most beautiful, edifying and elevating, with results which the world has not since ceased to admire and envy. We should regret to have it recorded that America in its Twentieth century Christian civilization adopted the contrary rule, and exhibited things which were hideous and degrading."

Yet so it seems to be.

On the other hand there is a desire on the part of the greater moving picture film manufacturers to make their business a source of blessing to the country. In New York City there is a board of censorship, and no film is now manufactured by the more reputable firms, which has not first had the approbation of this board.

It has been suggested by Rev. Samuel Zane Batten of Lincoln, Neb., of the social service committee of the Northern Baptist Convention, that the mayor of every city, small and large, appoint a censorship committee of good and judicious people who shall pass upon all films before the mayor or other authority gives a license for the films to be exhibited.

This matter should be agitated in every town in America.—*Central Christian Advocate*.



FIRST M. E. CHURCH, SOUTH, LITTLE ROCK, WHERE THE REVIVAL WILL BE HELD.

METHODIST UNION REVIVAL.

Sunday the eleven Methodist Churches of Little Rock and Argenta will begin a great union revival, under the leadership of Rev. John E. Brown, the noted evangelist, and his singer, Mr. C. P. Curry. The services will be held in the auditorium of the First Methodist Church, Eighth and Center Streets. Two services will be held daily, one at 10:00 a. m. and the other at 7:45 p. m. The city ministers who will take part are Dr. Alonzo Monk, Presiding Elder of the Little Rock District; Dr. T. E. Sharp and Rev. H. F. Buhler, pastors of First Church; Rev. Dr. J. E. Godbey, pastor of Hunter Memorial; Rev. Frank Barrett, pastor of Ashbury; Rev. Marion Monk, pastor of Twenty-eighth Street; Rev. S. W. Rainey, pastor of Highland and Henderson; Rev. H. H. Hunt, pastor of Gardner Memorial; Rev. W. T. Menard,

pastor of Dye Memorial; Rev. P. R. Eaglebarger, pastor of Capitol; Rev. Dr. J. A. Anderson, editor of the *Western Methodist*; and Rev. P. C. Fletcher, pastor of Winfield Memorial. A large chorus choir, consisting of over 150 voices, will be led by Mr. Curry. All of the co-operating churches will hold their regular Sabbath morning services.

Brothers Brown and Curry have been signally successful in their evangelistic work, and our Little Rock Methodism is confidently expecting a great spiritual harvest. Their lives and methods are such as to commend them to the public. They have just closed a sweeping revival at Mayfield, Ky., it being their third engagement in that city.

Our pastors and people from all over the State are invited to take advantage of this great campaign in the Capital City.

OKLAHOMA CITY COLLEGE ANNOUNCEMENT.

Bishop Collins Denny, D. D., assisted by Dr. James A. Anderson, will lay the corner stone of the Oklahoma City College, at Oklahoma City, Tuesday, November 8, 1910, at 3:00 p. m.

The Board of Trust of Oklahoma City College will meet at St. Luke's Church, in Oklahoma City, Tuesday, November 8, at 7:00 u. m., and

at 8:00 p. m. a banquet will be served by the ladies of St. Luke's Church, in honor of Bishop Denny. A cordial invitation is extended to all of the Methodist preachers and laymen, and their wives, in our conference, to be present, and enjoy this social occasion. Let all who will attend this banquet send their names to Rev. P. R. Knickerbocker, Oklahoma City, in order that a place may be reserved. N. L. LINEBAUGH.

THE RIGGIN HOME.

Doubtless there are a good many people who have intended to contribute to this worthy enterprise who for one reason or another have not done so as yet. To all such, and to all others who may be minded to help, I wish to say that the fund is still open and that we greatly need at least \$500. more than has yet been promised.

The local committee in charge of the matter have recently let the contract for three additional rooms to the house. These rooms were absolutely necessary as the house, as it now stands, has but four small rooms.

Some of our friends who subscribed to this fund earlier in the year have not yet sent in their payments. Let all who can do so send the money to me at once as it is greatly needed. Let all others who are willing to help send their contributions either to the undersigned at Crossett, Ark., or directly to Mr. W. E. Barkman, the local treasurer, at Arkadelphia, Ark., and the same will be promptly acknowledged. J. A. SAGE.

THE SOUTH'S CONTRIBUTION TO THE NATION.

The following brief but suggestive statement we take from the Fourth of July oration of Judge Emory Speer, delivered in Macon. May the record incite our young men to noble deeds and high aims. Judge Speer said:

Fellow Citizens: This is the birthday of our Great Republic. So far as I know, this is the first time it has been formally celebrated as of yore, by an organized camp of Confederate Veterans. The Confederate soldiers, of whom the veterans of today survive, were Southern men, that is to say, they were and the survivors are Americans of the Southern States. Of all others, it seems to me that we should celebrate the Fourth of July, our country's natal day.

A Southern man, Patrick Henry, before the old House of Burgesses, in Virginia, thrilled mankind with the undying words, "Give me liberty or give me death."

A Southern man, Thomas Jefferson, penned the Declaration, which you have just heard, through the musical elocution of our friend and comrade.

A Southern man, George Washington, against the most adverse fortunes, led the patriot armies of our forefathers to final victory.

A Southern man again, Thomas Jefferson, by the Louisiana Constitution; and a Southern man again, John Marshall, found it a skeleton and gave it life and beauty.

A Southern man, again by the Louisiana Purchase, added to our country all that territory comprising the States of Louisiana, Arkansas, Missouri, Iowa, Minnesota, Kansas, the Dakotas, Nebraska, Colorado, Montana, Idaho, Oregon, Washington, Wyoming and Oklahoma.

A Southern man, Andrew Jackson, commanded the fathers and grandfathers of the veterans of Lee and Forest, Wheeler and Johnson at New Orleans, inflicted the bloodiest defeat upon a proud and disciplined British army ever sustained where such army was not totally destroyed.

A Southern man, James Monroe, uttered these momentous words, which gave to the powers of Europe conclusive warning that any future attempts to establish their colonies upon any foot of that hemisphere discovered by Columbus would not be tolerated by the American people.

A Southern man, John Forsyth, of Georgia, added to our territory the Revierra of the New World, the "Land of Fowers" the vast empire of Florida.

A Southern man, Sam Houston, at San Jacinto, won from Santa Anna the empire of Texas.

A Southern man, Winfield Scott, of Virginia, planted the stars and stripes above the halls of the Montezumas. A Southern man, Zachary Taylor, of Louisiana, led the gallant volunteers

of our country from Palo Alto Resaca de la Palma via Monterey to Buena Vista, and there on the bloody slopes of that famous field the Mississippi Rifles, with unflinching valor and deadly aim for hours rolled back and swept away the charging columns of Mexico. In command of the American regiment, stood their colonel, a Southern man. His name, Jefferson Davis. As the result of these victories, under the presidency of a Southern man, James K. Polk, through the treaty of Gaudelupe Hidalgo, to our country was annexed the territory comprising the vast States of California, Utah, Nevada, New Mexico and Arizona.

It will thus be seen, except in the acquisition of Alaska and Hawaii, which are to be accredited to Northern diplomacy, and of the Insular Possessions, in which the participation of Confederate veterans and their sons were surpassed by none—every foot of that vast empire, much more than half of our territory, which has been acquired since the peace with Great Britain, is directly ascribable to the statesmanship, the constancy, the foresight, or the daring of Southern men—*Wesleyan Christian Advocate*.

SEDUCTION BY THE BREWERS.

The *Central Christian Advocate* is a regular subscriber to a half dozen of the leading liquor papers of America. The outstanding note of these papers of late has been their lovely attempt to make the trade appear respectable and even beneficial to the public welfare. We have observed the pictures of several clergymen who are stumping the country against prohibition. To such we would say they need not stop with thirty pieces of silver—they are dirt cheap to the liquor trade in this crisis for that trade should they get a thousand times the pay that Judas got. For there is scarcely a human being now, even among the saloon element itself, who has a good word for the business.

The trade journals are trying to give the business a certificate of character. And there is no doubt the trade is trying to corrupt the press, to dictate editorial opinions and suppress the publication of facts. Moreover, the breweries try to seduce public opinion by building summer gardens, amusement parks, etc., where men may be converted to the idea that the business is maligned when it is held up as against the welfare of the home and the State, against childhood and womanhood.

This fact has attracted the attention of the brewery-ridden lands even more than it has yet attracted our own. We may be permitted to call attention to a description of this insidious seduction by the brewers by a student and professor, the famous physiological chemist, Prof. von Bunge of Basel. Looking abroad over Switzerland, he writes:

"Our real enemy is the gigantic capital laid down in brewery and distillery. Many of the prejudices in favor of drinking arise from the fact that this alcohol capital controls directly or indirectly almost the entire press and prevents the truth from getting to the people. It carries on a systematic seduction. One sees great beer palaces springing up like mushrooms, lighted with electric lights, attracting the crowd by orchestras, singing, dancing, theatricals, acrobats, jugglers. One thinks of all the *cafes chantants* around in our city suburbs placed advantageously to draw in men.

"And this seduction is carried on not merely in the free time of the evenings. No, it pursues the workman from morning to night, even into his workshop. Bottled beer is sent to homes, to factories, to dock-yards. Every moment the laborer is exposed to temptation. How can he hold out? And after he has swallowed this filthy drug for some months he becomes its slave and is exploited without mercy."

Prof. von Bunge is a trifle severe as a logician. He says that "the share holders in breweries—these are the criminals. It is they who mislead, who systematically poison whole people, who ruin them and their children and their children's children." This is severe; but we guess it is incontrovertible. He continues:

"The cruelties which a great modern brewery commits are without parallel in the world's history. Formerly men were made slaves, but they kept their health. Men have been murdered by thousands, but the children remained sound. Now they reduce men to slavery and kill them at the same time. They make away with children and grandchildren. They assassinate men slowly. They torture them to death.

"What shall we do? We must show our indignation at the infinite folly of those who drink this vile beer which turns them into idiots, tumbles them into the grave, of their offspring makes degenerates slowly rotting alive."

And what remedy does this distinguished teacher propose? It is this: "We must organize all classes in society; we must set agoing a powerful popular movement against the brewery."—*Central Christian Advocate*.

INDEPENDENCE COUNTY.

For some specific purpose, it seems, the secular State press have been extremely silent as to one of the most significant results of the recent election.

This county voted on a strictly county-wide prohibition question, according to a special act of the last legislature, which act prohibited the manufacture, sale, or giving away of whisky in any manner, and which was finally made to apply to this (Independence) county only, since it was impossible to get such a bill through to apply to the entire State. The bill as passed provided that a majority of the voters at this election should ratify it.

They also voted on the license question as usual, the county going against license by 453, but the majority for entire county-wide prohibition was 828.

Since the vote throughout the State against license is already in the majority by over 20,000 this expression of the people on such a measure cannot but be a most significant one, and should be heralded abroad as showing the sentiment of the people of this county in favor of the absolute stamping out of this State and Nation of this most nefarious business.

Our victory was great indeed, especially when we take into consideration the fact that we have a powerful opposition in a large wholesale distillery which operates not only throughout this section, but over parts of several States around us. A strong campaign and battle royal was waged by both sides, and every voter was appealed to directly by public appointments at almost every precinct, which in itself is all the more significant in showing the result to be the real expressed will of the people to put the business out.

Our prohibition forces were headed by many of our leading men of the county. Especially reference should be given Rev. R. C. Morehead, of our First Church, Batesville, and such consecrated laymen as T. B. Padgett, R. M. Carter, Charles F. Cole, Sidney Pickens, and others.

C. D. METCALF.

Ever judge of men by their professions. For though the bright moment of promising is but a moment, and cannot be prolonged, yet if sincere in its moment's extravagant goodness, why, trust it, and know the man by it, I say—not by his performance; which is half the world's work, interfere as the world needs must with its accidents and circumstances: the profession was purely the man's own. I judge people by what they might be—not are, nor will be.—*Robert Browning*.

"A man must live." We justify
Low shift and trick to reason high.
But is it so? Pray tell me why?
Life at such cost you have to buy?
In what religion were you told
"A man must live."

There are times when a man must die.
Imagine, for a battle cry
From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
The coward's whine, this liar's lie,
"A man must live!"
—Charlotte Perkins Stetson.

PRIZE-FIGHTS DEPLORED.

The *Beverage Trade News* deplores prize-fighting as "low and dehumanizing, without justification in a civilized community," and piously inquires, "Are we a Christian people?" It then goes on to remark: "The things that are unfit, clean, coarse, degrading, still command support, while the better things are neglected. But the clergy are busy about many matters; this possibly accounts for our defects. The great theme, 'Jesus Christ and Him Crucified,' has been crowded out by politics, sociology, and fads theological and others without number. The doctrine of unselfishness, of sacrifice for others, of love, of charity, has been eliminated. Instead of preaching the teaching of inspiration, of the life within expressing the presence of the Divine One, the tendency is to use outward force, law, legal restraint, and prohibition, which Jesus Christ never advocated. Thus in the twentieth century of Christian history we have prize-fights, race wars, political graft, commercial greed, and industrial oppression. But the preachers are on their vacation now, activities against Satan are suspended until September in many of our churches, and it is a waste of ammunition to exhort out of season. When the moving pictures come, the congregations neglected, the flocks without shepherds will have a place to go to. I wonder does the devil ever laugh?"

Well, if the devil ever does laugh, it must be over such terrific nonsense as that which in the same breath says that the clergy are too busy with other things to attend to public morals, and then accuses them of dereliction in crowding out religion for the consideration of social welfare topics! The *Beverage Trade News* evidently wants a mild, innocuous gospel which won't make anybody at all uncomfortable, and which will be confined to the preaching of "inspiration" and the "life within." But it is because of the very fact that our preachers, while not neglecting the distinctively spiritual side of their calling, are, like the prophets of old, fighting concrete iniquities, that the liquor people are not particularly enamored of them. By the way, who lifted up the strongest protests against that prize-fight—the parsons or the editors of the beer and whisky journals?—*Western Christian Advocate*.

BROTHER CALDWELL REJOICES.

Today, September 23, 1910, I reach by seventy-seventh birthday anniversary, and yesterday my fifty-eighth as an humble minister of the gospel. I hope that in some degree I have served my generation by the will of God. During my effective years as a member of the Little Rock Conference I went where I was sent, and tried to do the work assigned "for Jesus' sake." I can sing today as heartily as I ever did: "I love thy kingdom, Lord," and should any of my old parishioners read this, I beg to assure them of my special love and humble prayers. To the surviving members of my Conference class, Withers and Scott, I send devoutest greeting, and a sincere God bless you to all.

JAMES E. CALDWELL,
Superannuate Little Rock Conference.

HOMES OR AUTOMOBILES.

We have heard repeatedly that the automobile fever had risen to so high a pitch that many people who were ambitious to get in the procession were jeopardizing their financial standing to accomplish this desired end; that homes were actually being mortgaged to make the ownership of a machine possible. There is much truth in the report if the cautious action of State bankers' associations is any criterion. These associations are discouraging the loan of money on machines, and the practice of money borrowing with the view of automobile ownership is looked upon with such suspicion that the United States Motor Company, the recently former motor trust, has sent out to all the banks of the country a series of questions calculated to learn the facts in the case.

Cincinnati bankers were last week asked the following hypothetical question: "If a man owning a piece of property worth \$2,500 and uncumbered comes into the bank for a mortgage loan on the property of \$1,000 to purchase an auto, and if this man is a wage-earner getting about \$2,500 or \$3,000 a year, and has a small family, would you loan the money?" The majority answers were that the money would not be loaned.

One banker went so far as to say that "automobiles have created more disturbance in this country than the Civil War," while another told of a recent incident in one of the banks where a man was asked for a statement of his assets, and he included a machine for \$2,500. The auto was scratched out of the list with the curt remark of the grizzled old banker that "it's a liability, not an asset."

Thus the case is pretty strong against the automobile, and the fact pretty well substantiated that all is not gold that glitters, and that all is not wealth that rolls on wheels. The danger is not so much in the mere ownership of a machine, though that would prove a serious undertaking to many. But it is the automobile plane of living which is expensive in proportion to the keeping of the machine. One must go certain places, do certain things, and in a dozen ways behave differently from his former habits, all of which eats into the very vitals of finances that are not exceptionally fortified.

The auto is increasing the restlessness of the American people is tending to destroy the love for home, and though in time there may be a proper adjustment of the serious phases of the question, there is but little doubt that for the present the advent of this latest luxury has placed a serious financial problem in the way of many who feel that they must get into the parade.—*Western Christian Advocate*.

A BIRD DAY.

The Audubon Society is proposing that the scope of Arbor Day—that institution in our schools that should be more widely recognized than it is—be enlarged and made also a Bird Day, time being given on it for the instructing and informing of the children of the schools in bird lore, and especially as to the value of birds in our modern life. The suggestion is a good one. There are very few, we believe, of even grown and ordinarily well-informed people who have really any adequate notion of the value of birds to our civilization. The moths and "millers" and other night insects bother us quite a little these nights, but there would be in some localities hundreds to the one that there now is if the swallows and the night-hawks and whip-poor-wills did not use untold thousands of them for their evening meal. The seeds of noxious weeds seem to spread with discouraging rapidity, but it must be seen that the birds eat many more than are allowed to drop into the ground and grow. One would almost think that it was a provision of nature for man's own special benefit that the birds that feed on

bugs and grubs should be such rapid digesters that they are kept hunting almost incessantly. To watch a nuthatch searching the trunk of a tree is surely to have an unforgettable object-lesson on the value of birds. By all means teach the boys and girls more about the birds than their parents know. The study is a most interesting and fascinating one in itself, and the knowledge gained will be useful in a very far-reaching way if it leads to better protection and care of mankind's best friends, the birds.—*Christian Guardian*.

AT THIRTY-FIVE.

At 35, when men in the learned professions—statesmen orators, journalists, preachers, artists, and teachers—have not attained their prime, and when singers have just developed their full powers, the pugilist is an old man, practically broken down, and despite the powerful frame, the strength and vigor with which nature endowed him, and the skill in boxing which was acquired through years of training and practice, he finds himself no match for the younger man who has conserved his energies. And yet the prize-fighter passes for the exponent of the "manly art." An art that unmans one long before one should begin to think of retiring should not receive so flattering an appellation. But such rapid deterioration physically is not primarily due to the profession in itself. We have yet to hear of a fighter who was not caught up in the maelstrom of vice and dissipation. He lasts less than a decade, and then the toboggan, and a rapid descent it is, too.—*Ex*.

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Scripture Lesson for October 2: Micah 4:1-7; Rev. 2:15.

Topic: Universal Kingdom and Peace.

The following is taken from our Epworth Era:

1. *The supremacy and peace of Zion can be realized only in the establishment of the kingdom of Christ.* From the destruction and desolation which sin wrought in Israel we learn that sin must be overcome that its effects may be removed. The kingdom of Christ can be established only in righteousness. He is "King of righteousness, and after that also King of Salem, which is King of Peace." (Heb. 7:2.)

2. *This is seen in his work of redemption.* First, he makes atonement for sin, then reconciles the sinner to God. This is possible only upon the basis of righteousness. There can be no such peace without it. "Thou art not a God that hath pleasure in iniquity, neither shall the wicked dwell in thy sight." (Ps. 5:4.) Daniel describes his appearing: "To make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness." (Dan. 9:24.) "For he is our Peace, . . . having abolished in his flesh the enmity. . . . And that he might reconcile both unto God in one body by the cross, having slain the enemy thereby." (Eph. 2:14-16.) God is not indifferent to moral distinctions. Men loving sin and hating righteousness cannot live in peace with him. This is the universal message of the Bible. It is the voice of conscience and the dictate of reason. Purity of heart and cleanness of life is the absolute need in order to the enjoyment of true peace.

3. *This is seen in the work of personal salvation.* There can be no individual peace except upon the basis of rightness. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 58:20, 21.) The real root of our unhappiness and suffering is our sinfulness. There can be no inward harmony of nature, no peace and quietness of heart except upon the condition of being right with God and man. Our unrest originates not so much in outward causes as in our alienation from the pure and good. "When your conscience is pulling one way and your lusts another, when the flesh is fighting against the spirit, and, if I may so say, the spirit has its back to the wall and is trying to beat down the impulses of the stinging flesh; when reason says, 'Don't,' and inclination says, 'But I will,' what tranquillity is there possible for you? The only way by which we can walk in peace is by living in righteousness. 'The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.'" (Isa. 32:17, Alexander Maclaren.) The first thing the Holy Spirit does is to reveal the need of righteousness and the lack of it in the heart to which he comes. (Heb. 4:12.) Instead of first imparting peace, Christ comes with a sword. (Matt. 10:34-36.) Righteousness established, then peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

4. *In order to maintain peace we must live a life of righteousness in subjection to the will of our King.* It is a true saying, "No question is settled until settled right." How much more true of the question of our relation to Christ! Often questions of political, moral, and social reform are pushed aside, put under cover, or hushed up; but they are soon up again. They are not disposed of until settled right. True peace cannot be maintained in any of the relations of life except upon the basis of righteousness. The individual or the church compromising with wrong

and trusting to any other means than righteousness for success is not loyal to Christ and must fail in the mission of the salvation of men.

5. *In order to bring in universal peace the kingdom of Christ must be absolute in its authority and universal in its domain.* Perhaps the vision of the prophet will not be fully realized until the true Salem, or City of Peace, is established in the earth as portrayed in Revelation 22:2: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." But this kingdom will be established in proportion to the number of souls saved from sin and bound back to God in love from whom nothing can henceforth entice them. It will be universal when all who will not be saved from sin are removed from the domain of the king. Paul teaches that by this means Christ's kingdom is to become universal. "And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven." (Col. 1:20.)

THE RELIGIOUS PRESS AND THE EXTENSION OF THE KINGDOM.

Newspapers are the schoolmasters of the modern man. Their authority is greater than that of teachers and preachers, and their influence wider than that of books. The never-ending curriculum is new every day, covers every interest in life, and is published in every tongue. So great a power has the press become that no one expects an enterprise to succeed without its aid. It gives power to political parties; it wins popularity for the poet, the singer or the artist; it secures customers for the business man, and multiplies the patrons of industry. Every enterprise has its journal, which is its public advocate. The publisher, the manufacturer, the farmer, the mechanic, the artist, the musician, the ambler, and the brewer—each has his daily or weekly, devoted to extending his kingdom, which is a kingdom of this world, whose sovereign is the almighty dollar. Mighty as is the secularizing influence of papers devoted to special interests, mightier still are the demoralizing influences of the millions of columns of editorials and news matter which, as the paid advocates of political demagogues, patent medicine quacks, commercial swindlers, and the beer and whisky interests, are directing that mightiest of all forces, public sentiment, away from what is ideal to what is confessedly vicious. The modern deluge is the secular press.

THE RELIGIOUS PRESS UNIFIES THE KINGDOM.

Our own country, not to say the world, exhibits the diversity of the sentiments, interests and thinking of Christian people. The difference in temperament in north and south, east and west; sectional prejudice and interests; various schools of the prophets—all of these varying and differing elements present the almost endless diversity of the energies and aims of the Christian forces of our land. They are the vari-colored threads from which the kingdom is fabricated. The religious press is the loom in which they are woven together in unity and beauty—a unity not of sameness but a unity of diversity, a unity not of individual identity, like scattered threads, but a unity of sympathy, co-operation and charity, in which all of the strength and coloring of individual life are present.

THE UNITY OF SYMPATHY.

Through the reports of the State correspondents the various sections of the country are made acquainted with each other. The records of the struggles and achievements of individual churches; the stories of conflict with worldliness and lust coming through the church letters, the reports of evangelists and missionaries; the ac-

counts of great evangelistic movements in Wales, India and Japan; the rejoicing over remarkable conversions and signal victories over the saloon and organized crime in State and society—all these reflections of the manifold experience of the diversified life of the kingdom reveal that at bottom we are all one. Our aims and hopes and fears are the same. Massachusetts finds herself rejoicing over the achievements of California. Michigan thrills with the story of the kingdom in Missouri. Baptists find themselves shoulder to shoulder with Methodists as they read the numbers of their papers devoted to a general survey of the kingdom, and our prayers and our aims mingle with those of far-off lands as we read of the missionary struggles and enterprises the world over.

THE ENERGIES OF THE KINGDOM.

Apart from the press there could be no united and concerted effort in the kingdom. The kingdom is world-wide and events transpire with telegraphic quickness. Helpless, indeed, apart from the press would be the church to mass her strength against any evil, or for any present good, before it would be too late. A united protest against a public abuse, like the liquor traffic, would be impossible save for the concerted action of the religious press. The raising of a great fund for missionary enterprises; the rallying of the churches to provide for a deficit in funds; the concentration of the strength of the denomination in a great building enterprise, every achievement involving the concentration of Christian strength, would have been impossible apart from the newspaper campaign arousing sympathy and interest. In the religious press, as in a focalising glass, are gathered up the scattered rays of heat and power emanating from the whole church, and concentrated with all their energy on a given object.

UNITY OF THOUGHT OF THE KINGDOM.

With the exception of some idle editors, who are trying to maintain a circulation by keeping alive controversy in the South, the religious press has abandoned the divisive debates of a generation ago, most papers are irenic forces, binding together the various sections of the country and uniting the different theological camps. At the expense of material advantage these papers have been sympathetic with modern scholarship and at the same time sanely conservative and constructive in this handling of current questions in Biblical criticism and theology. The intellectual sympathy of a State and a denomination is held together more by the mediation of the press than by the discussions of the schools and the theses of books. In the religious press the polemics of the church are dissolved, and fused again into apologetic forces.

To the newspaper man the practical is ever the paramount consideration; his question is always, not "Is it brilliant?" but "Is it going to help?" not "Is the stone brilliantly carved?" but "will it fit into the building?" Thus by holding discussion down to what is constructive rather than critical, it unifies the kingdom on the practical, and prevents division over what is speculative.

THE RELIGIOUS PRESS EVANGELIZES.

Herein lies the greatest power of the religious press. John Wesley, the father of Methodism, spent not less than half of his life energy writing tracts, books, magazines, and papers. He required his preachers to circulate them and his people to buy them and read them. They were filled with saving and sanctifying power; were live wires charged with evangelistic power which set the whole generation afire with revival enthusiasm. From then until now Methodism has pushed the religious newspaper. Today they regard it as indispensable to the extension of the kingdom, and so thorough has the work of circu-

lating the religious press been done that today over one-fifth of the three and one-millions of subscribers to religious papers are in this church. It is through the columns of the church papers that the General Conference Commission on Evangelism is doing so much to lead the church up to victorious and winning service; and it goes without saying that the unity, denominational coherency and enthusiasm of that aggressive wide-awake church is traceable in large measure to the 750,000 Methodist Advocates that enter Methodist homes every week.

Baptists are slow to appreciate the power of the religious press. We have 465,000 subscribers to the religious papers—about sixty per cent of the number circulating among the Methodists, and the denominations are nearly equal in numbers. Double the number of wide-awake evangelistic journals in Baptist churches and the effect on the soul-winning power of the churches would be immediate and pronounced. How shall this be effected?

Liquor men buy columns of newspaper articles to popularize the business. The modern issue of the army canteen is a notorious instance of the subsidizing of the press and its correspondence. Through editorials and the temperance columns of the religious press are kindled the flames of public sentiment that blaze up in our legislative halls and set on fire the hearts and tongues of the friends of temperance. The religious press is a tool for the reformer. His step is short, but it is the engine that lengthens his stride and quickens it. His blow is a hammer stroke, but it is the trip hammer that multiplies his might. So the religious press in a day carries the message of the reformer into every corner of the earth, and multiplies his power a million fold. Each president and prime minister strengthens himself with a cabinet. Wise indeed is the friend of temperance who multiplies his helpers and advisers by surrounding himself with good religious papers and multiplies his power by multiplying their number in the homes of his church and constituency.—J. A. Herrick, in *Michigan Christian Advocate*.

NOTICE.

I will be in the conference rooms at Fayetteville, Tuesday morning before the conference opens Wednesday morning to receive statistical reports from pastors in connection with their financial reports which are to be made to the conference treasurer, Rev. Geo. G. Davidson. I will have on hand a supply of blanks for pastor's reports to the Annual Conference.

I shall do this much preparatory work for the new Statistical Secretary who shall be elected when the conference is opened.

D. H. COLQUETTE,
Statistical Secretary Last Conference.

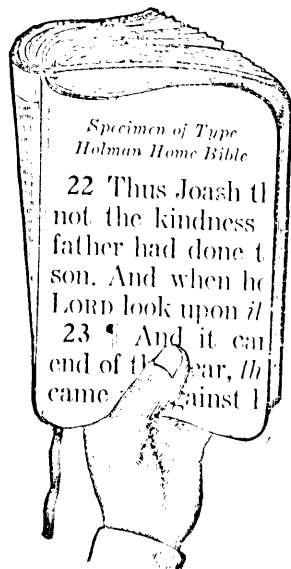
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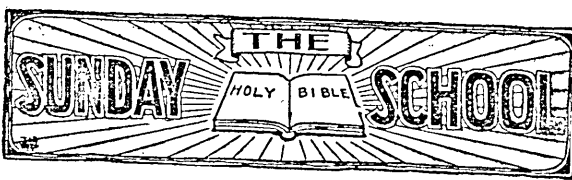
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Kelly, 10:00 a. m.	Sept. 14
Bethel, 10:00 a. m.	Sept. 15
Pleasant Hill, 10:00 a. m.	Sept. 16
Martha, 10:00 a. m.	Sept. 18, 19
Victory, 10:00 a. m.	Sept. 19
Duke, 10:00 a. m.	Sept. 20
Elmer, 10:00 a. m.	Sept. 21
Stroud	Sept. 22
Bristow	Sept. 23
Sapulpa	Sept. 24, 25
Tulsa-Tigert Memorial	Sept. 26, 27
Broken Arrow, at 10:00 a. m.	Sept. 28
Coweta, at 10:00 a. m.	Sept. 29
Henrietta	Oct. 1, 2
Paoli, at 3:00 p. m.	Oct. 3
Maysville	Oct. 4
Lindsay	Oct. 5
Alex	Oct. 6
Ryan	Oct. 7
Ninnekah	Oct. 8, 9
Minco	Oct. 10, 11
Verden	Oct. 12
Mountain View	Oct. 13, 14
Okemah	Oct. 15, 16
Foss	Oct. 22, 23
	Oct. 29, 30

Note—The institute will begin on the night of the first date, except where otherwise indicated, or when the date falls on Sunday. In the latter case the first meeting will be held in the morning.

PREPARED BY P. R. EAGLEBARGER.

THE WISE AND FOOLISH VIRGINS. Sept 2.

Golden Text: Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not. Luke 12:40.

Lesson Text: Matt. 25:1-13.

In selecting this lesson the committee skipped two long chapters that are full of interesting matter, but all the important scripture could not be noticed in the length of time assigned. In our last lesson in Matthew our Lord had quite a conflict with the Pharisees. This seems to have been their last endeavor to entrap him by picking at his doctrine. It is not the last notice, however, that he took of them. If the student will take the trouble to read the twenty-third and twenty-fourth chapters of Matthew it will be seen what estimate he placed upon them.

The parable of the ten virgins belongs to the closing period of the teachings of Jesus. He seems to have left the city of Jerusalem and to now be in the vicinity of the Mount of Olives, and to have spoken perhaps to his disciples only. There is nothing significant in the number of virgins here mentioned nor yet in the statement that five were wise and five were foolish. It is only a circumstance that suited his purpose. The wise and foolish to be found in the world are not to be always found in that ratio. The number ten was a convenient number and so was selected by Jesus on that account. And the statement that five were wise is as near an average of the number as could be given.

In Oriental cities in that age of the world marriages were great occasions. They were made so very largely by customs. Our Lord attended them and thereby lent honor to them. He also made frequent reference to them in his teaching. There were no street lamps even in the large cities in that day and those who wished to travel about in the night must of necessity carry a lamp. The streets were narrow and the buildings high and hence the greater necessity for the carrying of lamps. It was a strange custom for the bridegroom to make no appointment as to the hour when he would come to take the bride and consummate the marriage ceremonies. Those who were bidden must take the pains to wait until their friend, the bridegroom, chose to relieve them by putting in an appearance. The parable seems to be true to life in all respects.

The lamps of that day were very crude and would be considered at the present time but little better than nothing. The combustible used in

them was not of the best, neither were the wicks, so we see the necessity of frequent trimming and replenishing of oil. It was necessary for an all-night watch that in addition to the oil in the lamp there must be oil in some other receptacle with which to replenish that in the lamp. This was not necessary where one wished to make only a short journey. These wise virgins took sufficient oil for the whole night and they were not mistaken in the importance of it.

Jesus did not mean to teach that five of these virgins were wicked and five good, but that five of them were not prudent and that the other five were prudent. When the wise men from the East came to Herod at the time of the birth of Jesus it was not difficult for that monarch to find from his own wise men where the Savior was to be born. They knew but they did not esteem it as a privilege to fall at his feet and worship as did these wise ones from far away lands. They were foolish and so were the virgins that took no oil in their lamps.

All the virgins nodded and fell asleep and by so doing they did not mar the occasion nor dis-appoint the bridegroom. When the cry was made "Behold the bridegroom cometh," they were ready in an instant. They were wide awake in time for the march. But five of them found that their lamps were going out. It is agreed by the best commentators that there is perhaps no meaning to that part of the parable that represents the virgins as making frantic efforts to find a merchant from whom they might at that late hour procure the necessary oil. It is only thrown in as a natural dressing for the complete story.

Those that were ready went in and the door was shut. Inside were the happy merrymaking crowds, but without in the dark street were the five foolish virgins seeking a dealer in oils, and at what a time of night. They seem to have found the oil, but they did not change the fact that they were foolish and that the bridegroom was disappointed. So far as they were concerned they had failed of their mission and hence were not needed. The procession was over, the street-march was ended, the use that they had for the lamps was passed. They had failed.

It is not to be concluded that the declaration of the bridegroom "I know you not," means that he did not have any previous knowledge of them, but was a form of speech common under such embarrassing circumstances. It was considered a shame to deny a request from a friend or acquaintance. So in order to cover up the embarrassment that followed the necessity of refusing the request, this form of denial was made use of.

The teaching of the parable is that we should be religious all the time. That while the end may not come, still the consequences are too great to take any risk. It is a strong lesson to the careless ones. We believe that there are many of this class. Careless of their souls' best interests. For nothing of worth there is a willingness to remain negligent of duty. The only way is the way of watchfulness.

WESLEY ADULT BIBLE CLASS DEPARTMENT.

The organized adult Bible class is no longer an experiment. There are more than fifteen thousand organized classes in the United States and Canada. Careful statisticians estimate that there are today five hundred thousand men in America studying the Bible, who were not in Sunday school five years ago.

Looking to the federation of all classes in the M. E. Church, South, the General Conference at Asheville, in May, provided for the Wesley Adult Bible Class Department:

"Let Wesley Adult Bible Classes be organized in our Sunday schools, wherever practicable, for the development of Christian character by means of systematic religious instruction, Christian fel-

lowship, and mutual helpfulness and training in Christian service."

The Sunday School Board has formulated the following Constitution for the Wesley Adult Bible Classes:

CONSTITUTION OF WESLEY ADULT BIBLE CLASSES.

Article I. Name.

This class shall be called _____ of the _____ Sunday school of _____

Article II. Object.

The object of this class shall be the training of Christian character for Christian service in the extension of Christ's kingdom, by means of Bible study, mutual helpfulness and social fellowship.

Article III. Membership.

Any person twenty years of age or over, may become a member by attending the class and signifying a desire to join. (When special conditions make it necessary persons under twenty may be included.)

Article IV. Officers.

The officers of an organized Wesley Adult Bible Class shall consist of a Teacher, Assistant Teacher, President, Vice President, Secretary, and Treasurer, who shall be elected annually in September and their names and addresses reported to the Central Office at Nashville, Tenn., care of the Superintendent of the Wesley Adult Bible Class Department. The class officers shall severally perform such duties as usually pertain to their respective offices.

The Teacher and Assistant Teacher, in accordance with the law and usage of the church, shall be nominated by the Superintendent of the Sunday school to which the class belongs, and shall be confirmed by vote of the class. Vacancies and interim shall be similarly nominated and confirmed.

Article V. Committees.

There shall be at least four standing committees, namely: Executive, Membership, Social, and Devotional. The Executive Committee shall be composed of the class officers, the chairman of all standing committees, the pastor and superintendent of the Sunday school.

Article VI. Meetings.

The class shall meet every Sunday in connection with the Sunday school for Bible study. Business meetings shall be held at least monthly. One-fourth of the membership shall constitute a quorum. The officers and committees shall meet quarterly in class council to consider the welfare of the class.

Article VIII. Duties of Committees.

The Executive Committee shall have general supervision of all the class work.

The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick.

The Social Committee shall provide for the social and literary needs of the class.

The Devotional Committee shall be charged with all matters pertaining to the moral and spiritual welfare of the members.

Article VIII. By-laws.

As the work of the class progresses, such additional officers and committees as are deemed necessary may be provided and any rules concerning class management and methods of work, not out of harmony with the general plan of the department, may be adopted.

CERTIFICATE OF REGISTRATION.

A certificate of registration will be furnished all classes adopting the constitution, upon receipt of application accompanied by twenty-five cents. The certificate is artistically lithographed, with a picture of the Holy Club at Oxford; it will bear

the seals of both the Wesley Adult Bible Class Department and the International Sunday School Association, and is suitable for framing for the class room.

EMBLEM.

The red and white pin of the International Association with the letter "W" in the center, has been adopted as the emblem of Wesley Classes.

MOTTO.

The words "My Brother and I," spoken by John Wesley, referring to the joint word of the members of the Holy Club at Oxford, are recommended as the motto common to all Wesley classes.

THE ADULT STUDENT.

The Adult Student will be the medium of communication between the Central Office and the classes. In addition to excellent lesson helps and articles on class work, a new department will be added, in which class problems will be discussed.

ADVANTAGES OF CLASS ORGANIZATION.

There are many advantages in class organization. The working force of the class is multiplied; each member is given a part in class activities. Responsibility is distributed; instead of leaving the teacher to bear the burden of responsibility, the members share it with him. Workers are discovered and developed. A social spirit is promoted. It furnishes the school and church an agency for service.

STATUS NOT DISTURBED.

After classes organize they are earnestly requested to report to the Central Office and co-operate with the Wesley Bible Class Department. The status of classes in relation to other unions will not be disturbed, neither will it be necessary to make any changes in class names, in thus affiliating with their own denomination. What is earnestly desired is the closest fellowship and co-operation of every adult Bible Class in Southern Methodism, in order that there may be unity of policy and action in the endeavor to realize the object for which the classes are formed.

For information concerning the Department and work of organized classes, address Rev. Charles D. Bulla, Superintendent, Wesley Adult Bible Class Department, 810 Broadway, Nashville, Tenn.

SUNDAY SCHOOL NOTES.

W. J. MOORE, *Chairman.*

"Ah! what would the world be to us
If the children were no more?
We would dread the desert behind us
Worse than the dark before."

—Longfellow.

* * *

FROM MANGUM.

Bro. J. O. McCollister, superintendent, writes of his Sunday school in hopeful terms: "We have about everything in good running order. Cradle Roll just re-organized, Home Department, Baraca and Philathea classes doing nicely. Baraca class has seventy-five or eighty enrolled. Teacher training class with ten or twelve faithful members, including the pastor and superintendent. Had a number of Sunday school pupils converted in our late revival, and they joined the church. That is what we are laboring for, to get the children to commit themselves to the Christian life, and in the church."

This is a great school and is doing fine work. The fine new building was erected with a view to the work of the Sunday school; and Bro. McCollister and his co-laborers are using this excellent equipment to great advantage. It is one of the best Sunday school buildings we have ever seen. We rejoice with our brethren in their past suc-

cess and in the prospects of still greater achievements in the future.

* * *

FROM IOLAND CHARGE.

"We have held three Children's Day services in the Ioland charge. The services have been good, and the crowds large. None of the houses would hold the congregations. The schools have taken on new life, and the interest better than ever before." So writes Rev. W. P. Meador, the pastor.

* * *

SOME PROGRESS.

In 1859 we had 3944 Sunday schools, 29,011 teachers, and 151,342 scholars. Our General Sunday School Board reports to us in 1909 that there are 15,410 schools, 116,760 officers and teachers and 1,204,684 scholars. Some progress this.

* * *

RALLY DAY.

We wish that every school would observe Rally Day, and make it a most helpful occasion to all concerned. If you cannot hold the service on October 2, then set some other date. But hold the service at any rate.

* * *

A GOOD SUGGESTION.

While on a recent tour we found a pastor who could not get any one to take hold of the Children's Day services on his charge. He was determined that the day should be observed, so he prepared an address on the work of the Sunday school, selected some good lively songs for the occasion, and picked one or two at each place "to speak a piece," and went right ahead with that sort of a program. He made each one a success and laid the foundation for future work. He took collections and thereby helped the cause.

We commend the suggestion to any pastor who has a school that has not observed Children's Day. Try it.

* * *

REPORT TO THE TELLER.

Say, pastor, if you have not sent in that Children's Day collection, the Birthday offering, and the Secretary's salary, why don't you do it! These funds are sorely needed. If we were to tell you that the secretary has had to borrow \$250 with which to keep this business a-going, it might arouse a little sympathy for an overworked, hard pressed man among you.

* * *

IN THE MANGUM DISTRICT.

We had the pleasure and the work of a tour of Institutes in the Mangum district recently. The "beloved" over that way does not know when to "let up" on the proposition of work. He is incessant in labors. And he knows quite as well how "to work the other fellow." So he made out an itinerary that would startle anybody except a Sunday school man. But we swung around the circle for about eight institutes of from two to five sessions each. Did not miss a date nor a chicken. My, the chickens over in Greer, Jackson and Harmon!

We found the Sunday school interest good, and growing better. The people are trying to get hold of better places and methods in the organization and conduct of the work. We did our best to help them. Every school in the district is missionary, every one has a birthday jar, and so far as we learned, there will not be any delinquents on the Children's Day observance.

The meetings were well attended on Sundays and at night; but the attendance was small on week days, on account of the cotton crop.

One fine feature was the interest in the Teacher Training work. We put on foot about eight such classes, ranging from seven members to seventeen. This is the prophecy of efficiency. We record it as a most delightful tour, though the weather was hot and the work hard.

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

A MAY DAY EVENT.

Marvell, Ark., Aug. 11, 1910.
The children of a certain village were going to have a May Day picnic. Everything was in a hurry making ready for the coming event. Hurrah! At last! The day is here. When you look you see the merry crowd scrambling into a large wagon getting ready to go. When at last at 8 o'clock they arrive you can see them a laughing crowd running in all directions, picking wild flowers and moss. When in about half an hour all come running up to their teacher (Mrs. Phips) begging for a story. "Well," said she, it will be a story that will benefit you. It shall be, "How a boy won \$25.00." Once upon a time there lived a little crippled boy who had to work very hard (as he was a fatherless boy) from morning till night. This little boy had just joined the church, was at Sunday school when the teacher made this proposition. I will give a prize to the boy (as there were only two boys in the class) who will first find something to do for somebody in a month. It went on for a week when finally the little cripple found something; it was this: There was an aged man, a janitor of a man's office, who was taken ill. This little boy got up very early, did the work, went and helped the old man at his home, and did the office work. Things went on this way until the man was able to resume his work. When the time was up the teacher asked who had found anything to do. I have! exclaimed he. Then the \$25.00 was handed him. Now said the teacher, How many would go into a contest if I should offer a prize? Every one that will, hold up their hands. Every hand went up and every name went down in black and white.

LAURA HUTCHISON.

Welch, Okla.
Hello Cousins: How are you this fine Sunday evening? As we had not seen any letters in print from Welch we thought we would write a few lines. Our town consists of about 1,000 people. We have three churches in our town. The Methodist, Baptist and Catholic. The Christians are planning to build a Christian church. We both go to Sunday school every Sunday and are both members of the Methodist church. Our day school will begin in two weeks. We are twelve years of age and are both in the seventh grade. As we are afraid of getting our letter too long we will close. Hoping to see our letter in print. Your new cousins,
MABEL JENNINGS,
and MARGARET WOODS.

Tillar, Ark., Aug. 16, 1910.
Dear Methodist and Cousins: Will you let two Tillar girls join your happy band? As we have not seen any letters from Tillar we thought we would write one. Our pastor this year is Brother Hopkins. He is one of God's chosen servants and has served us faithfully for many years. We would like to say a few words about our Juvenile Society. We have a nice little society. The children all give their nickles so willingly to help the heathens to hear the sweet story of Jesus. We will close, hoping the waste basket is asleep.

Your new cousins,
MELBA DAVIDSON,
President of the Juvenile Society.
CLARA KING,
Corresponding Secretary.

Dear Miss Katherine: I will come in a while this evening and chat with you and

MY DOCTOR MIGHTY FINE

Mrs. Hattie Cain of Carrsville
Thinks all the More of Her
Doctor Since He Advised
Her to Take Cardui.

Carrsville, Ky.—"My doctor," writes Mrs. Hattie Cain, "who advised me to take Cardui, for my troubles, is a mighty fine doctor, and I say God bless Cardui and the people who make it.

"Before I took Cardui, I suffered with female troubles for sixteen years. I would have to send for a doctor every three months, and oh! how dreadfully I suffered!

"I would cramp and have convulsions and it looked like I would die. At last I took Cardui and oh! what a surprise! I found it was the medicine for me!

"From the first bottle, I began to mend and now I am well, can do more work, can walk and go where I please and it don't hurt me, and I owe it all to Cardui."

Cardui helps sick women back to health. It has been doing this for over 50 years. It is not a laxative, or a heart or kidney medicine—it is a woman's medicine.

If you are a woman, try it.

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.

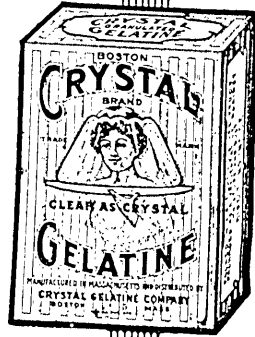


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the cousins. I have written to this paper before when we had to address the letters to "Miss Lillian." I wonder if "Miss Lillian" has not sailed out upon the sea. That is my idea. I hope Miss Katherine will be as kind to us as Miss Lillian was. I think she will.

Hello there, Miss Mirth Werrill, why have you quit writing? And there is Miss Wretha Best. I don't know whether she has sailed yet or not. I am not going to sign my real name and see if any one knows me. If they do keep quiet. I have been off on a visit to one of my friends' house and had a grand time. How many of you cousins like to ride horseback? I do. Hello there, Geranium, Petunia, and Chrysanthemum, come again. Your letters are enjoyed by me and also "Nom De Plume." I agree with you, and guess your age to be twenty. Hope I have guessed right. Are your little girls large enough to write to the paper? What are their names? I have not many little girls to play with. If I guessed your age address it to V. Magnolia, Seelig, Ark. I will get it O. K. Say Miss Katherine, I think you and Miss Lillian are sisters, and also Miss Ruth. Hello there, cousins over at Quitman, and at Goodwin, have you all forgotten me? Harriet Combs, your story was short but true. Come again, don't be backward. Brown-eyed May I guess you know what to address it, as I told Nom De Plume. Come to see me Miss Katherine and the cousins, one and all. We will take a ride on a steamer in the dear old Mississippi river. Well I will bid you all fare well and go before they take up collection.

MAGNOLIA.
P. S. I hope my pastor will know me, but I don't think he will.
No, Miss Ruth is not my sister; Miss Lillian is.

MISS KATHARINE.
Colt, Ark.
My Dear Cousins: I am a little girl ten years old. I go to school every day. I would like to join your happy band. I like to read your paper. I would like to exchange post cards with Ruth Carr. I live in a little town named Colt. I will close.
Your new cousin,
GLADYS GATTEN.

Little Rock, Ark., Sept. 10, 1910.
Dear Cousins: How are you all? I am O. K., only tired. I certainly did miss the children's page last week. Our church is going to have rally day the 18th of September and expect to have a fine time. We are going to a fish-fry the 7th of this month, and I wish Miss Katherine could come and go with us. I will mention some of the books I have read: Helping Himself, Five Little Peppers and how they grew, Little Men and Little Women, and others. I wish Oklahoma and Jack, Oklahoma Blanche and Dewdrop would tell us their name. I will describe myself. I have dark hair, dark grey eyes, fair complexion, weigh 107 pounds and five feet four inches in height. I will close by asking a riddle. Above the earth, below the sky, knot on a tree. What can that wonderful little thing be? With love to all.

EVA WILDER.
P. S. I will ask for a post card shower October the 25th and will try to answer all I receive.
E. W.

MCCRORY, ARK.

Evangelist Rev. W. H. Neal, of Trenton Tenn., has been with us in a twelve days' meeting, which closed the 21st. This was one of the greatest meetings ever held in our town. It marks the beginning of better days. Neal is a safe man as an evangelist. He uses no catch trap methods by which to accomplish the work. After November he will be open for dates in revival work. Any one wanting help will make no mistake if they get him. His address is Trenton, Tenn.

J. R. NELSON.

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.

BISHOP MCCOY AND DR. WILSON
IN THE HARRISON DISTRICT.

Allow me a little space to express my appreciation in a public way of the visit of our presiding Bishop, James H. McCoy, and Dr. Richard P. Wilson, pastor at Searcy, Ark. The itinerary began at Leslie, Ark., where the Bishop preached and dedicated the beautiful new church which is a monument to the faith, heroism and sacrifice of Pastor W. T. Martin and his loyal people. Prof. J. C. Eaton and Dr. J. M. Coker, the lay leaders for the district, and Brother C. B. Winburn, composed the lay representation of our company. The Bishop's preaching and pastoral association with the pastors and their people had a wholesome influence for good. He delivers a gospel message out of his own heart. He also showed himself to be a past master in the pastoral art. We have heard the expression from a number of our laymen that they had received a great spiritual uplift from the Bishop's visit.

Dr. Wilson told us things new and old about China. Having labored there for six years as the manager of our Joint Publishing House, and also having traveled extensively in the Empire, Dr. Wilson has acquired a vast fund of valuable information concerning those great people. His lectures were received with grateful interest.

Prof. Eaton, Dr. J. M. Coker, C. B. Winburn, and Rev. T. J. Taylor presented the layment's work with such force and intelligence that a conscience has been quickened that will produce some tangible results. We acknowledge also a brotherly visit from Rev. J. M. Hughey, Presiding Elder of the Fayetteville District, and Rev. J. J. Galloway, pastor at Paris. The itinerary closed at Berryville where Bishop McCoy dedicated their new church. Brother M. F. Johnson and his loyal and self-sacrificing people have built substantially and well at Berryville.

W. T. THOMPSON.

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

VINSON AND DEER CREEK.

We began our revival meetings at Union. There we had a good meeting, resulting in 18 professions of faith and no ministerial help, except my local preachers, in this meeting.

Our next meeting was held at Vinson, beginning on Thursday night before the third Sunday in August, with Brother W. R. Rosser, of Dryden, to assist, who did the preaching, and he did it well, and to our entire satisfaction. He is a good, practical preacher, and one that "needeth not to be ashamed." He is capable, with good judgment and common sense, and fear-

lessly condemns sin in all its forms. He is good help.

Brother J. M. Copeland, of Dryden, was with us and led the singing. He is gifted in song, and a consecrated, good man. He will prove a great blessing to any people, wherever he may go. If you want a truly religious man, and you ought to have no other, to teach your people to sing, get Brother Copeland.

Twenty or more professed conversion in this meeting. It was truly a good meeting, and I trust did much good.

Our last meeting was held at Deer Creek, beginning the night of September 10, and continued eight days. On account of the early opening of cotton it was a very busy time; but notwithstanding this fact the attendance was good. Brother J. C. Scivally, of the Mangum circuit, did the preaching in this meeting. Every one seemed to be delighted with his preaching, except Mr. Campbell's boys. They raised a howl and said they had been misrepresented. One man, in open meeting, interrupted the service and wanted a debate to settle our differences. When told that we had no time to debate, he retorted, "You haven't got the nerve to do it." They, like all their tribe, are ready for 'spute. They thrive best on that kind of diet, and without it they languish and die. They preach salvation by water, but they don't want to be so represented. The Devil still continues to meet with the sons of God when they meet to worship. Brother Scivally is a good preacher, fearless in his denunciations of wrong, and a staunch advocate of the doctrines of Methodism. He is a good revivalist.

Twenty-one persons professed faith and 18 joined our church. It was a great meeting. We trust the whole church is on higher ground. Many expressed a determination to live closer to God than ever before. In all we have had, as near as we can count, 60 conversions. Fifty have been received by certificate and otherwise during the year. We expect to be able to report everything paid in full at conference.

R. P. WITT, P. C.

Vinson, Okla., Sept. 21, 1910.

360 MERCHANTS

whose combined wealth is estimated at \$10,000,000.00 wrote in April and May and gave it as their opinion that JOHNSON'S TONIC is the best Fever and Grip medicine in the world. Sample bottle with the 360 opinions, names, and addresses.

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OKLAHOMA CITY COLLEGE PARK LOTS

These lots are the best investment to be had in this great city. The street cars are running now, out through College Park, and work on the buildings will progress very fast now.

These Lots Are On Sale at Very Low Prices and on Easy Terms.

Buy some of them and have a good place where you can build a fine home and have it in a restricted community where everything will be IDEAL to rear your children, and at the same time have all the privileges of a great city. You cannot help but make money on these lots. The College is located nearer to the city than the State Capitol Site.

Write or come to see us regarding these lots. Plats and prices sent by mail.

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ED. NIX, Sales Manager.

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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.

TWENTY THOUSAND DOLLARS FOR RUTH HARGROVE DURING WEEK OF PRAYER. WHY SHOULD WE RAISE IT?

When John Knox undertook the reformation of Scotland he placed a school-house beside every church. This was a recognition of the school as a factor in the elevation of the people.

Now the purpose of Ruth Hargrove's school is to furnish a thorough academic and elementary collegiate course for the children of that city. Rev. E. A. Harrison, who is pastor of the largest church in Key West, says that he has every reason to believe that this school is meeting the designs of this noble work better than ever before in its history. It has raised the educational standard of the city to a high level, and has promise of a most glorious future. Standing as a strong bulwark of Protestantism and Methodism its religious influence being greater than ever before.

Now, the location of this school is of vast importance. Besides being one of the finest and most healthful climates in the United States, its population consists mostly of foreigners—nearly all Cubans. "Why should we send our money so far from home?" you ask. Simply this: Ruth Hargrove is our institute of high-grade, thoroughly dominated by American spirit and fully capable by precept and example to inculcate high ideals of Christianity among those people. The influence that comes from the Ruth Hargrove school will be like the seed sown

on good ground, "springing up and bearing fruit an hundred fold." What the over sea railroad is doing for commerce, what the United States government is doing to make Key West a great military and naval point; "guardian of the Gulf and Panama Canal," we must be doing to strengthen it religiously and intellectually, making it an "American Gibraltar of righteousness."

Key West is taking on new life since the approach of the over the sea railroad and when this road is completed, thousands of immigrants will be pouring into the city. It is predicted that Key West will be one of the greatest cities in the world.

Key West is only 90 miles from Havana. Now we feel a deep interest in this little "Queen of the Antilles," who is so peculiarly related to us and it is plain that energetic evangelization must be carried on among the Cubans who are as numerous as Americans at Key West. Since the shackles of Spain have been removed Cuba is free to build her own temples and none dare molest nor make afraid, but she has revolted from Romanism, which was dominated by the tyranny of Spanish rule. Yes, Cuba is free, but she is today standing on the brink of infidelity, spurning the Romish Church with her immorality and absurdities, she is leaning toward us, whom she is learning to understand better. Now, if we are going to protect our little cousin we must get busy quick—busy praying, talking, reading, pleading and giving. If we withhold the light of the gospel at this critical period, she will fall into this dark pit, and her mission will never be accomplished. Cuba has a grand mission to fulfill. Let's help her by making Ruth Hargrove the greatest school in our country. Sisters, we can do it. Remember this is our school, our privilege, our duty, and our responsibility.

May each member of the church and especially each member of our Home

Mission Society feel a deep and abiding conviction of their responsibility, individual responsibility, to God and humanity during the week of prayer. "It is a strategic point. Shall we take it for our Lord and Christ?"

MRS. H. C. STEWART.

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 Mrs. M. Summers, Box 295, South Bend, Ind.

REVIVAL AT LAWTON.

September 4 we began a series of revival meetings at Lawton, under a tent erected on our vacant church lot. Brother Joe Ramsey, of Manchester, Tenn., did the preaching, assisted by Rev. E. R. Smoot, of Greenwood, Miss., as singer. For two weeks we pressed the battle, and God gave us what was in some respects a great victory. Fifty have thus far united with our church since the meeting began, including 11 by certificate, while a number have joined other churches, and others will yet join us. A more expert counter could have found in the meeting 100 conversions. We counted only those that joined the church, not omitting to follow up each convert to persuade him to join our church or some other. Some nominal church members came to the altar like sinners, as they were, and got a genuine experience of grace, and now say to the pastor, "Heretofore I have been a figurehead in the church; hereafter you can count on me."

Of the 39 joining upon profession of faith, 16 were adults. The influence of the meeting reached all the way from the children to the hardened sinner. Fathers, mothers and their little children

stood side by side and were baptized in the faith. Some who before the meeting began were making a business of violating the law, came to the altar, and, after days of seeking and counting the cost, were soundly converted and joined the church.

"Brother Joe's" preaching is to the dividing asunder of the joints and marrow. It is utterly devoid of clap-trap. I have never heard better preaching from any source, and I have heard most of the great modern evangelists. He loves men, studies his Bible, and walks with God. Large crowds attended upon his ministry, and many, even outside our own church, through his preaching were brought to see "the vision splendid." Brother Smoot is an excellent soloist and leader of revival music. His work was much appreciated by our people.

One hundred and nineteen have been added to the church at Lawton since last Conference, with others in sight. Everything will be "in full" at Conference.

E. M. SWEET, JR.

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They are very harmful.

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A 10-room boarding house at south gate of Hendrix College campus. Will sell cheap or trade for other property. J. C. CLARK, Conway, Ark., or J. M. JENKINS, Fordyce, Ark.

Deeded land, improved, in New Mexico, near railroad, to trade for good timbered land in Arkansas.

Chickasha, Okla. D. C. BELL.

WOMAN'S HOME MISSION SOCIETY OKLAHOMA CONFERENCE.

The Home Mission work grows steadily. Another new Auxiliary has been organized at Bismarck with nine charter members and Mrs. M. G. Wallace, President. It is indeed gratifying to us whose hearts are so in sympathy with the woman's work that it keeps gaining ground.

For information of those who have organized societies since Conference, I give the names of the officers again:

Mrs. R. M. Canfield, President, Oklahoma City.
Mrs. W. P. Shoun, First Vice President, Mangum.
Mrs. W. B. Gill, Second Vice President, Hugo.
Mrs. S. F. Goddard, Third Vice President, Holdenville.
Mrs. J. C. Fowler, Corresponding Secretary, Henryetta.
Mrs. J. A. Mercer, Treasurer, McAlester.
Mrs. W. F. Whittington, Recording Secretary, Ardmore.
Mrs. R. E. L. Morgan, Superintendent Young People's Work, Norman.
Mrs. S. E. Hammonds, Superintendent Supply Department, Lawton.

DISTRICT SECRETARIES.

Mrs. C. S. Walker, Ada District, Holdenville.
Mrs. W. A. Frost, Ardmore District, Wynnewood.
Mrs. Ruth McCurtain, Choctaw-Chickasaw District, Houston.
Mrs. H. B. Spaulding, Creek-Cherokee District, Muskogee.
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Mrs. W. R. Greer, Vinita District, Chelsea.
Mrs. C. C. Perry, Chickasha District, Lindsay.

MRS. R. K. TRIPLETT,
Superintendent of Press and Literature,
Oklahoma City.

FROM REV. MIKE A. CASSIDY.

I think it about time for me to give some account of myself. When I last wrote you I was in Mart, Texas, serv-

ing the R. R. Y. M. C. A. I was removed from there to this place July 1. This is one of those historic cities that date back to the sixties. Fort Scott has a population of 17,000 people. They have not that boosting spirit that many towns have, but they have whereof to boast. There are something like 65 miles of paved streets and Macadam roads. Two big railroad shops, the Frisco and Missouri Pacific, and also an important station for the Missouri, Kansas and Texas.

We have a \$50,000.00 Y. M. C. A. building here. All departments of the work are enjoyed. We had visiting the rooms last month 6,448. There are 27 classes in the Gem for each week. I am speaking at the Missouri Pacific and Frisco shops each week, teaching Bible in the building, and also teaching the big Bible class in the Methodist Sunday school and filling some one of the pulpits every Sunday. I am quite busy, thank you. I want to say that the Western Methodist is a pleasant caller at my house each week. I would not be without this blessed paper. I have just read the editorial, "Christian Science." I feel like walking all the way to Little Rock to thank you for this uncompromising article of warning.

The reports from the revivals are indeed inspiring to one who has worked on the same ground. God's blessings on all the brethren. I am going to attend the big Y. M. C. A. Convention at Toronto, Canada, next month. Will see you at the Conference at Ardmore in November.

From a true Southerner,
M. A. CASSIDY.
Fort Scott, Kan., Sept. 24.

RAVENDEN SPRINGS, ARK.

Editor Methodist: Inclosed please find check as payment on the dear old Methodist, which has always been dear to me, and more especially now since it connects us to Oklahoma, my only brother's home, as it gives so much of the Lawton District work. Our P. C. held a successful meeting here in August. Near 30 additions to our church, and as usual the Missionary Baptists and Campbellites also had an uplift. They both held a meeting too, though separate, of course. Our Presiding Elder, Rev. J. H. Farris, obtained the services of Rev. M. M. Smith, an old-time friend to many of us, to officiate in our quarterly conference, and he remained and worked a week with our P. C. Rev. T. R. Bowen. The second week Rev. C. L. Castleberry came with his singer, Brother Greer, last named of Piggott, Ark. They all did well and pastor and people were delighted with their work. Brother Smith knows full well how to give saint and sinner their portion, and Brother C. L. Castleberry knows how to trim them up, as the preachers say, and Brother Greer sings well, adding words of exhortation now and then. Well, I praise God for the good work but I hope the next year's P. C. will not have to wear out his lungs and borrow two or three more pair. It's no use for a church to freeze to death in winter then wait for a protracted meeting and allow the poor old pastor to pet, scold, or whip them in line. Oh may God help us all to live, every day, in the spirit. Let us also walk in the spirit. Then when the P. C. is ready for his revival efforts, the church will be ready to march to battle at once, instead of allowing him to waste his time for eight or ten days getting the church to work, for they must work or preaching will not reach the ear of the unsaved. God help us all to see and do our whole duty. If every member of the Methodist Church were truly consecrated the unsaved would be better prepared to receive the pastors' message and the church would be able with their tithing to pay as well as pray. Guess I had better close, as I have already written more than I expected.

Your sister in Christ,
MRS. J. R. EDWARDS.

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Have not coughed once all day? Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine right at hand.

HOT SPRINGS METHODIST PREACHERS' MEETING.

"Rock of Ages" was sung. Prayer by Brother Harden. Present: Hutchinson, Harden, Keadle, Rushing, and Mason. Visitor: Rev. W. F. Lovelace, colored, of the Mount Canaan Baptist Church, this city.

Brother Mason reported that his hands had been full of work for the past few days. Held six services from Saturday noon to Sunday night. Good prayer meeting; good Sunday school, 90 present and fair crowd at the preaching services.

Brother Rushing reported pretty good day. Congregations up to high water mark, Sunday school O. K.; fine congregation at the night service.

Brother Harden reported he preached at Oaklawn. Had 40 present at Sunday school, and that they all stayed for the preaching service. Fair congregation at both services. Baptized two and received three into the church. Splendid services all around.

Brother Keadle had no special report. Assisted Brother Hutchinson with the Sacrament, etc., and enjoyed the day very much.

Brother Hutchinson reported good congregations all the services, including prayer meeting; 299 at Sunday school. Six joined the church at the morning service, and three conversions at night. He goes to Fort Smith Tuesday morning to assist in a protracted meeting for a week or ten days.

Brother Parker left Monday morning for Amity, where he will assist the pastor in protracted services for a week or more.

Brother Lovelace gave us quite a nice talk on different lines.

B. E. MASON, Secretary.

ATHENS COLLEGE.

The sixty-eighth session of the Athens College, Athens, Ala., began on Wednesday under very bright auspices. Many excellent improvements have been made in the plant during the summer. The athletic grounds have been beautifully laid off, and the campus is one of the handsomest in Alabama. Excellent improvements have been installed in the dormitories, and the entire plant has been through the hands of the renovator. The local patronage of the school shows an increase over that of last year, and the boarding department is up to the limit of its capacity. There are representatives in the college family from eleven States and three foreign countries.

MARY N. MOORE.

A FROG FARM.

At Stege, a small station about twenty miles from San Francisco, is a famous frog farm. It is on a ranch which extends along the shore of San Francisco Bay, and it comprises about a dozen acres of land and water. In the low ground near the bay many springs of water bubble out of the soil. These were surrounded by a hedge of cypress, and the water was so confined as to form three big ponds. Around each of these ponds is a fence of wire netting high enough to keep the frogs from escaping, and the ponds are filled with aquatic plants, moss, and everything necessary to make the croakers feel contented. When the ponds were first stocked with frogs, only a few hundred were put in the inclosures; but since that time the population has grown so rapidly that thousands of frogs are captured and sent to market every year without apparently diminishing the supply.

One of the first things that the frog raiser has to learn is to separate the "yearlings" from the full-grown ones, or "four-year-olds," else the youngsters will be eaten alive by their ferocious elders. A frog four years old is considered ready for the market; but the average bullfrog will grow steadily larger and more important both in voice and bearing, until his twelfth year, when he is ready to croak for the last time, and die of old age. At the Stege farm are several twelve-year-olds. They are monsters, fourteen inches in length, and weighing four pounds each.

When the winter approaches, the frogs bury themselves in the mud at the bottom of their pond, and sleep until spring. They reappear looking nearly starved to death. At this time the keeper feeds them with a mixture of oatmeal and blood; but this is continued only until the frogs get in good condition, when they are left to take care of themselves. Many of the older frogs of the Stege farm are quite tame, and allow their keeper to handle them.—*Selected.*

REVIVAL AT FRANKLIN, OKLA.

I was just reading reports of some of the great meetings, which were held through the country and were a grand success. It carried my mind back to ours, which to my mind was the grandest of them all. Our meeting this summer was held by Rev. R. K. Triplett, of St. John's, Oklahoma City. We had 52 conversions and 30 additions to the church. His sermons were with power and full of the Holy Ghost. There were large crowds from ten miles around and every one enjoyed it. It was the most wonderful meeting we ever had. Not only for the unconverted but for the Christians as well, which will go down through ages and do a wonderful amount of good. We have all learned to love Brother Triplett.

M. F. PATTERSON,
Steward.

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I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home in any way you please. Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the ~~same~~ pair forever without one cent of cost, and

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by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity. Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality, on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~gold~~ Spectacle Offer," and address me personally and I will give you letter my own personal attention. Address:—

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

ATOKA, OKLA.

Atoka is the county seat of Atoka county. A real good town on the M., K. & T., running north and south, and a branch road into Oklahoma City. Three banks, ice and light plant, water and sewerage in part of the city, several mills and gins, four churches, an excellent two-story brick academy. It is in a fine farming country. We have church and parsonage. The lot on which the church stands is well worth \$5,000. In the near future we will build a modern brick church. Rev. J. R. Harden, the pastor, was in McAlester helping Brother Dunkle in a meeting. I heard good reports of him as a preacher.

Prof. G. L. Atkins and family were especially kind to me, as was also Judge D. H. Linebaugh, Rev. J. H. Linebaugh and Rev. R. A. Presson. Collecting from the old, I secured two new subscribers, Mrs. L. B. Griffin and J. C. Downing.

CANEY, OKLA.

A little south of Atoka we find Caney, a small town, but good business point. A bank, splendid brick public school-houses, gin and shops and several nice stores. The Baptists have the only church. We have a small parsonage, built this year. We have 16 members organized this year by Rev. A. K. Miller. He is 71 years old and has been preaching 52 years. He is highly respected and much loved by all who know him. He has been true and faithful whether pastor or presiding elder. His intelligent wife is also much loved. She has recently lost a precious son.

Brother and Sister Adair, from White county, Arkansas, gave pleasant entertainment. We secured Mrs. O. P. Lentz as a subscriber. Had a pleasant service with a small congregation.

Brother J. W. Clarke furnished the lot for the parsonage. He and Brothers

Thomas Barber and Joseph White were getting the paper.

KIOWA, OKLA.

A little south of McAlester is Kiowa. The town is improving. Several brick business houses building. There are two banks, new brick two-story academy. We have good property both in church and parsonage. Rev. J. R. Smith is in the third year as pastor. He has moved his family to Norman for the benefit of the State university. He is capable of doing fine work either in the pulpit or out, and is blessed with an excellent family. I was pleased to meet Rev. B. F. McDaniel, a faithful local preacher, and Brother J. A. Knox, who is one of the oldest members of the church, and to enjoy a good dinner with him and his daughter, Mrs. Hill. Did fairly well for the paper.

McALESTER.

Quite a good deal of public work has been done in McAlester the past year in extending the street cars on the west side of the city, grading and paving the streets, and building some other business houses. This is an important railroad center. There must be 12,000 or 15,000 population, with the improvement and comforts of a modern city, fine large school buildings, hotels, four banks, and many excellent citizens. We have two churches and two parsonages. The \$80,000 bequeathed to the churches is still in the courts. Rev. W. F. Dunkle is faithfully serving Phillips Memorial. He is one of the most active and efficient members of his conference, being a member of the last General Conference. His good wife was quite sick, so he could not assist me in my canvass. Rev. S. G. Thompson, the Tulsa presiding elder, was so obliging as to give me a half-day, which was very greatly appreciated. He has lived in McAlester so long that he knows our people, and being full of energy he was fine help. He has a lovely home. Rev. J. R. Hardin, of Atoka, and Rev. W. D. Sauls, of Wister, were helping Brother Dunkle in a protracted meeting, the former doing the preaching and the latter leading the song service. The preaching was good to the edification and joy of the congregation, and those who attend will be helped. The singing was an important part of the service.

Rev. J. A. Parks, the never-tiring presiding elder of the McAlester district, was also present and glad to help in any way possible. He is one of the most efficient presiding elders of his conference and is highly respected by both preachers and members.

Rev. C. W. Myatt, pastor at North McAlester, is holding up well. He is one of the true and tried, and has accomplished great things for his Divine Lord. On account of the coal mines having been closed about half of the year Brother Myatt said he would see the members by conference for the *Western Methodist*, so I did not tarry. It was quite a pleasure while in McAlester to meet Sister Coppedge, the widow of our much-lamented Rev. C. M. Coppedge, her two bright sons and two sweet little daughters, and to enjoy with the visiting ministers a most excellent dinner; also to meet the Arnolds, Ganaway, Capt. A. S. McKennon, I. N. Eubanks, and other Arkansas friends.

EUFULA, OKLA.

A night run brought me to Eufaula, stopping at the St. George Hotel, a three-story rock house, well kept by the Rafflers. This is an excellent business town, in a rich country. Most of the stores are built of stone. There is an excellent two-story brick academy, with a fine graded school. There is also an Indian school here. They, too, have good buildings. We have a neat church and parsonage. Rev. J. A. Dosier, the pastor, was on a vacation trying to recuperate his strength. His people speak well of him and his good wife. Collecting well from the old, Brother Thos. G. Ferguson was the only new subscriber secured. It is indeed refreshing to

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meet such men as S. V. Horman of Eufaula, Judge Linebaugh of Atoka, E. A. Medearis, and G. H. Kerfoot of Shawnee, who, though busy men, can take time for the Lord's work. Thank God, in the mad rush for money, pleasure and position, for men of this type. Glad we have so many good men as well as consecrated women in the church. May their number multiply.

One of the most moral and desirable towns of Oklahoma is Checotah. They have an extra fine class of citizens, and have good town government. The town is well located for health and for business. This was my third visit. Each time I have been favorably impressed with what I have learned of this people. They now have organized the town for the entertainment and improvement of their young people. Every Friday night they meet in a large hall for recitations, music, innocent games, spelling bees, etc. Hon. B. F. Lafayette, the mayor, the pastors of the churches, teachers and parents lend their presence and influence. I most heartily recommend this plan to other towns to keep their young people from the pool room and other wicked places. Checotah has two banks, a large lumber plant, good school and churches.

Rev. Robert T. Blackburn is the pastor of our church. He is fresh from Texas. If they have any more like him to give away we will take a car load, especially if they are blessed with an excellent family. Sister B. is intelligent and consecrated, Raymond is a fine-looking young gentleman with a bright future, Miss Mozelle is not only beautiful, but is graceful and highly accomplished, especially in music. With Brother Blackburn's aid we collected well from the old and secured four new subscribers: C. V. Wimmer, Dr. D. F. Crowell, Mrs. Charles B. Freeman and Paul Parrott. It was here I met Rev. S. R. Twitty, one of Hendrix College's honored graduates. He is preaching at Tulia, Tex., but will go to Yale College for some special work. He and wife were visiting Dr. James McCulloch, his wife's brother, who is a leading physician of the town.

Rev. James T. McCafferty of North Mississippi Conference is visiting his sister, Mrs. L. R. Freeman. He impressed me as a fine young preacher.

CROWDER CITY, OKLA.

Met by Rev. G. W. Martin, a night and a half day was spent in Crowder City. This is the crossing of the M., K. & T. and the Fort Smith & Western, and is a good business point, having several large stores, a bank, three hotels, with good school and churches. We have a real neat church. Brother Martin is doing well. Had an excellent meeting in the early part of the year. He is a very capable man, knows how to approach a person. In Methodist parlance, he is a good mixer. With his help we shaped up the old and secured five new subscribers: V. Malone, L. L. Cobb, L. E. Bushnell, W. S. Brisendine, and Mrs. R. A. Robinson. An excellent dinner was enjoyed with Brother and

Sister William Smith. I was met by J. D. Rinehart, Brother Teasdale, and N. Malone, whose sons, and A. D. Malone, are present members of our church in Platteau, Ark. I fared well over night with Brother and Sister J. W. Tatum.

QUINTON, OKLA.

As the mountains around Quinton, so are they about Quinton, a thriving town on the Fort Smith & Western road. Population about 1,000. There are two banks, two gin saw- and planing mills, substantial stores, and excellent three-story academy with steam heat. Prof. C. Ford, principal, and Prof. C. H. Hines, first assistant. There are six churches. It was a pleasure to address the Sunday school in Quinton. D. L. Hines, the pastor, and people. We have a large beautiful lot and a small parsonage. This was rally day for our school. J. F. Griffin is the superintendent. He had invited Colwell, of McAlester, to make a dress, which he did to the present. At night we had a large congregation and a precious service. Brother Hines is in the second year. He received about 100 into the church last year, has received nearly four hundred this year, and other meetings to hold. He is certainly doing a fine work and has high esteem by every one. He has been preaching thirty-five years and is very successful. Sister Hines is one of the most loveable characters I have met. She is so well content and is so devoted. They have trained a noble son, one of the teachers in the home, and two Christian daughters, married and living at Sulphur Springs. The other, Miss Mattie Sue, graduated last year. We collected well from the large list secured and secured three new subscribers: R. M. Bunyard, B. C. Bailey, and S. C. Crawford, with whom a fine wife Brother Hines and an excellent dinner. Their son is one of the high ridges over the town. They are selling some lots at a reasonable price. My visit to Quinton will be a most pleasant one with much pleasure.

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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 W. H. M. SOCIETY.

Dear Friends and Coworkers: Our report for the second quarter, ending September 1, is good enough to make us expect a full year of high endeavor. New adult organizations were effected at Harmony Grove and Wesson in Camden District, and at Delight in Prescott District, and the young people of Okolona have taken up the work in earnest. As these new Auxiliaries bring new zeal to us shall not the older ones help them to work wisely and well?

A number of Auxiliaries are using the leaflets and bulletins, and it's high time for all to avail themselves of these helpful messengers. Arkadelphia District leads with 1002 visits to sick and strangers. Little Rock reports 856 and Camden 600. Arkadelphia reports 45 Bible readings or prayer meetings; Texarkana 15, and Prescott comes next with 10. In the distribution of garments Arkadelphia District reports 267; Little Rock 236 while Monticello and Prescott report nearly 200 each. Sev-

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eral Auxiliaries are preparing boxes of supplies for the families of pastors in the hard places, and we wish that every Auxiliary might have part in this blessed work. Are there not other Auxiliaries who will write to Mrs. J. H. Yarbrough, 605 Church Street, Nashville, Tenn., for a blank and send a box of comfortable clothing to the needy family she recommends? Fill the box cheerfully and gladly and send it with thanksgiving, and, perhaps, the farther it goes the greater blessing it will carry.

Our Week of Prayer is earlier than usual, October 3 to 9, and if the fine program is carried out it will be a time of great interest and profit to our members and friends.

We are asked to raise \$20,000.00 for our Ruth Hargrove Institute, Key West, Fla., and every Auxiliary is urged to contribute to this freewill offering. Let us give freely and thankfully to this good cause, and be not ashamed to give only a very little if it is our best. Not the size of the gift but the motive of the giver is what our Father cares most about. We are also expected to greatly enlarge our membership, and the Week of Prayer will be a good time to interest your friends. Let us be diligent for the days are passing rapidly and can never be recalled.

Several of our dear friends have been sadly bereaved during the past months, and we have lost beloved coworkers. Let us tenderly remember those who sit in the shadow of great sorrow, praying the Holy Comforter to abide with and strengthen them day by day. And shall not the consecration and devotion of those "gone before" lead us into larger and truer service for Christ?

The life of Mrs. W. C. Ratcliffe, our former President and General Superintendent of Tithing, was a blessing to the world, and her years of labors abundant in the Home Mission Society were not more beautiful than the latter ones of patient resignation through suffering.

Mrs. P. R. Eaglebarger had dwelt among us only a few years, but her cheerfulness and goodness won friends quickly, and they knew her life was hid with God. "Precious in the sight of the Lord is the death of his saints."

Our District Secretaries will supply extra leaflets on request, and may they not hear from every Auxiliary in the Little Rock Conference Woman's Home Mission Society by December 1?

MRS. W. H. PEMBERTON,
Corresponding Secretary.

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.

DALARK CHARGE.

My round of protracted meetings is made, and while we did not have the ingathering that we hoped to have, we are far in advance of anything that has been done for a long time, as the net increase for the past nine years on this charge has averaged a little over three members per year, and our increase this year will be between 50 and 75. We think that we are doing well when we compare the present with the past, though we must say that we have not done what we could, and I am not satisfied with the results. We are building a new church in the McCaskill settlement, where we organized in July under a brush arbor with something over 40 members, and we hope to hold our first services in it before conference. We will also have one of the prettiest fences of fancy wire around the church and parsonage at Dalark in just a short time to be found anywhere in the State, costing at least \$100. The preacher's salary, and of course the presiding elder's, together with the claims ordered by the conference, amounting to more than 50 per cent of the preacher's sal-

The Gin that Does Perfect Work Under All Conditions

If weather and labor conditions were always ideal, there are several systems on the market that could handle cotton and produce a fair sample. But ideal conditions are the exception. Most of the cotton that comes to the ginnery is exceedingly dirty and trashy and much of it is wet. The ordinary system cannot do anything with it. It requires the exceptional system—the Munger System.

The Munger System thoroughly cleans and dries the cotton before it delivers it to the feeders. The process of handling the cotton in the elevator, separator and distributor, in addition to removing all the trash and dirt, opens up and loosens the cotton, leaving it in the best possible condition for the gins to handle.

In cases where the cotton is particularly dirty and trashy the operation of separating, cleaning and drying can be repeated before delivery to the feeders. On this account the Munger System can handle cotton under any and all conditions and is the only outfit which can.

This is only one of the many exclusive features which put the Munger System in a class by itself. Every ginner should study these features carefully. They mean money in his pocket.

We have prepared and copyrighted a handsomely illustrated book on the Munger System which we will send to those interested.

The Continental Gin Company,

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

ary, will all come up in full. But how could it be otherwise, when that godly superannuate, Brother R. C. Atchley, has been for more than twenty years sowing gospel seed broadcast over this country, and that from a Methodist viewpoint, which are now producing and will continue to produce fruit, after he has gone to his reward, and in addition to that we have a number of as loyal men and women as can be found under the skies. So you see, the lines have fallen unto us in pleasant places, and if there has been an unpleasant feeling between pastor and people throughout the charge we are ignorant of it.

So if my perfectly agreeable and efficient beloved (presiding elder) and the cabinet see fit to send me back to Dalark at conference I shall wear a broad smile, and if not I shall bow in submission to the powers that be and do my best, by the help of God, wherever I go. Pray for us, brethren. Yours in Christ,
J. H. MCKELVEY.

September 21, 1910.

YOU CAN QUIT,

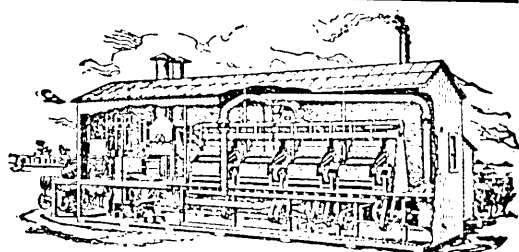
But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar—Co., Sole Agents for Arkansas and Oklahoma. Box 675, Little Rock, Ark.

THIRD STREET, HOT SPRINGS.

We are beginning to wind up a successful year at Third Street Church. Our finances are on much better basis than ever before in the history of the church. The assessments on everything have been increased over former years, and our people are waking up to weekly payments as never before. I have something good to report on Christian Education and Foreign Missions that I will make known at conference.

The Sunday school work is growing better all the time. Our League is doing the best work of its history.

I have received about 125 members



Munger System Outfit

since I came to Third Street two years ago. We have just closed a good meeting with seven accessions on profession of faith. Rev. W. F. Evans and others rendered us valuable assistance.
J. A. PARKER.

P. S.—Brother T. D. Scott, our presiding elder, is in good favor with our people in the city.
J. A. P.

Hot Springs, Ark.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and It Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs, so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

OBITUARIES.

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

LAWSON.—Sister Martha B. Lawson, daughter of Sterling and Phoebe Vaughn, was born in North Carolina, March 4, 1830. Moved with her parents to Fayette County, Tennessee, where she grew to womanhood. Moved to Panola County, Mississippi in 1854, and was there married to Joseph M. Lawson, in 1861. From Mississippi they moved to White County, Arkansas, in 1876, and from there to Crawford County in 1881, where she resided till her death, which occurred July 4, 1910. She was a devout Christian from her girlhood; was converted when quite young and joined the M. E. Church, South, and lived a godly life to the end of her days. For 18 years she was a helpless invalid and during all these years she was a great sufferer. Tenderly nursed and cared for by her two noble daughters, Ella and Leona, she never lacked any comfort that it was in their power to supply. Her sufferings are all over. She and her noble husband who preceded her to the better world many years ago, are united again, never more to be separated. Be faithful and true noble daughters, and ere long you too will join them on the shores of eternal deliverance, where suffering and sorrow, pain nor death, will ever come.

A. H. LARK.

GILES.—Martha Caroline Giles (nee Whitney) was born in Denton County, Texas, October 22, 1856. Was converted in early life and joined the M. E. Church, South, and lived a devoted Christian until her death, which took place at her home in Miller County, Arkansas, August 23, 1910. She leaves her husband and four children to mourn their loss. She was a devoted wife and mother, a good neighbor. She leaves for her family and friends a priceless legacy, a spotless character. May they follow her Godly life, that there may be a happy family reunion.

C. F. MESSER, P. C.

CHICKASHA DISTRICT.

The preachers and laymen of the Chickasha District will please look up the new fourth round for the district. I will be on hand at the stated dates. As all the quarterly conferences will be held within a month of the annual conference, let all the salaries and "collections" be in hand if possible. Please do not delay these things until the very last. Let the pastors and laymen attend their group meeting to help plan the charges for next year, and other important matters. Let trustees have reports ready, and the Woman's Missionary Societies have their reports ready.

L. L. JOHNSON, P. E.

FIRST CHURCH, SHAWNEE.

Our church is growing more and more in the spirit. While we have not held a revival in the church, yet within the hearts of each individual a great revival is being held. Since the weather ceased to be so extremely hot, our Epworth League has taken new life. We feel greatly encouraged with the outlook. For the past several Sundays the spirit has been manifested in the League and the greatest year we have ever had seems to be beginning. We rejoice to say our devotional services are filled with the spirit of the old-time experience meeting. We are praying that the spirit may continue with us, and that it also may be felt all around us. Thanks to our excellent pastor, J. A. Ball, for his untiring efforts at this charge.

T. B. MCCURRY.

A GOOD MEETING.

The writer has just closed a revival meeting with C. B. Skelton at Sunnie Slope. There were 41 conversions and 31 accessions to the church. Brother Skelton is very much elated over the future prospects of building up a splendid organization at this place.

E. J. TERRILL.

"GOD LOVES YOU IN SPITE OF YOURSELF."

My greatest victory was won through father-love. I was scheduled to speak in Northampton, England, and an audience of 15,000 gathered to hear me, attracted more by curiosity than by religious interest. Northampton is most difficult ground from an evangelistic view. The atmosphere is infidel; it is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there, and I was in to win. It took me forty minutes to cover the ground ordinarily gotten over in five. When I mentioned the name of Jesus they shouted and raved like mad men. The committee of clergymen managing the revival urged me to give up. But no; here were men who needed the word of the Master, so I started to sing a hymn, and my choir followed. After forty minutes there was a slight lull, and I stopped my song, and shouted, "God loves you in spite of yourselves!" and that was my text. I singled out an old man in the front row, and said: "Are you a father, sir?" He said he was, and I asked him how many children he had. "A daughter and two sons," he answered. "I have also," I said. And here was a bond of sympathy already—we were both fathers. "And are your sons good?" I asked; and he hung his head, and was silent. "Are they good?" I repeated; and he raised his head, and said falteringly: "No; one is a drunkard and a thief, and has broken my heart." "You do not love your son?" I accused him. He looked straight into my eyes, and said slowly: "Yes; in spite of it, I love him." "And God loves you in spite of yourself," I answered. Through a parent's love I snatched victory from defeat, and led a most enthusiastic revival in Northampton.—Gypsy Smith, in *Leslie's Weekly*.

THE WEB OF LIFE.

We are each weaving our web of life. What are we putting into it? The spider's web is beautifully perfect. What will your life-web be like if you go on weaving it as you are now doing? Are you taking some of the material for your weaving from the next little friend's slate or copy-book at school? Are you letting some one else perform the duty which is yours? Are you leaning upon some one else, and have you no confidence in yourself? O, what a poor, spoiled thing, full of gaps and ragged places, will be your web—your life; You must change all that. Put all your best energy into your web. Work out your own lessons, do your own errands, and learn to depend upon your own resources, if you wish to build up a beautiful, strong life. You have watched mother or the maid at home sweep down the spider's web with one fell stroke of brush; as you grow older you will see many of the things you have worked for swept away in the same way. If you have not this trust in yourself and have not acquired the habit of rising superior to circumstances, you will make very little of your life. Watch the spider whose web has been swept away. Is it daunted? Not at all; he builds again.

Spiders have played their part in history. When the French invaded Holland, a prisoner, whose only friends were spiders, after observing them and studying their ways, saw in them the usual signs grown by them before the coming of a frost. He managed to send his friends outside a message, saying that the country, which was inundated by water, would soon be frozen over,

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 week course in Bookkeeping, Banking, Business, Arithmetic, Penmanship, or Telegraphy, Shorthand and Typewriting. Now can you afford to overlook such a golden opportunity this year? I am sure you cannot and will not. Make no delay. Do it right now. On 75 scholarships are for sale at this low price. Come now or send \$18.00 and come later. Address E. M. HILL, President, Little Rock, Ark., or Waco, Texas.

and they would be able to march over the ice-bridged swamps and lakes. The frost came, and with it the French soldiers, and Holland was taken. The spiders had much to do with the success of that exploit.—From "In God's Orchard."

LEXINGTON STATION.

Just closed a very gracious revival. There were 15 conversions the last night of the meeting, more than 20 conversions in all. Brother R. K. Triplett, of St. John's, Oklahoma City, conducted the services. He is a very fine preacher and has the old-time revival fire that makes him a winner of souls.

Brother Scales, our presiding elder, was with us two days and preached four great sermons. Our people were very much edified by our presiding elder. Lexington Station is coming to the front and will pay the pastor next year a good living. E. H. CREASY.

SCHOOLBOY BLUNDERS.

The London *Daily News* quotes the following examples of school boy blunders which were sent in to the University Correspondent for a prize competition:

An angle is a triangle with only two sides.

Parallel lines are the same distance all the way, and do not meet unless you bend them.

A parallelogram is a figure made of four parallel straight lines.

Horse-power is the distance one horse can carry a pound of water in an hour.

If the air contains more than 100 per cent of carbolic acid it is very injurious to health.

Gravitation is that which if there were none we should all fly away.

A vacuum is a large empty space where the Pope lives.

A deacon is the lowest kind of Christian.

In India a man of cask may not marry a woman out of another cask.

Thomas Becket used to wash the feet of leopards.

Romulus obtained the first citizens for Rome by opening a lunatic asylum.

The Rhine is bordered by wooded mountains.

Algebraical symbols are used when you don't know what you are talking about.

A renegade is a man who kills a king.

The press today is the mouth organ of the people.

A lie is an aversion to the truth.

Women's suffrage is the state of suffering to which they were born.

INK STAINS AND PAINT SPOTS.

A woman living in the suburbs removed every trace of ink from a new Axminster carpet by making a thick paste of buttermilk and starch, covering the spot with it, leaving it on for two days, and then removing it and repeating the process. The carpet was then thoroughly washed with cold water to remove all the paste and another layer put on. This was left for three days.

Ink stains also can be taken out by the use of milk, which should be quickly applied with a good-sized white rag, squeezing the blackened milk out of the rag into another vessel, and applying clean milk until the stain has disappeared, finishing with a little water.

Grass stains have ruined many white dress. They may be taken out by soaking the discolored places in alcohol.—*New York Evening Post*.

TWO EXCELLENT BOOKS.

"Andele, or The Mexican Kiowa Creative," by Rev. J. J. Methvin, for 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. William Kenzie. The proceeds of this book to establish a Deaconess scholarship. Scarritt Bible and Training School. Price, 75 cents.

Order these book of Anderson, Miller & Co.

QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.

(Fourth Round.)

Noble and Shiloh, at Noble.....	Oct. 1, 2
Norman Sta.....	Oct. 2, 3
Epworth University.....	Oct. 5
Washington Ct., at Washington.....	Oct. 8, 9
Blanchard Ct., at Blanchard.....	Oct. 9, 10
Arcadia and Wheatland, at A.....	Oct. 12
Stillwater Sta.....	Oct. 15, 16
Union Chapel Ct., at U. C.....	Oct. 17
Shawnee First Church.....	Oct. 18
Tecumseh Sta.....	Oct. 19
Shawnee Ct., at Bethel.....	Oct. 20
Earlsboro Ct., at Earlsboro.....	Oct. 22, 23
Shawnee, at Trinity.....	Oct. 23
McLoud Ct., at McLoud.....	Oct. 24
Franklin Ct., at U. G.....	Oct. 29, 30
Oklahoma City Ct., at Moore.....	Oct. 30, 31
Piedmont Sta.....	Nov. 2
El Reno Sta.....	Nov. 5, 6
St. Luke's.....	Nov. 6, 7

The pastors will please endeavor to have all the collections in the hands of the teller before October 1. Let "Collections and Salaries in Full" be the motto of pastors and stewards. Trustees will please prepare written reports.

A. L. SCALES, P. E.

CLINTON DISTRICT.

(Fourth Round.)

Doxey, at Prairie View.....	Oct. 1, 2
Foss, at Foss.....	Oct. 2, 3
Texola, at Pioneer.....	Oct. 8, 9
Erick Sta.....	Oct. 9, 10
Sayre Quarterly Conference, 8 p. m.....	Oct. 10
Elk City Quarterly Conference, 8 p. m.....	Oct. 11
Dill City, at Dill City.....	Oct. 15, 16
Rocky and Sentinel, at Sentinel.....	Oct. 16, 17
Port, at Retrop.....	Oct. 18, 19
Clinton Sta.....	Oct. 22, 23
Cordell Sta.....	Oct. 23, 24
Cloud Chief, at Cloud Chief.....	Oct. 29, 30
Cowden, at Sappington.....	Oct. 30, 31
Weatherford Sta.....	Nov. 6

Pastors will please see that the Trustees have written reports of church property. Don't forget the pledge made at the District Conference to bring up all of the Conference assessments in full.

WILLIAM D. MATTHEWS, P. E.

CHICKASHA DISTRICT.

(Fourth Round.)

Wood Reserve, at Woodlawn.....	Oct. 8, 9
Ryan and Terral, at Ryan, 8:30 a. m.....	Oct. 11
Waurika, 7:30 p. m.....	Oct. 11
Comanche, 8:00 a. m.....	Oct. 12
Velma, at Velma.....	Oct. 15, 16
Rush Springs, 1:30 p. m.....	Oct. 18
Marlow, 7:30 p. m.....	Oct. 18
Mineo and Ninnekah, at N., 9:00 a. m.....	Oct. 19
Group meeting, at Duncan, afternoon and night.....	Oct. 20
Alex, at Alex.....	Oct. 22, 23
Verden and Tuttle, at T., 8 a. m.....	Oct. 23, 24
Group Meeting, at Chickasha, afternoon and night.....	Oct. 24
Paul's Valley, 7:30 p. m.....	Oct. 27
Pauli and Florence, at F.....	Oct. 29, 30
Wayne, at Wayne, 9:00 a. m.....	Oct. 30, 31
Group Meeting, at Paul's Valley, afternoon and night.....	Oct. 31
White Bend and Maysville, at M., 1:30 p. m.....	Nov. 1
Lindsay, 1:00 p. m.....	Nov. 2
Chickasha, 7:30 p. m.....	Nov. 2
Duncan, 7:30 p. m.....	Nov. 4
Oak Grove, at Oak Grove.....	Nov. 5, 6
Purdy, at P. (Q. Conf., 2:00 p. m.).....	Nov. 5

L. L. JOHNSON, P. E.

VINITA DISTRICT.

(Fourth Round.)

Grove.....	Oct. 1, 2
Afton Ct.....	Oct. 2, 3
Spavinaw.....	Oct. 8, 9
Chapel.....	Oct. 9, 10
Peggs.....	Oct. 10, 11
Adair.....	Oct. 15, 16
Welch.....	Oct. 16, 17
Centralia.....	Oct. 22, 23
Blue Jackett.....	Oct. 23, 24
Chelsea.....	Oct. 29, 30
Vinita.....	Oct. 30, 31

Pastors, trustees and missionary societies will make written reports. Exhorters' license will be renewed and stewards and Sunday school superintendents elected. I shall expect every item of business attended to promptly.

J. W. SIMS, P. E.

GUYPON DISTRICT.

(Fourth Round.)

Tangier Ct., at Tangier.....	Oct. 1, 2
Woodward.....	Oct. 2, 3
Mutual.....	Oct. 4, 5
Gould Ct., at Union.....	Oct. 5, 6
Ellis Ct., at Lane's Grove.....	Oct. 8, 9
Tyrone Sta.....	Oct. 15, 16
Hooks Sta.....	Oct. 16, 17
Grand Valley Ct., at Range.....	Oct. 22, 23
Texhoma and Goodwell, at Texhoma.....	Oct. 29, 30
Guypom.....	Oct. 30, 31

Let the trustees be prepared to answer Question 29 in full. We expect reports from all the Woman's Home Mission Societies and will ask their representatives to take part in the services.

J. F. LAWLIS, P. E.

CHOCTAW-CHICKASAW DISTRICT.

(Fourth Round.)

Owl Ct., at Kalihoma.....	Oct. 1, 2
Chickasaw Ct., at Seeley Chapel.....	Oct. 8, 9
Kiamitia Ct., at Chuhahla Sipokni.....	Oct. 15, 16
Long Creek Ct., at Ellis Chapel.....	Oct. 22, 23
Kiowa Ct., at.....	Oct. 29, 30
Rufe Ct., at Nanah Chaha.....	Nov. 5, 6

A. S. WILLIAMS, P. E.

CREEK AND CHEROKEE DISTRICT.

(Fourth Round.)

Saline Ct., at Washington.....	Oct. 1, 2
Okmulgee Ct., at Flat Rock.....	Oct. 8, 9
Broken Arrow, at Broken Arrow.....	Oct. 15, 16
Meeting to begin at Paw Paw.....	Oct. 21

ORLANDO SHAY, P. E.

TULSA DISTRICT.

(Fourth Round.)

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
Okemah.....	Oct. 16-18

Prague 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.

ADA DISTRICT.

(Fourth Round.)

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
Holdenville.....	Oct. 31
Ada, First Church.....	Nov. 1
Ada, Asbury.....	Nov. 2
Roff and Mill Creek.....	Nov. 3
Sulphur, First Church.....	Nov. 5, 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.)

Berwyn and Dougherty.....	Oct. 1, 2
Elmore.....	Oct. 4, 5
Hennepin.....	Oct. 8, 9
Wapanucka.....	Oct. 16, 17
Lone 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.

LAWTON DISTRICT.

(Fourth Round.)

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
Ahpertone 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
Glennwood 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 Sill 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.)

Eufaula Ct., at Fame.....	Sept. 30-Oct. 2
Eufaula Sta.....	Oct. 2, 3
Canadian, at Canadian.....	Oct. 7-9
Quinton, 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
Coalgate.....	Oct. 30, 31
Kiowa.....	Nov. 1
Stonewall Avenue.....	Nov. 2
Phillips Memorial.....	Nov. 3

J. A. PARKS, P. E.

MUSKOGEE DISTRICT.

(Fourth Round.)

Wauhatchee Ct., at Caney.....	Oct. 1, 2
Westville.....	Oct. 3
Stilwell Ct., Barron Fork.....	Oct. 4
Stilwell.....	Oct. 4
Brushy Ct., at Price's Chapel.....	Oct. 5
Vian, at Vian.....	Oct. 6
Sallisaw.....	Oct. 7
Muldrow.....	Oct. 8, 9
State Line Ct., at Rowland.....	Oct. 9
Cowlington, at Keota.....	Oct. 10
Tamaha, at Lenox.....	Oct. 11
Whitefield Ct., at Dukes.....	Oct. 12
Stigler.....	Oct. 14, 15
Warner and Porum, at Warner.....	Oct. 16
Boynton.....	Oct. 17
Morris.....	Oct. 18
Radhill Ct., at Queen's Valley.....	Oct. 19
Muskogee Ct., at District parsonage.....	Oct. 20
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.)

Hugo.....	Sept. 29, 30
Soper.....	Oct. 1, 2
Bennington, at night.....	Oct. 2
Pitts.....	Oct. 8, 9
Sterrett.....	Oct. 9, 10
Grantham.....	Oct. 15, 16
Bee, at night.....	Oct. 16, 17
Port 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.)

Quarterly Conference, 10 a. m.....	Oct. 25
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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
Metcalfe, at Metcalfe, 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. 15
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., preaching 3 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. MCGILLI, P. E.

ARKANSAS CONFERENCE.

HARRISON DISTRICT.

(Fourth Round.)

Cotter.....	Oct. 1, 2
Valley Springs.....	Oct. 8, 9
Fairview Ct., at Fairview.....	Oct. 15, 16
Eureka Springs.....	Oct. 23, 24
Laymen's Conferences at Leslie Sept. 3-5, and at Berryville Sept. 8-10.....	

WM. T. THOMPSON, P. E.

FAYETTEVILLE DISTRICT.

(Fourth Round.)

Lincoln, Cincinnati.....	Oct. 1, 2
Parkdale and Farmington, F.....	Oct. 2
War Eagle, Key, 11 a. m.....	Oct. 7
Rogers, 7 p. m.....	Oct. 7
Pea Ridge, Brightwater.....	Oct. 8, 9
Bentonville.....	Oct. 12
Fayetteville, 7 p. m.....	Oct. 14
Viney Grove, New Sulphur.....	Oct. 15
Prairie Grove, 7 p. m.....	Oct. 16, 17
Springdale, 7 p. m.....	Oct. 17
Huntsville, Huntsville.....	Oct. 22, 23

J. M. HUGHEY, P. E.

DARDANELLE DISTRICT.

(Fourth Round.)

Dardanelle Ct., at Field's Chapel.....	Oct. 1, 2
Dardanelle Station.....	Oct. 2, 3
Ola Ct., at Plainview.....	Oct. 8, 9
Danville Station.....	Oct. 9, 10
Prairie View Ct.....	Oct. 15, 16
Ozark Station.....	Oct. 29, 30

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

MORRILTON DISTRICT.

(Fourth Round.)

Houston and Perry Ct., at Perryville.....	Oct. 1, 2
Bigelow Station.....	Oct. 2, 3
Holland Ct., at Oakland.....	Oct. 8, 9
Plumerville Ct., at Hill Creek, 2 p. m.....	Oct. 13
Appleton Ct.....	Oct. 15, 16
Springfield Ct., at Friendship.....	Oct. 22, 23
Morrilton Station.....	Oct. 25

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT.

(Fourth Round.)

Alma and Kibler, at Kibler.....	Oct. 1, 2
Mulberry Ct., at Mulberry.....	Oct. 2, 3
Fort Smith Ct., at Central.....	Oct. 8, 9
Dodson Avenue, Fort Smith.....	Oct. 9, 10
Magazine and Wesley.....	Oct. 15, 16
Paris.....	Oct. 16, 17
Charleston Ct., at Grand Prairie.....	Oct. 16, 17
Greenwood.....	Oct. 22, 23
Hackett Ct., at Jenny Lind.....	Oct. 23, 24
Van Buren Ct., at Mount View.....	Oct. 29, 30
Van Buren Sta.....	Oct. 30, 31

F. S. H. JOHNSTON, P. E.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.

(Fourth Round—in Part.)

DeVall's Bluff and Des Arc, at Des Arc.....	Oct. 1, 2
Lonoke.....	Oct. 5
Hickory Plains, at Hickory Plains.....	Oct. 8, 9
Austin Ct., at Concord.....	Oct. 12
Mabelvale Ct., at Primrose Chapel.....	Oct. 15, 16
Oak Hill Ct., at Walnut Grove.....	Oct. 22, 23
Maumelle Ct., at Ezra.....	Oct. 22, 23
Tomberlin Ct., at Tomberlin.....	Oct. 29, 30
Plum Bayou Ct., at Stone Wall.....	Oct. 29, 30
England.....	Oct. 30, 31
Bauxite Ct., at Sardis.....	Nov. 5, 6
Bryant Ct.....	Nov. 6, 7

Some doubling and midweek appointments in order to make time. Pastors will please see that all reports required at Fourth Quarterly Conference are ready.

ALONZO MONK, P. E.

ARCADEPHIA DISTRICT.

(Fourth Round.)

Malvern Ct., at Rockport.....	Oct. 1, 2
Malvern.....	Oct. 2
Holly Springs, at Launies Chapel.....	Oct. 8, 9
Benton.....	Oct. 16, 17
Tigert Memorial.....	Oct. 16
Arkadelphia Ct., at Mt. Pisgah.....	Oct. 22, 23
Arkadelphia.....	Oct. 23
Ussery, at Grant's Chapel.....	Oct. 29, 30
Third Street.....	Oct. 30
Lono, at Lofrait.....	Nov. 5, 6
Park Ave.....	Nov. 6
Hot Springs Ct., at New Salem.....	Nov. 12, 13
Malvern Ave.....	Nov. 13
Central Avenue, announced.....	

T. D. SCOTT, P. E.

PRESCOTT DISTRICT.

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EL DORADO METHODIST CHURCH.

Our conference year is now so nearly at an end I think I can report what has been done at El Dorado, Okla., through the Methodist church at this place, without failing to credit any merit. You will not entirely believe me when I say that I write to report the church and not myself, nevertheless it is true. El-dorado Methodism is not a peculiar Methodism, but it is a particular Methodism. There have been some things accomplished through the church at El Dorado which are very individual and much more inspirational. I close my ministry to and with this church when I make my report at Ardmore. I have been serving this people four full years. I have been ministered unto more than I have myself ministered, and the reasonableness of this confession appears in the following facts:

Four years ago 100 names comprised the membership roll. Today we count until 275 have been called. Then the building in which the class worshipped was strikingly a type of the early sacrifices and embarrassments of this section of the State. Today the building accommodates the congregation in class Bible study. The amount paid at that time to the support of the ministry was a complementary amount to an estimate made by another class, the two supporting a preacher whom they had between them. For two years El Dorado has had a resident pastor who has given the congregation full time, and he has suffered not because of poor pay. When I began to serve the church two years ago as a station preacher we bought a home and furnished it agreeably. We paid part at the time of purchase and we are to pay the balance November 1. The Board of Church Extension granted this church \$100 donation and \$200 loan, to be applied on the final payment of indebtedness. The board of stewards and the trustees voted a month since that we should not accept the \$200 loan, but that the Board of Church Extension should be notified that we wished the money applied to more needy churches. Yes, the stewards actually saw, and that without an address from me, that we should not receive the money that could and should be paid by the church at El Dorado. El Dorado Methodism is not wealthy, and much has been expended in the effort to provide comfort and ability for the preacher in charge. The election above recounted was sacrificial. And, too, in the successful effort to remove crime and danger from our town the Methodist church has had no small part. I do not know where I shall serve another year, and I confess I do not know the entire conference, nevertheless I am positive that I shall not find another church so willing, so true, so easy, and yet so hard to serve as the one I leave not many days hence. El Dorado demands the best that is in the preacher's life, but it is also true that the best is fully appreciated and rewarded. El Dorado knows God in secret places, and the preacher is expected to have such knowledge. El Dorado has read what students discover and disclose, and the preacher is reminded that these things are to be found in books.

Yes, I thank God that I have been

here. I am a stronger, purer man. I could remain, perhaps, but I vote with the majority when the limit of pastoral services its continued.

O. W. STEWART, P. C.

HOBART STATION.

We are closing the year at this place. The ladies supplied the parsonage with needed furniture early in the year and we are comfortable in our home. The brethren added 25 feet to the original church lot, which was a wise action. The board advanced the salary \$200.00 and say it will be paid in full. The Senior League has more than quadrupled in number and efficiency. We now have a fine company of young people and they have organized a Mission Study Class and are doing capital work.

The Junior League has been reorganized and is doing excellently under the superintendency of Mrs. Steadman. The church music has greatly improved. We now have an orchestra and under the direction of M. Y. Beck, the work promises to reach great efficiency.

Our Sunday school shows an advance from 10 to 30 per cent in attendance over the corresponding time last year, with increased offerings. We have added 48 members to the roll and more to follow. We are now collecting the balance due on Conference collections and will report this in full at Conference. The board gave the pastor a vacation and he spent three weeks at Manitou very pleasantly and profitably. On our return we found the ladies had gone to the parsonage and set everything in order for our home coming. The young people gave us a pounding last winter and the ladies of the church a few evenings ago called on us and left many nice things, from chickens up to money.

Mr. Portwood and wife presented us with eight Buff Orpington chickens, which we very much appreciate. The next man cannot have these. Remember, they are private property. Blessings on the Methodist and its editor.

We are now in the midst of a fight with the whisky forces and their allies. We expect victory, for Prohibition is God's cause and must prevail. The enemies of God and men are resorting to all sorts of intrigue to succeed, but the open saloon must go. On with the battle.

W. M. P. RIPPEY.

FOR SALE.—Farm of 106 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.

OKFUSKEE CHARGE.

We have just closed our last protracted meeting on the Okfuskee charge and we are rejoicing over the results of our labors. To God be all the honor, glory, and praise. His great power was certainly manifested in our meeting. The Holy Spirit worked with power in all of our meetings. I never have seen a greater awakening among people than we had. I witnessed scenes that brought tears to my eyes when I beheld old people falling in the altar and asking God came with babes in arms and got saved to have mercy and save them. Mothers with some of their children. How wonderful is the power of our God to save when we are submissive to the Spirit. We had 95 professions and 45 have united with our church. Some have joined other churches and some will yet join our church. We have organized one church with a nice enrollment of members. The Okfuskee charge is in better shape and condition than ever before. Its greatest need now is houses to worship in. We own but one house on the charge. I am almost sure all of our assessments will be paid in full

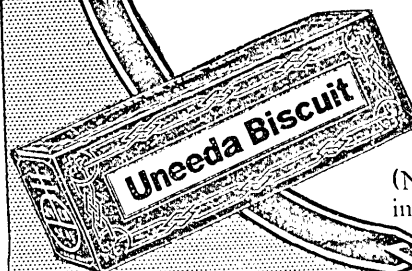
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S. H. MATTHEWS, P. C.

EVANGELISTIC SINGER.

Dear Brethren: I notice that in your personal notes last week, you announce that Mr. Charles V. Russell is open for dates as an evangelistic singer. I take pleasure in saying that I know Brother Russell and he is more than an ordinary singer, and brethren who have need of a singer will do well to employ him. Brother Russell is a member of our church at Lonoke, and is a splendid Christian gentleman. I hope the brethren will open the door for usefulness to him. Write him at Lonoke, Ark.

B. B. THOMAS.

September 24.

MARRIED.—At the residence of the bride's parents at Dumas, Ark., Thursday, September 22, 1910, Miss Inez Meador to Mr. Willie Fish, Rev. Frank Hopkins officiating. The happy couple will make their home in Dumas.

THE POWER OF A SINGLE LITTLE GERM

The most dreaded, and hardest fought creature in the whole world, is the "germ." One tiny little germ can in a remarkably short time, destroy the human body and cause death in the most agonized form. For instance, you have a cut, bruise, boil, carbuncle, burn, felon, ulcer, insect bite, or a sore of any kind; it festers, the blood poison germ creeps in, the suffering is intense and oftentimes death. "Gray's Ointment" is a germ destroyer. It prevents complications from all kinds of skin eruptions. It promptly arrests all pain and permanently cures these skin troubles, which if left alone are so disastrous. Get a 25c box of "Gray's Ointment" from your druggist, and keep it always on hand—you can't tell when you will need it. If you have never used it and want to test its merits, write Dr. W. F. Gray & Co., 801 Gray Building, Nashville, Tenn., and they will send you a free sample box.

Mr. W. R. Crise, of Detroit, Mich., writes: "It is without doubt the best ointment for healing wounds I ever saw."

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