

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine"

Successor to Western Christian Advocate.

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

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No. 38



THE "NEW NATIONALISM."

This title stands for that form of political faith of which Ex-President Roosevelt is now the chief apostle. By it is meant that we are come to a time when we must give a new interpretation to the functions of the General Government, specially as those functions stand related to questions of States rights and local self-government. It is but another form of the question that has been with us since the foundation of the Republic. There has always been a party for centralization, always a party seeking to check centralization and to preserve local rights. Such a question was, from our very form of government, inevitable from the very first. The party representing each conception has had a real work to do in framing and building up our institutions. Nor is it to be supposed at all that we have reached the final state of things as yet. Far from it. We have now to deal with questions of which our fathers who originally framed our form of government had not the remotest dream. Such questions arise out of great transcontinental lines of railroads, out of great industrial combinations, like the steel trust, the oil trust; they arise with reference to the conservation of national resources. These are all matters that now enter into the very life of the nation, and they are matters for which no specific provision could be made in the framing of the government, for the simple reason that they could not have been foreseen. If there be any matters that need to be settled into their several places in the fabric of our civilization, so that they shall do good and not harm, so that they shall be the servants of the people and not their masters, it is precisely such matters as these. To attempt to settle them by an ultra conservative adherence to the legal precedents and the constitutional constructions of the past is absurd, for the past holds no precedents for many of these things—we are left to blaze out new paths with reference to many of them. The very fact that we have hitherto had no specific warrant of law to curb some of these new forces has brought us into our present state of unrest. When steam entered as a factor in our modern life it soon brought industrial combination, brought vast industries of transportation, and these two have brought great cities, so that New York, the second city in the world, for instance, doubles its vast population in twenty years. Now, there are no greater forces in our national life than are found in these very things; yet none of them were in the view of our fathers. Because they were not under their vision they did not and could not provide against the dangers that are in them. But they are here, and we must deal with them. If we have to remake every law on our statute books and if we have to remake the Constitution of the United States itself, we must wisely regulate the forces that are both present and mighty.

We stand for conservatism, to be sure; but we stand for nothing that is blind. We would uproot nothing in the Constitution that is now regulating well the affairs of our life; but we would make no fetish out of even the Constitution, nor when men seek honestly to so construe it or so amend it as to make it serve a living present do

we raise a cry of "Keep your hands off the Ark of God." The Constitution was made for the people, and not the people for the Constitution.

We do not know that we can go the full length of Mr. Roosevelt in his New Nationalism. It were certainly unjust to say that Mr. Roosevelt represents that form of centralization which was represented a hundred years ago by Alexander Hamilton. Mr. Hamilton did not believe in the people, did not believe in their competency to govern themselves, believed they needed to be governed by their wise men; Mr. Roosevelt does believe in the people, believes that you only need to inform them as to the facts and let them vote, and that, so dealt with, they can and will take care of any situation. Mr. Hamilton would centralize because the people did not have sense enough to take care of the affairs of government; Mr. Roosevelt would centralize because certain forces have arisen among us, forces so widespread in their manner of life, so mighty in their aggregation of power, that only the General Government is strong enough to deal with them and keep them from becoming the oppressors of the people; and he would centralize in the assured confidence that when the whole people are permitted to deal with these problems, they will deal with them. In this view, Mr. Henry Watterson's brilliant invention of the notion that Mr. Roosevelt is seeking the Diazification of the country must be put down more as a party jibe than anything else. President Diaz, of Mexico, has been and is a centralizer by force of the needs of his country, and he is, very justly, the world thinks, and we think, and we dare say even Colonel Watterson thinks, a centralizer out of the same motives and for the same reasons that made Hamilton a centralizer—because he believes his people are as yet incapable of wisely governing themselves, a belief which the world shares with Diaz.

But as to the general conception of the New Nationalism we see no escape from its tenets. Governmental machinery must be adjusted to its job. It is absurd to suppose that a force that is in its very nature and in its very organization a nationalized force can be regulated by sundry local powers. If the force is national, the power that regulates it ought to be national. Any other method can mean only irritation, confusion, impotence.

The process of nationalization here in America has been a very slow one. But it has from the first been an inevitable one. Our fathers began community life here as separate, free, and independent colonies, so far as interference with one another was concerned. The right of local self-government has always been a precious right, a right which we surrender only when we are obliged to surrender, and we then ought to surrender only so much as the real necessities of the case require. But when local self-government does not govern, when it allows certain mighty forces to riot over us, it is time to seek some other method of governing. And it has been always precisely the arising of some such conditions that has forced us to surrender into the hands of the General Government one function after another. The first business of government is to protect, defend. If your local government cannot do it, some other government must be found that will do it. Government is the real thing; the method of it is an incident. In this sense we believe most thoroughly in the principles of the "New

Nationalism." Bred in a different political faith to that of Mr. Roosevelt, we yet are very thankful that the country has so able and so patriotic and so courageous a citizen to speak to us in a time like the present.

We have to add, by way of finale, that there is no special virtue in distrust of the nation as a nation. More and more we shall find it necessary to trust one another as people of the same nation, if we are to work out the problems God has given to us. We are all Americans, citizens of a great common country. It is certainly as important that we be good Americans as that we be good Oklahomans, good Arkansans, Tennesseans, New Yorkers.

CHURCH UNION.

As reflecting the sentiment of the Methodist Protestant Church, take the following sentence from an editorial in their general organ, The Methodist Protestant:

"We sincerely and devoutly hope the time may come when the different families of Methodism can come together in organic union, with all subtleties abandoned, and when there will be just one active, consecrated, Christ-loving, spirit-guided, and soul-saving body of Methodists, The Methodist Church of America."

Some of our Southern Methodist papers seem to look with no small favor upon the union now about to be consummated in Canada, between the Methodist, Presbyterian, and Congregationalist Churches of the Dominion. Why, we would ask, are they so opposed to the union of Methodism in the United States? It was on the earliest suggestion of the editor of this paper after the provisions of their report had been otherwise agreed upon, that our Commission on Federation was by the last General Conference instructed to consider any propositions of church union that might be brought to them. Our present situation is a shame.

A CIVIC TONIC.

The grand jury of Licking County, Ohio, has given the whole American public a good and wholesome lesson by the way the jury has handled the recent Newark outrage, in which an Anti-Saloon League detective was lynched. The grand jury finds that the mob was the result of the connivance of corrupt and cowardly officials; it returned indictments against fifty-eight persons connected with the riot, twenty-five of whom are indicted for murder in the first degree, and two of whom it indicts for perjury. The jury charges that the whole outbreak is directly attributable to the total and absolute failure of officers of the law to do their duty. This has the right ring. A corrupt or cowardly officer is the worst of all criminals. The man who kills another tramples upon the law as to one man, but a corrupt officer sells out the law as to the whole community he is sworn to protect.

It has become quite the fashion of late years for the man who has been caught at some rascality in political life to appeal to the people for vindication at the polls, to get himself elected to some office as a vindication against a well-founded charge of corruption. Well, it is sometimes easier to fool the people than it is to fool a court.

WESTERN METHODIST

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Notes and Personals

Last Saturday we had a pleasant call from Prof. W. E. Simpson, the scholarly and efficient principal of Morrilton High School.

Rev. March Monday will have his collections in full at Conference from the Okmulgee Circuit, Oklahoma Conference. He has done a faithful year's work.

We were glad to have a pleasant call on Monday from Rev. T. D. Scott, Presiding Elder of the Arkadelphia District. He is looking well and seemed in fine spirits.

Rev. J. M. Cantrell is closing one of the best years in the history of the Vinita Station, Oklahoma Conference. Members are being received almost every Sunday.

Rev. W. P. Whaley, assisted by Mr. G. T. Tatum, has been holding a meeting at Hope, Ark. Results not known at this writing, though we know that some have been converted.

Rev. W. M. Hayes has just closed a great meeting at Nashville, Ark., in which he had the assistance of Brother G. T. Tatum. On Sunday before last he took into the church 110 members and has more yet to be received.

Rev. E. H. Driskill is rounding up a successful year on the Foss Circuit, Oklahoma Conference. Collections will be in full, though his salary is not yet met, but we hope will be, as the people desire his return for another year to the charge.

Rev. J. T. Gossett, our pastor at Plumerville, is recovering from a seven-weeks' siege of typhoid fever and writes that he hopes to be able to round up his work in good shape for Conference. The brethren and friends will be glad to hear of his recovery.

"His people want him back," is the word that comes to us from the Delhi Circuit, Oklahoma Conference. Rev. J. L. Davis is the pastor and he has the collections in full and \$1,200.00 secured and the foundation material on the ground for a new church.

Rev. W. A. Shelton is closing a fine year at Frederick Station, Oklahoma Conference. The new church is nearing completion and the foundation has been laid for a two-story parsonage. The membership of the church has also received valuable additions.

In the appointments of the Southwest Missouri Conference we note that Rev. J. M. England goes to Monett; that Rev. J. A. Costell goes to Pierce City and Dry Valley; that Rev. Lawrence Orr goes to Sarcoxie, and that Rev. H. J. Rand transfers to the Arkansas Conference.

Rev. G. W. Hooper is serving the Randlett Circuit for the third year and this will be the best year of the three. He has had over a hundred conversions and accessions, besides he has placed new pews in one of the churches. Brother Hooper is one of the stirring young men of the Oklahoma Conference.

Rev. Abner Sage, who has assisted Rev. J. D. Hammons in his revival campaign this summer as singer, desires to make dates with the brethren who may need a gospel singer before date of Annual Conference.

Dr. A. C. Millar, President of Hendrix College, Conway, spent Sunday visiting his family in the city and made the Methodist office an appreciated visit. He is well pleased with the enrollment in the college, which is increasing almost every day.

We enjoyed a brotherly call on Monday from Rev. J. H. Glass, Presiding Elder of the Morrilton District, and Rev. G. W. Hively, of the Houston and Perry Circuit. They both had the manners of men of affairs, looking after the business of our king.

Good reports continue to come from Lawton, Oklahoma, and Rev. E. M. Sweet, Jr., the pastor. Over one hundred additions to the church and full collections will be a part of his splendid report at Annual Conference. He will take some time before November 8 to do some temperance work.

Dr. J. A. Anderson, of our editorial staff, has spent more than a week in the Texarkana and Hope section preaching and looking after the business of the paper. This will explain why personal mail addressed to him has not been answered. He will reach the office the latter part of this week.

Rev. Moss Weaver, pastor of the Rocky and Sentinel Charge, Oklahoma Conference, has had a fine year. The Conference claims will be met in full. He recently closed a revival in which he was assisted by Rev. W. F. Jordan, the Conference evangelist, where there were over 30 professions and 30 additions.

The laymen of the Doxey Circuit, Oklahoma Conference, are taking hold of the affairs of the charge under the leadership of Rev. G. W. Day. The pastor, Rev. H. C. Gullledge, has had a successful year and will have the collections in full at Conference. Brother Gullledge is a consecrated and useful man.

Rev. N. G. Gregory is doing a good work among the Uchee Indians in the Oklahoma Conference. Brother Gregory is a remarkable man in that he speaks three languages, having attended school along with Dr. G. B. Winton in Missouri. He serves the Uchee Circuit and will have his Conference claims in full at Conference.

Rev. J. A. Dozier, a transfer from North Alabama since the last Annual Conference, is succeeding at Eufaula, Okla. He has had 20 additions to the church, has trebled the Sunday school attendance, and paid all his assessments. His salary is paid in full and over to date. Brother Dozier is a man who grows on the people as they know him better.

Rev. J. J. Groves, on the Eufaula Circuit, Oklahoma, has had 70 additions to the church this year, 30 of which were on profession of faith. He has built a parsonage and has about all his Conference assessments in hand. His salary is somewhat behind and he has had to make great sacrifices to stay on his work. The stewards now promise to pay him in full. He rides his circuit on foot.

Rev. J. D. Hammons and his singer, Rev. Abner Sage, have closed the revival campaign for the Pine Bluff District of which Brother Hammons is the Presiding Elder. They closed at

Rison where there were about fifty accessions to the church. Some joined the Baptist Church. This has been rather a remarkably successful campaign, resulting in about a thousand conversions. If all our Presiding Elders were as successful as this one the revival flame would indeed envelope the church. But there are diversities of gifts.

A card from Rev. O. E. Goddard, Presiding Elder of the Muskogee District, Oklahoma Conference, brings the intelligence that Sister Culver, the wife of Rev. A. W. Culver, one of the pastors in that district, was stricken with paralysis three weeks ago and is perfectly helpless from the stroke though the physicians give encouragement to hope for her final recovery. In this sad affliction our brother will have the deepest sympathy from his brethren.

This editor recently spent some days in the Texarkana District. We found the work going steadily on, with no unusual circumstances. The presiding elder, Rev. T. H. Ware, moves steadily. So do the brethren in Texarkana, all expecting to close the year in good form. All are rejoicing that whisky has been banished from Texarkana, and rejoicing that their city has prospered under prohibition as never before, the banks having more money, the merchants selling more goods and making better collections, more houses being built and the city growing.

Rev. Z. D. Lindsey is having things his own way over at DeQueen, Ark., and the people are responding to his efforts. The town is growing and our church there is rapidly becoming one of the best of our charges. The pastor and the presiding elder are both paid through the bank as regularly as their salaries fall due. We do not see why every board of stewards should not thus arrange. Our churches can all meet their obligations, and it is far more consistent with a Christian standard to meet them promptly than it is to dawdle and wriggle along through the year, as we have known some of them to do. Pay the preacher, brethren, pay a decent salary, and come up with it like men.

We call attention of our readers to the cut of the new church at Arkadelphia, Ark., in this issue. Rev. A. O. Evans, the pastor, whose cut we also insert this week, did the good work that resulted in the erection of this beautiful \$40,000.00 church edifice. He is now rounding out his quadrennium in this important charge and is very popular with his people as is evidenced by the resolutions that were recently passed by the official board, a copy of which has been received, showing his universal popularity. Brother Evans has spent twenty years in the Little Rock Conference and during that time he has served only five charges, which shows that he is usually popular with his people.

A BEAUTIFUL DEATH.

Last Wednesday evening, while her husband was conducting the prayer meeting at Central Church, Mrs. O. H. Keadle suddenly passed away. Along with others, she had just rendered her testimony, and was concluding with an earnest exhortation touching the coming revival, when she sank quietly to her knees, and in a few moments was dead. A sense of sacred sadness settled down over the assembled company, and all hearts went out in sympathy to the bewildered and grief-stricken husband. On Friday the funeral was held from the Central Methodist Church, conducted by the pastor, Rev. Forney Hutchinson, assisted by the other Methodist preachers of the city. His brethren of the Little Rock Conference will not forget this honored superannuate in this hour of his sore bereavement. He will appreciate your prayer. An obituary will follow later.

FORNEY HUTCHINSON.

TITHING.

A small per cent of our church members pay to the cause of Christ one tenth, a much smaller per cent pay more; but the great majority do not as much as know or think what a tenth of their income would be, and some do not want to know for fear it would be so much it would seem like robbing themselves to pay it. When really it is not theirs, but interest they owe to the Lord. If a man should fail to pay interest due you, what would you call him? The most of our Christian people pay only what they are almost forced to pay by assessments and much talk and persuasion on the part of the pastor and church stewards. Only one-tenth of the income of the Christian world would go so far toward spreading the gospel, and carrying hope to the hopeless, and shedding light into the darkest corners, that we would scarcely believe, when we heard and know that the little mites we had contributed had been so effective. It would not only relieve our trouble of "how will we pay our expenses?" but would double the work now begun, and leave us with a nest egg for an emergency. Why do we not pay this low rate of interest God has asked of us, for the use of this world's goods? Is it because we do not consider Him a true and trusty landlord? For has He not rented us as much of this beautiful world as we can use, and only asks us one-tenth as rent; and what man of you would ask so little of your tenant? Do we love money more than Christ and the salvation of souls? It must be true with a great many of us, and yet we never think long enough on this subject to realize that we are keeping what does not belong to us, and would be horrified to be called a thief or robber." Some will tell you they are paying a tenth, or more, but do not keep an account, when if they would keep the account they would be surprised to see how far short of the tenth they would be. Others will say, "If I thought it was right I would tithe." I hope our preachers will not fail on or before the third Sunday in January, to convince a few of our good people that it is not only right to tithe, but a positive sin not to pay it. I know a man who said: "I'll pay a tenth when I am convinced that it is right." Soon afterward he was convinced and began to separate the tenth and set it aside, and was very much surprised at the amount, as he thought he had been paying just about the tenth all the time. However, he said, "I never had money come in so fast and feel sure it will continue." The last I heard of that man his income had not diminished. I would not advise a man to go into this business simply for financial gain, as he might get left in the rut, but go into it with your whole heart and soul, not for gain of money, but gain of souls, and because you want to pay the Lord his part; because you want to do good to others and to help get the selfishness out of your own heart and life and help to scatter sunshine around you. If for no other reason than to bring joy and gladness into your own life by the knowledge of having done your duty to God and man, pay your tenth willingly and gladly. Now will you not give this question your earnest and prayerful consideration? What are you doing with God's tenth?

MRS. J. H. ZELLNER,
Second Vice President, Arkansas
Conference.

Prairie Grove, Sept. 20, 1910.

Nothing is more significant of mens' character than what they find laughable.—Goethe.

LAYMEN'S MISSIONARY MOVEMENT—ANOTHER DISTRICT FALLS INTO LINE.

R. B. ELEAZER.

The Lewisburg District of the Baltimore Conference has fallen into line with the forward missionary movement, and is raising a special of \$1,500 to support a missionary in China, and has already raised and turned over a \$200 special for Home Missions. This action was decided upon at the recent district conference at Academy, W. Va. The \$1,500 is to be collected through the Sunday schools, and an apportionment has been made to the various schools based on the salary of the presiding elder. The unique feature is that the fund has been guaranteed by the Laymen's Missionary Movement. The laymen composed themselves, as it were, into a board of underwriters, and pledged themselves to see that the amount is forthcoming. R. L. Johnson, of Alderson, W. Va., was elected secretary and treasurer and will look after the collection of the funds. The special will be applied to the support of Rev. J. A. G. Shipley, one of our veteran missionaries to China, who is now presiding elder of the Shanghai District.

The \$200 special for home work has already been collected and applied to the Western Virginia Conference, which is in need of help in some of its territory. The Holston, Kentucky and Baltimore Conferences each agreed to raise \$500 to help out the work in West Virginia.

The laymen of the Lewisburg District, under the leadership of Mr. E. Chase Bare, have evidently awakened to a realization of opportunity and obligation and decided to do a worthier part than ever before in the enterprise of world-wide missions. The habit of assuming special of this character is becoming contagious. Men are seeing in it not only an opportunity for service, but are recognizing it as a rare privilege and a source of joy to have a personal share in the program of world-wide evangelization.

We hope and expect to see the time when practically all our districts and congregations will be meeting not only the assessments laid upon them, but voluntarily going far beyond in their eagerness to carry out the Great Commission left by our Lord.

A STROKE IN RELIGIOUS JOURNALISM.

Two great Presbyterian newspapers, *The Interior* of Chicago and *The Westminster* of New York have consolidated with a view of creating a national Presbyterian journal which "shall serve the interests of the whole Church free of sectional limitations." Editorial and business offices will be maintained in Chicago and New York, and an editorial office in Philadelphia. The capitalization of the new paper is very strong. The fact means that *The Continent*, the name of the new paper, will have the resources necessary to the publication of a great journal.

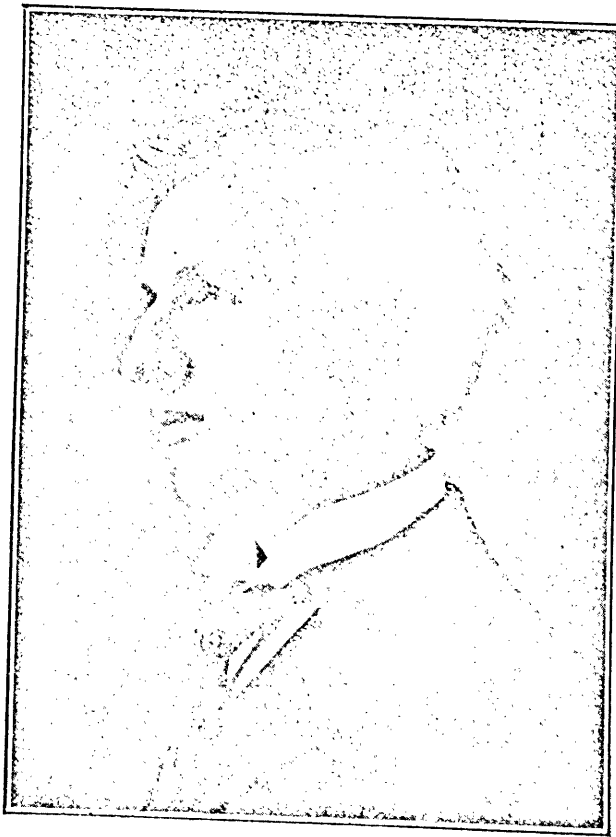
The Continent represents the materialization of a policy which should be practically considered by the Methodist Episcopal Church, South, and other branches of the Christian faith. We refer to the policy of consolidation. We have become so accustomed to the cry that we as a Church have too many newspapers that we repeat that cry would be with some to deal with archaistic matter. Yet we say that the cry should still be heard, and that with such emphasis as to cause our great Church to bend its efforts to the task—for it is a great one—of widening the fields and strengthening the constituency of our papers by a wise policy of consolidation.

The real energy and success of any corporate body may be tested by determining its attitude to the character and dissemination of its literature. This truth is especially applicable to the Church, and in the light of this truth our Presbyterian brethren, in consolidating their two great journals, have registered and proclaimed a healthy pulse beat of their Church.—(Nashville) *Christian Advocate*.

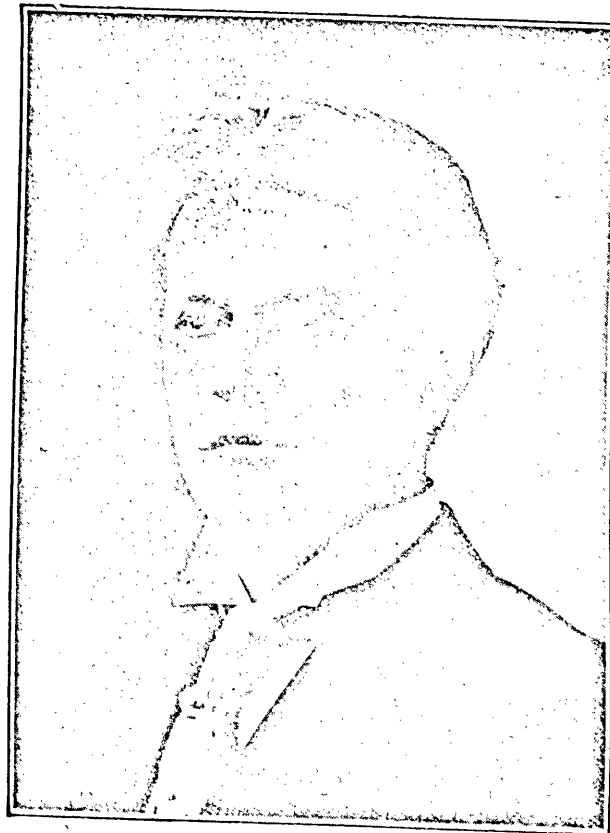
OKLAHOMA CONFERENCE.

Bishop Denny requests that all the examining committees be ready to report by the first day of conference. Class for admission on trial will meet in the annex of the Broadway Presbyterian Church, and class of first year will meet in the auditorium of the same church. Class of second and third year will meet in the Broadway Baptist Church. Class of fourth year and committee on admissions will meet in the First Christian Church.

I. K. WALLER,
G. B. WINTON,
Committee. W. S. WOLVETON,



REV. J. E. BROWN.



EVANGELIST C. P. CURRY.

The Brown-Curry Revival, under the auspices of the eleven Methodist Churches of Little Rock and Argenta, began Sunday at the First Church. On Sunday night the auditorium was packed to its utmost capacity. The outlook for a gracious revival is very promising. Already both of these choice men have captured their hearers.

AN OPEN LETTER.

Oklahoma City, Okla., Sept. 22.

The following open letter from Dr. John Threadgill, Chairman of the Executive Committee of the Local Option and High License Campaign, has been submitted to Mr. George D. Conger, Superintendent of the Anti-Saloon League of Oklahoma:

A copy of this letter is also being sent to the various ministers of the State and to other fair and impartial men. Up to this time Mr. Conger has not signified his willingness to have a committee investigate the deplorable conditions existing in Oklahoma, which are well known to everyone.

Oklahoma City, Okla., Sept. 19, 1910.

Mr. George D. Conger, Superintendent Anti-Saloon League of Oklahoma:

DEAR SIR—In view of the fact that the Anti-Saloon League has called upon all ministers of the gospel throughout the State of Oklahoma to preach a sermon in favor of the present prohibitory law and against the principle of local option and license, and assuming that every good man in the pulpit in this State will especially desire to give to his congregation the absolute truth, that we may all come to a correct understanding of the conditions, we submit the following:

The people of the State of Oklahoma are little different from the people of any other State in the Union in their tendencies and desires and the people of the whole United States, on questions of vital importance, are anxious to know the truth. Demagoguery has prevailed to an unusual extent of recent years and the voters have been frequently misled, quite often by sincere men who believe they are telling the truth.

In this campaign against prohibition it is our desire to take the people of this State into our confidence, to lay every fact obtained before them in order that their verdict may be justified. No good can be accomplished by misrepresentation and it is to the end that the truth may be known that we publicly make the following proposition:

The Anti-Saloon League of the State of Oklahoma is continuously making the declaration both at home and abroad that the Oklahoma prohibition law is the best law ever written.

The Anti-Saloon League has had the benefit of an administration in perfect accord with its views and willing to assist it in the matter of enforcement to the fullest possible extent.

The first State legislature was in perfect accord with the Anti-Saloon League and voluntarily passed an appropriation bill carrying with it the sum of \$50,000.00 for the purpose of enforcing the prohibition law, every dollar of which has been spent for that purpose. The second legislature appropriated the sum of \$30,000.00, \$15,000.00 of which had been spent on the first day of June, 1910.

At least fifty per cent of the county officials throughout the entire State have been in accord with the Anti-Saloon League in both their indorsement of the law and their willingness to assist in enforcing it.

With all of these forces working for the one end and sincerely and energetically to enforce the prohibition law, the people want to know what is the result.

There is not a city in the State where liquor is not sold in larger quantities than when saloons were licensed throughout the State.

Since statehood in 1907 to June 1, 1910, the county court records in 14 counties in this State show over 9,000 criminal cases which have grown out of the liquor traffic under prohibition. It is estimated that in these cases \$232,000.00 of the people's money has been spent in prosecuting them and the same ratio throughout the State would show that over \$1,250,000.00 has been spent in liquor cases.

The sale of liquor has not been diminished but on the contrary there is every evidence that it has increased.

The Internal Revenue department report for 1909 shows that Oklahoma has 1,509 retail liquor dealers who have paid the internal revenue stamp tax; that it has 22 wholesale liquor dealers; 179 retail liquor dealers in malt liquors and 38 wholesale dealers in malt liquors. This takes no ac-

count of the hundreds of illicit sellers of liquor who do not pay for the United States internal revenue stamp.

All of the above are self-evident facts, easily authenticated by records of which can be proven by honest investigation.

We ask of the ministers of this State before they preach sermons in full indorsement of the present conditions, they join with us in the selection of a committee of high minded citizens whose report will be accepted without question by the people for the purpose of investigating and reporting upon the exact conditions found. This will lay the foundation for sermons of truth and we make the proposal in absolute sincerity, anticipating its acceptance by the clergy.

Yours very truly,

L. O. H. L. CAM. COM.,

By JOHN THREADGILL,

Chairman of the Executive Committee.

REPLY.

Dr. John Threadgill, Oklahoma City, Okla.:

DEAR SIR—I have received your open letter sent out through the mails to the ministers of Oklahoma, and in reply have to say that I consider advice from you as the final consummation of impudence, in view of the fact that you hold a high position in an organization, which, under cover of secret signs, grips, and pass words, stands pledged not only to the overthrow of prohibition in Oklahoma, but to the election of officers who will be unfriendly to the law as well.

Your headquarters is a perfect storm center of misinformation on every feature of the prohibition question and the enforcement of law in Oklahoma. There is not a law in the criminal statutes of the State that so nearly pays its own way as the prohibition law.

To say that you are unfair in your statements of the expense attached to the enforcement of prohibition is to state the case mildly. I cannot believe you are sincere in your statements. You charge the enforcement of prohibition with the salaries of certain officers which would be the same if there were no prohibition, and this is only one instance of the fraud and hypocrisy that you seek to impose upon the people of this State.

The motive for your campaign methods is to be found in the greed and avarice of the interests you serve. The liquor interests of the United States have no rights except vested rights. With two billion dollars permanently invested in their infamous business, with an annual wholesale and retail business of one and three-quarter billions of dollars, and engaged in a business which courts of law and equity have declared time and again to be a public nuisance, it is easy to understand why they will stop at nothing in their efforts to make the law unpopular in Oklahoma and discredit prohibition in the eyes of the nation.

Since statehood they have continuously slandered Oklahoma. They have pictured our cities and towns as cesspools of iniquity unmentionable and vice unnamable. They have portrayed our citizenship as drunken and debauched beyond the hope of redemption; they have published broadcast the charge that there are more joints in Oklahoma City than places of legitimate business and that the residence district is infested with road-houses where nightly scenes of revelry and debauchery occur; they have given the world to understand that the white slave traffic is pursued practically unhindered in the State; they have assailed the credit of the State; they have lied outrageously about the affairs of the Anti-Saloon League; they have procured base women to destroy the influence of ministers and faithful public officials. In short, there is no crime they have not committed or procured, from murder in the first degree to petit larceny; no slander they have not uttered, no character, however pure, they have hesitated to destroy, in their efforts to discredit prohibition and prove it a failure.

No State government ever made so good a record for law enforcement during the first three years of its life as has Oklahoma, a fact which ought to be the cause of pride to every lover of our great State. But you are willing to be a party to the slandering of the State and her magnificent citizenship at the behest of the liquor dealers whom you serve. And more, you seem

willing for these same interests to make capital out of your faithful service in the armies of the Southern Confederacy.

I am at a loss to understand how any self-respecting citizen of Oklahoma, who loves our great young commonwealth and is proud of her citizenship and of their achievements, can line up with this gang of high-binders and black hand artists that have not hesitated to attempt her disgrace in the eyes of the world in their efforts to re-establish themselves within her borders on a legal footing.

Truly, Doctor, the "gold which gilds the strated forehead of the fool," "The jingling of the guinea which heals the hurt that honor feels" has accomplished wonders in your case. Your letter to Oklahoma ministers is an act of inexcusable presumption or insufferable effrontery. It is immaterial which horn of the dilemma you shall choose.

ROBERT A. BAIRD.

BENEFACTOR'S DAY AT TRINITY.

Benefactor's Day was observed as usual at Trinity College on October 3. The address was made by Mr. Thomas F. Parker of Greenville, South Carolina, a large cotton mill owner and a man of ideals. He spoke on the general subject of "Welfare Work" in cotton mill villages from the manufacturer's standpoint.

After the address President W. P. Few announced the gifts for the year. In connection with the announcement of gifts for the year President Few spoke as follows:

"Gratitude is a noble virtue that is always to be cultivated. It is due from beneficiaries to their benefactors; but gratitude is not just a passive virtue, it has in it creative power like benevolence itself. Anybody who can completely comprehend and adequately appreciate the deeds of a benefactor has in himself something of the nature of a benefactor and will receive somewhat of a benefactor's reward. 'He that receiveth a prophet in the name of a prophet' is not only worthy of, but 'shall receive a prophet's reward.' This day is set apart in the College calendar for the cultivation of the spirit of gratitude, because we are deeply grateful to those who have been good enough to help the College, and also because we desire to foster in the students of the College and in the people of the community the virtue of benevolence.

"The gratitude that high-minded men feel for the acts of generous benefactors never has and never can have in it the slightest tinge of subserviency. To their everlasting credit be it said that philanthropists in this country with the fewest exceptions have no wishes with regard to their gift except that they be used so as to do the most good. And I feel that a worthy institution of education can accept gifts on no other terms. Certainly no gift has ever been accepted by Trinity College on any other terms, and I believe none ever will be. I am very grateful to be able to say that the influence of the benefactors of this College has always been felt by us to be on the side of truth-seeking and truth-speaking, and on the side of progress and the widest human service. The College will gladly welcome from any source gifts, large or small, that come in this spirit.

"All colleges in America, State-supported and privately endowed, must define each for itself their position on this question especially with reference to two large and powerful corporations, the General Education Board (popularly known as the Rockefeller Board, because it is mainly supported by Mr. John D. Rockefeller) and the Carnegie Foundation for the Advancement of Teaching, which was established by Mr. Andrew Carnegie. The Rockefeller Board has made gifts to many of the best colleges in the country, several of them in North Carolina, I am glad to say. I should be glad to see more and larger gifts come to the State from the same source, for, in

my opinion, they come without any embarrassing limitations. Many of the strong colleges of the country have been placed on the Carnegie Foundation, though so far as I know, no institution is North Carolina is on it. This foundation has done in a good many ways conspicuous service to the cause of American education, but at the same time it has made what some of us regard as the fundamental mistake of setting up a definite method of organization and control to which all colleges must strictly conform before they can share in its benefits. While Mr. Carnegie's money is given without hampering conditions would, of course, be gladly welcomed by Trinity College, and while I have the highest opinion of the character and ability of Dr. Pritchett, president of the foundation, I should not be willing to see this College change its organization in any way to secure the benefit of this great corporation. The College, I think, would not be justified in accepting financial benefits from this or any other source unless they can be had without any concessions whatever, and unless they come free of all embarrassing and compromising conditions.

"We believe in the beneficent mission of Trinity College, and we are deeply grateful to those who help us bear its burdens. We keep on our permanent records the names of all who make gifts to the College. This year when there has been a change of administration I must record with great gratitude the kind words, the cheerful deeds, the good wishes, and good will that have come to me and to the College from alumni, patrons, and friends everywhere. In the friendship of this vast host the College has its richest asset, and I wish I knew some way by which I might put in tangible form the sense of gratitude we all feel toward them.

"With deep and grateful appreciation I now announce the gifts made during the year beginning October 3, 1909 and ending October 3, 1910."

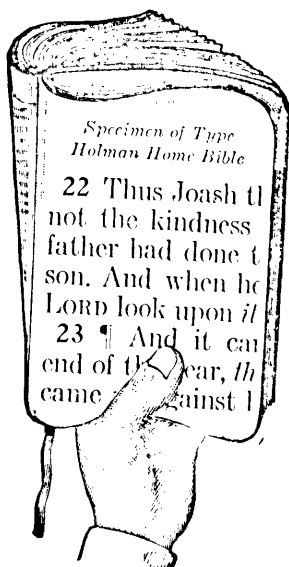
The announcements included annual contributions to the current expenses from Messrs. B. N. and J. B. Duke \$30,000.00; and from the North Carolina Conference \$4,611.42; for new building gift of Mr. B. N. Duke, \$100,000.00; and a long list of smaller but none the less appreciated donations to the College, to the Library, to the historical museum, and to the scientific departments.

"If I knew you and you knew me; if both of us could clearly see,
And with an inner sight divine the meaning of
your heart and mine,
I'm sure that we would differ less and clasp our
hands in friendliness,
Our thoughts would pleasantly agree if I knew
you and you knew me."

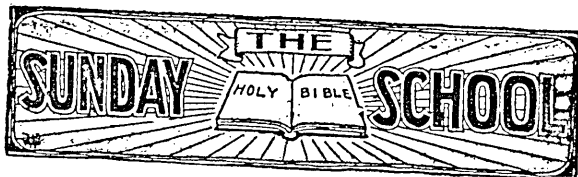
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ANDERSON, MILLAR & Co., Little Rock, Ark.



W. J. MOORE'S ITINERARY.

Kelly, 10:00 a. m.	Sept. 14
Bethel, 10:00 a. m.	Sept. 15
Pleasant Hill, 10:00 a. m.	Sept. 16
Martha	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. 4
Maysville	Oct. 5
Lindsay	Oct. 6
Alex	Oct. 7
Ryan	Oct. 8, 9
Ninnekah	Oct. 10, 11
Minco	Oct. 12
Verden	Oct. 13, 14
Mountain View	Oct. 15, 16
Okemah	Oct. 22, 23
Foss	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 PARABLE OF THE TALENTS. OCT. 9.

Golden Text.—His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Matt. 25:21.

Lesson Text.—Matt. 25:14-30.

Our present lesson follows immediately after that of last Sunday and is closely connected with it. In that parable the virgins are represented as waiting; it is necessary that somewhat should be added to that so that the true idea might be brought out. For the Christian life consists both in waiting and working. Jesus is careful that his hearers have a clear view of the subject from every possible angle. This parable is not to be confused with the parable of the pounds recorded in Luke. It will be remembered that we are very near the crucifixion in the life of Christ. Jesus is supposed by Bible students to be on the Mount of Olives at this time. His disciples are having the opportunity of hearing him speak in all confidence of the nature of his kingdom when there are none to distract or annoy.

Slavery existed in our Lord's time as it had existed for centuries before him and as it existed for centuries after. We are not to think that in every instance slavery meant a degrading servitude. There have been many examples of very honorable people who left their mark upon the world who were slaves. Epictetus the Roman moralist was a slave and others might be mentioned. Some men who have served as slaves were too valuable to their masters to be employed at manual labor. The master must be credited with sufficient wisdom to use his slaves or bond servants to the best advantage. Slavery has about given way to freedom but we are minded that there is still great danger of something as bad or much worse that may come to men. In this day men are in danger of binding themselves voluntarily by oath by which their boasted freedom may be almost entirely taken away.

This master, for the word "servant" here means slave or bond servant, knew what his servants were capable of so he divided to them his property giving some a talent (about \$1200.00) and to others two and to yet others five. After having done this he took his departure into a far country. The servants doubtless knew that he would be absent from the estate for a long time. They were virtually free so far as his control of them was concerned. They seemed to have looked

upon it in that light as they did as they pleased after his departure. The lesson story showed his estimate of his servants to have been about correct except that he must have allowed charity to have led him in the case of the man of one talent. He gave him little for he knew he was capable of little and he proved himself capable of less. There was no need that any of these servants should feel his condition to be unbearable or distressing. It rather should be considered that he had made them the instruments of a great trust in which they had the privilege of the exercise of their business ability. Some of them seem to have taken that view of it and exercised their gifts accordingly.

During the time that the master was absent the servant to whom he had given five talents gained other five making ten which he gladly presented to his lord. This means that he multiplied them by two—by his ability to handle them and by their market value. He was a man above the average in the business world. He suffered no loss. While other men may have failed he made no mistakes. If he made mistakes he doubled his diligence and regained the loss sustained until he was successful. It was a glad day for him when his master came for he met him with confidence and gave account of his stewardship and received praise and reward for his faithfulness. He had shown his ability to master the five talents and make of them other five. The master was delighted with his success and proceeded to make of him a master over his wealth. His term of servitude was ended and he received the degree of master for his faithfulness.

The master was not less pleased with the achievements of the servant to whom he had given two talents. This man had employed his time in the development of these talents and had likewise succeeded. He doubled, multiplied the talents in the same degree as the one to whom five were given. He was lauded for his good work and invited to the greater field of endeavor.

But it was different with the servant to whom he had given the one talent. This man hid his lord's money after having wrapped it safely in a napkin. In this connection it will be remembered that this man was also a slave. Not only did the talent belong to his lord but he himself was also his master's chattel. He committed a double crime. He hid his money and himself went about depriving his lord of his rightful possession. This master had not only placed the talents in the hands of his servants that he might receive the increase but that he might also furnish employment to his slaves in his absence. True they acted with freedom but this did not furnish an excuse for one of them to break away from his master because he had been kind and considerate of his interests.

The speech of the man of one talent showed the manner of man that he was. When he brought the talent he also brought railing and investive. He had wrongfully deprived his lord of the use of his money and his individual service but in his own eyes he was himself the only clean man present when his report was made. The pleading of this master shows that he would have been satisfied with the smallest service possible. If his servant had put the talent out to the exchangers and have allowed its use by others he himself retaining the right to collect the usury his lord would have commended him also. But his conduct was reprehensible and hence he was deprived of that which he would not use and it was given to others.

SUNDAY SCHOOL NOTES.

By REV. W. J. MOORE, Chairman.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices

Have hardened into wood—
That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

—Longfellow.

* * *

"AN AFFECTING SCENE."

In writing this chairman a few days ago Brother McCollister, our Sunday school superintendent at Mangum, says: "We had a very affecting scene last Sunday when two boys, brothers, who have grown up in the Sunday school, came forward for membership in the church. Then their mother, who has been an Episcopalian, came forward and joined the church with them, saying that she wanted to go with her sons." And so the Sunday school is fulfilling its mission in leading its pupils into the kingdom; and thereby leads the mother and the father in also.

* * *

FROM CADDO.

Rev. R. C. Alexander, the pastor, writes: "Our school is doing well, working more effectively than ever before. The Cradle Roll has been quite a help to us. We have no organized home department yet, but are getting some of the elderly people into the Sunday school work."

Yes, the Cradle Roll will help any school. It serves as a recruiting station to replenish the main school. It ties the whole family on to the school, too. It gives another person an opportunity to render a sweet, beautiful, effective service to the family, the school, the church, and to herself. We hope there will soon be a home department in this school, and in all our schools. It is a mistaken notion that the home study department is merely for old people. It is for anyone who cannot attend, such as hotel people, telephone girls, railroad folks, and many women who have large families. We ought to get them into this class.

If any pastor thinks it is impossible for his Sunday school to have Children's Day or a Rally Day service, let him write this chairman and he will tell him how to do it. Every Sunday school in Oklahoma could have these services if the pastor would only think so and say so and do so.

* * *

IS IT YOUR SUNDAY SCHOOL?

Not long since we received the following letter from one of the best pastors in the Oklahoma Conference. He is faithful and earnest, a splendid preacher, and an earnest pastor. We hear this sentiment expressed so often that we fear this state of affairs may prevail in other communities. We hope the superintendent and teachers where such conditions prevail will inquire, "Is this letter from my pastor, and can I not help him in some way to better the conditions of my Sunday school? I know I ought to do it." But here is the letter:

"Somewhere, Okla., Sept. 11, 1910.

"Dear Brother Moore: Your letter came last week. The 'Home Department' and 'Cradle Roll' with us is not marked. They are here only in name. We neither have any organized classes, and I haven't much hope of doing anything along that line before conference. There must be some changes here before anyone can do much. I have been very much disappointed in my plans for the betterment of the Sunday school all the year; but it may work out all right after a while."

* * *

A UNIQUE AND INTERESTING PLAN.

You will remember the fine report made in these columns some time since from the Sunday school of First Church, Muskogee. This chairman did not understand it until he secured a letter from Dr. Bonnell, the efficient superintendent. He studies the Sunday school question, and is ready and willing to try anything that promises

help and interest to his school. And his plans always succeed. We append the letter hereto:

"I have intended writing you for some time about our September Missionary Day. On July 12 I loaned \$5.50 to 55 members of the school, 10 cents apiece. This they were to use till the first Sunday in September, when they were to report what they had done and turn it over to the school. That day was a great occasion. I offered \$1 in cash for the best returns on the 10 cents, and \$5 to the class making the best showing. The reports were interesting. The little folks had done most everything that was honest to increase their dime. Some of the boys had cold drink stands and invested the dime there and let it work along with their capital. Others sold milk. The girls gave socials, made book-marks, dust caps, aprons, etc. One little one sold bulbs at a good profit. And so on. The class reports ranged from 80 cents to \$17, a young ladies' class giving the latter, all the result of their own efforts, one lady in the class getting \$3.40. This class, of course, got the \$1 for the best individual effort and the \$5 for the best



REV. A. O. EVANS.
Pastor at Arkadelphia, Ark.

class report also went to this class. The school by its own efforts raised \$172.01. We have two Sundays yet before conference in which to raise less than \$100 on our pledge. It will all come. There is nothing more inspiring or enthusing than success."

* * *

Do not refer to your Sunday school program as an "exercise." It is not a mere performance, nor an entertainment, but a service. Refer to it as such.

* * *

THE CONSTITUTION OF THE W. A. B. C.

The constitution for the Wesley Adult Bible Class Department has been prepared and published. It is a good document, brief, plain, direct. We would change it in a minor point or two; but it will meet the needs of these classes and will be generally approved by the Sunday school people. A very competent Sunday school man has been appointed as superintendent of this department, the emblem and motto and buttons have been suggested. What have we now to do but to enter this new kingdom service and usefulness? We hope that the entire church will chime right in with this new movement inaugurated by our last General Conference.

If you want to know all about the movement, write to Rev. Charles A. Bulla, superintendent, Nashville, Tenn.

* * *

Let pastors now begin to find out all about their Sunday schools, so that a full and correct report can be had by your board at the conference. Oklahoma City.

A FALSE ANALOGY.

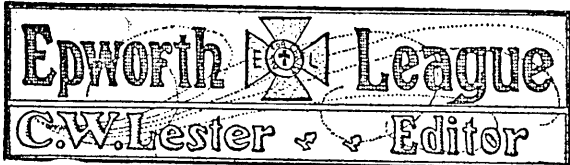
In the *Western Methodist* of September 22 is a second article by Prof. R. T. Bond, entitled, "Self-Perpetuation Boards," in which he attacks my method in answering him, charging me with an incomplete quotation. The charge is true, but I thought I had quoted enough to show Prof. Bond's argument. If I have done him an injustice I beg his pardon. I suppose from his second article that I did not understand what he was arguing, and I confess that I do not have him located yet. But for my part, without quibbling or mincing of words, I am willing to say that I am against "Self-Perpetuating Boards," and if Prof. Bond will come out in the open and stand for or against self-perpetuating boards, which carries a great principle that is agitating the church as no other has for years, I shall know how to answer him.

As to the supposed analogy between the quarterly conference and our school boards, I confess that my perception is not so acute as to see it so clearly as does Prof. Bond. Nor do I believe that he has established the fact that quarterly conferences are "self-perpetuating boards," though he has established the fact to his own satisfaction. For fear that some may think I am the only simpleton who fails to see so clear a thing, I quote Rev. E. W. Alderson, chairman of the committee on revisions in the last General Conference. He says: "You say it (referring to the quarterly conference) is a self-perpetuating body. It is not. The sentiment of the church may be consulted." Nor was the effort to change the manner of perpetuating the quarterly conference so "promptly turned down" as Prof. Bond seems to think, for 107 against 162 were in favor of electing the board of stewards in the church conference.

But the self-perpetuating college or university board has little to do with the quarterly conference, and the quarterly conference has little to do with the self-perpetuating college or university board; each one is out of reach of the other. Nor is Methodism inconsistent when it stirs up a "row" with the Vanderbilt Board when it ignores the orders of the Church. The question before the Church is not whether the quarterly conference is self-perpetuating or not, but shall it allow its college or university boards to be self-perpetuating at least without the consent of the Church. Prof. Bond says: "The question discussed is, 'are quarterly conference boards self-perpetuating.'" Then in his conclusion in the first article says: "Evidently it is not the mere self-perpetuating feature claimed by the Vanderbilt Board that is so troubling Israel." Again he says in the second article: "The main purpose in writing the article entitled 'Self-Perpetuating Boards' was to call attention to the apparent inconsistency, not to say absurdity of so much unseemly agitation ostensibly about the self-perpetuating board," etc. And later in the same article says: "The question discussed is, Are the quarterly conference boards self-perpetuating?" Evidently he has, as all who read it have, the Vanderbilt affair first in mind, and his quarterly conference argument is an attempt to argue the Vanderbilt situation by analogy. Yet when asked to produce some argument for self-perpetuating boards, he says: "This question seems to indicate that Brother Galloway has failed to grasp the purpose of the article he assays to answer." Well, I must say it is difficult to locate him. If it is simply an argument to prove that quarterly conferences are self-perpetuating, why does he constantly bring Vanderbilt into it?

I answered Prof. Bond because he would minimize and belittle the Vanderbilt dispute. He calls it absurd and inconsistent to make any to do over the self-perpetuating claim of the Vanderbilt Board, when I think it means more to the church than any other thing that has come

up for many years. It is a great issue and means Vanderbilt or no Vanderbilt to the church. I have some personal friends on the majority side of the Board, but with all my heart I am with the minority. If Prof. Bond refuses to take a side in the Vanderbilt affair, there is no use of our arguing the case any further. Truly,
J. J. GALLOWAY.



Scripture Lesson for October 9: Nahum 1:2-8; Rom. 11:22.

Topic: Two Aspects of the Government of God.

Nahum was a prophet who lived about the time of Zephaniah and Jeremiah, delivering his messages probably during the last quarter of the Seventh Century B. C. Nineveh, the populous and wicked capital of the Assyrian Empire, was the burden of his message. For many years the Assyrian Empire had by her cruelties been crushing all surrounding peoples. Just prior to Nahum's prophecy Nineveh had been a terrible world-power. "Under Assurbanipal the lines of ancient commerce had been diverted so as to pass through her. The immediate result was an enormous increase of population such as the world had never seen before within the limits of one city. But this had come out of all races and was held together only by the greed of gain. What had once been a firm and vigorous nation of warriors, irresistible in their united impact upon the world, was now a loose aggregate of many peoples without patriotism, discipline or sense of honor." Thus the city and the empire had gathered within themselves the elements of destruction. Their ruin and fall were inevitable. Nahum with God's help foresaw this clearly. This became the burden of his message.

A similar situation with reference to the Jews as God's chosen but unfaithful nation, is set forth in the eleventh chapter of Romans. Certain conditions prevailed within that made the continuation of the nation as his chosen nation impossible. Elements of moral and spiritual decay, long ago introduced, had so thoroughly permeated the whole body that its spiritual overthrow was certain. This Paul saw and spoke of. This he called the severity of God, as also Nahum in his message to Nineveh had said that the Lord would take vengeance on his adversaries, pouring out his fury like fire upon them.

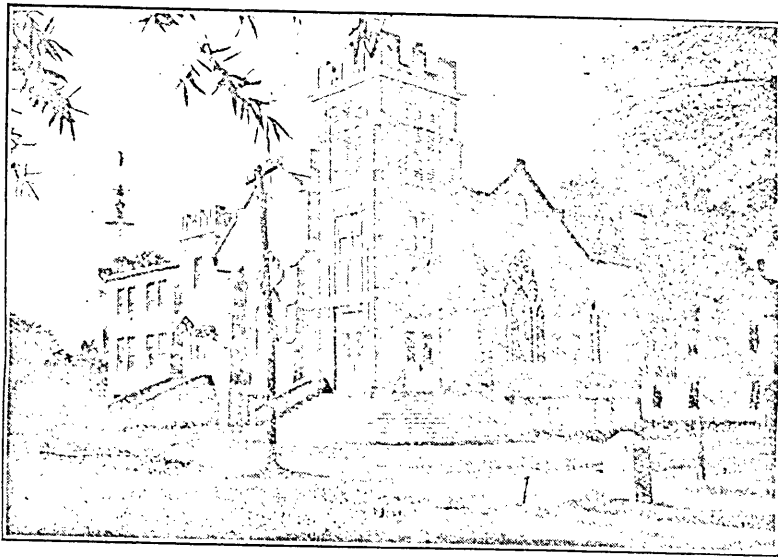
What are we to understand by this language, by this aspect of God's dealing with men? And, first, let it be understood that God does not get angry at a nation or a man for his wickedness and arbitrarily bring about his ruin. God does not deal with us after that fashion. He never has and he never will. He does not stoop to do things of the kind. Within every man and nation's life that has fallen, that has perished because of the indignation and vengeance of God, have been harbored the very elements that have inevitably led on to certain ruin swiftly or slowly. The man or the nation and not God has been primarily responsible for the fall. It was so with Nineveh. When Nahum was thundering forth the destruction of the city, already the elements of ruin such as avarice, lack of patriotism and honor, her moral filthiness and lewdness and the like, were so permeating the whole and so rotting her very foundations, that destruction and overthrow were certain. God did not fly upon the city like an angry man upon his fellow-man and destroy it, but its ruin was as certain as if that were the way it was to be brought about. It was so with Israel, God's chosen and beloved people. Their rejection and overthrow came because of their own conduct. God was not to

blame. God's severity and vengeance is seen in this that an individual or a nation's life built upon the foundation of unbelief and unfaithfulness to God and unrighteous conduct will inevitably come to ruin.

Now God's goodness, the other aspect of his dealing with men, is seen in the same way. God has no pets either in men or nations. None unto whom he says, I will make you prosperous and happy and bring you to final success in spite of your own conduct. Not that. But every one who brings into his life the elements of righteous living shall not be overthrown. Any of the older nations might have been surviving today had they observed this simple yet vital condition. A man carries within his own bosom the things that will either make or ruin him.

TO THE EPWORTH LEAGUERS OF THE LITTLE ROCK CONFERENCE.

By the first of August all the money necessary for the four scholarships in the Scarritt Bible and Training School was in hand. Half of the money was sent to Mrs. James Thomas, president of the W. F. M. S. of this conference, and half to Mrs. F. M. Williams, president of the W. H. M. S. Mrs. Thomas awarded the two scholarships to Miss Beulah Doss and Miss Ivie Owen, who is a niece



Methodist Episcopal Church, South, Arkadelphia, Ark., Erected During the Pastorate of Rev. A. O. Evans.

of Brother T. O. Owen. Mrs. Williams awarded the two scholarships to Miss Flora Ramsey and Miss Lillie Matthews. Misses Doss, Owen and Matthews entered the school on the opening day, and while Miss Ramsey was not able to enter at that time, she expected to do so in a short time. These young women have promised to write me from time to time, about their life and work in the school, and I shall publish these letters in the *Western Methodist*, in order that all may read them.

Miss Gibson, the principal of the Training School, did not understand at first that we were supporting Miss Ramsey and Miss Matthews, but I have written her fully, explaining this. Below is the letter she writes in regard to Miss Doss and Miss Owen:

"Kansas City, Mo., Sept. 30, 1910.

"My Dear Miss Overton:

"It gives me great joy to send to you, and through you to the Epworth Leagues of Arkansas, my most cordial greeting and hearty expression of appreciation of your generous liberality as evidenced in your support of Misses Doss and Owen. There is nothing in life so sweet to me as to witness the development of gifts and graces in young men and women, and it has caused me great rejoicing to find our Epworth Leagues in different States ready to assume the support of some fellow-worker in our school.

"The Missouri Leagues have been active in this line of work, and, while they have been disap-

pointed in some of their candidates, yet they have continued to embrace opportunities for this service, and I have been able to see that this exercise of liberality has proved to be often as great a blessing to them as to the recipients of their kindness.

The Arkansas Leagues seem to have made a good selection, for both young ladies have entered upon their course well, and we have no reason to expect anything but commendable progress on their part. * * *

"Will you not be the bearer of a message to your Leaguers from me? With this expression of my gratitude tell them that it is my earnest wish for them that some of them may follow the example of Misses Owen and Doss and may enter here for the enrichment of mind and spirit which may be secured from our course of training. Having sent their gifts in advance I trust that they may follow in person when the Lord calls them into active service.

"Praying that God may richly use you during the coming year, and praying that many young men and women may be brought into the service of the League for Christ, I am, yours sincerely,
"M. L. GIBSON, Principal."

We should indeed consider it a great privilege to have had some part, however small, in sending these representatives of our conference to the Training School. We cannot estimate the good that may be done by trained workers for our Master.

MAUD W. OVERTON,
Fourth Vice President.
* * *

It is our ambition to see a Mission Study Class organized in every Epworth League in the Little Rock Conference. These classes should be organized at once, in order that both the Home and the Foreign book may be studied this winter. The two books which will be most studied this year are "Korea in Transition" and "The Upward Faith." It seems especially appropriate that we should study "Korea in Transition," at this time, since we are all so much interested in the young Korean, Mr. Kim, whom we are supporting in Hendrix College.

Literature is now being sent out in regard to those books to all the local fourth vice presidents whose names I know. In many instances, where I do not know the name of the fourth vice president, I am sending this literature to some other member of the League, to be given to the proper person. If any do not receive it I shall gladly send this prospectus of Mission Study Classes, on application, and also other literature relating to the organization of Mission Study Classes, and to other work of the Fourth Department of the League. I shall also be glad to write to any newly elected fourth vice president, answering any questions about the work.

When classes are organized, please report them to me.
MAUD W. OVERTON,
Fourth Vice President, Little Rock Conference,
Epworth Leagues.

OKLAHOMA CONFERENCE NOTICE.

The class of the second year will meet the committee in Broadway Baptist Church, Ardmore, November 9, at 2:00 p. m.

I. K. WALLER,
R. A. CROSBY,
W. M. WILSON,
Committee.

THE UNITY OF CHURCH WORK.

We thoroughly sympathize with the sentiments contained in the deliverance of the Bishops of the Methodist Episcopal Church, given below, concerning the unity of church work and concerning the relation of the Laymen's Movement to all forms of our church work. This movement is known as "The Laymen's Missionary Movement." As such we accept it and heartily believe in it; we have only to insist that the word "missionary" in the title be given its broadest significance, and shall relate our laymen to all forms of church activity. The church has a mission to all the world, to all classes in all lands, and that mission is for purposes of administration divided into many ways of working. It is a great mistake for any individual Christian to become one-sided in his efforts; it were an immense mistake for this movement to become one-sided. Our Board of Missions and its officers do well to get out of the movement all they can; they are not expected to sit about and wait for other boards to monopolize the efforts of the laymen; but, on the other hand, it were a folly for other boards to sit about and let the Board of Missions monopolize the movement. It will result in a great loss to the church if it shall be so, albeit the missionary idea is the most fertilizing of all the single ideas in the church. But here is the deliverance of the Bishops of the Methodist Episcopal Church:

"We rejoice greatly in the remarkable spirit that has characterized the Conventions of the Laymen's Missionary Movement held in various cities of the country and culminating in the wonderful national gathering in Chicago. We are glad both because of the larger gifts that will flow into the treasuries of the Missionary Societies and because of the larger spirit that will possess the hearts of our laymen. We believe that when our laymen get the world-vision of our Lord and Master, the Kingdom of God draws nearer to the whole earth and to their own hearts. It is our earnest hope that these Conventions will be followed by careful planning and by systematic and vigorous local campaigns to the end that our churches may not fail to garner for Christ the full results of the Movement.

"We cordially approve of the resolution passed by the laymen representing the Methodist Episcopal Church at the Chicago Convention to the effect that all of the various benevolent Boards of our Church should be so related to the general movement as to be benefited by it and to give impulse to its influence. The broadening effect should be felt by our Board of Sunday Schools, which seeks to train our children as the future workers for the Kingdom at home and abroad; by our Freedmen's Aid Society with its vast work in this country and its peculiar relation to the redemption of Africa; by our Board of Education which strengthens our colleges and aids our students in order, in part, that we may raise up ministers and missionaries; and particularly by the Board of Home Missions and Church Extension with its tremendous tasks in our frontiers, in our great cities and in the effort to evangelize our foreign populations in the United States.

"Recognizing the fact that all these Boards sustain a real and vital relation to each other, not as rival agencies, but rather as partners in a work whose unity is beyond question, we urge the leaders in the Laymen's Missionary Movement and the officers of these Boards to use their efforts to the end that all the life of the Church shall be uplifted and stimulated. It is our conviction that this Movement is so deep and vital that its strength may be used toward a mighty revival of interest in every phase of the Church's life. Hence, we pray for God's blessing upon it in most gracious measure.

"Adopted by the Board of Bishops of the Methodist Episcopal Church.

"L. B. WILSON, Secretary."

HARGROVE COLLEGE AND ELSE.

We are now nearing the close of the first month at Hargrove College, and things are running as pleasantly as any one could desire. We have a good class of students, and as competent a faculty as can be found in any school in the State. The teachers in the literary department are the equal of any of our schools in older Conferences. In the department of piano, voice, and expression, we can offer superior advantages. We began early this year, September 7, though the weather has been warm and enrollment is constantly growing. There is room in the girls' hall for only about eight more girls. There is room in boys' hall for about twelve or fifteen more boys. We want both halls full, and expect to have them full very soon. The health of teachers and pupils is fine. We have a beautiful, healthful location. I am glad Ardmore is to have the Annual Conference, so that our brethren may see the new Hargrove College, which is a splendid beginning of a great educational plant. All that is needed to make it what it ought to be as the property of our great church is for all our brethren, clerical and lay, to get behind it with money, effort, and prayer, and say it shall be done. The greatest asset the church has is her boys and girls saved to the church by Christian education, and Christian training for work, and makers of Christian homes. Shall we invest money in the building of Christian character, or shall we spend it as men of the world do? Christian men and women need to learn the use God has for money, and who is responsible for the education of our boys and girls. Let us think, pray, and help.

Why don't somebody talk more about the division of our Conference, are all "sawin' wood and sayin' nothin'." If so, there will be too much to be said at Conference.

Rev. I. K. Waller, our sub Bishop, is a very busy man, and doing good work and has much of it to do. Of course, there is nothing connected with the presiding eldership that is unpleasant or causes any one occupying that high position to have any anxiety or concern about matters and things. "All her ways are ways of pleasantness and all her paths are peace."

We now have Dr. G. B. Winton as pastor of Broadway Church, Ardmore, Brother Roper having moved to Oklahoma City. Dr. Winton has only fed the congregation two Sundays. We shall be glad to welcome the Conference to Ardmore November 10. Come over, Mr. Editor.

J. M. GROSS.

MINISTERIAL PRESUMPTION

In my candid opinion the besetting sin of the ministry is presumption. The very conditions under which we live are calculated to develop in us and in our families this despicable weakness. We are apt to presume that we deserve more than other people. Somehow we have learned to think of ourselves as martyrs and often illogically conclude that we serve the community for much less than we are worth. There lingers therefore a sort of feeling that much more is really coming to us than the stipulated amounts. Considerations shown by railroads and other business interests we learn to take for granted and hospitality is too often received simply as a matter of course. As a result we cease to be grateful when favors are shown and learn to complain when courtesies are withheld. Then the spirit of independence is throttled and manhood is undermined. Furthermore, we sometimes presume that we know more than ordinary people. Irritation is evident when issue is taken with any position that we may assume. Our utterances in the pulpit and out of it are dogmatic and brook no opposition. It is difficult for us to understand that many who hear us, have just as much sense as we have, and some of them quite a good deal more. Reverence, which a wholesome custom has thrown about the

preacher, protects him from what might prove embarrassing interruptions. Presuming upon this advantage we cease to reason and undertake to command. Finally, we are in danger of presuming that we are better than the generality of people. To begin with, this is a bold presumption and is, in many instances, utterly false. Many of the best people I have ever known have belonged to the laity. Every Sunday I preach to men and women who are in every way better than I am. They have had more experience and know more of divine grace. Aquilla and Priscilla took the golden-mouthed Apollos to their home and instructed him "more fully in the way." The pulpit of this day may learn much from the pew. The ministry has no monopoly on goodness. We deserve no superstitious reverence. In the language of the Psalmist let us pray, "Keep back thy servant also from presumptuous sin."

FORNEY HUTCHINSON.

CHEAP AT THE PRICE.

The religious papers of the country as a rule are cheap at the price. Many of them have been forced within a year to raise prices. Others which were supposed to be prosperous have been obliged to suspend or consolidate. None of them expect to be great as the captains of advertising count greatness. Their standard is that of him who said: "If any man will be great among you, let him be your servant." They expect to serve their churches, providing pure, wholesome, helpful, instructive, stimulating reading for old and young, always remembering that their work is one with that of the ministry and eldership and of the church itself—viz., to win men to Christ and build them up in the faith.—Herald and Presbyterian.

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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.)

Argenta, Ark., Sept. 11, 1910.
Dear Miss Katherine and Cousins: We have been reading the dear old Western Methodist, and as we have seen the Children's Page, thought that we would write for our first time, as we have not seen any letter from Argenta. We go to Gardner Memorial Methodist Church, of which Rev. H. H. Hunt is our pastor, and J. W. Mitchell, superintendent of our Sunday school. Our little League, of which we are members, has purchased a fine new piano for the church. How many of you cousins like to go to Sunday school? We have an enrollment of 293 scholars.

Miss Katherine, we certainly wish you could be with us some Sunday and see what a fine Sunday school and church and what a fine pastor we have, who we dearly love. Hoping our letters will miss the wastebasket, we remain, your cousins,
ELIZABETH JOSEPHINE PATTERSON.
MATTIE CLARA THOMPSON.

Malvern, Ark., Sept. 18, 1910.
Here comes little George Workman, 6 years old and will start to school in a few days. His papa is the pastor of Malvern Methodist Church, and George has two brothers and sisters older than himself. His grandmother, from South Carolina, is writing this for him. She will leave now soon, after a very beneficial visit. We hope Brother Weems is keeping well since his visit to Malvern. With good wishes,
GEORGE BELL WORKMAN.

Tishomingo, Okla.
Dear Cousins: What are you doing these long hot days? I am going to school and like it very much. How many of you boys and girls like to go? I will name some of the books I have read: "Lena Rivers," "Wormwood," "Little Colonels Series," "Thelma," "Phyllis Burton," "Faith Gartney's Girlhood," "Beulah," and many others.

How would you like for me to describe myself? I am about 5 feet 5 inches high, have black hair and black eyes, and am (as you all know) very, very handsome. Oh, my! I forgot to tell my weight, which is 114 pounds. I knew I would forget something, but I must tell you girls that it is my style.
Well, I must hurry and get this off. So good-by,
"OKLAHOMA CHICK."

Piedmont, Okla., Sept. 11, 1910.
Dear Miss Katherine and Cousins: How are you this windy day? I am just fine. Our school will commence the first Monday in October. I will guess Bessie Rule Hay's riddle:
"Round as a biscuit, busy as a bee,
Prettiest little thing you ever did see."
It is a watch. I will guess your age to be 10. I will ask a riddle:
"Big at the bottom, little at the top,
Something in the middle goes fippety-flop."
I will tell some books I have read: "Only an Irish Boy," "Alice in Wonderland," and many others. Amanda Bradford, I will guess your age to be 10. I weigh 81 pounds. Well, as my letter is growing long I will close, hoping to see my letter in print. Your cousin,
INA SIMPSON.

Auvergne, Ark., Sept. 23, 1910.
I am a little girl 10 years old. This is the first time I have ever written to the Children's Page. I will tell you about our

GOLDSBORO HEARD FROM

A Lady Who Lives in Goldsboro Joins in the Chorus of Praise for Cardui, The Woman's Tonic.

Goldsboro, N. C.—"A physician treated me for many distressing symptoms," writes Mrs. Etta A. Smith, "but gave me no relief.

"I suffered with neuralgia around the heart and was troubled at times with my head. I had pain in my left side, bowels, left thigh, shoulders and arms.

"After taking Cardui, I am now well and can recommend it to other suffering women."

Just such doubtful symptoms, as those from which Mrs. Smith suffered, are the ones for which it will pay you to take Cardui, the woman's tonic.

It is at such times, when there is nothing to show, for certain, the real cause of the trouble, that you need a tonic, to give the body strength to throw off the illness that evidently threatens.

Take Cardui, when you are ill, with the ailments of your sex. Take Cardui as a tonic, to prevent illness, when you feel it coming.

Your druggist keeps 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.

Sunday school: My mamma is my Sunday school teacher, and also our superintendent. We enjoyed a picnic last month on the lake. Coming home we were caught in a severe rain storm. Not any of our party were hurt or made sick by the good weather, and we had lots of fun coming. Our school begins next Monday, and I will be so glad. I am in the fifth reader.

Wanda Bradford, I will answer your question: "Jesus wept," is the shortest verse in the Bible. I will close by asking a question: What king in the Bible slept on an iron bed? Your new friend,
AUGUSTA DAVIS.

Piedmont, Okla., Sept. 11, 1910.
Dear Cousins: This is my first time to write to the Methodist. I will let you guess my age. It is between 6 and 10. To the one guessing it I will send a postcard. I will guess Alton Bronson's age to be 17. Am I right? I will close. Your new cousin,
BOYDE SIMPSON.

Grand, Okla., Sept. 21, 1910.
Dear Miss Katherine and Cousins: Hello! How are you folks by now? It has been quite a few months since I have written to this page. I guess you all remember me. I am very small and slim. I live in Ellis county, Oklahoma. I have for pets one little chicken and a little brother and niece. Mamma and papa are my pets. Now, Miss Katherine, please excuse me, for I can't write—I have to get my sister to write for me. I have been going to church. I must close now, so bye-bye. I am as ever your cousin,
ROSA JOHNSTON.

R. R. No. 1.

Hulbert, Okla., Sept. 11, 1910.
Dear Miss Katherine and Cousins: This is my first time to write. Will you admit an Oklahoma girl into your happy band? I go to school. I am in the sixth and seventh grades. We take the Western Methodist and read the Children's Page and like it very much. I have five brothers. I haven't any sisters, so you know I get lonesome. I live in a little town just three or four years old. They are building a New Methodist Church and have it almost finished. We are going to have Sunday school in it today. We have Sunday school in the afternoon. Well, I guess I will describe myself: I am about 5 feet and 4 inches tall, weigh 103 pounds, have gray eyes and brown hair. I will let you guess my age. It is between 13 and 20. Thelma Clifford, I will guess your age to be 13. Am I right? As this is my first time to write, I will stop. Your new cousin,
FLORENCE YORK.

Argenta, Ark., Sept. 11, 1910.
Miss Katherine and Cousins: Will you please let me come in and join your happy band, for while passing by and hearing the merry laughter of you boys and girls it is so hard to stay away from you. I thought I would write a few lines, as I have not seen any letters from Argenta.

How many of you cousins like to go to Sunday school? I certainly do, for one. I am the secretary of our school at Gardner Memorial Church and Rev. H. H. Hunt is our pastor, and we all just love to hear him preach. We hope conference will send him back here another year, for we have never had a preacher we like better than Brother Hunt.

To the one guessing my age I will send a postcard. It is between 14 and 18. I will also answer all cards received from the cousins. I remain, a cousin,
MARY BRASWELL.

1400 Willow Street.

Grand, Okla., Sept. 20, 1910.
Dear Western Methodist: Please move over and give me a seat near Willie Johnston. My name is Johnston too. Maybe we are some relation. I have been attending a protracted meeting held at Sand Hill Chapel. Rev. W. P. Meador is pastor here. We all think there is no one like him. He is going to preach his farewell sermon here the first Sunday in October. We will all be sorry to bid him good-by. I am a member of the Methodist Church. I think it is going to rain this afternoon. I hope it will, because it sure is warm here and maybe if it would rain it would cool off. I am not going to school now. We have no school here yet this fall. I have six sisters and three brothers. I have one sister married. She has the sweetest little girl. She is one year and about three months old. I will describe myself. Now don't get scared and run; so here goes: I am 5 feet high, weigh 112 pounds, have brown hair, black eyes, and a dark complexion. I will name some books I have read: "Easy Steps for Little Children," "The Life of Christ," "Ten Years a Cowboy," and several others too numerous to mention. I wrote once before and signed my name Elenor and Miss Lillian said my letter was too long to publish, so I had better ring off. With love and good wishes, I am,
ANNA JOHNSTON.

Cordell, Okla., Sept. 15, 1910.
Dear Cousins: It has been quite a while since I have seen a letter from Cordell, so I will drop you a few lines. I will take my seat by Evelena, as I am very well acquainted with her. I will promise not to stay too long. I think your story was just fine. You must let us hear from you again real soon. I wonder what has become of the little Indian girl of Paul's Valley. It has been quite a while since she has written.
Say, Oklahoma boys and girls, you must wake up and get busy. The Arkansas cousins are still in the lead.

Elton Bronson, I guess your age to be 16. Mabel Hatfield, I will guess you to be 5 feet and 4 inches tall. Say, Miss Floy Day, we would like very much to hear from you. Good-bye to all. Yours,
BOLEN LOYD.

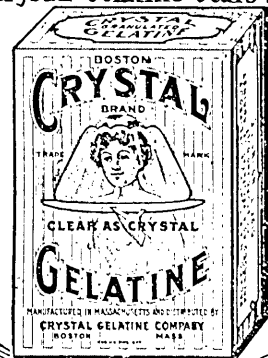
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Stigler, Okla., August 29, 1910.
Dear Miss Katherine and Cousins: I am 13 years old and live in Stigler. Last Saturday papa and I went upon the train to Bokoshe. Papa went up there to help Brother Cowan hold a protracted meeting. I stayed with some of my old friends. Rev. R. M. Templeton and his mother were there. They live at Dora, Ark., and papa said I could come home with them. They do not live right in Dora, but in the country about a mile and a half from Dora. They live on Hail's mountain. It is a beautiful place. We started from Powell's Chapel, where the meeting was held, on Friday afternoon, in a wagon, and traveled until just about dark, and then we stopped and ate our supper. Mrs. Templeton and her sister and I went to a big spring and got some water, and then we went back and ate our supper. We traveled all night and the chickens were crowing when we got home. Well, as my letter is getting long I will close. From your new cousin,
MYRTLE STURGEON.

Harrison, Ark., Sept. 18, 1910.
Dear Miss Katherine: It has been a long time since I wrote to the paper. I have been playing baseball all summer and having a good time. Brother Womaek is our pastor and we like him fine. I belong to South Methodist Church. I go to Sunday school every Sunday. Our school began last Monday. I am in the sixth grade. I will close by asking a riddle: Upon the hill there is a mill, behind the mill there is a walk, under the walk there is a key. What city is it?
LUCIAN DODSON.

Dear Cousins: Here I am for another chat. Dear me, but I am tired. Cotton picking is the order of the day. We picked ours over and while waiting for it to get ready to pick again I picked for a neighbor and have almost paid for a nice heifer calf; all my very own too. I want to earn the money to buy my own clothes, too. I like to earn money and use it as I please, yet I never spent it without mama's advice and consent, but when I earn it myself, I feel so much more independent than when papa gives it to me. My friends laugh when I tell them I am going to be a carpenter when I am grown. Papa is a carpenter and I can saw and drive nails pretty well already, and I want papa to teach me to be a good one. I don't know that I shall ever work off the ground much, but I can learn to cut out a house and work at a carpenter's bench. Now if any of the cousins think I am out of my sphere, just read Proverbs 14:1. I am striving for an education also, and no matter whether I am ever thrown on my own resources and compelled to earn my living or not, I want to be able to do so any way. I am an only child. My birthday was the 16th of September. Guess my age. We had such a good revival this summer. Forty odd were saved. God wonderfully blessed me. I have just finished reading "Talmage on the Holy Land," and "Ten Nights in a Barroom," and am now reading "The Coming King." We are so sorry, but the whisky element has forced the people of Oklahoma to fight the prohibition question over again. They pretend they want local option, but really the devil wants more ground to play on. Our people also will vote on woman suffrage. I am not old enough to vote, but if I were and had the power, I would kill one whisky man's vote. I will change my name as another girlie has it for her true name, so I will be
Your
TOMBOY COUSIN.

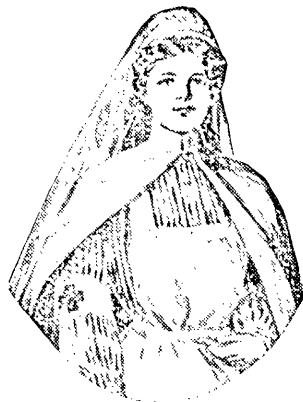
New Edinburgh, Ark., Sept. 11, 1910.
Dear Western Methodist: Will you please give room for another little Arkansas girl? My mother takes the dear old Methodist and I certainly do enjoy reading the Children's page. I live on a farm and enjoy farm life. We have Sunday school here and preaching

three times a month. Brother Fuller is our Methodist minister, and I like him just fine. How many of the cousins like to go to school? I do. School will close here September 30. Miss Katherine, you must visit us this fall and we will go hickory nut hunting and have a fine time. Well, as this is my first letter to the cousins and my letter is getting quite lengthy, I will close for this time. If I see this in print, I will come again.
Your new cousin,
BROWN EYES.

I would like to go hickory nut hunting very much.

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Trained Nurses Strongly Recommend Gauss' Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful That Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease Is In, and Prove Entirely at His Own Expense That It Can Be Cured.

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C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 9407 MAIN ST., MARSHALL, MICHI., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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ED. NIX, Sales Manager.

CHILDREN'S DAY COLLECTIONS.

Dear Brethren: Following is complete report of Children's Day collections in Oklahoma conference to date. If your charge does not appear be sure and observe the day before conference.

Tulsa (Tigert Memorial).....	\$8.50
Blair	12.85
Lindsay	2.80
Kiowa Station	5.75
Inola and Talala.....	3.38
Broken Arrow Station.....	2.00
Tahlequah Station	6.74
Boise City circuit.....	2.33
Fort Towson	4.45
Kiomitia Circuit	3.60
Grand Valley	2.00
Roff	5.00
St. Luke	23.17
St. Paul	102.22
Wagoner	9.00
Sampsel Circuit	3.00
Cowlington Circuit	4.00
Geary	4.27
Carnegie and Boise.....	4.09
Berwyn and D.....	3.17
Eufaula Station	3.55
Cordell	4.04
Boise City Circuit.....	2.25
Chapel Circuit	8.00
Looney Circuit	10.28
Metcalf Circuit	4.10
Shouteau	3.55
Stroud	5.00
Chelsea	4.08
Alex	1.60
Carter Avenue	3.10
Willow Circuit	8.42
Shawnee—First church	10.00
Caddo	6.00
Tomaha Circuit	2.05
Carnegie and Boise.....	9.10
Granite	13.00
Sayre	9.00
Foss	7.00
Wilburton	14.00
Pryor	13.31
Boynton	11.00
Tangier	6.00
Purcell	11.60

Verden Circuit	5.79
Centralia	12.64
Nabisco Circuit	1.25
Okemah	2.50
Hammon	1.85
Lowrence Chapel	1.27
Haskell	10.00
Spiro	9.25
Eufaula Circuit	2.06
Cumberland	3.10
Grove	7.00
Headrick	8.50
Okmulgee Station	10.00
Lone Wolf and G.....	7.25
Kingston	9.00
Guymon	4.42
Davis	8.07
Webber's Falls	5.00
Marlow	4.00
Cheyenne and W.....	5.00
Muskogee Circuit	6.30
Wapanucka	5.16
Epworth (Chickasha)	17.09
Capitol Hill	6.62
Maud	3.65
Phillips Memorial	4.46
Pontotoc Circuit	2.40
Sweetwater Circuit	1.53
Davidson Circuit	2.01
Ardmore (Broadway)	15.10
Ahpeatone Circuit	9.36
Rocky and Sentinel	1.20
Coalgate Station	4.60
Elmer	2.90
Checotah	10.00
Union Chapel	3.00
Arcadia	8.84
Shawnee Circuit	4.50
Weatherford	3.80
Wister Circuit	3.30
Vinson and D. Creek.....	7.32
Asher	3.00
Afton	6.78
Comanche	5.00
Lindsay	3.55
Stillwell and Westville.....	5.00
Rush Springs	4.50
Hobart	10.00
Chickasaw Circuit	2.80
Holdenville Station	10.00

Texmo	3.00
Piedmont	3.75
Coweta	4.75
Fairland & W.	2.48
Vian	5.00
Peggs	3.95
McLoud	2.86
Clinton	6.90
Atoka Circuit	3.00
Manitou Circuit	4.00
Texola	1.50
Hickory	5.00
Bethel	1.10
Butler and Shiloh	10.85
Spavinaw	2.25
Mutual	6.00

Total\$740.42
Let no Sunday school in our conference fail to observe the day. We need \$1,500. Respectfully submitted,
T. L. RIPPEY,
Conference Teller.

REVIVAL AT WATSON.

Bro. Seay and myself organized a Methodist church at Watson the fifth Sunday in May. This is one of the many places where we have had no Methodist preaching. We preached the doctrines of the Bible, and the church. We organized with sixteen members. Now we have thirty-two, and among them are some good, earnest workers. They have a fine Sunday school and one of the best prayer meetings that I know of. Now I want to say in behalf of these good people, they want a preacher. There is a long strip of country from Muse, Okla., nearly to Idabel, where we have no preacher. The people want the conference to help them get started, and make a circuit here in McCurtain county, Okla. Watson is twelve miles west of Cove, Ark. Bro. Seay is in a revival meeting now, at Hatfield. He has had some good meetings and has others to hold. He has done a good work this year.

J. H. CALLAWAY.

TEXARKANA PREACHERS' MEETING.

Preachers met. Thomas, chairman, called the meeting to order. Present: Thomas, Hundley and Swift. Fairview, Swift, pastor.—Good day yesterday. Fine Epworth League and Sunday school. Prayer meeting ordinary. Four additions. College Hill, Hundley, pastor.—Prayer meeting fair. Sunday school good. Preaching service well attended and spiritual. One addition. Junior League well attended and enthusiastic. First Church, Thomas, pastor.—Prayer meeting is now well attended and spiritual. We are having for the first time in my connection with the church satisfactory attendance. Sunday school large and enthusiastic. Splendid congregations at both hours. Dr. James H. Morris preached an edifying sermon at night. Epworth League well attended and devotional service helpful.

L. E. N. HUNDLEY, Sec.

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They are very harmful.

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25c—All Druggists—25c.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is **TWO CENTS A WORD**. No advertisement taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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

D. C. BELL.

Chickasha, Okla.

METHODIST PRECHERS MEETING, HOT SPRINGS.

Present: Rushing, Black and Mason. Prayer by Brother Black. Brother Rushing in the chair. Brother Hutchinson is in Ft. Smith, assisting in a protracted meeting, and Brother Parker is at Amity, doing the same kind of work. We trust that the Lord will graciously bless their efforts.

Brother Black reported a good day on Sunday. He was at Morning Star at 11 a. m. and at Rockdale for the evening service. Had good Sunday school and received one member. Up to the present time he has received fifty-two into the church this year. He is doing a fine work, and the prospects are that the work will pay out in full for the first time in its history.

Brother Rushing reported a pretty good day Sunday. Sunday school attendance good and the congregations at preaching services above the average. He wound up one of his services with an old time hand shake.

Brother Mason reported a good week prayer meeting about as usual; fine Sunday school, and a fair congregation at the preaching services; a good communion service, and an excellent class meeting.

Brother T. D. Scott preached at the Third Street church at 11 a. m. and at Central at night. Rev. O. A. Evans, of Arkadelphia, preached at Central at 11 a. m. and at Third Street at night. Good reports came over the phone of the services from Third Street; a good Sunday school, forty present and a fine sermon by Brother Scott, also one from Brother Evans. At Central they had 308 in Sunday school and good congregation at both services.

About the time that we were through with our reports Brother Keadle, who had been over to Benton visiting his daughter, dropped in. He said he saw the door open and thought that possibly he would find some of the brethren in the chapel—that he did not feel like going to his old home as he would not be met and greeted as he was in the habit of being met with a smile and a kiss, but he wanted to talk to some one, and he found a little band of brethren who assured him that they sympathized with him in his deep sorrow in the death of his precious wife. The whole city had been made sad on account of

her death, which occurred in the chapel of Central church last Wednesday night just after she had given a beautiful testimony and exhorted all present to prepare for the contemplated protracted meeting, and how happy they would all be when the re-union took place in heaven—then she sank down upon her knees and her sweet spirit went home to be with God—a beautiful life—a beautiful death.

B. F. MASON, *Secretary*.

AMITY CHARGE.

We closed a splendid revival at Amity last night, with 32 professions and 22 accessions. Brother J. A. Parker was with us and preached twice each day, beginning last Monday night and closing last night (Sunday). I do not hesitate to say that Brother Parker is, according to my way of seeing, one of the very best and most efficient men we have in the Little Rock Conference. Brother S. K. Burnett was with us at Glenwood a few days, but could not stay long enough to see the real fruits of his earnest and faithful service. Burnett is a strong young preacher. I shall ever feel grateful to these brethren for their valuable work with me this year.

Our church at Glenwood has more than doubled its membership since conference. We organized a church at Rosboro with 22 members. The church at Caddo Gap has almost doubled its membership and more than tripled its finances. We have received to date 145 members. No better people live anywhere than on the Amity charge. This charge will pay their pastor's salary, \$1,000, in full, and no doubt will do better than this next year. We give God the praise. H. M. BRUCE.

Amity, Ark., Oct. 5, 1910.

CARTER AVENUE, ARDMORE.

As I have not reported Carter Avenue, Ardmore, in quite a while you may say to the brethren that we are yet very much alive over here. This is our first year at this place. While it has not been a very prosperous year, in many respects it has been a very pleasant one and we trust not altogether unprofitable. The people have been very kind and we have tried to serve them to their profit. Our revival has just closed. Brother D. A. Shaw, of Tishomingo, Okla., was with delight to the time when he may service was profitable to all. Few men can excell him in rebuking sin and commending righteousness. The people were loud in their expressions of appreciation of his service. He will be long remembered by our people. Any pastor will be fortunate to secure his services in evangelistic work. We look forward with delight to the time when he may come to us again. There were eight accessions to the church, and the entire community edified.

Yours fraternally,

W. S. LEE, *Pastor*.

Ardmore, Okla., Oct. 4, 1910.

LEOLA, ARK.

We closed a ten days' meeting last night (Sunday) of the greatest power the citizens say that was ever witnessed in the town. The congregations were large and attentive and the visible results were 31 conversions at the altar and 25 accessions on profession of faith and 1 by letter up to this writing. Rev. John P. Lowry, of Little Rock, did all the preaching and organized a choir of 50 voices and the Revival Praise Songs were sung which proved an inspiration to both preachers and people. Leola is now on "higher ground." I go to "Wisconsin Camp" today to open a meeting there tonight. Brother Lowry returns to his home.

D. P. FORSYTHE, *P. C.*

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.

Your Boy

No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young. J. C. Ayer & Co., Lowell, Mass.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

CONFERENCE TELLER'S REPORT.

DEAR BRETHREN—Following is the report of the standing of the districts of the Oklahoma Conference at the close of business October 3, 1910:

District	Amt. Pd.	Pr. Ct.
Muskogee	\$2,434.93	.728
Mangum	2,747.46	.715
Choctaw-Chickasaw..	756.10	.654
Oklahoma City	1,602.57	.490
McAlester	1,062.27	.460
Creek and Cherokee.	245.00	.422
Chickasha	1,341.00	.410
Vinita	1,088.12	.404
Ada	1,315.92	.402
Lawton	898.09	.333
Clinton	970.08	.296
Tulsa	749.99	.279
Ardmore	657.61	.262
Guymon	214.12	.185
Durant	238.70	.112

This is the last report for this Conference year. Please do not send any money to Teller after October 15. Bring bank draft to Conference.

Respectfully submitted,

T. L. RIPPEY,
Conference Teller.

LAKESIDE, HAMPTON CIRCUIT.

A meeting conducted by Rev. J. C. Williams, P. C., has just closed here, September 30, with nine accessions to the church, two by effusion, one by vows, and six by immersion. Never do I remember of seeing a greater manifestation of God's Holy Spirit than on the last night of the meeting, and the next morning at the waters, when six adults and three children gave their hearts and lives to God and his service. Beautiful beyond description was the baptismal scene on the banks of Mustin Lake September 30, 10:00 a. m. Our church has been strengthened and made to rejoice. Our pastor's labor in our midst ended for the year. How earnestly, lovingly, faithfully, and successfully has he worked. We are loth to give him up, but he has been with us the allotted time and we, as a church, love him and pray God's richest blessings upon him and his loved ones wherever he is sent.

A MEMBER.

MULBERRY AND DYER.

We are closing out a most profitable year on this charge. We have had 265 conversions and about 200 additions to the church. Rev. A. B. Williamson, the pastor, has been one of the busiest men in the conference. He has had a revival campaign on all the year, and through his constant efforts and earnest work all these good things have been brought about.

We are moving along nicely on our new brick church at Mulberry. We hope to be worshipping in it in a short time.

Our fourth quarterly conference convened last Sunday. We had good reports from all the stewards. We are praying for the return of our preacher. Brother Williamson can not be duplicated with us for another year. He is one of those men that make things go.

We are pulling to round out on everything by conference. S. A. MORLAR.

GRANITE, OKLA.

The Methodists in Granite are still going forward. During the year there has been improvements made on the church. The indications are that the finances will all be paid in full. A teacher training class has been organized. Rally Day was observed October 2 and our Sunday school agreed to support a Bible woman and the money is ready at any time. We enjoyed a visit from Rev. W. J. Moore on the 21st of

September. His lectures were fine. Rev. J. S. Lamar, our pastor at Mangum, spent last night with us and preached a very strong sermon on prohibition. The people have been very kind and thoughtful toward the preachers' family. They gave us a very nice pounding about two weeks ago. May the blessings of God be upon them. M. T. ALLEN.

REVIVAL AT LAKESIDE.

We have just closed our meeting at Lakeside near Camden, Ark., Rev. J. C. Williams, preacher in charge, preached very hard and very earnestly each sermon from Sunday, the 25th, to Friday, the 30th ult. Six men and women from 25 to 40 years old, and two children were added to the M. E. Church, South. All but a very few who believe in other denominations were added to the church. Every sermon was a strong appeal or men and women to turn and live for God. Our little church is strong. May God bless Brother Williams, who founded it a few years ago.

ARTHUR P. PURIFOY.

LANDS FOR SALE

36,000 ACRE TRACT OF LAND

a few miles north of Alexandria, La., mostly in Grant County. Price \$4.25 per acre, which makes it a great bargain.

This tract was formerly timbered with oak, hickory, and pine. The pine has been removed by a large sawmill company, leaving the oak and hickory on the land. The plant is now about ready to move, which is the reason the lumbermen are offering this tract of land at the low price, in order to wind up.

This tract is dark, sandy loam with red clay foundation, and 90 per cent of the entire tract is fine agricultural land, particularly adapted for cotton, corn, peaches, plums, figs, strawberries, trucking, especially Irish and sweet potatoes. Fine water can be had anywhere at 20 to 30 feet, and with 45 inches of well-distributed rainfall and healthy location makes it an ideal proposition for colonization purposes. The crop can be matured for early market in April and May. Potatoes would be planted in December and January; winter cabbage planted October and November would be ready for market in February and March.

The balance of the tract is level-flat land. Such land just below the tract in Louisiana and a few hundred miles southwest in Texas is earning from \$75.00 to \$200.00 per acre in rice, with not near as favorable conditions as on this land for the reason that water can be had from 100 to 175 feet by well sufficient to irrigate 160 acres of land. The St. Louis, Iron Mountain Railway, a trunk line, runs practically through the center of this land.

A particularly attractive feature of this proposition is that additions can be made to all of these little towns.

For further information, address

WESTERN METHODIST,
Little Rock.

LAND BARGAIN.

500 acres, all in timber, which consists of pine, oak, ash, gum, etc., upland, but not hilly; said to be among the finest peach land in the Southwest. Good cotton land also. Located five miles from Arkadelphia and two miles from Curtis Station. Land around it not offered for less than \$10.00 per acre. Financial necessity cause of sale. Can be bought at once for \$5.00 an acre. Terms: \$2,000.00 cash, \$500.00 on time. There has been an offer of \$2.50 per acre for the timber on this tract. We guarantee 2,500 feet per acre. Write or call on the Western Methodist, Fourth and Scott Streets, Little Rock, Ark.

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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on receipt of this ad. cut out of paper. Address

The Johnson's Chill & Fever Tonic Co.,
Dept. A, Savannah, Georgia.

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

SPIRO, OKLA.

Situated in LeFlore County, at the crossing of the Kansas City Southern and Fort Smith and Western, is the good town Spiro. Population about 1,500. Two banks, large lumber yard, general business, excellent school and churches. We have desirable property in church and parsonage, but like so many churches in Oklahoma the pulpit is in the side of the house, which makes the acoustics very defective. When I find a church with arch ceiling and pulpit in the side, I know my preaching will not have the best results. If the ceiling is the same height in the projection in front it will be all right, but when it drops in front of the speaker the reverberation is too great, and destroys the best effect. We had a nice congregation and a fairly good service. This is Rev. H. B. Vaught's second year as pastor. Every interest of the church has prospered under his leadership. He is a very capable man and is full of energy. His people will welcome him for another year. He is blessed with an excellent wife, who is a great help to him. We collected well from the old and secured four new subscribers: Thomas James, Mrs. L. V. Kayser, Mrs. Gertrude Bowman, and Mrs. F. J. Sargent, who keeps the brick hotel, an excellent place to stop. Rates very reasonable.

Rev. J. A. Smith, an efficient local preacher and at present supplying the McCurtain charge, has a good home at Spiro. He and Sister Smith were very kind to me.

BRADEN, OKLA.

In the rich Arkansas River bottoms, about half way between Spiro and Fort Smith, is Braden, a new town on the Fort Smith and Western. The Littlefields and Stanton, Reynolds and McLarty do the chief business. Dr. M. O. Moore is the skillful physician. He was especially kind to me. With his aid I

secured three subscribers to the Western Methodist: Dr. M. O. Moore, George McLarty, and John Littlefield. Brother James Littlefield was getting it. Brother Vaught preaches at Braden. They are building a Methodist Church here, which will be a great help to the community. Rev. J. D. Edwards held a fine meeting here this summer.

FORT SMITH, ARK.

Twenty-four hours were spent in Fort Smith, doing a nice business with some of the old subscribers. It was quite a pleasure to attend the midweek prayer meeting of Central Church. There were over one hundred present and a real interesting service. Brother T. A. Trusty came three miles. I thought this pretty good for a busy man. The ladies, as is too often the case, were much more numerous than the men. The pastor called especial attention to this. This is Brother Ed Steel's fourth year. His people would claim him longer if they could. He combines intelligence and piety; prudence and energy, in a way that insures success, whatever he attempts. Rev. Forney Hutchinson was locked for a meeting to begin fourth Sunday in September. I met Dr. F. S. H. Johnston, the Presiding Elder, and Rev. William Sherman, pastor of First Church. They are making the home run for Conference, and will make good reports. Brother Sherman is troubled about the condition of his brother Jeff's health. Father Johnston is holding up well. He has reached fourscore years. He has been a true and faithful man of God, and awaits the call to go home without a fear.

The Central Sunday school is one of the best in the State. The Men's Class of over two hundred, Harris Rogers teacher, have been meeting under a tent. Central Church and Sunday school have outgrown their quarters.

Fort Smith is a great city, having seven railroads converging here. It is especially a great manufacturing and wholesale center. With a little effort the saloons could have been put out of Sebastian County. May the Lord speed the day.

DYER, OKLA.

Stopping at Dyer on my homeward journey, we had fairly good congregation of old people and girls. I suppose the boys were at the monkey show that was in town. Dyer continues to grow. There are several nice stores and cottages, large two-story schoolhouse. We have a church. Rev. A. B. Williamson pastor here and at Mulberry. He held an excellent meeting at Dyer this year. Every one spoke of it as such. He has had other fine meetings on his work. They very much desire his return another year. I was well entertained by Brother and Sister J. H. Warrick. When I spoke of a man who had never sworn an oath, played cards, or been intoxicated, I was glad to hear him say he could say the same. What a life long satisfaction is this to any man. I secured six subscribers to the Western Methodist, viz: Mrs. Florence Wells, C. H. Moss, Thomas W. Moss, Mrs. J. W. Moss, Mrs. S. E. Jourdan, and J. H. Warrick, Esq.

Home again, the dearest spot on earth to me, after an absence of about eight weeks.

OKEMAH, OKLA.

We are now engaged in a union revival at Okemah. The town is stirred as never before. All the churches have lined up in this meeting. Rev. W. D. Hamilton of the M. E. Church is doing the preaching and doing it well. Will give results later. Remember us when you pray. C. L. CANTER, P. C.

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.

METHODIST MUNITIONS.

Twelve Reasons Why I Am Not a Campbellite.
The Campbellite Defeated, or God's Altar Established.
Heaven's Dynamics, or the Baptism of the Holy Ghost.
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Methodist Dynamite, or Immersion Exploded.
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Rev. George S. Sexton: One of the strongest statements of the Methodist doctrines I have ever seen. Absolutely unanswerable.
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A new book: LEXICAL FACTS VS. IMMERSIONISTS FOLLIES. Price 10 cents, single copy; 90 cents per dozen, prepaid; per 100, not prepaid, \$6.50.
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A long debated subject now made perfectly clear, and differences fade like stars before the rising sun.—presented in a way that all can understand.

Booklet of 64 pages, just from the press, postpaid, for 16 cents in stamps.

Address Rev. Jas. E. Mahaffey, Clinton, S. C.

BALD HILL CIRCUIT.

As I read your paper and see greetings from so many of my brethren it reminds me that I have not aired myself in your columns for the past two years. I am closing up my second year on the Bald Hill Circuit. Have had two very hard years. When we came here there was no circuit, neither was there a place to unload our goods, but one of our members tucked us away in the home of his mother-in-law, and there we remained for six weeks, and got along very nicely, until a little house, 12x20, was secured, in which we lived until the new parsonage was completed. Now we have a good country parsonage of four rooms that stands by the oldest church in Okmulgee county, on two acres of land, and it is all paid for.

The above church was built about 15 years ago, the timber all being hauled from Muskogee, a distance of about 45 miles. This I mention to remind you of the loyalty of some of our people and the achievements of the past two years have only been possible owing to the fact that R. F. Hulsey and his good wife are loyal to the cause of the church and their Lord. There could be many good things said about them if space would permit.

The past two years will be two milestones passed in our own experience that shall never be forgotten. We shall have every cent of our conference collections before the 10th of November. May the Lord bless the closing of the year's labors and the oncoming conference; also our new bishop. Yours truly, O. S. SNELL, P. C.

TRINITY CIRCUIT.

We are still moving along nicely on this work. Have had some very successful meetings. We were very ably assisted in our revival at Old Trinity Church by Evangelist Sam M. Yancey and his singer, G. P. Patterson. Brother Yancey is a West Tennessee boy, having been in the work only one year, after having gone to Fayette, Mo., two years, then spent two years in the Moody Institute, Chicago. Brother Yancey did some excellent preaching, giving a clean, clear-cut gospel, that reached the hearts of many. Quite a number were converted and united with the church. After two weeks there we moved to Bono Church and carried the meeting on another week.

Anyone desiring good help in revival work will do well to secure the help of Brother Yancey and Brother Patterson.

Their address is Moody Institute, Chicago.

We have only one more meeting to hold before conference. Have had up to this time about 50 conversions. Hope to be able to report everything in full at conference. J. T. HOOD.

Bono, Ark.

P. S.—I take pleasure in looking after the interest of the Methodist here. J. T. H.

A WOMAN'S APPEAL

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

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And Tumors by Medical Non-surgical Methods. (Established 1896.) Accommodations homelike. Twenty-eight years practical experience. Hundreds of cases successfully treated. Convincing evidence and descriptive book sent on request. Correspondence solicited. The following responsible persons are thoroughly familiar with method and institution.

Rev. A. B. Riggs, D. D., Professor in Lane Theological Seminary, Cincinnati, O.—Was a patient in 1900.

Prof. John W. Withers, Principal Teachers' College, St. Louis, Mo.—Aunt and mother both relieved of face cancer.

Hon. A. A. Oden, Hartselle, Ala.—Treated in 1900 for face cancer.

Mr. Geo. W. Thompson, Gen'l Agent L. & N. R. R. Bowling Green, Ky.—Successfully treated for cancer of right cheek.

Mrs. J. C. Eby, 1909 Garrard ave., Covington, Ky.—Treated successfully twelve years ago for breast cancer. And many others of like standing throughout the country.

Address, DR. CHARLES WEBER, 17 Garfield Place, CINCINNATI, OHIO

For Sale

I have 80 acres for sale at a great sacrifice. It lies only four blocks from the OKLAHOMA CITY COLLEGE for Girls, which is being built by the Methodist Episcopal Church, South. I can give the best deal on that that was ever offered.

The Street Cars Run Right Through it.

For an investment, there is nothing better.

This is the finest place for good homes in the State.

Might cut this into forty- or twenty-acre tracts.

If you want something that is the best, write or come to see me.

This will not last long.

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Phone 4657. 200 N. Robinson.

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

Sisters: No report yet. Please read this paper, kindly contributed by Mrs. McMillan and read at one of our missionary meeting. The need of the world today is faith and friendship.—Ed.

FRIENDSHIP.

BY CHRISTIAN D. LARSON.

He who has many friends has more than time can measure or even life can circumscribe.

Our friends, if they be many and true, can add more to the richness and happiness of existence than all the gold in the world. A group of good friends is an asset worth more than a carload of stocks and bonds, and with such friends anyone can be blest perpetually.

Your friends will give you new ideas, and ideas are the original causes of all the wealth that is created, and all the worth that is in any shape or manner brought forth into expression. Your friends will refresh your mind, and it is only when the mind is refreshed that it can do its best work. Then we must remember that he has tasted the deepest joy from the fountain of happiness and has done good work. Your friends will awaken all the finer and more tender feelings in your soul, and it is from the wellspring of these feelings that the real riches of life shall forever flow. What is life without love? What is life without kindness? What is life without tenderness and sympathy? Nothing but a barren desert, even though every grain of sand in that desert be a pearl of great price. It is friendship that awakens in our own nature all those things that make man more than human, that link the best there is in him with all that is beautiful in the divine. What does it profit though we have everything that wealth

can purchase, but have not those elements that touch the heart, that minister to the soul? But those elements can arise only where friendship is abundant and true. If you live to yourself you are not living. If you live to get out of everybody all that you can you are starving your own nature, and when you are through, what then? You will have lived in vain, and when you are gone the world will forget you as if you were nothing more than a decayed log floating down the muddy stream of misused destiny. Mingle with the world and be kind. Be a friend to man and so live that you may be a benediction to every creature you may have the privilege to meet. This is not mere sentiment. It is life. It is the royal path to happiness. And it is a path that anyone can follow, whatever his work may be. It is nobleness that adds richness and real worth to human existence. It is kindness and sympathy that awaken in the mind of man those finer elements and powers that alone can make humanity great. It is the man who lives for all and not for himself alone who scales the heights of aspirations' lofty dream and finally gains everything that his heart has longed for, that his soul has earnestly prayed to possess. Be good to your friends. Do not use them or misuse them. Let friendship be too sacred to be bought and sold. To have a noble soul as a friend is sufficient. Do not ask him for more. He has already given the best that lives in his heart and mind and soul. Let that suffice. His richest thoughts are yours. His kindness and tenderness is for you to enjoy whenever you wish. All that is good in his nature is for you to appropriate to your hearts' content. Appreciate that privilege and let it not be desecrated in any form or manner. He who has a hundred friends may add the richness of a hundred lives to his own, and he may give of his own innermost treasures to each of those one hundred in return. All are, therefore, a hundred times better off than if each one had lived to himself, ignoring the happiness and welfare of others. We have all observed that after a pleasant meeting with friends our minds seem to be renewed, our hearts seem to be beating in the deliciousness of a sweeter harmony, and our souls seem to be lifted to greater and fairer heights. We have also observed that our best ideas have come to us while conversing with friends, and that our greatest endeavors have been performed after being in the inspiring atmosphere of friends that were good and true. And we know why. There are many who think they have not the time to visit friends, but the truth is they have not the time to stay away from their friends.

We cannot afford to separate ourselves from those very things that give us what the heart yearns for, what the nature of man needs must have to be at peace. Many are heart hungry and miserable for no other reason than this; they are living apart from friends. There is a balm in friendship that can heal a thousand ills. There is a power in the tender sympathy of a friend that can disperse the darkness of despair and cause the sunshine of hope and cheer to flood the mansion of life once more. There is nothing that can add so much to the comfort and joy of living, aside from the love of two hearts that beat as one, as that feeling that comes to us when we find that we have a friend that is a friend. Such a friend is friendly not because he wants something, but because he has found in us his own, and wants to give from the richness of his own soul to prove his appreciation and joy. Such a friend is indeed our best friend, but he never claims so to be. Your best friend will never tell you that he is your best friend. No, to express it briefly, he will simply act the part. If you would have many friends the secret is to be a friend, and this is so simple that even a child

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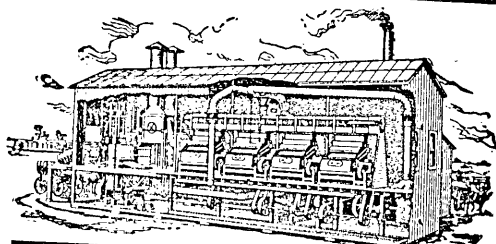
In cases where the cotton is particularly dirty and trashy the operation of separating, cleaning and drying can be repeated before delivery to the feeders. On this account the Munger System can handle cotton under any and all conditions and is the only outfit which can.

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can do it to perfection. But do not force yourself upon certain people whom you think would be desirable as friends. Do not choose your friends with a view of making an extra fine selection. Friendship does not come that way. You cannot choose friends as you choose thoroughbred horses, elegant clothes or masterpieces of art. Friendship is the result of kindred souls meeting upon the high plane of unselfish love, and between such souls a mutual admiration will invariably arise that is so strong that no thought of selection need be entertained. Your friends come to you because they belong to you, and not because you have selected them from out the multitude. If you are noble you will naturally attract noble friends by simply being friendly. But if you try to force yourself upon noble minds before you make yourself noble, you place yourself under obligations—in friendship there are no obligations; you make yourself a mental beggar at a table where you can only take and not give. Friendship is born of mutual giving and receiving. It can never come into being otherwise. It is not necessary that you be highly educated in order to be noble in your life, lofty in your character and inspiring in your soul. Be true to the best that is in you; then be a friend. That is the secret. Live for something. Take a living interest in the life of all. Be so full of sympathy that all whom you meet can feel that yours is a great soul. Immeasurable powers are slumbering within us. Untold wealth is hidden among the treasures of the great within. Bring these forth in greater and greater measure and lay them at the feet of all whom you think will appreciate the privilege. You will then become a blessing to all who know your worth and who are created after your own heart; those who truly belong in your world will soon begin to gather in your life; then you shall have friends in abundance. Friends are not made to be used according to our whims and peculiarities. Friends are not made to be converted into our own

particular beliefs. To be friendly and yet differ on many things indicates real friendship—in brief, the very height of nobleness and exalted worth. Friends are not made to reveal personal secrets. When we can love people and associate with them almost constantly without ever wanting to know their antecedents or the inside of their personal life, then we love them indeed. That is real love. That is friendship full worthy of the name. In many of the larger cities friendship is becoming a lost art, while in most other localities that noble quality means but little. But this must be changed. Do not permit yourself to be influenced by the chilly atmosphere of large cities, and do not fall into the conventional groove of society made to order. Let your heart be warm wherever you are! let the sunshine of your sympathy and your love fall upon all, regardless of whom they may be. Be a friend to man. Give your sympathy and your best thought to the whole race. Be kind to people because you have made it a part of your nature to be kind. Give richly of the treasures of your heart and soul, and give everywhere. Be true to your best regardless of times or places, and the world shall call it a rare privilege to come your way.

You shall give happiness to thousands and ease the lives of tens of thousands, and when you are gone, all shall say from the depth of the heart, "He was a friend." And what higher tribute can the race ever pay to any man?

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OBITUARIES.

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

MILES.—The home of Mr. and Mrs. Willie Miles has been made sad indeed by the death of their oldest child, Kathleen, who died September 9, 1910, after a brief illness of three days, aged 9 years, 3 months and 21 days. Kathleen was a good girl and cheerful in the home, making it brighter. She delighted in going to church and in its services, and she was making rapid progress in her studies, and was full of hope to her fond parents, who were so careful for her education and training. Yet, alas! she was suddenly called away, leaving her devoted father and affectionate mother and one sister and two little brothers to mourn their loss. Also a number of relatives and friends are made sad by her untimely death. Although the family is grieved to give her up, they rejoice to know that their sweet Kathleen has entered the haven of joy in that beautiful land above, where they can meet her in a coming day where there shall be no more parting nor death.

R. A. McCLINTOCK.

TWO GOLDEN DAYS.

There are two days in the week upon which and about which I never worry. Two care-free days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes, and blunders, has passed forever beyond the reach of my recall. I cannot undo an act I wrought, I cannot unsay a word I said on yesterday. All that it holds of my life, of wrong, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds—but it will rise. Until then, the same love and patience that held yesterday holds tomorrow. Save for the star of hope which gleams forever on the brow of tomorrow, shining with tender promise into the heart of today, I have no possession in that unborn day of grace. All else is in the safe-keeping of the Infinite Love that holds for me the treasures of yesterday—the love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow—it is God's day; it will be mine.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today. O friends, it is only when, to the burdens and cares of today, carefully measured out to us by the Infinite Wisdom and Might which gives them the promise, "As thy day, so shall thy strength be," we wilfully add the burdens of those two awful eternities, yesterday and tomorrow—such

burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose. These are God's days. Leave them with him.

Therefore I think and I do and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course and work my appointed task on that day of ours, God the Almighty and the All-Loving takes care of yesterday and tomorrow.—Robert J. Burdette, D. D., in *Los Angeles Times*.

TEN WAYS OF PRAYING.

1. The Formal Way.—When prayer is a mere form of words, with little or no heart, or when it is simply due to the force of a habit which has lost its real motive power.

2. The Hurried Way.—Hastening through it as a disagreeable and irksome duty—a duty indeed, but not a delight, and to be dismissed as quickly as may be.

3. The Selfish Way.—When the real motive is to consume the coveted blessing upon ourselves in some way to promote our own selfish advantage or pleasure.

4. The Impulsive Way.—Praying as the feeling prompts and when we feel so inclined, without any definite plan of prayer in our lives or devout habit.

5. The Faithless Way.—With no real dependence on the promises of God or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the thoughtful way, seeking to meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. The Earnest Way.—With the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The Trustful Way.—Coming in the spirit of a child, first believing that God as to be in the way of blessing, then that we are coming to a Father both able and willing.

9. The Consistent Way.—That is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The Spiritual Way.—So cultivating acquaintance with the Holy Spirit that he can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail and how we may succeed.—*Missionary Review*.

MOTHER'S LIGHT.

A very beautiful story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother as she heard their glad voices, and came down the stairway with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah," thought the wayward boy, "it is time I was steering by my mother's light!" And ere he slept he surrendered himself to God and asked him to guide him over life's rough sea.

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Months went by and disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said as they wept; "I shall make the harbor, for I am steering by my mother's light."—*Sent of God*.

TWO EXCELLENT BOOKS.

"Ande, or The Mexican Kiowa Captive," by Rev. J. J. Methvin, for 25 years a missionary with the Indians. This book tells much about the Indians and their customs. A very interesting book for a boy. Price, 50 cents.

"Morning Glory," by Mrs. Williams. This is a beautiful Home Mission book. With few changes of names, gives some of the life and work of Miss Mae McKenzie. The proceeds of this book go to establish a Deaconess scholarship in Scarritt Bible and Training School. Price, 75 cents.

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PLEASANTRIES.

"I was so ashamed of my husband once in London," said Mrs. John W. Gates. "Among the ordinary tourist stunts which we did on our last trip abroad was a visit to Madam Tussaud's Waxworks. One of our friends asked us how we liked it, and my husband replied, 'Well, it impressed me as very much like any other English party.'—*Woman's Home Companion*.

He and his dusky bride had just been married by a white minister. The groom asked what was the amount of the fee. "Oh, well," answered the minister, "you can pay me whatever you think it is worth to you." The negro turned and silently looked his bride over from head to foot, then, slowly rolling up the whites of his eyes, said, "My stars, sah, you has done ruined me for life; you has, for sure."—*Harper's Magazine*.

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Sir James Scarlett, the famous English lawyer, proved many a time that verdicts could be won without eloquence. In a breach of promise case the defendant, Scarlett's client, was alleged to have been cajoled into an engagement by the plaintiff's mother. She was a witness in behalf of her daughter and completely baffled Scarlett, who cross-examined her. But in his argument he exhibited his tact by this happy stroke of advocacy: "You saw, gentlemen of the jury, that I was but a child in her hands. What must my client have been?"—*Chicago Journal*.

QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.

(Fourth Round.)

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.)

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
Fort, 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
Minco and Ninkah, 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
Paoli and Florence, at P.	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 Bear 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.)

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 Jacket	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.

GUYMON DISTRICT.

(Fourth Round.)

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
Guymon	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.)

Chickasaw Ct., at Seeley Chapel	Oct. 8, 9
Kiamitia Ct., at Chuahla 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.)

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.)

Stonewall and Tupelo	Oct. 9, 10
Wanette Ct., at Jefferson	Oct. 15, 16
Morel Ct., at Morel	Oct. 16, 17
Byars and Stratford	Oct. 18, 19
St. Louis Ct., at St. Louis	Oct. 22, 23

Wewoka and Seminole	Oct. 29, 30
Wetumka	Oct. 31
Holdenville	Nov. 1
Ada, First Church	Nov. 2
Ada, Asbury	Nov. 3
Roff and Mill Creek	Nov. 4
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.)

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.)

Davidson Sta.	Oct. 8, 9
Frederick Sta.	Oct. 9, 10
Headrick Ct., at Headrick	Oct. 11
Alphestone 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
Greenwood Ct., at Hazel Dell	Oct. 25
Glenora 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.)

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.)

Muldrow	Oct. 9
State Line Ct., at Rowland	Oct. 10
Cowlington, at Keota	Oct. 11
Tamaha, at Lenox	Oct. 12
Whitefield Ct., at Dukes	Oct. 14, 15
Stigler	Oct. 16
Warner and Forum, at Warner	Oct. 17
Boynton	Oct. 18
Morris	Oct. 19
Badhill Ct., at Queen's Valley	Oct. 20
Muskogee Ct., at District parsonage	Oct. 22
Checotah	Oct. 23
First Church	Oct. 24
St. Paul's	Oct. 25
Webber's Falls	Oct. 26

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

O. E. GODDARD, P. E.

DURANT DISTRICT.

(Fourth Round.)

Pirtle	Oct. 8, 9
Sterrett	Oct. 9, 10
Granham	Oct. 15, 16
Bee, at night	Oct. 16, 17
Fort Towson	Oct. 22, 23
Woodville	Oct. 29, 30
Madill	Oct. 30, 31
Durant	Nov. 5, 6

T. P. TURNER, P. E.

MANGUM DISTRICT.

(Fourth Round.)

Quarterly Conference, 10 a. m.	Oct. 25
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. 16
Carnegie and Boise, at C., preaching 8 p. m.	Oct. 16
Q. C. 10 a. m.	Oct. 17
Hobart, Q. C. 8 p. m.	Oct. 17
Elmer, at Prairie Home, preaching 11 a. m., dinner; Q. C. 2 p. m., preaching 8 p. m.	Oct. 22
Preaching 11 a. m., dinner; preaching 3 p. m.	Oct. 23
Olustee, preaching and Q. C. 8 p. m.	Oct. 23
El Dorado, Q. C. 10 a. m.	Oct. 24
Altus, Q. C. 8 p. m.	Oct. 24
Dryden and Red Hill, at D., preaching 11 a. m., dinner; Q. C. 2 p. m.	Oct. 29
Preaching 11 a. m., dinner; preaching 3 p. m.	Oct. 30
Mangum Sta., Q. C. 8 p. m.	Nov. 4
Preaching 8 p. m.	Nov. 6
Mountain View, at Mountain view, Q. C. 2 p. m.	Nov. 5
Preaching 11 a. m.	Nov. 6

C. H. McGUIRE, P. E.

ARKANSAS CONFERENCE.

HARRISON DISTRICT.

(Fourth Round.)

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.)

Pea Ridge, Brightwater	Oct. 8, 9
Bentonville	Oct. 12
Fayetteville, 7 p. m.	Oct. 12
Viney Grove, New Sulphur	Oct. 14
Prairie Grove	Oct. 15
Springdale, 7 p. m.	Oct. 16, 17
Huntsville, Huntsville	Oct. 22, 23

J. M. HUGHEY, P. E.

DARDANELLE DISTRICT.

(Fourth Round.)

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.)

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. 28

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT.

(Fourth Round.)

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.)

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
Mammelle Ct., at Ezra	Oct. 23, 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.)

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.

(Fourth Round.)

Mineral Springs	Oct. 8, 9
Washington	Oct. 15, 16
Emmet	Oct. 19
Caddo Ct.	Oct. 22, 23
Mount Ida	Oct. 29, 30
Amity	Oct. 30, 31
Gurdon	Nov. 2
Pike City	Nov. 5, 6
Center Point	Nov. 9

Let our women be ready to answer Questions 14 and 16. The Trustees will please answer Question 29.

W. C. HILLIARD, P. E.

TEXARKANA DISTRICT.

(Fourth Round.)

Lockesburg	Oct. 8, 9
Ashdown	Oct. 15, 16
Foreman	Oct. 16, 17
Vandervoort	Oct. 22, 23
De neen	Oct. 23
Cherry Hill	Oct. 29, 30
Mena	Oct. 30
Umpire	Nov. 5, 6
First Church	Nov. 12, 13

T. H. WARE, P. E.

MONTICELLO DISTRICT.

(Fourth Round.)

Eudora Mission	Oct. 7
Lake Village and Eudora, at E.	Oct. 8, 9
McGehee and Ark City, at A. C.	Oct. 9, 10
Lacey Ct.	Oct. 13
Snyder Ct., at Bethel	Oct. 15, 16
Mt. Pleasant Ct., at Mt. P.	Oct. 19
Johnville Ct., at Green Hill	Oct. 22, 23
Hermitage Ct.	Oct. 23, 24
Hamburg Ct., at Extra	Oct. 29, 30
Warren	Nov. 5, 6
Wilmar Sta.	Nov. 12
Collins Ct., at Cominto	Nov. 13

J. A. HENDERSON, P. E.

CAMDEN DISTRICT.

(Fourth Round.)

nden Ct.	Oct. 16, 17
ampton Ct.	Oct. 19
sson Sta.	Oct. 20
Dorado Sta.	Oct. 21
anta Ct.	Oct. 22, 23
Dorado Ct.	Oct. 23, 24
ong Ct.	Oct. 24, 25
itting Sta.	Oct. 25, 26
ection City Sta.	Oct. 26, 27
nden Ct.	Oct. 29, 30
nden Sta.	Oct. 30, 31
gnolia Ct.	Nov. 5, 6
gnolia Sta.	Nov. 6, 7
glester Ct.	Nov. 12, 13

JOINT MEETING WOMAN'S SOCIETIES.

The Woman's Foreign Missionary Societies of the Paragould and Jonesboro districts united in holding an all-day session at Nettleton September 22. The entire day was one of pleasure and profit to those in attendance. The success of the meeting was due to the untiring efforts of the district secretaries, Mrs. Eli Meiser of Paragould and Mrs. A. L. Malone of Jonesboro. Great interest was added to the meeting by the presence of Miss Cordelia Erwin of Songdo, Korea. Her talks on Korea, the Training School and mission work in general were helpful and inspiring. Her earnestness and her consecration made a deep impression and brought the cause of missions closer to the hearts of all who heard her.

The devotional services of each session were conducted by Brother Cloyes, the pastor at Nettleton. His earnest and thoughtful talks were much appreciated.

Excellent papers were read at the morning session on the origin and growth of the woman's work, the mission fields occupied by the Woman's Board, and the various phases of mission work.

Round table discussions of auxiliary problems occupied the greater part of the afternoon.

Following the afternoon meeting an enjoyable reception was given at the hotel to the visitors by the Nettleton auxiliary.

At the evening hour an impressive exercise, "The Voices of the Women," was given by the young girls of Nettleton. This was followed by Miss Erwin's address on Korea.

Too much cannot be said in praise of the hospitality of the good people of Nettleton. In every way the visitors were assured of their welcome.

CAMDEN DISTRICT.

I have finished the third round for the year. Nearly all the year has been consumed. The fourth round will be short. The election of officers, the finishing up of finances, and getting together of material for reports at conference. How fast the year has gone! There has hardly been a ripple on the

How to Get Rid of Catarrh

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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.

surface. All has gone on smoothly and nicely. There was never a happier presiding elder in his work than I have been this year. Not all has been done that ought to have been done, nor all that could have been done; but there have been 19 men who have each faithfully done his work. I have been glad to see them, they have welcomed me at each of my comings. Churches have been built, parsonages improved, debts paid, revivals have been general. There has been a large ingathering. Our Sunday schools have been extra good. Our missionary work has improved. Our women have wrought well. Our laymen are learning. I am pleased with what has been done. The faithful pastors, under God, are due many thanks for faithful service, and often large sacrifice. The wives who keep the parsonages know more of sacrifice and suffering than the men.

Just how a woman can feed and clothe and keep in school and always be ready to do her part in the church on the salary is more than the average man or woman knows. They will surely have a rich reward above, but they might have an easier time here if the church would think, pray, plan and pay. I trust our annual gathering will be a time of rejoicing. With hope and confidence,

R. W. McKAY.

ANOTHER GOOD MEETING.

The last tent meeting of the summer campaign of the Pine Bluff District closed at Rison last night (September 29) with 50 additions to the Methodist Church. As a result of the meeting some will join other churches. Brothers Hammons and Sage, who conducted the meeting, were faithful and true to their work. The preaching was of the evangelistic type, intended to reach the unsaved and stir the church to greater things. God in his goodness was with us and much good was accomplished. Some say (and it must be true) that it was the greatest meeting that has ever been at Rison. Brother Abner Sage, who had charge of the music, did valuable work among us, not only as a singer, but otherwise as well, praying and working for the salvation of men.

In a word, God in his mercy has been with us this year on Rison circuit. Meetings have been good, and a full report is expected.

M. K. ROGERS.

DAVIDSON CHARGE.

Davidson, in Southwestern Oklahoma, is fortunate under the leadership of Brother Horton, a young preacher, lately from Texas, of uncommon ability as a revival preacher. He has just held a protracted service in a school house 11 miles east of Davidson, with about 15 conversions and over 20 accessions to the church, giving the little class a membership of 30 and strength enough to become a half station and build a church in two years' time. The fields in this new, undeveloped country, once called the Big Pasture, are white unto the harvest, and the laborers too few.

A. C. BRIGGS,

Superannuate Member of Oklahoma Conference.

Davidson, Okla., Sept. 30, 1910.

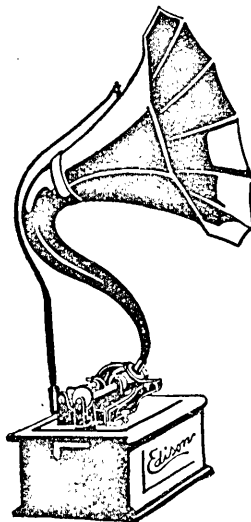
CRUTCHFIELD—Mrs. Maud Crutchfield, wife of Robert Crutchfield, died at her home in Olustee, Okla., Monday, September 19, 1910. For several months Mrs. Crutchfield had been confined in her home and bed, and while the thought of giving the wife, mother and friend to God who gave sorely grieved all, it was known sometime before her death that she must be taken. Her death came more quickly than was anticipated, perhaps as the result of inability to sustain the shock of an operation which was professionally deemed imperative.

Mrs. Crutchfield was a member of the Methodist Church of Olustee. She was loved by the membership and by everyone who knew her. Knowing that

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she must die she spoke freely to those who attended her during her last hours on earth, and to all she declared that God's will should be done. She passed quietly from this world of suffering into the world where there is no pain, her husband and her pastor holding her hands while friends sang softly the song of peace. There could not have been a more convincing testimony of the power of the gospel to save even unto and in death than that manifested in the words and smiles of this good wife and young mother as she closed her eyes upon the scenes of this world. Her husband, her little child, Doris, and her other loved ones have the sympathy of those who knew and loved Mrs. Robert Crutchfield.

O. W. STEWART.

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.

LEWISVILLE CIRCUIT.

Two weeks ago Rev. W. R. Harrison of Stamps helped us at Walnut Hill in a meeting, and this week at Old Lewisville, where, at the latter place, there were a number of professions and nine accessions to the church. Some ten years ago Brother Harrison was the pastor on this charge, and so efficiently did he do his work that all of his old brethren and sisters and friends greeted him most heartily, and in the above meetings his practical, spiritual gospel sermons were so well received that the church was much edified and sinners were convicted and converted. He conducted the latter meeting also alone, as my wife was quite ill and I remained at home with her most of the time. At this writing she is improving and I hope will soon be well again.

J. R. SANDERS.

September 30, 1910.

SAYRE, OKLA.

This has been a great forward movement year for our church at Sayre. The pastor's salary has been advanced \$400

over last year, the conference collections are already in the hands of the teller in full, with a small surplus to apply on the district. Over \$300 has been raised on church debts, and nearly \$600 spent on church and parsonage.

J. E. McCONNELL.

Oct. 1, 1910.

Rev. Henry Waigh, the new president of the Wesleyan Conference, is a circuit preacher.

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