

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine"

Successor to Western Christian Advocate.

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

Vol. 29.

Little Rock, Ark., Thursday, November 3, 1910.

No. 42



METHODIST UNION.

There is at last some stir in the North along proper lines of Methodist Union. There is at last some consideration of vital suggestions of the South. Witness an editorial in the *Western Christian Advocate*, Cincinnati, August 24th last, on "The Future of Colored Methodist Episcopalians," and a letter in the same issue from Bishop Scott, missionary bishop of the Methodist Episcopal Church for Africa.

Bishop Scott, who, our readers will remember, is a negro, is urging the appointment of a commission to consider the future relations of the negroes to the Northern Church. The tenor of Bishop Scott's letter makes it evident that he favors the formation of a negro Methodist church into which shall be gathered all the negro Methodists of the country. What he says so entirely accords with our own view that we quote:

"First, has not the Church done about all she can do for us in our present relation? Not that all has been attained that we need, but, with our present degree of advancement will we not develop more rapidly along some lines away from than we will within the old homestead? Will not increased responsibility make us more manly and independent and quicken our advancement in business methods, self-help, and self-respect? Such traits come to their best in the active, every day battle of life.

"Second, is not the growing sentiment of the time against the perpetuation of our present relation? In our church life we have become accustomed to certain conditions and treatment which, according to the indications, the Church cannot continue without embarrassment to herself, while to discontinue them will be a serious embarrassment to us. Under such circumstances there seems to me only one course for self-respecting men to pursue.

"Third, would not a change of our relation hasten the realization of some of the hopes and plans that may be entertained by the Church? I have in mind especially the reuniting of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Our Church is in a strait betwixt two. She evidently desires a closer relation with the Church South, whose leaders declare it is useless to even think of it while the Negro is with her. On the other hand her colored membership is looking on with a jealous eye while they continue to contend for increased recognition.

"I admit we are not prepared to support all of our schools, and that for some time to come we shall need assistance to carry forward our educational work, which is so important to all our people and the entire country; but I do not believe that a change of our relation would prevent the Church assisting us along this line"

Relative to these considerations the *Western Christian Advocate* has to say:

"There are a number of prominent white leaders in our own Church who sympathize with this outlook and program, and sincerely believe that a separation between the white and black membership in our Church would be the best thing for both, and allow desirable combinations and

unifications on the part of both now impossible. And among these are some of the best friends the colored race has ever had. They look upon the proposition practically, and as a matter of common-sense and expediency. But they say that the initiative ought to come from the side of the colored contingent; that it would be ungracious and impolitic for the whites first to open the door and seem to invite them out."

The *Western Christian Advocate* further points out that many negroes and many of their white leaders, perhaps a majority, are opposed to this movement, chiefly on the ground that it raises a race question in the church of Christ, but partly also because the negroes as yet need the fostering care of their white brethren.

As to the latter objection, it ought always to be remembered that nobody, North or South, can well favor abandoning the negro race to itself. It would be a blunder, if not a crime against the gospel, to set them off to themselves unhelped by their white brethren; and Bishop Scott correctly suggests that a separate organization of the negro race need be no barrier to such help.

As respects the objection that such a course would bring the race question into the church, our brethren of the North are entirely too tender-footed on the whole race question. There are

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 * * * * *
 CHANGE OF DATE.
 See change of date of corner-stone
 laying of Oklahoma City Woman's Col-
 lege, page 3.
 * * * * *

differences of race, say what we will; the church did not create these differences; they were created in large part, either directly or indirectly, by God Almighty himself, either when he made men or when he made the environment of men, or by both methods; and this is true even though it might be shown that the Devil has taken advantage of the differences, to get out of them what evil is possible. It is not the business of the gospel to endeavor to destroy these differences, and to reduce the whole world to dead uniformity. It is the business of the gospel to recognize these differences, and to adjust itself to them as facts of nature. In such adjustment the gospel must see that every man has a fair chance. It is the business of the gospel to see that no man suffers loss from race hatred or race prejudice, so far as we can control such matters.

These race differences, we must insist, mark out for us our lines of movement. Our Northern brethren themselves, in their fixed determination never to elect a full negro bishop, and in sidestepping the case by electing bishops for races and languages, have been compelled to recognize the principle, and they ever will be compelled to recognize it. The gospel of Christ ought to be, and as a matter of fact is, broad enough to maintain a genuine fellowship while it is developing races along their own peculiar lines, according to their own peculiar customs. Its only concern is to abolish all customs that are contrary to its own eternal verities and to infuse its own spirit into such customs as are not contrary thereto; and then it must leave alone such customs. It will be found, in the end, that we shall have one type of Christianity according to the Chinese, an-

other according to the Japanese, another, perhaps, according to the Koreans, another according to the East Indians. It will inevitably be so, for what commission under Christ have we to transform all these races into one outward type? Why should it be thought a thing abhorrent that we should have a type of Christianity according to the racial customs, the racial instincts, of Africa? If Christ be in all and through all, what more have we to ask? The only question about which we need to be concerned, in the case of any race, is the question as to the speediest method of bringing that race to its highest possibilities in Christ. Is that the speediest method which moves in harmony with great facts of nature, or shall we antagonize the facts of nature? To ask such a question ought to be to answer it.

We insist, further, that we of the South, know the negro a great deal better than do our brethren of the North. There is no assumption of superior wisdom in such a claim; the claim is based upon the fact of superior opportunity. Long ago we laid out our lines of movement; we adhere to these lines still, and ever shall, and ever must. We are sure that, socially, religiously and racially, it is best for both races that we adhere to them. Much as we deplore the scandal of a divided Methodism, we will never purchase unity by going into a worse situation. The writer of these lines had the satisfaction to induce the Committee on Federation at our late General Conference to recommend that our Commissioners of the Commission on Federation be empowered to consider any proposals relating to Methodist union, and the General Conference endorsed the recommendation. It will get the way much cleared if our Northern brethren will act upon the suggestion of Bishop Scott.

ADDENDA.

Since writing the above the *Central Christian Advocate* of October 19th has come into our hands, containing a two-page article from Bishop Scott, the article to which his letter to the *Western Methodist* intended to invite attention, containing also a three-page editorial on "Bishop Scott's Remarkable Article;" and another editorial of a little more than a page on Methodist union. All of which we have read with great interest and great care.

We see not the least reason to change anything we have said. We are even encouraged to believe that Dr. Spencer and some others may yet come to the knowledge of the truth. For the *Central* sees in the arrangements for co-operation between the Southern Church and the Colored Methodist Church, notwithstanding the entire independence of the Colored Methodist Church, a possible plan of co-ordination of all American Methodism with racial autonomy, and the *Central* sees how such a reorganization might "give this race autonomy real power, real hope, real vision, real moral victory, without dictation, but with sincere counsels and actual co-operation" and says "such a partnership would not violate or disparage the theory of the Fatherhood of God, or the ecumenical oneness of the Methodist Episcopal Church. It might confer dignity on both parties; certainly upon the negro race." "Possibly it would spur the colored people to an intense evangelism, and so double and again double their membership." Surely yes, dear Doctor

(Continued on page 3.)

WESTERN METHODIST

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OUR CONFERENCES.

Oklahoma, Ardmore, Bishop Denny....Nov. 10
Little Rock, Prescott, Bishop McCoy....Nov. 16
White River, Forrest City, Bishop McCoy...Dec. 7

DATE OF WHITE RIVER CONFERENCE CHANGED.

At the request of the presiding elders and of
the conference hosts, the date of the session of
the White River Conference has been changed
from November 23 to December 7.

J. H. McCoy, *Presiding Bishop.*

Rev. P. S. Herron, of the Bearden charge, was
in the city last week to consult an eye specialist,
and made this office a brotherly call.

Rev. F. A. Jeffett will report for work at the
White River Conference. A year of rest has been
helpful to him. This is good news to his many
friends.

It is reported that Dr. Sibert will retransfer
this fall from Florida to the White River Confer-
ence. He will be received with great joy by his
Arkansas brethren.

Rev. B. L. Harris, pastor of Wynne Station,
has been appointed by Bishop McCoy to assist
the Presiding Elder of the Helena District to close
up the year's work.

Rev. W. D. Philpot, a local preacher on the
Mowdy Circuit, Oklahoma Conference, has more
than doubled the membership of his charge and
organized one new class.

Rev. F. N. Looney, Clarendon, Ark., was in the
city a day or two this week. He tells us that
everything will be in good shape for Conference
at Clarendon. We expected nothing less, either
of Looney or of Clarendon.

Rev. B. L. Wilford, of Forrest City Station, is
closing his fourth year in great favor with his
people. He will have everything in good shape
for the White River Conference, which meets
November 23. The sessions will be held in the
courthouse.

Rev. S. E. Kirby, pastor at Wapanucka, Okla.,
spent last week visiting in this city and made us
a pleasant call. He was accompanied by his
family. He reports a good and successful year
in his charge and expects to make a good report
at Ardmore.

Rev. A. K. Miller, one of the oldest preachers
in the Oklahoma Conference, has organized a
new circuit around Caney, Okla., with 47 mem-
bers and has built a parsonage. He is over 70
years old and has missed only one appointment
during the year.

WESTERN METHODIST

Rev. W. B. Hayes, of the St. Louis Conference,
but formerly of the White River Conference, is
visiting relatives about Little Rock, especially a
sick mother. He is as robust as of old, which
is saying a good deal, and seems to be thriving
on Missouri soil.

Rev. H. M. Bruce, of the Little Rock Confer-
ence, has been transferred to the New Mexico
Conference, and goes, next week, to Deming,
New Mexico. Brother Bruce has made a good
record among us, faithful and toilsome and effi-
cient. Many will regret his going.

Dr. Z. T. Bennett, Presiding Elder of the Hel-
ena District, has been forced to desist from active
work by reason of affliction. He has been in
Chicago for some time for treatment. He has
returned home somewhat improved. Few men
among us have done more service than Dr. Ben-
nett.

Rev. J. I. Murray, Coalgate, Okla., has built
a \$3,000 church house, an \$800 parsonage, and
has a net increase of more than fifty in mem-
bership. He has the most enthusiastic Epworth
League in the district and the Sunday school at-
tendance has been multiplied by four during the
year.

Rev. A. H. Butler, pastor of the Saline charge,
Oklahoma Conference, is the son of a Methodist
preacher. His father belonged to the Indian Mis-
sion Conference before the Civil War. Brother
Butler is now building a new church at Paw Paw
on his charge, which will be finished by the first
of December.

Rev. R. P. Hardcastle, who has preached many
years as a supply, has added one more and suc-
cessful year to his ministry. He has received 41
members into the church, built a parsonage, and
is now getting material on the ground for a
church at New Zion on the Tushka Circuit, Ok-
lahoma Conference.

At the recent session of the Tennessee Confer-
ence three of its members were transferred to the
Oklahoma Conference, viz: Oscar L. Adams,
W. J. Stewart, and T. B. Fisher. Brother Fisher
has been among us for some months already.
W. R. Richardson and B. M. Holland were trans-
ferred to the Little Rock Conference. We trust
all these brethren will find joy in the Master's
service west of the Mississippi.

It is a pity that the Democrats of the North can-
not respect themselves. If anybody desires to
know what we mean by this remark, let him look
into the Democratic platform of New York, which
is an alliance with all the elements of rascality in
that great State; and let him look into their plat-
form in Maine, which is an outright alliance with
the saloon element in that State. The Western
Methodist is not a political paper; but it stands
for common honor even where politics is involved.

Rev. J. B. Stevenson closed his four years of
service at Conway last Sunday night. Rev. John
Jeter Hurt, pastor of the Baptist Church, with
that fine sense of gentility which always charac-
terizes him, had asked the privilege of directing
the last public service, which he did with excel-
lent taste. It was a gathering of all the evangel-
ical churches of the town, packing the building.
Songs, prayer, Scripture reading, and short ad-
dresses from representatives of the several
churches was the order. At the close Pastor
Hurt sprang a surprise by presenting the retir-
ing pastor, on behalf of the Conway Board of
Trade, an elegant gold watch, "as good as money
can buy." The whole performance was highly
honoring to Brother Stevenson—enough for the
modesty of the man.

THE UNFINISHED TASK.

The *Christian Herald* has tabulated the unfin-
ished task of the Christian church and the forces

employed in its accomplishment, as follows:

"The millions still unreached by the gospel are
these: Asia, 42,000,000; Africa, 70,000,000;
Arabia, 3,000,000; Syria, 550,000; the Sinaitic
peninsula, 50,000; Eastern Sumatra and adjacent
islands, 3,250,000; Madura, Bali and Lombok
islands, 2,000,000; Malay peninsula, 1,000,000;
total, 113,000,000. In all, 788 Protestant mis-
sionary societies are at work in foreign fields.
The annual combined contributions are \$25,350,-
000. There are 5,522 ordained missionaries, 982
physicians, 2,503 men lay missionaries, 5,406
married women, 4,988 unmarried women, or a
total of 19,280 foreign missionaries. There are
5,045 ordained natives and 92,918 unordained
teachers, Bible women, etc. The total living bap-
tized Christians are 3,006,373; adherents, 5,281,-
871. The native gifts aggregate \$2,300,000."

A NOBLE ENTERPRISE.

At his death Mr. Robert A. Barnes, a leading
business man of St. Louis, but not a member of
our church, left a bequest of \$900,000 to estab-
lish a hospital under the auspices of the Meth-
odist Episcopal Church, South. The trustees are
to be appointed by our bishops. At present they
are Samuel Cupples, Murray Carleton, Samuel
Kennard, all members of our church. The money
has been carefully invested and now amounts to
about \$2,000,000. Of this \$1,000,000 will be
used for buildings and the balance for endow-
ment. A magnificent site fronting Forest Park
has been secured at a cost of \$200,000. For years
eminent architects have been studying plans so
as to make the hospital the most modern and com-
plete in this country. Soon these will be com-
pleted, and it is hoped work will not be long de-
layed. The capacity will be 320 beds, later 450
beds. The location, just across the street from
the new buildings of the Medical College of
Washington University, brings two great institu-
tions into co-operative relations, and will provide
almost unsurpassed advantages for medical treat-
ment and research. To Bishop Hendrix much of
this great conception is due. When this hospital
is opened our church in St. Louis will begin to
do what we ought to do on a greater or less scale
in all of our larger cities. When shall we do our
duty in Arkansas?

"PERSONAL LIBERTY!"

Liberty to do what? What is the quality of
that liberty that authorizes one set of men, solely
for their gain, solely for dirty dollars, to center
upon a course of things that will inevitably im-
poverish and enslave thousands of their fellow-
men? What, we demand to know, is the quality
of this liberty? And is it true, or not, that the
saloon traffic does impoverish its patrons? Is it
true, or not, that it does enslave its victims? Is
it, or is it not, true that the "liberty" of each and
every single saloon keeper can be secured only
by the loss of real liberty for his many patrons.

Further, what about the personal liberty of the
citizens who must endure all the nuisance, all
the bother and all the burden and all the crime
that is produced by the drink traffic?

Further, What about the personal liberty of a
father and mother whose deepest desire is to
rear their children under conditions of sobriety,
so that their sons will not be caught by the hell-
traps that liquor sets for them; so that their
daughters will not be likely to marry the drunken
wrecks produced by the traffic? Do these people
deserve any consideration? Or are the bloated
brewers the only man we can consider?

Once more, Is this the first time the liquor peo-
ple have ever masqueraded as the apostles of
sacred human rights, with a base lie in their
mouths? Who was it that said the devil himself
transforms himself into an angel of light? It
seems to us we have read that sentiment some-
where.

METHODIST UNION.
(Continued from page 1.)

of the *Central*, you are breaking your way into the light! That is precisely what we have been trying to tell you. That is what was contemplated in the Oklahoma Plan for unifying American Methodism, presented to our last General Conference, a plan which we may say arose out of editorials appearing in the *Western Methodist* more than two years ago, and which this editor had the honor to draft, at the request of leading members of the Oklahoma Conference. When our brethren of the North can once so far disenfranchise themselves from what Dr. Spencer calls their strenuous ideal of the ecumenical charter of the Methodist Episcopal Church; when they can once consent that their particular branch of Methodism as such has no real charter entitling them to envelop the whole earth; when they can rid themselves of the enchanting and enchaining conception that their particular church as such has a call to be "the one majestic figure of Protestant universality, having in its organized mass thousands if not millions of every kindred, every tongue in each and all of the five anthropological divisions of the human family;" when they can consent to lay aside such towering ambitions for themselves; then they will not only have opened the way to adjust this negro problem; they will have also removed a mountain that lies across every road that leads to Methodist union. If ever Methodism is to be really ecumenical, we again insist that Methodism must be too big and too broad to be cramped into the molds of any one of the Methodist churches that now is or of any section of the United States or of any one nation or race of men. And any one Methodism which indulges the rapturous dream of a world-empire to which it holds a patent may as well dispense with the infatuation. It can never be, entrancing as is the thought to some, no, not for a thousand years!

It happens that the Joint Commission on Federation of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church is to meet in Baltimore on the 12th of this month. We most respectfully call their attention to the broad principles which underlie this discussion.

AN IOWA DISPATCH CORRECTED.

Little Rock, Ark., Oct. 31, 1910.

To the Editor of the Gazette:

A recent issue of your paper contained a dispatch from Charles City, Iowa, in which it is stated that 57 ministers had quit the Upped Iowa Methodist Conference because the salaries paid them were not sufficient. I doubted the truthfulness of the dispatch and wrote to the pastor of the Methodist Church at Charles City, asking if the statement were true, and inclosing him the clipping from your paper. His answer is as follows:

"Charles City, Iowa, Oct. 26, 1910.

"Mr. George Thornburgh, Little Rock, Ark.:

"DEAR SIR AND BROTHER—Some such statement as this you inclose has gone the rounds of the press. There is no truth in it whatever. Not a man withdrew from us this year. We have more and better supplies than we have had for the last seven years. The statement is false throughout, and, I am inclined to believe, vicious in motive.

"Cordially yours,

"J. R. CAFFYN, Pastor."

Yours truly,

GEORGE THORNBURGH.

The item referred to was published by the Gazette in the regular course. If there was any bad motive in connection with the item it was all in the place from which the dispatch came.—EDITOR GAZETTE.—*Arkansas Gazette*, November 1, 1910.

BISHOP BROOKE AGAINST THE
AMENDMENT.

DEAR BRETHREN—Last week you had in the Methodist a reference to Bishop F. K. Brooke, of Oklahoma City, Bishop of the Oklahoma Diocese of the Protestant Episcopal Church, whom you quoted as being in favor of the proposed amendment to the Oklahoma Constitution which would substitute local option for prohibition. This supposed attitude of Bishop Brooke has been widely used by the whisky people and has been published everywhere. But in today's Oklahoma appears a letter from Bishop Brooke written from Ohio, where his attention had been called to the public use of his supposed attitude on the question, and in which he denies that he is in favor of the said amendment. He declares that while constitutional prohibition is not just his idea of the proper way to regulate the whisky evil, he is not at all in sympathy with the proposed amendment and will vote against it. I write you this that you may make proper correction, not only in the interest of Bishop Brooke, but of the cause itself, for it hurts to think that a minister of any Protestant church would favor such a vicious scheme on the part of the whisky trust to foist their infernal business upon a great State again.

I am writing this today that it may reach you in time for use this week, and I may add, by way of confident prophecy, that the State of Oklahoma will still have constitutional prohibition after November 8, and this, too, in spite of all the whisky drinkers, bootleggers, and alien preachers by the name of "Meerscheart" which the devil may induce to go to the polls.

Most sincerely,

R. L. OWNBEY.

We are most glad to publish this letter.—EDS.

CHANGE OF DATE OF LAYING CORNER
STONE OF OKLAHOMA CITY COLLEGE.

On account of the election being held on November 8, at which time we are to vote on whether or not we will continue State-wide Prohibition, and because of the very great importance of every preacher and layman being at home on that day that he may work and vote, and further because we are desirous of having as many of our preachers and laymen present at the corner stone laying, as possible, the date of the corner stone laying is hereby changed from Tuesday, November 8, to Wednesday, November 16, at 10:00 o'clock in the morning. Let all persons interested take due notice and govern themselves accordingly.

The reception to Bishop Denny, at St. Luke's Church, will be held Tuesday morning, November 8. No change in this.

N. L. LINEBAUGH,

Superintendent Oklahoma City College.

A notorious character, standing on the gallows with the noose properly adjusted, was asked before the cap was drawn over his face, if he would like to say a few words. "Ladies and gentlemen—beg pardon, gentlemen," he said, "standing where I do, I am unalterably opposed to capital punishment."—*Everybody's Magazine*.

ANNUAL CONFERENCE NOTICES.

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. Classes of second and third years 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,
W. S. WOLVERTON,

IMPORTANT NOTICE.

Brethren, don't forget your card when you start to conference. Trains arrive over the Santa Fe from the south at 12:07 a. m., 11:22 a. m. and 2:40 p. m.; from the north, 5:10 a. m., 1:15 p. m. and 4:22 p. m. Over the Rock Island, from the east, 1:45 p. m. and

8:40 p. m.; Over the Frisco, from the east, 9:35 a. m., 12:30 p. m., 3:15 p. m. and 8:55 p. m. When you can, please notify your host by which train you will arrive.

I. K. WALLER,
G. B. WINTON,
W. S. WOLVERTON,

FIRST YEAR.

The class of the first year and the committee will please to meet at the place assigned on November 9, at 2:00 p. m. W. J. MOORE, Chairman.

SECOND YEAR.

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,

THIRD YEAR.

The class of the third year will meet the committee in Broadway Baptist Church, Ardmore, November 9, at 2:30 p. m. Let every member of the class be present and on time. A. M. BRANNON,
C. P. COX,
J. D. CANADAY,

FOURTH YEAR.

The class of the fourth year will meet in the First Christian Church, Ardmore, November 9, 2:00 p. m. ROBERT HODGSON, Chairman.

COMMITTEE AND CLASS FOR ADMISSION.

The examining committee on admissions will meet at 2:00 o'clock on Wednesday, November 9, in the annex of the Broadway Presbyterian Church. All young preachers who are coming up for admission must meet with the committee absolutely on time. We will not examine preachers who come in from one to three days late. P. R. KNICKERBOCKER.
Per A. M.

LITTLE ROCK CONFERENCE.

I will ask the presiding elders of the Little Rock Conference to please send me a list of delegates to the annual conference, also local preachers who will come for ordination, and preachers who will come for admission on trial and for readmission.

Preachers and delegates who expect to bring their wives will please notify me as soon as possible, not later than November 1. W. A. STEEL.

COMMITTEE ON ADMISSION.

The committee on admission, the class for admission or readmission on trial in the Little Rock Annual Conference, and those coming from other churches, are requested to meet in the Methodist Church at Prescott, 2:00 p. m., November 15, 1910. Let those who expect to represent any of the class be present also. W. W. CHRISTIE, Chairman.

CLASS FOR ADMISSION ON TRIAL.

The applicants for admission on trial in the Little Rock Conference are called to meet the Committee on Examination in the Methodist Church at Prescott, at 1:30 p. m., November 15.

C. J. GREENE, Chairman.

SECOND YEAR.

The class and committee of the second year will meet in the Methodist Church at Prescott, Ark., November 15, 2:00 p. m.

J. J. COLSON, Chairman.

CLASS OF THE FIRST YEAR.

The class of the first year will meet the committee at 10:00 o'clock Tuesday morning, November 15, in the Methodist Church at Prescott. Let all the class take notice. FORNEY HUTCHINSON, Chairman.

CLASS OF THE THIRD YEAR.

Members of the Third-Year Class will please meet the committee at the Methodist Church at Prescott, Tuesday morning, November 15.

T. P. CLARK,
W. M. CROWSON,
F. F. HARRELL,
Committee.

STATISTICAL SECRETARIES.

In order to secure absolutely correct report at our coming conference I am asking each presiding elder:

1. To select a capable and reliable man in his district for an assistant statistical secretary to do the entire statistical work of his district.

2. To see to it that each pastor makes a correct statistical report to this assistant secretary.

3. To look over the work of this assistant secretary, and see that it is correct.

4. To have this assistant secretary turn over to the chief statistical secretary the completed statistical work of his district.

This plan will lighten the work of the statistical secretary, give the presiding elders an opportunity to see that their districts are properly tabulated and correctly footed, and insure a correct and satisfactory statistical report.

It is hoped that presiding elders and pastors will co-operate in this plan. Fraternally,

W. P. WHALEY, Conference Secretary.

A DEBATE ON DIVISION.

Question: Resolved, That the Oklahoma Annual Conference of the M. E. Church, South, should divide.

First speaker, on the affirmative. Mr. President, I am on the affirmative side of this question and shall contend, for at least two or three reasons, that the Oklahoma Annual Conference of the M. E. Church, South should divide.

First. More men would have opportunity of doing work, on our standing Boards. The way to do men a service is to put them to work, and the way to make a strong, vigorous church is to have the largest number possible, in the church, active.

Secondly. Now, is the time to divide because the Boards must all be re-appointed, this Annual Conference, and they could be shaped to that end, thus, obviating the difficulty of vacancies, or re-arrangement on the part of the members of the Board, if division should occur later.

Thirdly. The conference is scattered over such a vast territory that a great hardship is imposed upon many of our ministers on medium and poor salaries. This ought not so to be. Let the conference divide into small conferences and it won't cost more than a couple of dollars railroad expenses to attend them, and, then, in extreme cases when a minister does not have the money at all, he might drive it or walk it. This would be economical, dignified, inspiring, and up-to-date (?) and perhaps a great relief to both preacher and laymen.

Fourthly. The present conference body is so large that it is difficult to find towns and cities large enough to entertain it. Really, there are only two or three towns in the State large enough (?) to even think of entertaining the Oklahoma Annual Conference of the M. E. Church, South, satisfactorily, and for small towns to have the burden of entertaining the conference imposed upon them is a shame. It is as annoying to them as the great question of taxation without representation was to the American Colonies. The whole thing is unjust and ought not so to be, and if I had my way about it I would divide, for I believe two baby conferences can do better and more difficult work, exert a greater influence for good (?) and furnish the charges with better preachers than one large, stalwart conference.

Fifthly. We could have better schools, better hospitals, better asylums. They would not be large, to be sure, but they would be near to our doors, and it would be a saving of expense. We would have more conference secretaries and evangelists, too, if you please, where we now have one. How much better this would be! Therefore, I am for division.

Mr. President, I believe this is all I can find to say.

FIRST SPEAKER ON THE NEGATIVE.

Mr. President, I arise to oppose division. For many reasons, I think I can refute the argument of my opponent. I shall proceed to answer his points in order:

First. Division would not increase the number of standing boards, neither would it increase the membership of the same. Every one knows that these boards are created by selecting one layman and one minister from each presiding elder's district. This predetermines the membership of the boards—30 members in each. The only way to increase the number at work, in this particular, would be to increase the number of districts. If this were done it would either lower the salaries of the presiding elder, or increase greatly the assessments—a thing not to be desired, either way.

Secondly. That conference must divide because the boards have to be recreated this fall is begging the question. The boards do not necessarily have to be made out of new men entirely. Nearly always it is a case of reappointment, fill-

ing vacancies, and, of course, sometimes, selecting new members.

Thirdly. The question as to the hardships that distance inflicts upon some of our men is easily answered.

In the first place, long moves are nearly always made by the request of the big fellows (transfers, you know), or by those seeking health either for wife, or child, or pastor, or by those utterly unadapted to certain localities or districts, and it becomes necessary for them to move clear out of hearing. This goes on anywhere. It is the case now, even in the Arkansas conferences. It would be the case with us were we to separate into small conferences. Would it not be a piece of pretty "farce playing," simply to divide, in order to make distance short, so that if the brother didn't happen to have the money he might "drive it, or walk it," and do it all in face of inevitable custom and consequence? Divide, thinking to remedy a supposed evil, and never touching it? Would it not be brilliant legislation?

In the second place, the question of expense because of distance is just as easily disposed of. The day is upon us when we must be self-sustaining, independent. Who are we, anyway, that we accept the charity of a town or a city for a week? Are we poor? Are we weak? Are we chained to custom? Are we slow to perceive, to apprehend? Conditions, circumstances, advancement, and the rapid whirl of progress and development have brought us face to face with the fact that nobody cares much to invite us into their home to spend a week, doesn't make any difference how much we sing and pray. They are too busy, chickens are too scarce, eggs, steak and ham are too high, and servants are too hard to get. Yes, indeed, we must entertain ourselves. We must fall in line with other bodies, or not be apace with progress. Lodges, the Quakers, the Presbyterians, the Baptists, our sister church entertain themselves in their conventions and assemblies. Our own General Conference entertains itself.

A fund of \$4,000, or more, could easily be raised by an appropriation of 2 1-2 per cent of the total amount of salaries of conference, prorating same among the charges as per salary. Under head of "Financial Recapitulation," the minutes of last year shows that the total amount of salaries were \$148,299. Two and one-half per cent of this is \$3,707.47, an amount sufficient to pay all railroad expenses and a dollar per day for five days for our 250 preachers on the effective list, together with the superannuates. Five dollars per day for 250 preachers would amount to \$1,250. This amount deducted from \$3,707.47 leaves \$2,457.47 to be divided among 250 men, which will give each \$9.82. This amount at conference rates, 2 cents, will purchase a ticket for 491 miles, or a round-trip ticket 245 miles. Would that not be great and up-to-date? The conference host would only have to secure rates at hotels, boarding houses and homes and direct the brethren to them, and the conference would be free to meet anywhere and could exercise wisdom as to the place of meeting to accomplish most good.

Fourthly. The argument that the conference is so large that no towns can entertain it is without scarcely any foundation. There are twelve annual conferences in Southern Methodism equal to and larger than our Oklahoma Conference. They meet and are fed on the charity and chickens of towns and cities. Oklahoma City, Muskogee, Shawnee, Chickasha, Ardmore, Lawton, Ada, Tulsa, McAlester would be glad to take it by turns and feed us on free ham, steak, eggs and chicken for another decade, if it is necessary.

Fifthly. Better schools, better asylums, better hospitals, near to our doors to save expense, more conference secretaries and evangelists, two Sunday school evangelists in place of one, etc.—My! Mr. President, what argument for division!

I am for better schools, for schools under our own vine and fig tree, for schools which stand for "ideals and tone" like that Dr. Sledd speaks of in his article in the last *Methodist Review*, for schools which will send the girls and boys back to their homes after graduation with a distinct type of Christian womanhood and manhood stamped upon them, ready to enter, heart and soul, into any good work in the church, in moral reform, in Christian citizenship, rather than be nonentities, society flirts, dirty athletes, indifferent to all excellence; I am for organizing, or creating, or developing a great system of education in our Oklahoma Conference modeled after the Randolph-Macon system, or for great concert of effort, in some line, that we shall have 800 or 1,000 girls and boys in our own schools somewhere, becoming indoctrinated in our glorious faith, history and tradition, for I perceive too much does "Rome burn while we fiddle and dance." I am for the Oklahoma Annual Conference of the M. E. Church, South, to have a splendidly equipped Children's Home, and an up-to-date, medium-rate hospital for service unto our constituency, our preachers and their families, also open to all others provided there is room; I am in for the best interest and welfare of the churches in all these things of good works, to save distance and expense, to bring help and charity to the door, even to have more secretaries and evangelists and Sunday school men, if that is the way to "widen the tents and strengthen the stakes" of the church.

But division won't do that. Division weakens. Division blocks the way. Division militates against energy, enthusiasm, force and power. A great school system, a great Children's Home, a hospital, a place for the poor—all are the product of centralized interest, sympathy, love, brain, and money. Division is a bombshell unto the accumulation of these energies.

Union is what we want. Our interest for years is a common interest. Union is strength. Union is a great educational policy and system, knitted together, doing work in great efficiency. Union supplies all charitable demands of the church, Children's Homes, hospitals, asylums, eleemosynary institutions in Methodist measure; "pressed down, shaken together, and running over," union is inspiration, influence and power. "The world, the flesh and the devil" cannot stand against the influence and power of our great stalwart Oklahoma Annual Conference of the M. E. Church, South. Therefore, let us not divide. I might speak for an hour, Mr. President, but, I think, this is sufficient.

DIVISION OF OKLAHOMA CONFERENCE

A recent correspondent for your paper says: "The reasons for division could be easily overcome. He mentions first the distance. For this he offers no remedy. There is none except division. True, the high steeple men can pay their way almost any distance; but the man out on one of the starvation works, several hundred miles from conference—how's he going to get there without great sacrifice? How are his laymen to get there? The Lord knows there are sacrifices enough without needless ones.

Second. "The size of the town to accommodate it." It is suggested that a small assessment, an average of \$5 to the charge, would meet the difficulty for small towns. It would not obviate the trouble, and if it would do so I am unalterably opposed to that method. We are overtaxed now, and I shall vote against any increase. Lay no more burdens of that kind upon us. It will be a sad day for the church when such a custom prevails. Then the preacher no longer goes into homes to leave his blessings there; he no longer mixes with the people on these great occasions. Five dollars will not pay a man's way at a boarding house for seven days. Then in a small town of only a few thousand boarding accommodations

can not be had for such a crowd at any price. The hotel and boarding house facilities are not sufficient. When we assemble in our great cities the boarding houses and hotels are crowded and the bill to be met by the local church is hard to meet. If it is this way in a great city, what would it be in a smaller place? Then the ordinary towns are not as a rule supplied with auditoriums to accommodate such a crowd. At one place only a few years ago, we were forced into an opera house for want of an auditorium. It was wholly unfitted to the purpose, for many reasons, and could be had only a limited time, and the conference had to rush and leave its business only half done, and many of the preachers and delegates went away sick, and some of them could not do their work like themselves for almost the entire winter.

There is something to do aside from eating and sleeping on such occasions. In addition to the auditorium, which for this body must be of good size, with perfect acoustics, there must be many committee rooms. It is now a large working body, with much important work before it, and needing great facilities for its work. "We have the same reasons for being united that we had in Statehood for the union of Oklahoma and the Indian Territories." With this statement I can not agree. Arkansas (one State) has three conferences. Texas (one State) has five conferences. Other religious bodies have some time ago seen the wisdom of more than one working body in this great and rapidly growing State. We are growing rapidly, but if we fail to cultivate the field, which we will most surely do if we remain undivided, then Ichabod is written plainly for us. Cordially,

C. F. ROBERTS.

CHURCH BUILDING IN BRAZIL.

W. F. McMURRY,

Corresponding Secretary Board of Church Extension.

After a somewhat careful examination of the immediate needs for church and parsonage buildings in Brazil, and having had full benefit of the advice of Bishop Lambuth and brethren on the field, I desire to make the following exhibit concerning the situation. It is not intended to set forth all the needs, but those that are now imperative.

I. BRAZIL MISSION CONFERENCE.

1. *Franca*. Located not far from Bibeirao Preto. Here an Italian woman has been the soul of the church for a number of years. A \$700 loan will complete the church building.
2. *Piracicaba*. Here a magnificent Girls' School is located, with Miss Stradley in charge. A parsonage is in process of building. They need a donation of \$250 and a loan of \$700 to complete the building, and will repay the loan in three years.
3. *Cunha*. A small church in Sao Paulo District which will cost \$450. They have raised nearly \$300 and will need a loan of \$175.
4. *Villa Isabel*. This is a suburb of Rio de Janeiro and the congregation is worshipping in a rented building. A donation of \$5000 and a loan of the same amount will enable this congregation to properly equip itself with the necessary building. Such an investment would meet the need for many years to come.
5. *Juiz de Fora*. Granbery College and a Girl's School of the Woman's Board, both doing magnificent work, are located here. They have a church and parsonage, but both are inadequate and badly located. A new site will cost not less than \$5000, and our people there can in all probability take care of this amount. There should be erected on this site a \$15,000 building.
6. *Quartel*. A small church is needed at this point in Bello Horizonte for a military colony, the soldiers of which have been the most active Christians in all that region. Last year thirty of them went to Uberaba, where a Methodist church

had about expired, and brought together the embers with so much zeal and spirit that they kindled the flame not only there, but at several other points. The amount needed at Quartel is not large.

7. *Sao Paulo*. A \$45,000 church is needed here. The congregation has secured a magnificent lot and paid for it. Of the \$45,000 needed to build the house, \$6000 can be realized out of the old property, and the congregation can raise \$9000. This leaves \$30,000 to be secured elsewhere. A donation of \$20,000 and a loan of \$10,000 would meet the situation. There is no more important point in Brazil than Sao Paulo. It is a modern city and growing, and some of the best citizens are among our members there.

II. SOUTH BRAZIL MISSION CONFERENCE.

1. *Porto Alegre, Central Church*. We own a magnificent lot, centrally situated, fronting on two streets, and having on one side a park. It is on the highest ground in this city of 100,000 inhabitants. Not only is this one of the most important sea ports of Brazil, but five rivers empty into the bay at this point, and the city is the southern terminus of the great Trunk Railway of the Republic from Rio to Porto Alegre. It will cost \$20,000 to build the church needed, and that amount invested in a modern building will guarantee a self-supporting church in four years. The old building has been condemned, and our congregation must seek new quarters.

2. *Allegrete*. This is a good town on the railroad between Porto Alegre and Uruguayana. The congregation can buy a lot costing \$2000. The church needed will cost \$5000, for which they need a donation of \$3000 and a loan of \$2000.

3. *Santa Maria*. Here a lot will cost not less than \$3000, and they need a \$5000 church and a \$2000 parsonage. We have not prospered in Santa Maria because of lack of buildings.

4. *Cahocira*. Here a lot can be had for \$2000, and our people will pay for it. They need \$5000 to build a church and \$1500 to build a parsonage.

5. *Santa Anna*. A lot here will cost about \$3000. It will take \$4000 to house the congregation and \$2000 to provide a home for the preacher. A good point with large promise.

6. *Cruz Alta*. Here a lot worth \$1500 can be bought by the congregation, and \$2500 is needed for a church and \$1000 for a parsonage.

7. *Arroio*. A lot has been bought here and \$700 expended on a church building, which stands unfinished and exposed. Financial disaster having overtaken the leading members, they are unable to finish and need at once \$200 to finish and furnish the church.

In nearly all these cases, where we do not own the property, the heavy rentals now being paid would carry the loan necessary to build, and in a few years repay the principal.

It is hoped that individuals, churches, districts and conferences, desiring to do something special and permanent in the great mission field of South America, will consider carefully and prayerfully the above urgent needs, every one of which should be taken as a "Special" and the work speedily accomplished. It will give the Corresponding Secretary special pleasure to give additional information concerning any cases about which inquiry may be made, and to go in person to assist in presenting the need to any party or parties interested. The work in Brazil is growing, and the present embarrassment is on account of lack of buildings.

OFF TO THE HILLS OF OLD SALINE.

Purposely to visit my daughter, Mrs. Sarah Scott, a few miles from Benton, I am again among the hills of old Saline, my own, my native land. My very first recollections are associated with the identical spot from which I write. I lift my eyes, and there is the same swift flowing river, not a hundred yards away is the limpid stream on which

was the overshotwheel mill, there ripples the branch flowing from the spring. These and many other objects I look upon this evening awaken memories tender beyond all words to express. But a little ways over there is the family burying ground, where long have slept father, mother, and all my brothers and sisters, save two that sleep in the cemetery at Little Rock. It is hard for me to realize that I am the sole survivor of a once large family that lived on this hill. Across the river here, is the oldest Baptist church I know anything of—"Kentucky," of which my mother was a member in 1830 and here, with her last born son in her arms and breathing her dying prayer for God's blessings upon me in 1837 when I was but four years old she sweetly fell asleep in Jesus, and who will say that now after the lapse of more than seventy years she does not look down upon her Methodist preacher son? Wish I could hear some one sing, "O angels, tell my mother I'll be there." But I am glad to lay eyes again on old Benton. My recollection is that we are the same age, and that the county's first judge was Green B. Hughes, my half brother, Samuel V. Caldwell, the first clerk.

Passing the courthouse today, I inquired if court was in session, and learning that it was, I yielded to inclination to look upon a scene that revived my childhood memories, when my father occupied the bench and I played at will in the original courthouse, and here I heard my first sermon, preached by Rev. Fountain Brown.

Benton had no church then that I remember. The Benton of my childhood was quite a small affair, and somewhat noted for its wickedness. Right heartily do I appreciate that the Benton of today is no mean city, vastly improved, I believe, on all lines, and still forging her way to the front. And here, too, I am again quite alone, not one here now associated with my boyhood days. I spent a delightful hour or two with the only son of my last schoolmate here, the late Col. John L. Hughes. I formed the acquaintance of the son George when he was decidedly too young to take cognizance of introductions. I was especially pleased to learn that he had but recently stepped out on the Lord's side. May you prove an efficient all around church member, George, and thus make sure of a crown which shall with new luster boast when all earth's wealth shall have blended in common dust.

We took in the parsonage and chatted a while with Brother Dean, the pastor of our church here, and good Sister Dora, his wife, the daughter of our conference classmate, Rev. W. J. Scott, now of California. Then we had the great pleasure of a most brotherly talk with an old parishioner, Rev. W. C. Parham, and his cultured Christian wife. Just as we were leaving Brother Parham reminded us something of "Hiram the widow's son," and that we were the only ones now living that took part in that raising more than forty years ago. We were glad of exchanging hand-grasps with Brothers Hockersmith and Utley, and it did us good to shake hands with Judge Evans and to congratulate him on being one of the successors in office to "Old Charley at the Wheel," my father's political cognomen.

Altogether, we count this a pretty good day's work for a man totally deaf.

I will not undertake to say how nearly perfect my wife and self enjoyed our visit to our daughter and her eight very interesting children. Right sincerely do we pray God to make them, first of all, good Christian men and women. That will do.

JAMES E. CALDWELL.

"Say, paw." "Well, son?" "What is executive ability?" "Executive ability, my son, consists largely in being able to sign your name to important documents in an illegible hand."—*True Life*.

TITHING NOT FOR THIS DAY AND GENERATION.

In approaching this subject it is of vital importance for the preacher to clearly understand the conditions under which tithing was instituted. The children of Israel, coming up out of Egypt under the leadership of Moses, had no king, no parliament, no house of lords, no civil government. Moses instituted a theocratic form of government, or a government by the priesthood. There were no taxes levied for the support of a civil government; the priests (the Levites) ruled the people in every department of government. Tithing then was all the taxes paid by the people for not alone the support of the church but for the support of the government, its officers, or priests. Now, in addition to the ecclesiastical duties of the priests, they served as officers in the army, as judges, as magistrates, as sheriffs and constables, and performed all the duties peculiar to these offices, even to inflicting the death sentence. These priests or Levites were not given an inheritance or a portion of the land, or, in other words, they were not permitted to hoard, appropriate or make away with any of the tithes that came into the treasury of the Lord, except their rations, they and their families had a life-time job for their victuals and clothes, and the surplus over and above their expenses was given to the widows and orphans.

In time the theocracy of Israel was overthrown and along with it was destroyed the tithing system. For instance, Matthew sat at the receiving place of customs, or the custom house, collecting a revenue tax from goods entering into or going out of the city. This was under the Roman government, and they (the Romans) administered the civil government over the Jews. The priests or Levites had long since, under the kings, been supplanted by civil officers, who were no part of the priesthood or Levites. Now notice what was taking place at the time when Jesus saw the widow casting her offering or mite into the treasury of the Lord's house. The people were making voluntary offerings for the support of the ministry, they were not paying tithes. The priests had been supplanted by the civil power, and the people were taxed for the support of the civil government, therefore their contributions for the support of the ministry were voluntary on the day when Jesus stood by the treasury watching the people in general and the widow in particular bring their offerings into the treasury, as they are today.

When the government of the United States becomes a theocracy, when priests fill all our offices, both civil and military, when they hold their offices in perpetuity from father to son, when these priests own no property but perform all the duties of a priestly government for their board and clothes, as did the Levites of old, then will we pay tithes.

What right has the church or the ministry of today to expect tithes when according to our law and government they can not perform the duties that were performed by the Levites during the theocracy of Israel?

Moses was the supreme court, the chief justice, the court of last resort in Israel, Aaron was his associate justice, and they, together with Jethro, the father-in-law of Moses, formed the cabinet; Joshua was commander-in-chief of the armies of Israel and led them victorious against Og, king of Bashan, and Sihon, king of the Am-

orites, and conquered all the land of Canaan; Phinehas, the high priest, the grandson of Aaron, acted as sheriff and executioner when he stuck a javelin in the stomach of a man of Israel and a Midianitish woman (Num. 26:7, 8). I have heard some ministers make huge blunders concerning what Jesus taught in reference to the rich young man, whom he told to go, sell what he had and give to the poor. Again, we find Ananias and Sapphira brought before Peter with a lie in their mouth, they having sold their possessions and endeavoring to conceal a portion of the money which they had received for their property. For their perjury they died very suddenly, and I have heard ministers hold forth that it was as much our duty as Christians as it was theirs to sell what we have and turn the purchase money into the Lord's treasury, or, in other words, to give it to the preacher.

It is a fact that Jesus and the apostles who remained with the church in Jerusalem taught the disciples to sell their possessions, to turn the proceeds into the hands of a committee for distribu-

with it his property. The question, "What shall I do to be saved?" had no reference to a spiritual salvation, but was directed wholly by the thought, "What shall I do to be saved when Jerusalem is on fire, when the pestilence and famine fills the city, when the Roman army on the outside takes the life of those who would escape the Heavendoomed city?" Jesus had pictured it all to the young man and told him how to have himself, but the young man did not believe him and went his way.

Certainly nothing but ignorance of the Scriptures can mislead a man into preaching that we should now be burdened with the tithing system that prevailed under the law of the theocracy of Israel, or that we should be influenced by the teaching of Jesus and his apostles which was directed especially and only to the manner of escape open to the disciples out of the doomed city of Jerusalem. Such preaching as this is an evident attempt to resuscitate a tithing system is harmful to the cause of Christianity because neither Jesus nor his apostles ever taught it. Men look with suspicion upon the preacher and upon the cause of Christianity, when in addition to his State, county, road, school and poll tax he has to pay an import duty and a revenue tax, and after all this comes the preacher calling for tithes. I call it absurd ignorance, and I trust to see the ministry discard these dead and gone weights and theories that hinder them and keep people out of the church.

JOHN McMURROUGH.
Stamps, Ark.

A MOTHER'S VIEW OF EQUAL SUFFRAGE.

The question of equal suffrage appears on the ballots for the coming November elections. I wish to give some reasons for opposing it. Women have the right of franchise in Oklahoma in school elections, but few exercise the privilege. Some offices in our State are held by women, which is a greater preferment than if they were elected by women from their number.

Much good has already been done by women in our juvenile courts, but the first duty of the mother and elder sister is before the boys and girls get into trouble. Woman's sympathetic nature unfits her for courts of justice. Her work of love and mercy should prevent the need of courts and jails.

It has been said women need a voice in making and enforcing pure food laws. I grant officers will be needed here for with the preparation and campaigning incident to a political career we will have little time to inspect what goes on our table.

Many lines of reform and doors of service are already waiting our women and right well are they meeting these responsibilities. The spirit of unrest which has pushed women upward to noble achievements must not be turned into one of discontent where like Eve she finds no shade so inviting as that of the forbidden tree.

Co-education has proven the sexes equal mentally; but socially, physically, and morally they are unequal. Physically the female falls below the standard. But she is considered above the level of men in the social and moral sphere. When the standards are leveled she surrenders two points without gaining the inferior point.

Woman cannot physically take all a man's duties in life, so he has placed the burden of labor and warfare with its hardship and exposure on male shoulders. These two, the making and pro-



New M. E. Church, South, Augusta, Ark.; Erected in 1909; Cost \$15,000;
A. E. Holloway, Pastor.

tion, "For they had all things in common." Now it is a fact that outside of Jerusalem not one of the apostles ever preached a common purse, or common interest, or required any disciple to sell what he had and give it to the poor or to the apostles, either. Then the question arises, Why was this selling of property and pooling the proceeds preached in Jerusalem and nowhere else? The answer is that Jesus taught his apostles and followers far more minutely by word of mouth than they have us by the written word, that all property in Jerusalem would be destroyed, that the people would be killed or sent away into captivity, and that deliverance would come to those who believed in him and who would sell their property while it was now a good price, who would pool their interests into the hands of those men (apostles) who knew the things that would befall the city, and thus aid the poor to escape in the great time of trouble. The trouble with the rich young man was not uncharitableness, but it was that he did not believe what Jesus was preaching about the destruction of Jerusalem, and

protecting arms of the Nation should carry also their control. Woman's labor and patriotism are as great as man's, but different, working unseen, appearing best in her unbounded influence in social life there are evils hard enough to overcome without arraying the sexes against each other. The prevailing loose ideas of affinity are already a disgrace to our Republic. Reverence for sacred things, for age, for women, has given to our young men a reverence for home, and country, and to God. Remove these first foundation stones and all faith is shaken. Reverence implies faith and confidence and when woman loses confidence in the husbands, fathers, and brothers, of our country and demands to carry her own burdens, she destroys the spirit of chivalry and loyalty which has been her protecting force in all ages.

The moral side has seemingly been overlooked as we have outgrown St. Paul in our learned women of today. Rules of his day do not apply. Has woman received her uplift to vainly flaunt her advantages? Does she surrender her sweetest graces of modesty and sincerity for place or power? Rather should we rejoice in the upbuilding of the race, and elevating the home, the school, the church, the whole social fabric, along natural lines, knowing that God made all things well and still rules.

MRS. C. F. MITCHELL.

Lawton, Okla.

SUGGESTIONS ON EVANGELISTS.

After spending two years in the district evangelistic work for the Oklahoma City District I feel impressed to make a few suggestions concerning the work for the special consideration of those who will have the cabinet work of the coming Annual Conference in hand.

First, I would suggest by all means to keep the district evangelist in the field. I know that our cause has been greatly strengthened by the work the Lord has enabled us to do in this district, and the field is riper and richer still for that class of work another year than it was when the movement started two years ago. It might be well of course to change the boundary lines of the evangelistic district from time to time so as to work up the needed territory in the Conference.

Second, I would suggest that the Board of Missions keep its hand on this movement and make some appropriations to the men who do the work in the weak and unoccupied territory. Right here I desire to give some facts. The board has appropriated one hundred dollars for this work in my district last year and the same amount this year. The results have been as follows: Twenty-eight meetings have been held. Nine hundred and four professions have been made. Five hundred and ninety have joined the Methodist Church. Three hundred and thirty-seven subscriptions have been secured to Go Forward. Nine hundred and fifty-one dollars and twenty-five cents has been raised on the district for purposes other than the salary for myself. A large amount of literature has been distributed, a great many homes visited and a host of children baptized. There are yet two meetings to be added to this report before Conference. Can the Board of Missions see that the \$200.00 has been wisely appropriated?

Third, I would suggest that only men be appointed to this field of labor who will go and work the patch. It has happened already in our Conference that men have been appointed to the task that have done in a manner nothing. That discredits the movement, thwarts the original plan and aim of the Board of Missions, and compromises Methodism in the territories where such men are sent not to work rather than sent to work.

Fourth, I would suggest that the matter be financed on the following plan: Give a man a

territory to work and let him hold the meetings and take freewill offerings at the close of the meetings and live off of what he receives. Our pastors and Presiding Elders do not have a stipulated sum promised them before they go to their charges. Send only men who are willing to risk their labors in the Lord for their hire and then they will work their patch.

Fifth, I would suggest that these men be furnished with a choir leader. Not necessarily an expert in voice culture, but a man who can lead ordinary church music and one who knows God and is a willing worker for the salvation of men. The laymen of the districts in their movement and the well equipped congregations of the respective districts ought to be willing, and I am persuaded will be interested to secure the salary of the singer. I have found that your collections in these weak places will amply care for one man and his family but will not care for two. I have been paying one-half of my singer's salary this year out of my own collections, but have been hard pressed to keep ends together. I shall not try it any more. But the singer to lead the choir is absolutely necessary to the largest success. Mine has been a great blessing in every meeting.

Sixth, and then I'll quit. I would suggest that immediately after the Annual Conference while the cold and mottled winter weather is on, that the Presiding Elders and the pastors arrange a list of dates for a week in a place with services only at night and send these district evangelists for the express purpose of preaching a series of sermons on the special doctrines of Methodism. A revival is calculated to be disturbed at that time of the year by intolerable weather, and then there are so many places where our people need this work done. The Campbellites and Baptists have harped their doctrine all over these woods and crowded and hissed at us until it is high time we were fortifying our young people. An example: At one point where we had closed a meeting everything thought they wanted to be "ducked" for baptism. I agreed to read to the audience before they were baptized, the scriptures supporting effusion. The result was that a dipper full of water satisfied the whole crowd and a number of children were also presented for the ordinance of scriptural water baptism.

D. A. GREGG.

LITTLE ROCK CONFERENCE REDUCED RATES.

The Southwestern Passenger Association has made the following grant for attendance upon the Annual Conference to be held at Prescott, as follows:

"Rate of one and one-third for the round trip on the certificate plan, from points in Arkansas south of the Arkansas River and along the line of the Rock Island, Little Rock to White River, and from points on the St. Louis, Iron Mountain and Southern Railway, Little Rock to Texarkana, Womble to Felsenthal, and Nashville to Hope, to Prescott, Ark., and return, provided there is a minimum attendance of 100 persons holding properly signed certificates showing the payment of fifty cents or more for the going trip; certificates to be signed by Mr. George Thornburgh, Little Rock, Ark., as Secretary, and validated by Mr. A. B. Oliphant, agent St. Louis, Iron Mountain and Southern Railway at Prescott, Ark., as joint agent

Certificates showing the purchase of going tickets on November 15 to 19, inclusive, 1910, to be honored for return up to and including November 26, 1910"

Ministers and others who travel on clerical or half-fare permits or commutation tickets are not entitled to this reduction nor are included in the number in attendance. Each delegate must pay full fare one way to Prescott, and obtain a certificate from the agent when he purchases his ticket, and he will be returned from Prescott to the station from which he started, at one-third fare.

I will be glad to give any information desired in regard to reduced rates.

GEORGE THORNBURGH,
Railroad Secretary, Little Rock Conference M. E. Church, South.

A WONDERFUL RECORD—WHO CAN EXCEL IT?

By C. F. REED.

Ten dollars and thirty-five cents per capita for missions, in addition to all other expenses and assessments, is the wonderful record of the M. E. Church, South, of Greensboro, N. C. The church has a membership of 940, a Sunday school membership of 800, and an annual expense of \$6,000.00, in addition to which it contributed last year to missions the sum of \$9,711.00. If there is a church in Southern Methodism which excels or even equals this record, we have never heard of it.

The attainment of this standard has been largely a matter of growth. Thirty years ago some devout women threw themselves into this work and laid the foundation of the present missionary spirit of the church. It has ever since been known as the most active missionary church in the State. Last year, when the Laymen's Convention was held in Greensboro, and the men undertook to raise the per capita of two dollars per member set for our church, they found they were already paying more than six dollars per member without any extra movement at all. All the organizations of the church are missionary in spirit, from the Board of Stewards to the infant class. The following shows the receipts from different sources:

Laymen's Movement	\$3,440.00
Woman's Foreign Missionary Society ..	1,185.00
Margaret Foster Missionary Society ...	907.85
(Young People's Society.)	
Woman's Home Mission Society	1,834.52
Sunday School	475.00
Epworth League	319.67
Golden Links	114.35
Gleaners	85.95
Junior Gleaners	41.80
Coming Laymen	14.50
Light Bearers	51.80
Brigade (just formed of little fellows who had not made their report at the time this was made out)	

\$8,470.00

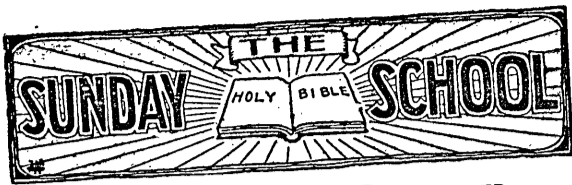
Add to this the regular missionary assessments made by the Conference, \$643.00, and the contribution by the Board of Stewards for Domestic Missions to help weaker churches, \$600.00, making a total of \$9,713.00, or \$10.33 per capita.

The Sunday school is organized into a missionary society and the first Sunday in every month the collections are all turned over to missions. Within the past few weeks two young women of the church have volunteered to go to the foreign field, and the church expects to have half a dozen there inside of the next two years. It is building a church now in Poo Tong, China, and will support the pastor, and has recently equipped a hospital in Korea.

Mr. Charles H. Ireland, lay leader of the Western North Carolina Conference, who furnishes the material for this account, adds:

"This in brief gives you about what we have done, and yet when we come to think of it in the light of what we have received from God in the way of blessings, it seems as if we have done nothing. In addition to the above, we have helped very largely to build a \$60,000.00 Y. M. C. A. this year. We are building a \$25,000.00 annex to our church and have helped several minor churches here to build better edifices."

Better to work and fail than to sleep one's life away.—Jerome K. Jerome.



PREPARED BY REV. P. R. EAGLEBARGER.

THE LAST SUPPER. NOV. 6.

Golden Text.—This is my body which is given for you: this do in remembrance of me. Luke 22:19.

Lesson Text.—Matt. 26:17-30.

The feast here described was eaten on Thursday evening. The preparation for it consumed some time, probably not more than a day. So our lesson occurred on the night that Christ was arrested and the trial begun. It is mere conjecture as to whose house the Lord ate the passover in. It is quite likely that the name of the owner is purposely omitted. We know not why this was done. Preparation was made as is indicated, however. We are not told why our Lord and his disciples ate the Passover on Thursday evening. The disciples show solicitude about the matter as is indicated by the raising of the question. Jesus had doubtless thought of it before the question was brought up and it is quite likely that he had selected the place and secured the consent of the proprietor of the room. This much is indicated by the statement that the disciples would find a man by going into the city and that the man would show them the chamber as is stated by Mark and Luke. We conclude that Jesus and his disciples celebrated the feast of the passover as is stated clearly in these passages.

The subject of the betrayal was brought up because it was a bargain. Jesus knew of the bargain and who it was who had promised to betray him. Judas was uneasy as is shown by the fact that he got close to our Lord and made answer to the assertion of Jesus that one of them should betray him. "Is it I?" was the answer of a guilty conscience. The assertion that "one of you shall betray me" made by Jesus thundered around the conscience of the guilty Judas and he could not conceal his embarrassment. That the betrayal was initiated by the devil may be seen from Luke 22:3 and John 13:27. It is difficult to say just at what point during the eating of the passover the bread of the eucharist was broken and the wine introduced so also it is difficult to find at what time the devil entered Judas. It is certain, however, that there was a time when the evil spirit entered him and that before that time Judas was not under the influence of the devil and that after that time he was under evil influence. The passage in John 6:70 certainly is of a prophetic character and the future is put as if it were present. It is said that on account of the nonending character of God's existence all time is to him as an eternal now. An instance is found in Isaiah 21:9 where the assertion is made: "Babylon is fallen, is fallen" when as a matter of fact it was several years (a longer period than from this passage in John until the statement in Mark and Luke) before the statement was fulfilled. At the time that this prophecy was uttered by Isaiah the great city was full of prosperity. Else it was not a prophecy. So Judas was still one of the twelve and a good man. But Christ was not ignorant of the results of the processes that would work the destruction of one of his disciples. And the prediction was fulfilled to the letter. It is quite likely that Judas was not present at the institution of the eucharist. The air was too tight in that upper room and the knowledge of the Savior was too definite about the affair for Judas to remain longer. The time of separation had come. The "man of sin" must go out, the "son of perdition" must seek companionships more congenial. The elements that had served to celebrate the feast of the passover were used, what was left of them, to institute this Christian passover. The

bread and the wine constitute the emblems and they are only emblems. "This is my body" must not be understood in a literal sense as it was plain to those who were present and who partook of them that they were emblematic and not real. If a person were to exclaim, on beholding a picture "This is my friend Jones" we certainly would not misunderstand his meaning. The disciples did not misunderstand Jesus on this occasion. If they had understood that Jesus was giving them some of his own flesh and blood they would have shown their reluctance to touch much less to eat of it as the paschal lamb was the only flesh to be eaten on that occasion and they certainly had no mind to be defiled by touching any other body. But these elements served to represent to their minds the sacrificial body of the Son of God and they did not hesitate to eat as it was handed to them.

Both the bread and wine were served and partaken of. There is no ground in these accounts for the Romish doctrine that only a part of the communicants, namely the priests, are to partake of the wine. Both kinds were served by Christ and the observance of the feast was not otherwise commanded or enjoined by Jesus.

The closing statement of Jesus that he would not henceforth drink of the fruit or blood of the vine simply means that he had eaten his last meal with his disciples before the crucifixion. They understood it in that sense and were sad. The last meal, the last sermon, the last handshake, the last word, the last look are always tinged and fringed with sorrow. Jesus had ended his last supper with his beloved disciples.

A hymn was sung and the departure from the room was begun. The voices were doubtless tremulous as the musical accents fell and the rests were punctuated by groans. It was a befitting end of a most solemn occasion. The journey to the Mount of Olives was doubtless begun in order to frustrate somewhat the plans of Judas and his gang. Jesus expected to die the next day and did not expect to evade it, but he must have a season of communion with the Father before the trying ordeal was entered. We perhaps should not have fully understood the nature of his suffering if it had all been reserved for the hour of death on the cross. Gethsemane and Golgotha go together in the scriptures and they should ever go together in our minds and hearts.

SOMETHING WRONG—TOO MUCH INEQUALITY.

Mr. Editor: I have it in my heart to speak out. Not often I ask a little space in our church paper. There is an error somewhere in our financial system that ought to be corrected. There is too much inequality in the salary of our preachers. We have boasted somewhat of our superior church government, of the loyalty of our longsuffering and self-sacrificing Methodist preachers, who serve in the rank and file as pastors. Whatever of truth there is in this, we should be grateful to the great Head of the church for it, for by divine grace we have accomplished much.

To come directly to the subject, I wish to ask this question: Is it right, or just, that some of our pastors should receive from \$1,000 to \$1,800 annually, and others just as worthy from \$300 to \$500? Some one may answer by saying because of the difference between skilled and unskilled labor, or educated and uneducated men, or because of the great difference as to the cost of preparation for these higher or lower places.

Now it may be impertinent to ask the question, Have we studied the laws of the Kingdom of God, and is the church of that Kingdom? Whom does the Lord commend? What is his basis for reward? Is it not the faithful who receives the "well done?"

I know from personal knowledge (and his is

not an exceptional case, either) of one who for 30 years has served the church in the capacity of pastor on circuits and stations, and then as presiding elder, but whose average salary has never been above \$400. He has answered to every roll-call of his annual conference, without every charge ever assigned him, without complaint or protest, given full time to every charge, and there has never been any complaint alleged against him in his conference in all these years. He has had a family of children to support and educate in the meantime. He is still being sent to charges which promise to pay \$500, but pay less by \$100.

Hard by is another charge whose pastor gets four times that amount, but who carries fewer burdens and combats fewer difficulties. He can dismiss from his mind all care or anxiety as to salary or the conference assessments, because of a well-organized board of business men as stewards, who relieve him of all care or responsibility in this direction. This is made possible because of ample resources both of men and money to draw from. Not so with him who has to serve a mission or country charge, for he cannot have that well-organized board of competent business men and a wealthy constituency from which to draw.

The station pastor, with his church at his door and flock all around him, or within easy reach as to pastoral visitation, need not keep a horse and carriage except for pleasure, but the other, whose churches are distant and flock scattered, must of necessity keep these and bear the expense, that he may serve his work. While the station pastor, with his good salary can afford the very best books and periodicals, and many needed helps in preparation of sermons and addresses, and other demands made on him for public service, his poorly paid brother cannot do this. It is with the closest economy he feeds and clothes himself and family, and such a thing as a summer's vacation, pleasures of travel and visiting watering places, with money in bank beside, as is enjoyed sometimes by his better-paid brother, are things unknown to him.

With no envious or jealous spirit would we think of or mention these things, but with a desire to promote and establish justice and equality between us, to my mind there ought to be a toning up and a leveling down that there may be equality between men doing the same kind of work, and in the same relation to the church and to the Kingdom of God, and with equal merit, too, if merit there be.

In the Kingdom of God there is no respecter of persons; that being true, there should not be in the church.

But is it possible to adjust these things? Yes. Let there be a fund, through general collections from the churches within the annual conference or connection, to pay the laborer living wages for his work, and forever do away with such difference and injustice between brethren in the ministry giving their whole time to their work.

A PASTOR.

SOME GOOD BOOKS AT PRICES THAT WILL INTEREST YOU.

Smith's Bible Dictionary	\$1.00
Cruden's Complete Concordance.....	1.00
Twentieth Century New Testament.....	1.00
Tarbell's Teachers' Guide, 1911.....	1.00
Gist of the Lesson (Torrey), 1911.....	.25
Christianity and the Nations (Speer)....	2.00
Peloubet's Select Notes, 1911.....	1.00

Sent postpaid upon receipt of price.

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

Grocer: "Here's your can of treacle. Now, where's the penny?" Maria: "It's at the bottom of the can."—Tattler.

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

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

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

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

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ED. NIX, Sales Manager.

PREACHERS' MEETINGS.

HOT SPRINGS.

Present: Hutchinson, Parker, Black, Keadle, Rushing, Hotchkiss, Harden, and Mason, Brother Scott, the presiding elder, also a visitor, Rev. M. L. Adamson, of Iowa. "Rock of Ages" was sung, then prayer by Brother Harden, followed by that beautiful song, "Savior, More Than Life to Me."

Brother Parker reported a splendid prayer meeting, and 140 in Sunday school, and every teacher in place at roll-call, good services both morning and night and an excellent service at the jail in the afternoon on Sunday. A home department has been organized in the Sunday school with 36 members, and they expect 50 by next Sunday. A fine League service on the Laymen's Movement, and the Student Volunteer Movement was discussed. Ten were added to the cradle roll during the week. Expects a full report at conference.

Brother Rushing reported a fine prayer meeting. He is beginning to get the young people interested in the mid-week services, and they are taking a part right along. Dr. A. C. King preached at 11:00 and they had a good service. Average congregations at both hours.

Brother Harden reported a better Sunday school at Tigert Memorial than usual, 42 present; about the usual congregations at preaching service; fair prayer meeting on Tuesday night. A Baraca class has been organized in the Sunday school. The ladies are observing the week of prayer this week.

Brother Mason reported good prayer meeting, good Sunday school, rally on Sunday very good, class meeting not largely attended, but a good time. Brother Keadle preached a fine sermon at night to a good congregation.

Brother Hutchinson reported an unusual crowd at prayer meeting, good

congregations at both preaching services, 288 in Sunday school, eight received into the church and one conversion.

Brother Black reported he had a good day at Rockdale.

Brother Scott came in en route home from Brother Hughes' work. He reported that Brother Hughes had had a good year, finances are well up and the work will pay out in full. He has organized a new church and the building is on the way. While with Brother Hughes he baptized one child and had one accession to the church.

Brother Keadle spent the day with Brother Mason's folks and had a very good day.

All of the brethren are working hard in order that they may carry with them to conference a good report from Hot Springs. We have had a good year in many respects, but we have had many things to contend with that many of our brethren throughout the conference do not come in contact with, but we are expecting a better day for our city and praying that it may soon come. We have the promise of better enforcement of the law against gambling, Sunday saloons and picture shows, etc., and if Judge Wood lives we are sure that things will be better.

B. F. MASON, Secretary.

TEXARKANA.

Meeting called to order by chairman. Prayer by S. T. Baugh, L. P. Present: Thomas, Swift, Hundley and Baugh.

Special prayer was made for the preachers and membership of the church in the Little Rock Conference.

College Hill, Hundley: Had a busy week. Everything hopeful. Prayer meeting good. Sunday school average. Preaching service well attended. League interesting.

Fairview: Prayer meeting well attended. Services well attended Sunday. Sunday school, average.

First Church (report by S. T. Baugh): Prayer meeting interesting. Preaching attendance good. League unusually interesting.

L. E. N. HUNDLEY,
Secretary.

ST. PAUL, MUSKOGEE.

God has given us another great victory at the St. Paul Methodist Church. Last night we closed a great meeting, after running for two weeks. There were 60 conversions and 61 accessions to the church, with more to follow. Mrs. E. G. Phillips, well known all over this section, was with us and assisted in the personal work, and she knows how to do it. Miss May Spivey, one of the sweetest singers of the gospel in the land, was also with us and won the hearts of the people with her beautiful songs. Miss May went from our work in Texas years ago to the mission field, and she seems like one of our family. She had to return from Japan on account of nervous prostration, and is now living with her parents at Bellevue. Brother and Sister Phillips are making Oklahoma City their headquarters, and they are good help and their hearts are in the work. My own choir and people got into the harness and God honored our efforts for him. In the two revivals we have held here with our own people in the last two years we have had 185 conversions and the membership of our church has been more than doubled. To God be all the glory both now and forevermore.

T. L. RIPPEY.

October 31, 1910.

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.

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.

WANTED—A few more probationers to enter the Training School for Nurses. Excellent two-year course. Only young ladies who are sound in mind and body, and of good moral character, need apply. Write for further particulars to the superintendent of nurses, ANNA K. SHEEHAN, Florence Sanitarium, Pine Bluff, Ark.

FARM FOR SALE.

Oklahoma farm for sale: 160 acres, three and one-half miles east of Cooperton, Kiowa county; well fenced; 25 acres in cultivation, five acres alfalfa, three acres in orchard; house and stables; balance of land fine grass. \$2,500. One-half mile to school. Twenty-seven head cattle and horses and colts and some feed on place. Prefer to sell all to same party. Immediate possession.

A. G. RUSSELL, Owner.

Pine Bluff, Ark.

Mention the *Western Methodist* when writing to advertisers.

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

HUNTER, ARK.

Hunter is a small town twelve miles north of Brinkley on the Cotton Belt road. There are about a half dozen stores, gin, school house, and a church. We have a small organization. There are some nice homes. They are beginning to cultivate rice, several hundred acres this year, with a fine yield. They are talking of putting in a rice mill. There are thousands of acres that are suited to the growth of rice. Prof. A. H. Morden has charge of the school. He was the only new subscriber I secured. Rev. M. L. Mack is pastor of our church. He and wife had spent Sunday here. They are to protract last of October. They are appreciated by their people.

MARVELL, ARK.

A night was spent at Marvell. This is a well located town in a very rich country and commands a large territory. There has been several new houses built the past year. The buzz of the gins could be heard day and night. A great deal of timber and cotton are shipped from this station. While the crop is short the good price largely makes up for this. There is a fine public school. Prof. Anderson is principal. We have a nice church. Rev. W. A. Lindsey is pastor here and at Holly Grove. He and Brother C. V. Russell had just closed a ten days' meeting. I collected from several of the old subscribers. Preaching at another church prevented us having a service.

HOLLY GROVE.

Reaching Holly Grove at noon a most cordial welcome was given me by Brother and Sister W. A. Lindsey. This is one of the good towns of Eastern Arkansas. Fine business point, and a generous people. Two banks and general business. It is a fine cotton town. There is a good school. We have good property both in church and parsonage. Brothers Lindsey and Russell were protracting a meeting. I had the privilege of preaching twice to appreciative congregations. Sold twenty dollars worth of books, collected well from the old and secured two new subscribers. Mrs. P. C. Mayo and Mrs. D. M. Dial. One of the most pleasant events of my visit to Holly Grove was to baptize Minnie Lou, the sweet little daughter of Brother and Sister Lindsey. Having licensed Brother Lindsey to preach while on the Morrilton district I feel a special interest in his useful life. He has developed into an excellent preacher and succeeds wherever he goes. His is a happy home. Dr. Taylor and Dr. Chunn were both at the afternoon service. Such men are a benediction to any community.

HELENA, ARK.

One of the oldest and largest river towns in the State is Helena. There are three railroads, street cars, Mississippi river steam boats. So this is a great shipping point for cotton and lumber. There are several sawmills, wagon factory, compress, and quite a number of public works. It is quite a manufacturing town. The street cars run four miles to West Helena on Crowley's Ridge, an addition that has nearly a thousand population. This is a dry town. No saloon is allowed. The Horners have platted a beautiful site and will make a nice town. We have a lot and will build a church quite soon. Baptists will no doubt do the same.

Dr. T. Y. Ramsey has had a very pleasant and prosperous year. They are talking of a new church, which by all means should be built in the next year. The location is all that could be desired, but a modern church is an imperative necessity. This church has several of the best citizens of the city: R. C. Moore, S. I. Clark, J. Butts, S. D. Warfield, A. Johnson, B. Wiley, S. Holmstedt, W. D. Reeves, I. E. Lanier,

T. R. Nason, Max Layne, S. A. Taffan, B. A. Dunlap, A. N. Southard, H. G. Stephens, Mrs. J. C. Brown, Mrs. Burnett and others, all readers of the Western Methodist. H. A. Scott and J. C. Tanner also subscribed. This is the home of Judge Macon, our congressman. Dr. Ramsey will make a full report at conference. He is a choice station preacher and has a lovely family.

LA GRANGE.

Running up to La Grange we had a pleasant service with a real nice week night congregation. Bro. Barrentine, the pastor, was at another church holding a protracted meeting. He has a large work and is faithfully pressing every interest of the church. He has four sprightly daughters and a noble son, who are at the right age to acquire an education. One daughter has been in Galloway. This is the most and best that a preacher can do for his children, and their appointments should be made with a view to giving them the best opportunities for schools. Collecting from the old, Brother J. S. Baker subscribed.

MARIANNA, ARK.

It is not too much to say Marianna is one of the most prosperous towns of Eastern, Arkansas. It is the county seat of Lee county. Two banks, large two story brick business houses, wholesale and retail, cotton oil mill, several gins and mills, splendid two story brick academy, Prof. Andrews, principal. The Baptists have built an elegant modern brick church. The Methodists will do the same quite soon. We have elegant parsonage, and the most desirable lot in town for a church. A very large hotel is being built across the street from our church. We have a splendid membership. It was quite a pleasure to meet Capt. Banks and Bro. Griffis, two of the oldest members of the church. They spend much of their time together. Prof. Futrell has been elected county examiner and superintendent of the public schools. He has a son professor in our State University.

This is Rev. Fred Little's fourth year. He ranks with the best preachers, not only of his conference but of the State. He is blessed with a consecrated wife, and some sprightly children. With his aid we collected extra well from the large list of old and secured four new subscribers: Mrs. Ida Leary, H. L. McAlexander, Mrs. M. J. Lindsey and Mrs. Hiram Cross.

FORREST CITY.

At the crossing of the Iron Mountain and Rock Island roads in St. Francis county is Forrest City, a town of three or four thousand people. Three banks, splendid court house, in which the White River conference will be held. Several large gins and mills. Fine business and a splendid citizenship. They have voted whisky out of the county twice. Some who first opposed the prohibition movement, are now its ardent supporters. If the saloons can be kept out five years almost every honest man will vote to keep them out forever. Brother B. L. Wilford, our pastor, has taken an active part in putting the saloons out of St. Francis county. He knows how to do it and is not afraid of the consequences. Everybody respects a brave man. He is one of the most efficient men of his conference and would make good on any station or district in the conference. His wife is cultured and consecrated and the little girls are as sweet as can be. Shaping up the old we secured five new subscribers: T. W. Horney, J. W. Malory, Judge W. A. Pace, M. W. Seaborn, J. C. Slaughter, the jeweler. We have nice parsonage and a good brick church but at no distant day will have to build a modern church to accommodate the growing Sunday school and congregations.

WYNNE.

It has been but a few years since Wynne was only a small railroad town.

Run Down?

Ask your doctor all about Ayer's Sarsaparilla. Entirely free from alcohol. A strong tonic and alterative.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this.

J. C. Ayer Co., Lowell, Mass.

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REMEDY FOR
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TROUBLES—REACHES
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GREGORY MEDICINE CO.
LITTLE ROCK, ARK.

It is now the county seat of Cross county, with a population of about three thousand, and growing all the time. They have a fine court house. Splendid brick stores, two banks, two railroads crossing each other and service from the Cotton Belt over the Iron Mountain, an excellent public school in a large two-story brick, Prof. H. A. Woodward, principal. The Methodists are using their \$20,000.00 brick church. Though it is not quite finished on the inside. When finished it will be elegant and all that could be desired. Rev. B. L. Harris and his people deserve great credit for this building. It was begun under Dr. Sypert, who may have to come back from Florida to finish it. The pastor has been appointed to the district so the pulpit is filled by the other pastors from Sunday to Sunday. It was my privilege to spend Sunday here preaching morning and evening to appreciative audiences. They have a good Sunday school, Bro. Ed. Hamilton, superintendent, and an extra fine choir. The music was charming. I was entertained at the Jourdon hotel, which is kept by a Christian lady at reasonable rates.

This is the home of Dr. and Mrs. W. B. Barner, who lived several years in Conway and who entertained Dr. Bennett and I when the conference met in Wynne.

When the saloons are put out of Wynne it will be a fine town. Thus ended an extra good and successful week.

CAST OFF THE HAWSER.

Down at the wharf lies a great steamer. Steam is up, the engineer has started the mighty machine down out of sight that should send the beautiful vessel away on her course across the water. But something holds her fast to the wharf. What is it?

See that great cable running from the stern of the ship over to the post on the shore. Tighter than the string of a bow it is now. Ah! here is the trouble. The hawser holds the vessel to the shore. Cast that off and away the steamer glides out on its voyage.

Are you getting along as fast as you would like to in the way of life? Are you more earnest than you used to be? Can you be more patient when things

go wrong? Is it easier for you to keep still when things do not go as you would like them to go and wait till the tangle is straightened out? Or do you fail at all these points?

Stop and think about this. What holds you to the shore?

What about your habits? Are they all right? When you sit down quietly and think it all over, are you satisfied with everything you do? Or do you not know in your very heart of hearts that there is a great strong hawser of bad habits chaining you to the wharf?

It may be your hawser does not seem like a very big one. If somebody ventures to speak to you about it, quite likely you will say: "I don't do anything very bad. I do not like you to criticise me this way."

Ah! but that little slender thing is enough to keep you from the grand voyage of life you are longing to make. Never until you have cast that line off can you make a bit of progress. You may wish and hope and pray, but not until you get rid of that one bad habit will you be at peace with yourself and make the advancement you would so like to make.

Be brave enough, then, to do the thing you know you ought to do. Pride may say: "Don't you do it. Fight it out. You're all right. Be your own master." That is the way evil does whisper in the ear, and it is an enemy when it does so. Drive it out of your heart. The way to be your own master is to give Jesus the right of way in your life.

Do it. Cut the lines that hold you back. Then you will rise to perfect peace and joy.—Edgar L. Vincent.

Don't Take Harsh Purges

They are very harmful.

BOND'S PILLS ARE EASY

They do not sicken or gripe.
They do not "tear you to pieces."
They do not leave you constipated.
They are small, mild, effective.

Why waste time and money on the "Syrups" or "Candy Cathartics?"

Just take ONE Bond's Pill at bedtime for that headache, biliousness, torpid liver, etc., and

WAKE UP WELL

25c—All Druggists—25c.

BOYS' CORN CLUBS.

The question of how to hold young men of progressive ideas to the farm has long been one of our most serious problems, and the inability to solve it has been the chief cause of the deterioration of our lands. The matter has been reactive; ambitious boys have left the farm because it promised but little, and the farm has promised less because ambitious boys have left it. The final consequence in many cases has been that both boy and land have come to naught. Attaching the boy to the soil means the redemption of both boy and land. Dr. Knapp's idea is this: If young men can be made to see that farming is a scientific study as interesting as any other branch of productive knowledge, that it can be robbed of its old-time drudgery and hardships, that it can be made to pay more than even successful boys can expect for many years in competitive city employments, and that an easy income in early life will the sooner fit them for future influence and power, the problem will be solved, and the result of his work with the boys proves the truth of his conclusions.

This branch of the work is under Prof. O. B. Martin. The plan is to interest boys between ten and eighteen years of age in one thing on the farm, and corn-raising has been selected, partly because it has become necessary for farmers to pay more attention to

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.

feed crops. Corn clubs are organized by agents of the Government in conjunction with superintendents of education and teachers, the boys elect their own officers, the Government furnishes the instructions, parents furnish land, teams, and implements, merchants and bankers offer prizes, newspapers keep the matter before the public, and the boys begin their career as farmers upon an acre each after the plan adopted for adult demonstrators. The boys have so many interested in them that they feel bound to succeed, and they do. Each boy keeps a strict account and makes a yearly report to the Bureau of Plant Industry. He must know the exact cost of his crop and how his profits have come to him, and he soon begins to realize to what extent success depends upon a knowledge of the work in hand and business methods applied to it.—From "Making Good Farmers Out of Poor Ones," by Rosa Pendleton Chiles, in the American Review of Reviews for November.

FROM BROTHER EDWARDS.

Dear Methodist: I am now in the last meeting and by the time this reaches you I will be well in the battle at Dow, another coal mining camp. This will be 22 meetings for me this year, having preached 386 times; 983 cottage visits, 680 with prayers. Mission tracts distributed over 5,000; subscribers to Go Forward 385, resulting in some 11,000 professions; joined our church 725; baptized 91 children; organized four classes, reorganized three; six Sunday schools; established 57 family altars; helped to start seven church buildings, two parsonages. Moneys raised and subscribed for all purposes during the meetings, \$3,958.38; miles traveled 5,106. We hope to establish our church at this place (Dow) and a good meeting that will make a nice addition to the above report. This has been a year of much labor and toil. It has completely enlisted soul, body and mind. Our work has been largely confined to rural districts and neglected places, thereby making it in some respects much harder than last year's work. Yet we feel like the results amply pay for all and a thousand fold more. The Lord be with all the brethren in the winding up of the year's work. I hope to meet you all at Ardmore, but let's all go to the voting place and cast our votes before we start to Conference and may the Lord use us to gain many votes to save our fair land from ruin.

J. D. EDWARDS
Wagoner, Okla., Oct. 28, 1910.

WHITE BEAD AND MAYSVILLE.

I have hardly had time to write to you this whole year. But truly it has been a great year for us. We have had five gracious revivals on our own charge, resulting in 170 conversions of which were many fathers and mothers. Over 100 accessions to the church. I have held other great and successful meetings during the year. Surely I have tried to prove myself a Methodist preacher and God has greatly blessed my labors. All praise and glory to him. I am now rounding out for Conference. Our collections will be in full. Paid a \$200.00 debt on church and my friends have made me a present of a house and lot in Maysville worth \$1,500.00. He will not withhold any good thing from them who love him and walk uprightly. May his presence and blessings be with us at Conference.

Yours for Christ,
G. M. DILBECK.

REVIVAL AT ST. PAUL'S, MUSKOGEE.

We are engaged in another great revival at the St. Paul Methodist Church and God is wonderfully blessing us. We closed the first week with 30 conversions, railroad men, drunkards, and all classes and 35 additions to the church. This note of rejoicing may en-

courage others. Mrs. E. G. Phillips and Miss May Spivey are assisting me with personal work and song. Praise the Lord for his goodness and mercy! I will get the Teller receipts to the preachers before Conference.

T. L. RIPPEY.

WHY? WHY? WHY?

Why use anything else for Fever but Johnson's Tonic? It is the supreme remedy for any phase of Malarial poisoning. It is 100 times better than Quinine and does in a day what slow Quinine cannot do in 10 days. It will drive out every trace and taint of Malaria from the blood and do its work quickly. Its cures are in striking contrast with the feeble cures made by Quinine and remedies based on Quinine.

It cures so quickly that there is no loss of time, no waste of money, no watching by the bedside of the sick, no heart-breaking wretchedness in the family which is doomed by the use of Quinine.

Use it—use nothing else—nothing else is needed.

Acts gently on the bowels and stimulates the functions of the kidneys. The temperature begins to fall as the mischief is undone. A million of users have testified.

Send for sample bottle. Cut this advertisement out and mail to us, and on receipt of it we will send valuable booklet and sample bottle free.

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Oklahoma farm for sale: 160 acres three and one-half miles east of Cooper, Kiowa County, well fenced; 25 acres in cultivation; 5 acres alfalfa; 3 acres in orchard; house and stables; balance of land fine grass. \$2,500.00. One-half miles to school. Twenty-seven head cattle and horses and colts and some feed on place. Prefer to sell all to same party. Immediate possession.

A. G. RUSSELL, Owner.
Pine Bluff, Ark.

THE EVERYDAYNESS OF MOTHERS.

"Peggy?" Mother's voice had an anxious upward inflection. "You're dusting very carefully, aren't you, dear?"

"Each minute an unseen part," responded Peggy, digging into the convolutions of an old-fashioned carved rose with the corner of her dust cloth.

"For the Gays see everywhere," added mother, innocently capping Peggy's quotation.

"How many times a year do you have to polish these little dust catchers?" queried Peggy, after a sober minute or two. "And—and all the other things we've been doing this morning?"

"It all has to be—ought to be—done every day," said mother, with a little sigh dedicated to all the three hundred and sixty-five days in the year and the extra one for leap year.

"Done every day?" echoed Peggy, her eyes round with horror or something comically like it. "Done every day," she repeated, as if the thought were too big for her; and instead of "taking it in," she could only hold it off at arms' length and look at it. "And you mean to tell me you've done it—O yes, you have! I know you. You always do what you ought to. Well, mother, all I've got to say is that I've found out at last what I ought to be grateful to you for, and 'tisn't the great big things—the birthday parties and the Christmas stockings and the new dresses and the times of taking care of me when I was sick, and all those. That's what I always thought of when I set apart a day of thanksgiving, or fasting, to be sorry and thankful in—the big things that make a show. And I am, mother, of course I am. But I tell you now, solemn and true, that they aren't the biggest things. It's the everydayness of the care that you mothers and fathers

give us that we ought to be thankful for and love you for and hug you for and be everlastingly grateful for—so there. Done every day! You miserable old carved rose, you! You've taught me one good lesson."

"Why, Peggy!" ejaculated mother, laughing and shining-eyed under her tousled sweeping cap. "I'm not used to being kissed in so many spots."

"You'll have to get used to it," said Peggy, nodding her head emphatically. "It's something that has to be 'done every day,' like all the rest of it."—Selected.



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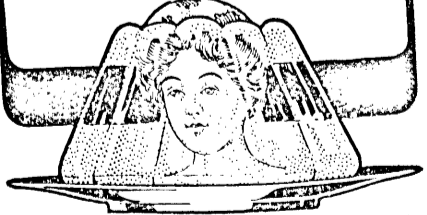
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CHARACTERISTICS OF INFANTILE PARALYSIS.

But of what nature is the disease infantile paralysis, or acute anterior poliomyelitis? It is an infection characterized by inflammation especially of motor neurones in the anterior horns of the spinal cord, though the medulla and pons above and even the cerebrum may be involved. A very succinct definition is that of Drs. Chapin and Pisek: It is "an acute inflammatory process taking place in the anterior horns of the spinal cord, accompanied by a sudden and complete paralysis of various groups of voluntary muscles, followed by a rapid wasting of the affected muscles." The motor neurones are the nerve or ganglion cells (telegraph stations, as it were), concerned in muscle development and muscular movements; in this disease these neurones, if the inflammation proceeds without arrest, degenerate, liquefy and shrivel up; the nerve fibers emanating from them and which in health convey their messages to the given muscles, degenerate and atrophy. This process may go on to complete destruction of these precious tissue elements; or it may happily be arrested at any stage. If checked early, repair may ensue, and the neurones, with their fibers (their telegraph wires), will regain fairly well their normal condition and function. If unfortunately the inflammation is progressive, the size and shape of the spinal cord at the points involved are contracted and pathologically so altered that the muscles concerned become paralyzed, atrophic, degenerated and incapable of their proper and normal function. When recovery does take place these muscles are apt to remain small, perhaps throughout lifetime.

The little patients suffer also retarded bone growth, deformity of the joints involved, "dropfoot," sometimes lateral curvature of the spine, sluggish circulation, and generally impaired bodily nutrition. From 8 to 15 per cent of these patients die; and three-fourths of those stricken who survive are more or less

crippled for life. The disease is generally acute, and by far the greatest number of its victims are infants and children from one to five years of age—though not all; deaths from infantile paralysis at sixty and sixty-three have been recorded. The outlook is thus fairly good as to life; yet the severity and fatality of the infection fluctuate widely in various epidemics and localities; and, taking it all in all, infantile paralysis is sufficiently disastrous and melancholy to give the medical profession anxious consideration, as it should give the public grave, concern.—From "Infantile Paralysis: A Menace," by John B. Huber, M. D., in the American Review of Reviews, for November.

"THE HOUSE THAT JACK BUILT."

"Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam, of Express No. 55. The train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit when Louis came up and asked for a story.

"Bless my life!" said Captain Sam, "I don't know a story to my name, except 'Here is the house that Jack built.'"

"Don't tell me that," answered the little boy. "I know that myself," and he began to rattle off:

"This is the house that Jack built;
This is the rat that lived in the house that Jack built;

This is the cat that caught the rat"
"Stop right there!" said the conductor; "that reminds me of something. On my last trip east, as I went through one of the coaches to look at tickets, I found a little girl about your size sitting by herself. 'Tickets,' I said, without thinking. 'Mamma has 'em,' she said, 'an' she's gone to get a d'ink of water. But won't you please take my orange to that little girl back there with the red handkerchief on her head? Her mamma has forgot to give her any.' I looked for the little girl with the red handkerchief, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had had much to eat, but nobody was paying any attention to them. 'May-be your mamma won't like you to give away your orange,' I said. The little girl opened her eyes very wide, and said: 'Why, Cap'n, my mamma loves me to give things!' 'All right,' said I, and I went back to the little party and gave the orange; and I said, in a loud tone of voice: 'This is from a little girl whose mamma just loves her to give things.' At that ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' said I to myself, 'this is like that old song about the house that Jack built. This is the cat'— When I got that far a lady pulled a pretty little cap out of her bag, and said: 'Won't you let your little girl wear this tam-o'-shanter?' I went on singing easy to myself: 'Where is the dog that worried the cat that killed the rat that lived in the house that Jack built?' And, sure enough, here was a boy giving something out of his pocket—I don't know what. So it went on till those forlorn little chicks had more things than a few—all because one little kind heart gave 'em her orange. Now, small boy, get off my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can't start another 'house that Jack built.'"—Exchange.

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.

A RED RIVER PLANTATION CHEAP.

Here is a great opportunity. A plantation on Red river, reaching from Red river to the town of Richmond, four miles southwest of Ashdown, Ark. This plantation consists of 2,200 acres, about one-half in cultivation, and three-fourths of the cultivated land is in high state of cultivation; about 40 acres in Bermuda and native grass meadow, making good yield every year; about 50 acres additional in pasture; 35 acres of black land now in alfalfa, with about 150 acres more suitable for alfalfa. This alfalfa has been cut five times this year, yielding about a ton per acre to the cutting, and has sold at \$15 to \$18 per ton. About half of the whole tract is fine Red river bottom, first class, and only about 100 acres ever overflows, and this not often. The upland is first-class upland. The alfalfa that took the prize at the World's Fair at St. Louis came from this land. The farm is in good condition, with good residences, barns and tenant houses, well fenced, almost altogether with wire. There is an orchard of four acres, in good state of bearing—apples, peaches, pears, plums. There is 600 acres in timber, which will cut an average of about 6,000 feet to the acre.

The man who owns this land is getting too old to worry with it. Will sell for \$25 per acre, one-half cash, balance in three equal annual installments. Here is an excellent chance for somebody to pick up a good thing. No better stock farm, or hay farm, and shipping facilities are excellent, for Ashdown has three railroads. For further particulars address the Western Methodist, Little Rock, Ark.

CAPITOL HILL CHURCH DEDICATED.

The Capitol Hill Methodist Church, Oklahoma City, will be dedicated November 6. Dr. George H. Crowell of Oklahoma City Woman's College will preach the dedication sermon. All former pastors are invited to be present.
W. L. BLACKBURN, P. C.

THE FEAR OF HUMBUG

Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrodrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many

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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

other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package.

HISTORY AT THE DISTRICT SCHOOL.

The new teacher glanced smilingly over the school and was delighted to see so many bright young faces among her new charges. "Now, children," she said, opening her history book, "we will run over our history, so that I may find out what you know. Willie Perkins, you may tell me why Washington crossed over the Delaware."

"Ahum—er—why, now, er—ahum," began Willie; "why, becuz"—

"Because what, dear?" asked the teacher.

"Because he couldn't go under it," said Willie.

"Dear me, Willie, what an answer!" ejaculated the teacher. "Polly Hicks, you look like a bright little girl. Why did the Father of His Country cross the Delaware?"

"Pleathe, mim," replied Polly, "I gueth it was becuth the Hudthon wath too far away for him to croth that."

"Mercy!" cried the teacher. "Really, you will all have to stay in this afternoon and study your history. I will now test you on arithmetic. Maggie Wilkins, if I were to divide three bananas among seventeen boys, what would be the result?"

"A riot," said Maggie, speaking up like a little drum major.

"Possibly," said the teacher; "but that is not what I mean. Tommy, you may take the question. Three bananas among three boys—that would be one banana apiece for each boy. Now three bananas among seventeen boys would be what?"

"Three bananas, mim," answered Tommy.

"I know, but three into seventeen is"—said the teacher.

"Three bananas would go into seventeen boys once and none over," said Tommy, confidently.

It was then that the new teacher resigned.—Harper's Weekly.

YOU CAN QUIT.

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

WORK WANTED.

Wanted work at once by a young man twenty-three years of age. Has been four years in the ministry. Comes to us from the Baptist church. Single, common school education, active and strong. Address,

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

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

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.)

MRS. O. H. KEADLE.

Laura J. Keadle (nee Chilcote), wife of Rev. O. H. Keadle, was born in Mississippi, October 14, 1846, and came to Arkansas while a small girl with her father's family. Her parents died during the civil war, leaving her to make her home with a married sister. On June 15, 1865, she was happily married to O. H. Keadle, whom she had frequently met while he was a soldier boy. To this union nine children were born of whom three (a son and two daughters) still survive. They, with the sorrowing husband, make up the earthly portion of her temporarily broken family.

In 1868, she with her husband joined the Methodist Episcopal Church, South, and through her influence a family altar was soon established. In 1877 her husband became a local preacher, and a few years later through her encouragement gave up his position and took work in the conference. During the years of his itinerancy she was his sympathetic helpmeet and human inspiration. Today he rises up to call her blessed.

Sister Keadle lived a beautiful life. Blessed by nature with an amiable disposition, grace had added the charm of a sweet and holy spirit. Gentleness was her distinguishing characteristic, and in the circle of her acquaintances she was universally beloved. Her broken body lies quietly sleeping in beautiful Greenwood Cemetery, but the fragrance of her unselfish life has gone forth to bless her devoted husband, her consecrated children, and a large circle of parishioners and friends, among whom she lived and labored. On earth as well as in Heaven she will live forever. The influence of a saintly life can never die.

If Mr. Wesley's justifiable boast that our people die well was ever truly exemplified, it was in the home-going of our dear Sister Keadle. She was occupying her usual place in the midweek prayer service of Central Church, while her husband was leading the meeting. At the close, along with others, she arose to testify, and concluded with an earnest exhortation to those present to get ready for the approaching revival. As she took her seat she said, "Oh, what a happy time it will be in the great reunion with our loved ones in Heaven!" and immediately she passed from the Church Militant to the Church Triumphant and joined in that vast assembly of the "blood-washed" in the land where "congregations never break up and Sabbaths have no end." Upon the heads and hearts of the people of the church her spirit seemed to rest like a holy benediction, and the revival that followed was no surprise.

Let her loved ones and friends remember her parting exhortation and ever move toward that reunion in the summer land of the "Sweet By-and-By." Her pastor,

REV. FORNEY HUTCHINSON.

SURLES.—On September 14, just as the day began to dawn, God in his wisdom saw fit to call one more little angel for his band and called heavenward "Little Ida," the infant daughter of R. L. and Emma Surles.

The little sufferer was only sick a few days and just a few hours before her spirit passed away it was whispered around her death bed that "Little Ida" would not be with them long. Her mother knelt by her little darling and prayed that if it was God's will to spare her precious baby to her for they loved her so dearly. While the father knew

nothing of his little baby's suffering, he being at present in Barstow, California, and was immediately notified by telegram of her death.

"Little Ida," as we all called her, was loved by all who knew her, and it was heart-rending to hear her two brothers, and little sister weep for their little sister as they stood by the grave and watched her be lowered in the grave.

She was only a flower, budded on earth to blossom in heaven.

She was born September 18, 1909 and died September 14, 1910.

Weep not for your baby for in heaven she'll be beckoning her loved ones there. She is a tie that should draw her loved ones nearer their blessed Savior, and we do pray that when Jesus calls us we'll be as well prepared to go as "Little Ida."

May God bless the bereaved ones in our prayers.

Written by her cousins,

L. D. and J. S. D.

THE STOLEN PEARLS.

Long, long ago in a city of sunny Italy there lived a poor girl whose name was Lucy. She loved her city, with its blue sky, its tall olive trees, its old worn pavements, and its beautiful buildings and columns. Many of these buildings and columns were made of marble, and often the columns were carved in beautiful patterns. Sometimes, when the sun was setting and throwing pink shadows over the columns, the carved flowers would look like real flowers.

Lucy was waiting maid for the wife of a rich nobleman, who lived in one of the grandest houses in the city. The little maid took care of the dainty room of the rich lady, sweeping the velvet carpet, dusting the carved furniture, and filling the costly vases with fragrant flowers every morning. She took care, too, of the soft silk dresses and bright jewels which her mistress wore.

Often, after Lucy had been dismissed for the day, she would go out into the green squares of the city and watch the crowds of people taking their evening walks, where the water of the fountains cooled the hot air. Sometimes she would watch the birds fly down from the nests which they had built high up on the tops of the columns, where no one would harm them.

One day after a grand ball, which the lady upon whom Lucy waited had attended, a long string of costly pearls was missing. How excited everybody was! Who could have taken them? Every room was searched and everybody questioned, but the pearls could not be found.

"I am sure they were on this table," sobbed Lucy, pointing to a little dressing table which stood near the open window; "I put them there myself."

"It must have been Lucy," said the servants; "no one has a key to the room but her."

So little Lucy was taken to prison and the poor maid spent many lonesome hours there. Then she was tried and found guilty. "She must die," said the people.

Near the prison was a tall marble column, upon whose top stood a large figure called Justice. In one of the hands the figure held a pair of scales, and in the other was a sword "as an emblem that Justice presided over the laws of the land and the homes and hearts of the people."

At last the day came on which Lucy was to die, and she was taken to the foot of the large column on which Justice stood. Many people had gathered to see the little maid. She clasped her hands and prayed that she might live. Suddenly the sky became dark; flash after flash of lightning darted through the sky. The thunder rolled and great drops of rain began to fall. Then came a loud crash, and people hid their

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faces; for the arm of the statue of Justice had been struck and the scales were hurled to the ground. There, in the scales, a little magpie had built her nest, and in its clay walls the necklace of pearls was woven. Yes, a magpie had flown in at the window of the house of the nobleman and had stolen the pearls and had built them into her nest. So Lucy was free again. Don't you think that she must have been very happy that night?—*Selected.*

A REAL LADY.

Margaret was a tomboy. Even her two grandmothers, who thought that Margaret, like the king, "could do no wrong," secretly confessed to themselves that the child had earned the title her father gave her. To be sure, they didn't speak it right out. One grandmother said she was "lively," and the other declared that she was "excitable;" but what they really meant was plain "tomboy." Of course she was fond of playing with dolls, especially on rainy days, but her chief delight was in climbing big trees and hanging head down from the stout limbs. She was fond of fishing, too, and she knew how to bait her own hooks. Her father said she could swim like a puppy dog, and he never had a "caddie" as active and untiring as she on the golf links. She could row a boat better than her brothers, and, as to sailing a catboat, there wasn't a boy in the harbor that could beat her. She never went through a gate if there was a fence to climb, and she often came home bearing the evidence in torn skirt and stockings of a wrestling match with that "abomination of desolation," a barbed wire fence. Lost hair ribbons were her daily sacrifice to the idol of heedlessness! Beyond all reasonable question, Margaret was a tomboy. Nobody knew it better than the dog Bowser, who always sought her after his daily bath, and left his autograph on the front of her white dress!

The dear old ladies who daily sat on the porch of the summer hotel, making embroidery for the country church fair and mildly abusing the minister, wondered if Margaret would ever outgrow her masculine habits and become "lady-like." The maiden ladies, who always know how to raise children, and were just old enough to forget when they were "tomboys" themselves, sadly shook their heads and hoped they were mistaken about the future. And Margaret was scolded and disciplined and reasoned with till the end of the long, joyous summer; and the only person who rejoiced in her abundant activity was the Irish laundress, to whose weekly income she made so abundant contributions! And the bright September found the girl stronger, brighter, handsomer, more freckled and sunburnt, but not a mite more "ladylike" than she had been in June.

Margaret's dearest and most intimate school chum was Eunice Freeman. They shared each other's secrets and chocolate candy, and their teacher said they reminded her of the letters Q and U in the alphabet, as they never were found apart! In every word that had a Q in it you always found U following it! So the school girls nicknamed them Q and U. Margaret was Q because she always led, and Eunice followed with a blindness of devotion that almost reached idolatry.

Just before Christmas the school was

to have a grand entertainment, and in the procession which formed part of the festivity Margaret and Eunice were to march side by side. Margaret's mother had bought her a beautiful new dress for the occasion, and the child's eyes glistened with pleasure when she saw it, for she was very fond of pretty clothes.

"Don't you think it's very handsome, dear?" her mother asked.

"Oh, yes, mother, beautiful, and I'm so much obliged to you!" replied Margaret, enthusiastically.

"With that pretty pink sash that grandma gave you for Christmas I think my little girl will look as well as any girl in the procession," said mamma, with a little pride in her voice.

"Mother," said Margaret, with a serious look in her big brown eyes, "would you mind very much if I didn't wear it in the procession?"

"Not wear it, dear! Why, what do you mean?" exclaimed her mother.

"Why, you see, mother," said Margaret, "Eunice is not going to have a new dress, and I thought—you don't care much, do you, mother?" and Margaret had her arms about her mother's neck.

When Margaret came into school on the day of the festival, Eunice was the first to meet her.

"Why, Margaret Redfield," cried Eunice, "where is your lovely new dress!" "Don't I look well enough in this?" laughed Margaret.

"You'd look sweet in a calico kimono!" said her fervent admirer. "But you said—"

"There's Miss Williams beckoning to us," interrupted Margaret. "I can beat you running upstairs!" And Eunice never knew.

"Tomboy, is she?" exclaimed Grandma Chaffin, with tears in her dear old eyes. "Tomboy, eh! Well, maybe she is; but if she isn't a real lady, then the good Lord isn't making them these days!"

And I agree with her. Don't you?—*S., in Christian Register.*

FROM REV. H. M. BRUCE.

We leave next week for Deming, N. M., to which place we have been assigned by Bishop Atkins.

Our work this year has been very good. Have received 161 members into the church to date. I think it is fair and just to me to say, that while on the Arkadelphia district, we raised for building churches and parsonages, \$93,000.00, which is more than the L. R. and P. B. Districts both raised for the same period of time, and almost as much as the other four districts raised for the same time. We licensed more preachers than any other district in the conference, and made a net gain of more than a thousand members. Leaving out the L. R. District, we paid the highest per cent on preachers' salaries and on the general claims of any other district in the conference. The amount paid on pastors' salaries the last year on the district was \$2,600.00, more than the year previous to my going there. Yours fraternally,

H. M. BRUCE.

MARRIED.—On October 5, 1910, at the residence of the bride's father, Mr. William Prothro, near El Dorado, Ark., Miss Addie Prothro to Mr. Walton Ford, Rev. L. M. Powell officiating.

QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT. (Fourth Round.)

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.

CHICKASHA DISTRICT. (Fourth Round.)

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.

ADA DISTRICT. (Fourth Round.)

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.

LAWTON DISTRICT. (Fourth Round.)

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.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT. (Fourth Round—in Part.)

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.

ARCADELPHIA DISTRICT. (Fourth Round.)

Lono, at Lofrait. Nov. 5, 6
Park Ave. Nov. 6
Hot Springs Ct., at Now Salem. Nov. 12, 13
Malvern Ave. Nov. 13
Central Avenue, announced.
T. D. SCOTT, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Pike City Nov. 5, 6
Center Point Nov. 9
W. C. HILLIARD, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

Umpire Nov. 5, 6
First Church Nov. 12, 13
T. H. WARE, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Warren Sta. Nov. 5, 6
Wilmar Sta. Nov. 12
Collins Ct., at Cominto. Nov. 13
J. A. HENDERSON, P. E.

CAMDEN DISTRICT. (Fourth Round.)

Magnolia Ct. Nov. 5, 6
Magnolia Sta. Nov. 6, 7
Chidester Ct. Nov. 12, 13
R. W. MCKAY, P. E.

PINE BLUFF DISTRICT. (Fourth Round.)

DeWitt Ct., at Fairview. Nov. 5, 6
DeWitt Sta. Nov. 6
Gillette Nov. 7
Lake Side Nov. 8
First Church Nov. 9
Carr Memorial Nov. 10
Hawley Memorial Nov. 11
Roe and St. Charles, at Roe. Nov. 12
J. D. HAMMONS, P. E.

THE STRAND FROM ABOVE.

The sun rose on a bright September morning. A thousand gems of dew sparkled in the meadows, and upon the breeze floated, in the wake of summer, the shining silken strands of which no man knoweth the whence or the whither.

One of them caught in the top of a tree, and the skipper, a little speckled yellow spider, quit his airship to survey the leafy demesne there. It was not to his liking, and, with prompt decision, he spun a new strand and let himself down straight into the hedge below.

There were twigs and shoots in plenty there to spin a web in, and he went to work at once, letting the strand from above, by which he had come, bear the upper corner of it.

A fine large web it was when finished, and, with this about it that set it off from all other webs thereabout, it seemed to stand straight up in the air without anything to show what held it. It takes pretty sharp eyes to make out

a single strand of a spider web, even a very little way off.

The days went by. Flies grew scarcer as the sun rose later, and the spider had to make his net larger that it might reach farther and catch more. And here the strand from above turned out a great help. With it to brace the structure, the web was spun higher and wider, until it covered the hedge all the way across. It the wet October mornings, when it hung full of shimmering raindrops, it was like a veil stitched with precious pearls.

The spider was proud of his work. No longer the little thing that had come drifting out of the vast with nothing but its unspun web in its pocket, so to speak, he was now a big, portly, opulent spider, with the largest web in the hedge.

One morning he woke very much out of sorts. There had been a frost in the night, and daylight brought no sun. The sky was overcast; not a fly was out. All the long gray autumn day the spider sat hungry and cross in his corner. Toward evening to kill time, he started on a tour of inspection to see if anything needed bracing or mending. He pulled at all the strands; they were firm enough. But though he found nothing wrong, his temper did not improve; he waxed crosser than ever.

At the farthest end of the web he came at last to a strand that all at once seemed strange to him. All the rest went this way or that—the spider knew every stick and knob they were fastened to, every one. But this preposterous strand went nowhere—that is to say, it went straight up in the air and was lost. He stood upon his hind legs and stared with all his eyes, but he could not make it out. To look at, the strand went right up into the clouds, which was nonsense.

The longer he sat and glared to no purpose, the angrier the spider grew. He had quite forgotten how, on a bright September morning, he himself had come down this same strand. And he had forgotten how, in the building of the web and afterwards, when it had to be enlarged, it was just this strand he had depended upon. He saw only that here was a useless strand, a fool strand, that went nowhere in sense or reason, only up in the air where solid spiders had no concern.

"Away with it!" and with one vicious snap of his angry jaws he bit the strand in two.

That instant the web collapsed, the whole proud and prosperous structure fell in a heap, and when the spider came to he lay sprawling in the hedge with the web all about his head like a wet rag. In one brief moment he had wrecked it all, because he did not understand the use of the strand from above.—*By Jacob A. Riis, in the Outlook, translated from the Danish of Johannes Jorgensen.*

THE TROUBLESOME SHADOWS.

Railway engineers do not like the shadows which are cast across the rails ahead of them by trees and other objects along the way. Sometimes these weird specters of the night look like men. Now they take the form of horses and cattle. And well these men of the throttle know that if these shadowy visitants are what they look as if they might be, danger lies close ahead. But soon they see that it is only moonlight playing them tricks.

A good share of the trouble Christians have in this world comes from shadows. Life's way does not always run through meadow land and prairie. Winding along the side of high hills, dipping deep into leafy dells, following the course of moonlit streams, and often seeming to plunge straight into the heart of some mountain of trouble, grim objects appear to lie on every hand to frighten us, and make us think that there never will be peace again. Then suddenly the thing we feared has

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melted away, and we have seen only shadows. Does it seem to us we are walking alone? Shadows. Close by our side is the dear One who never forgets his own. Are we fearful that we are not living up to our best, but that at last we shall meet the Father's frown? Shadows. Trusting him, we are ever coming a little nearer to the ideal we have set before us. Do we fancy that our prayers are never to be answered? Only Shadows. He is ever better than our fears. Some day we will know that the faintest cry we set up was heard and never forgotten.

Why should we weary ourselves with these shadows? Why not trust Him more? As the moonlight brings the shadows on life's way, so it is God's love that sends the sunshine and the rain, and all is for our good.—*Edgar L. Vincent, in Christian Work.*

GOING TO ANNUAL CONFERENCE.

Just a word about our going to conference: We of the Guymon district are very peculiarly situated. To reach our State capital from Guymon costs us \$10.42, and a part of this is a 2-cent fare. Last year to get to the annual conference at Muskogee cost us between \$20 and \$25, the round trip costing between \$45 and \$50. This year it will cost us no less than \$15 to get to Ardmore, or \$30 for round trip. We could have reached the seat of the Denver conference for that amount. We could have gone to one of the Missouri conferences for that amount. We can go to the Northwest Texas Conference for \$7.30, and we can go to the seat of the North Texas Conference (Wichita Falls) for \$8.75. To go to the Summer School of Theology, or to any of the mid-year meetings costs us no less than \$20 for railroad fare. Owing to the meagre salaries paid our young men they are never able to avail themselves of these opportunities that they so much need. And then to miss the annual conference, the association, instruction, and spiritual uplift of such a

gathering, it is hard for them to keep up courage and keep digging at the job. We are now passing through our third drouth in this district. The old settlers tell us we have four more ahead of us. They say this country is governed by periods of sevens—seven good years and then seven bad ones. Some of us are beginning to feel the lack of a Joseph during the previous seven years' reign. We hoped to have in our last General Conference a Moses to lead us out and put us with something near home that would rejoice with us when we rejoice, and suffer with us when we suffer, but alas! alas, our statesmen turned to would be monarchs, seeking thrones of dominion and power.

In conversions and accessions we have had not a few. In building we have passed our bounds.

In finances we are not abundant, but will make our best report on conference collections. In spiritual showers we have had seasons of refreshing. Yours,
J. F. LAWLIS.

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.

BOYNTON, OKLA.

Boynton charge will close up with a prosperous year. Everything paid in full. Church completed and every dollar of indebtedness paid. The Muskogee district has a wide-awake presiding elder, who knows how to oil up the machinery so there is no friction, and peace and prosperity prevails. We believe the entire district will pay out in full. All praise to our Father in Heaven. Your brother in Christ,
G. W. DAMAN.

USING OUR TALKATIVE BSOTHER.

The first impression that we get of an Italian is his loquacity. He may impress us upon closer acquaintance as filthy, and upon still closer connection as illiterate and undesirable as a citizen. As we watch him at work on some public works, perhaps we think of his hot blood, ready to break out in the distempers of the black hand, the vendetta, and the use of the long knife in the dark. As we come into intimate relations with him we may have these views intensified, or we may have a clearer conception of his eagerness, ready adaptability, and warmth of heart. However, that first impression is tenacious. The Italian is a great talker. He is continually using his tongue, and there is nothing taciturn about him. He knows nothing about silence being golden. Among his own fellows, in his home, wherever we find him, he is a talker. His clear, musical tones, even if touched by the rasping edge of coarseness, flow with a continuity far in excess of that of any others. Watch him as he approaches our shores, and mark his free use of interjections and exclamations as he gets his first view of "Am-e-ree-ca!" And from that time, whether happy or unhappy, prosperous or otherwise, he delights in nothing more than in talking.

This habit, natural to him, and fixed in his character, is accentuated as he becomes habituated to the American life. The longer he remains with us the more he chatters. Emphasis is gained as he associates himself with his countrymen in social and business life, and is intensified when he is converted. It is then that he is persistent in his talkativeness, as he enjoys the pleasure of telling of his new hope in Christ. It is stated that 70 per cent of all Italians in the missions were brought under the influence of the gospel by other Italians, who have "told out" the story of Christ. His happiness is too good to put away

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in cold storage. He simply "must tell," and does so. Nor is this all.

Did you ever go to an Italian mission service? Take, as the best example, the prayer meeting. There is no "problem" there. The members are not satisfied unless they can "take part," and they take it early and often. Not only will a member speak once, but it is nothing uncommon for him to be on his feet three or four times. And it is always in the way of experience and its testimony. The ninth letter of the alphabet is in hearty evidence. He uses the possessive case in speaking of his Lord, who is always "My Jesus." And then the singing! The Italian sings as a talker! It is as spontaneous and natural as anything can be. Our familiar hymns in Italian rendition are indescribably beautiful, and this is the truest of the hymns which testify to love for a personal Savior.

Always and forever talking, the loquacity is greatest when the Italian returns to Italy. Every fall they go in hordes, perhaps for the winter, may be permanently. Never is he more voluble than when he reaches the homeland. All the neighbors are anxious to hear all about the new home, and he is not slow to tell. Over and over again he tells of "those big wages," "business chances," "constant employment," "riches" afforded by this wonderful land of ours. And the convert, as eloquent as any, is particularly so as he tells of his new hope. He who has been a home missionary here is a foreign missionary in his native country. His words carry influence. By that which he says he awakens an interest in Christ. He "gets at" his old neighbors better than any missionary we might send. He is a missionary—God's own missionary, sent out with no expense to us.

That which he has to say interests his friends. But there is something that he carries which is of more interest, and that is the Bible or Testament in the vernacular. Comparatively few people in Italy ever saw one. There is a famine of the printed Word there. Moreover, it is "something from Am-e-rec-ca," and that "something" is always looked on with interest. That is particularly so about that "little red book," which his friends connect in some way with "those big wages." They want to hear it, and if they can read, to read it. The owner tells that it is therefrom that he has drawn his new hope, and with heartiness which we cannot realize adequately they insist on hearing the gospel.

There is nothing like it in all missionary enterprise. The opportunity which is revealed to us is patent. It is ours to see to it that the returning migrant goes provided with a supply of Scriptures in his own tongue to supplement the use of his tongue as he comes into contact with his friends. He has a chance to give out a supply of Bibles. Can we not have faith to believe that God will order their distribution, and that they will be placed where they will do good?

That is Bible Mission work. Is it not a matter of duty? This fall hundreds of Italians return to Italy. Among them are some of the most zealous of converts, able Christians, good talkers, good missionaries. Should we not equip them?

That is the burning question. W. H. MORSE. Hartford, Conn.

"SUCH AS I HAVE."

G. Campbell Morgan tells this story: "Some years ago a woman came to me at the close of the Sunday morning service, and said: 'O, I would give anything to be in this work actively and actually. I would give anything to have some living part in the work which is going on here next week in winning men and women to Christ, but I do not know what to do.' I said: 'My sister, are you prepared to give the Master the five loaves and two fishes you possess?' She said: 'I do not know that I have

five loaves and two fishes.' I said: 'Have you anything which you have used in any way specially?' 'No,' she did not think she had. 'Well,' I said, 'can you sing?' Her reply was: 'Yes, I sing at home, and I have sung before now in an entertainment.' 'Well, now,' I said, 'let us put our hand on that. Will you give the Lord your voice for the next ten days?' She said: 'I will.' I shall never forget that Sunday evening. I asked her to sing, and she sang. She sang the gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man. That man said to me afterwards that it was the gospel that was sung which reached his heart; and from that day to this—that is now 11 or 12 years ago—that man has been one of the mightiest workers for God in that city and country I have ever known. How was it done? A woman gave the Master what she had."

Are we willing to give the Master what we have? If so, there will be a harvest of glorious surprises in the immediate future. There is not a talentless man or woman in the world.—Exchange.

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EFFECT OF CIGARETTE SMOKING.

"You smoke thirty cigarettes a day?" "Yes, on the average." "You don't blame them for your rundown condition?" "Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar. "Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of a shudder convulsed it, and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite

dead, you see. You poisoned it." "I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off, or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man. "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

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