

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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Little Rock, Ark., Thursday, November 17, 1910.

No. 44

Oklahoma Annual Conference

FIRST DAY.

The Oklahoma Annual Conference met in its sixty-fifth session in the city of Ardmore, Okla., November 10, 1910, Bishop Collins Denny presiding. Bishop Denny opened the Conference with religious exercises, and delivered one of the most inspiring addresses the Conference has ever heard, based upon the latter part of the seventh chapter of Matthew's gospel. The address rang with notes of the most buoyant hope and faith, and was a genuine specimen of Christian optimism.

Rev. J. A. Parks, Secretary of the last Conference, called the roll, and on his nomination Rev. E. M. Sweet, Jr., was elected Secretary, and on his nomination Rev. R. S. Satterfield was elected as his assistant. A Statistical Secretary was then elected for each Presiding Elder's district.

Rev. T. L. Rippey, the Conference Teller, nominated, and the Conference elected as his assistants, R. A. Baird, A. S. Cameron, and James Daniels.

Dr. O. E. Goddard presented to the Conference, a gavel made from the stump of the tree which shaded Riley's Chapel, in which the Conference was organized sixty-five years ago, near Tahlequah, Oklahoma.

John W. Sims, in behalf of the Presiding Elders, presented the nominations of the standing committees, which were confirmed by the Conference.

The annual reports of various connectional officers were presented and appropriately referred.

The Bishop called, one by one, the names of the superannuates, and the following were referred to the Committee on Conference Relations for the superannuate relation: A. C. Briggs, H. J. Brown, M. A. Clark, J. W. Kizziar, M. B. Long, J. K. Florence, Gibson Grayson, R. H. Grinstead, J. T. Hall, P. T. McWhorter, J. J. Methvin, A. K. Miller, T. J. Minnis, Miles Sturgeon, J. A. Rowan, H. B. Scruggs, J. F. Thompson, and A. J. Worley.

J. M. Hiveley, who had been a superannuate, was reported as effective.

The following were referred to the same committee for the supernumerary relation: W. S. Derrick, W. A. Dickey, George A. Lovett, and M. C. Rowland; and James Lambert, who had been on the list, was granted a location at his own request.

The names of the Presiding Elders were then called. Each reported his work, and the characters of all were passed, except S. G. Thompson, who, being complained of as to his moral character, was referred to an investigating committee, consisting of J. H. Ball, W. A. Shelton, and J. R. Abernathy. Upon the call of the name of C. M. Coppedge, it was announced that he had died during the year, and his name was referred to the Committee on Memoirs.

Year before last Rev. T. L. Mellen, a member of this Conference, had died, leaving his widow a claimant upon the Conference. J. M. Gross, President of the Joint Board of Finance, presented a letter from the Secretary of the Mississippi Conference, of which Dr. Mellen had long been a member, requesting that Mrs. Mellen be transferred to their care. The Conference granted the request, and instructed the Secretary to send a letter of appreciation of Dr. Mellen and Mrs. Mellen.

The last General Conference having authorized this Conference to divide into two Conferences, tomorrow just after the reading of the

journal was made the order of the day for the consideration of this question.

The Committee on Public Worship announced that Rev. T. B. Fisher would preach at three in the afternoon, and that the night hour would be given to the missionary anniversary.

The Conference adjourned with the benediction by Dr. Gross Alexander.

SECOND DAY.

The Conference met this morning, with Bishop Denny in the chair, and W. M. Wilson taking part in the religious services.

W. A. Lewis, having been suspended by an investigating committee during the year, his Presiding Elder filed the papers with the Conference, and the Bishop appointed a Committee on Trial in his case, with C. F. Roberts as chairman.

On yesterday Dr. N. L. Linebaugh, having received notice from S. G. Thompson that charges would be preferred against him, when his name was called demanded an investigating committee. The matter was held in abeyance till this day, when Dr. Linebaugh renewed his demand for a committee, and the Bishop appointed as the committee J. S. Lamar, T. F. Brewer, and P. R. Knickerbocker.

The committee appointed on the preceding day in the case of S. G. Thompson, against whom D. H. Linebaugh had made complaints, reported that they found no trial necessary. Whereupon D. H. Linebaugh moved that a new committee be appointed, as the law provides in case the Conference differ with a committee bringing in such a report. The Conference upheld the motion, friends of both sides voting for it, and the Bishop appointed W. J. Moore, W. R. Rosser, and A. N. Averyt.

Proceeding to examination of character, the Conference elected as traveling deacons C. C. Barnhardt, W. L. Blackburn, George M. Byers, J. F. Hendry, R. H. Horton, T. H. Ward, and Gordon B. Carter. Of this class, Jesse W. Fulton and Edgar C. Wallace, being already deacons, were advanced to the class of the third year. E. H. Driskill, Thomas E. Williams, and D. E. Shaffer, not having stood an approved examination, were continued in the class of the second year. Thomas Wright, Allen James, Cyrus Byington, Eden G. Nelson, Louis Demson, John Yarborough, William Hill, Maxey Sims, John W. Anderson, James M. Ball, Robert Martin Templeton, and Seneca X. Swimme were elected local deacons.

Dr. Edward Thomson, manager of the Sunday League of America, was introduced and addressed the Conference.

The question of the division of the Conference into two Conferences was taken up, and provoked a lively discussion. W. T. Freeman and others presented a series of resolutions providing that division take effect at the end of this session. W. F. Dunkle moved that the paper be voted on item by item, and the motion was upheld. T. F. Brewer entered a motion that action on the whole matter be postponed for a year, and the motion was laid on the table. A. L. Scales moved that the matter be referred to a committee, and this motion was tabled. The previous question was moved on item one, providing for the division, effective at the end of this session. A call was made for an aye and nay vote, and the call was sustained. Item one was upheld by a vote of 109 to 86. Pending the announcement of the vote, R. A. Baird and C. H. McGhee changed

from aye to nay. George C. French moved a reconsideration of the vote by which the item was adopted, and the motion did not prevail.

The Secretary read a telegram from George D. Conger, Superintendent of the Anti-Saloon League of Oklahoma, announcing that the proposed constitutional amendment looking to the restoration of saloons in Oklahoma had been defeated by approximately 40,000 votes. The Conference ordered that suitable reply be made.

The Committee on Public Worship announced that W. M. P. Rippey would preach at 3:00 o'clock and that the night hour would be given to the Sunday School Board for their anniversary exercises.

The session of the morning was prolonged nearly an hour beyond the time and was one of eager interest. In view of the issues involved there was an unusual amount of parliamentary fencing.

THIRD DAY.

The Conference opened its third day's session with R. E. L. Morgan conducting the devotional services. Bishop Denny enforced some of the lessons of Psalm 103, as he did the day before.

After the reading of the minutes, the Committee of Investigation in the case of N. L. Linebaugh made the following report:

"We, the committee in the case of N. L. Linebaugh, report that after bringing Brother Linebaugh and Rev. S. G. Thompson together, Brother Thompson stated that he had been misinformed about Brother Linebaugh, and upon further and more careful investigation found that he had absolutely nothing against him. We therefore report a trial not necessary.

"J. S. LAMAR,

"THEO F. BREWER,

"P. R. KNICKERBOCKER."

The committee in the case of S. G. Thompson, reported as follows:

"We, your Committee of Investigation, in the case of Rev. Sam G. Thompson, after a full and impartial hearing of all evidence to us available, report no trial necessary.

"W. J. MOORE, Chairman,

"W. R. ROSSER, Secretary,

"A. N. AVERYT."

John Vilas Stanley was elected a local deacon.

Under the call of the class of the fourth year the following named, having passed an approved examination, were elected elders: Charles H. Armstrong, Louis V. Colbert, Mallory Flanagan, John E. Martin, William P. Meador, Robert E. L. Morgan, William Carson Fleetwood, and J. O. Peterson. Of this class, E. M. Sweet, Jr., and M. B. Taylor, having passed an approved examination, and being already elders, their characters were passed. A. G. White, R. C. Alexander, Hal A. Burns, and William M. Spain, not having passed an approved examination, were continued in the class of the fourth year.

The names of W. P. Pipkin and W. M. Taylor were referred to the Committee on Conference Relations for the supernumerary relation.

Gorge W. Day was elected a local elder.

Charles C. Barnhardt, William L. Blackburn, James F. Hendry, R. H. Horton, T. H. Ward, G. B. Carter, George M. Byers, J. W. Fulton, and E. C. Wallace, were admitted into full connection. The address of Bishop Denny to these young men was full of the fire of the old prophets, Hebraistic in its intensity and full of the spirit of gospel evangelism.

R. S. Chambers, T. J. Cephas, Zadock Anderson, Harvey Darrow, John Edwards, J. I. Murray, R. M. Templeton, W. H. Smith, W. M. Grose,

(Continued on page 3.)

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Notes and Personals

OUR CONFERENCES.

White River, Forrest City, Bishop McCoy.. Dec. 7

Rev. John M. Cantrell has had the best year of his life at Vinita, Okla. The town is his, so far as spiritual leadership is concerned.

Rev. C. D. Bulla, of the Wesley Bible Class, was among the visitors of Oklahoma Conference, and left a most pleasing impression among us.

As we go to press the Little Rock Conference is in session at Prescott, with Bishop J. H. McCoy presiding. The proceedings will be given next week.

The Oklahoma Conference is as buoyant as ever. What our men have achieved in that field in the last few years will be one of the marvels of coming years.

Rev. E. M. Sweet, Jr., made the Oklahoma Conference a most excellent Secretary, and he placed this editor under many obligations for full transcriptions of proceedings.

When you room with a man you can find out whether he is a gentleman. This editor roomed while at Oklahoma Conference with Rev. T. B. Fisher and found him a continual delight.

The following brethren located at the afternoon session of the Oklahoma Conference on Monday: W. F. Jordan, L. B. Sawyer, J. R. Smith, J. L. Brown, and E. M. Crutsinger, each of his own request.

Rev. J. L. Cunningham, of the Correspondence School, Vanderbilt, is among our Conferences, and is being given the welcome he deserves, both on account of his work and on account of the high quality of the man.

It is almost worth while to die to have such high tribute of love and honor paid one's memory as were paid the memory of Rev. C. M. Copedge at the memorial service of the Oklahoma Conference last Sunday afternoon.

Among the appointees to the Ecumenical Conference to be held in Toronto next October we note the names of Dr. George B. Winton, Dr. N. L. Linebaugh, Rev. Moty Tiger, Mr. C. B. Ames, Dr. F. S. H. Johnston, and Hon. John H. Hinemon.

Rev. W. S. Derrick, the senior member, we believe, of the Oklahoma Conference, has recently recovered from a spell of typhoid fever, but we are glad to record that he was at Conference looking like he had never had a day's sickness in his life.

We have filled up the space available for the business and news of the Oklahoma Conference, and regret that no more space is available in the present issue. We shall be glad to give additional items next week.

It is an interesting fact that as many as three churches in Brazil have been founded by soldiers who have gone to these several points in connection with government garrisons and have at once interested themselves in the evangelization of the local community.

Rev. W. S. Woodard, of Missouri, the oldest itinerant preacher west of the Mississippi, was present all through the sessions of the Oklahoma Conference, looking strong and well. Blessings on that old white head. He and his good wife have walked together nearly sixty years. They deserve something better than a diamond wedding.

Rev. M. C. Hamilton, son of Rev. J. M. C. Hamilton, of sainted memory, served last year Wewoka and Seminole charge, Oklahoma Conference. The friends of his father will be most glad to learn that his son has more than "made good;" he began with 65 members, received more than 70, and his charge paid for all purposes a per capita of over \$25.00.

We regret to learn that Rev. R. W. McKay, presiding elder of the Camden district, is ill and not able to attend the session of the Little Rock Conference. He was compelled to turn over the affairs of the district to other hands. We hope and pray for him a speedy recovery.

Dr. Oscar E. Goddard, by the request of Dr. John M. Moore, has been appointed District Home Mission Secretary for Arkansas and Oklahoma. Dr. Moore could not have named a man more acceptable to the Methodists of these two States. We bespeak for him the best co-operation of the boards of missions in our five conferences, and are sure he will have it.

It will be a surprise and a pleasure to many friends to learn that the widow of Rev. J. M. C. Hamilton is married. She married Mr. R. R. Mitchell, a most excellent man and a leading member of our church at Wewoka, Okla., on the 7th of November. This is a case in which two excellent people have gotten together, and we wish them much joy for the years that are to come.

Rev. J. E. Carpenter is one of the new men of the Oklahoma Conference, but after hearing his sermon last Sunday night, at the Conference room, the Oklahoma brethren cannot fail to appreciate either the force and clearness of his intellect or the soundness of his doctrine. It was a most excellent sermon, and the Conference formally requested its publication in the Methodist Review.

In the division of the Oklahoma Conference one charge of full-blood Indians of the Five Civilized Tribes fell geographically into the West Oklahoma Conference, but it was decided that they should be attached to the East Oklahoma Conference, so that all the full-blood Indians of these tribes might be kept together. The Kiowas and Comanches remain, of course, in the Western Conference.

The Muskogee District, Oklahoma Conference, Dr. O. E. Goddard, Presiding Elder, has the high honor of having paid for the year just closed every cent assessed against every charge in the district, including pastors' salaries. It was a notable achievement, for such a thing has never occurred in the Oklahoma Conference before. The chief secret of it is that the Presiding Elder determined it should be done.

The arrival in Rio of Miss Mary Pescud, Miss V. O. Howell and Miss Miriam Steel was a cause for great rejoicing. Miss Pescud is reported as having returned to her school work in Petropolis in fine health and with the glow upon her of the splendid missionary meetings she attended at home. Miss Howell goes to Piracicaba and Miss Steel remains in Rio, both being engaged for the most part with language study.

When the name of Rev. D. J. Weems, our field editor, was called at the Arkansas Conference, he stated that when he joined the North Georgia Conference in 1870, he desired to be an effective itinerant preacher forty years. By the grace of God, this he has done. He has never had a pastoral

charge, except one, in which he received less than 45 on profession of faith. His other earthly ambition was to educate his four children and see them in the church. They have each joined the church with their parents, and each of them has graduated in the B. A. degree from a first-class Methodist College, and the oldest son is a missionary in Songdo, Korea.

The Oklahoma Conference was pleased with Bishop Collins Denny. He showed himself well acquainted with the Scriptures and able to bring out things both new and old. His lecture to the class for admission into full connection was well timed and suited to the conditions under which the preachers work. His sermon on Sunday was a masterly effort and well received by a large and enthusiastic congregation. He presided with ease and showed his kindly disposition in handling the perplexing questions that presented themselves. He is not as well versed in parliamentary usages as some of our older bishops, but he is apt and managed the conference with discretion. We are sure that both of the Oklahoma Conferences would be delighted to have him again if in the good providence of God he should be sent to them.

A GLORIOUS AUTUMN.

If there ever was in this country a more glorious autumn we have no memory of it. The fruitful seasons are ending like the evening of a well-spent life. The weather has been for the most part ideal, open, crisp and bracing. But the thing that most attracts us is the gorgeous coloring of the forests. We have never seen anything approaching it. Recently we have gone about much in both Arkansas and Oklahoma. The mountains are simply grand, vast billows of color. All forest trees and shrubs have outdone themselves. The hickories are the deepest saffron, spotted with black; the sugar maples flame with glory, from a blood-stone red to a deep scarlet, touched on their shady sides with yellow; the sumac shows all shades of red, from a garnet to a deep crimson; the black gums are in ox-blood coloring, deep and rich; the dogwoods are in rich garnet; the sweetgums have many shades, from a light yellow to a rich pink; the sycamores vary from a light pea green to an olive; the oaks are showing almost all colors, from a light chocolate to a dark brown, and from a light red to a deep cardinal. Looking at the mountains, we see one vast array of color, spreading from top to bottom and stretching for miles upon miles, banking against the horizon a scene too vast to be called a bouquet, unless it be considered a bouquet such as only God could make. Interspersed with all the glorious tints of autumn is the green of the cedar and the pine, which seem to suggest that amid the glories of age are the hopes of everlasting life. He who can look upon it all and feel nothing stirring within his breast must be a dead soul. We reflect: That God has not made this world unbeautiful; and that it is worth a little of our time—a little, at least, to stop and look and to—give thanks.

THE NEW DISCIPLINE.

A letter from Smith & Lamar, the publishing agents, states that the new Discipline will be held at 40 cents each, prepaid, and no discounts except as noted below. The book is much larger than formerly, and thus the price is higher. They can be had in lots of a dozen or more at \$3.60, not prepaid, or \$4.20 delivered. We are prepared to handle orders at these prices.

WHITE RIVER CONFERENCE.

Preachers and delegates will please write me at what time they expect to arrive at Forrest City. If your wife is coming with you, please notify me at once. There will be a program for the opening service on Tuesday night, December 6.

BOONE L. WILFORD, P. C.

* * *

RAILROAD RATES.

The Southwestern Passenger Association has granted us (on the certificate plan—100 certificates) reduced rates. Buy your ticket and get certificate to Forrest City and hand it to me at Conference, and when 100 are handed in the rate of one-third fare for return is made. Purchasing date, December 5 to 8; return date, December 8 to 12. F. M. DANIEL.

THE OKLAHOMA ANNUAL CONFERENCE.

(Continued from page 1.)

R. T. Blackburn, B. L. Williams, G. B. Barton, were admitted on trial.

The Committee on Conference Relations submitted its report, recommending that those who had been referred to them for the superannuate and supernumerary relations be granted those relations.

The Conference held an afternoon session, devoted entirely to the discussion of the division of the Conference. The debate was a very able one, participated in by many members, and interspersed with much parliamentary fencing. This debate was over the proposed lines. A line was finally agreed upon, running slightly east of Ardmore and going north—which we cannot here describe. The temper of the Conference was excellent, considering the great zeal of members on the subject.

The Conference restored the credentials of L. L. Gladney, once a traveling elder in this Conference.

FIFTH DAY.

Sunday was occupied by the usual love feast, the preaching and the memorial service. Rev. C. M. Coppedge was the only one of the preachers in this large body of 300 who had died during the year. His brethren did his memory great honor in the words they spoke of him.

Memoirs were also read of Mrs. P. R. Eaglebarger, Mrs. H. L. Mauldin, and Mrs. J. J. Shaw, wives of members, who had died during the year, and appropriate remarks were made concerning their beautiful lives.

The conference met on Monday at 8:30, held two sessions during the day, and ground out an immense amount of business. We can give only the most important items.

The unfinished business of Saturday was the division of the conference into two bodies. This was consummated by giving the name of East Oklahoma Conference to the body in the eastern part of the State, and West Oklahoma Conference to the body of the western part. The data and the records of the former Oklahoma Conference remain with the East Oklahoma Conference.

We will publish later the boundaries of the two conferences. The line of division cuts in two two presiding elders' districts, the Ardmore and the Oklahoma City. It was agreed that for purposes of administration during the incoming year these districts shall be administered as though the conference had not divided, but that the pastoral charges in each should report to the next conferences according to the line of division.

By an order of the day the conference at 10:00 o'clock heard an address by Governor-elect Lee Cruce. He was given an enthusiastic hearing. He pleaded for the support of the ministers in his efforts to uphold law, and he gave assurance that he would stand flatly for the enforcement of all laws, especially the prohibition laws. He declared that no bootlegger need look to him for a pardon.

Mrs. R. M. Campbell, president of the Conference Home Mission Society, from Oklahoma City, addressed the conference.

The following ministers were advanced to the class of the second year: A. N. Averyt, Jr., G. B. Carter, J. J. Copeland, J. P. Cox, A. M. Dupree, C. E. Galloway, George L. Gilbert, J. J. Groves, M. C. Hamilton, T. A. Harkins, S. E. Kirby, A. M. Miller, J. V. Stanley, W. B. Stanley, M. F. Sullivan, Jasper C. Cooper and Frank J. Jewell. Of this class, James P. Butler, Charles L. Cole, H. B. Ellis, William Hill and J. F. Tiger, not having passed an approved examination, were continued in the class of the first year. A. Crumpton, Browning Lewis and J. O. Crook were discontinued, each at his own request. Wilmore Kendall was located at his own request, and the name of William A. Nash was dropped from the roll of the conference. C. S. Saunders was located at his request.

The following were advanced to the class of the fourth year: M. A. Cassidy, G. M. Dilbeck, Griggs Durant, J. G. Frazier, Noah G. Gregory, C. W. Haddon, George W. Hooper, C. A. Long,

J. T. McBride, J. F. Russell, and J. E. McConnell. But Era P. Eubanks, H. C. Gullledge, L. N. Ishcomer, J. C. Morris, W. W. Robinson, O. B. Staples, James N. Tinkle and Clyde Williamson remain in the class of the third year, not having passed the examination.

Dr. W. W. Pinson, the general secretary of the Board of Missions, arrived during the day and was introduced to the conference.

AFTERNOON.

The afternoon session was chiefly consumed in the passage of the characters of the elders in the conference. There was no little hackling of men who had during the year left their works. In the case of one of these, J. E. Disch, a committee of trial was raised.

During the afternoon Dr. James A. Anderson, one of the editors of the *Western Methodist*, Little Rock, addressed the conference in the interest of the paper.

The devotional exercises for the afternoon session were conducted by Rev. J. R. Abernathy.

The preachers of the Ada district, through Bishop Denny, presented a token of their regard for their presiding elder, Rev. S. F. Goddard. The contents of the package were not disclosed; the secretary's entry is that they "handed him a package." It looked like—; but we presumed they "caned" the good man.

A. H. Dickerson was advanced to the class of the second year. The credentials of C. A. Burris and J. T. Seaton were surrendered to the conference.

Under Question 18, W. F. Jordan, L. B. Sawyer, J. R. Smith, J. L. Brown and E. M. Crutsinger were located, each at his own request.

When the name of Frank Naylor, chaplain of the State penitentiary, was called, he stated that he needed Bibles for the prisoners in the penitentiary, and the brethren raised a collection for this purpose.

The committee of investigation in the case of J. E. Disch reported a trial necessary, presented a bill of charges, and appointed C. W. Clay to prosecute the case. The bishop appointed the following as a trial committee, namely: C. F. Roberts, chairman; R. C. Taylor, J. E. Savage, W. W. Williams, A. B. L. Hunkapillar, J. G. Blackwood, J. E. Martin, A. M. Belcher, G. L. Crow, R. A. Baird. W. A. Randle, assistant secretary, was assigned as secretary to the committee.

A resolution signed by J. S. Lamar and others, conveying the property of the Oklahoma Conference to the East and West Oklahoma Conferences according to conference lines, was adopted.

The minutes of the Superannuates' Association, organized at this session of the conference, were ordered printed in the minutes of the conference.

A proposition from the trustees of Hargrove College to turn the institution over to the conference was submitted through the president, Dr. J. M. Gross, and was referred to the Board of Education.

During the afternoon the laymen held in a different place their meeting.

The Epworth League anniversary was held at the night hour, addressed by Rev. J. R. Abernathy and Dr. W. B. Palmore.

The business of the Conference was practically completed, except the passing upon reports and reading of the appointments. This reporter had to leave early Tuesday morning, for the Little Rock Conference; but it was not anticipated that anything new of importance would occur. It had been a most strenuous session, and, considering the many and diverse interests involved, a most pleasant session, the last of a great Conference, to become henceforth "two bands."

SYNOPSIS OF BISHOP DENNY'S SERMON.

Comparatively few of our people are privileged to attend Annual Conference. It is both the duty and the privilege of the editors of this paper to be at the Conferences which the Western Methodist serves, and we try to gather up and pass on at least a few of the good things said and done. We present here a brief synopsis of the sermon of Bishop Denny at the Oklahoma Conference.

The text was Rom. 1:14: "I am debtor both to the Jews and to the Greek," etc.

Making an inventory Paul finds he has no personal assets, only debts. He had for twenty-five years poured out his very life in the work of the gospel. How could he say he owed the gospel to anybody? Paul was well born and, being brought up at Tarsus, an educational center, he lived in an intellectual atmosphere. Paul was born a Jew, with the highest advantages coming into his life that any Jew of his day could have. Paul believed something—look out for the man who believes something, he may turn the world upside down. Paul believed the sect of the Nazarene to be a most dangerous form of Judaism, and he followed his conviction with a fiery zeal, both by argument and by force, both at home and abroad. He goes to Damascus. On that road, in the midst of mountains that surrounded and in the midst of the gardens, in the midst of one of the most striking scenes on the earth, to which his soul, as the souls of all great men, must have responded to the beauty of that scene. But a voice arrested him. Jesus spoke to him; Jesus whom he considered the most dangerous of men; but there was no note of harshness in that voice.

There are natures that respond to notes of truth, but Paul's soul vibrated in response to that voice. It was the response of honesty to the call of the Master. The vision was one never to fade. He was transformed by it into a new man. The very fingers of God swept over the cords of his soul and brought harmony there.

After Damascus, Arabia, for three years. Why the desert for three years? Paul had lost his theology! Have you ever had that experience? If you have, you have been in great difficulty. Job had a theology and lost it. It was a most terrible struggle. It took Moses forty years to readjust his theology. Paul had to readjust his. When Paul got about his work, the people whom he most desired to help wanted to kill him. At Jerusalem they had to let him down the wall in a basket. It was needful to escape from that city. But he did not give up his work—he made for a wider field; he was debtor.

Men must have felt that there was something strange about him, such was his otherworldness. A man of this world, looking after merchandise and corner lots in Jerusalem and in Ephesus, but Paul could never get away, whether in Jerusalem or in Ephesus or in Lystra, whether in the pathway of merchants or in the pathway of conquerors like Alexander, could never get away from the Damascus vision, could never get away from the vision within. Stoned, bleeding, bruised, nearly dead, too weak almost to speak he says, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory!"

No ambassador of the kings of this world ever went out with such a commission as Paul bore—to open the eyes of the blind, to upturn, in short, the world. No protest as to the depth or might of heathenism deterred him; his reply was, "I am debtor!"

Paul stood in the midst of the scenes of Homer, in Asia Minor. His occupation there was with the work of God, and as he communed with God, he got there his call into Macedonia. When he heard his call, that same sense of "debtor" returned. When he landed on European soil there was nobody to welcome him. At his first preaching appointment, down by the river, he had only a few poor women.

But God opened the heart of Lydia, and that opened the heart of Europe, and opened the heart of the future.

You cannot put down a power like this in any community that it will not set things on fire. You cannot put Methodism in any State that it will not be soon said, "We must put down whisky!" It is our task to upturn evil, the enemy may take notice. It upturned things in Philippi. They were trafficking there on the streets in girls—the "white slave traffic." Something had to happen, did happen. Paul is soon in trouble. They have him in trouble, in the courts. It is to be remembered that the judiciary of that place was not incorruptible. Pity for any people whose judi-

(Continued on page 6.)

THANKSGIVING DAY.

B. F. M. SOURS.

My heart—my happy heart!
The year was full of light—
Fond love and fancies bright—
Such was my happy part.

O love divine! the Hand
That spread the vales of flowers
And light, and summer showers
And all the mountains grand,—

O love divine that won
By Him, the lowly Christ,
My Sovereign sacrificed,
The Father's only Son;—

Love, love that thrills all life—
Thy deep reecho driven
Mirrors the holy heaven
Instead of earthborn strife!

The violets were gay,
The roses and the wilds
Seem all a nature's child's,
But, as they passed away,

The heavy wheat swayed brown
Across the fields of toil,
Fruit of the fertile soil,
Food for the hungry town.

My heart! my happy heart!
Let love responsive raise
Its gladsome song of praise—
That is my humble part.

And let that song of joy,
In psalmody of love,
Lift some sad heart above
The shoals of sorrow's cloy.

And so, by deed, I may
My gratitude express
For all life's happiness,
On my Thanksgiving Day.
Mechanicsburg, Pa.

"TITHING NOT FOR THIS DAY AND GENERATION."

In the November 3 edition of the Western Methodist there appeared an article headed as above written by Mr. John McMurrough, of Stamps, Ark. Of course, Brother McMurrough has a right to his view on the great question of tithing, but let us carefully weigh a few things he said and see if they will stand the test of history and Scripture. Brother McMurrough says that Moses was the founder of the tithing law. He does not say so in plain words, but he does not undertake to go back of that date to find its origin, nor does he seem to know anything concerning it back of that date. Tithing dates at least back to the days of Abraham at which time it was universally recognized. In Genesis 14:20 we find good old father Abraham giving "tithes of all" to Melchizedek the "priest of the most high God." Was Melchizedek surprised at this "liberal offering?" Not much. But he would have been surprised and disappointed if Abraham had not given him tithes, for it was a recognized law, and Abraham's failure to give "tithes of all" would have been a mark of disloyalty to God, and the "Blessed be Abram of the most high God, possessor of heaven and earth" would never have been pronounced. This happened 350 years before Moses was born in Egypt, and hid in the ark of bulrushes. And again, near 200 years before Moses was born, Jacob had his vision of the "Ladder set upon the earth, and the top of it reached clear to heaven," and when Jehovah had declared himself to be the "God of Jacob," as well as of "Abraham and Isaac," Jacob declared then and there his surrender to God, and promised to pay him "tithes of all," thus showing that the tithing law was still universally recognized. Moses did not make a new law to suit the convenience or demands of his newly organized government as Brother McMurrough has made it appear, but simply revived an already existing one, and applied it to the then present needs.

But who ever heard of the Levites (the ministers of God) working a "lifetime" just for their victuals and clothes" until Brother McMurrough told us? He says they did not "inherit lands," but I say they did. True they did not inherit the regular secular lands apportioned to the lay citizens and tribes, but special provisions by way of houses and lands, cities to dwell in, cattle and pastures for them, and all the necessities necessary to their convenience and happiness, and comfort, and well being, were provided for in even the minutest detail. The Levites were not one whit poorer than the other tribes, but their inheritance and possessions were as great in income, value, and as equally balanced as were their lay brethren, and this plan was made under the personal direction of God. But I am satisfied that if Brother McMurrough's plan of "offerings" had been in practice in that day, that the Levites would have "worked for their victuals and clothes" as many of the present "Levites" do. This scribe has worked in the ministry when he didn't even get that much, because the people were not as disposed to "offer" as Brother McMurrough seems to be. This brother is not the only one who thinks the preachers ought to work for their "victuals and clothes." He has many sympathizers in the Methodist Church as well as in the other churches.

But let us notice further: After Brother McMurrough had declared at the beginning of his article, that tithing was instituted to meet the demands of Moses' theocratic government (which is a mistake), he goes on to say: "In time the theocracy of Israel was overthrown and along with it was destroyed the tithing system." Is that so? Well, let us see. Saul was anointed king about 1100 B. C. That is about the date when the pure theocracy was "overthrown," (though in reality it was never entirely abolished until "Shiloh came and the sceptre departed from Judah.") Read Malachi, 3:8, about 700 years after Brother McMurrough's "theocracy of Israel was overthrown," at which time he says tithing was abolished, and we have this: "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." Read verse 9, 10, 11, of the same chapter, and we find that Israel (the church) was under a curse, because they had robbed God of the tenth and offerings, and God assured them that if "all the tithes" were brought into his storehouse "that there might be meat in his house," that as a result of this they should be restored to their former prosperity and glory, for, for "All nations shall call you blessed." God openly accused the children of Israel through Malachi of having departed from his ordinances, and tithing was one of the ordinances from which they had departed, and for having done this he called them robbers. Bro. McMurrough is mistaken when he said Jesus did not teach tithing. Matt. 23:23, not only brings out the facts that tithing was recognized in the days of Jesus, but it clearly shows that he sanctioned it. We read in this verse: "Ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these (paying tithe of mint and anise and cummin) ought ye to have done, and not leave the others (judgment, mercy, and faith) undone." Tithing or any other ordinance of God which are true fruits of faith and loyalty are not in any way discounted because "judgment, mercy and faith" are "weightier matters of the law." That tithing from the dawn of sacred history has been the established and universal law even into New Testament history is an established fact, and no account is even suggested in Scripture or history when it has ever been repealed, or ever will be.

In his use of the United States government as an illustration, and in the statement of "giving the tithes to the preacher," Brother McMurrough exposes his ignorance as to the use of church funds. We would advise him that the Methodist preacher never collects his own salary. The board of stewards do that. The preacher oftentimes collects money for the "conference collections" and other church uses, but never for himself. If the preacher preaches on "tithes and offerings"

you need not be alarmed, for he is not doing this to "fill his own coffers" (though it may badly need it) but because it is his duty to proclaim all that is contained in the Book. Not only has the tithing usage always been in force but additional offerings were always called for and given when needed, as in the building of the tabernacle, temple, synagogues, and for the poor. And this was what was being done when the widow cast "all she had" in the box. That widow's "mite" has been badly abused by the devil and stingy Christians. Let the reader take note that the widow spoken of cast in "all she had," and this was what brought out our Lord's strong commendations of her. Hers was not merely an "offering" but every cent she had in the world. If Brother McMurrough and every other Christian was only half as liberal as this woman, and believed in "offerings" as strongly as she, the church of God would have no need, and the kingdom of God would sweep the earth in this generation. I would suggest that the brother post up a little on the use of church funds before he speaks again of "giving the tithes to the preachers" or accuses any one of "ignorance" because they advocate tithing. Should we pay tithes? Yes, and additional offerings when called for and needed. Men and women are needed to proclaim the gospel to a thousand million heathen, and hundreds of thousands in our home land. Money is not only needed to support the pastor at home, but for foreign and home missions, church extension, orphanages, Christian colleges, and equipments for God's kingdom throughout the world. If all the tithes were in God's storehouse there would be meat in His house.

FRANK HOPKINS.

Tillar, Ark., Nov. 4.

APPROVAL.

Bishop McCoy's address to the class for admission into full connection in the Arkansas conference makes an old-timer want to say, "Amen." It certainly has the right ring, and is the utterance of the right spirit. "A man who can preach is better than a man with a dozen diplomas." Amen. "It is your business to preach, and if you must be students, be students first of all, of the word of God." Hear, hear. An old-timer wants to add, that no man can preach the word of God who does not know it, and no man can know it who does not study it. "No man is a man of power and can command his fellow-men unless he is a growing man. Amen. "A man who thinks he must preach and has no taste for pastoral work is on a descending scale. Amen. "In your pastoral work do not talk about yourself," and an old-timer wants to add, nor about your brethren, nor any one else, save Jesus. Particularly, not to refer to "when I was at college." "Your ministry will take on a type at the very beginning. I crave for you that this be the evangelistic type." "We need the spirit of the old-time Methodist preacher." Amen and amen. "We must come back to the old-time experience and life of power." Bless the Lord. Bishop, you are a good one to lead us back, and such utterances ought to give us a good start on the coming back way. There is more of the old-time ring, and spirit in this address than I have seen for years. Let it go up the line, and down the line, till city and country are all marching in the old-fashion ways of songs, prayers, sermons, Amens, shouts, and hallelujahs to our King. Then we will need no Salvation Army, for we will be one ourselves, as we were in other days. May such power fall on and in, and abide with both pulpit and pew till the end shall come.

JAS. F. JERNIGAN.

In past years the Western Methodist has allowed its subscribers to pay at the end of the year. The new postal regulations, but more especially the immense rise in prices of material and labor going to make the paper, make it absolutely necessary that our subscribers pay in advance, unless we are to raise the price of the paper. Think what it means to us to simply swap ends on a list of 11,000 subscribers! Think how little it means to you to pay in advance!

CHIEF BLACKFISH AND HIS WHITE CAPTIVE.

By REV. J. SPENCER.

Late in the eighteenth century Blackfish, a Shawnee chief then living in Kentucky, lost his only son in a fight with the whites. To make up the loss, as far as possible, he ordered two of his braves, according to history, to capture a white boy to take the place of his dead son. We give the story that follows as told by Mrs. Stinson, a granddaughter of the stolen boy, in her own artless way:

"When the boy was brought to the chief, Blackfish showed the boy the arrows and other things that had belonged to his son, the lost Indian boy, and the father told him that these were his. He was to be brought up as a brave chief, as his own little boy would have been. So my grandfather lived and grew up with the Indians. But he was always called by the name of Lewis Rogers.

"In course of time this Rogers married the chief's daughter, with whom he had been brought up as brother and sister. When the young man proposed to marry the girl, she still thought he was her own brother, and she felt insulted and told her mother of the strange talk of her brother. Her mother sent her to her father, who told her how it was and how the conduct of her brother was all right; that the young man was not her brother, and he advised her to marry him. She said she could not. She loved him as her brother, but could do no more than this. But her father persuaded her that she ought to marry the young man. She said she could not then consent; she must take time to think about it. So after a year she consented, and they were married.

"Rogers had three children by the chief's daughter. Then his brothers came to him from Virginia. They told him that his mother wanted him to return to her; that she was old and wanted to see her lost son before she died. So he went with his brothers to visit his mother. He was received with great rejoicing. A great many guests were invited to a grand celebration. He was treated with the utmost kindness and had given him everything for his enjoyment. They asked him to lay aside his Indian garb and again take up his home with his kindred. His mother, who treated him with all the endearment of affection, told him that he must never go back to the Indian country. But he continued to wear his Indian garments and could not be induced to discard them. He told them he was an Indian now; he had become a son of the chief; he was married to the chief's daughter, whom he loved; and he had three little boys whom he loved with all the affection of human nature. 'Mother, I came just to visit you because I love you, and have not lost my affection for my brothers. But I have come just on a visit. My wife and children, whom I love more than all else, are still in the forest awaiting my return. I love my wife. We grew up together in the grand old forests. I love my three little boys. If you have invited me here to induce me to remain and live with you, I cannot do as you wish. I must return to my wife and children.'

"He arose early the next morning and called his servants to prepare his horse for a journey. The slave said: 'Massa Lewis, yo' ain' a-going away. Yo' is a-going to stay heah.' Father Rogers was a wealthy slaveholder in Virginia, not long come from the mother country, England.

"Lewis had been three months with his mother. His Indian wife's people told her that her husband would never come back. 'O no,' she said, 'he will come.' So one evening she heard his whoop. She called her children and said: 'I believe I hear your father.' And then another whoop was heard, and he appeared in sight riding swiftly into the settlement. It had taken him three days to come from Virginia on horseback. Then the mother and children rushed to greet him. He jumped from his horse and embraced his wife and children, exclaiming: 'O Parlie I will never leave you again!'

"Lewis Rogers, Jr., died in Fayette. Howard County, Mo. One of his sons, Henry Lewis, was educated in Kentucky. He brought about the establishment of the Methodist Mission, of which Thomas Johnson became the superintendent. He

loaned Thomas Johnson \$4,000 to go on with the mission. The Rogerses of the Shawnee tribe were sons or descendants of Henry Rogers.

"My mother was a Rogers; Betsy Rogers was her name. She married Mackinac Beauchmie. He was born at Mackinac Strait. He belonged to the American Fur Company. In trapping and hunting among the Indians he traveled down the Ohio River. There he found my mother among the Shawnees and married her. He then continued to live with the Shawnees, but he was for several years with the trappers in the Missouri River country toward the mountains. Then he came back and joined the Shawnees in Kansas, about the time they came to Kansas, about 1832. He then joined the Methodist Episcopal Church, and never went back to the Fur Company. He learned to speak good English with the Fur Company, and he became the interpreter for Rev. Thomas Johnson at the mission. He became very useful to Mr. Johnson. At one time he traveled with him on one of his journeys to procure money to build up and maintain the mission. After the Shawnee Mission had become established, Mr. Johnson had my father go among the Pottawattomies to start the mission. He preached to the Pottawattomies and did missionary work among them. The mission was close to Ossawatimie, down on the Marias de Cygne, or on the Pottawattomie Creek. My father died at the mission about 1846 or 1847.

"I was at Fayette, Mo., at the time, going to school. I went down on the steamboat on the river at the time some soldiers were going to the Mexican War. They went around by St. Louis and New Orleans."

Henry Rogers, as stated above, was a most excellent man, and, as Mrs. Stinson states, a warm and true friend of the Shawnee Methodist Mission. Her father became a very useful preacher, and was a member of the Indian Mission Conference when he died and an ordained deacon.

Of him Bishop Andrew, in a letter written in 1848, while on a tour among the Indian Missions of Kansas, says: "During the past year one who was probably the greatest and best of the Pottawattomies was summoned from earth, Rev. Mackinaw Beauchmie, a man of rare gifts and address and constant piety."

While a missionary to the Shawnees, I heard Brother Johnson tell of his trip East with Beauchmie and how greatly the people were interested in his addresses everywhere they went.

Graham Rogers, a cousin of Mrs. Stinson, was one of my stewards, a most exemplary Christian and in every way a worthy man.—*Christian Advocate*.

CHOIR AND CONGREGATION.

True Worship.

The employment of music in the services of the Church proves the social character of true worship. Other social gatherings bring in music as a diversion or as an embellishment. The Church makes its music a serious and important part of its worship, recognizing the fact that nothing draws men together like the music of a common praise to God.

To make the Church music an entertainment merely, or an embellishment, is to defeat its purpose. Church music is addressed not to the people, as a concert for entertainment is, but is praise offered to God, for the people. Choir music is a vicarious sacrifice of praise. Hence the appropriateness of an attitude on the part of the choir which expresses this motive. A choir should sing not to the people but to God for the people and as a part of the congregation.

Pulpit prayers are uttered in behalf of the congregation. They are addressed not to an audience, but are offered by the minister for the people as a sacrifice and an appeal to Almighty God. This does not mean that they should be haphazard, unprepared, or of such poor form that they will not bear the tests of literary criticism; least of all should they be inaudible. Public prayers are for the benefit of the people and must be heard by them and appropriated, else they do not serve their purpose of edifying the congregation and of bringing them into closer relations to God.

No part of the service is deserving of greater

care and thought than the pulpit prayers; but in many of our churches this feature of worship is painfully careless, stupid, and irreverent. Men who are very anxious to please a "critical audience" and who make careful and elaborate preparation for their sermons, are found rushing heedlessly into the presence of the Eternal with speech devoid both of thought and of form, having no sense of the high responsibility which is theirs in being called upon to voice the confessions, supplications, and aspirations of the people. That minister is wise who makes an earnest study of public prayer and who takes pains to fill his memory with the phrases and petitions of the time-honored prayer books of the Church Universal. There is a great literature of this kind which is grossly neglected by ministers in general.

A congregation that waits impatiently or indifferently through the first twenty minutes or half hour of the service as though it were time wasted, is in no condition to receive proper edification from the sermon. A "preaching service" does not come to its best when the preaching is the only element considered in the preparation of the service. Not until the worshiper has actively expressed himself in prayer and song does the sermon come with the right appeal. Only as the sermon is a part of the worship does it come to its true mission.

The sermon is the one part of the service addressed to the people directly. Its standards, however, are radically different from those of the entertainment or the lecture. It is addressed not to an audience but to a congregation. It should be delivered in the name of God, and as in his presence. Its motive, moreover, is not to amuse or to entertain, but to instruct, to reprove, rebuke with all long-suffering and doctrine, to inspire, and, above all, to persuade.

This does not mean that the preacher is to be allowed less strain and stress in his effort to make the sermon perfect, than the lecturer or writer suffers in his effort to produce a worthy and acceptable work. On the contrary, nothing is more exacting than sermon making. Both in thought and in form the sermon should be worthy to come as a message from one who is an ambassador of God. The sermon should strive for the highest and truest forms of expression. To produce a perfect sermon would be as great an evidence of genius as to produce a perfect essay, poem, or symphony. A good sermon, set in an atmosphere of true worship and delivered in the name of God to a congregation prepared by prayer and praise is one of the best things vouchsafed to us by a bountiful God.—*N. W. Christian Advocate*.

EDUCATIONAL NOTES.

Although it has long been known that the numerals ordinarily employed in business, and commonly attributed to the Arabs, are not of Arabic origin, and although numerous monographs have been written concerning their derivation, it has remained for Dr. David Eugene Smith of Teachers College, Columbia University, and Louis Karpinski of the University of Michigan to bring out in a single work the complete story of their rise and development. The book, which is now on the press of Ginn and Company, will include a scholarly discussion of the entire question of the origin of the numerals, the introduction of the zero, the influence of the Arabs, and the spread of the system about the shores of the Mediterranean and into Europe. Both authors are well known scholars in the history of mathematics. Their treatise is based upon exhaustive research both in Europe and America. The text will be illumined with numerous rare facsimiles from early inscriptions and manuscripts.

It is reported that a young man in Boston recently went to the church of his choice in the evening and found it so crowded that he could not secure a seat, and had a similar experience at several churches before he finally found room. It is said that such conditions exist in several cities. This is ground for encouragement. The right sort of preaching and pastoral effort will fill the churches.

SYNOPSIS OF BISHOP DENNY'S SERMON.

(Continued from page 3.)

ciary is corrupt. But do you think God's heroes can be moved by persecution or torture? Go to the racks, the enginery of persecution, go to the fires and the martyrdoms, and inquire there! The martyrs were scourged, tortured, burned, but they failed not. Paul is beaten, imprisoned, put in stocks; did Paul complain that God did not treat a man of his ability, of his talent, right? Ask the prison walls of Philippi, at the midnight time. Hear that song. Behold that earthquake. Behold that triumph! Don't you think if you had suffered as Paul suffered at Philippi, after 18 years of toil and suffering, you would have gone to making tents? Note Paul's catalog of his suffering and toils. But if asked what he was to do in the face of them, he would reply, "Did I ever tell you of that Damascus experience? I am debtor and am going to pay my debts."

After 25 years at Corinth, he is still saying, "I am debtor, both to the Greek and to the barbarian. I am debtor to all men."

After six years he is on his way to Rome, has landed on Italian soil, in the midst of Senators, of the gay scenes of festivity with its pleasure-lovers, of the trafficking. He has gone through his imprisonment, his trial, his condemnation—is on his way to the last scene. Murmur? Shouts! He sees the day of ascension, the day of ultimate triumph, the crown of his Lord! Paul is the conqueror. He was conqueror because he knew himself as debtor.

APPOINTMENTS.

NOTE.—We were compelled to print the appointments from telegraphic reports of the conference, and hence several mistakes are doubtless to be found. Under the circumstances this could not be avoided. We will be glad to make corrections.

ADA DISTRICT.

S. F. Goddard, Presiding Elder.
Ada, First Church—E. M. Sweet, Jr.
Ada, Asbury—A. M. Dupree.
Ada, Mission—Thomas Dalrymple, supply.
Asher—W. D. Campbell.
Byars and Stratford—J. D. Massey.
Calvin and Allen—J. B. Blackwell.
Holdenville Station—C. S. Walker.
Hickory Circuit—H. I. Dupree, supply.
Konowa Station—W. L. Blackburn.
Maud Station—A. N. Averytt, Jr.
Oakman Mission—J. H. Culwell, supply.
Pontotoc Circuit—B. F. Stegall.
Roff and Mill Creek—T. F. Roberts.
Sasakwa Mission—J. Marvin Sims.
Tupelo—B. L. Williams.
Sulphur, First Church—W. M. P. Rippey.
Sulphur, Vinita Avenue—M. C. Hamilton.
Van Oss Mission—W. H. Strong.
Wewoka and Seminole—C. B. Culbreth.
Wanette Circuit—L. R. Haun.
Wetumka Station—J. E. Vick.
Wolf Mission—D. R. Thompson, supply.
Moral Circuit—To be supplied.
Editor Western Methodist, P. R. Eaglebarger.
Y. M. C. A. Secretary—J. V. Baird.
Y. M. C. A. Secretary—M. A. Cassidy.
Conference Evangelist—O. L. Martin.

ARDMORE DISTRICT.

W. U. Witt, Presiding Elder.
Ardmore Mission—J. T. Russell.
Ardmore, Broadway—S. G. Thompson.
Ardmore, Carter Avenue—Thomas A. Harkins.
Berwyn and Daugherty—P. A. Smith, supply.
Cornish and Loco—J. C. Morris.
Davis and Oak Ridge—J. H. Rogers.
Elmore Circuit—Charles Mann.
Hennepin Circuit—J. J. Freeman, supply.
Lebanon Circuit—H. P. Robertson.
Leon Circuit—J. D. Knox, supply.
Lone Grove Circuit—G. B. Barton.
Marietta Station—W. A. Govett.
Ravia Circuit—To be supplied.
Thackerville Circuit—D. E. Shaffer.
Wapanucka and Milburn—W. S. Lee.
Woodford Circuit—F. C. Mabery.
Wynnewood Station—J. G. Blackwood.
District Missionary—D. A. Shaw.
President Hargrove College—J. M. Gross.

CHICKASHA DISTRICT.

L. L. Johnson, Presiding Elder.
Alex Station and Verden—Mallory Flanagan.
Chickasha Station—M. L. Butler.
Comanche Station—J. T. McBride.
Duncan Station—G. L. Taylor.
Erin Springs—J. S. Moore.
Lindsay Station—E. R. Welsh.

Marlow Station—A. M. Brannon.
Maysville and White Bead—G. M. Dilbeck.
Minco and Ninnekah—A. H. Dickerson.
Oak Grove—W. A. Lowrey, supply.
Paoli Circuit—John H. Scott.
Paul's Valley Station—John F. Roberts.
Rush Springs—W. C. Fleetwood.
Ryan—W. L. Anderson.
Tuttle and Amber—T. Y. Hearn, supply.
Velma—W. E. Lee, supply.
Woodlawn—R. J. Deets, supply.
Waurika Station—H. B. Ellis.
Conference Missionary—J. D. Canaday.

CHOCTAW-CHICKASAW DISTRICT.

A. S. Williams, Presiding Elder.
San Bois Circuit—Griggs Darrant.
Leflore—Cyrus B. Wade, supply.
Bethel—T. J. Cephas; S. F. Carterby, junior preacher.
Kullitucklo—H. B. Jacob, supply.
Bennington—Eastman Jacob.
Atoka—A. H. Homer.
Kiowa—L. V. Colbert.
Chickasaw—Thomas S. Wade, supply.
Washita—James Frazier.
Antlers—Eden Nelson, supply; Zadoc Anderson, junior preacher.
Hugo—L. W. Cobb.
Rufe—L. N. Ishcomer.

CLINTON DISTRICT.

Moss Weaver, Presiding Elder.
Berlin Circuit—G. W. Walters, supply.
Butler and Shiloh—W. W. Robinson.
Carter Circuit—C. A. Martin, supply.
Cheyenne Station—Charles L. Cole.
Clinton Station—O. W. Stewart.
Cordell Station—R. S. Satterfield.
Custer and Mount Hope—W. A. Randle.
Cloud Chief Circuit—J. W. Nigh, supply.
Doxey Circuit—L. D. Hawkins.
Delhi Circuit—J. L. Davis, supply.
Dill City Circuit—F. E. Shanks.
Elk City Station—I. K. Waller.
Erick Station—H. L. Maulding; W. M. Taylor, supernumerary.
Foss and Page—E. H. Driskill.
Hammon Circuit—G. W. Day, supply.
Hamburg Circuit—B. G. Burns, supply.
Independence Circuit—J. B. McCance.
Leedy Circuit—R. E. Davis.
Port Circuit—H. H. Windham, supply.
Rocky and New Hope—Jesse Crumpton.
Roll Circuit—E. J. Terrell.
Sayre Station—J. E. McConnell.
Sentinel Station—G. R. Wright.
Texmo Circuit—James Arvin.
Texola Circuit—W. C. Driskill.
Weatherford Station—W. J. Stewart.
Student Vanderbilt University—I. W. Armstrong, member Cloud Chief Quarterly Conference.
District Missionary Oklahoma City and Clinton Districts—D. A. Gregg.

CREEK-CHEROKEE DISTRICT.

Orlando Shay, Presiding Elder.
Cherokee Circuit—Eli Snell, supply.
Saline—A. H. Butler, supply.
Seminole—William Hill.
Wewoka—S. J. Checote, supply.
Okmulgee—March Monday.
Sapulpa—M. L. Checote.
Honey Creek—William Burgess.
Uchee—N. G. Gregory.
Broken Arrow—Nero Tecumsch, supply.
Hitchita—John Davis, supply.
District Interpreters—A. H. Butler and S. J. Checote.

DURANT DISTRICT.

T. P. Turner, Presiding Elder.
Antlers Station—A. N. Averytt, Sr.; W. P. Pipkin, supernumerary.
Albion and Tuskahoma Mission—J. W. White.
Bennington and Bokchito—W. V. Teer.
Boswell and Soper—J. A. Noble.
Caddo Station—C. E. Holley.
Colbert and Sterrett—M. B. McKinney.
Cumberland Circuit—Harvey Darrow.
Durant Station—George C. French.
Fort Towson Station—C. L. Brooks.
Garvin Mission—J. E. Buttrell.
Goodwater Mission—P. W. Campbell, supply.
Grant—J. D. Rogers.
Hugo Station—J. T. Thornton.
Idabel Station—R. C. Alexander.
Kemp Circuit—L. M. Dalv, supply.
Kenefick Mission—J. C. Copper.
Kingston and Woodville—W. W. Williams.
Madill Station—J. O. Peterson; W. S. Derrick, supernumerary.
Platter Circuit—J. O. Summitt, supply.
Talihina Station—James W. Rogers.
Valiant and Bismarck—J. T. Tarner.

GUYMON DISTRICT.

R. A. Baird, Presiding Elder.
Boise City Circuit—G. L. Gilbert; William J. Clark, supernumerary.
Carthage Circuit—Clyde C. Williamson.
Ellis Circuit—Charles E. Galloway.
Grand Valley—J. D. Z. Munsey, supply.
Guymon Station—W. M. Spain.
Hooker Station—C. T. Davis.

Ioland Circuit—W. P. Meador.
Lakemp Circuit—W. D. Nichols, supply.
Mutual—J. J. Copeland.
Nabisco Circuit—R. B. Turner, supply.
Tangier Circuit—J. M. Doyle, supply.
Texhoma and Goodwell—R. A. Crosby.
Tyrone Station—M. F. Sullivan.
Woodward Station—Gordon B. Carter.
Student Vanderbilt University—Charles A. Long, member Guymon Station Quarterly Conference.

LAWTON DISTRICT.

C. F. Mitchell, Presiding Elder.
Anadarko—J. V. Stanley.
Ahpeatone Circuit—T. H. Ward.
Cement and Fletcher—T. E. Williams.
Cyril Circuit—J. T. Armstrong.
Davidson Station—Edgar C. Wallace.
Fort Cobb Circuit—J. W. French, supply.
Frederick Station—W. A. Shelton.
Frederick Circuit—H. A. Stroud.
Geary Station—R. S. Chambers.
Glenwood Circuit—J. W. Martin, supply.
Granfield Circuit—J. R. Brooks.
Hastings Station—W. C. Savage.
Hastings Circuit—R. H. Denny.
Headrick Station—C. C. Barnhardt.
Indian Work—B. F. Gassaway, supply.
Interpreters—Kicking Bird and Clyde Cocoa.
Lawton Station—J. E. Carpenter.
Manitou Circuit—J. A. Greening.
Mount Park Circuit—G. W. Hooper.
Snyder Station—E. A. Townsend.
Temple Station—W. E. Humphreys.
Walter Station—G. W. Lewis.

MANGUM DISTRICT.

C. H. McGhee, Presiding Elder.
Altus Station—Robert Hodgson.
Blair Circuit—R. L. Reese.
Carnegie and Boise—C. F. Roberts.
Deer Creek Circuit—R. O. Stewart, supply.
Dryden and Red Hill—H. C. Gullledge.
Duke Circuit—S. E. Kirby.
Eldorado Station—W. R. Rosser.
Elmer Circuit—C. W. Craig.
Granite Station—M. T. Allen.
Hobart Station—J. F. Lawlis.
Hollis Station—J. E. Martin.
Lone Wolf and Gotebo—H. B. Thomason.
McQueen and Looney—J. W. Anderson, supply.
Mangum Station—J. S. Lamar.
Mangum Circuit—R. P. Witt.
Martha Circuit—J. J. Shaw.
Mountain View—C. H. Armstrong.
North Mangum—W. B. Stanley.
Olustee Station—E. K. Wolfe; W. A. Dickey, supernumerary.
Pleasant Hill and Bethel—T. S. Johnson.
Vinson—J. C. Scivally.
District Missionary—D. V. York.

MCALISTER DISTRICT.

S. H. Babcock, Presiding Elder.
Atoka Station—J. R. Hardin.
Cameron Circuit—A. G. White.
Canadian Circuit—To be supplied.
Caney Circuit—To be supplied.
Coalgate and Centrahoma—J. I. Murray.
Coalgate Circuit—B. E. Scivally, supply.
Eufaula Station—J. A. Dozier.
Eufaula Circuit—T. J. Taylor, supply.
Farris Circuit—J. J. Cook, supply.
Hartshorne and Haileyville—E. P. Eubanks; J. F. Parsons, supernumerary.
Howe Circuit—S. M. Sartin.
Heavener Circuit—John P. Cox.
Indianola Circuit—To be supplied.
Kiowa Circuit—C. A. Lewis.
Krebs and Alderson—C. W. Myatt.
McAlester, Phillips Memorial—W. F. Dunkle.
McAlester, Stonewall Avenue—To be supplied.
McCurran—J. A. Kenney.
Pleasant Valley and Westley—W. D. Philpot, supply.
Poteau Station—O. C. Fontaine.
Quinton Circuit—J. A. Doak, supply.
Spiro Station—G. W. Martin.
Stuart Circuit—F. L. Jewel.
Tuska Circuit—R. P. Harcastle, supply.
Wilburton—C. P. Cox.
Wister Circuit—W. D. Sauls.
District Missionary—J. D. Edwards.
Chaplain State Penitentiary—Frank Naylor.

MUSHOGEE DISTRICT.

W. M. Wilson, Presiding Elder.
Bald Hill Circuit—Thomas Chattin, supply.
Boynton—G. W. Damon.
Morris—E. H. Harris, supply.
Brushy Circuit—Robert M. Templeton.
Checotah Station—R. T. Blackburn.
Cowlington Circuit—T. R. Houghton.
Fort Gibson and Oktaha—A. M. Belcher.
Hulbert Circuit—T. L. Smith, supply.
Muldrow Station—E. V. Dowell.
Muskogee, First Church—A. L. Scales.
St. Paul's—T. L. Rippey.
City Mission—J. S. Wilbanks.
Muskogee Circuit—William Gross.
Sallisaw Station—A. P. Johnson.
State Line Circuit—To be supplied.
Stigler Station—J. D. Salter.
Stillwell Circuit—J. W. Anderson, supply.
Stillwell Station—Thomas S. Stratton.

Tahlequah Station—J. A. Parks.
 Tahlequah Circuit—John Heson, supply.
 Tomaha Circuit—A. W. Culver, supply.
 Vian Circuit—O. W. Snell, supply.
 Warner Circuit—J. M. Ball, supply.
 Webber's Falls and Porum—J. C. Floyd.
 Wauhilla Circuit—B. T. Hill, supply.
 Whitfield Circuit—J. M. Hively.
 Wainwright—S. X. Swimme, supply.
 Westville and Barrett—T. O. Shanks.
 Student in Chicago University and member Muske-
 gee First Church Quarterly Conference—O. B. Sta-
 ples.
 Superintendent Oklahoma Woman's College and
 business manager—J. B. McDonald.
 Assistant Home Missionary Secretary—O. E. God-
 dard.
 District Missionary—Wiley H. Smith.
 Student Vanderbilt University—Lester Weaver,
 member Wauhilla Circuit Quarterly Conference.

OKLAHOMA CITY DISTRICT.

O. F. Sensabaugh, Presiding Elder.
 Arcadia Circuit—J. P. Hendrey.
 Blanchard Circuit—W. B. Bayless.
 Cainer Circuit—J. P. Speed, supply.
 Earlsboro Circuit—F. L. Giles, supply.
 El Reno Station—H. G. Garrett.
 Franklin Circuit—S. H. Berry, supply.
 Guthrie Station—J. R. Abernathy.
 Lexington Station—W. N. Vernon.
 McLoud Circuit—E. D. Farish, supply.
 Moore Circuit—J. W. Glance, supply.
 Noble Circuit—H. K. Monroe, supply.
 Norman Station—R. E. L. Morgan.
 Oklahoma City, Capitol Hill—T. C. Jones.
 Epworth—J. E. Savage.
 St. James and Packingtown—Fred Veal, supply.
 St. John's—R. K. Triplett.
 St. Luke's—E. C. McVoy; W. H. Roper, supernu-
 merary.
 Oklahoma City Circuit—L. H. Fullingim.
 Perry Station—A. M. Miller.
 Piedmont Station—T. B. Fisher.
 Purcell Station—W. D. Matthews.
 Shawnee, First Church—J. H. Ball.
 Shawnee, Trinity—M. W. Dunaway, supply.
 Shawnee Circuit—G. W. Groce, supply.
 Stillwater Station—R. L. Ownby.
 Tecumseh Station—E. H. Creasey.
 Union Chapel Circuit—J. J. Groves.
 Conference Missionary Evangelist—M. C. Hayes.
 District Missionary for Oklahoma City and Clinton
 District—D. A. Gregg.
 Professor Secondary Education Oklahoma Univer-
 sity—T. F. Brewer.
 Dean Oklahoma City College—G. H. Crowell.
 Superintendent Oklahoma City College—N. L. Line-
 baugh.
 Conference Sunday School Secretary—W. J. Moore.

TULSA DISTRICT.

G. B. Winton, Presiding Elder.
 Bearden Circuit—G. M. Epley, supply.
 Beggs and Mounds—Oscar L. Adams.
 Bristow Station—C. F. Chambers.
 Bixby—C. F. Dowell, supply.
 Broken Arrow Station—W. W. Crymes.
 Coweta Station—P. C. Atkins.
 Dustin and Lamar—A. B. L. Hunkapillar.
 Haskell—C. W. Clay.
 Henrietta Station—J. C. Fowler.
 Okemah Station—C. L. Canter.
 Okfuskee Circuit—S. H. Matthews, supply.
 Okmulgee Station—W. J. Sims.
 Porter Station—J. E. Wright, supply.
 Prague and Pader Station—W. A. Frazier.
 Sapulpa Station—J. C. Jeter.
 Stroud and Davenport—W. D. Sasser.
 Tulsa—Tigert Memorial—H. E. Snodgrass.
 Tulsa, Tigert Memorial—S. E. Snodgrass.
 Weleetka Station—J. C. Curry, supply.
 West Tulsa and Red Fork—Dana Dawson, supply.
 District Missionary—J. D. Edwards.
 Assistant Teacher in Correspondence School—
 George B. Jackson.

VINITA DISTRICT.

J. W. Sims, Presiding Elder.
 Adair—J. M. Russell.
 Afton—A. C. Pickens.
 Beatty Prairie—James P. Butler.
 Big Cabin—J. W. Faulton.
 Blue Jacket—G. G. Smith, supply.
 Centralia—R. H. Horton.
 Chapel—W. E. Potter, supply.
 Chelsea—J. L. Gage.
 Choteau—Hal A. Burns.
 Claremore—A. S. Cameron.
 Fairland and Wvandotte—L. R. Jones.
 Grove—G. M. Byers.
 Inola and Talala—J. A. Grimes, supply.
 Miami—W. T. Ready.
 Peggs—I. W. Stevens, supply.
 Pryor—R. C. Taylor.
 Spavinaw—To be supplied.
 Vinita Circuit—John Smith, supply.
 Vinita Station—J. M. Cantrell.
 Welch Station—G. L. Crow.
 Welch Station—G. L. Crowe.
 Wagoner Station—H. B. Vaught.
 Wagoner Circuit—W. M. Leatherwood, supply.
 Conference, C. W. Hardon to West Texas Conference,
 Transferred—J. J. Crow to North Alabama Confer-

ence, M. C. Dobbs to North Texas Conference, R. C. Aubrey to West Texas Conference, Thomas L. Darnell to Tennessee Conference, N. R. Taylor to Tennessee Conference, C. W. Hardy to West Texas Conference, I. F. Smith to Mississippi Conference, J. N. Tinkle to Central Texas Conference.

WESLEY ADULT BIBLE CLASSES.

By REV. CHARLES D. BULLA.

The Wesley Adult Bible Class movement, in which thousands of men and women are meeting for the study of the Word of God, reminds one of the "Bible moths" with radiant faces and high purposes. The "curator" of the Holy Club said: "From the very beginning, from the time that four young men united together, each of them was *homo unius libri*. But Bible study should be expressed in terms of character and service. To be and then to do is the logical order. Being furnished completely unto every good work, these young Oxonians went out in social service, visiting the jails, helping the poor, and teaching the children."

What agencies these organized classes will be in the Sunday schools and the churches of which they are a part. Each member has a voice in the management of the class. The social and literary life of the members is provided for. What task—evangelistic, missionary, temperance—is too difficult for the mighty force locked up in these Wesley classes?

In its plan of class organization the department conforms to the standard of the Adult Class Department of the International Sunday School Association, and its certificate of registration bears the seal of both the Wesley Adult Bible Class Department and of the International Association, thereby giving its membership equal rank with organized classes of all denominations.

These classes, with a membership numbering from 25 to 400, are reporting to the central office, thus forming a connective tie and comradeship. In the Class Problems of the *Adult Student*, which is the medium of communication between Wesley classes, all questions pertaining to class work will be answered by persons whose experience entitles them to speak with authority.

All classes in the Southern Methodist Church are earnestly requested to enroll. The status of classes in relation to other unions will not be disturbed, neither will it be necessary to make any change in the class names in thus affiliating with their own denomination.

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

MISSIONARY ITEMS FROM THE MISSION ROOMS—FROM FIRING LINE IN BRAZIL.

An evangelistic campaign has been undertaken by the South Brazil Conference in which they are praying and working for the conversion of 1,000 during the conference year.

* * *

The growth of the Institutional Church in Porto Alegre under the pastorate of Rev. Claude L. Smith has been most gratifying. The dedication of the church was an occasion long to be remembered. No little of the success of this interesting work has been due to the devoted labors of Miss Della Wright, who works day and night among and in behalf of the women and children of the factories in the neighborhood.

* * *

The British and Foreign Bible Society has erected a small pavilion within the grounds of the exposition at Buenos Aires which contains samples of the Scriptures printed in 424 languages and dialects. A most enthusiastic colporteur, an Italian only recently converted, is selling hundreds of copies of the New Testament in Spanish to the Argentinians.

* * *

A series of revival services are being held in the Methodist churches of the city of Montevideo, under the leadership of Dr. Charles Drees, with the result that scores of people have been converted.

* * *

Bishop Lambuth and his party dined with Dr. Monteverde, a distinguished professor in the en-

gineering department of the National University in Montevideo. The professor has recently entered the Y. M. C. A. work, having become a secretary by the invitation of the International Committee in New York of which Mr. John R. Mott is a member.

* * *

Rev. Joseph Parkin, in charge of our Seamen's Mission in Rio de Janeiro, has just housed and cared for 25 shipwrecked sailors whose vessel went ashore on the rocks last week immediately outside of the entrance to the harbor. These men were clothed, fed, supplied with a small amount of money each, and sent back to their homes in England. Here is a helping hand worthy of our Methodism.

* * *

Rev. E. E. Vann is teaching in Granberry College in the place of Rev. J. L. Bruce, now on furlough in the United States. Mr. Vann's place is filled temporarily by Rev. Claude L. Smith of Port Alegre. The latter was appointed to the Central Church in the last named city, but the exigencies of the work have required the shift for the time being. The shorthandedness in Brazil among our missionaries is putting burdens upon them almost impossible to be borne. Reinforcements must be sent. The bishop writes they are at the breaking point on the field.

* * *

The church in Petropolis has just been presented with a beautiful organ by Mr. Walker of England, who has done so much to make possible the great Central Mission in Rio, which has been so successfully conducted by Revs. Tucker and Vann.

* * *

Bishop Lambuth inaugurated the evangelistic campaign in the State of Rio Grande de Sul by making a call for prayer through the organ of the South Brazil Conference and from every Methodist pulpit in the State. At the same time he urged the preaching of sermons on sin, repentance and salvation by faith in Jesus Christ. The preachers were requested to organize cottage prayer meetings, to do much personal work, and to cast the net at the close of every service. "Expect great things from God," is the motto of the hour. The prayers and efforts of preachers and people are already being answered.

* * *

Dr. John Vollmer writes from Porto Alegre September 22: "We are already beginning to have response to our prayers. At the Institutional Church Brother Ruiz received three candidates last Sunday. Here in the Central Church on the first Sunday we had two new additions, and last Sunday not less than six, one of them being a lady dentist, and two of them students in the medical and pharmaceutical departments. We are looking forward to a most wonderful outpouring of the Holy Spirit. Early next month I intend to make a tour over my district and stir the people to a fuller consecration of their lives to their Lord and ours."

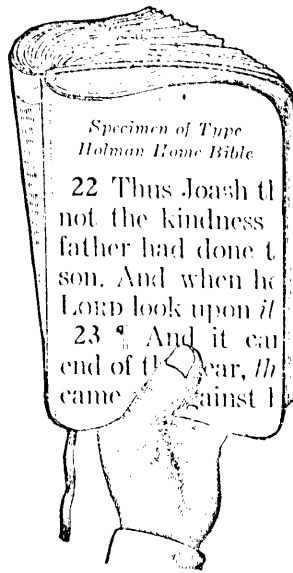
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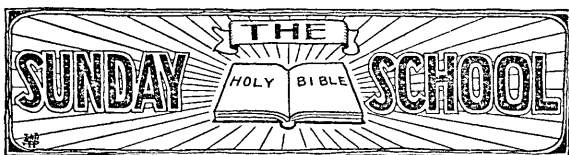
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(In the absence of the editor of this department it is necessary to substitute the following.)

Golden Text.—"The Son of Man is betrayed into the hands of sinners." (Matt. 26:45.)

BY REV. F. N. PARKER, D. D.

I. INTRODUCTORY.

After the institution of the Lord's Supper and the final discourse of Jesus (John 14 and 16), the Master and his disciples went to the Mount of Olives. It was probably about midnight—there remained only a few hours before the great offering would be consummated.

Jesus sought the silence and solitude of Gethsemane in order to prepare for his last conflict. It is impossible to penetrate into all the depths of this great experience of Jesus. We stand here on holy ground. It must be approached with reverence and intense spiritual sympathy in order to feel its redemptive power.

The account is one of the finest examples of the historical character of the gospels. It is an episode which no man would have invented, least of all his personal disciples. We here stand face to face with an event of the most genuine and impressive sort. It holds the attention of the ages as the greatest of all personal struggles in the realm of the spiritual.

II. JESUS SEEKS SECLUSION IN GETHSEMANE.

(Verses 36-38.)

Then cometh Jesus with them (v. 36). From the upper room. What wonderful words he had spoken in that hallowed place! *Called Gethsemane*. The name signifies an "oil press." The site which has been identified is about three-quarters of a mile from the wall of Jerusalem. It is a square, measuring 160 by 150 feet. It now contains eight ancient olive trees. An Eastern garden is chiefly filled with trees of fruit-bearing kind, the object being to secure as much shade as possible, an object of great importance in that climate. It probably belonged to some friend of Jesus. We are told that Jesus often resorted thither. *Sit ye here, while I go and pray yonder*. This command was given at the entrance to the garden. Eight of the disciples were left here, possibly as a guard to prevent interruption. There seems to be some reason for the supposition that these eight were less capable of entering into deep sympathy with his conflict. Jesus went into the interior of the garden to find a deeper seclusion for prayer.

And he took with him Peter and the two sons of Zebedee (v. 37). These were the three who were with him at the transfiguration. Jesus took them into his more secluded retreat because they were nearer to him and more capable of sympathizing with his great struggle. *And began to be*. At this time the intense spiritual depression which was on him began to be apparent to those who were with him. *Sorrowful*. The Greek is emphatic, literally, "encompassed with sorrow." Like great billows rolling over him. *Very heavy*. Profound dejection. Mark says he was "sore amazed," as if the realization of his conflict came upon him suddenly and with appalling power.

Then saith he unto them (v. 38). To the three disciples, as if seeking sympathy. *My soul is exceeding sorrowful*. He sought relief from his intense mental and spiritual distress by this outburst of feeling. It could not be pent up. *Even unto death*. This indicates that it was the death on the cross which was the cause of his agony. By anticipation he felt the strange agony that was to crush him there. *Tarry ye here, and watch with me*. He wanted their companionship and sympathy.

III. THE PRAYER IN GETHSEMANE.

(Verses 39-44.)

And he went a little farther (v. 39). Not too far for the disciples to hear; this detail is ex-

tremely realistic. *And fell on his face*. The Oriental posture would be kneeling on the ground with the face bowed on or between the knees. In this case Jesus literally fell on his face. A posture indicating intense and absorbing feeling. *O my Father!* This relationship is the fundamental fact in prayer. Jesus realized and taught the Fatherhood of God. He knew and revealed God as a person, one who both knows and cares for his children. This is no mere force which Christ addressed; it is a Person, a Father; one whose presence and power Jesus perfectly realized. *If it be possible, let this cup pass from me*. This petition must have been spoken out loud. The intensity of his feeling would have prompted this. The disciples heard it. In the Scriptures the cup is the emblem of both blessing and affliction. The cup that Jesus dreaded was the sting in his dying agony. It was this from which he shrank, as the whole context plainly shows. But why should Jesus dread death? Many other men have met it with comparatively little outward concern. There was something in the death of Jesus which is not in the death of other men. It was the appalling shadow of the world's sin which fell upon his pure soul and untainted body. The atonement explains the peculiar character of Christ's suffering and death. There is no other clew to the prayer in Gethsemane. *Nevertheless not as I will, but as thou wilt*. This is also a prayer, a greater prayer than any ever prayed before. The human cry was deliverance from the bitter cup; the divine triumph in the human will is the spontaneous and absolute prayer for perfect conformity to the will of God. If it was God's will that his work should be accomplished through death, Jesus was fully determined to submit to that end. He prayed for deliverance from the peculiar and overwhelming sorrow that was his portion; his answered prayer was strength to meet it in all the power of God's will.

And he cometh unto the disciples (v. 40). Not immediately, probably some little time had elapsed, sufficient for them to have fallen asleep. He came to them seeking companionship and sympathy. *And findeth them asleep*. Luke says they slept because of sorrow; their eyes were heavy with grief. *And saith unto Peter*. He was the ever-boastful leader. *What, could ye not watch with me one hour?* An exclamation which gains in point when we consider the fact that only a short time before all, particularly Peter, had announced their perfect loyalty to the Master, protesting infinite devotion. Jesus' remark has the force of an exclamation of surprise: "Are you not able to watch even for an hour? If you fail in this, how can you endure greater tests?"

Watch and pray, that ye enter not into temptation (v. 41). The danger is at the point where we enter into temptation. We never know when nor how it will come. *The spirit indeed is willing*. The higher spiritual nature of man. This nature is full of noble and lofty purposes. It is ready to aspire and do. *But the flesh is weak*. The body, including the whole lower life of man, is weak because of its natural tendencies to creature comforts and gratifications of the flesh.

He went away again the second time, and prayed, saying (v. 42). Great spiritual conflicts are not carried to victory in a moment. Jesus returned to prayer because he was not conscious of complete victory over the dread of suffering. Had he already obtained the victory, he would not have come to his disciples for sympathy. *If this cup may not pass away from me*. He knew that the cup could not literally pass away, yet he shrinks still from its bitterness. In this he was intensely human, but not sinful. Who does not dread agony of some sort? Probably the most perfect beings dread it most. Sin pains a healthy conscience; pain does not cause the greatest suffering to a diseased and benumbed body.

And found them asleep again (v. 43). A second time he sought sympathy, and it was the last, forever. Again they had fallen asleep. The night was deeper and the danger nearer, but they understood not.

And prayed the third time, saying the same words (v. 44). Probably with less intensity of spiritual agony. But it was the final struggle,

the end was in sight. Spiritual struggles must be fought to a finish. There is no peace or safety until the spirit has triumphed over the flesh.

IV. THE VICTORY AND THE BETRAYAL.

(Verses 45, 46.)

Then cometh he to his disciples (v. 45). The third time. They were still sleeping. What an opportunity they lost that night. *Sleep on now, and take your rest*. This simply means that Jesus no longer feels any need of their sympathy. As far as he is concerned, they may sleep now. He is prepared for the utmost that can be done to him. He has gained the victory through prayer. So are we all prepared for the great trials that come upon us. There is no other. The infinite God becomes our support; others may sleep if they like, we need them not. *Behold, the hour is at hand*. The critical moment had come. Here was something to wake them up—a multitude with swords and staves at the garden gate. *The Son of man is betrayed*. This was the first step; Judas was about to betray his Master. Jesus was ready for each step in the process of his offering up. *Into the hands of sinners*. Emphatic. Sinners were to crucify him. These sinners were particularly the Sanhedrists, the chief priests, and other prominent persons. Only sinners could betray and crucify such a person as Jesus. Jesus felt keenly the fact that sin was his deadly enemy. He knew that he was in a struggle with evil.

Rise, let us be going (v. 46). A clear call to face danger; not to flee, but to go forth to meet the hostile band. There is no longer a trace of the deep hesitancy of the agonizing prayer, but an alert readiness to give himself up. *Behold, he is at hand that doth betray me*. Judas was probably in sight. There is a calm sense of preparation in the action and words of Jesus which bear witness to the fact that he had prevailed in his great struggle.—S. S. Magazine.

WHAT MY RELIGION MEANS TO ME.

JOSIAH STRONG, D.D.

You want me to tell you what my religion means to me. I answer, everything. I say it advisedly and mean it literally, everything. What can not be some part of my religion must not be any part of my life.

Religion has two elements—knowledge, or belief, and experience, or life. One who does not undertake to translate his convictions into action may have a creed, but has no religion. If a man is not going to live his religion, it matters little what it is, whether his creed has one article, or thirty-nine, or five thousand, as one Scotch creed is said to have had. But the moment he begins to put his belief into practice, it becomes a matter of vital importance whether it is true and adequate. If a ship is going to ride at anchor until she rots, it does not make a straw's difference whether her chart and compass are false or true; but if she puts to sea, they must be true, or she will be more likely to find the rocks than the desired port. * * *

My religion is a philosophy of life that works. It satisfies my mind, it warms my heart, it kindles my hope, it feeds my enthusiasm. It makes my life a joy and the life beyond life a greater joy, so that I have much to live for and more to die for. But heaven will keep, and I am willing to wait as long as I can help bring heaven to earth.—From "My Religion in Every Day Life."

FOOLED.

The liquor men in Alabama, when the constitutional amendment over there failed, an amendment that was tangled up with personal issues, and ought never to have been attempted, sent out a shout all over the world to the effect that the great reaction had set in. They were very confident that the next legislature would repeal the "fanatical" prohibition laws. It transpires that the people have elected a legislature which has in both houses a very safe temperance majority, and the Lieutenant Governor is one of the biggest State-widers in Alabama. The liquor gang is dismayed by the result. It is a revolution, gentlemen, which never goes backward.

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

VANNDALE AND CHERRY VALLEY.

These are nice little towns in Cross county on the Iron Mountain road. Rev. Gordon Winfrey is our pastor. He has had real good meetings and two successful years. He is zealous, intelligent and pious, which will always guarantee success. His good wife and two sweet children gladden their home. There are several mills, gins and general business houses at each of these towns. The rice fever has struck this part of the country. Several hundred acres were sown this year. There will be more next. Brother Winfrey took quite an interest in the prohibition campaign. They still hope to win the battle.

We had a good service with a few at Vandale on Monday night. There is a nice church at Sherry Valley and also at Vandale, a church and parsonage.

HARRISBURG, ARK.

The county seat of Poinsett county is Harrisburg, a town of about 1,000 good, moral, substantial people. While there are saloons in another town in the county, there has been no saloon in Harrisburg for many years. There are brick business houses on the four sides of the court house, the \$10,000 Vandiver hotel, two banks, splendid public school, several gins and mills. We have a large brick church and neat parsonage. Rev. W. F. Walker and wife occupy the latter for the second year. Brother Walker is recognized as an excellent preacher and a splendid man in every way. He will be welcomed for another year if he should be returned. With his aid we collected well from the old and secured one new subscriber, Mrs. J. T. Hunn.

PARKIN, ARK.

Parkin is located on the banks of St. Francis river. There are several large saw mills, stave and wheelbarrow factories, several stores and some excellent citizens. The rich land is being put in cultivation. Since the St. Francis levee has been thrown up they have not been troubled with high water. Rev. John McKelvey is pastor. He and wife were both away. His people spoke of them in very high terms, and especially for the success he is having in building the fine brick veneered \$7,000 church. It

WORTH WEIGHT IN GOLD

Lady Learned About Cardui, The Woman's Tonic and is Now Enthusiastic in its Praise.

Mount Pleasant, Tenn.—“Cardui is all you claim for it, and more,” writes Mrs. M. E. Rail, of this place.

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

is two stories, with the Sunday school room on first floor. It is quite a credit to the taste and liberality of both preacher and town. Brother R. E. Williams kindly piloted me from house to house. He had been getting the paper a long while, and being full of energy he made an extra good guide. With his aid we shaped up the old and secured five new subscribers: Mrs. V. A. Calvin, Mrs. Kate Stoner, Mrs. J. C. Whitt, Mrs. E. G. Gelvin, and Rev. J. M. Williams. Brother E. G. Gelvin is building the church.

EARLE, ARK.

In a few years Earle has grown from a very small railroad village to a good size town. Several mills, gins and general merchandise stores, two banks and a large two-story brick school house. We have a nice new church and a splendid preacher and wife in Rev. E. K. Sewell. They possess the hearts of their people. Brother Sewell is a Hendrix College product, and the college is justly proud of him. Sister Sewell is a charming preacher's wife and takes as much interest in the work as her husband, and is such a great help. This is the first year for Earle as a station. We had a short service with a few, and making a partial canvass rounded up part of the old and secured two new subscribers: J. W. Roeder and Mrs. L. W. Furlwood.

WHEATLEY.

Retracing my steps brought me to Wheatley. Here is the largest rice field I have found. One man has 500 acres in rice this year. There are several thousand near here, and the yield is 75 to 100 bushels per acre. There is a large rice mill at Wheatley, two railroads, several stores, a bank, gin, saw mill and good school. We have a church and parsonage. Brother Mack, the pastor, was at another point in his work, so I did not get to see him. He is busy getting ready for conference. His people speak well of him. We had a very good service with a few. Collecting from the old, I secured one new subscriber, Mrs. R. West, and sold several books. Mrs. Heep keeps a fine table at her hotel. I have not found better.

COTTON PLANT.

Situated in the eastern part of Woodruff county, on two railroads, is Cotton Plant. This is a fine cotton country. The town is developing into a fine business point. Several new brick stores and nice cottages have been built this year. There are two banks, a two-story brick academy, and a district court house for this part of the county. The brick hotel kept by Dr. and Mrs. L. B. Moore, is a pleasant place to stop. They treat their guests well.

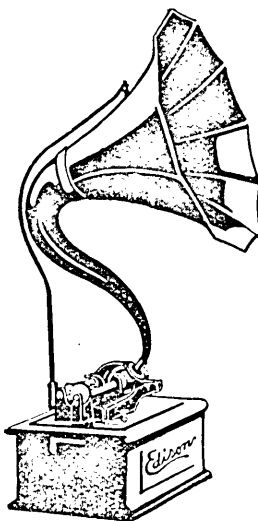
Rev. W. T. Lock is closing his second year here. He has had a long and useful life. He has devoted the strength of his manhood to the church. His consecrated wife has stood nobly by him. The storm demolished the church last spring. They will build a \$10,000 brick. We collected extra well from the old and secured two new subscribers: Mrs. E. A. Mooring and R. L. Lehman.

LONOKE, ARK.

One of the oldest and most substantial towns of the State is Lonoke. It has the double advantage of being in the midst of both the cotton and rice lands, so they are having prosperous times. This is a beautiful town, well located on the Rock Island, with fine school and church privileges. We have very desirable property both in church and parsonage, and a splendid membership. Brother and Sister Hooks have occupied for two years with good results. Brother Hooks is a fine scholar. He reads his morning lesson each day in Greek, thus keeping fresh in New Testament Greek. With his aid we shaped up the old and added four new subscribers: L. Berry, J. B. Reed, Miss Emma Boone and Mrs. C. G. Miller.

You can put your own talents into an EDISON PHONOGRAPH and make Records for your friends

If you have never made a Record, never heard your own voice or your own music as others have heard it, you have denied yourself a most interesting and fascinating experience.



An Edison Phonograph will record and reproduce what you say, play or sing accurately and faithfully. Get an Edison and make your own Records. Send your voice to your friends; preserve the sayings of the children; record your progress if you sing or play. The Edison Phonograph offers this great feature.

Let the Edison dealer near you demonstrate this home recording feature of the Edison Phonograph to you today. Get complete catalogs of Edison Phonographs and Records from your dealer or from us.

Edison Phonographs are sold at the same prices everywhere in the United States . . . \$15.00 to \$200.00
Edison Standard Records35
Edison Amberol Records (play twice as long)50
Edison Grand Opera Records75 to \$2.00
National Phonograph Co., 149 Lakeside Ave., Orange, N. J.

WHAT THE FACE TELLS.

Sometimes in passing through a crowd we see a face which attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health, and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross. It is because Paul knew this that he says so earnestly: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things.” In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord, is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—*Scottish Reformer.*

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

THE ISSUE BEFORE THE PEOPLE.

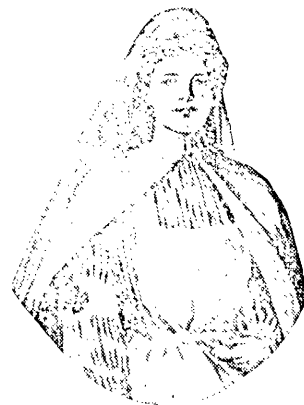
“The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences.”—*William McKinley.*

“The liquor traffic tends to produce criminality in the population at large and law-breaking among the saloon-keepers themselves.”—*Theodore Roosevelt.*

“To the man who is actively engaged in responsible work, who must have at

his command the best that is in him, at its best—to him I would, with all the emphasis that I possess, advise and urge, ‘Leave drink alone—absolutely.’ . . . He who drinks is deliberately disqualifying himself for advancement. . . . Personally, I refuse to take such a risk. I do not drink.” . . . —*William Howard Taft.*

**IF YOU HAVE
CATARRH**
C. E. Gauss Will Send You Free
a Treatment of His New
Combined Cure to Try.



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

Send Today For the Free Treatment.

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

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

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OKLAHOMA CITY COLLEGE PARK LOTS

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

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

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

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

COLLEGE PARK COMPANY

Phone 4657.

200 N. Robinson.

ED. NIX, Sales Manager.

DANGERS OF DISCONTENT.

There is what is called a "divine discontent." It is caused by the awakening of the spiritual nature to the unloveliness, or unhelpfulness of its environment. It is a longing for better opportunities for development. Such dissatisfaction has a tendency to enlarge, uplift, and invigorate the soul, resulting in nobler views of the object of existence. It also helps in the growth of character, if this discontent is directed against present attainment in all beautiful qualities.

But this is not what is meant by the word, used in this connection. It is desired, rather, to point out, and to emphasize the unpleasant effects which a discontented disposition has upon all connected with it, and upon its possessor as well. In the first place, it is unsettling, subversive of that peace and that serenity of atmosphere so essential to a well-ordered and happy life and home. This is better felt than described. One discontented member of a household acts as a disturbing influence, which is felt by each and all. No matter how apparently satisfactorily the circumstances and surroundings, such a one will always find something to cavil at; will manifest a restless longing to have things different. There will always be something wrong with this, or that, or the other; consequently perfect satisfaction will remain forever among the attainables, and contentment (which is better) impossible. Never to be at rest; never to be satisfied; never to see beauty or desirability in one's own lot in life—that is the doom of the discontented. Ever finding fault; ever grumbling; ever dwelling upon the shortcomings of one's own, and the much greater blessings of one's neighbors, is to be a dissatisfied, unhappy, and selfish person.

It is said that the root of all evil is the love of money. This is only another way of saying that selfishness is

the root of all evil. Selfishness is certainly at the bottom of most of the unhappiness, the misery of human life—one's own, or the selfishness of others. The discontented person is a selfish person; there is no getting around that. The habitually discontented person is here meant; and the habitually discontented person is a very unhappy person. How could it be otherwise? And this is not the worst. If this disposition only reacted upon itself in producing unhappiness, the retributive discipline might not appear so hopeless to the onlooker. But one of the tragedies of human life is made manifest in the misery brought upon those closely connected with the grumbler—those who, for no fault of their own, have to bear the hopeless burden of trying to satisfy the unsatisfiable. No life more hard to live than that of the patient struggler in those toils—no life so hard as that of a husband with a discontented wife, or a wife with a discontented husband, who endeavors in vain to make the discontented one happy. Under such circumstances, life assumes a dark and gloomy aspect, with but little of brightness to relieve the gloom, and death itself puts on an appearance of a happy release.

Therefore, if one discovers in his nature a tendency toward this most unhappy, this most unlovely trait, it behooves him to get rid of it by all manner of means, and as speedily as possible.—*New York Observer.*

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.

THE READING HABIT.

Many people read but little if anything, only a glance at the daily or weekly paper, and it is thrown aside. Many Christians do not pretend to read religious literature at all. Every man ought to cultivate the reading habit, he owes it to himself, to his family and to society. He ought also to cultivate the habit of reading religious literature. He needs to be informed concerning church and moral interests, and he needs the mental and spiritual food for his higher nature that religious literature gives. The pastor who succeeds in forming the reading habit among his people, does for them a work that will be permanent in good results. The parents and the teachers, that succeed in inducing the young people under their control, to read high grade secular and religious literature are helping to lay the foundation upon which will be built the character of the coming generation.—*Alabama Christian Advocate.*

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.

EASY POSITIONS.

Watch a congregation during the standing moments, and see how many you can find who have a naturally easy position. Very few; in fact, it has been well said that "many do not know how to stand up"—they stoop; they lean on the back of the pew in front of them; they stand on one foot, dropping one hip like a reflective "Biddy;" or in their effort to stand up straight they throw their shoulders back too far and distend the abdomen, and this is more unsightly than anything else.

I do not understand physical culture, but I do like to see a woman stand and walk correctly, with straight vertebra, feet firmly planted, chest erect, chin up; in short, using the various muscles for their legitimate uses; for when one falls into careless, slouchy positions, the muscles which are eased are certainly eased at the expense of others, which are thereby greatly overtaxed. Watch the growing girls, if you would have them like the "cedars of Lebanon" when developed into womanhood. If there is a tendency toward round shoulders and narrow chest, have them practice in the straight chairs of our great-grandmothers, and insist upon regular walks in the open air, walking briskly, chest out, head up, breathing deeply all the while. This is specially beneficial in cold weather, for nothing starts the circulation better than this, and the vigorous exercise of the lungs is the best possible preventive for colds and all pulmonary troubles.

Keep spring heels upon the girls' shoes as long as possible; they assist in correct walking, where high heels are really injurious. If taught to stand and walk properly, there will be no trouble with "heels running over." Easy, strong boots should be chosen for the girls, not the paper-soled variety, so thin that one feels the chill of the ground as soon as she steps upon it.—*N. Y. Observer.*

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

LONO CIRCUIT.

Have just closed out the year on Lono circuit. Had 64 conversions and 51 additions to the church. Baptized 15 children. Paid \$350 on church improvements. D. P. FORSYTHE, P. C.

W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney... White River Conference
Wynne, Ark.
Mrs. V. S. McLellan... Little Rock Conference
1818 Chestnut St., Pine Bluff.
Mrs. G. G. Davidson... Arkansas Conference
Russellville, Ark.
Mrs. R. K. Triplett... Oklahoma Conference
1214 N. Geary Ave., Oklahoma City.
Send all communications to the editors.

L. R. CONF. W. H. M. S.—WHAT ARE WE DOING?

Dear Friends and Co-Workers: There is much to be done and much is expected of us in the Little Rock Conference W. H. M. Society. With December 1 the last quarter of this fiscal year begins, and each one of us is accountable for her share in the great work planned by the Woman's Missionary Council of the M. E. Church, South. We are urged to largely increase our membership, to double our subscriptions to *Our Homes*, to send a larger number of boxes of supplies to the needy places, to enlist many more young people and children in missions, and to cultivate the spirit of liberality, and to be more prayerful day by day as we read the Word of God.

If each one of us will try to bring in one new member, secure one new subscriber (not failing to get all old ones to renew their subscription), contribute even a little to a box of comfortable clothing for a preacher's family in a hard place, and encourage the young folks, the result might astonish one.

Is this too much to ask? Or is it entirely too little to require of ourselves if it is possible to do more? If we could realize what it really means to give our weakness to our Lord we should go forward by leaps and bounds. Under his guidance our small talents and fragments of time may be blessed to the upbuilding of his kingdom.

I hope each auxiliary received the booklet, "A Charge From the King," by Mrs. A. L. Marshall's beautiful message from the Missionary Conference held in Edinburgh, Scotland, in June, and that it has been passed around and given us a new vision of the world-wide field for missions.

We may begin work at home, but never stop until all the nations of the earth are led to Jesus and crown him Lord of all.

Following a graphic account of the reports brought from the ends of the earth, showing that 40,000 missionaries are needed where there are now only 15,000 in the field, Mrs. Marshall asks: "In our absolutely world-wide view of all the dusky ranks of labor in the regiment of God do we find each one bending equally to his task? Where is the weak spot in the building? The answer is most humiliating to us. But if you have shared the glory of the vision, will you not be willing to share the pain of knowing the overwhelming conclusion of the conference that the progress of the whole missionary enterprise is being handicapped by the inertia of the home church? And after all, is not this the actual message of the whole conference to us? Shall we not constitute it our task to study this problem earnestly and try to solve it?"

Of the problem Mrs. Marshall says: "The trouble of the church is a trouble that rests in ignorance. Education leads to inclination, inclination to consecration." Secondly: "The clergy must be the center of the position; your logical leader is your pastor." "A church is not merely a flock to be fed, but a force to be wielded." Thirdly: "The commission finds the United Study Class, even during its short existence, has proven more fruitful than any other means in interesting the young people of the church. What can you do personally toward organizing a band of young people in your own congregation?" "Missions must be naturalized in the hearts of the young while they are young, if we are to make the church of the future equal to its task."

Fourthly: "Prayer is the one victorious force in the great campaign." Prof. Gustav Warneck, of Halle, reminds us of a truth we are in danger of overlooking, that "it is much more difficult to pray for missions than to give to them." "We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can be led only if we have entered into a life of communion with God."

"The Commission lays especial emphasis on the fact that the problem in the end resolves itself into the securing of a body of Christians who by earnest and sustained effort have become proficient in the holy art of prayer. When, in the solemn closing service, John Mott asked if some of us were not ashamed of the narrowness and selfishness and flabbiness of our prayer life, at least one soul in that throng acknowledged with shame that it was true, and deeply resolved to school itself anew in this great ministry 'to venture out and make trial of the unexplored depths of the character of God.'"

With heartfelt thanks to Mrs. Marshall, editorial secretary of the Board of Missions, for this message of inspiration, let us of the Little Rock Conference seek anew the education, inclination and consecration which may enlarge our hearts and minds for the work God calls us to do. Sincerely,

Mrs. W. H. PEMBERTON,
Corresponding Secretary L. R. Conf. W. H. M. S.

W. H. M. S., OKLAHOMA CONFERENCE, HARTSHORNE AUXILIARY.

As this night closes our conference year the ladies of the church have called together the board of stewards and members of the church in order that they might settle up their business and see what had been accomplished during the past year. After the program of the evening had been rendered we were most graciously served with hot coffee and sandwiches, which were relished and enjoyed by all. All who were present went home well pleased with the entertainment.

After a few songs by the choir we were delightfully entertained with a recitation by Miss Jane McMillan. This was followed by a few choice selections of music on the violin by Master Thomas Stallings, which were splendidly executed. A paper was read by Dr. J. M. Steele at the request of the Woman's Home Mission, and it was the desire of the pastor, Rev. E. P. Eubanks, that this paper be sent to the *Western Methodist* for publication.

The work of the Woman's Home Mission this year was as follows:

Members on roll, 37.	
Paid on preacher's salary	\$ 86.50
Paid for parsonage and church improvements	112.25
Paid to charity, etc.	208.25

Total accounted for\$407.00

Many kindnesses and small amounts have been expended by this society this year that are not here included, and next year we desire to see more done, and there will be by this Home Mission. It is needless to say that the church here is under many obligations to them, and the entire church is desirous of thanking them for their work.

The paper of Dr. Steele's is as follows:

"We are here tonight, my friends, to consider to some extent the business interests of our church. In order to do this intelligently I would first like to call your attention to the fact that all the great business enterprises have found that a great deal of material was being wasted in running their factories for the original purpose for which they were built. A few instances will illustrate my meaning: The Armour Packing Company was founded for the sole purpose of packing, in cold storage, shoulders, hams, sides, etc., of pork, and quarters of beef, that they might be kept and shipped to different markets with more ease and less loss. Financiers looking into this matter saw that they were losing considerable money in what was known as the 'offals.' Setting about to stop this enormous leak, they constructed other plants to produce lard, oleomargarine, canned and potted meats and numerous other things from that which had formerly been wasted. These side lines became known as by-products. Today the by-products are the principal profit-makers of these factories.

In the church we find the same state of affairs. The church proper is now only the center from which many branches spring. A few of these branches will be mentioned tonight: one in particular.

Very few people ever stop to consider the magnitude of the Methodist Church—in fact, there are very few of

One Pill

Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. The dose of Ayer's Pills is small, only one pill at bedtime. All vegetable.

us who have time to think of its greatness and the work it is doing, nor have considered the many different side lines she has established for the taking care of her by-products and the gathering up of the scraps. Take, for instance, the Sunday school, which rakes the highways and goes into the hedges hunting for children who are neglected and left to drift about with whatever wind that blows. These children are taken into the Sunday school, where they are drilled and cared for; passed on into the Epworth League, where they are placed in charge of teachers who are efficient to take care of their spiritual as well as their mental welfare, and finally they are passed into the church, a finished product.

"But now we come to consider, in my estimation, the most important of all the church's side lines or factories. While we acknowledge, with emphasis, all other institutions as being of inestimable value, the one which shines pre-eminently above others is the Woman's Home Mission Society. We are all ready to admit mother the center of attraction at home. We must then consider the Woman's Home Mission Society the center of interest in the church. It is this institution we turn to in times of need; in fact, it holds the same relation to the church that the mother does to the child. Bearing this relationship, it is natural to look to it for comfort, support and aid in the hour of need.

Woman's love for her church, as for her family, serves as a sacred cement to bind its members in one common union, in which there is strength. This is the great chain that fastens the church to its anchor and prevents its drifting before the mad winds of adversity, cast upon the reefs of destruction and becoming a hopeless wreck. It is this love that burns in the breast of every noble Christian woman that fastens the fingers of hope upon the church and with the right hand of faith lays hold of the portals of Heaven, and smiles complacently in defiance of all the powers of darkness.

Women in all ages and in all spheres of life have been the most influential factors of the human race. Was it not the influence of woman that caused our fall? Empires have been swayed, kings crowned and dethroned, proud princes have given up their birthright, while, in serious engagements, grim generals have lost battles all through woman's influence. We readily see why the church should install such a property by reason of their ability to influence for good as for evil. Then in view of her influence we must acknowledge that she is in this line the one most efficient of God's masterpieces.

"Woman's influence is but the child of her love. If her affections go out for the uplifting of the morals of society her influence will cause virtue to displace vice. This influence in many cases has been most powerfully exerted by words, deeds, actions, and perchance by thought when least expected by the actor, which may be termed a subconscious influence. So this confirms us in our belief that all should guard their daily lives.

When we remember that no deed, word, act, and, perhaps, thought, ever escapes God's great phonograph; that every song that is sung, every prayer that is prayed, every tune that flows out on the air. The ringing of the church bells and all other sounds are treasured up somewhere in the great labyrinth of nature; therefore we must know that we are writing our own history, and that sometime, somewhere, this will all be repeated to us. Would not this be a deplorable condition, while in the hearing and sight of multiplied thousands our record should read in thunderous tones? Science has shown us that it is evident that man's inventive genius could provide means by which words could be preserved, and by the wireless telegraph we find that sound is as indestructible as matter; then if man can demonstrate these things, how much more may we expect of God, and why

should we not expect our thoughts also to be registered?

Of the Woman's Home Mission Society we have great need, and as a side line of the church there is no question as to its importance. We must acknowledge them perfect in human love, and most efficient mediums of influence, and consequently the most untiring workers in the cause of Christ. They are the gatherers of the financial things of the church. Without them, I fear, the minister would at times go hungry and his wife and children poorly clad. They minister unto the sick, feed the hungry, clothe the naked, and are always trying to uplift fallen humanity. These and many other good deeds have been accomplished by the Hartshorne Woman's Home Mission Society during the past two years, to my knowledge.

"I am often asked why I am such a believer in the Woman's Home Mission Society. The answer is easy: My father was a Methodist missionary to the Choctaw Indians in 1844. My mother was by his side. It was they who helped to hand to the Indian our Bible and to teach him that the Great Spirit was none other than God, and by their aid and assistance we are able to see this country now in its present state of development. They helped to make it possible for us to worship here tonight unmolested. They traveled over this very country, suffering and enduring the hardships and privations consequent on uncivilized life. Knowing that their influence is felt here now, we have reason to believe that after the ladies of this Home Mission Society have passed on to their reward their influence will likewise be felt. The social, commercial and political life, as well as the church, will feel the healthful stimulation of this influence.

"But in the last decade there has come to our country a class of foreign population which is equally interesting to the American, and who is destined to demand more interest in the future than the Indian did in the past. Not since the Mayflower landed with her Puritan cargo of immigrants has this country been confronted with such a problem in the way of immigration as the coal mining districts have at present. Prior to this we had the Irish, English, German, Swede and the French and others from the north and west of Europe, who were our kin. We understood their ways, habits and disposition. They were not strangers to us, nor we to them. The people now coming are the Slav, the Pole, the Russian, the Greek, and the Italian, from the south and eastern portions of Europe. Many of these people are now among us, and through immigration they are rapidly multiplying. The commercial interests of these communities are being crippled through their mode of living. They are fast becoming factors in our political fields, while entertaining tyrannical, monarchial and altogether antagonistic ideas concerning our form of government. Socially they are warping our sense of decency and good morals by their unlawful practices. They worship at the altars of the Roman and Greek Catholic churches and are communicants of the same, yet, unlike our German and Irish Catholic people, they appear to go back to older forms of that religion, as the Persian and Armenian. The most effectual barrier to refuse to learn our language. The question arises, What are we to do with these people? We are confident that could we implant into them our ideas concerning commerce, politics, society and religion they would soon become a very valuable asset to the American people. Missionaries must be sent among them and they should be supported by all our churches as well as the commercial and political interests. If this is not accomplished inside of five or ten years they will hold the balance of political power and be able locally to elect their own officers and make their own laws, which might prove to be most obnoxious to the American public. We will then be compelled to put up with their ideas or look for some more congenial habitation."

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.

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. 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 are 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.

AN ENJOYABLE TRIP.

Here I am at old Princeton, one of the places grand in history, even if she does seem now somewhat weatherworn and washed. All three of the churches, Methodist, Baptist, and Presbyterian, were strongly manned when I commenced my ministry here in 1852. Our old church house, I see, has given place to a new elegant frame, up-to-date apparently, at least on the outside. I've never been in it. Hope the worship and all services offered there are in keeping with the old-time fervor and spiritual power. That first Quarterly meeting Conference for the year 1852 will always be a living memory with me. To my then young eyes, the Rev. Andrew Hunter had a somewhat forbidding appearance, and to preach before him that Sunday night was not a specially pleasant task, but I tried, and I suppose that settled the minds of the official brethren as to my gifts and graces, and my license, duly signed, was given me then and I may say with all humility of mind, I have tried to use it in good faith to this day. Here, I have witnessed displays of divine grace surpassed by none in all my experience as a Methodist preacher, notably the protracted meeting I held in 1864, assisted by my now sainted brother, Rev. J. R. Harvey. The closing scene Wednesday night, when all the converts, fifty in number, stood up at that old altar and joined with the congregation in singing, yes singing, "Am I a Soldier of the Cross?" reached a climax in church music infinitely transcending any of the instrumental sort I've heard since. That meeting was union and sensational in the right sense of the words. Should fate command me to the utmost verge of the green earth the memory of this place and its associations in the long ago will be dear to my heart. Moving on a short distance from Princeton and up rises from memory's vasty deep another reminiscence of bellum times. I had preached to a regiment of soldiers at Mount Carmel at night and returning I heard in clear ringing accent, "Halt there," which I did and was for a little while a prisoner to the boys in gray, the chief officer I found to be Captain George Winters, whom I knew well in 1856, when on the Rockport circuit. I believe he is now at Traskwood. He treated me most courteously and sent me on, accompanied by a guard. It was very cold, and I did not reach home till after midnight.

On today's trip I visit Mount Carmel once more, and pass a most pleasant night with Brother Ed Taylor and truly interesting family, who generously supplied me well with "long sweetening" ribbon cane molasses, and I am much indebted also to Brother R. W. Green the merchant and postmaster at Jacinto. Returning, I got one subscriber to our paper, and found another namesake. Don't think me stuck up, reader, I'm not a bit so inclined, but it does make me feel pardonably proud to be thus honored by the fathers and mothers.

J. E. CALDWELL.

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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 fam-

ily which is doomed by the use of Quinine.

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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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HOT SPRINGS METHODIST PREACHERS' MEETING.

"Jesus, Lover of My Soul" was sung. Prayer by Brother Scott. Present: Hutchinson, Parker, Rushing, Black, Keadle, and Mason. Rev. T. D. Scott, Presiding Elder, was present also.

Brother Mason reported a very good week. Prayer meeting good. Sunday school good, fair congregation at both preaching services; an excellent communion service.

Brother Rushing reported a fine prayer meeting. Many of the young people taking part. Congregation at morning services about as usual. Bro. Scott preached a good sermon at night and all had a good time.

Brother Parker reported 138 in Sunday school and they paid \$7.00 on missions last Sunday. Good congregations at both preaching services and one accession to the church. They also had a good League service.

Brother Hutchinson reported a fine prayer meeting. Good congregation morning and night. Baptized 12 children; one accession to the church and one conversion. Mrs. James Thomas, of Texarkana, and Miss Henry, deaconess of Crossett, had charge of the evening services. The week of prayer is being held this week. There were 290 in Sunday school.

Brother Black reported good day at Morning Star; 60 in Sunday school and 6 additions to the church; one conversion. The Sunday school at that place has doubled in the last two months. They also have a good prayer meeting.

Brother Keadle reported that he preached at Benton Sunday night.

Brother Scott gave a good report of his work. He had visited the Lono Circuit, found it in very good condition; 51 accessions on profession of faith this year and one by letter and one ap- has doubled in the last two months. plication for license to preach.

B. F. MASON, Sec.

AT WHOSE HOME?

A beautiful little canary came flying by and settled down on the branch of a honeysuckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came around the corner of the porch, limping and crying; for a boy was running after him, striking him cruelly with a big stick.

"Oh! Oh!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll!"

"No, you shan't have it! I want to play with it."

And in the struggle the poor little doll was pulled to pieces.

"Dear, oh, dear!" chirped the poor little bird. "They might try to do that with me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down worn out, on a porch to die, his poor little heart almost broken with

sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! O mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

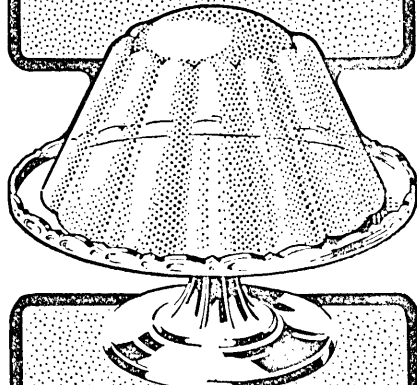
"Very well, dear, you may. Now go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little bird would have to fly away sorrowfully from your home?—*Child's Gem*.

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W. H. M. SOCIETY.

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Send all communications to the editors.

LITTLE ROCK CONFERENCE

Fearing lest some auxiliary might not observe the Week of Prayer, because perchance it was not convenient, at the regular time, I urge you by all means to take advantage of this refreshing season of instruction and spiritual enlargement. The Bible lessons alone on the surrendered life are worth while the time spent in coming together, while the program is the best we have ever had. Literature may be had from Mrs. R. W. MacDonell, Nashville, Tenn., if leaflets and papers have not been kept for reference, as all copies of *Our Homes* should be, and any auxiliary, however small or far in the country, may have a feast in the observance of this week of prayer.

Central Church, Hot Springs, has just had a delightful season with Mrs. James Thomas of Texarkana and Miss Willena Henry, deaconess, now serving at Crossett, as guests to our joint Home and Foreign meeting. They spoke at the Sunday evening hour with good effect, and again during the week. Miss Henry's Bible studies each day were helpful and inspiring and left a conception of the work of the deaconess gained only from seeing, hearing and knowing one of these consecrated workers. The most valuable contribution was a young woman who offered herself for service, and two life members, Mrs. Edgar Wyatt to the Home Mission and Mrs. L. M. Smith to the Foreign Society.

We cannot all have deaconesses to lend inspiration, but we can all have the Christ spirit and learn of the great work and vast needs of the Home Mis-

sion Society, and we cannot be true to ourselves or the work without this week of prayer, self-denial and reconsecration to his service.

Time is flying, the old year fast dying, and soon we shall be called to give account of our stewardship. Let us not be found wanting in the last day of asize. With love to each and all,

Mrs. F. M. Williams,
President L. R. Conference Home Mission Society.
Nov. 11, 1910.

BRINKLEY (ARK.) W. H. M. S.

As it has been some time since I saw anything from our society in the *Western Methodist*, I thought I would write just a few words. We have about 30 members. We meet every Monday afternoon. We have a good society—all good, Christian women, willing to work for the Master. We observed the first week of October for the week of prayer, by which all were greatly benefited.

While we have had quite a hard time in Brinkley since the cyclone one year ago last March, we must say God has been with us and blessed us in many ways. We have a beautiful brick church at this place, for which we are very thankful. We have a good Sunday school, and both Senior and Junior Epworth Leagues. We have one organized class in the Sunday school, the Wesley adult Bible class, of 50 members, which is doing a great and good work in the church.

Our pastor is Rev. W. P. Talkington. He has faithfully served this church for three years, and we are praying that the bishop will send him back next year. We can say that we know he is a consecrated man of God. We live next door to him and know him by his daily walk. He has accomplished great things here in the Master's name. My husband has been brought to Christ and joined the church under his preaching, for which I praise God always. Praise his holy name forever. I must say if the bishop does not see fit to send Brother Talkington back to Brinkley, wherever he goes he will serve his church well.

As I did not commence to give a history of the church, I had better close for this time. Pray for our Home Mission Society, that we may have success in all the good work we undertake to do in the Master's Name.

Mrs. J. W. Farrin,
First Vice President of the W. H. M. S.

NOTICE OF CONFIRMATION.

In the Pulaski County Chancery Court.
The Ayer & Lord Tie Company ex parte petition to confirm title.
Notice is hereby given that the Ayer & Lord Tie Company, a corporation, has filed its petition in the office of the clerk of the Chancery Court of Pulaski County, Arkansas, asking for the confirmation of its title to the following described land, to-wit:
S. 1/2 of the NE. 1/4 Sec. 31, Township 4 North, Range 14 West.
Now, all persons who have or claim any interest whatever in and to said land or any part thereof, are hereby warned and notified to appear in this court on or before the 1st day of April Term, 1911, thereof, and show cause, if any they have, why the title to said land should not be confirmed and quieted in the petitioner, the Ayer & Lord Tie Company.

Given under my hand and seal of said court on this, the 8th day of November, 1910.
J. S. MALONEY, Clerk.
F. A. Garrett, D. C.
Thomas & Lee, Solicitors.

A LETTER FROM SCARRITT.

To the Epworth Leaguers of the Little Rock Conference:

Kansas City, Mo., Nov. 14, 1910.
During the last few days we have had such a wonderful Jubilee in Kansas City I just feel I want to tell you about it.

The Woman's National Foreign Missionary Jubilee was held here November 1-2. It was one of the biggest celebrations in the history of Woman's Work. This great Jubilee is to be celebrated in thirty of the largest cities of the United States, during this month. God had need of woman's hand to unlatch the closed doors of women of heathen lands, and fifty years ago a company of earnest, praying women heard the call, "The Master has come

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J. S. M. Cannon, lawyer and bookkeeper for Western Methodist, Little Rock, Ark., says:

"Using a few bottles of Gregory's Vegetable Vitalizer for indigestion, all symptoms of stomach trouble disappeared and I was brought into perfect health."

HOW TO CURE INDIGESTION.

Don't drink coffee. Don't eat meat. If you use tobacco, use sparingly. Live one month on well prepared vegetables and fruit diet. Eat all of these you want. After eating take a dose of Gregory's Vegetable Vitalizer (a blood and nerve tonic), and you will feel like a new man in thirty days. Whether old or young, you will be made over. A trial of three bottles sent by express, prepaid, for \$3.00. Follow above directions and your money back (except express) if not satisfied or cured. Address

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Little Rock, Ark.

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

and calleth for thee," and like Mary of Bethany they arose quickly and followed him. The great work of Foreign Missions could not be carried on without women, owing to the rules of etiquette and conventions in the Eastern countries. It was through the women missionaries that not only Christianity but civilization was introduced among the women of the Far East; and the standard of women raised all over the world.

This Jubilee was held in the Central M. E. Church in this city. Many renowned speakers were present. Mrs. Helen B. Montgomery, a woman full of information and enthusiasm, delivered her magnificent address on "Woman's Work for Women."

Other speakers were Dr. Mary Noble, Miss Ella McLaurin, also Dr. I. T. Headland and Dr. C. Isitt of China. Other returned missionaries were present among whom was Miss Martin of Turkey.

Bishop Hendrix gave a beautiful address Wednesday afternoon.

We also had with us Miss Daisy Davies whom you all know so well. She was in the school with us several days and said "she felt like a step-child of the Scarritt Training School." She was indeed an inspiration to us.

The last program rendered Wednesday evening was indeed a beautiful service. It was a Young People's Rally. It opened with a grand procession of young women marching under the banners of their respective denominations. There was also a group of women in costume representing native women of our missionary countries, and these were followed by a group of student volunteers from the Scarritt and Fisk Bible and Training schools. Each volunteer told in a few words why they were volunteers and why they were going to the foreign field.

There were nearly three thousand people present that night, and we felt the presence of God with us.

There was \$50,000.00 (fifty thousand) raised and pledged at this meeting for the cause of heathen women. The Scarritt School gave \$91.00. One young lady gave a beautiful pearl ring.

The three Arkansas girls are all happy and interested in our work and send you all our love, asking your prayers for our success this year.

LILLYE MATTHEWS.

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Kindly send me a sample of Pyramid Pile Cure, at once by mail, FREE, in plain wrapper.

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QUARTERLY CONFERENCE.

ARKANSAS CONFERENCE.
FORT SMITH DISTRICT.

Central Church	Nov. 20
First Church (night)	Nov. 20
South Fort Smith	Nov. 23
Hackett Ct., at Bonanza	Nov. 27
Huntington and Mansfield at H.	Nov. 27, 28
Greenwood	Dec. 3, 4
Hartford and Midland, at M.	Dec. 4, 5
Fort Smith Ct., at Barling	Dec. 10, 11
Charleston Ct., at Charleston	Dec. 11, 12
Midland Heights (Fort Smith)	Dec. 14
Alma and Kibler, at Alma	Dec. 17, 18
Mulberry Ct., at Mulberry	Dec. 18, 19
Van Buren Mis., at Figure Five	Dec. 21
Van Buren Sta.	Dec. 25
Van Buren Ct., at Long Bell	Dec. 25, 26
Beech Grove	Dec. 29
Ozark Ct.	Dec. 31, Jan. 1
Ozark Sta.	Jan. 1, 2
Dodson Ave. (Fort Smith)	Jan. 4

J. M. HUGHEY, P. E.

FAYETTEVILLE DISTRICT.

Springdale, 7:00 p. m.	Nov. 20
Parksdale and Farmington, at Parksdale, 7:30 p. m.	Nov. 25
Viney Grove, at Viney Grove	Nov. 26, 27
Prairie Grove	Nov. 27, 28
Springtown, at Springtown	Dec. 3, 4
Siloam Springs	Dec. 4, 5
Gravette and Gentry, at Gravette	Dec. 5
Goshen, at Goshen, 11:00 a. m.	Dec. 9
Hindsville, at Hindsville	Dec. 10, 11
War Eagle, at War Eagle, 11 a. m.	Dec. 12
Winslow, at Winslow, 11 a. m.	Dec. 16
Lincoln, at Morrow	Dec. 17, 18
Centerton, at Council Grove, 11 a. m.	Dec. 21
Elm Springs	Jan. 8, 9
Pea Ridge	Jan. 15, 16
Bentonville Sta.	Jan. 16, 17
Fayetteville Sta.	Jan. 23, 24

J. B. STEVENSON, P. E.

HARRISON DISTRICT.

Bellefonte Ct.	Nov. 19, 20
Berryville Sta.	Nov. 26, 27
Green Forest	Nov. 27, 28
Quitman Ct.	Dec. 3, 4
Quitman Sta.	Dec. 4, 5
Higden Ct.	Dec. 6, 7
Clinton Ct.	Dec. 10, 11
Cotter Ct.	Dec. 17, 18
Mountain Home Ct.	Dec. 18, 19
Yellville Ct.	Dec. 21, 22
Harrison	Dec. 24, 25
Leslie	Dec. 31, Jan. 1
Marshall	Jan. 1, 2
Osage	Jan. 6, 7
Eureka Springs	Jan. 13, 14

W. T. MARTIN, P. E.

MORRILTON DISTRICT.

Altus Sta.	Nov. 19, 20
Clarksville	Nov. 20, 21
Morrilton	Nov. 26, 27
Plummerville	Nov. 27, 28
Holland Ct., at Pleasant Valley	Dec. 3, 4
Conway Sta.	Dec. 4, 5
Russellville Sta.	Dec. 8
Pottsville Ct., at Pottsville	Dec. 10, 11
Atkins	Dec. 11, 12
Spadra Ct., at Hayes' Chapel	Dec. 17, 18
Hartman Ct., at Hartman	Dec. 18, 19
Springfield Ct., at Shady Grove	Dec. 21, 22
Conway Miss., at Round Mountain	Dec. 25, 26
Damascus Ct., Steele's Chapel	Dec. 31, Jan. 1
London and Knoxville, at K.	Jan. 7, 8
Lamar	Jan. 8, 9
Dover Ct., at Dover	Jan. 14, 15
Appleton Ct., at Lanty	Jan. 21, 22

The District Stewards will meet in the Methodist Church at Russellville, December 8, 11:00 a. m. All the preachers of the district are requested to be present.

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

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, 9rk.)

Paul's Valley, Okla.

Dear Cousins: I am a little Arkansas girl, was born and reared in White River Conference, but I love Oklahoma and all the people. There are people here from all the States but none are more cultured or sweet than the Indian ladies. They are hospitable and charitable too. I live second door from an Oklahoma Indian, and know her well. I know Ruth Carr's real name too. Why does not she write more stories? Last year's District Conference was held in our town and I am sure every one enjoyed it. I know we did and we entertained some of the old White River Conference ministers. It was a pleasure to have such people of God in our home. We talked Arkansas as never before in a long time and when Brother Weems comes we hear about Arkansas and Galloway. I wonder if there are many Galloway girls in Oklahoma I think some of the girls would go there if they had much encouragement. If Hope Beard sees this I hope she will write "to an old room mate," or Martha Hopson and Bell Simpson, we were there Dr. Dye's first year. Will close with much love to the cousins and Western Methodist.

W. A. R.

Bellefonte, Ark., Oct. 17, 1910.

Dear Cousins: Here I am again. I wrote to the paper about a year ago, perhaps some of you cousins remember me. I enjoy reading the Western Methodist, especially the children's page. I like to go to Sunday school. Mrs. Snapp is my teacher. My papa is our superintendent. I am in the fifth grade at school. My birthday is the 30th of this month. I will let you guess my age. The one that guesses it will receive a post card. It is between 8 and 11. I have one sister living, and a little sister and brother in heaven. I will close, hoping this will miss the waste-basket.

Your cousin,
LENA ALLBRIGHT.

Valliant, Okla., Sept. 17, 1910.

Dear Cousins: Will you let a little Oklahoma girl in just for a few minutes? Just long enough to tell how well I like the good old Western Methodist. Mama takes the Methodist and I am always glad to get it as I like to read it so well. I haven't read any books except my schoolbooks. I dearly love them. I'm in the fifth grade and will be ready for the sixth grade in a short while. Our school started last Monday. My teacher's name is Mr. Pittman. I certainly think he is a good teacher. I go to Sunday school nearly every Sunday. I go to the Baptist Church as the Methodist Church is not complete, but will be in a little while. My Sunday school teacher's name is Miss Morl Lites. I think she is such a sweet lady. Valliant is a thriving little town. It is on the Frisco Railroad. Say, Miss Alma Durham, you have my birthday and age. I was 11 years old September 3. I have light blue eyes and light brown hair and fair complexion. Are we the same girl or not? Mama was born and reared twenty miles from Conway. Her home was Bristol, Ark. Her papa used to trade with Wilson Brothers in Conway. I have one little pet pig and three little turkeys. Papa has bought a lot in Valliant and is building a little four-room house on it. We are trying to get ready to move October 1. I have two sisters and no brothers. How many of you cousins will send your picture to the Western Methodist. I will for one. I think it would be so nice to have our pictures where we all would see them. It would make us feel better acquainted. Where is the shortest verse in the Bible, and what is it? A COUSIN.

Mosley, Ark., Nov. 9, 1910.

Dear Miss Katherine and Cousins: As it has been some time since I wrote to the Methodist I guess most of the cousins have forgotten me, so I thought I would write. How are you all by now? I am all right and enjoying life fine. How many of the cousins like to go to school? I do for one. But I am not going now. Our school started the 7th of November, but I will not get to start until the 14th. J. D. Stout, I will answer your question: The longest chapter in the Bible is the 119th Psalm. It has 176 verses in it. Well, as so many of the cousins are describing themselves, if the boys will not get scared I will describe myself: I am four feet and four inches tall, have light brown hair, fair complexion, and blue eyes, and weigh 89 pounds. I will let you guess my age. To the one that guesses my age I will send a post card. What has become of Raymond Rice? Come again, Raymond, for I enjoy reading your letters; also Mrs. Ruth Carr's. Well, I will close by asking some questions: What two chapters in Psalms are almost alike? And where is the longest verse in the Bible? Love to all.

Your cousin,
DENNY THLON.

Bellefonte, Ark., Oct. 19, 1910.

Dear Cousins: I am at school today. I enjoy reading the children page very much. I am ten years old and am in the fifth grade. My school-teacher's name is Mr. Berry Bruton and my Sunday school teacher's name is Mrs. Alice Snapp. As this is my first time to write I will close.

A new cousin,
FAY WATKINS.

Bellefonte, Ark., Oct. 19, 1910.

Dear Cousins: I am at school today. I enjoy reading the children's page very much. I am 11 years old. My Sunday school teacher's name is Miss Addie Bruton. I am in the fifth grade. My school-teacher's name is Mr. Berry Bruton. I will close my letter.

Your new cousin,
BERTIE KENDRICK.

Texarkana, Ark., Nov. 2, 1910.

Dear Cousins: As I have a few spare moments I wish to rush in and talk with you a while. I want a seat by Evelyn, if you please, as I think I know who she is. How many of you all like to go to school? I go to school and am in the seventh grade. I also go to Sunday school, church and Junior League. Brother Hunday is our pastor. He is a fine pastor, too. He has a sweet little wife and a dear little baby boy. Brother Rogers is our Sunday school superintendent. I am in class No. 3. Miss Rogers is our teacher. We have 22 scholars in our class. Brother Leonard is our League superintendent, but Mrs. Leonard has not been well so he has been absent for a long time. We have 124 members enrolled. I wish to speak to you also concerning our girls' prayer meeting. We have been meeting every Saturday afternoon, but now we meet Friday evening. A little girl eight years old was appointed to lead prayer meeting and she willingly consented to do her best. Well, as I see Mr. Waste-basket coming, I must run away. Love to all.

Your new cousin,
LENA WAGONER.

Okfuskee, Okla., Nov. 4, 1910.

Hello, Cousins, one and all! I come to make my fifth call: But I'll only make a small rhyme, As I have the spare time. Luella: No, we'll not leave your good letters out, for you are not coming too often. Please give your age. Hampton Yerby, we are well acquainted, aren't we? And only live seven miles apart. Miss Minnie Roberts in Prague, ask Miss Cora Kennedy if she doesn't know me, which I know she does. I used to be her scholar. I lived in Prague one year, and know most all the Prague people. Do you know Jennie Blumenthaw, a little Jewess? We were chums. I will tell what I enjoy while living in the country is hunting persimmons, grapes, and pecans. I think country life is better than city life. I have lived in both places, and I'll never want to give up country life. There is a Sunday school two miles from our home and I attend every Sunday I can, but there is no school going on now. I am in the seventh grade. I pick cotton sometimes, and think it's no disgrace particular, although I'm not so fond of it. Miss Lillian, we all hated to see you go, but are pleased very much with Miss Katherine. I am very much opposed to these advertisements in our good looking page, but looks like Oklahoma won't rush on Arkansas. Wild Billy, tell me your name

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and I'll write to you. I have seen only one who tried guessing my age and they missed it. My age is 15. So Mr. Elliott is incorrect. If you won't run over each other getting away, I'll describe myself: I am five feet five inches tall, weigh 110 pounds. I have black hair and blue eyes and light complexion. Before I stop, I'll give you a riddle and answer a few. Lawrence Hill, here's your answer: Round as a biscuit; round as a cup; all the king's horses can't pull it up. It is a well. My riddle is: As I was going over the London bridge, I met an old man. His girls were flesh; his mouth was horn; there never was such an old man born. Can you guess it? I guess I have written enough. Miss Katherine, please excuse the space my letter takes up, and next time I'll behave. Good-by to you. Come ahead, Oklahoma, you're welcome.

Your cousin,
DELLAH BELLE CROSSLEY.

P. S.—I will thank the one very much that will send the song "Silver Threads Among the Gold."

D. B. C.

Bellefonte, Ark., Oct. 17, 1910.

Dear Cousins: This is my first time to write. My papa takes the Western Methodist and I like to read the children's page. I go to Sunday school every Sunday that I can. Mrs. Snapp is my teacher. I go to school. I am in the fifth grade. My birthday is the 28th of this month. I will be nine years old. Brother J. W. Griffin is our pastor. I like him fine. I am staying all night with Lena Albright. I have two sisters. Their names are Fay and Donnie Maude, and one brother. His name is Horace. As my letter is getting long, hoping I will see this in print, I will close.

Your new cousin,
ENID WATKINS.

Council, Ark., Oct. 27, 1910.

Dear Western Methodist and Cousins: How are you all by this time? It has been a good while since I bothered you all for admission before and if there is not a vacant chair it is not worth while to try and make room for such an unworthy writer as I am. Don't you think so? Miss Pauline, I have heard before of our new cousins Willie Elliott. How many of you cousins like to go to Sunday school I do. I have been picking cotton this afternoon, as it was too wet to log. I have been driving a logging team here lately. I can't see why Miss Evelyn don't write. Cousin Willie and I had to meet the boat Monday night and the boat broke down and we had to sit out on the river all night and it was cold, too. As soon as Miss Ruth Carr's story gives out I am going to start one of my own composition.

HENRY HEIDT.

Ola, Ark., Oct. 11, 1910.

Dear Miss Katherine and Cousins: This is my second time to write. What are you cousins doing these hot days. I am picking cotton. Well, I guess I will describe myself: I am about four feet and three inches tall, weigh 73 pounds; have black eyes and black hair. I will let you guess my age. It is between 10 and 13. How many of you cousins like to go to Sunday school? I do for one. We have Sunday school every Sunday and preaching twice a month. Come on, Arkansas boys and girls. Oklahoma is in the lead.

I will guess Ina Simpson's riddle: Big at the bottom, little at the top; something in the middle goes flippety flop. It is a churn. Miss Katherine, you must visit us this winter and we will eat popcorn and peanuts and have a good time. I will guess Mary Braxwell's age to be 16. Am I right? I will close by asking a question: As I went over the London bridge, I met a little girl. She was crying. I asked her what was the matter. She said her mother was under the bridge dying. Well my letter is getting long. I will close.

Your cousin,
VINNIE ROUNSAVILLE.

Blytheville, Ark., Oct. 22, 1910.

Dear Western Methodist: How are you this cold frosty morning? Well, you have a little girl to join your happy band! I will tell you my age. I will be nine years old the first day of February. I have four pet kittens and a black puppy. I have two brothers, two sisters dead. I am not going to school. My school is out. I will be in the fourth reader when school starts. As this is my first letter, I will close.

ETHELTYNE SIMPSON.

YOUR NICHE.

There is a niche for you in the world my boy,
A corner for you to fill,
And it waits today
Along life's way
For the boy with a frank "I will."
So, lad be true;
The world wants you
In the corner that you may fill.

There's a niche in the world for you, my girl,
A corner for you to fill;
For a girl that is kind,
With a pure, sweet mind,
A place that is waiting still.
So, lass, be true;
The world wants you
In the corner that you may fill.

There's a niche for you both in the world, my dears,
A corner for you to fill,
And a work to do
Which no one but you
In God's great plan can fulfill.
So, dears, be true;
The world wants you,
And your place is waiting still.
—Lutheran Woman's Work.

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FREE TO YOU—MY SISTER

We will finish our two years of service on Tillar Circuit with next Sunday night at Winchester, and start to Conference at Prescott next Monday, the Lord willing. We are glad to report everything in good condition, and by the time we "round up" Sunday night, I feel sure that everything will be "in full," including pastor's salary and Conference claims. We have had two hard but very pleasant years of work, and I am very well satisfied with everything. Sunday schools in good condition, Epworth League newly reorganized, two splendid ladies' societies, one Juvenile society, two good prayer-meetings, and an excellent Official Board. People loyal and true. Am

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