

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine"

Successor to Western Christian Advocate.

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

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THE SERVICE OF SONG.

We have often been greatly pleased at the service of our choirs; we have wondered at the performances of some others. The difference is in the motive that seems to actuate them in the service of song. In the one case the motive is the worship of God; in the other—the motive seems to be something else. And this simple test of motive will always be a good guide as to what a choir should do.

Good music is not good for all places. There is music that is fine but not good for the church, does not belong there, for the reason that it simply lacks the devotional element and the devotional motive. Any music that lacks such an element and such a motive ought to be excluded from a church service. That is what the church is for and what the people meet for, to worship.

The place of music may be defined by comparing it with preaching. There is much fine oratory that has no business in the church. Only such oratory as is directly aimed for the glory of God, the edification of the hearers in a spiritual life, has any business in the church. It were a monstrous thing for a minister to stand in a pulpit to show off his own powers, to enhance his own reputation. We should pronounce this even a wicked thing. How much better were it for one to mount the choir loft for the same purpose?

Singing is a noble part of worship. In all the ages God's people have sung. It is the sense of the divine, and that only, that inspires song. An atheistic world could not have a song, least of all a psalmody. No song of rapture rises from the darkened heart of a heathen world. But Christians sing. All Christians who can follow a tune at all ought to sing. It is a form of praise due our God. It makes glad our own hearts and the hearts of others who hear us. Therefore it is that choirs and choir leaders ought to help the people to sing, ought to help them if it takes even a little patience to do it, just as the preacher must be helpful and patient in his leadership of worship. Therefore it is that the choir ought to study both progressiveness and simplicity.

One of the great needs of present day religious service is not only people who are musically trained to lead our singing, but people who are trained sympathetically with the objects and purposes of the house of God. It is very curious how so many people graduate in our female colleges, graduate in music, and know next to nothing about conducting singing in the house of the Lord—not to speak of the ridiculous "singing classes" one meets throughout the country, not one member of which, with perhaps the teacher thrown into the bargain, can lead offhand a song at a church service, or at a funeral. A whole lot of fixing and fumbling, maybe a tuning fork and an antecedent "do mi sol," before he can begin. The best thing to do with music leaders like this is—well, shoot 'em! For when you get the fellow to start out on a hymn, you may have the old tune of Mear to words like, "Joy to the world, the Lord is come!" He has not the faintest idea that any common meter tune is not good enough for any common meter words, of course! If we could have intelligent, consecrated leaders of song, who would study to make every song effective for edification and salvation; well we have

them in some places; but if we could always have them! Such a leader would study a hymnbook, would study the sentiment of hymns, and would study to find tunes that would best express the sentiments found in a hymn. And the very idea of graduating one of our girls in music in one of our colleges leaving her without an understanding of these practical and simple things! Poor thing, she ought also to have had her feet cut off and angel wings put on her wherewith to do business in this world!

A PLACE FOR THE SMALL COLLEGE.

A distinguished educator, writing recently on the functional changes in the college, called attention to the open field for the small college. The State universities, because of their relation to the public educational system of the whole State, are making notable concessions to the graduates of high schools in admission requirements. Many things good in themselves and very proper in a local high school course are not truly preparatory studies. They neither lead to anything in college nor give that maturity of mind needful for good college work, yet the State universities are almost forced to accept these studies on entrance requirements. This brings to the State universities a heterogeneous mass of youth ill-prepared for the serious work of higher education. If the university receives them, as it will be forced to do to get appropriations, it cannot do really serious undergraduate work in liberal culture. Most of these students will choose courses more or less vocational, and the liberalizing subjects will be neglected.

Then, in the States where the State universities are popular, as in the Middle West and Northwest, the number in attendance has almost reached the limit of capacity and especially the limit for successful handling. It is recognized that when 5,000 to 7,000 students are in one body many of the benefits of college life are lacking and there is positive danger of the mob spirit. Many of the wisest men in the State institutions see the approaching evils and look to the small denominational college to relieve the situation. If the college is sufficiently endowed so that it is not dependent on tuition income, it can be practically free from the necessity of having a large body of students. It can make and maintain better entrance standards and emphasize the true culture which is necessary for uplift and progress. It can also give personal attention to the individual student and thus offer the ill-prepared student opportunity to overcome his weakness and the brilliant student the chance for rapid advancement and special culture.

Instead of the denominational college becoming obsolete as a result of the phenomenal success of the State universities, it is a greater necessity than ever to uphold true cultural studies and individual training. Add to this the fact that less attention is now paid in the home and in the public school to Christian training, and it at once becomes apparent that the vitality of our Christianity requires the strong Christian college. Not that public school and State universities are in the need of the moral and spiritual stimulus that any sense antagonistic to religion. Their nature is simply such that they cannot properly emphasize it. They are coming more and more to feel is found in the small denominational college. These colleges must not berate the other schools for lack of religion nor boastfully claim superiority

in all things. Neither should the State universities sneer at the college because they are religious nor belittle the advantages that inhere in their enrollment. The denominational college for lack of resources cannot offer vocational and professional courses. The large institutions cannot without increasing danger to the best interests of the thousands who must find their courses there continue to enlarge. Each institution must recognize its own limitations and co-operate with others that supplement its offers.

These considerations demonstrate that the strong small college has a distinct place, but it must be worthy. Without the utmost care over conduct it may prove morally unfit. It must be honest in dealing with the public and with its students. It must maintain high moral standards both in the character of its faculty and in the discipline of its students. While it cannot avoid admitting students who are unworthy, it should not long tolerate them without their reformation. It should be understood that a college is not a reformatory and is not under the slightest obligation to admit students of bad character simply with the hope of saving them, but should endeavor to protect itself against such students. The denominational college is for well trained boys to continue their training, and they must be protected from known and avoidable evils. Then, to provide the teaching force capable of offering attractive courses and giving absolutely sound instruction, the college must be endowed. Otherwise it is in constant danger of failure. The church should recognize its supreme opportunity and endow its properly organized colleges.

UNIVERSITY MEN IN PUBLIC SERVICE.

President Schumann, of Cornell, has recently been appointed United States Minister to Greece. Dr. Andrew D. White, also of Cornell, served as minister to Germany and to Russia and later as Ambassador to Germany. President D. J. Hill, of Rochester University, served as Minister to Switzerland and the Netherlands, and then as Ambassador to Germany. President J. B. Angell, of University of Michigan, was Minister to Turkey and China and served on several important commissions. Edward J. Phelps, a Yale professor, was Minister to England. On his retirement from the presidency of Harvard Dr. Eliot was offered, but declined, the office of Ambassador to England. President Lowell, of Harvard, and President Hadley, of Yale, have served on important commissions. In earlier days James Russell Lowell, John Lothrop Motley, and Bayard Taylor were foreign ministers. Prof. J. W. Jenks, formerly of Cornell, has accepted the post of financial adviser to the Chinese Government. Now Woodrow Wilson, of Princeton, is Governor of New Jersey and may be President of the United States.

PROHIBITION PAYS.

Hon. John S. Dawson, the Attorney General for Kansas, has recently said:

"The test of the value of prohibition is the net result for Kansas in thirty years. Almost a third of the population is enrolled in schools. Illiteracy has been reduced from 49 per cent to less than 2, and that small amount is among the foreigners. With 105 counties, 87 have no insane, 54 no feeble-minded, 96 no inebriates, 38 have

(Continued on Page 3.)

WESTERN METHODIST

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out of the city checks we request that in every instance our
friends remit by postal money order, express money order,
St. Louis, New York or Little Rock bank exchange. Make
all money orders or drafts payable to Anderson, Millar & Co.

Rev. J. B. Stevenson, Fayetteville District, says that reports will be at least as good as last year.

We are glad to read Brother LeRoy's note about the great meeting at Pocahontas. Methodism thrives in a revival.

A few minutes with Rev. J. H. O'Bryant, Rogers, Ark., last week left the impression that he was doing well in that charge.

Rev. W. C. Davidson has had three good years at First Church, Pine Bluff. The longer he stays the better his people love and appreciate him.

Will our readers, when calling upon our advertisers, or in writing to them, please state you saw the advertisement in the Western Methodist.

Reports from Bishop Hoss are to the effect that he is steadily improving in health. We trust this is true and hope the improvement may be permanent.

Rev. H. H. Watson is closing his third year at First Church, Jonesboro. They have been very prosperous years. He is one of our best preachers, and most zealous workers.

Rev. L. C. Craig has been assisting Rev. John McKelvy in a good meeting in North Jonesboro. They are both excellent preachers, and know how to present the gospel to fine effect.

Dr. John Anderson filled the pulpit of the Hunter Memorial Church, this city, last Sunday morning, and greatly pleased his auditors. The pastor, Rev. B. A. Few, preached at Scott's.

Rev. J. A. Reynolds is having a good year at Green Forest. Two good revivals have been held and 53 have been added to the church. This is the first year that Green Forest has been a station.

Rev. F. A. Jeffett and his people rejoice at the thought of occupying their elegant new brick church by the first of November. It is a beauty. Every class in the Sunday school will have its own room.

Rev. J. L. Cannon, Lakeside, Pine Bluff, and his large congregation are enjoying their elegant new church, one of the best in the State. Fine preacher, fine people, fine church, they ought to be happy.

Rev. F. R. Hamilton has charge of Hawley Memorial, Pine Bluff. He preaches to large congregations. They have an excellent Sunday school. Brother Vancamp has been assisting him in a good meeting.

Rev. W. F. Evans and Brother Duckworth have had an interesting meeting at Wabbaseka with several accessions. Evans is fine help. Brother Duckworth is pleasing his people. He is fresh from Vanderbilt.

Dr. Stonewall Anderson preached at Conway on last Sunday. Few men among us have a finer

talent for clear and direct statement, and his sermon not only had this characteristic, but was otherwise on a high plane.

Rev. E. C. Wallace, Wanette, Okla., in a private note informs us that the foundation is built and the lumber ordered for their new church at that place. Success attend you, dear brethren of Wanette!

Rev. H. E. Wheeler is in a revival meeting at Arkadelphia. He is being assisted by the Presiding Elder, Rev. T. D. Scott. The outlook for a gracious season of spiritual refreshing was bright when we last heard from the services.

Rev. R. G. Rowland, Carr Memorial, is one of our best men, and a good preacher. He has an important field, the railroad men. He is trying to make schedule time on the main line, and bring his people into heaven's union station.

Rev. Z. D. Lindsey, Presiding Elder of Pine Bluff District, is giving all of his time and labors to his district, helping his brethren in protracted meetings. He has recently been with Rev. F. P. Doak at DeWitt. His brethren speak of him in highest terms.

Rev. J. R. Dickerson, Hot Springs, one of the most efficient men in the Little Rock Conference, is acutely ill. His troubles are apparently a complication arising from long residence in malarial regions, and they may result most seriously.

At a recent service there were seventy new members received into the Epworth League of our Winfield Memorial Church, this city. Mr. C. C. Arnold is the able and enthusiastic President. Another large class will be received a few Sabbaths hence.

Rev. B. B. Thomas, Stuttgart, assisted by Rev. W. W. Nelson has been in a meeting the past week, with some interest. They are a strong force and if they do not succeed, it will not be their fault. Politics and new county election is absorbing the mind.

Rev. Forney Hutchinson, who is completing a most successful quadrennium at our Central Church, Hot Springs, has had a very gracious revival the last two or three weeks. He was ably assisted by Rev. E. R. Steel, of Conway. Rev. S. E. Kirby led the singing.

Rev. W. T. Menard, Gillette, Ark., has just closed a meeting in which he had the assistance of Rev. J. H. Cummins, of Texarkana. Brother Cummins passed through Little Rock last Monday, returning from the meeting. We understand that the meeting was profitable.

Miss Ruth Jennings and Miss Elizabeth Jennings, of Ozark, daughters of the late W. W. Jennings, who took rank among the great Sunday school superintendents of Methodism, are acquisitions to Little Rock. They are connected with the public school teaching force of this city.

We are glad to welcome to Little Rock as General Secretary of the Young Men's Christian Association, Mr. R. M. Watts, who is a son of a member of our Virginia Conference. We trust his work among us will be mutually profitable and very pleasant.

Rev. R. M. Traylor is spending a peaceful old age at Bentonville, Ark., where he was very fortunate in securing a good home some years ago when property was low. Our dear brother is not without afflictions, we are sorry to say, and they weigh heavy at times, but he is cheerful and maintains a very deep interest in the ongoing of the kingdom of God.

We are greatly pleased to record that that elect sister, Mrs. W. H. Pemberton, whom so many of our readers love and honor, has come successfully through a very serious operation at Johns Hop-

kins Hospital, Baltimore, and that she is expected to be home in about two weeks greatly and permanently improved in health. She is at present in Raleigh, N. C.

Rev. W. C. Watson is helping Rev. J. B. Sims in a meeting at Arkansas City. Blessings on you and your meeting, dear brethren!

Rev. M. W. Manville is doing well at Sheridan, as he does everywhere. He has served the church long and well. They have one of the neatest churches in the Conference. Rev. F. P. Doak, of DeWitt, is helping in a meeting in Sheridan this week. Indications good for an excellent meeting.

Rev. E. M. Leming, pastor of Bald Hill and Hamilton charge, is closing a very successful year. He has had 84 additions to the church, benevolent claims in full, salary of Presiding Elder and preacher in charge will be in excess. Leming is a very valuable man. He is in demand.

Without some unforeseen disaster, Rev. M. L. Butler will make a good showing in First Church, Okmulgee. Salaries and benevolences will be paid in full. The Sunday school and Epworth League doing fine work. Midweek prayer meeting an inspiration. Preparing for a great revival this winter.

We are pleased to note the excellent impression Hon. H. M. Jacoway is making in Congress. We recently heard one of the ablest men in this State remark that he was "making good up there; he did not have the bighead when he went there, and would grow more and more in efficiency."

Rev. W. F. Walker, Brinkley, Ark., writes us that apparent sluggishness on the whisky question at Brinkley has, since the recent election, all turned to an enthusiasm akin to fire, and that the people of Brinkley are thoroughly aroused now that they are confronted with the possibility of open saloons in their town; that they do not intend to have them there. So will the victory of saloons everywhere eventually be turned to detestation of them.

Our good brother, O. S. Snell, of Vian, Okla., writes us to say that all good people ought to shut out of their homes papers which carry whisky advertisements, and that the papers which sold themselves out to the liquor interests in the last temperance campaign in Arkansas ought to be put in that class. He says that if the Christian people would stand up as they ought in such matters we could win. What do our readers have to say about this?

The war between Italy and Turkey seems about closed, on terms demanded by Italy. But Turkey is into it with the Balkan States, Montenegro, Roumania, Servia, Bulgaria, with Greece added. It was this pressure that brought Turkey to terms with Italy. Ever since we were born we have heard of Turkey as "the sick man of Europe." It certainly takes this sick man a long while to die. But the sickness would have been fatal a long while ago if the "Powers" could have agreed on a division of the estate the sick man would leave behind.

Colonel Theodore Roosevelt was on last Monday the victim of a fanatic in Milwaukee. The fanatic shot him. Happily the wound is not likely to prove very serious, though it has ended the Colonel's campaigning for some days. The incident only goes to show that there are dastardly fanatics still running loose. Much sympathy is expressed for Colonel Roosevelt. Among others Woodrow Wilson and Mrs. Wilson send telegrams which are very sincere and dignified, Mr. Wilson, withal, suspending his campaigning also—which was the high-minded thing to do.

Rev. C. W. Lester, Bentonville, Ark., is not a man of spurts, but his work quietly grows under

his hand. We heard Rev. R. M. Traylor express the other day the opinion that the fourth year of this pastorate would be his best year on any charge. A day spent at Bentonville last week with these brethren was a real pleasure.

Rev. H. P. Clarke, Heavener, Okla., is the very kind of young man we like to see come into one of our Conferences. He is well equipped, sensible, diligent. His work at Heavener this year has been a success. He and his people are about to get headed in on a new church building. The town is growing and very much needs a good church house.

Rev. George McGlumphy, Ph.D., is completing a most successful quadrennium at Ozark. During his monumental pastorate in that delightful little city he has led his noble people in building a very handsome stone edifice of worship. Some

cently, the Cumberland Presbyterian Church, at Bentonville, Ark., where Senator Berry resides. A man who has been honored by the people of a great commonwealth as Senator Berry has been honored by the people of Arkansas, and who is, withal, so in the affections of the people, owes it to his generation to get himself counted down on the right side of every great cause.

We are in receipt of an invitation to a wedding that interests us in an unusual degree. Rev. and Mrs. Theodore Brewer, Wagoner, Okla., invite us to the wedding of their daughter, Miss Elizabeth—a magnificent young woman she is—who is to be married on October 30 to Mr. Joseph J. McConnell, Jr. A card accompanying the invitation says: "At home after February first, 86 College Street, Calcutta, India." We have understood that Mr. McConnell is prominently identified with the

culture, the United States Government furnishing a man for the latter feature. Our people will remember that this colored man was for quite a time at the head of a school for negroes in Little Rock. It is a fine work Brother Thomas and the citizens of Texarkana have done in establishing this institution, and we know no better man for the headship of it than Brother Stout.

PROHIBITION PAYS.

(Continued From Page 1.)

no inmates of the poorhouse, and there is only one pauper to 3,000 population. In July, 1911, 53 counties had no prisoners in jail. Some counties have not called a jury to try a criminal case in ten years. In one county only one grand jury has been called in twenty-five years. Drinking has been reduced 2,000 per cent in thirty years, and the per capita consumption is now \$1.58 annually as compared with Missouri's \$24.00. There is some drinking, but the prohibition law is as well enforced as other laws."

OUR WORK IN GUTHRIE.

In the next few days work will commence on our new church building at this place. Our work at this important point has been greatly strengthened during the term of the present pastor and is now a very desirable appointment.

Guthrie has a population of 13,000, nine railroads, cotton factory, furniture factory, and various other industries and in addition is in the great fruit and alfalfa belt.

Guthrie has forty miles of paved streets, an abundant supply of mineral water and is building a \$100,000.00 municipal bath house. Our new property is located on the main thoroughfare, two blocks from business district. Santa Fe Union Station at one end of street and the Capitol building at the other. Church

is located on corner designated by mark where car is seen turning, the building in the distance is the proposed Capitol building.

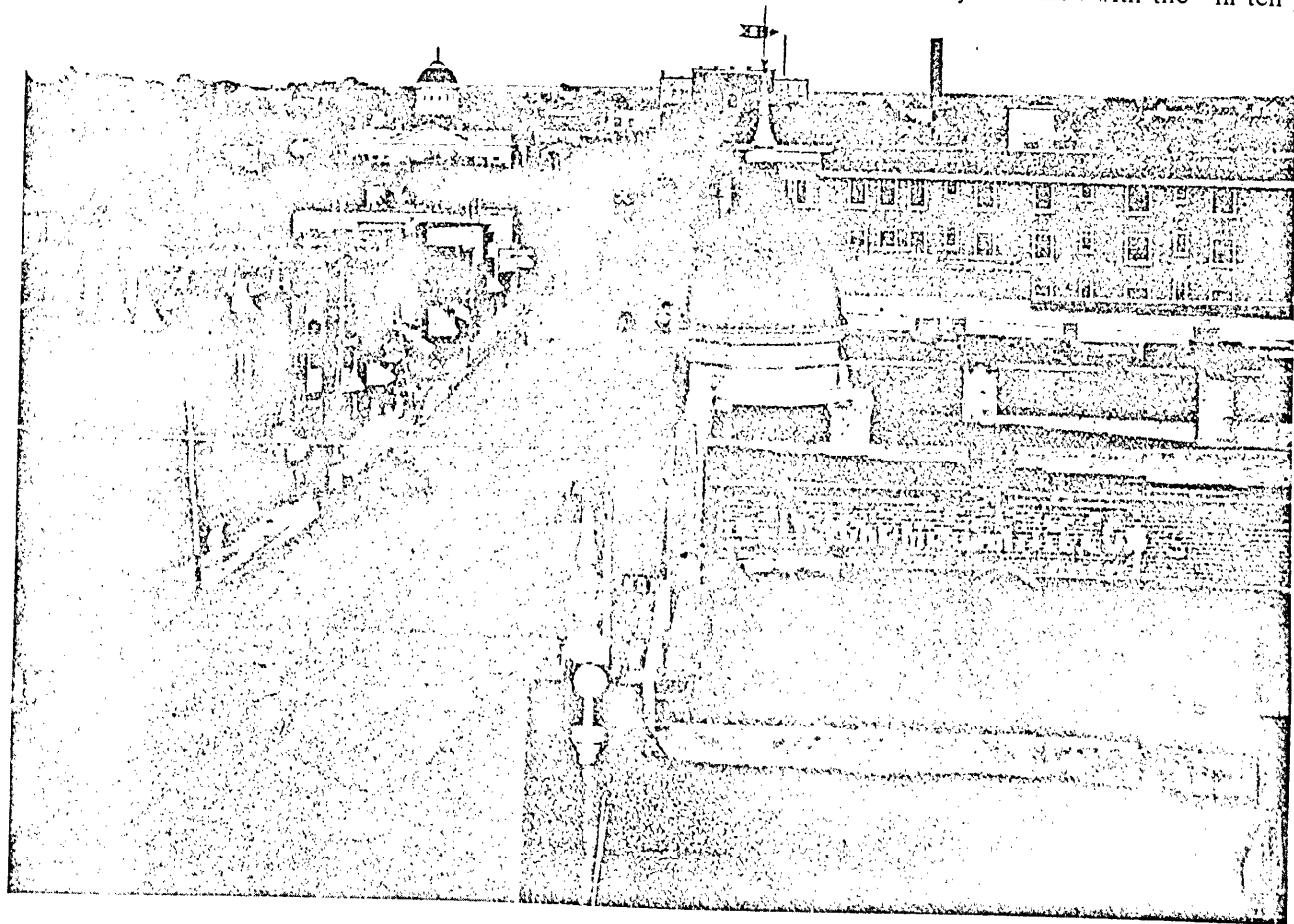
When this church is completed, as it soon will be, for enough is in sight in cash and good subscriptions to finish it, our work will be well established and it will mean much to our Methodism.

Charlie had often seen his little brother crawl around the floor on all-fours, but he had never seen him stand alone. One day he found the baby standing by a chair, and, running to his mother in the next room, he imparted the news to her in this fashion: "O mother, brother is standing on his hind legs!"

On page 16 of this issue is a field note by Rev. C. C. Barnhardt, Hollis, Okla., which refers to a cut on page 7. The cut does not appear on account of failure of our engravers to deliver it. We will print in our next issue.

Pray for patience toward men and patience toward God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon him.—C. H. Spurgeon.

Cowards die many times before their death; the valiant never taste of death but once.—Shakespeare.



STREET SCENE SHOWING LOCATION OF NEW CHURCH, GUTHRIE, OKLA.

good charge will get a most excellent pastor at the forthcoming session of the Arkansas Conference in the person of Dr. McGlumphy.

Dr. W. E. Thompson, according to the Midland Methodist, has given out six weeks before the meeting of his Annual Conference that he will not return to Centenary Church, Chattanooga, assigning as his reason for going elsewhere that many of the congregation will not co-operate with him. This proceeding strikes us as quite unmethodistic.—*New Orleans Christian Advocate*.

Just after the opening of Hendrix College a few weeks ago Professor C. J. Green developed a case of smallpox, contracted no doubt as he returned from Columbia University, where he had been for the summer. Of course this meant some trouble and some forebodings. But we are glad to report that he is now out and that no serious consequences followed.

Speaking of weddings, many of our readers will be interested to learn that Mr. David Shapard, son of our sainted Rev. E. R. Shapard, and who is a prominent member of our Central Church, Fort Smith, was married last night to Miss Anelise Conger, daughter of President J. W. Conger, of Central Baptist College, Conway. We would beg a kind providence to overshadow these young lives.

We are very much pleased to record that Ex-Senator James H. Berry joined the church re-

work of the Young Men's Christian Association. We wish these excellent people every joy.

Rev. J. C. Floyd, Sallisaw, Okla., though laboring amid some complications, is laboring faithfully in that charge. We have not the least disposition to criticise our brethren in Sallisaw; we would help them. No doubt some of them have labored and are now laboring faithfully. But our church there needs to consider. A leading business man in that community, who was not pleased overmuch with the fact that the preacher had been insisting upon certain things, asserted in a recent conversation with this editor that there are just as good men outside the church as there are in the church. The church in any place ought so to stand for high principles as to make it impossible for any man seriously to entertain this sentiment.

Through the help chiefly of Rev. James Thomas, Rev. Rufus Stout, of the C. M. E. Church, has been able to establish at Texarkana a very promising industrial school for negroes. They have in the suburbs of Texarkana a tract of 115 acres, costing \$14,500, with a building costing about \$4,000. The school opened the other day with an attendance of 96. The best citizens of Texarkana are on the board of trustees, and hold the property in trust for the negroes. In all there has been raised to date for the school about \$17,500. Prominent among the things taught are household economy and agri-

Finishing up the World

ITALY'S PRIESTS AND CONFESSIONALS.

BY DOCTOR W. B. PALMORE.

LXV.

About the best way to get an intelligent idea of a country, people and institutions, is to listen to its ablest scholars and teachers.

Professor Mariano, of the University of Naples, who is not a Protestant, but like a majority of his countrymen, strongly anti-Papal, in an address at Florence, said:

"What of the clergy? Here indeed, Romanism has worked the greatest destruction. Under the whip of the Papal system our clergy lie prostrate in a senile and servile lethargy, which deadens mind and soul. It is enough to enter a Roman Catholic Church, to perceive that the faith and the religiousness of the priests themselves have become deadened and mummified in formalism and laziness in which they rejoice, is easier to deplore than to measure. With a few remarkable exceptions, their studies are such a mean, sterile, decrepit thing, that we can quite understand the saying of the Bavarian schoolmaster, 'A drop of Holy water is better than all philosophy.' The despotic power of the hierarchy, centered in the Pope, has caused the priesthood to become morally apathetic, and to turn their eyes from heavenly to earthly things. Enforced celibacy is the reason why immorality and hypocrisy have become the dominant traits of their lives."

A judge once said to a friend of ours who lives in Italy, that the greatest obstacle he encountered in administering justice was caused by the priests, who were essentially untruthful themselves, and who actually instructed the people to hear false testimony.

MR. FROUDE

said the Reformation was brought about by the people refusing longer to believe a lie. If the creed therefore of the Roman Catholic Church partakes essentially of that nature, one need not wonder if the people become like their creed. Our friend was walking one day near Arrone with an Italian evangelist. A priest passed by on a horse, when a boy sitting on a low wall cried out, "Un prete del diavolo!" (a priest of the devil). This priest was such a source of corruption in a certain village that the men rose against him. The church then had to take action, and it is only on such occasions that it does. No matter how notoriously wicked the priest is, unless the people complain he is let alone. "Look at the faces of these men," said Campanella, "and you will generally perceive the impress of a dissolute man, resulting from the effeminacy of life in the cloister, where three extreme evils, ignorance, idleness, and enforced celibacy bring their never-failing and most mournful consequences."

Mr. Ruskin thought of a section of the priesthood in the same way; for when he wished to convey an idea of the baseness of a special piece of portraiture, he wrote, it has "a huge, gross, bony, clown's face, with the peculiar sodden and sensual cunning in it, which is seen so often in the countenances of the worst Romanist priests, a face part of iron and part clay, with the immobility of the one and the foulness of the other; the face of a man incapable of either joy or sorrow, unless such as may be caused by the indulgence of passion or the mortification of pride."

GARIBALDI,

speaking of Caprera, his island home, said: "One of the special blessings of this place is the absence of priests, and if Italy does not oc-

cupy the place it ought, it is on account of that black race of priests, a worse plague than the cholera morbus."

Mr. Gladstone, writing of Italy, said:

"The clerical student is practically excluded from lay contact, and of knowledge of the social body on and in which he is to act."

Priests do not visit their parishioners as Protestant clergymen do. They are not fit to do so, neither socially nor educationally. An old lady who owns many broad acres, and the parish priest is her confessor. She said to our friend: "When he comes to confess and give me absolution, he is always embarrassed." The interview generally ends by the old lady saying: "Why, you don't know anything! Give me absolution, and be off to the kitchen where the servants will give you wine and food."

An Italian young lady said, "How can we respect priests? We know far more than they do." But the greatest obstacle of all to receiving a priest into the family is the moral one. Mr. Gladstone, quoting the objections of a parish to receive a priest, says:

"To men so enslaved, the parishioners declare they cannot give their confidence or open their minds, nor can they entrust to such men the spiritual care of their wives, actual or betrothed. Our



REV. J. F. JERNIGAN,
Pastor Dye Memorial, Argenta, Ark.

friend noticing the social ostracism of the priests, inquired of his hostess why it was so. She answered, oh nobody receives a priest! Anyone doing so would fall in public estimation. It would be considered not only

UNPATRIOTIC BUT IMMORAL!

Ladies may receive as many military officers as they please and nothing would be said about it, but that they should receive a priest would create a scandal! The army in this respect stands far above the church. Priests as a class, are thoroughly disloyal to their king and country, and this is another reason, if another be wanted, to explain why they are banned by society. Loyal subjects cannot receive into their homes their country's enemies. It is a distinctly discreditable thing to be a priest, and it is a distinctly discreditable thing to be on terms of intimacy with one. One of the most prolific mills or machines for turning out fallen priests is the Confessional.

In 1560 the Senate of Venice forbade Jesuits to confess women, because they made use of the Confessional for purposes of immorality. This assault upon the "Town of Mansoul" is recognized by Saint Liguori as a real strategic operation, and he gives rules so as to secure success. Sometimes, however, in spite of all efforts, the priest

fails. A lady told our Venetian friend that it had been 25 years since she confessed, and that she would never confess again. She refused to answer the priest's questions, saying, "If I had done these things" I would tell you, without your asking me." He insisted, but she stood firm. Then he denounced her as

"A DISOBEDIENT DAUGHTER"

of the church," to which she replied, "No, it is you who are a wicked priest." He then refused her absolution. She asked, "Is that your last word to me?" He replied that it was. Then, she said: "I have spoken my last word to you;" when she arose, never again to degrade herself by kneeling in a Confessional box.

Father Chiniquy says:

"I have heard the confessions of more than two hundred priests, and to say the truth, as God knows it, I must declare that only 21 had not to weep over the secret or public sins committed through the irresistibly corrupting influences of auricular confession. I am now," he continues, "76 years old, and must soon give an account. Well, it is in the presence of my great Judge, with my tomb before my eyes, that I declare to the world, that very few, yes, very few, priests escape from falling into the pit of the most horrible depravity the world has ever known through the confession of females. The Confessional box is, for the greatest part of confessors and female penitents, a real pit of perdition, into which they promiscuously fall and perish. It is generally nothing but a bottomless pit of infamy and perdition for both."

There are poor clerks and others who are out of employment at Easter go from one priest to another making confession and getting certificates of the same. These certificates they sell to other men who will not disgrace themselves in being seen in a confessional. Happily in a large part of Italy and with the better class of people the Confessional, the pit of perdition and engine of

PAPAL DESPOTISM,

is practically at an end. We have visited Italy many times during the last 32 years. During our last visit we do not remember to have seen a man enter a Confessional. We were told that very few women of intelligence and respectability ever enter them. Count Campello says, that he has often seen ladies in Saint Peter's faint in the Confessional box under the priest's questionings. But that did not exempt them from the ordeal. After a time the Count says he has seen these same ladies, when so far from resisting such questions, they had a morbid pleasure in having such questions put to them!

Think of a young life, in the dim light of a great cathedral, kneeling and whispering into the ear of a young unmarried priest, the inner secrets of her life, that she would not tell to her husband! Or, of a girl pouring into the ear of such a young priest secrets and sins that she would not tell her mother or her sister! Is it any wonder that there are so many fallen priests! And that so many of their victims have been buried alive in the walls of nunneries in countries like Mexico!

Much has been said of the secrecy of the Confessional but this has been limited by the interests of the church, and the governments which extended to the church their protection. It has been often rumored that the secrets of European and English Cabinets have been known in the Vatican, which was made possible by the Confessionals.

He that dies, pays all debts.—*Shakespeare*.

The devil can cite Scripture for his purpose.—*Shakespeare*.

The apparel oft proclaims the man.—*Shakespeare*.

HOW IT WORKS OUT.

Example 1.—The A. B. Bowman Loan Fund was contributed by the late Mrs. Marie E. Bowman, of Lee's Summit, Missouri, in memory of her deceased son, Abraham Bellfield Bowman. The fund consisted originally of \$5,000.00 and was given during the years 1889-1895.

And now what, after twenty years?

Fifty-one churches have been aided by loans. Average loan to each church, more than \$600.00.

\$30,868.32 is the total of loans.

Total value of the 51 churches, \$255,000.00.

15,300 people can be seated for worship.

For every \$98.00 of the original investment, a church has been helped.

The present capital is \$9,270.83.

Example 2.—The Marvin Loan Fund was contributed as a memorial to the late Bishop Enoch Mather Marvin, by his friends in Missouri, during the years 1886-1908, and the contributions amounted to \$7,720.44.

And now, after twenty-two years, what?

Fifty-four churches have been aided by loans.

Average loan to each church, more than \$1,000.00.

\$65,226.72 is the total of loans.

Total value of the 54 churches, \$540,000.00.

21,600 people can be seated for worship.

For every \$142.00 of the original contribution, a church has been helped.

The present capital is \$16,111.84.

And now observe: Both the above funds are intact; not a dollar has been lost. A working power has been developed many times the original sum. Hundreds of thousands of dollars of church property has been created, giving shelter to many thousands of worshippers. This is only the outward increase—what the spiritual, the eternal? And what of the years to follow?

Why not live in good works forever?

Write us about the Loan Fund investment, the Life Annuity feature, and other particulars.

W. F. McMURRY,

Corresponding Secretary, Board of Church Extension.

If in taking account of any man a balance sheet is to be struck on the basis of a single fault or deficiency, who will stand that test? There is some good in all men. Let us who hope to make men better be swift to find that good, frank to acknowledge it and free to appeal to it.

"SHALL WE TAKE COLLECTIONS AT CONFERENCE?"

The question above is of annual recurrence. Now, as we are soon to meet in our Annual Conferences, the question appears again. It is a question of no small import. We propose to give a few reasons why collections should not be taken at the Conferences.

1. The preachers, in the main, are not able to afford this additional drain and strain on their finances. Under a mighty appeal for some good and worthy cause, they are impelled to "chip" in the last cent, and sometimes have to borrow money to go home on. We have known such cases. The salary is often inadequate to meet the living expenses of the family. We do not feel that a minister under such circumstances, has the right, nor is it his duty, to give all that he has, and more too, sometimes.

2. The plan of taking collections at Conference does not distribute the financial burdens (and privileges) of the church proportionately. Those who are least able come forward on such inspiring occasions, and assume burdens and obligations which ought to be borne by the general membership of the church.

Very strong "pulls" are sometimes made at the Annual Conference occasions; and the example of the Bishop and the Elders, and the leadmen,

in making liberal contributions is a mighty influence which causes a man to make offerings and promises that his sober, better judgment would not approve.

3. The taking of collections at Conference deprives the charges, in a large measure, if not entirely, of the credit of the offerings thus made; and thereby said charges are also deprived of the encouragement and inspiration which such an example of beneficence would give.

Would it not be better to lay all our financial plans in coolness and deliberation; and then in soberness and consecrated service make earnest endeavor to gather these funds in a systematic way, rather than by spasmodic effort at Conference to place burdens on the preachers "grievous to be borne?"

Of course, there are exceptions to be made to the above general statements, such as misfortune to a brother who needs speedy relief. There is nothing more beautiful and brotherly than for the brethren to place in the hands of a new superannuate a few hundred dollars as a token of their love.

But we do enter our earnest protest against the taking of so many collections at Conference. Let estimates be made of the several needs of the Conference and of the church, such as Church Extension, Missions, Education, Epworth League, and let these estimates be put into the annual budget and distributed as other legitimate funds.

W. J. MOORE.

CUBA.

Cuba is a big subject to be covered in a short paper. Certainly some of you who read this paper do not think so; for you can cover the entire map of Cuba with your thumb, as seen in your geographies. Now don't get the idea that Cuba is no larger than your thumb. I know of one missionary who came to Cuba with the idea that Havana was about the only city in Cuba of any importance; and Havana was much larger than he supposed he would find it for it has a population of over three hundred thousand. The new missionary was greatly surprised when he found he would have to travel about six hundred miles to get to his circuit. He was also greatly embarrassed and humiliated when he found out that it would cost him something over fifty dollars to make the trip of which sum he only possessed about ten or twelve dollars. We are inclined to smile at the ignorance of the Cuban people when they express the idea that New York and Tampa, Florida, are about the only cities of importance in the United States, but if a man can come as a missionary with no truer conception of the importance of the field; or better knowledge of the cost of travel, and expense of living and carrying on God's work in this field, what may we expect of those who have made no special study of the field and the importance of the work? There are some people who consider Cuba as a home mission field. I suppose no one would have any objection to that if along with that conception you do not think of it as a field in which about all that is necessary is a little strengthening up, polishing, and social work. The need of Cuba is vital. Her need is not Americanization but salvation. Her great need is not the shaping up of her social laws, customs, and habits, some of which are better than our own, but a transformation of the inward laws of the heart. The Cubans need to become new creatures in Christ Jesus. I believe that the average Cuban will make a better impression upon first appearance than the average American of the same sphere of life; but upon a closer examination it will be found that he has no well-established ethical principles, no well-trained and Christian illuminated moral conscience, and much which appeared so favorable at first serves only to show the utter weakness and hopelessness

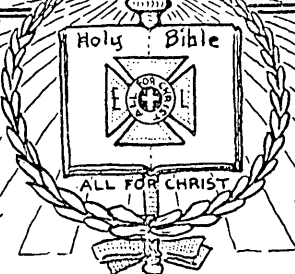
ness of life, whether considered individually, morally, socially, or politically, that is not built upon Jesus Christ. So true is the last statement that the men who were sent by the United States Government to take charge of affairs in the last intervention were completely deceived, and turned the government over to a class of men who were unfit to control affairs. Nor is it easy for a missionary to look into the face of one who appears so favorably and realize that the inward life has no principle; that the beautiful profession has no certain knowledge of God. If you visit among the people there will be no lack of religious expressions, the name of God, of Jesus, and the Holy Virgin, will be upon the lips of many, but if you come to know the life you will likely find that the beautiful profession had no connection with a moral and spiritual life. The most sacred names are used with the greatest levity, and for the most common objects. A common delivery wagon bears the name of "The Heart of Jesus," and painted upon the same wagon is a picture of Jesus with the heart in full view. It is not uncommon for a boy or a work oxen to be called by the name of Jesus, or Holy Spirit. Nor is the name of God held with apparently any more sacredness among the devoutly religious than the most worldly among them. Truly it may be said "This people honoreth me with their lips; but their heart is far from us."

It will be seen from what has gone before that a great spiritual awakening is needed. In a country blessed by everything nature can offer, with royal palms to bow gracefully to the admirer as he passes by, with beautiful streams which make one think of silver ribbons as they find their way through the green pastures to the nearby bay, and with evergreen mountains hiding one behind the other until they look like great ash-heaps in the distance, and more with a climate that can hardly be equaled anywhere in the world, we cannot present you a picture of half-clothed, half frozen natives as they grasp eagerly for bits of bread, or scanty tracts handed to them by a haggard and weather-beaten missionary, but we bring before you the awful reality of a people who are morally rotten and spiritually without hope. Nor are they hungering and thirsting after righteousness. With an easy and adjustable religion, satisfied with rites and forms and ceremonies; they are not anxious to take up a life which means self-denial, purity, and conformity to God's law. With at least a theoretical knowledge of God and Christ, and the Holy Spirit, it is not easy to bring the conscience that is deadened by sin and the very familiarity of those sacred names to feel its need of God. You will see that the work of missions is not mere child's play, but is enough for the strongest and best equipped men and women. It is not the work of a mere religious enthusiast, but of those who are morally strong, thoroughly established in Christian doctrine and religious experience. We need men and women who are not only willing to undergo some physical inconvenience for Christ's sake; but can suffer and bleed morally for a short-sighted and time-serving people for whom Christ died. If there are those among you who read this article, who are strong and well equipped or are willing to become so and are willing to consecrate the best that is in you to the uplift of Cuba and the advancement of God's kingdom, then you may be of great help to Cuba. If you know how to pray until you have gained the victory, and Christ sends the Holy Spirit into that region of death of the sin-cursed conscience where no other power can go until it is quickened, and revived and cries out for God. Then you can be of the greatest service to the Cuban people. For their greatest need is spiritual and can only be met in the knowledge of Christ as a personal Savior.

HENRY SMITH.

LEAGUE PAGE

WARING SHERWOOD,
Editor 5-8 5-8 5-8
To Whom Address
All Matter Intended
For This Department



ASSOCIATE EDITORS
MISS LOUIE AUDIGIER
MISS JUANITA BARNES
MR. BYRON HARWELL
MR. HOWARD JOHNSON

THE TOPIC.

Our topic for today culminates the month's thought, "A Study in Conservation."

Unlimited! The simple word awakes within us a profound sense of its boundless reach. On out to the borders of all space, and then beyond! Such we claim is the reach of conservation. Yes, with God conservation is limitless. "The waste places shall blossom as the rose." Two striking incidents are given as a basis for our topic today.

Mark 5:35-41.—The daughter of Jairus lay very sick of fever. The physicians had all given her up, and the father, as it is so natural even in our advanced Christian age, for fond parents to do, carried his burden to Jesus. Ever ready to help the helpless, our Master went to the sick-chamber. While on his way, word reached Jesus that the little suffered was dead and therefore he had as well not come. But whether was it easier for Christ to restore one to life from the dead, or to merely heal them of some disease? So he went on to the home and there raised the daughter from the dead.

Ezekiel 37:1-14.—Picture a valley filled, literally filled, with dry bleaching human skeletons! The prophet Ezekiel was sent to this valley on a mission. The Lord commanded that he prophesy to these dry bones, and when he had delivered the message, the bones took upon themselves life.

The point to notice in connection with these Scripture lessons is that it takes human faith in God to bring these things to pass. Although the Omnipotent is ever present and ever ready to help the sufferers, still without human instrumentality this power is useless.

How strictly we should feel the obligation to break the bread of life to our suffering friends and neighbors! And what greater demonstration is needed to convince men of God's power? "Even though one rose from the dead, they would not believe." So the rich man was told, and so we see it all around us.

GIST OF THE LESSON.

We have heard the word "conservation" used in many ways in the last few years. Before that time it was used mostly in speaking of "conservation of energy." But now it is used in many ways. We have heard of the "conservation of our natural resources," meaning by that a preserving of our forests. We have heard it also used in the "conservation of the nation's ideals."

In the lesson today "The Unlimited Reach of Conservation," I think is meant the preserving of ourselves and our strength for work that is before us. We need a certain amount of strength in reserve to keep us at our best. It is not human nature to keep going all the time and never take a few minutes to yourself to rest the brain and the nerves which need rest and recuperation. When Christ was called to attend Jairus's daughter he was found off by himself meditating upon his work and praying for guidance. Without our moments of quiet thought and meditation we have no time for the spiritual vision or for an examination of our own lives, our purposes, and ideals.

With this reserve strength of both body and mind we are much better prepared for the work that God calls us to do. We put more of our own selves into our work and who can count the in-

fluence of our earnest Christian life when he is able to put the best of himself into his work. To do our best we need more mountain top experiences with Jesus, more following after his plans and methods.

PRACTICAL POINTS.

1. The reach of conservation is unlimited, because its laws are governed not by man, but by God. We cannot save ourselves, nor by our merits can we inherit eternal life. All we need to do is only to give ourselves to Jesus. Jesus saves.

2. Jesus saves man. He can lift him, even the very lowest, from the depths of sin and death to the heights of glory and life, but not against the individual's will. He will be no intruder—only the honored, saving guest.

3. God is able not only to save an individual from death and degradation, but he can as easily save and preserve a nation, if the nation will rely on him.

4. The reach of conservation is limitless for Jesus triumphs over sin, and "The wages of sin is death."

THE QUEEN LEAGUE.

The devotional service of our League last Sunday evening, in charge of Miss Pauline Newbern, was little short of the ideal. The subject, "The Healing of the Man Sick of the Palsy," was treated in four brief, practical, pointed talks—not speeches, and then the meeting was given to open discussion of the topic; the time was promptly taken up by a dozen fervent messages. The meeting closed with a consecration service, in which the League, almost to a man, took a forward step in the Christian life.

That which characterizes our League services and makes them truly great is not the novel features and our wealth of "methods"—we have grown past that—but it is the deep wave of spirituality and spontaneity that pervades the services. One coming to our League for methods would likely find—religion. We desire the prayers of the Leagues that we may faithfully and efficiently meet the great responsibility of directing the religious life of the mass of youth that comes to our town.

Perhaps the most potent factor in the success of this League is the faithfulness of the officers and members to the monthly business meeting. Nothing is allowed to prevent our having the business meeting, and only once or twice has it been put off. At the October business meeting, a large number of new members were received, and officers were elected for the ensuing year as follows: President, Byron Harwell; First Vice President, Sallie Hairston; Second Vice President, Isaac Anderson; Third Vice President, Pauline Newbern; Fourth Vice President, Nettie Vaughn; Secretary, Bessie Clark; Treasurer, Howard Johnston; Era Agent, Henry Stroup; Chorister, Abner Sage; Pianist, Mabel Legg.

Next Sunday evening, the preaching hour will be given to the installation of these officers, and in connection will be a League musical, an annual affair, and one to which our church looks forward with pleasure.

THE SECRETARY.

TO FOURTH VICE PRESIDENTS OF LITTLE ROCK EPWORTH LEAGUE CONFERENCE.

Are you using your best efforts and all the means available to effectively present the just and important claims of Missions, especially those supported by the Epworth Leagues? Are you holding monthly missionary meetings, are you studying either of the courses provided for our use? Have you taken any interest in the "Cuba Special" as all our Leaguers should do? And, say, have you paid anything to Cedar Glades Mission? Only sixty dollars has been paid on this fund, and it is very necessary that the Leagues wake up to their responsibility in an active, positive, effective manner.

Take one evening each month of your regular devotional meetings, make thorough preparation, and, if you are unable to organize a Mission Study Class, study the course yourself and present the vital facts at your monthly meeting. Urge your League to subscribe for one or more shares of the "Cuba Special."

Ask your pastor to give the League the regular evening service hour, and prepare such a program as will effectively present the work of each department of the League, remembering that no matter how well organized your League may be, if it does nothing but hold devotional meetings and does not reach out for the really necessary and important duties, it will die. Keep Romans 10:13-15 in the mind of your Leaguers, and impress them with the fact that they must themselves do something. Have the local B. Y. P. U. and C. E. agree to joint meetings; hold several each year, and use every opportunity to present the fact that active missionary effort is a very vital part of Christ existence. Practice the action commanded "Go ye into all the world and preach the gospel," and you will find that you and your fellow Leaguers are living so near the mark of a real Christian that Christ can be "with you, always, even unto the end of the world."

I want to have a letter from every Vice President in this Conference. I want to know that you are actively engaged in the highest work of the League, and I want to see more Leagues organized and all of them doing real work.

Respectfully,

Fourth Vice President League Conference.
Malvern, Ark.

EVILS OF PARTIALITY.

Partiality is dishonesty. It is, in fact, a refined method of stealing. It gives to one that which by right belongs to another, and the immoral quality of the act is not removed by the fact that the letter of the law has been evaded, and the effect on society is not different from that of the most flagrant violation of property rights. It is always selfish in its nature and is condemned in the Scriptures in a class with hypocrisy which generally exists with it. James describes the wisdom, which is from above, as being "without partiality and without hypocrisy."

It is common in our day. So common, indeed, that many well-meaning men seem to think of it no longer as a sin and a crime against society. In politics the ring, the combine and personal influence is used to the limit in boosting the favorite. The baleful effects of favoritism is seen everywhere. If the deserving man and the man of merit is turned down to make room for the favorite or the man with a pull, few take it really to heart or feel that justice has miscarried.

Nor is the church free from it. It was a common evil in apostolic times, and it is altogether too common in the present day. Too often preference is shown to the rich and the cultured, while the honest poor are neglected, and the charge so often brought against the church that laboring people have not had proper recognition has in it, doubtless, an element of truth.

Nor can we say that the ministry is absolutely

free from it, and perhaps nowhere else is its effects so baneful. The conference "ring" is not common, but it is to be feared that there are occasional inner circles of very bosom friends who are sometimes slow in discovering the merits of those who, unfortunately, do not share this intimate relation, and too ready to believe each other qualified for the most prominent places. It is possible that here and there the brilliant young man is placed in the way of opportunity and marked as a "coming man," while one not quite so equally as gifted and deserving is shoved into a place that requires heroism and self-sacrifice. The one is advanced rapidly and the other is left to struggle on without commendation; and the result too often is that the one is hurt with egotism and the other with discouragement.

Partiality is often effective in destroying confidence in religion and true fellowship among brethren, and where it is practiced even to a lim-

the miserable favoritism in many of the pretentious walks of life. Their acts reflected the somewhat stern command of the text, "I charge thee before God and the Lord Jesus Christ that thou observe these things without preferring one before another, doing nothing by partiality."—*Texas Christian Advocate*.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

EIGHTEENTH CENTURY.—A. D. 1729-1829.

A. D. 1734.—Great awakening in New England, Jonathan Edwards, the great preacher, leading the movement.

A. D. 1735.—Moravians established in Georgia.

A. D. 1739.—Wesleyan United Societies originated in London.

A. D. 1730.—Field preaching and great re-

A. D. 1787.—First General Assembly of the Presbyterian Church in America held in Philadelphia.

A. D. 1789.—First Conference of United Brethren.

A. D. 1790.—Protestant Episcopal Church in America perfects its organization.

A. D. 1790.—First Universalist Church in history organized by John Murray with six Baptist preachers and ten laymen.

A. D. 1792.—Swedenborgians organize in Baltimore.

A. D. 1792.—Wesleyan Methodists in England become a separate church.

A. D. 1798.—Congregationalist Missionary Society formed in New England.

A. D. 1801.—The old Congregational Church at Plymouth divides, half becoming Unitarian.

A. D. 1805.—Harvard College becomes Unitarian.

A. D. 1807.—Evangelical Association holds first Conference.

A. D. 1810.—First Presbytery of Cumberland Presbyterian Church.

A. D. 1810.—Congregational Missionary Society becomes the American Board of Commissioners of Foreign Missions.

A. D. 1812.—First Missions sent abroad by this Board.

A. D. 1812.—First delegated General Conference of the Methodist Episcopal Church in America.

A. D. 1813.—First Synod of Cumberland Presbyterians.

A. D. 1814.—American Baptist Missionary Union formed.

A. D. 1814.—American Bible Society organized.

A. D. 1816.—African Methodist Episcopal Church organized.

A. D. 1819.—Methodist Episcopal Church Missionary Society established.

A. D. 1820.—Baptist Churches begin to divide on Missions and education.

A. D. 1821.—Organization of the Methodist Episcopal Zion Church in New York.

A. D. 1828.—During this century, the negro slaves in the United States were evangelized. So a people now numbering ten millions were Christianized.

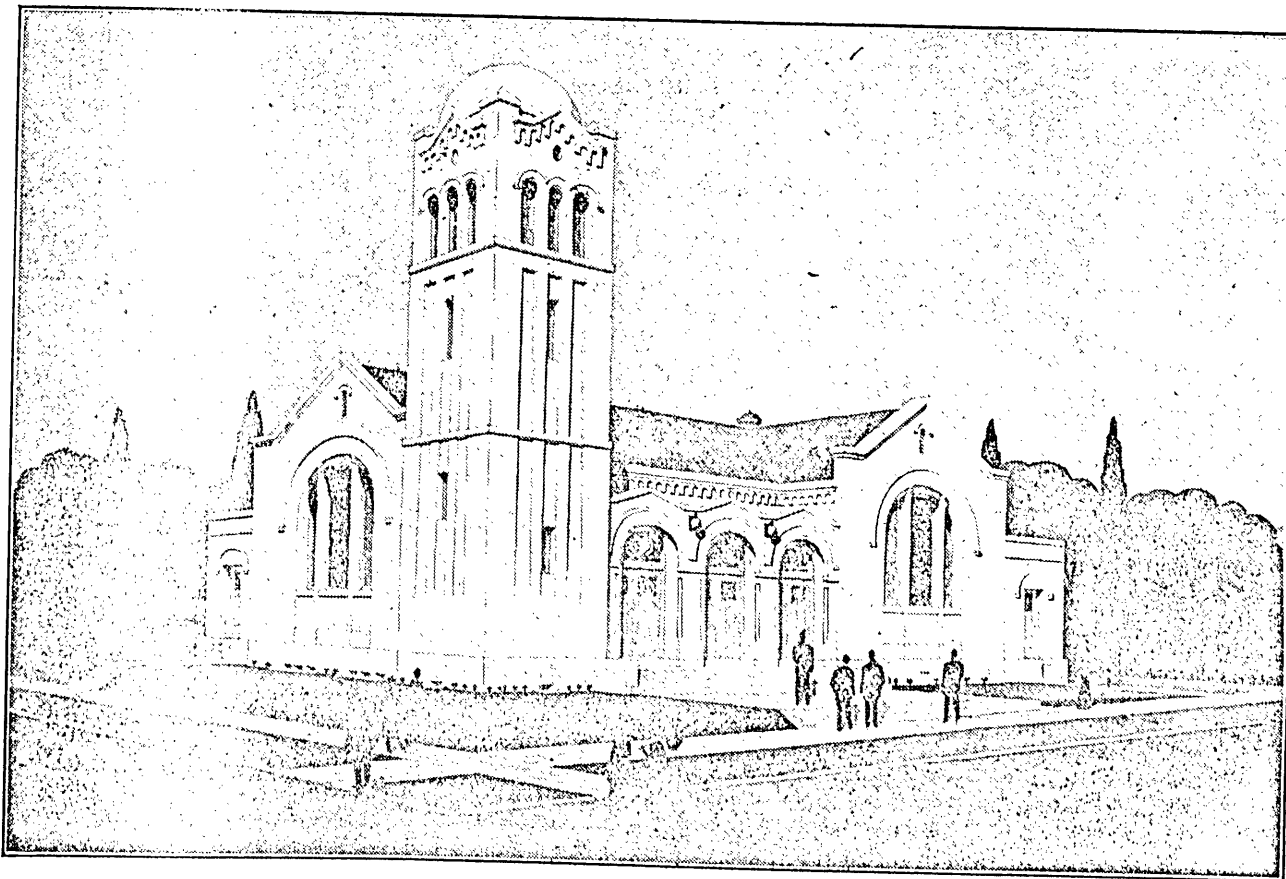
THE UNFOLDING LIFE.

This is the title of a book that every pastor and Sunday school teacher, and every parent, should read.

It will pay to borrow the money, if need be, and order this book at once. Do not wait till Conference. There are some books that should be read frequently; this is one of them. Sent postpaid for 75 cents, cash with order, or you may order now and pay at Conference.

The Murphy Optical Company will give intelligent and faithful service, and you will find them trustworthy in every particular. If you need to have your glasses changed, or new glasses, you can depend upon them for the best work and reasonable prices. Please call on them in State National Bank building, ground floor, 109 West Capitol Avenue, and say you saw this advertisement in the Western Methodist.

We are sending to the pastors bundles of extra papers. Please keep them where they may be obtained conveniently, either in the vestibule of the church, or about the chancel. The pastors will receive subscriptions.



THE NEW M. E. CHURCH, SOUTH, GUTHRIE, OKLA.

ited degree in the church the results are disastrous to spirituality. It is absolutely inconsistent with the Spirit of Christ, and it is a temptation and a danger that requires constant watchfulness to avoid.

Paul gave Timothy, his son in the gospel, a most solemn warning against it: "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." If Timothy needed such a charge there is much greater danger to those in our day which in the church of Jesus Christ have the great responsibility of judging among brethren. For the church is growing in wealth and popularity, and the questionable methods of business and the corrupt methods of politics are liable to creep into it. The ministry may be above reproach, but it is not above temptation, and the dangers along this line were never greater than at present, and the church must set the world an example of absolute justice between man and man.

When the Titanic went down the officers of that ill-fated steamer, according to report, did not prefer one man before another, but, true to their duty and to the law, they were sternly impartial. The millionaire and the scholar stood on the same plane with the humblest man aboard. It was a question of life and death, and one man had as much right to life as another. The only preference was shown to womanhood. Such loyalty to duty and to law should put to everlasting shame

vival under Whitefield and the Wesleys.

A. D. 1744.—First Annual Conference of Wesleyan preachers held in London.

A. D. 1746.—Seven circuits supplied with preachers by appointment of John Wesley.

A. D. 1748.—First Lutheran Synod held in America.

A. D. 1764.—Brown University founded.

A. D. 1766.—Methodist Societies in New York and Maryland.

A. D. 1768.—First Methodist Chapel built in New York.

A. D. 1768.—Wesley sends four preachers to the America circuit.

A. D. 1773.—First Annual Conference of Methodists in America.

A. D. 1776.—Declaration of American Independence.

A. D. 1780.—Freewill Baptist Church organized in New Hampshire.

A. D. 1782.—First Synod of Associate Reformed Presbyterians held in America, in Philadelphia.

A. D. 1783.—Swedenborgians Church of the New Jerusalem organized in London.

A. D. 1784.—Methodist Episcopal Church in America organized in Baltimore.

A. D. 1784.—Deed of Declaration providing for autonomy of Wesleyan Methodism in England.

A. D. 1787.—First Episcopal Church in New England becomes Unitarian; origin of the sect.

AN UNHOLY RIVALRY.

REV. P. C. FLETCHER.

Surely there is no problem which presents itself to American Methodism for solution more important than the problem of preventing an unholy rivalry between the two great branches of Methodism. Just so long as the Methodist Episcopal Church insists upon operating in the South will there be friction, matters not how much we talk about fraternity and brotherly love.

The Methodist who comes into the South from the North or East very naturally drifts into the Southern Methodist Church, because the M. E. Church, South, is the great Methodism of the South, and is best equipped to take care of the newcomer. Just so, when thousands of our Methodist folks of the South go North and East, they naturally go to the M. E. Church, because that church is the natural home of those who live in those sections.

But the average pastor the M. E. Church in the South resents the fact that the best people who come South join the M. E. Church, South. He accuses the pastors of the M. E. Church, South, of "thievery" when he calls upon a new comer from the North. He seeks to build up his membership by appealing to the war prejudices of the new comer from the North. He not infrequently is bold enough to visit Northern persons who have already affiliated with the M. E. Church, South, for the sole purpose of inducing them to change their church relations. The writer has personally known several just such cases.

Such a rivalry is unholy; it is almost devilish; it certainly puts to shame a great church, the two branches of which ought to be united, or in some way have an understanding as to boundary lines.

A certain pastor of an M. E. Church in Arkansas recently told this writer that if it were possible to definitely ascertain the facts it would be found that not less than 500 Northern Methodists have been blindly led into the M. E. Church, South, in a certain city, by the unfair methods of Southern Methodist pastors. Such are his feelings about the matter.

I ventured to ask the gentleman two questions: First, "If the M. E. Church, South, has no rights in the South, where has it any rights?" Second, "If the Methodist from the North or East, who comes into the South to live among Southern people, and gain a support as the result of the patronage of Southern people, does not find the Southern Methodist Church good enough for him, what church is good enough?"

This writer's mother, brother, sister, and other close relatives are members of the M. E. Church in the far West, because that church is best prepared to meet the demands of the situation where they live.

I am perfectly free from prejudice. I love my brethren of all denominations. I am willing to be fraternal with any man who is honorable in his dealings with me. But I am frank to say, I can see but one purpose that the M. E. Church can serve in the South, including Arkansas, and that is to build altar against altar, thus fanning the passions of the past and magnifying the differences between the two great Methodisms.

WHAT IS THE GOSPEL WORTH TO YOU?

By R. B. ELEAZER.

A pastor whose charge has recently undertaken the support of a married missionary on the field at one thousand dollars a year, and has already remitted the first thousand, writes as follows in regard to the matter:

"Our offering is large only in comparison with the little that others are doing. When I think of what is left after this is given we are still very

unprofitable servants. There ought to be five hundred charges in our connection that would rise up and do what this charge has undertaken.

"I do hope that our example will inspire others to cease playing at missions and do something worthy of themselves and worthy of our glorious Christ. But this will never be done till all of our preachers not only have the missionary spirit, but that spirit must possess them."

A consecrated layman of Virginia writes:

"I am one with the missionary leaders in asserting that we should so arrange our giving that, while not neglecting the general and benevolent work at home, we should send to the foreign field beyond the United States proper one-half of our contributions, this being by far the greater field, and being so poorly equipped with workers. We should not neglect the one, of course, but neither should we leave the other undone."

How far the church is falling below the splendid standards outlined by the brethren quoted above is indicated by the fact that the annual assessment for foreign missions averages 24 cents per member, and that the average annual contribution to this cause from all sources, Woman's work included, is only 46 cents; less than a penny a week. This is surely a measure of our ignorance and thoughtlessness, rather than of our interest and ability. May God hasten the day when we shall recognize our obligation to a perishing world, and make some reasonable effort to discharge it.

MISS TRIESCHMANN IN JAPAN.

"Just one week ago tonight I arrived at Hiroshima and received a most cordial welcome from Miss Gaines and the other workers. They have already made me feel that I am a member of the family. I am delighted with the school and with what Miss Gaines and her helpers are doing. There is such a broad, useful field open to anyone who is interested in bringing the gospel of Jesus Christ to these girls. I trust that ere long I may be so used.

"At present I am attending the primary school and am learning the language with the children, which I am finding a very interesting process. Also have a private teacher who speaks no English. After mission meeting I shall probably have some one who speaks English help me with the grammar.

"The voyage was a most delightful one, but I am so glad to be at last on the field. I shall do my best to always live up to the calling which has been mine.

"Hiroshima, Japan, Sept. 19, 1912."

ONWARD AND UPWARD.

We live but one life, we pass but once through this world. We should live so that every step shall be a step onward and upward. We should strive to be victorious over every evil influence. We should seek to gather good and enrichment of character from every experience, making our progress ever from more to more. Wherever we go we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart. Then our very memory when we are gone will be an abiding blessing in the world.—J. R. Miller, D.D.

OCTOBER.

Fire! fire! upon the maple bough
The red flames of the frost.
Fire! fire! by burning woodbine, I see,
The cottage-roof is crossed.
The hills are hid by smoky haze;
Look, how the roadside sumachs blaze!
And, on the withered leaves below,
The fallen leaves like bonfires glow.

—Marion Douglas.

"FATHER, TAKE MY HAND."

By HENRY N. COBB, D.D.

The way is dark, my Father! Cloud on cloud
Is gathering quickly o'er my head, and loud
The thunders roll above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father, and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears, a spectral band,
Encompass me. O Father, take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father, and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land
Keep me from wandering. Father, take my hand;
Quickly and straight
Leads to Heaven's gate
Thy child!

The path is rough, my Father; many a thorn
Has pierced me, and my weary feet, all torn
And bleeding, mark the way; yet thy command
Bids me press forward. Father, take my hand;
Then, safe and blest,
Lead up to rest
Thy child!

The throng is great, my Father. Many a doubt,
And fear, and danger encompass me about,
And foes oppress me sore. I cannot stand
Or go alone. O Father, take my hand,
And through the throng
Lead safe along
Thy child!

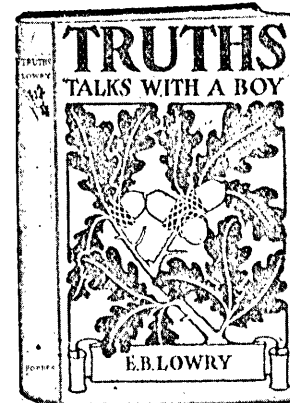
The cross is heavy, Father. I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
When crowns are given. Father, take my hand,
And, reaching down,
Lead to the crown
Thy child!

Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven.—*Shakespeare*.
Love is not love which alters when it alteration finds.—*Shakespeare*.

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CHILDREN'S PAGE.

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

Hope, Ark., Aug. 13, 1912.

Dear Cousins: It has been a long time since I have written to the Methodist. This time I am going to tell you a story:

Once there was an old man who lived in the city he got tired and left. He went to an island and went deep into the woods, where he built him a house. With him he brought hogs, horses, cows, chickens, and an old negro to cook and take care of the chickens for him. One night after he had retired the man heard a baby crying at the door. He called the old negro, who went to the door and brought in a beautiful little baby. They raised the baby and when it was old enough she played in the woods. One day when she was seventeen she was running around and came upon a river. It was a river that was only a few miles from her home. She was startled when she drew nearer by seeing her reflection in the river, for she never had seen a mirror. While she was standing there looking in the water, a boat came up and she saw a young man on it, and every time a boat came that way that young man was on it and a beautiful young girl would be standing at the edge of the wood, and they would stroll away in the wood.

One lovely morning in the early spring a handsome young man and his handsome young bride were leaving a lonely wood to go and live in the city.

Your loving cousin,
Kathleen Broad.

Fairland, Okla., Sept. 2, 1912.

Dear old Methodist: I thought I would write again to the dear old paper, for it has been quite a while since last time I wrote. What have you cousins been doing this hot weather? I have been attending a big revival meeting the last two weeks, conducted by Brother Edwards of Wagoner. We had over forty people brought to Christ. Brother Edwards is now somewhere in Texas, holding a revival. Our pastor's name is Rev. Frazier. We all like him fine. He is now at Wyandott holding a meeting. How many of you cousins like to go to school? I do for one. My school begins next Monday and I certainly will be glad. I will be in the eighth grade this year. How many of you cousins have my birthday? the 6th of December. The one that will guess my age will receive a post card. It is between twelve and eighteen. Well, I see Mr. Wastebasket coming, and so I guess I had better go.

Your loving cousin,
Jessie McFarland.

Magazine, Ark., Sept. 2, 1912.

Dear Miss Katherine and Cousins: Will you please let another Arkansas boy join your happy band of cousins? As I have not seen any letters from this place, I thought I would write a few lines. I live in five miles of the Magazine mountain, which is a beautiful scene to look upon. My age is between nine and thirteen; will send post card to the one guessing it. Wesley Moore, I guess your age to be twelve; am I right? Pearl Reynolds, I guess your age to be thirteen; am I right? For pets I have two bantam chickens. I live in town, go to Sunday school most every Sunday. My parents came here from Johnston City, Ill. I like Arkansas very well. Hoping Mr. Wastebasket has gone visiting, I close by asking what chapter in the New Testament ends like this: "And many believed on him there." If I see this in print I will write again.

Your new cousin,
Earl Forkum.

Viola, Ark., Aug. 26, 1912.

Dear Miss Katherine and Cousins: Will you let me come in for a few moments? I have written two letters and saw them in print. Grace Julian, I surely do know you, and I expect you know me, don't you? I know Louise and Mina Waite, also. What are you cousins doing this hot weather? I have been going to church most of the time. Our protracted meeting commenced the first Sunday in August. Brother Ed Hall came out from Little Rock, came out to help Brother Edwin Hall (our pastor) in the meeting. We like them very much and think they are good men. How many of you cousins study music? I do for one. I attended the Normal that was held at Viola this last July. I hold a first grade in vocal music. I intend to make a teacher of music. I like that study and think I would like to be a teacher. Oh! cousins, come out here and help me eat watermelons. We have plenty of them. I like to live here fine. We live out in the country about one and a half miles from Viola. As my letter is growing lengthy I guess I had better close before I wear out my welcome. Now Miss Katherine, if you think this letter is worth printing I would like to see it in print. I will close by asking you to come and eat some watermelon.

A seldom visitor,
Beulah Watson.

Arkadelphia, Ark., Aug. 21, 1912.

Dear Miss Katherine and Cousins: Well, as I haven't written to the page in so long I thought I would write again. Our school hasn't started yet. I will be glad when it starts. What have you cousins been doing these hot days? I will answer Walter Beaver's riddle: Round as a riddle, pretty as a fiddle, little white spot in the middle. It is a tick. Am I right? I hope I am. Well I will close by asking some riddles: As I went over the London bridge, I met my sister and I broke her neck and drank her blood and left the body standing. I went over the London bridge and yet I walked.

Well, I will have to go, with best wishes to you all, from

Your cousin,
Aggie Stokes.

Monette, Ark., Sept. 7, 1912.

Dear Miss Katherine and Cousins: How are you all this fine day? I am all right. This is my third attempt to write. Only one of my letters has been printed. Say, cousins, how do you like to go to Sunday school. Our school will begin the 16th. I am fourteen years old; am in the sixth grade. My Sunday school teacher's name is Mrs. Ella Nimpy. I like her fine. Say, Ora Ellis, why don't you answer my letter? When are you coming to see me? Well, goodbye.

Irene Brewer.

P. S. Roberta Russell, your riddle is a watermelon. Alice Weaver, the answer to your riddle is, Knot on a tree.

I. B.

Pfeifer, Ark., Sept. 9, 1912.

Dear Miss Katherine and Cousins: I have been thinking for sometime how nice it would be to write a letter to the Western Methodist. I am a little crippled girl, age nine years, and small for my age. I have dark hair and brown eyes. We live only a few steps from the school house, so I go every day that I am able. I am in the third grade. My teacher's name is Miss Lee Hall. We have two teachers this term. I love the teachers and school-mates too, and I love to go to Sunday school and church and learn more and more about Jesus. I have three half-brothers and two half-sisters and one own brother older than myself and one own sister living, age six years, and a sweet little sister dead. She was almost three and a half years old when she died the 5th of last November. Our

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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

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home has been so lonely without her. But mama tells us to trust in Jesus, and some sweet day we shall meet her in heaven where parting is no more.

Your new cousin,
Bernice Mount.

Waurika, Okla., 10, 1912.

Dear Miss Katherine and Cousins: Will you admit another Oklahoma girl into your happy band? How many of you go to Sunday school? I do. Mrs. Schoolfield is my teacher. Rev. H. B. Ellis is our pastor.

I am in the eighth grade. Miss Effie Heacock is my teacher. Who has my birthday, November 19? J. T. Carson, I will answer your riddle: Horn eat a horn up a high oak tree. Am I right? I will let you guess my age; it is between ten and sixteen. I will send a post card to the one who guesses my age. I will close by asking a question: How is man distinguished from all other animals? As this is my first letter I hope to see it in print.

Your new cousin,
Vera Hardy.

Waurika, Okla., Sept. 1, 1912.

Dear Miss Katherine and Cousins: Will you allow me to join your band? My age is between ten and fourteen. I have brown hair, brown eyes and fair complexion. I am in the sixth grade at school. I go to Sunday school every Sunday. Papa is the pastor of the Methodist church. Hoping Mr. Wastebasket is gone, I will close.

Essie Elis.

Pfeifer, Ark., Sept. 9, 1912.

Dear Miss Katherine and Cousins: Will you please admit another Arkansas boy into your happy band? I live at Pfeifer stone quarry. My papa is the crane operator at this place and has worked here for eight years. I am eleven years old and in the fifth grade. Mr. Claude Huddleston is my teacher. I go to Sunday school almost every Sunday and church the third Sundays of each month. Brother Story is our pastor. We all like him fine. My parents belong to the Methodist church. They take the Western Methodist. I enjoy reading the children's page. I love to read the Bible and other good books and papers. As this is my first letter I will close and if this escapes the waste basket I may try again sometime.

Your new cousin,
Don Mount.

DR. W. S. MAY.

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ASH FLAT, ARK.

We closed our seventh and last meeting at Liberty Hill, on the Ash Flat circuit, last week. Rev. J. W. Martin of Hardy assisted us and Rev. B. L. Wilford, our presiding elder, was with us the last three days, the 2nd and 3rd of October being our fourth quarterly meeting occasion. Revs. George Rogers, Walker Ferguson and W. M. Lane were with us part of the time. We had a right good meeting, there being five conversions.

Very truly,
J. M. Harrison, P. C.

Oct. 9, 1912.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7042 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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By Virginia Carroll Pemberton.

Mr. B. W. Torreyson, Professor of Secondary Education, has placed it on the list of books recommended to High Schools of Arkansas.

Upon recommendation of Mr. R. C. Hall, Superintendent, the School Board ordered copies for the libraries of all the Little Rock Schools.

"It is entertaining always. . . . Not only this, but it reveals a liberal knowledge of the history, literature and art of Europe, and so is very instructive."—Henry Jerome Stockard, poet, and author of "A Study in Southern Poetry."

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Woman's Missionary Department

Edited by Miss Ross Eaglebarger, 122 East Fourth Street, Little Rock, Ark.

Press Superintendents.

Arkansas Conference.....Miss Lila G. Rollston
Little Rock Conference.....Mrs. C. A. Evans
White River Conference.....Mrs. Mary Neill
East Oklahoma Conference.....Mrs. A. Ernberger
West Oklahoma Conference.....Mrs. C. S. Walker

All communications for this department should be sent to the Editor at address given above.

WOMAN'S MISSION SOCIETY, ARKANSAS CONFERENCE.

Miss L. G. Rollston, Conference Press Superintendent.

What are you doing in the way of social service? I don't mean how many dinners, bazaars, socials and entertainments have you given, or are planning to give, but what are you doing toward the uplift of your town? I was impressed with a report of a worker in one of the crowded districts of one of our cities. Some one is always questioning the wisdom of one person trying to do anything for the section of towns given over to the very poor, to the wicked, to the vicious and the criminal element. This city worker had been made to realize that his giving his life to a work that bid fair to be hard, nerve-racking, brain-tiring, patience-taxing, unremunerating, did not show much wisdom on his part. He soon realized that talking against a sin or about an evil did little more than call attention to it, and if he made any progress in his work or any change in the people he must begin by substituting something good for the evil. Everywhere in that crowded district dirt and grime and filth abounded. It was useless to say clean up, so he set to work to clean up his own quarters and before his own door. He then enlisted the children on either side of him to help clean before their doors. By the time this was done those just beyond caught the fever and so on until the whole block was like a new place. By this way of enlisting a few and beginning a good work in the course of a few years, he changed the moral atmosphere of that section. Now if there is an evil in our midst, let's supplant it with something better.

A letter from Miss Denton gives a glimpse of the activities of some of our women. Mrs. Graham has not been well all summer, but she has been busy all the time and has organized several auxiliaries. In connection with our Conference Treasurer, the President of the Foreign Mission Society of Central Church, three members from each church in Ft. Smith, she has helped organize a Y. W. C. A. These women are members of the Y. W. C. A. Board. Mrs. Graham and Mrs. Barksdale are also members of the Rescue Home Board, and another member of our Missionary Society teaches the Sunday school lesson to the girls in the Rescue Home and also twice a week she helps them along school lines. The sewing school organized by Miss Hochmeyer has been kept up all summer by some of the missionary women. The backward girls were helped with their school work and it is now planned to get some of them into the Y. W.'s gymnasium. The Young People's Society agreeing to pay for those unable to pay for themselves, and even better than that, "Some of the young people have agreed to look after them in a big sister way." Efforts like these are uplifting in their effect and will bring blessings to the helped.

I am glad to write that a number of the Auxiliary Press Superintendents filled out the report blanks sent them and I was able to make a better report than ever before. If your Press Superintendent won't write to me of your work, won't you, dear reader, just write me what you members are doing as messengers of God?

SHOWERS OF BLESSING.

Dear Friends and Co-workers: I rejoice to tell you I am now convalescent and hope to be able to come home before very long.

During my long and serious illness at Johns Hopkins Hospital in Baltimore it was a comfort to feel that you who knew about it were praying for me.

You'll be glad to hear showers of blessing were mine from day to day.

Mr. Pemberton was with me for weeks, until I was convalescent, in fact, and my sister, Mrs. Burton, came to see me frequently.

Rev. John Paul Tyler pastor of our Trinity Church, Baltimore, called to see me several times, much to my comfort, and the ladies of his church sent me lovely flowers.

Rabbi Rubenstein, who formerly lived in Little Rock, sent messages of sympathy with the assurance that his prayers would be offered for me.

For days the valley of the shadow of death seemed near but the Holy Spirit dwelt with me and I was unafraid. That pearl which passes all understanding was mine hour by hour and I rested in God's everlasting love.

The skill of the great surgeon, Dr. J. M. T. Finney and his fine assistants; the ministrations of intelligent nurses, and all the means used for my restoration were blessed of God.

I inspired everybody, after the operation, by "coming right up," and the Doctors see no reason why I may not be perfectly well again—after a while.

On Friday night in the care of my faithful and excellent nurse, Miss Ansell, I made the trip from Baltimore to Raleigh, N. C., and am now being well cared for in Rex Hospital where my sister and nieces can cheer me with daily visits. I ask you all to join me in praise to "God from whom all blessings flow."

I hope you are preparing for a great Home Mission week in November. And what about our pledges made in Philadelphia to the Home Mission work and for Foreign Missions? Remember, our year closes with December and we must not fail to do our very best this time. Other calls may be important, but our first obligation is to pay our pledge-money to the Little Rock Conference Women's Missionary Society.

Mrs. Proctor is kindly making out my report for this quarter and I can hardly wait to hear how well we've done in spite of hot weather, dusty days and fall sewing. God bless you all.

Sincerely,

Mrs. W. H. Pemberton,
Cor. Sec'y Home Department.

ARE FOREIGN MISSIONS DOING ANY GOOD?

President William H. Taft says: "Until I went to the Orient I did not realize the immense importance of foreign missions. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government."

Hon. Theodore Roosevelt says: "I was immensely impressed with the improvement in the character of the natives who had been under missionary control. I wish it were in my power to convey my experience to those people, often well meaning people, who speak

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Assistant General Passenger Agent,
Little Rock, Ark.

about the inefficacy of foreign missions. I think that if they really could realize but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no more productive of fruit for civilization could exist than that work being carried on by men and women who give their lives to preach the gospel of Christ to mankind; the men and women who not only have preached but have done, have made action follow pledge, performance square with promise."

President William McKinley said: "I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of Christian missions is one of thrilling interest and marvelous results. The services and sacrifices of the missionaries for their fellow men constitute one of the most glorious pages of the world's history."

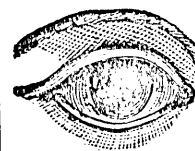
Hon. John W. Foster, Ex-United States Minister to Mexico, Spain, Russia, China, etc., says: "My observation and experience have greatly impressed me with the salutary influence of Christian missions upon the nations of the Orient. The Protestant educational institutions at Constantinople, Beirut, and other places have had a distinctively elevating effect upon political and social affairs in Mohammedan lands. The early Christian missionaries in China and Japan were of inestimable value as the medium of diplomatic intercourse between the native officials and the Western powers."

Hon. William Jennings Bryan, after a world tour, says: "We had an opportunity to investigate the work done by American missionaries in Hawaii, Japan, China, the Philippines, Singapore, India, Egypt, Palestine, and Turkey. The daily life of a missionary is a constant sermon."

Col. Charles Denby, for twelve years United States Minister to China, says: "I made a study of mission work in China. On a man-of-war I visited almost every open port in China. At each place I inspected every mission station. I saw the missionaries in their homes.

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I unqualifiedly and in the strongest language that tongue can utter give to these men and women who are living and dying in China and in the Far East my full and unadulterated commendation. Believe nobody when he sneers at missionaries."

Rear Admiral Belknap, of the United States navy, says: "I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counselors, generals, ministers, admirals, merchants, and others down to the lowest coolies in China and Japan, Siam and Korea, who in their associations or dealings with their fellow men in that quarter of the globe are not indebted every day of their lives to the work and achievements of the American missionaries."

Sir Augustus Rivers-Thompson, Lieutenant Governor of Bengal, says: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the empire."

Do you say, "What do missionaries do? Simply preach to the heathen."

1. Preaching or telling the story of

God's love is their first duty; and they tell it in both word and act.

2. They found a native Church and try to make it self-supporting.

3. They build and manage hospitals, schools, industrial institutions, etc.

4. They inculcate, by example and precept, the purity of the Christian home.

5. They counteract, as far as possible, the evil influences of Western civilization divorced from Christianity.

6. They work on very small salaries, sometimes at the risk of their lives or health, almost always separated from their relations and families.

Do you say, "What do you expect of me?"

1. Your personal service in the foreign field, if you can go.

2. Your personal service to the missionary cause in your own Church.

3. An offering commensurate with your means, suited to the dignity of this enterprise, which the Archbishop of Canterbury calls "the primary duty of the Church."—By C. F. R., in Missionary Voice.

POTATO WART.

The fact has been determined by the Acting Secretary of Agriculture that a plant disease known as potato wart, potato canker, black scab, etc., *Chrysophyctis endobiotica*, Schilb. (*Synchytrium endobioticum* (Schilb.) Perc.), new to and not heretofore widely prevalent or distributed within and throughout the United States, exists in the following countries, viz, Newfoundland; the islands of St. Pierre and Miquelon; Great Britain, including England, Scotland, Wales, and Ireland; Germany; and Austria-Hungary.

Now, therefore, I, Willet M. Hays, Acting Secretary of Agriculture, under authority conferred by section 7 of the act approved August 20, 1912, known as "The plant quarantine act," do hereby declare that it is necessary, in order to prevent the introduction into the United States of the disease known as potato wart, potato canker, black scab, etc., to forbid the importation into the United States from the hereinbefore-named countries of the following species, viz, the common or Irish potato, (*Solanum tuberosum*).

Hereinafter, and until further notice, by virtue of said section 7 of the act of Congress approved August 20, 1912, the importation for all purposes of the species and its horticultural varieties is prohibited.

Done at Washington this 20th day of September, 1912.

Witness my hand and the seal of the United States Department of Agriculture.

Willet M. Hays,
Acting Secretary of Agriculture.

FIRST CHURCH, HUGO, OKLA.

I have been in charge now six weeks, have paid over two hundred pastoral visits, preached thirty-four times, which means I have held a protracted meeting, in addition to filling any regular appointments. Results: a quickening of the life of the church and forty additions to the church, most of them by certificate. The field here is not an easy one by any means, by reason of adverse conditions that have accumulated by accretion as the years have gone by, just as great drifts gather in sluggish streams; but a great overflow will sweep it all out. This we need and must have at Hugo, a great revival of old fashioned religion to sweep the worldliness and sin out of the hearts and minds of our people. God is good to us. Congregations increasing all the time, and very attentive and appreciative. Good prayer meeting. League revived and reorganized, and a good Sun 'ay school that will be better still. The Woman's Missionary Society is planning an aggressive campaign for the fall and winter. My official board is a fine body

of business men, harmonious and pleasant in every way. This is a great opportunity to work for the Master. Pray for us.

A. C. Pickens.

METHODISM IN HOT SPRINGS.

Present at preachers' meeting: C. O. Steel, presiding; Hutchinson, Burnett, Bulkley, Keadle and S. E. Kirby, of Little Rock. After prayer by Keadle the following reports were gathered:

Burnett 112 in Sunday school at Park Avenue. Good congregation at morning hour; good League service; small congregation at night.

Bulkley, Malvern Avenue, had assisted Black at Rockdale part of the past week. Good prayer meeting at Malvern Avenue Thursday night; eighty-four in Sunday school; congregation rather small at morning service but larger at night.

Keadle had small congregation at Oak Lawn in the morning; reasonably good crowd at Tigert Memorial at night, but because of pastor's throat trouble he had local preachers and officials make short talks in place of a sermon. He will probably carry out the same plan until the end of the conference year.

Hutchinson and Central: 368 in Sunday school; big crowds morning and night; some turned away for want of room; thirty-one accessions, making forty-seven as a result of the meeting just closed.

Pastor Dickerson, of Third Street, has been seriously ill for several days, consequently there were no services at his church Sunday. His Sunday school convened in the old Christian church to prevent disturbing the afflicted pastor. Doctors and friends almost despaired of Brother Dickerson's recovery on last Friday, but he seems to be improved at this writing.

Brother Kirby, who has been assisting in the meeting at Central, especially in the singing, made an optimistic little talk to the meeting, stating among other things that he was surprised to find so much spirituality among Hot Springs people. He is favorably impressed with the good people of Central Church.

K.

Correction.

Your types made 400 in Park Avenue Sunday school last week, when it should have been 112.

Secretary.

POCAHONTAS REVIVAL.

Burke and Hobbs are with us in a great union meeting. About two hundred have accepted Christ up to date—Tuesday—and the crowds are the largest ever known in this section of country. Great interest is everywhere manifest and two hundred and twenty testified for Christ on Sunday evening. Some of the oldest and wickedest ones in the community have been converted. Pray for us.

W. J. LeRoy.

Young people who want to know the really interesting facts wrapped up in the history of architecture will find entertainingly profitable the series of articles promised in the new volume of St. Nicholas, which will deal with Egyptian corner-stones, Greek beauty, and on down through medieval cities, to "the Titan city of today."

STATE FAIR SCHOOL FOR BOYS AND GIRLS.

The programs for this school have just been issued. Two boys and one girl who are members of the Demonstration Clubs in this county are entitled to attend this school. The railroads will furnish free transportation to these persons. The State Fair will grant free admission. The only expense will be meals. The program shows that boys will receive daily instruction in such subjects as farm

EXCEPTIONAL BARGAIN

OFFERINGS FOR THE WOMAN SHOPPER AT

Blass' Big Department Store

ALL THIS WEEK. THE NEWEST FALL GOODS AT BIG CONCESSIONS IN PRICE.

HERE ARE SOME EXTRA SPECIAL VALUES IN LINENS AND HOUSE FURNISHINGS THAT YOU CANNOT AFFORD TO IGNORE

HEMMED SHEETS of the well-known Pepperell Brand in extra large sizes, 90 x 99 inches; sell regularly at 90c each.

Extra special at..... 64c

HEMMED SHEETS—Another quality of sheets at attractive prices this week; hemmed sheets; made of good quality bleached sheeting; soft finished; 81 by 90 inches; 65c values,

at, each..... 52c

PILLOW CASES—Supply your bedding needs from the special values here; hemmed pillow cases 42 by 36 inches, at \$1.05 a dozen, or each..... 9c

GUEST TOWELS—Our Linen Department offers novelties of all kinds for the Fall; hemstitched or scalloped edge Guest Towels with or without crest for initials, 15 by 24 inch size; 50c values, at, each..... 39c

EMBROIDERED TOWELS—Large size fine quality Linen Huck Towels, hemstitched or embroidered; scalloped edge with embroidered ends and crest for monograms; regular \$1.25 values, at, each..... 95c

SILVER BLEACHED DAMASK—For the next few days only we offer our celebrated No. 805 Silver Bleached Damask at a special price; this Damask comes in assorted patterns; all pure linen; 72 inches wide; \$1.25 value,

at, yard..... 95c

SATIN DAMASK—We have a limited quantity of heavy quality all-linen Satin Damask in about half a dozen assorted patterns to close out, as we have no napkins to match these patterns exactly; 72 inches wide; \$1.50 value,

at, yard..... \$1.19

KIMONO CREPES—A beautiful line of new patterns in Kimono Crepes; styles that have not been shown before; see them on display in the Wash Goods Department; regular 18c values, at, yard..... 13 1-2c

SUITING SPECIAL—A limited quantity of wool finish suiting in neat and nobby patterns; broken assortment of two or three lines; sold regularly at 15c and 25c. To close, a, yard..... 10c

THE NEW FALL CONCEITS FOR WOMEN'S WEAR

WOMEN'S LACE AND VELVET COMBINATION BOWS, in all the new shades, 25c and 35c values, specially priced at..... 10c

THE NEW VANITY VEILS—the latest fall and winter creations; the Vanity is termed a "beauty spotting" as well as a "shadow motif." Prices range \$4.98 to..... \$1.98

THE NEW ROBESPIERRE NECK RUFFS, in real ostrich tip and maline, in white, black and natural combinations. Prices range \$5.00 to..... \$2.25

WOMEN'S PLAIN AND FANCY FINE MESH GIMPS, in white, cream and ecru, with collar attached, ready for use; 50c value, at..... 25c

crops, live stock, farm dairying, poultry, corn and live stock judging. The girls will receive daily instructions in cooking, including cereals, meats, vegetables, breads, beverages, left overs, invalid cooking and candy making. Each day the boys and girls will be divided into groups of about thirty. Each group will be placed in charge of a professor for the purpose of studying some special feature of the Fair. Illustrated lectures will be given at night. Daily drill will be given boys in track and field athletics. Contests will be held at the close of the Fair in corn and live stock judging and athletics by boys and in judging butter and bread by girls.

The faculty in charge of this work will consist of Professors Nelson, Lassetter, Walker, Hewitt, Blank and Stanford of the State University and Professors S. L. Jeffords and Emma Chandler of the Monticello Agricultural College.

The rules provide for strict discipline. Girls will be chaperoned at all times. Boys will not be permitted to leave the Fair Grounds unless accompanied by a professor.

These boys and girls will be shown everything of interest in Hot Springs, including the wonderful bath houses, the ostrich farm, the Government Park, and the big hotels. It will prove an eventful week in the lives of these young people.

Names of the boys and girls who in

the county contest win this scholarship, must reach T. M. Jeffords, Old State House, Little Rock, before November first in order to get free transportation.

SENTINEL, OKLA.

I write to say that when I took charge of Sentinel Station last November it was over \$1600 in debt. We are now reducing this debt to \$500. That will be about what our debt will be at Conference. We have worked hard at this job all the year. Success has at last come. It looked like for a time that we would lose the parsonage, as not a dollar had been paid on it, not even the interest. The last \$500 is with the Board of Church Extension with three years to pay it. Some of our men have given liberally and done nobly. As to pressure of debt, Sentinel Station ought to go on easy street at once. And I want to say here, this church will pay more money this year for all purposes than ever before in its history. To God be the glory.

J. G. Blackwood, P. C.

REVIVAL AT EUREKA SPRINGS.

We are in the midst of a great revival in Eureka Springs. Have had forty-four professions to date and the interest is still growing. Several of the leading business men have been converted. Will give full report at close of meeting.

J. P. Bryant.

Oct. 14, 1912.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Guion, Ark.

Situated on the north bank of the White River in Izard county is Guion. It is a good trading point. The railroad and river each give transportation for the fine timber of which there is an abundance. There are several stores, bank, mills, school and church privileges. Mrs. R. I. Sharp subscribed for the Western Methodist. Mrs. Williamson is our other subscriber here. Rev. J. T. Wilcoxon is our pastor here and at

Mountain View.

He is pleasing his people at each place. He is a choice young man and promises to make a valuable preacher. We found Mountain View in cheerful condition. It is the county site of Stone county. There are four blocks of business, forming a hollow square around the court house. Several are brick or stone. There is a bank, splendid school, three churches, concrete side walk from public square to the school house. We have neat, new church and comfortable parsonage. Shaping up the old, I secured six new subscribers: Joe Story, W. A. Gibbons, N. A. Longley, Mrs. Cora C. Brewer, W. M. Brewer and Mrs. Geo. R. Case, who has a good hotel. A pleasant night was spent with Brother Dan McCurry, a prosperous farmer. I was pleased to find Brother Wm. H. Rosa in good health. He is ever cheerful. A. A. Lancaster is cashier of the bank, Prof. G. W. Lackey is doing a good general business. Rev. F. M. Copeland is a faithful local preacher. All readers of the Methodist.

Calico Rock.

We had a pleasant service at Calico Rock. The pastor, Rev. O. C. Loyd and Brother Wilcoxon were in a good meeting in the country. He is having a prosperous year. His people speak well of him. He is a fine young man. Brother Willford was fortunate in getting several excellent young men in his district. Calico Rock is a live and growing town. Several substantial stone and brick business houses. Some built this year. Parson and Milburn, Brothers Rodman, Stubblefield and other Methodist merchants. There are two banks, fine school. We have nice church. Brother E. C. Parsons looked after my comfort. Shaping up the old, I secured three new subscribers, Mrs. M. C. Rodman, Mrs. M. E. Benbrook and Mrs. E. L. Dalrymple.

Cotter.

This is the division on the railroad and shops are located here. It is an important shipping point for many miles. Several nice stores, bank, a large concrete school house is being built, three churches. We have comfortable parsonage and neat church. They have nice side walks. This is the first town on this road in the Arkansas conference. Rev. T. C. Steel is pastor. He was in a very fine meeting near Mountain Home. He is faithful and hopes for a good closing. He made a fine report last year. His good wife does her part. They have four bright children to gladden their home. I secured four new subscribers: Mrs. W. B. Pedlar, Mrs. D. G. Shreeve, Mrs. W. G. Bonham, and W. T. Murphy.

Gassville.

In transit on mail back to Mountain Home, and back to the railroad I had a short stop at Gassville. They have two stores, shop, public school and have built a Methodist church this year. Dr. C. A. Hackler and Mrs. J. D. Roberts, our two subscribers, renew their subscription. Brother Steel is also pastor here.

Mountain Home.

The county site of Baxter county is Mountain Home. This is one of the good old towns. Some most excellent citizens, fairly good business point, bank, excellent public school. The

Baptist Training School has been transferred to the public school. We have comfortable parsonage, but are still using the Presbyterian church. We had a good service for a week night. Rev. Floyd C. Villines is the successful and popular pastor. He has served some of the hardest appointments in his conference. He has stood firm and has developed into a strong preacher. He has had two successful years at Mountain Home. Recently they have had an excellent meeting resulting in many conversions and accessions. He has a consecrated wife and three precious children. My stay was too short to make a full canvass, but did some business.

Yelleville.

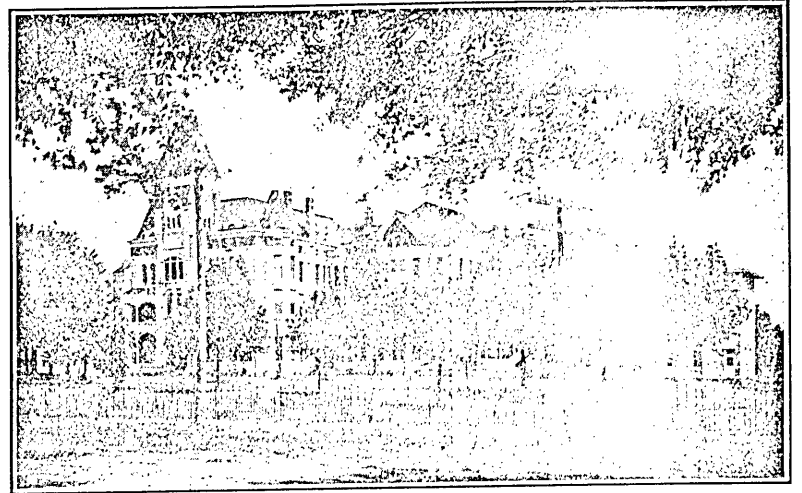
Twenty-four hours were profitably spent in Yelleville, county site of Marion county. On short notice we had a large congregation and a very pleasant service. Collecting well from the old we secured nine new subscribers: Mrs. J. C. Berry, A. M. Watts, C. N. Wilson, Hon. J. C. Floyd, our Congressman, Mrs. Essie Hudson, Mrs. O. J. Carson, Mrs. Elizabeth Pugh, J. W. Carson, and Mrs. J. B. Rowden. Yelleville is a healthy town in the mountains of North Arkansas. A fine business point, two banks, large well filled stores, two story court house, good public school and church privileges. We have real nice two story parsonage and neat brick church, and most excellent class of citizens. Rev. D. V. Cline is pastor. He is much loved and respected by his people. The church and Sunday school are doing well. The pastor has a strong grip upon his young people, which will always insure success. His sort is what a presiding elder is glad to have in his district. He has a most excellent wife and three bright children. He was especially kind and helpful to me. An excellent dinner was enjoyed with Hon. W. R. Jones and family, editor of Mountain Echo and president of one of the banks. He is a broad gage Baptist. Rev. J. W. Griffin, pastor of Yelleville circuit, has his home in Yelleville. He has served the church long and well. He says this has been a very difficult year to hold successful revivals. The political year is always more difficult. However he has had some success. He and his good wife know how to have plenty at home. He had fifty bushels of apples for sale. They also take pride in fine chickens.

Tuckerman.

Sunday was spent very pleasantly in Tuckerman, preaching morning and evening to appreciative congregations. Hon. L. D. Smith and family furnished most excellent entertainment. They have trained a nice family. Have a bright son, who will soon be ready for Hendrix College. Tuckerman is an excellent business town on the Iron Mountain road. General merchandise, bank, new depot, excellent two-story public school house and splendid school. We have two story parsonage and new brick church. Brother W. R. Rice is Sunday school superintendent and Rev. J. A. Roberts is pastor. He always has a welcome for me. Sickness in his home and other duties prevented him from being with me much. He is accepted as an excellent preacher, and has much of his life been a successful school teacher. He and his good wife are training a large family of nice children. Shaping up the old we secured eight new subscribers. Mrs. W. J. Churchman, Mrs. M. F. Moore, E. D. Gardner, Mrs. Geo. Felbertson, Mrs. Jennie Greenhaw, Mrs. Gertrude Grayham, Mrs. G. A. Churchman, and W. H. Ferrell.

Swifton, Ark.

On the railroad between Hoxie and Newport is Swifton, in a rich farming country. There are four blocks of business houses, bank, gins and mills, two-story public school house, fairly



Henderson-Brown College, Arkadelphia, Ark.

A very excellent school for boys and girls. Home-like atmosphere. Beautiful Christian spirit. Splendid Government and Discipline. Eight Courses: Bachelor of Arts, Bachelor of Science, Piano, Voice, Violin, Art, Expression, Domestic Science. Moderate Charges. Splendid Faculty. Beautiful Campus, Imposing Building, Good Equipment. Pure water. No death has ever occurred among the boarding students in the College. Address

GEORGE H. CROWELL, President.

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$112,750.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. H. SHUMAKER, Secretary, Nashville, Tenn.

good hotel, we have small parsonage. The church has been taken down and a new house is to be built at once. Rev. V. T. McCaffrey is the popular young pastor. He is highly appreciated, being a Vanderbilt-trained man, with good native ability. He is giving eminent satisfaction both at Swifton and his other appointment.

Alicia,

which is also a good trading point, with nice stores, bank, gin and two mills. The Hinton House always has a welcome for the Field Editor. Shaping up the old, I secured one new subscriber, Mrs. M. M. Gibson, and at Swifton, three: B. G. Bunn, Mrs. Ida Bush and Mrs. G. I. Bush. I missed father Altman, who had passed to the beyond. I was glad to see Brother Ellis. He is not having very good health.

Walnut Ridge.

The county site of Lawrence county is Walnut Ridge, a very prosperous town in North Arkansas. Has two railroads and street cars to Hoxie. Two banks, half dozen blocks of business, cotton seed oil mill, several mills and public works. The town has developed the last decade into a real nice little city. Excellent school and church privileges. We have neat parsonage and church. A new church has been the talk for some time. Rev. L. C. Craig has had four years of great success. His people will be loath to give him up. But their loss will be some other church's gain. He is a very fine scriptural preacher. He and Sister Craig are making special effort for the education of their children. They are blessed with real bright children. I did fairly well for the Western Methodist. It was a pleasure to meet Rev. C. R. Fain, a worthy local preacher, and made me promise to preach at old Walnut Ridge the 22nd of next December.

Bono, or Trinity.

A day and night were spent on this work, preaching to a male congregation at night. Bono is a small railroad town between Hoxie and Jonesboro, in a fine farming country. This is one of the best circuits in the White River conference. Rev. J. S. Watson is pastor. He is accepted as a good preacher and an excellent Christian gentleman. We have desirable property both in

church and parsonage. I was pleased to meet Rev. J. L. Schisler, a graduate of the Hendrix College. He is a fine young man and expects to make preaching his life work. George A. Lamb and his excellent wife were especially kind to me. Better people I have not found anywhere. He conducts the Bono Mercantile Company business. He is the superintendent of the Sunday school. Rev. Joe A. Stephens lives here. He is a successful supply on the Harrisburg circuit.

Cotton Plant.

As indicated by the name, this is a cotton country. Cotton Plant, in Woodruff county, is an excellent business point. Two railroads, two banks, several gins and mills, four blocks of stores and business houses, mostly brick. A substantial class of citizens. Some of them who are readers of the Western Methodist are: A. C. Carter, Dr. James, Dr. Moore, S. B. Wilson, J. R. and W. T. Trice, O. L. and Mrs. Mattie Crawford, Mrs. I. T. Andrews, G. M. Cockson, Mrs. J. A. Diffey, Mrs. Lula Hill, Mrs. E. A. Mooring and their families. They have neat parsonage, courthouse, elegant new public school house, and a very fine new brick church with plenty of class rooms for the Sunday school. It is one of the best I have seen for beauty and convenience. Rev. F. A. Jeffet, the pastor, and his good people are very happy over the completion of the church. They can occupy it as soon as the seats are installed. Brother Jeffet has been one of our best and most faithful preachers. A bright reward awaits him and his consecrated wife.

Conway Circuit.

Sunday was spent at home and at Graham's chapel on the Conway circuit. Accompanied by Rev. C. H. Nelson, one of our worthy superannuates, we drove out six miles to Graham's chapel, named for Rev. Thos. A. Graham, of precious memory. We had fairly good congregation and a very pleasant service, securing one new subscriber, J. R. Holmes, and one renewal, L. Sohn, with whose family we enjoyed a good country dinner—the kind I always enjoy.

Rev. R. A. Robertson, the pastor, is a good preacher, a faithful pastor, and has had a fairly good year. He is mak-

ing special efforts to pay the last of the debt on the parsonage. Graham's chapel is a comfortable house, and is located in a good neighborhood. They should have a strong church here. I was glad to worship with them again and to greet Brother Kelsey and others who have stood by the church.

REV. B. J. HARRISON.

Rev. Bonnie J. Harrison was born August 28, 1883. He was of a devout Christian family. His father was a local Methodist preacher. On the morning of September 24, 1912, from some cause his horse, which he was riding, became frightened, and at the corner of Ninth and Gaines streets, Little Rock, he fell from the horse. The back of his head struck the curbstone. He never regained consciousness from the blow, but passed away in a few minutes. When he was about ten years old he united with the Methodist church. He was a noble Christian boy, and grew to be a true Christian man. He was licensed to preach June, 1905.

On September 22, 1909, he was married to Miss Ola Fisackerly. These two were very much devoted to each other. Brother Harrison's going away was a severe shock to all who know him, and prostrating to his dear wife. His wife and adopted daughter, three sisters and one brother survive him. In Highland church he is missed so much, especially in the Sunday school where he rendered such efficient help. We bow to Him who is the Father of wisdom and power and say, "Thy will be done." "Give us sufficient grace, and be Thou our Shepherd."

Funeral services were conducted at Winfield church by Revs. Jesse L. Leonard and P. C. Fletcher. The casket was literally covered with a choice selection of flowers. The remains were put away in Oaklond Cemetery. God calls His workmen. He taketh His own to Himself. They rest from their labors. Their works do follow them.

Jesse L. Leonard, Pastor.

BOSWELL, OKLA.

We recently closed the greatest revival that has ever been held in the town of Boswell, or this section of Oklahoma. On Sunday, September 22, we began this particular campaign against the forces of sin in our town and for two weeks the battle raged. But God was with us and we rejoice and give Him the praise for some great victories over the enemy.

Rev. M. A. Cassidy of Ada, Okla., was with us in the meeting and did the preaching. Brother Cassidy is surely a workman that needeth not to be ashamed. He is a true preacher of the gospel of Christ, presenting its great truths with such clearness, force and fervor that men and women were not only convinced of the error of their way, but were converted by the power of God.

The meeting was conducted under a large tent with a seating capacity of

nearly one thousand, and many nights the tent was full to overflowing. All the Christian people of our town joined hands in this great work and continued throughout the meeting in a beautiful spirit of unity and good fellowship. A very remarkable feature of the revival is the fact that every business house, bank, office and shop in town closed their doors at 10 o'clock a. m. every day of the second week and the men attended the morning service. As a result of such interest and sacrifice, our town has been greatly blessed. There were about 150 conversions among whom were many prominent men and women and excellent young people. The various churches have received ninety-eight members up to date, sixty-one of whom joined the Methodist church. There are others who will join later.

The membership of our churches in Boswell and Soper has already had an increase of thirty-four more than 100 per cent during this year, 174 having been added by certificate and on profession of faith. Fully three-fourths of this number have been adults.

The financial report of this charge for this year will more than double that of any previous year, and we are expecting even greater things in the future.

The East Oklahoma Conference is indeed fortunate in having Bishop W. A. Candler selected to preside at its meeting in November. Well do I remember when he presided at the North Mississippi Conference held at Greenwood in 1899. He is possessed of superior executive ability and presides over the deliberations of an Annual Conference with great dignity and impartiality. As a preacher, he has no superior.

May the blessings of the Lord rest upon our editors and conference organ.

Yours fraternally,
John H. Rogers.

A CHANCE TO MAKE MONEY.

There will be just such a rush for Ozark fruit lands, which are being distributed this fall, as there was to Oklahoma, when it was opened for settlement. There is no better fruit district on earth. You are required to have your land in fruit trees within three years. An authorized improvement company will do all improving on the installment plan, you paying \$10 a month. While the trees are small, vegetables will be raised between the rows and you are guaranteed 8 per cent profit the first year and more than that the second and third year. For particulars address the Ozark Fruit and Land Co., Block 316, Pittsburg, Pa. The Company will attend to your orchard for you for one-third the crop. Your two-thirds should bring you an annual profit of from \$ 00 to \$150 per acre. This is surely a chance of a lifetime.

GET THEM, BRETHREN.

I write this item to call the attention of the brethren to a series of booklets now being issued by "The Testimony Publishing Company, 808 La Salle Ave., Chicago," the "Compliments of Two Christian Laymen." The booklets have the general title of "The Fundamentals," and as the title indicates, the fundamental themes of the gospel are discussed in the one hundred and twenty-five pages of each volume.

Such great preachers and writers as Rev. Prof. James Orr, Rev. G. Campbell Morgan, Rev. A. T. Pierson, Rev. R. A. Torrey, Robt. E. Speer, Dr. E. Y. Mullins, Bishop Nuelson, and others of similar note and ability are the contributors to these volumes.

These volumes are sent free "to any pastor, evangelist, missionary, theological professor, Sunday school superintendent Y. M. C. A. and Y. W. C. A. secretary, throughout the English-speaking world." Drop a card to the

No More Chills and Fever



Swamp Chill and Fever Cure Clearing Chills and Fever From the South

You who have felt its wonderful healing power should tell your friends and neighbors about **Swamp Chill and Fever Cure**. Tell them how it rid you of your chills, your fever, and left you well and strong, full of life and vigor. You owe it to others to

Spread This Good News, and lend your help in wiping out once and for all the dreaded chills, fever and ague that are doing so much to hold back the good people of the South. If the thousands upon thousands who have benefited by

Swamp Chill and Fever Cure

The Positively Guaranteed Remedy

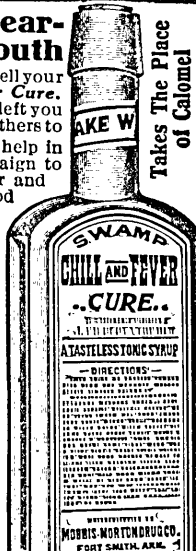
Would tell every sick and ailing one about the marvelous work it is doing, there would be no necessity for advertising it in this paper, as it would only be a matter of a short time until chills and fever would be wiped out completely! A sure cure for Malaria and Grippe—does the work thoroughly in three days.

Your Money Back If It Fails

Swamp Chill and Fever Cure is an agreeable tonic syrup that promptly relieves all forms of fever and ague. Seldom takes more than three days to break the worst case of chills, and once broken they will not return, as they do with quinine and patent medicine. If they do your Druggist is authorized to promptly refund your money.

50c--At All Leading Druggists--50c

If your Dealer doesn't handle **Swamp Chill and Fever Cure**, send direct to the Makers and they will see that you are supplied.
Morris-Morton Drug Company, Ft. Smith, Ark.



company named above, stating your line of work, and you will get the eight volumes that are now out. It is stated that the expense of these books is borne by two Christian laymen.

W. J. Moore.

Sulphur, Okla.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 3rd day of October, A. D. 1912, in a certain cause (No. 14918) then pending therein between Andrew Dixon and Ed W. Dixon, as Trustee, complainants, and Mary Hawkins and Callie St. Clair, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski within the hours prescribed by law for judicial sales, on Saturday, the 2d day of November, A. D. 1912, the following described real estate, to-wit: Lot Ten (10), Block Twelve (12), Roots & Coy's Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court, in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 7th day of October, A. D. 1912.

J. S. MALONEY,
Commissioner in Chancery.

FROM THE FIELD.

On the third Sunday in September I went to Melrose, two miles west of Hope, Ark. It was their regular meeting day. Brother C. D. Cox, their pastor, was there. He insisted that I preach for him, which I did. I preached on baptism, laying down four characteristic features that characterize scriptural baptism, taking the position that in the absence of any one of these four features that there was no scriptural baptism and that baptism that was not scriptural was not baptism at all. I also took the position that Baptists alone possessed those four characteristic features. The sermon was appreciated by both church and pastor. Brother Cox is a good yoke fellow. He hasn't come out on Gospel Mission grounds, but he is a man that rises above party spirit and loves his brethren and we love him. Brother Wood, another preacher, was with us and enjoyed the sermon very much. In short we had a good sermon and a pleasant day. May the Lord bless Melrose church and pastor.

As ever,
D. A. Martin.

GREAT REVIVAL AT BOSWELL.

Closed a great revival meeting at Boswell, Okla., Sunday night, the 6th inst. There were over 125 saved. There is not a town in Oklahoma that has been brought more completely under the power of the gospel than Boswell. Every business house in town closed their doors for the morning ser-

vice. There were two prayer meetings in the business houses and two ladies' prayer meetings in the afternoon. At least 85 per cent of the number saved were men and most of that 85 per cent were heads of families, business men, etc. This meeting was a better meeting than the one at Soper, where there were 130 conversions. There will not be found a higher type of citizens nor a more hospitable people than in these two towns.

There will be found two reasons for these good meetings. One is because this people have a wide-awake and indefatigable working P. E. And the second is these two towns have one of the cleanest and fatherly preachers at all. Brother J. H. Rogers looks like a preacher and really preaches.

And a third reason for these great meetings is the evangelist the Bishop appointed. You see that, don't you?

Well, I will begin at Olustee Sunday, and then go to Broken Arrow. More anon.

M. A. Cassidy.

BLACK LANDS, RED RIVER, Corn and alfalfa farms, \$20 to \$50 per acre; income \$50 to \$60 per acre.

CANNON & JUSTUS,
Foreman, Ark.

SOUL SLEEPING.

Some folks, some times, some places, seem to want to play sort of bully about what they believe.

I am not sure that I believe anything that I do not know, and then if I know it, it is no longer a belief. It has passed into the realm of knowledge and I know it.

Back in Deuteronomy 29:29, we find language that might reconcile any thoughtful, reasonable person. It says: "The secret things belong to God, but those things which are revealed, belong to us." Whether directly or indirectly, we have plenty of scripture to root and ground us in the conclusion that in this fleshly being there is a never dying soul, for those things which are revealed belong to us, and this thing has been revealed. Also, in the Bible, we find the word sleep. This word is found in divers places in the Bible, but nowhere in the Bible do we find soul sleep. Any time that the scriptures refer us to a soul, a departed spirit, they were not asleep at the time when our attention was directed to them. I will not hear a man argue that they sleep or that they don't sleep, for be this thing as it is, it is not revealed to us whether they do or do not sleep.

You will have to bait your hook with something else. There is nothing there to nibble at.

A. J. Sexton.
Mena, Ark.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

LETTER FROM REV. W. M. McINTOSH.

Enclosed please find Exchange for \$2.00. With this you will please enter my subscription for the Western Methodist, sending it to my address at Iuka, Mississippi, and with the remaining dollar you will please send the paper to some superannuate Methodist minister in your Conference, using your own selection.

You are giving us a great paper and it ought to be in every Methodist home in Arkansas and Oklahoma.

I am just back from what is known as the Panhandle section of Texas, where we held two great meetings in the towns of Memphis and Panhandle. If any of our preachers think the days of revivals is over they should have had the pleasure of taking part in our revival at Memphis, Tex. That meeting was one of marvelous power. Something like the one we held with Brother Shelton at Frederick, Okla. About 350 conversions. No finer citizenship have we ever found anywhere than in Texas Panhandle. In one county they told me they had not had a prisoner in jail during the year, and in two other counties much of the time the jail doors are open. Perhaps one explanation of all this is that there is not a licensed bar room within the boundaries of the Northwest Texas Conference, and you are aware that it covers a large section of this State.

Brother and Sister Phillips have been with me on this campaign and have done some fine work. We are on our way now to Oklahoma City, Okla. to hold a meeting for Brother Snodgrass at Epworth. Any who may wish our services during the months of November or December may write us at Oklahoma City, 1616 North McKinley, or at Iuka, Miss.

The Lord bless you in your great work.
Yours fraternally,
W. M. McIntosh.

THE MORNING GLORY.

By Cora Gannaway Williams.
(Mrs. F. M. Williams.)

A helpful and inspiring story written by one of our own women of Arkansas showing the work of missions in the most interesting way—the story form.

It has been commended by our Bishops, preachers, teachers and hundreds of readers who have received inspiration from the purity of its diction and glow of the reality of its characters. A lovely Christmas gift. 75 cents.

Beautifully bound and illustrated.

CARNEGIE STATION.

We have held three meetings in this charge. The first at Prairie Lane resulted in seven conversions and seven additions to the church. All were grown up persons except a boy of sixteen, and are of material support to the church at the present time. This church is a heroic band of thirty-seven members. They are making some substantial gains. Their community has been revolutionized in the last two or three years. I never knew better behavior and more perfect attention to the preaching of the word than we have had there during the entire year. A good, live prayer meeting carried on by the devoted and untiring efforts of a few devout laymen and women has been the ground work of their success.

At Boise, the meeting effected no visible results. The attendance was not as good as usual. The people were in the heat of Broom corn harvest, and all the available help was in demand. When broom corn is ready for harvest, it will not wait, but must be pulled at once.

The pastor did the preaching at these three places.

Rev. W. L. Anderson, our pastor at Martha, did the preaching at Carnegie after Sunday, arriving on Monday and continuing seven days. This was a busy time, too. Only a small percent-

age of the people paid any attention to the meeting. Brother Anderson did some good, solid gospel preaching that would have borne greater fruit if we could have had the ear of the people. Two children professed religion, and five were added to the church, by certificate and on profession of faith.

Brother Anderson's preaching was of that kind that abides and bears fruit of an enduring kind.

We are organizing an Epworth League here. The Sunday school is growing better, and the congregations are growing larger. The outlook is hopeful.

R. P. Witt, P. C.

FOR SALE CHEAP, GOOD FARM IN GOOD COMMUNITY.

160 acres of good sandy land, 9 miles from Altus, Okla.; no rocks or brush on entire tract; 110 acres in cultivation, three-room house and good well of free-stone water, in a strictly white man's neighborhood.

Price only \$3,000.00, \$1250.00 cash, balance on easy terms at 8 per cent. This farm must sell in 30 days. This is your opportunity to get a home if you come at once. No foolishness, no delay. I mean business. Write R. C. Johnson, Altus, Okla.

Land in 40, 80 or 160 acre blocks for sale in Jackson county, Okla.

I am offering my land in this way that I may be able to sell to the man of limited means as well as he who has money to buy a larger tract.

Write me for prices and terms and state how much cash you wish to pay as first payment.

We have a fine climate, good citizenship, rich land, strictly a white man's country.

Write me if you mean business.

R. C. Johnson,
Altus, Okla.

GREAT REVIVAL IN CHICKASHA.

Dear Methodist: We closed a great meeting in Chickasha last night. Two weeks ago there came to us Evangelist Coale of Texas, and his singer, Prof. Huston. For several Sundays before their coming we preached some sermons leading up to the revival. The ladies spent the week before the meeting began in special prayer for the success of the revival. So we were in readiness when the meeting began. God's power was present from the very first service. When we closed there had been two hundred conversions, one hundred and twenty additions to the Methodist church, twenty-five to the Baptist, besides some to the other churches.

One feature of the meeting for which we thank God was the consecration of seventeen persons to special work. Seven young men and boys gave themselves to the ministry, one as medical missionary, and nine young women to the missionary work. The service on the day when these dedicated themselves was said by the oldest people to have been the greatest they had ever attended in all their lives.

Let me say that our church is thoroughly alive and spiritual in the true sense of the word. Brother Coale is a man whose sermons are logical, spiritual, heart-searching, soul-inspiring, Christ-honoring sermons.

He doesn't preach Coale, but Christ. His motto is, "Let the revival center around the personality of the Christ." He is one of the great revivalists of our church today.

Prof. Huston is a fine choir director, soloist and personal worker. If you desire as help men of God who honor the Holy Ghost in their work, and hence fulfill the requirements necessary to a successful revival both in the church and out, these men meet the requirements. God is blessing their labors.

THE NEW WALL AND CEILING MATERIAL BEAVER BOARD

It takes the place of Lath, Plaster and Wall Paper in every type of building, new or remodeled.

It builds a new room inside of an old one; turns cellar or attic into comfortable rooms in an incredibly short time; makes old outbuildings serviceable, etc. It costs less than Lath and Plaster, looks better and lasts longer.

Made entirely of selected woods reduced to fibrous form and pressed into panels of many convenient sizes, with beautiful pebbled surface.

Adapted to durable and handsome decorations in tinted, stencil work, handpainting, etc. Quick and easily put up; full instructions in every bundle.

BEAVER BOARD CAN BE USED IN A THOUSAND WAYS IN EVERY HOME. WRITE FOR SAMPLE AND DESCRIPTIVE LITERATURE.

FOSTER HARDWARE CO.

301-303 Main Street

LITTLE ROCK, ARKANSAS

STATEMENT, COMPTROLLER'S CALL.

The State National Bank of Little Rock

LITTLE ROCK, ARK.

AT CLOSE OF BUSINESS SEPTEMBER 4, 1912

RESOURCES.		LIABILITIES.	
Loans and Discounts.....	\$1,782,131.80	Capital Stock	\$ 500,000.00
U. S. Bonds and Premiums...	305,000.00	Surplus and Net Profits.....	56,885.46
Other Stocks and Bonds.....	147,622.52	Circulation	300,000.00
Real Estate, Furniture and		Bills Payable	500,000.00
Fixtures	42,655.50	DEPOSITS	1,715,604.13
Stock in State Bank Bldg Co..	165,000.00		
Five Per Cent Fund.....	15,000.00		
Cash and Due from Banks....	615,079.77		
Total	\$3,072,489.59	Total	\$3,072,489.59

THE ABOVE STATEMENT IS CORRECT.

W. H. GARANFLO, President

R. D. DUNCAN, Cashier

COMPARATIVE GROWTH IN DEPOSITS

Deposits September 4, 1910.....	\$1,094,804.90
Deposits September 4, 1911.....	1,424,699.19
Deposits September 4, 1912.....	1,715,604.13

Our members were faithful and worked in prayer from the very beginning. Some of God's elect belong to the church in Chickasha. We made the evangelists a free will offering of five hundred dollars. We shall soon be ready for the Annual Conference. We expect to report many souls born into God's kingdom and "everything in full, Bishop." May God richly bless our great Conference and all our min-

isters and members is the prayer of Your co-laborer in Him,
C. S. Walker, Pastor.
Chickasha, Okla., Oct. 14, 1912.

"SUNDAY THE TRUE SABBATH OF GOD"

By the Rev. S. W. Gamble. This book gives a history of the sabbaths of all nations, including the Jewish and Christian, and proves by the Bible that Sunday is the true Sabbath of God. Cloth bound, 200 pages. Sabbath postpaid for \$1.00. Money refunded if not satisfactory. Rev. Frank Hopkins, 1878 First Ave., Butte, Montana.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.

(Fourth Round.)

Dalark, at Dalark.....	Oct. 19, 20
Cedar Glades.....	Oct. 26, 27
Holly Springs, at Launius Chapel.....	Nov. 2, 3
By W. F. Evans.....	
Princeton, at Zion.....	Nov. 2, 3
Ussery, at Calney.....	Nov. 9, 10
Traskwood at Traskwood.....	Nov. 16, 17
Benton.....	Nov. 17, 18
Other places will be announced.	
T. D. SCOTT, P. E.	

PRESCOTT DISTRICT.

(Fourth Round.)

Columbus at Blackland.....	Oct. 19, 20
Mineral Springs at Mineral Spgs.....	Oct. 20, 21
Okolona at Center Grove.....	Oct. 26, 27
Gurdon at Gurdon.....	Oct. 27, 28
Hope Mission.....	Nov. 2, 3
Hope.....	Nov. 3, 4
Harmony, 2 p. m.....	Nov. 5
Center Point.....	Nov. 7
Nashville, 8 p. m.....	Nov. 7, 8
Nashville, 8 p. m.....	Nov. 7
Sweet Home.....	Nov. 9, 10
Bingen.....	Nov. 10, 11
Murfreesboro.....	Nov. 12
Prescott Station.....	Nov. 13
Prescott Ct.....	Nov. 14
W. C. HILLIAR, P. E.	

TEXARKANA DISTRICT.

(Fourth Round.)

Vandervoort at Pleasant Grove.....	Oct. 19, 20
Mena Station.....	Oct. 20, 21
Cherry Hill at Waters.....	Oct. 23
Fairview Station.....	Oct. 26, 27
College Hill Station.....	Oct. 27, 28
Lockesburg Ct., at Gravelly Point.....	Oct. 30
Bright Star Ct., at Dodridge.....	Nov. 2, 3
Umpire Ct., at Greens Chapel.....	Nov. 6
Foreman Ct.....	Nov. 9, 10
Texarkana Ct., at Harmony.....	Nov. 16, 17
Texarkana, First Church.....	Nov. 17, 18
J. A. HENDERSON, P. E.	

PINE BLUFF DISTRICT.

(Fourth Round.)

Grady Ct.....	Oct. 19, 20
Redfield Ct.....	Oct. 22, 23, 24
Macon Ct.....	Oct. 27, 28, 29
Humphrey Ct.....	Oct. 30, 31
Star City Ct.....	Nov. 3, 4
Rowell Ct.....	Nov. 7, 8, 9, 10
Altheimer.....	Nov. 12
Swan Lake.....	Nov. 13
Hawley Memorial.....	Nov. 14
Carr Memorial.....	Nov. 15
First Church.....	Nov. 17, 18
Lakeside.....	Nov. 17
Z. D. LINDSAY, P. E.	

CAMDEN DISTRICT.

(Fourth Round.)

Magnolia Ct.....	Oct. 19, 20
Thornton.....	Oct. 26, 27
Chidester.....	Nov. 2, 3
Atlanta.....	Nov. 9, 10
Camden.....	Nov. 11
W. P. WHALEY, P. E.	

MONTICELLO DISTRICT.

(Fourth Round.)

Willmot.....	Oct. 19, 20
Blissville.....	Oct. 20, 21
Eudora.....	Oct. 24, 25
Hamburg Ct.....	Oct. 26, 27
Hamburg Station.....	Oct. 27, 28
Lacey.....	Nov. 2, 3
Johnsville.....	Nov. 9, 10
Hermitage.....	Nov. 10, 11
Monticello.....	Nov. 15, 17
Will not each pastor carefully examine the discipline and have every report ready! Select your stewards with care and have your lists ready.	
R. W. McKAY, P. E.	

LITTLE ROCK DISTRICT.

(Fourth Round.)

Twenty-eighth Street, p. m.....	Oct. 23
Tomberlin Ct.....	Oct. 26, 27
England, p. m.....	Oct. 27
Mablevale Ct., at Primrose.....	Nov. 2, 3
Highland, p. m.....	Nov. 8
Highland Quarterly Conference, p. m.....	Nov. 4
Lonoa Station, p. m.....	Nov. 6
First Church, a. m.....	Nov. 9
Asbury, p. m.....	Nov. 9
First Church, quarterly conference, p. m.....	Nov. 10
Asbury Quarterly Conference, p. m.....	Nov. 11
Capitol View, p. m.....	Nov. 12
Pulaski Heights, p. m.....	Nov. 13
Winfield Memorial, a. m.....	Nov. 17
Winfield Memorial Quarterly Conference, p. m.....	Nov. 15
Hunter Memorial, p. m.....	Nov. 14
Henderson's Chapel, p. m.....	Nov. 18
ALONZO MONK, P. E.	

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Fourth Round in Part.)

Parks Ct., at Parks.....	Oct. 15
W. T. THOMPSON, P. E.	

BOONEVILLE DISTRICT.

(Fourth Round—Revised.)

Booneville Ct., at Washburn.....	Oct. 19, 20
Booneville Sta.....	Oct. 20
Preaching at Casa, Tuesday night, 7 p. m.....	Oct. 22
Preaching at Adona, Wednesday night, 7 p. m.....	Oct. 23
Preaching at Perry, Thursday night, 7 p. m.....	Oct. 23
Quat. Conf. 8 o'clock.....	Oct. 23
Preaching at Appelo, Friday night, 7 p. m.....	Oct. 23
Adona Ct., at Appelo.....	Oct. 25, 26, 27
Bellville Ct., at Bellville, 7:00 p. m.....	Oct. 27
Cecil, preaching at night Wednesday.....	Oct. 30
Ola, preaching at night, Friday.....	Nov. 1
Plainview Ct., at Salem.....	Nov. 2, 3
Magazine and Havana, at Magazine 7:00 p. m.....	Nov. 3
Prairie View Ct., at Prairie View.....	Nov. 9, 10
Scranton Ct., at Scranton, 7:00 p. m.....	Nov. 10
Dardanelle Ct., Fifth Stewards meeting.....	Nov. 11
Dardanelle Sta., Fifth Stewards meeting.....	Nov. 11
Walnut Tree Ct., at Shark.....	Nov. 12
W. T. THOMPSON, P. E.	

MORRILTON DISTRICT.

(Fourth Round.)

Lamar Ct., at Lamar.....	Oct. 19, 20
Clarksville.....	Oct. 20
Morrilton Ct., at Hill Creek.....	Oct. 27, 28
Plumerville.....	Oct. 28
Damascus Ct., at Steel Chapel.....	Nov. 2, 3
Springfield Ct.....	Nov. 3, 4
Conway Station.....	Nov. 9, 10
Conway Mission at Conway.....	Nov. 9, 10
F. S. H. JOHNSTON, P. E.	

MARRISON DISTRICT.

(Fourth Round.)

Yellville Station.....	Oct. 19, 20
Lead Hill Ct., at Pyatt.....	Oct. 26, 27
Eureka Springs Station.....	Nov. 9, 10
W. T. Martin, P. E.	

FAYETTEVILLE DISTRICT.

(Fourth Round.)

Viney Grove.....	Oct. 19, 20
Prairie Grove.....	Oct. 20, 21
Lincoln Ct., at Lincoln, 11:00 a. m.....	Oct. 21
Parksdale and Farmington.....	Oct. 26, 27
Fayetteville Sta.....	Oct. 27, 28
J. B. STEVENSON, P. E.	

PT. SMITH DISTRICT.

(Fourth Round.)

Alma and Kibler, at Alma.....	Oct. 13, 14
Dyer Ct., at Dyer.....	Oct. 19, 20
Midland Heights.....	Oct. 21
Dodson Ave.....	Oct. 23
Greenwood.....	Oct. 27, 28
Beech Grove.....	Oct. 30, 31
Ozark Mission, at Gar Creek.....	Nov. 2, 3
Ozark Station.....	Nov. 8, 4
First Church.....	Nov. 7
Van Buren Station.....	Nov. 8
Central Church.....	Nov. 11
Charleston Ct., at Weaver, Nov. 9, 11 a. m.....	
Huntington and Mansfield, at M.....	
Hackett Ct., at Bethel.....	Nov. 6, 11 a. m.
Hartford and Midland, at M.....	Nov. 6, 8 p. m.
Van Buren Ct., at Long Bell.....	Nov. 8, 3 p. m.
Mulberry Ct., at Oak Grove.....	Nov. 4, 10 a. m.
Alma and Kibler, at Alma.....	Nov. 5, 9 a. m.
Dyer Ct., at Dyer.....	Nov. 4, 3 p. m.
J. M. HUGHEY, P. E.	

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.

(Fourth Round.)

Vilonia Ct., at 16th Section.....	Oct. 19, 20
Augusta Ct., at Gregory.....	Oct. 26, 27
Augusta Station.....	Oct. 27, 28
West Point Ct., at Dogwood.....	Nov. 2, 3
Cabot and Jacksonville, at J.....	Nov. 9, 10
Dye Memorial.....	Nov. 10, 11
Cato Ct., at Cato.....	Nov. 10, 17
Gardner Memorial.....	Nov. 17, 18
Bradford and Bald Knob, at B. K.....	Nov. 23, 24
A. F. SKINNER, P. E.	

PARAGOULD DISTRICT.

(Fourth Round.)

Paragould Ct.....	Oct. 19, 20
Paragould, First Church.....	Oct. 20, 21
Knobel Ct.....	Oct. 21, 22
Corning Station.....	Oct. 23
Old Walnut Ridge Ct.....	Oct. 26, 27
Walnut Ridge Station.....	Oct. 27, 28
St. Francis Mission.....	Oct. 29, 30
Piggott and Nemmons.....	Oct. 31
Mammoth Spring and Hardy.....	Nov. 2, 3
Imboden.....	Nov. 3, 4
Ravenden Springs Mission.....	Nov. 6
Black Rock, Portia and Hoxie.....	Nov. 8, 9
Pocahontas Station.....	Nov. 9, 10
Reyno Ct.....	Nov. 10, 11
Maynard Ct.....	Nov. 13, 14
Pocahontas Ct.....	Nov. 16, 17
Lorato Ct.....	Nov. 20, 21
New Liberty Ct.....	Nov. 23, 24
Note: This round is necessarily short. Pastors please see that all the officials meet at this quarterly conference. We want to make the best selection possible for stewards and superintendents of Sunday schools. You don't want stewards who can't or won't attend the quarterly conference, when it is right at their door, if we can do any better. Where there is a probability of any change in the boundaries of a work we would be glad to have all the officials present to consult about the matter.	
M. M. SMITH, P. E.	

HELENA DISTRICT.

(Fourth Round.)

Holly Grove and Marvell at M.....	Oct. 19, 20
Clarendon Station.....	Oct. 20, 21
Brinkley Station.....	Oct. 26, 27
Howell and DeWitt at Howell.....	Nov. 2, 3
Cotton Plant Station.....	Nov. 3, 4
Hamlin Ct., at P. Bend.....	Nov. 9, 10
McCrory Station.....	Nov. 16, 17
Wynne Station.....	Nov. 23, 24
Parkin Station.....	Nov. 24
J. K. FARRIS, P. E.	

JONESBORO DISTRICT.

(Fourth Round.)

Barfield Ct., at Tomato.....	Oct. 17, 18
Blytheville.....	Oct. 19, 20
Luxora and Roxelle at Luxora.....	Oct. 20, 21
Bay.....	Oct. 23
Harrisburg Ct., at Bay Village.....	Oct. 26, 27
Vanadale Ct., at Pleasant Hill.....	Oct. 27, 28
Kellor and Forrest Home.....	Nov. 2, 3
Gilmore and Haefler.....	Nov. 3, 4
Earle.....	Nov. 9, 10
Crawfordville and Marion at C.....	Nov. 10, 11
Osceola.....	Nov. 16, 17
Wilson.....	Nov. 17, 18
Bardstova Ct.....	Nov. 23, 24
Let Trustees of church property be prepared to answer question 32 of Discipline.	
W. L. OLIVER, P. E.	

BATESVILLE DISTRICT.

(Fourth Round.)

Cave City and Evening Shade Ct.....	
Powhatan Ct.....	Oct. 19, 20
Charlotte Mis., Pfeiffer.....	Oct. 21, 22
Newark Sta.....	Oct. 23
Bethesda and Desha.....	Oct. 25, 27
Marcella Mis.....	Oct. 26, 27
Mt. View and Guion, Guion.....	Oct. 31, Nov. 1
Calico Rock Ct.....	Nov. 2
Salado Ct.....	Nov. 5, 6
Wolf Bayon Mis.....	Oct. 9, 10
Batesville, First Church.....	Oct. 16, 17
Smithville Mis., Flat Creek.....	Oct. 23, 24
B. L. WILFORD, P. E.	

UNTIL FURTHER NOTICE WE WILL MAKE THE FOLLOWING SPECIAL LOW PRICES ON ALL WORK:

Solid Gold Crowns, 22 Karat.....	\$3.00
Bridge Work, per Tooth.....	\$3.00
Gold Filling.....	.75c up
Silver Filling.....	50c
Full Set of Good Teeth.....	\$5.00
Painless Extraction, each.....	50c

Don't be afraid of the pain, as we will do all your work POSITIVELY WITHOUT ANY PAIN whatever to you.
OFFICE HOURS: 8:30 a. m. to 9:00 p. m.; Sundays, 9.00 a. m. to 4:00 p. m.

Union Painless Dentists

Over Hamilton's

Fifth and Main Streets

LITTLE ROCK, ARKANSAS

WEST OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.

(Fourth Round.)

Geary.....	Oct. 19, 20
El Reno.....	Oct. 20, 21
St. Luke's.....	Oct. 23
Guthrie.....	Oct. 26, 27
Perry.....	Oct. 27, 28
Blanchard.....	Nov. 2, 3
Norman.....	Nov. 3, 4
Arcadia.....	Nov. 6
Moore.....	Nov. 7
Franklin.....	Nov. 9, 10
Pastor's Day with the P. E.....	Sept. 19, 9 a. m.
A review of the work up to date. What I expect. Dinner with the P. E. Final campaign. A clean record for conference.	
O. F. SENSABAUGH, P. E.	

ARDMORE DISTRICT.

Woodford at Hennepin.....	Oct. 20, 21
Hickory.....	Oct. 26, 27
Thackerville.....	Nov. 2, 3
Overbrook.....	Nov. 3, 4
Wynnewood.....	Oct. 31
Davis.....	Nov. 1
Sulphur, Vinita Avenue.....	Nov. 4
Sulphur, First Church.....	Nov. 5
Our slogan—all assessments in full and one thousand additions.	
W. U. WITT, P. E.	

LAWTON DISTRICT.

(Fourth Round.)

Grandfield Ct., at Grandfield.....	Oct. 19, 20
Davidson Ct., at Davidson.....	Oct. 20, 21
Manitou Ct., at Jack Creek.....	Oct. 26, 27
Snyder Ct., at Snyder.....	Oct. 27, 28
I. E. L. Morgan, P. E.	

MANGUM DISTRICT.

(Fourth Round.)

Cloud Chief Ct., at Buck Creek.....	Oct. 19, 20
Hollis Sta.....	Oct. 23
Prairie Hill Ct.....	Oct. 24
Rocky Sta.....	Oct. 26, 27
Hobart Sta.....	Oct. 27, 28
Mangum Ct.....	Nov. 2, 3
Brinkman and Deer Creek.....	Nov. 3, 4
Eldorado Sta.....	Nov. 9, 10
Olustee Sta.....	Nov. 10, 11
Mangum Sta., 8:00 p. m.....	Nov. 11
Let the stewards arrange for full settlement with pastors. The pastors will be expected to report collections in full. The trustees will make written report of all church property, and missionary societies will make written report.	
C. F. MITCHELL, P. E.	

CHICKASHA DISTRICT.

(Fourth Round.)

Sugden and Addington, at A.....	Oct. 19, 20
Comanche, at Comanche.....	Oct. 20, 21
Waurika, at Waurika.....	Oct. 25
Ryan.....	Oct. 26, 27
Duncan.....	Oct. 27, 28
Marlow.....	Oct. 28
Velma, at Velma.....	Nov. 2, 3
Bailey, at Bailey.....	Nov. 9, 10
L. L. JOHNSON, P. E.	

CLINTON DISTRICT.

(Fourth Round.)

Weatherford, 8:00 p. m.....	Oct. 22
Cordell.....	Oct. 19, 20
Foss at Jones.....	Oct. 13, 14
Clinton, 8:00 p. m.....	Oct. 21
Woodward.....	Oct. 23
Tangier.....	Oct. 24
Iceland at Pleasant Hill.....	Oct. 26, 27
Ellis at Welcome.....	Oct. 27, 28
Roll at Roll.....	Oct. 29
Burmah at Elm.....	Nov. 2, 3
Leedy, at Leedy.....	Nov. 3, 4
Mutual.....	Nov. 4
MOSS WEAVER, P. E.	

EAST OKLAHOMA CONFERENCE

ADA DISTRICT.

(Fourth Round.)

Vanoss at Pickett.....	Oct. 19, 20
Tecumseh.....	Oct. 20, 21
Union Chapel.....	Oct. 26, 27
McCloud.....	Oct. 27, 28
Roff and Mill Creek at McO.....	Oct. 30
Wewoka and Seminole at S.....	Nov. 2, 3
Earlsboro.....	Nov. 3
N. L. LINERAUGH, P. E.	

CHOCTAW-CHICKASAW DISTRICT.

(Fourth Round.)

Rufe, at Choctaw Academy.....	Oct. 18, 19
Chickasaw, at Maytubby.....	Oct. 25, 27
Washitaw, at Burris Chapel.....	Oct. 30-Nov. 3
ORLANDO SHAY, P. E.	

MCALISTER DISTRICT.

(Fourth Round.)

Harolds Chapel.....	Oct. 19, 20
Howe.....	Oct. 20
Heavener.....	Oct. 21

Panama.....	Oct. 27
Spiro.....	Oct. 27
Poteau.....	Oct. 28
Krebs.....	Nov. 3
Stonewall Avenue.....	Nov. 8
Phillips Memorial.....	Nov. 8
S. H. BABCOCK, P. E.	

VINITA DISTRICT.

(Fourth Round.)

Centralia Ct., at Miles.....	Oct. 19
Centralia Ct., at Centralia.....	Oct. 20
White Oak Ct., at Pawpaw.....	Oct. 21
Inola and Talala, at Talala.....	Oct. 25
Claremore.....	Oct. 27

OBITUARIES.

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

RICHARDSON.—At her home in the city of Little Rock, Ark., September 1, 1912, the sweet spirit of our friend, Mrs. Mollie Brown Stevenson Richardson, wife of Dr. Theodore J. Richardson, winged its way to realms of light to bow around the great white throne, and mingle her sweet voice in the glad new song. Scarcely three months ago we bade her "Good-bye," a bright, happy bride with every prospect of a long useful life before her; now her body lies in a distant city, and we are left to mourn, but not as those who have no hope, for we know "He doeth all things well." Reared in a Christian home, in childhood, Mollie Brown gave her heart to God and has wielded her influence for good ever since. Possessed of strong personality, great magnetism, untiring industry, coupled with a happy disposition, and nobleness of heart, surpassed by none, she drew to her all with whom she came in contact, for to know her was to love her.

"Therefore be it resolved, That in Mollie Brown's death the auxiliary of Sharon Cumberland Presbyterian church at Bennettstown, Ky., has lost a member whose place can never be filled.

"That we shall miss her bright, sunny, smiling face, her quick wit, her gentle influence, and her consecrated life.

"Resolved, That though God has said, 'Come up higher,' we can still thank Him that He has loaned her to us, even for a little while, and that we can meet her in the Great Beyond.

"Resolved, That we can emulate

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In this issue we offer some new and some familiar books. These are standard books and will be satisfactory to our readers.

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Our supply is limited in some of these titles, and we urge those who may order these books to order at once.

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Little Rock, Ark.

her example, that we can strive to measure up to her duties and to meet our responsibilities in the same spirit that Mollie Brown did, that it may be said of us, 'She has done what she could.'

"Resolved, That to the bereaved young husband and to the loving, sorrowing sisters we extend our tenderest sympathy, and that these resolutions be recorded in the secretary's book, a copy sent to our church papers, and also to her family.

"Mrs. J. B. Wall,
"Mrs. W. A. Sowell,
"Miss Minnie Brame,
"Committee."
—Contributed.

Bennettstown, Kentucky.

WILL EXCHANGE.

160 acres of smooth rich land under irrigation within 9 miles of Twin Falls, Idaho, with very best water right, title good, and where the climate is fine, that I will trade for land in southwestern Arkansas or southeast Oklahoma.

W. H. DARROUGH.

Hugo, Okla.

NEW EDINBURGH AND WHEELER SPRINGS CHARGE.

Dear Brethren: Our efficient presiding elder, Rev. Z. D. Lindsay, was with us the first three days of this month, preaching at every appointment on the charge, and held our fourth quarterly conference on the 3rd. Notwithstanding the early date, good reports were made. Two churches paid their assessment in full—one overpaid, and the stewards of the other churches say that they will pay in full, too.

Everything looks good for this charge, though I have not given full time this year, on account of being sick for nearly two months. However, we will pay our church out of debt, and meet all financial obligations, I am sure.

We are delighted with the charge. The people have been good to us.

The Junior preacher of this charge, Paul Mitchell Clanton, and Mrs. Clanton, are spending their vacation in Mississippi, with the "folks we left behind." Will return soon to help me finish up the year's work.

We could say lots of nice things for our people. They are loyal, and love God and his church.

They also want Brother Lindsay for their P. E. another year—he is making a good one.

We have one of the pluckiest little Home Mission Societies that it has ever been my privilege to know.

In closing let me say that Brother W. C. Watson of Warren has been a brother indeed. Am anxious to meet the brethren in Hot Springs. The Annual Conference is always a source of inspiration to me. Am taking the correspondence course, and so will pass into the class of the fourth year.

A. T. Clanton, P. C.

LITTLE ROCK PROPERTY OR SALE.

My former residence, a comfortable convenient, homelike place, in good residence section, but near high school, churches, and business, for sale at a bargain. Some one moving to Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

HOLLIS, OKLA.

Methodism at Hollis, Oklahoma, West Oklahoma Conference has taken on new life during the past sixty days. On the third Sunday in August the Sunday school was reorganized and the Wesley Adult Bible Class was organized with less than twenty members. The enrollment on October 6 reached one hundred. The class is divided into two sections: Section I, The Business Men's Bible Class; Section II, The

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Points to Its Graduates filling the Most Responsible places in Church and State and Business.

Prospective Patrons are asked to consult former Hendrix Students, who may be found in every Community. If they advise against putting your son in Hendrix College, Do not send him.

The Course is so complete and the work so hard that unprepared or idle students cannot long remain. The boy who comes simply to have a good time or to play ball, will soon depart in grief or stay to study.

Being strong Hendrix College co-operates with public high schools and academies, accredits them, and receives their students on certificate.

For the sake of mature, but irregular or retarded, students, Hendrix College maintains an Academy, managed by an experienced graduate of the Peabody Normal College. Here such students enter any classes for which they are prepared and may do four years of secondary work in three. They are prepared to teach public schools, and are in demand.

Only 250 Students Will Be Admitted This Year.

More than half the Dormitory Rooms were reserved July 1.

Hendrix College, Conway, Ark.

A. C. MILLAR, President.

C. S. Rennison, Secretary.

Married Ladies' Bible Class. The men have fifty-nine on roll and the women have forty-one. The total enrollment of the school on October 6 was 276.

On the front row in the picture, page 7, you will see the faces of the Official Board of the Church, except one member who was providentially hindered from being there. This class is only in the embryonic state as it is only sixty days old, but omens of greater things are being seen every day. The business men of Hollis can do almost anything they wish to, and in the class you can find just fifty-nine men who are working, some at least, for their class. The women, also, are afflicted with this same characteristic. The men are especially blessed in having Hon. Luke Roberts, who was a member of the Constitutional Convention of this state, for their teacher. The women have a very excellent teacher in Mrs. A. E. Newlin.

All departments of the school are rapidly increasing under the efficient

leadership of the superintendent, Mr. R. D. Miller, one of our leading lawyers. There is never an idle moment in the room. All are happy and busy. C. C. Barnhardt, Pastor.

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We do not ask for a job of printing merely, but we want the

Printing Account

of all our preachers and people. Place with us your printing account; order any printing you want; whenever the work does not come up right both in quality and price, let us hear from you, and we will make it right.

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