

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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## The Philosophy of Sacred Music.

The conduct of the service of song in the church is often a perplexing problem. The lack of efficient service is all too common, and the choir row is a familiar form of disturbance. It would help us to solve our problems if we could answer the question, why have music in the church at all? What is the meaning and function of music in the service of God?

God reveals himself to the intellect chiefly through sight. "The heavens declare the glory of God, and the firmament showeth his handiwork;" so runs one of the Psalms, and so is the order of God as he addresses the intellects of men. But God reveals himself to the hearts of men chiefly through sound. In a more comprehensive sense than Paul intended are the words true, "Faith cometh by hearing." The main source of emotion is sound.

The several sounds of nature appeal each to a single emotion. It is the business of music to gather up these elemental sounds, sift out the discords, combine into harmonies, and so sweep the whole range of emotion. And our natures demand this. Discordant sounds is the one violation of art which an art-trained nature most resents. The sensitiveness of musicians is proverbial. There is a reason for it; for in the very nature of things the nerves of a musician are more deeply rasped by discord than are the nerves of a painter or a sculptor or an architect when his art is violated. To the three last named the violation of art may be grotesque, provoking a laugh; to the musician it is as a rude blow, provoking anger.

It follows that music, in the very essence of it, is a call for unison, for harmony—for harmony of tone, and harmony of tone demands, in the last analysis of the problem, harmony of feeling. This is only saying that music demands and creates sympathy. She is a muse, let it be remembered, of too subtle a sense to be imposed upon in this respect; no simulation of sympathy will satisfy Her, for She will detect the hypocrisy; she knows when the tone is true, and can trace it from the heart out. This is precisely the point at which many musicians are deceived.

In this realm, the realm of the feelings, music is Queen of all the Arts. Oratory can arouse feeling, but it must do so through the slower processes of reason and conviction. The appeal of music is direct to the feelings. A patriotic hymn, if rightly sung, will do its work far more speedily than argument about patriotism. Martial music will stir man for the battle while the feet of Reason are still plodding their way to his heart. Temperance songs, revival melodies, do we not know their power? Besides, is it not true that even oratory, to be highly effective, must borrow from music its rhythm, its cadences and its purity of tone, not always, to be sure, but usually.

This brings us to the point where we can begin to answer the question, Why have music in the church at all? It is God's ordained pathway to the human heart, the way by which he gets to our hearts, the way by which our hearts get to him, the way by which we

get to the hearts of one another. If God's mighty truths be joined to notes which some master has set, and if into these notes are poured the pure tones of a heart passionately in love with God and with the truth, we have the surest route to the human heart with the truth of God. Mark—we are speaking of the heart, not the intellect—the sermon must take care of the intellect. It is plain that precisely the same quality of sincerity must be in the singer that is demanded in the preacher. The discourse plus a sincerely devout man is alone a sermon; if the sincerely devout man be wanting, it is not preaching, it is a fraud upon the gospel. No less is it a fraud to commit the service of song to a godless leader. There is just as much reason to put a godless theologian in the pulpit to expound the gospel to the intellects of the people as there is for putting a godless lot of people in the choir to enforce the truths of the gospel upon the hearts of people. It is true that anybody may sing in the congregation; it is also true that anybody may talk in a religious assembly; but who goes to work to arrange for the talking of the godless as part of a service? Who would expect the people to be edified by their talk? And would it make any difference at all if they talked ever so eloquently?

It is precisely here that our great churches are weakest. Their pastors are usually men who know how to appeal to the intellect; but pastor and church alike are without means to reach the hearts of the people, to make a direct and powerful appeal to their hearts. For, we say again, music is the natural expression of great and deep feeling, and if the great and deep feeling be not in those who render the music, how can it be expressed? Given the deep and great feeling, it is the surest of all things to express itself; deep thinking may keep silent, deep feeling is never inclined to do so, but rushes to its expression. Its truest expression will ever be through music. The high points of national history are crowned always with poetry—at the heart of it a staccato music—and music. So it was that Israel, led by Miriam, burst into song when deliverance came at the Red Sea; so David sang in the heroic-golden age of Israel; so it was, per contra, that the captives of Israel hung their harps upon the willows of Babylon and refused to sing. So it was that the Marseillaise swept the French nation on to revolution; so the strains of Dixie stirred the blood of Southern armies. So the Wesleyan revival sang; and so all revivals sing, and must. Men and nations of men when stirred by a deep impulse ever seek to abandon the slow process of mere thinking—its feet are too slow—and cry out as David did under this same condition, "O that I had the wings of a dove!" But our great churches are weak here, weak because they are without music born of great religious feeling.

Let us take account of one more fact that makes music such a powerful ally of religion; it has a strange power to transmute all emotions of sadness, sorrow, disappointment, into joy; power to construct for the weary heart an ethereal bridge upon which it may pass over to the infinite, and hold communion there. How often have worshippers found it so.

Music belongs to religion. Like all other

high arts, it is never at its highest when out of conjunction with religion. The great oratorios are the highest music the world has yet heard. If it ever hears better music it will be when it hears better oratorios, some great Oratorio of Coronation, yet to be composed. Other departments of life may get on without music; war, commerce, statesmanship, even social life might go on without; but religion has never been without it, never will be, nor can be. Religious feeling and conviction must ever run to it for expression. There are feelings too deep for words, transcending our logic, but they are native to music. The beautiful lines of F. W. Faber well express the thought:

"New passions are wakened within us,  
New passions that have not a name;  
Dim truths, that we know but as phantoms,  
Standing clear and bright in the flame.  
And the soul is possessed with yearnings,  
Which make our life broaden and swell;  
And we hear strange things that are soundless.  
And we see the invisible."

Now, we are perfectly well aware that our churches in handling this problem must grapple with certain practical difficulties. There has been a vast advance in the musical education of the people since the days of our Methodist fathers. It would be senseless to ignore this fact. It would be absurd to send a man who butchers the English language to preach to cultured people—they would not hear him, and they ought not to be asked to hear him, for there is no excuse for his ignorance; let him learn at least the rudiments of knowledge before he undertakes to be a teacher of religion. It would be practically impossible for a crude singer to lead the music of an audience which is musically cultured. If awakening sympathy, a common feeling, be the fundamental mission of music, it is clear that a form of music which offends the ears of others can never accomplish this. There is no use to quarrel with such a fact, it is stubbornly imbedded in the nature of things. The only thing that can be done with it is to adjust ourselves to it. This means that the churches must have good music, good according to the musical standards of the time in which we live. But it does not mean that the church should close its eyes to the one essential fact about her music, the fact that music for her use is an inane thing if it be not a vehicle of true devotion, which is impossible if those who control it be devoid of devotion, whatever their skill as mere artists. To sacrifice the spiritualities of the gospel of Christ by bringing in as leaders of song a lot of Christless musical artists, who will "draw," is to profane the house of God by putting it on the level of the lyceum or the opera.

The remedy for this state of things should lie with our church colleges, especially the female colleges, in their departments of music. Much of the music we hear is unbaptized because those who train us in music have not yet seen the necessity of baptizing it. The keynote of it was not caught out of the heavens, caught rather from some secondary chord that has suffered the dissonance of earth. We have allowed the world to write our music, and we sing it from the world's motive and

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## WESTERN METHODIST

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## Notes and Personals

The Texas Christian Advocate reports that Rev. N. E. Bragg has about recovered his health in New Mexico.

Rev. W. M. Hayes of Stamps, Ark., is approaching the close of the year in excellent spirits and with growing work.

Electric lights have been placed in the church at Black Rock and new paper has been put in the church at Portia.

Rev. W. J. Leroy has had many accessions to the church on the Black Rock and Portia circuit and is in good favor with his people.

From the Southwest Missouri Conference Revs. W. G. Pike, J. E. Owen, J. R. Hedges and H. G. Summers transfer to the Oklahoma Conference.

Rev. W. W. Williams, a transfer from North Mississippi Conference, is serving his first year on the Ft. Towson circuit, Oklahoma Conference. He is becoming acclimated and is doing good work.

Mrs. Russell Sage offers to give to the American Bible Society a half million dollars provided another half million is secured by Dec. 31st. The whole will be added to the endowment of the society.

Rev. C. M. Reves succeeded Rev. C. H. Newman on the Maynard circuit when the latter had transferred to Missouri. Bro. Reves has made a good start and will have a good report at conference.

Rev. O. H. Tucker and his good wife and son Clarence are home from a happy visit to relatives in Missouri. Bro. Tucker is closing his fourth year at Parkdale and Winslow, where God has blessed his labors.

Rev. P. B. Summers writes from Flatonia, Texas, that despite a failure in the cotton crop of that region he expects to go up to conference in good shape, ready to go or to stay, as the Bishop may direct.

Ex-Senator W. F. Vilas, who recently died, has bequeathed to his alma mater, the University of Wisconsin, an estate, which, administered as a trust, is expected ultimately to yield \$30,000,000 for the University.

Rev. E. C. Wallace has had a successful year on the Grant circuit. A number have been converted and received into the church. Bro. Wallace is a young man and contemplates entering Epworth University soon.

Rev. Browning E. Lewis has supplied the Roll mission in the Oklahoma Conference this year and will apply for admission into the conference. He has received twenty-six into the church and organized one new church.

Rev. J. W. Harrell, the solid presiding elder of Monticello district, accompanied by his brother, Rev. F. F. Harrell of Wilmar, were in the city Wednesday. Men of their sense always call upon us at every opportunity.

Rev. H. M. Harris is serving as supply on the DeWitt circuit, a new charge in the Little Rock conference. He has had a successful year and the charge is greatly improved under his ministry. Collections will be paid in full.

Rev. J. D. Kelly and his good people in the Sulphur Rock circuit have had some good revivals this year. Two new points have been taken in and successful meetings held. Bro. Kelly is a strong preacher and is in favor with his people.

Rev. W. W. Albright of the Huntsville circuit is one of our coming young men. He was admitted into the Arkansas Conference last year, has already passed his examinations in the correspondence school and is making full proof of his calling.

Rev. J. W. Thomas, of East Side station, Paragould, had a good revival in the spring time and is greatly beloved by his people. The shutting down of the factories in his section made finances dull but he hopes to come out with collections in full.

Rev. J. T. Rodgers is serving his first year in the Little Rock Conference and is pastor of the Roe and St. Charles charge. Attention is being given to repairs on the parson-

age and several of the churches. Collections will pay the conference assessments in full.

Rev. H. P. Robertson is serving his second year on the Fair View circuit and is in high favor with all his people. He is doing a good work that will abide by developing young men who may enter the ministry later. He is hopeful of bringing up the claims in full.

Rev. J. D. Rogers is one of our faithful pastors in the Oklahoma Conference. He has served the Idabel circuit this year under many difficulties, but has had some advancement. The charge will not pay out but the faithful work done will have its fruitage in the future.

Rev. G. A. Lovett will report a good year on the Bennington and Boswell charge. His meetings resulted in about eighty conversions and about fifty have been received into the church. This is Bro. Lovett's second year on this charge and he will report assessments in full.

Rev. E. N. Bickley has had an active year on the Pocahontas and Hoxie charge. A commodious new church has been built at Hoxie and plans are under way for the erection of a new church at Pocahontas. Good meetings have been held and collections will be brought up in full.

Rev. C. L. Castleberry is serving his fourth year on the Piggot circuit and it is his best year too. Good revivals have been held at several points on the circuit and an effort will be made to raise all the claims in full.

The good women are proposing to completely overhaul the parsonage.

Rev. I. W. Armstrong is supplying the Cowden circuit in the Oklahoma Conference and is having a good year. He has received seventy-three into the church and the assessments will be paid in full at conference. Bro. Armstrong has had two spells of sickness during the year but has recovered.

We are in receipt of many letters from friends this week, on a subject we shall not here mention. This is to acknowledge receipt, and to express our most sincere thanks to each and every one. The letters are too numerous to permit reply to each personally, and our friends can understand.

Rev. W. A. Randle has had good health this year and will report a fine year at Elk City, Oklahoma. Over one hundred have been received into the church and collections will be reported in full. Congregations have increased from the first and the Sunday school and Epworth Leagues have prospered.

Rev. T. H. Ware, presiding elder of the Prescott district, and chairman of our Publishing Committee, spent an hour or two with us Tuesday, looking into our conduct and telling us a few good stories. He is chaplain of the Confederate Veterans of Arkansas and attended the meeting of the organization in this city Wednesday.

We note from the public prints that Rev. M. E. Butler has recently been presented with a fine black horse by his official board at Chickasha. The presentation speech was made by Judge Dickerson and responded to in the most appreciative words by Bro. Butler. The notice states that Bro. Butler is greatly beloved of his people.

Rev. J. S. Watson has several good things to his credit on the Paragould circuit. Some of them are as follows: Sixty-five accessions on profession of faith, remodeled and improved Woods Chapel house, completed New Hope church and now the parsonage is receiving attention. Gracious revivals have been held and collections will be in full.

We note in the list of appointments of the New Mexico Conference that Rev. Casper S. Wright returns to El Paso; that Rev. J. R. Goodloe is at Las Cruces; Rev. J. A. Trickey is at Garritozo; Rev. W. H. Duncan is at Toyah; Rev. E. L. Young goes to Clovis; Rev. N. E. Bragg is at Elida. Rev. T. L. Lallance returns to the Oklahoma Conference, and Rev. J. L. Southward comes with him.

Rev. R. G. Rowland, assisted by Rev. W. D. Mitchell, a local preacher of Hunter Memorial, has been engaged in a protracted meeting at Henderson's Chapel, Little Rock. The interest has constantly increased. Last night eight were received, and the meeting continues. In spite of many sorrows and trials Bro. Rowland has faithfully pursued his way this year. He now rejoices in the fruition of his hopes. Located in a growing suburb Henderson Chapel has now bright prospects.

Rev. R. C. Morehead, our stirring Batesville pastor, spent Wednesday in the city, and made us a pleasant call. From other sources we learn that his church is spiritual, active, and well organized in all departments. He has had a large increase in membership, and has done much missionary work outside of town, having held a meeting with numerous conversions resulting in an organized church six miles out. He has also been active in temperance work, and has a fine body of active laymen.

Rev. S. H. Werlein, D. D., has had gratifying success the past year in the pastorate of Winfield Memorial Church, Little Rock, Ark. He serves a warm-hearted people who love God and their Church. Recently he has taken a prominent part in the prohibition fight in his city, and his strong utterances have aroused the enemies of the saloon to great

### The Philosophy of Sacred Music.

(Continued from Page One).

by the world's standard. Religion ought to take charge of her own and infuse her spirit into her music to its depths. Only so can our church music perform its high mission. We are using it now too much like the new-rich use their finery—to show that we are cultured. We need to become at home with it as the great "art-path to God," and so help bring a sinning world into touch with the infinite.

enthusiasm. Dr. Werlein is represented again this year in Vanderbilt University by a second son. His eldest son graduated a few years ago with the highest honors, and he is now a clergyman in the Protestant Episcopal Church.—Christian Advocate.

### Our Educational Commission.

Last Monday another meeting of the commission to unify our schools in Arkansas was held in Little Rock. The report, previously adopted with some reservations, was reconsidered and a somewhat different plan was submitted and vigorously debated. It was finally adopted with absolute unanimity and great enthusiasm. It will be given to the church press in a few weeks, and it is confidently believed that it will be cordially approved by the conferences. The chairman of the commission and the presidents of our three colleges were requested to present the report to the conferences. With the adoption of the plan a new era will dawn in Arkansas education.

### Sunday at Argenta.

Rev. A. B. Haltom of Argenta, was conducting a missionary service last week, and invited me to spend Sunday with him. The day was glorious. The people heard gladly the word, and we had a good service in the morning. At night this editor continued his battle against the liquor foe, and a goodly number gave attention to what he had to say.

The social pleasure of the parsonage was greatly enjoyed. Mrs. Haltom has suffered much this year, but is improving, and there is hope that she may soon be entirely well.

There have been many things to hinder the work of the church this year in Argenta, but Bro. Haltom has stood faithfully to his post, and will make a good showing at the Annual Conference. He is a thoroughly tried man, and always does good work. We were glad to note that he has some good helpers among his people. JAS. A. A.

### Death of Rev. R. G. Porter.

He was known to the readers of all our church papers as "Gilderoy." He was one of the oldest members of the North Mississippi Conference. He died on the 7th of this month, so say the press dispatches.

We dare say that no man in our Methodism had more readers. He dwelt near the universal human heart, and what he wrote went directly to the heart of the reader, awakening an instant sense of kinship. He did not essay to write recondite matter; he had little taste for metaphysics, one would judge, but he had a gentle and kindly spirit, a keen penetration and uncommon sense, all baptized from above. The whole reading public of our Methodism is his debtor. He lived and died without a stain; he carries an unsullied name into eternity.

### Senator Beveridge's Books.

Senator Beveridge, United States Senator from Indiana, is laying the American public

under obligations for some very excellent books, coming from his pen. He has issued three, two of which have reached our desk. They are "The Bible as Good Reading," "Work and Habits," and Americans of To-Day and To-Morrow." The first and the last named we have read with interest. They are written in a simple and straightforward style, characteristic of Senator Beveridge. He evidently has a message to the young men of America, and is himself an example of that high character which they should aspire to. What impresses us is the downright earnestness of a busy public man, that he is so deeply concerned to create high ideals in his fellow countrymen of the younger generation. Turning aside from the affairs of State for the time, he pours out a message as though he were a sort of lay prophet, as indeed he is, to his generation. He has no thought that he is patronizing religion; would scout such a thought. He knows that the spiritualities are the real foundation of all worthy living, and he is seeking to make this known to oth-

a suit, it must be regarded as one branch of the fight to keep liquor in the State of Arkansas. When confronted with the suit we shall make a statement which none of our readers will fail to understand.

### From Uncle Remus.

Arkansas is about to be "reformed." So says George W. Donaghey, the governor-elect of that commonwealth. But there are to be no sensational methods about this reformation. On the other hand, the reformation itself is to consist in the elimination of sensational methods as applied to politics.

"There will be a cessation of demagoguery and gold-headed cane combats with politicians, less appeal to the passions and prejudices of the people with eyes blind to commercial prosperity, and more conscientious attention given to methods for the advancement of Arkansas," says Mr. Donaghey.

"Arkansas has too long suffered under the yoke of political sensationalism, high flown oratory, and misrepresentation of public facts. The time has come when things should be changed and by a business administration of affairs the state can be brought into its right and proper place among the finest common-wealths in the land.

"I have been through dozens of states, and have looked carefully into the machinery of their revenue laws, their basis of wealth, climatic conditions, the amount of rainfall in each state, and their general commercial prosperity and contentment. In every state where there was any advantage over Arkansas the advantage was limited to one or two counties."

This is one of the most practical and sensible statements on the part of a governor-elect which we remember to have read for some time. Arkansas needs capital for the development of her resources; and where political hysteria prevails capital is chary of locating. The determination to hold the balance true between organized capital and the public interest is not best expressed by sweeping and sensational political agitation; the whole subject of the proper relation which corporate wealth should bear to the state is so difficult and so complicated that only through a cool and calm-blooded consideration is it possible to arrive at justice. There is no doubt that in the South, as well as in other parts of the country, certain corporations—railroad corporations in particular—have occasionally taken undue advantage of their privileges.

But the remedy for this condition does not lie in a declaration of indiscriminating hostility to such corporations. Violence of that sort does not proceed from strength. We would rather trust the temper in which the Arkansas man approaches his task to produce practical results, and to safeguard the public rights, in any crisis between the state and organized wealth, than we would the attitude which menaces—which threatens all big business with vague, large gestures simply because they are big and profitable.—Uncle Remus's Home Magazine.

### Notice to the Publishing Committee

Brethren: Being fairly well informed in regard to the business management and general condition of the Western Methodist, and having made inquiry in the office, I do not see any necessity for calling the committee together. If, however, any of the committee thinks differently, please write me at Prescott, Ark.

THOS. H. WARE,  
Chairman.



Rev. Phil C. Fletcher, First Church, St. Louis.

This most excellent man having left us for service in St. Louis, we asked for his picture, which we know our readers will be glad to have. He is widely known, but some have never seen his face.

We congratulate the country on every such man in its public life. Henry Altman Company is his publisher, Philadelphia.

### The Western Methodist Threatened With Libel Suit.

We desire to inform our readers that the daily press several days ago reported that O. C. Ludwig, Secretary of State for Arkansas, and one of the members of the Arkansas State Board of Election Commissioners, had filed suit against the editors and publishers of the Western Methodist for \$50,000, damages for the defamation of his character. We have no official notice of this suit, as no summons has been served upon any one of us, and all our information is gathered from this press report. Until we shall have legal information of the pendency of this suit, we do not deem it necessary to issue any statement relative thereto, except to say that if there be such



### Dr. Godden in Europe.

On the 28th of July our party met on board the good steamer "Noordam." Our party consisted of Rev. W. A. Swift, Rev. B. Wright, Miss Hunt, Mrs. Turney, and your humble servant, all of Arkansas, with Rev. Thomas B. Clifford of Mississippi, and Rev. J. B. Johnston of Alabama, making a most congenial company. After an unusually pleasant voyage of ten and a half days we landed at Rotterdam. The whole party stayed together as we traveled through Holland, Belgium and France. After staying in Paris several days, Brother Wright left the party and went down through Switzerland and Italy, and then back to Paris, then on to England and Scotland. At Liverpool Brother Wright sailed for home on the 12th of September, and I came over to London to remain here and study men and things until the 10th of October. My letter would be too long to write of Holland, Belgium, the battle ground of Waterloo, or the City of Paris and its environs, of our experiences in Switzerland and the wonderful Alpine scenery, and especially our visit to Milan, Venice, Florence, Rome and Naples; how Wright and I went up to the crater of Mt. Vesuvius, and what we saw in Pompeii, and our trip through Scotland. These experiences must be reserved for another time, but I will devote this letter to some things I have seen in the British capital. London is the largest city in the world. They claim to have about seven millions of people. I have been here now some days, and from what I see and read in the papers, I have come to the conclusion that it is pre-eminently a well-governed city. I notice they have a wholesome regard for authority. You see this illustrated everywhere. On the great thoroughfare where there are hundreds of vehicles of all descriptions, and men, women and children, when the street is about to be congested the policeman who is on duty raises his hand and everything stops, until he bids them go on. Since I have been here I have been in many of the churches and I see reverence manifested by the people. When they enter the church they bow their heads in prayer, recognizing God's house and his presence, and Americans might learn a valuable lesson from this. It was a great privilege for me to worship last Sunday in the old City Road Chapel, the house built by Mr. Wesley; to kneel at the communion rail and partake of the Holy Sacrament. Dr. Young, the pastor, preached a most helpful sermon. In front of the church is the grave of Susannah Wesley, also a marble statue of her son John. Immediately back of the church are the graves of John and Charles Wesley, Dr. Adam Clark, Mr. Bunting, Richard Watson and others famed in Methodist history. On the other side of the street, and in front of the church is Bunfield's grave yard. Among the thousands who lie there there is one grave I must mention—that of John Bunyan, author of the Pilgrim's Progress—how many thousands of hearts have been warmed and cheered by his matchless allegory. I attended a service in old Westminster Abbey—I lingered there for hours studying the architecture and reading the tablets to the memory of England's great men and women. In this old cathedral her kings and queens are crowned, here her illustrious dead are buried. I hunted up the slab that contains the names of John and Charles Wesley, also the one to David Livingstone; on this slab are copied the last words he ever wrote: "May Heaven's blessing come down on every one, American, Englishman or Turk, who will help to heal this open sore of the world."

In St. Paul's Cathedral are many historic names. As I went down the aisle on my right was a monument to the Duke of Wellington, a great man who was loved and ad-

mired by the English people. Right across the aisle is a monument to General Gordon, who fell at Khartoum. On the marble slab you read these words:

"He gave his strength to the weak,  
His substance to the poor,  
His sympathy to the suffering,  
His heart to God."

I saw also the monument in Westminster Abbey to Lord Lawrence on which was written among other things "He feared men so little, because he feared God so much."

A visit to Hampton Court was full of suggestion. This palace was built by Cardinal Wolsey, who for a long time was prime minister of England, who lived like a prince and lavishly spent money in building and equipping this magnificent place, and thereby brought disgrace upon himself and final dismissal from power. Here is where Henry VIII and Anne Boleyn lived for a while in great pomp—and other historic characters.

The old London Tower is down near the bank of the Thames. Every one who visits London should see it, for it is not only one of the oldest buildings in London, but it contains many objects connected with the past history of the English people. Here is where Mary Queen of Scots was imprisoned for years; here she was executed. So with Anne Boleyn and Lady Jane Gray and scores of others. I had pointed out to me the spots where these victims were executed. Here is kept the block and axe used. In the Bloody Tower it is said the young princes, Clarence and his brother, were foully murdered by order of Richard III. Here is kept the crown jewels, the mitre and sword of State, costing many millions of dollars.

There are in London a number of public museums, but the British Museum has a most magnificent collection, but the room that attracted me most was the Egyptian—here you find hundreds of mummies from Thebes and other parts of Egypt, many of them dating beyond the time of Moses. Here I saw the world's famous Rosetta Stone, in the king's library, one of the finest collections in the world. In the room devoted to charters I saw the charter that was wrested from King John. Every lawyer will know what that means.

The National Gallery contains an immense number of paintings from the best masters of the world. In the zoological gardens they have gathered together over three thousand beasts, birds and reptiles. Here you may linger and study for days with profit. In the Museum of Naval and Army curiosities, I saw among other things about twelve feet of the main mast of Nelson's flag ship, Victory. At the top of this mast floated Nelson's order, "England expects every man to do his duty," during the battle of Trafalgar. The Franco-British exhibition is a great success. I expected France, England and Canada to make a very fine showing, but I was astonished at the exhibits from Australia and New Zealand.

I find that England has very difficult problems to meet as well as other countries. The struggle between capital and labor is looming up here. Between 400 and 500 cotton mills closed down this week, throwing out of employment hundreds of thousands of workers. How and when will this great question be settled? There was a great deal of excitement here in London last week and throughout the United Kingdom. Archbishop Bourne called a Eucharistic Congress to meet him in London; the meeting was held. Hundreds of cardinals, bishops and archbishops from all parts of the world were here, and on Sunday they planned to have a procession and these Catholic dignitaries were to march through the streets wearing their robes of office and elevating the Host. The elevation of the Host is contrary to English law, and the prime minister forbade it, which caused much disappointment among the Catholics. But one thing has been demonstrated, and

that is England is Protestant to the core.

Before I close I want to thank Brothers Swift and Wright for kindnesses shown me on this trip.

C. C. GODDEN.

London, Sept. 25, 1908.

### The Laymen's Movement.

IX.

W. P. W.

Secondly, this is a movement of heart. The awful conditions and great demands of the irreligious world challenge faith, hope, love, and every Christian principle and profession. There must be a response of heart such as the Christian world has never known before. Methodism used to be defined as "Christianity in earnest;" but the earnestness of the past is not comparable to the earnestness that must mark the church in the future.

For the past quarter century, especially, our consuming business interests have sapped our soul life; and our men are fast becoming mere machines for mechanical work and business transactions. The soul energies have been allowed too much rest. For our own sakes, as well as for the sake of lost mankind, we need to have our hearts stirred. Christian men of today need more faith, more hope, more courage, more hope, more courage, more love, more zeal. They need it as an equipment for the work that Christian men are now called upon to do; and they need it also, for their own unsatisfied hearts. With the average man religion has come to be largely a matter of form and decency with not enough spirit and satisfying joy in it.

The heart forces are needed for the success of this gigantic undertaking. The mind staggers and shrinks back from the problem of the world's salvation; but nothing is possible to faith, hope, and love. They laugh at impossibilities, and cry: "It shall be done!" The motto of this movement is: "We can do it, and we will." If the church holds to that motto there must be a heart energy the church has never had before.

We are to "advance upon our knees." The laymen who have taken the lead in this movement have already declared that prayer is the mightiest human agency, and have designated the noon hour of each day as a time of prayer. At that time of prayer, our men are to pray definitely for a larger vision of the opportunities open everywhere; for a revelation of the meaning of stewardship; for more personal loyalty to Jesus Christ; for more wisdom to plan the Christian campaign; for more readiness, zeal, and consecration to work and give and sacrifice for Christ's sake.

This heart movement among the laymen ought to put fervency in all our public worship. In congregations where heretofore there has been little besides the cold form and dead letter, there should now be life and power. More men ought to have an experience to tell. More men ought to be ready to pray in the congregation. Congregational worship ought to be sustained and inspired by more frequent and more hearty "amens." The mid-week prayer service ought to be a more attractive occasion than it has ever been. Every house of prayer should become a spiritual power plant.

The home is the most important, as it is the most powerful, institution on earth. It is the first to touch child life, and its fingerprints are never effaced. What we wish our children to be we had better make them while the clay is soft. It is better that all other altar fires go out than that the fire on the family altar should get low. Christian men, after kindling their own hearts and attending to their own secret devotions, can do no greater service for the extension of Christ's kingdom and the salvation of the world than setting up the family altar and calling the household to prayer. In that home circle the Christian man is priest. Here he has influence and power. Here his Christian effort is sure to win. If any layman would

win a soul, he can make sure of it in his own home.

Family worship in all or a large per cent of our Christian homes would solve the problem of evangelization in Christian countries in two or three generations. As Bishop Atkins has shown, this is the quickest and surest method. It would, also, solve the problem of preachers and missionaries. Preachers and missionaries must be grown before they can be called. We are praying the Lord of the harvest to send forth more laborers, as we should be, we should be busy in our home raising and equipping our children for the call and the work. The "wandering boy" wandered away from the home where there was no family worship.

This heart movement should be a movement for those within our reach, and for whom we are immediately responsible.

#### Report of the Committee on Missions McAlester District Conference.

We, your committee on Missions, submit the following report: After having the evidence from the pastors and from other information we have concluded that for the urgent needs of the field there is demanded within this District about fifteen new men next year. There is need for two missionaries instead of one around Atoka and Caddo.

For a new circuit adjacent to the Colbert circuit.

For a new mission to the northwest of McAlester.

A new mission in the southeast part of McAlester.

One near the Albany circuit.

One to the southeast and one to the northeast of Wilburton.

We should have a Fort Smith Oklahoma charge to care for the members locating on our side the State line.

A circuit of Bokosha, Panama and other nearby points.

A new charge of the country places near Poteau.

There should be a Hugo circuit to include country places.

One south of Howe between the trunk line railroads. To the north of Fort Towson there is much missionary territory. Also to the south and west of Calvin. Within the charges and near the towns of Stewart, Antlers, Ipson Valley, Idabel, and Talihina there is much territory to be cared for as missions. East of McAlester and west of Hartshorne are more than ten thousand people practically without Methodist preaching. One afternoon and one night appointment being all they get.

A mission charge is needed in the country places around Hartshorne—without going into villages. Within this same territory (McAlester-Hartshorne) there are above twenty-five hundred foreigners, whom our Lord commands us to bring to Him.

#### We Recommend

I. That we have a District Foreign Missionary.

II. That the presiding elder spend his Sundays at these mission places during the fourth round so as to thoroughly acquaint himself with the needs of these fields.

III. That the Domestic Mission assessment for the coming year be doubled in order that we be able to supply these new points.

IV. We note the common neglect of the American Bible Society, and recommend that all our pastors get in touch with Rev. Glenn Flynn, Dallas, Texas, who is Field Superintendent for Oklahoma, and sow down their charges with the Word, taking collections for the A. B. S. assessment and also for local work.

V. That this District Conference memorialize the Conference Board and General Board of Missions to present the "Go Forward" to every one paying as much as two dollars to

missions—in order that missionary information may be increased.

C. W. CLAY, Chairman.

W. L. ANDERSON, Dis. Con. Sec.

Never was there a time in a new State when ample mission funds were more needed or where they would yield more fruit within so short a time. Many other districts in Oklahoma Conference are as much in need of new men. At least a dozen new men to go to the new communities where school houses are now for the first time being built and hold meetings and organize churches thus holding the ground until developments will enable them to be organized into self-supporting charges. The Foreign Board can ill afford to withdraw from this field just at the time when the fruits of three quarters of a century of prayer and sacrifice are about to be reaped or lost—to other denominations, and to ruin. I volunteer, if the Foreign Board will underwrite for me to spend the next four years building up and gathering in these waste and mission places of our conference. I can find eight or ten good revival preachers in the conference and dozens out of it who will take the same class of work. Let it be agitated pending the meeting of our conference.

Very truly and fraternally,

W. L. ANDERSON.

Poteau, Okla., Oct. 7, 1908.

## REVIVAL PRAISES

A New Song Book For Young People's Meetings, Sunday Schools and Revivals.

Compiled by Geo. R. Stuart, E. B. Chappell and others.

30c each in full cloth binding; Boards, \$3.50 a dozen, postpaid. \$25.00 per 100; \$3.00 per dozen, not postpaid.

#### LEATHERETTE BINDING.

25c each; \$3.00 per dozen, postpaid; \$15.00 per hundred, not prepaid; \$2.50 per dozen, not prepaid.

BOTH IN ROUND OR SHAPE NOTES

Order of ANDERSON, MILLAR & CO.

#### "Predecessor and Successor."

I want to say "amen" to what Brother Smith said last week on the above topic, but he did not say enough. He omitted some things of exceedingly great importance. One of the things the "Predecessor" can and ought to do is to get a convenient little book that can be carried in the pocket and put in it the following information: A complete roll of the members in his charge together with addresses and the amount each contributed during the year for benevolences. In connection with the names of parents who are members of the church should be given the names of their children. In each case tell whether the child has been baptized or not. Where one or more in a family are members of our church the names of the other members of the family should be given. Tell whether they are Christians or not and to what church each belongs, if to any. When possible, the profession or vocation of each member should be given. A list of the stewards, the trustees, the Sunday School superintendent and teachers, the Epworth League officers and the officers of the woman's societies should be given, as well as the name of the organist, leader of the music, and those who can be counted as substitutes in each of the latter places. The name of the janitor and where he may be found must not be omitted. The names of people who attend the services with some degree of regularity but are not members, together with information regarding the church's relationships of each, is a matter of importance not to be forgotten. Another list is to be composed of the names

of Methodists living in the community who have not put in their letters. Give a full statement of all indebtedness, tell who have claims and hold notes and when payments are due. If there are any unpaid subscriptions or pledges, be sure to give them. Tell how much insurance is carried, amount of premiums and when due, and to whom to be paid. Give a list of subscribers to the Western Methodist, the Christian Advocate (Nashville), the Go Forward and other of our periodicals.

Another thing, which is suggested above, the "Predecessor" ought to do is to leave all departments of the work as well organized as possible. Sometimes there is a disposition to become careless if you think a "Successor" is likely to get your place. But you are not excusable for leaving any differences or difficulties unsettled or any work undone that you can do. You owe it to yourself, your people and your "Successor" to leave a work in every way prospering if it is possible for you to do so.

This thing of influencing the young people to promise to send for you to perform future marriage ceremonies is a thing of which I hope no Methodist preacher who is to be moved this fall will be guilty. Encourage your people to make up their minds to love and trust their new preacher. The ideal pastor is not the one who succeeds only in getting the people all attached to him, but he is the ideal who succeeds in unifying the church and leaving a band who will be loyal to any worthy leader.

The "Predecessor" can do much to make the way of his "Successor" easy, and thus to assist in the continued progress of the work of the charge. Will you try it?

R. S. SATTERFIELD.

Epworth Campus, Oklahoma City, Okla.

#### Hendrix College.

Dear Methodist: Hendrix College starts on the new year with fine prospects. We have as fine a student body as can be found and the spirit is admirable.

The old members of the faculty like President Anderson, W. E. Hogan, G. H. Burr and Prof. Green need no introduction, nor does Prof. M. J. Russell who is in charge of the Academy. He has his work well in hand and is a success as we were sure he would be in this responsible position.

Among the later additions to the faculty Dr. J. E. Godbey, known and loved all over Arkansas and Missouri Methodism, is renewing his youth as he touches the young life of this noble institution. No man could feel a warmer personal interest in the students than he does.

Prof. Staples is an Emory College man having taught last year in Central College, Missouri. He is a man of strength and individuality.

Professors Simmons and McSwain have made most favorable impressions as "worthy and well qualified." We predict that their coming to Hendrix is not for a single year but for a long season.

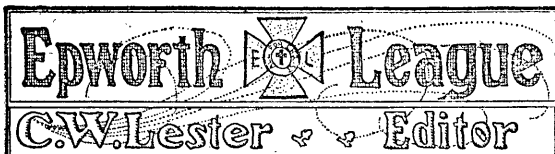
Professor Leonard, who is a very capable man in many directions in connection with his class work, has charge of athletics. One feature of our athletics is that a number of our oldest and strongest men will be on the teams this year. This is as it should be.

President Stonewall Anderson is to be congratulated on the fact of having today the strongest faculty Hendrix has ever had in its history. The outlook for the future of the college is never so bright. Let us have more boys in Hendrix College. Sincerely,

J. B. STEVENSON.

Pastor Methodist Church, Conway, Ark.

We would be glad to figure with anyone having book or pamphlet work to be done. We have the facilities for rapid work in any quantity.



Scripture Lesson for Oct. 18: Acts 11:4, 15:21; 15:6-12.

Topic: The Value and Power of Missionary Information. (Mission Study Rally Day.)

A conference of Anglican bishops in 1897 declared that missions constitute the "primary work of the church, the work for which the church was commissioned by our Lord." And surely this is true. And hence it is particularly important that every Christian "should be made intelligent concerning the principal work of the church." The conclusion is irresistible that every Christian ought to be well informed about the primary work of the church, else that work may be overlooked by him and neglected. It follows then that the dissemination of missionary information among Christians is of no little importance. Christians should not only know of the world-wide plans of their Lord but should know the needs of the great dark heathen world, should know the wonderfully inspiring history of missions especially during the last century. Should know of the present opportunities and difficulties of the work, should know of the equipment and needs of the church on the foreign field in men and money. As the church advances in the knowledge of these things, then and only then, can we hope for real substantial advancement upon the unreached heathen world. If this is true of the church as a whole it eminently is true of the preparation of the church for the immediate evangelization of the world to come through the education of the children and young people of the church along this line. Two practicable and substantial means of doing this are the Sunday School and the Epworth League. And there is no better means at the command of the League than the Mission Study Class.

Missionary information is indispensable to secure a missionary conscience both in the individual and in the church. Back of all the permanent progress the church is making in missionary work lies a quickened conscience, that has been thoroughly aroused through a knowledge of the world-wide progress of our Lord and the consequent world-wide obligation upon His church and a knowledge of the deep and awful need of the Christless world, is a most sure and powerful instrument of progress upon the heathen world. "If the world's need is to be met, Christians must know the need and be led to will to meet that need. If their wills are to be brought into action to meet the need, their hearts must first be moved. If their hearts are to be deeply stirred, they must first know the facts." This is fundamental for "it is a law of our being that we are only deeply moved by sufferings we distinctly realize."

Missionary information is indispensable to the proportionate and healthful development of Christian character. Ignorance of our Lord's will means indifference to His will. That of which we are ignorant is just as if it did not exist, so far as we are concerned. It moves us not at all. Not to know our Lord's will and the world's need is not only to fail in doing His will and in meeting that need, but is also to fail in developing our Christian life. The awful mark of our ignorance is often most plainly visible on the stunted growth of our Christian character. The consequence is inexorable. The pitifulness of the small circle of our praying and the small gifts we bring to Him and the meagre knowledge we have of the need of His world, is nowhere more surely and more awfully portrayed than in the littleness and leanness of our Christian life. We need all our sympathies unlocked and all the active faculties of souls exercised fully by the vision of a

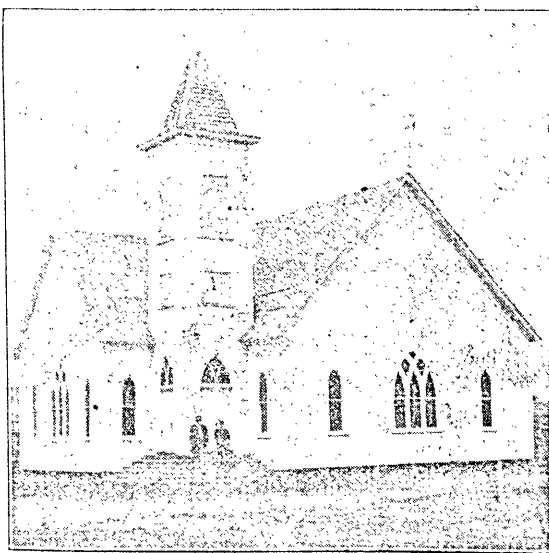
world's need and by participation in a world-wide enterprise. "There is no subject more broadening, more deepening, more elevating and more inspiring than this great theme." And there is no healthy and proportionate development of Christian character apart from it.

Missionary information is indispensable to our young Christians in choosing their life work. God has planned the work of the whole world. He has a plan for every man's life. To find out that plan and to follow it is our first



Parsonage M. E. Church, South, Hugo, Okla.

duty. The place where any given man is to work is to be determined largely by two considerations: fitness and need. What is his life best suited to and where is his life needed most? The last question cannot be answered intelligently by him if he is ignorant of the needs of the whole heathen world. If we are to find out God's will for our lives we must know the needs of His field. How emphatically is this true of our young Christians, who stand upon the threshold of decision for life's work. "How can they be sure that they have found the task in which they will be most use-



M. E. Church, South, Hugo, Okla.,  
Rev. W. P. Ficklin, Pastor.

ful to this generation if they are brought up in ignorance of the social, moral and religious condition and the spiritual claims of two-thirds of the human race."

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#### Mangum District League and Sunday School Conference.

The District League and Sunday School Conference, Mangum district, convened at Olustee Sept. 17th and 19th.

Rev. J. S. Lamar, pastor at Mangum, gave the opening sermon at 8:30 Thursday evening. His strong address on the work and possibilities of the Sunday school was of deep interest to all present.

The conference met at 9:30 Friday morning with Bro. Lamar as chairman and Oscar Canter secretary. After music the following were enrolled, many others coming later in the session. For Mangum Station, W. S. Hatcher, pastor, Fredrick Station, F. E. M. Hatcher, pastor, T. Thornton, pastor, and Ruth Thornton, Snyder, H. Armstrong, pastor, and Miss Milne Woodward, Davidson, Miss Bertha Combs, Miss Nola Anthony, and Mrs. J. R. Ennis. Eldorado, Eugene Pierce, Assistant Superintendent, Altus, R. C. Johnson, Supt.,

and Miss Beatrice Rawlins. Hobart Station, Rev. M. C. Hayes, pastor, and Misses Lola Stewart, Thena Cotter and Cora Winn. Mangum Circuit, G. W. Isbell, G. C. Wright and D. F. Westbrook. Headrick, Mr. and Mrs. A. A. Hussey. Olustee, Miss Viola Hyler and Oscar Canter.

The following were appointed as a committee for the nomination of officers for District League: Rev. Johnson, Presiding Elder, J. T. Thornton and R. C. Johnson.

The regular work of the program was then taken up, J. T. Thornton opening the day with a rousing five minutes talk on the work of an Ideal League. Bro. Thornton is an old League worker and his suggestions were trustworthy. Then followed Bro. Johnson, emphasizing the need of more earnest workers in the League and the importance of some financial aim, such as missions. Bro. Lamar spoke on the necessity of systematic work in all departments, each under the care of an efficient leader. How to make the devotional meetings most fruitful was next noticed. On this topic Rev. O. W. Stewart said in part: "We must not allow the mechanical outlines as given out by some to destroy the personal liberty and individuality of the Leaguer. He favored the use of the Era only to become more familiar with the merits of the lesson topics, his talk being in the main for the encouragement of individual effort. Hancock Galbrath, Armstrong, Johnson, and others spoke heartily on the feasibility of older people in the League, the general expression being to leave the management of the work wholly to the management of the young.

Many other vital points in the work of the League were discussed by pastors and delegates alike, resulting in a marked increase of energy and zeal for the cause.

After fifteen minutes recess and music a beautiful and inspiring sermon was delivered by Rev. M. C. Hayes of Hobart. After dinner the convention met in order at 2 o'clock. The report of the committee on nominations was accepted as follows: For President, Frank Stewart, Hobart; First Vice President, A. A. Rogers, Fredrick; Second Vice President, Mrs. W. A. Diekey, Olustee; Third Vice President, Mrs. O. W. Stewart, Olustee; Fourth Vice President, Miss Mertice Young, Mangum; Secretary and Treasurer, J. M. Rule, Hobart. The work of the Sunday Schools was then taken up by superintendents and delegates, who fairly represented the different schools of the district. Special attention was given to missions, Children's Days, etc., including our medical missionary in Corea. The conference sustained a motion that our Presiding Elder transfer to each Sunday school superintendent the communications received from our missionary through the teller. Conference adjourned for the 8:30 sermon delivered by Rev. Hodgson, of Altus, who, in his own usual intelligent way deeply impressed his audience.

The short session Saturday morning, though a review of the League and Sunday school work, was very much enjoyed and everyone seemed to be filled with a desire to return home to put into effect some of the many good things to which they had listened. Bro. Moore of Lawton conducted the closing service at eleven in which he clearly portrayed many of the possibilities of the modern standard Sunday School.

OSCAR CANTER.

#### Letter From J. E. Caldwell.

The list of appointments of our conference for 1858 which you publish in the Methodist of October 1st is truly interesting reading to me. I note several typographical errors not necessary to correct. But I note two which I think probably deserve correction: Our name was changed not "because so many of the preachers could not spell Ouachita correctly," but because of the apprehension that the M. E. Church Conference would assume the title, "The Little Rock Conference." Dr. Hunter was my authority for that.

Second, Dr. A. L. P. Green was never a member of our conference; it was a relative of his of that name. I knew him well. An incident or two of that conference at Arkadelphia I well remember: Dr. E. W. Schon's sermon on "What Is the Almighty." It produced a powerful impression. He was then in his prime. Also Brother M. C. Manly's sermon on "What shall we have, therefore." I heard Bro. M. frequently after that, but he never rose to the height of that effort.

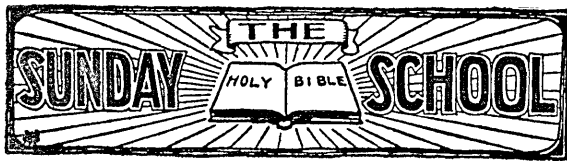
In many respects that was a memorable conference. Bishop Early presided, but was very feeble, and extremely irritable.

J. E. CALDWELL.

Tulip, Ark.

Wanted—Position as governess for small children, or companion, by a lady of refinement and culture with long experience in the school room. Can furnish highest testimonials. Address M. J., care Methodist.





### October 18. David's Kindness to Jonathan's Son. 2 Sam. 9:1-13.

Golden Text.—"And be ye kind to one another, tender hearted, forgiving one another." Eph. 4:32.

Locating the Lesson:

Time.—Anywhere from 1042 to 991 B. C.

Places.—The royal palace, Jerusalem; Lodebar, a place east of the Jordan near Mahanaim.

Persons.—David; Mephibosheth, a son of Jonathan; Machir, a friend of the house of Saul; Ziba, probably a former retainer of Saul or Jonathan; Micha, the young son of Mephibosheth.

Connecting Links.—David's foreign campaigns in which he conquered the Philistines, Moabites, Edomites, Amalekites and Syrians; thus making Israel's domain to fill up the old promise given to Abraham. (Gen. 15:18). Read 2 Sam. 8.

#### I. Mephibosheth in Hiding.

1. It was the custom among Oriental nations for a king on accession to the throne to kill all possible claimants of the sceptre. For an example see 2 Kings 11:1. Human life was of small account in those old days. This explains why Jonathan's son kept out of sight.

2. Mephibosheth was in no real danger, for his father and the king were "covenant-brothers," which meant a kinship the most sacred and binding known to the Oriental. As little as men in that day regarded their ordinary promises, yet the breaking of the "blood-covenant" was practically unknown. Read 1 Sam. 18:1-4; 20:14-17. It is highly probable that Mephibosheth knew nothing of the king's covenant with Jonathan.

3. David's long delay in seeking out any left of the house of Saul to "shew him kindness" is easily explained by supposing that he did not wish to bring into public view any possible rival before he was firmly established on the throne. This is a much more satisfactory explanation than the supposing that David had forgotten his vow to Jonathan.

#### II. Mephibosheth at David's Court.

1. His throne secure, David could afford, even on the ground of political expediency, to show kindness to Saul's descendants, and thus attach northern Israel still closer to him and the kingdom. David's course is an example of his high (though unusual) statesmanship. And we may add that an "heir" to the throne would be less dangerous at the court where he could be watched.

2. David's regard for his covenant with Jonathan compelled him to treat Mephibosheth with kindness. Failure to have done so would have disgraced him in the eyes of Israel and his own. So viewed from one standpoint no high credit is due David. The king's regard for the sacred relationship of "blood-brotherhood" appears, however, in that he included within its obligations not only Jonathan's family but all "left of the house of Saul."

3. I think the strongest as well as the highest motive of the king's action is found in those three words of verse 1 "for Jonathan's sake." The spell of that matchless "sun-crowned" son of Saul was still strong upon his heart. He could never half pay the debt of love he owed. "Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

#### III. The Later History of Mephibosheth.

1. The character of Jonathan's son is shadowed by his conduct in the time of Absalom's rebellion. He, if Ziba told the truth, deserted his benefactor, hoping by some means to secure the crown for himself while David and Absalom were battling against each other. If such was the case David's

confiscation of Mephibosheth's property and the giving of it to Ziba was a light punishment. Read 2 Sam. 16:1-4.

2. David again on the throne he called Mephibosheth to account. The explanation like the man was "lame in both feet." Strange that there was only one beast to be found to ride on. It was easy and "best" after David's victory to claim that Ziba had slandered his master. The king evidently doubts Mephibosheth's explanation, yet for Jonathan's sake he restored him half his possessions. Read 2 Sam. 19:24-30.

#### Can a Unitarian Be a Christian?

"Can a Unitarian be a Christian?" Dr. Winton and Dr. R. N. Price both take the position that a Unitarian can be a Christian. I take the position that he cannot be a Christian if he believes and practices the teachings of Unitarianism.

First of all, Unitarianism denies the divinity of Christ. Christ was not divine, was not the Son of God, was not God manifest in the flesh, was not what He claimed to be. Jesus said he was divine, he said he was sent from the Father, he claimed to be God in human form. But according to Unitarianism he "lied," he deceived the people, he claimed to

believe that Jesus was God's Son or not, he can be sound in faith or "rotten as sin," no matter about his creed, just so his life is moral, and he bears good fruits, he can be a Christian? Whenever such "liberty" as that gets to be the prevailing faith of Methodism, I want to say that I believe God will spue the whole "mess" up, and Methodism will become a "stench in the nostrils of God." Unitarianism is already that I believe, and Methodism will become so, if such teaching as Dr. Winton and Dr. Price becomes very wide spread and generally accepted.

Third: Unitarianism denies every miracle that Jesus performed including the resurrection of Christ.

Jesus claimed to raise the dead but he did not do it, he claimed to restore sight to the blind, and rebuke disease, but he did not do it, it was all a basely false claim. He claimed to cast out devils, but that's all false. He said that God raised him up from the dead, and he came forth from the grave but there is not a word of truth in any of it—as Unitarianism teaches—yet a person can believe in, and teach the faith of Unitarianism and be a good Christian, according to Dr. Winton and Dr. Price. Bosh. Nonsense, as well say any other sort of infidel can be a Christian.

To be a Christian means first of all, that one accept the system of religious teachings as set forth in the New Testament as true; and the second place to accept Jesus Christ the divine Son of God as a personal Savior, and trust in his grace and merits for salvation. No one has any right to call himself a Christian, or has any right to be called a Christian, who does not meet in his faith and experience these two facts.

J. S. LAMAR.

Mangum, Okla., Oct. 9th, 1908.

#### ANNUAL CONFERENCE NOTICES.

##### Notice to Sunday School Board.

The members of the Sunday School Board are hereby called to meet at St. Luke's, Oklahoma City, on Thursday, Nov. 5, at 4 p. m. Important that all be present.

W. J. MOORE,  
Chairman Sunday School Board.

##### Class of the Second Year.

Class of the Second Year will meet the Committee in St. Luke's Church, at 10 o'clock a. m. Nov. 5th.

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

Madill, Okla., Oct. 10, 1908.

##### Notice to Class First Year.

The members of the class of the First Year are requested to meet the Committee at St. Luke's, Oklahoma City, on Thursday morning, Nov. 5, at 10 o'clock. Do not fail.

W. J. MOORE, Chairman.

##### Notice to Board of Education, Oklahoma Conference.

Let every member of the board make it a point to be present at St. Luke's M. E. Church, South, by nine a. m. Thursday, Nov. 5, 1908. It is highly important that each member be present on time, since there are matters important to consider. You are interested in these matters.

W. F. DUNKLE, Chairman.  
GEO. C. FRENCH, Secretary.

##### Oklahoma Conference Entertainment Notice.

All the presiding elders are earnestly requested to send in the lay delegates to the Annual Conference at the earliest date possible. I would also like to have all the preachers who are coming up for admission, and also the transfers if possible. We hope to have the greatest conference in our history and want to make full preparation before hand. Our Hotel Headquarters will be the Grand Avenue Hotel.

P. R. KNICKERBOCKER,  
Pastor St. Luke's M. E. Church, South.

## "The Call of God to Men"

The volume containing the proceedings of the Layman's Missionary Conference of the M. E. Church, South, held in Chattanooga, Tenn., April 21-23, 1908. The addresses, with a number of especially prepared maps and charts, render the book a mine of missionary information and inspiration with suggestions for practical application.

Price, \$1, Postpaid.

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

be what he knew was untrue, YET HE WAS A GOOD MAN!

Suppose I stand up and publicly and privately declare that I am thus and so, and that I can do thus and so, when I know it is false and no truth in any of it. Am I a good man? No; I am a hypocrite and a liar and everybody knows I am.

How could Jesus be a good man and be in any sense the Messiah and Mediator between God and man, and at the same time be laying claims to something he knew to be untrue? If Jesus Christ was not everything he claimed to be, then he was the biggest hypocrite and liar and, and fraud the world ever knew, and is not only in no sense a mediator between God and man, but is in no sense a good man, and all faith in him as a good man may be as well expended on a Jewish Scribe or Pharisee.

Second. Unitarianism puts absolutely no merit in "the blood of Christ," it discards the atonement, Christ's death was in no sense a vicarious offering for sin.

Yet according to the teaching of Dr. Winton and Dr. Price a man can be a Christian and repudiate the blood of Christ, set at naught the atoning merits of Christ, and give the lie to every essential and fundamental and essential doctrine of Christianity? That is indeed "breadth and liberty!!" It amounts to simply this. Don't make any difference what a man's belief may be, he can be

## A District Missionary.

From the first until the last hour of our history as Methodists—especially is it true of Methodist preachers—the word and act, contribution, is continually before us. We, each of us, are largely made by kindly contributions, whether or not so accepted at the time. Equally is it true of us that we all make an effort to contribute, waiting often in breathless suspense to learn whether or not our proffer has been received kindly. Following this custom I meekly attempt to contribute to the columns of our paper, to the problem which may be named hereafter, and to the acknowledged need of our conference.

That the present ministerial supply does not cover the field which is lawfully ours is a fact too well known to be discussed. That the district missionary will serve in a large measure to do what is needed to be done is also granted by every one. I am told. That good and successful plans have been originated to provide his support, I understand also. But if there could be discovered an extravagance in our economy, and that extravagance could be overcome to the further support of the missionary, or other such workers, I am persuaded a good thing would have been done. So to this end I shall now speak.

Last year there was paid for revival help in Mangum district two thousand dollars. Now, if this amount could be applied to the support of a missionary in the district, his salary would be amply provided. It is true, however, that a large per cent. of this amount was paid by charges where the missionary to be employed would not be expected to devote much of his time. To labor in revivals at these points so as to receive these amounts would defeat the object of his being placed in the field. He must be kept where he is most needed, and if possible and deemed best, he should still receive a part of the money such as was expended last year, and is likely to be expended annually.

Our economy does not acknowledge and provide for a deficit in the matter of pastoral support by authorizing the preacher in charge to do other labor than that officially assigned him, whether in or out of his field of labor. If the charge to which the preacher is sent can not pay the minimum amount necessary to give him a living, the deficit is met by an appropriation from the mission board. Then let us contend that it is just, and also the wish of the many preachers concerned, when informed as to the result of such a course, that the amounts derived from labor in revivals be devoted to extending the kingdom rather than to the building up of those already enjoying its domains. In short, what of this plan? Let there be appointed a committee to be called the Board of District Evangelization, which shall be composed of the presiding elder and five or more of the pastors serving charges in the district. Let this committee meet early in the year and arrange exchanges of labor in revival work for the year. When the revival of any charge has been closed, a collection should be taken after a statement to the effect that the money would go toward supporting the missionary laboring in the district, and that the services of him who had labored in the revival had been rendered in lieu of the district missionary and for the profit of the church in the district. Certainly such a plan would not displease any of our preachers, as two weeks' labor from all involved would supply every pastoral charge with revival help, would largely provide adequate support for the man laboring in the harder sections of the district, and would bless him who had thus made these two results possible by noble sacrifice on his part. Such a sacrifice would not fail to arouse the membership of our church, and it is to be expected that the offerings would be larger. Lastly, in those charges where the pastor conducts his own revival there might be an offering taken for the support of the missionary when such an offering

could not be taken for himself.

To be sure more than one detail of this proposed plan would need to be worked out, but it is not the object of this article to set forth untimely minutia. If there is in the article that which can be developed into helpfulness, then well. One thing I do know, that is, we need a man who will extend our church and organize our resources, at least in this district; and I further know that if there is an extravagance in any of our practices under our economy it should be given attention, for the calls and uses reprove such an oversight.

O. W. STEWART.

## The Conference Missionary Evangelist.

John R. Nelson.

The last General Conference authorized an Annual Conference Board of Missions to employ missionary evangelists. Their duties as defined by the Discipline are "To hold evangelistic services, to make missionary addresses, and to make collections for the support of the work of the Board at places designated by the Board." There are under the direction of the Board and on a missionary basis. The office combines both the evangelistic gift and the spirit of missions.

The times are propitious for the church to send forth evangelists as a distinct class of laborers. Our preachers do not assist one another in protracted meetings as did the early circuit riders. The modern church is a highly organized business concern, consisting of departments, boards and committees, which require the personal attention and incessant toil of "the preacher in charge." Often his strenuous labors tend to quench rather than to quicken revival fervor. All good pastors have not the evangelistic gift. This is the age of specialists, and the expert in salvation is not without his reward. Men are difficult to reach, and many of them will be saved only by extraordinary means. The success of the independent, modern evangelist is highly significant. There are those among us upon whom rests a double portion of the Spirit, who have felt a special and distinct call to devote their entire time to evangelistic work. The church in providing for her own evangelists meets a felt want, and returns to "the old paths" of both primitive Methodism and Christianity.

Our conference evangelists, as a class, have made full proof of their ministry and justified the wisdom of the church in creating the office. Eleven of them for 1908 reported for nine months from their respective conference sessions 3352 revival sermons and missionary addresses, 4809 conversions, 2050 additions to the M. E. Church, South, and \$14,375.00 raised for missions. The general average was 437 conversions, 185 church additions and \$1,306.00 for the missionary cause. One evangelist during the nine months had 718 conversions and secured \$2,560.00 for domestic missions; another held seven protracted meetings in which there were 321 conversions, and 133 additions to the church, and raised for missions in cash and pledges, \$6,500.00; while another reported 778 conversions, 400 additions, eighteen called to the ministry, fifty-five volunteers, \$6,500.00 subscribed to five new churches, 290 missionary volumes sold, 315 subscribers to Go Forward, and \$3,345.00 raised in cash and subscriptions to missions. Reports vary with the laborer, territory and character of work done. Some fields were "white unto the harvest" while others the sower went forth to sow. The good accomplished cannot be tabulated in figures nor printed in type.

The conference evangelist is missionary both in office and work. His "evangelistic services" extends the kingdom by bringing souls into the kingdom. He pioneers Christianity into the regions beyond by holding revival meetings in school houses and under brush harbors of overlooked communities and neglected districts. In these "waste places" where no traveling preacher has an

appointment, nor independent evangelist has received a call, "the poor have the gospel preached unto them," souls are saved and new churches are organized. These home missionaries take advanced ground of an advancing church whose mission is to evangelize the entire land. Theirs is the post of honor. Some churches with a congregational form of government have largely extended their borders by the evangelistic efforts of their missionary evangelists.

By appointment this new officer of the church is also a leader in the great cause of missions. His work is educational and inspirational. "Missionary addresses" and sermons delivered by him during revival meetings and on special occasions produce a profound impression. Having specialized on missions he speaks as one having authority in disseminating missionary intelligence and creating a missionary conscience.

Being himself a missionary, his salary is provided for by his Board of Missions, usually, and while he takes collections for the support of the Board his missionary collections reflect the field and character of service rendered. One evangelist under the direction of his Board will give his entire time to evangelistic service on missions and in unoccupied territory, and has "souls for his hire" with naught besides; another will divide between missionary and self-sustaining charges and has "bread to eat and to spare," while still another on good circuits and in rich stations will emphasize missions as well as salvation and raise good sums of money for the evangelization of the world. The free-will offering that is generally taken at the close of a revival for the independent evangelist with the conference evangelist goes direct to missions. Given for this purpose when the people are moved by a common, mighty religious impulse, it is not strange that their contributions "abound unto the riches of liberality." Some evangelists, after defraying all expenses, have secured during a twelve months as much as eight and ten thousand dollars for missions.

The conference evangelist may be a layman. Nothing in our Discipline or the Word of God which requires that he should be a minister of the gospel. Men without any credentials whatever have been honored instruments of Samaria, flooding its streets with the joys of salvation, in the beginning of his career was appointed to serve tables while the apostles gave themselves to prayer and "to the ministry of the Word." Stephen, another one of the seven deacons, who looked after the temporalities of the church "did great signs and wonders among the people." The "Seventy" were emergency men sent two and two before the Lord's face to herald the coming kingdom. In this our day when the supply of preachers is wholly inadequate to the demand, the larger ministry of the laity is again being drafted. Modern evangelists, both in manner of speech and methods of work have been decidedly of a lay type. Some of them have been ordained ministers while others, equally successful, have been without authority from any church to exercise their gifts. Sam Jones, like President Finney, was a converted lawyer, whose secret of success consisted largely in his terrible indictment of evil doing and his moving appeals for a better life. Mr. Moody was a plain business man in Chicago when the spirit of prophecy came upon him, and he was providentially led to do the "work of an evangelist" in both the old and new world. A license to preach is not necessary in order to lead souls to Christ: "Let him that heareth say come."

Hear what the spirit is saying to the churches in the Laymen's Missionary Movement. A movement whose scope and purpose is "the evangelization of the world in this generation" will expend itself alike upon



the home and foreign field. Enlisted, quickened and inspired, our men already are taking the initiative in the salvation of their own countrymen. Recently a pastor returned to his church from a brief visit to find his laymen conducting a gracious revival. In more than one annual conference laymen are employing missionary evangelists to do work in destitute regions. Soon the whole line will be in motion. The bugle call for an aggressive evangelism is being heard. Preachers and laymen are uniting and consecrating as never before to give Christ's gospel to every creature.

### The Awfulness of Drug Addiction.

The unfortunate drug addicts look beyond and through the mists that half conceal their doom. Recognize the awful end that awaits them! Turn back they cannot; tarry where they are, they dare not. On, on, forever on toward endless night, they are pressing one upon the other. Lulled into a feeling of security one moment, they realize the overmastering power of despair the next; and thus, from day to day, from year to year, until merciful death steps in and closes the saddest scene that earth can know, the poor victims struggle with the passion that consumes them.

The horrors of Dante's *Inferno* are as nothing compared with the tortures which wreck and wreck the lives of those who are lost through narcotism. A person who has taken narcotics once has a strong inclination to try them again. Yielding once, they beget an itching desire to repeat the action. This unhealthy craving may pass away, but often grows fiercer by what it feeds on. A man is no longer master of himself, but is the victim of a relentless craving for what may sooner or later destroy him. It is almost impossible for him to free himself from the charms of his baneful habit.

But from where do these helpless victims come? Who is responsible for all this misery and suffering? Is there nothing to avert the awful doom which awaits those who have fallen under the influence of narcotic habit? The victims come, ninety-nine out of every hundred, from those who have suffered agony from bodily infirmities, and have sought relief from pain through the agency of nerve-paralyzing potions, "patent medicines," or who have been made the victims of the drug demon through the hypodermic needle in the hands of the trusted family physician, who was foolish enough to leave it to be used by the patient in his absence.

Pain-killing has become a fashionable pastime with a good many good doctors, but a fad with a great many more physicians who lay no claim to goodness. The patient is momentarily freed from the agony which has engulfed him, and knowing the soothing influence exerted by the hypodermic, resorts to it time after time, until custom has made a coward of his conscience and he sinks into oblivion and death through its continued use.

Why doesn't he stop? He can't. Alas! the world, were it his, would be too cheap a price for him to pay for his freedom! But he is enslaved! Body and soul, he is surcharged with the potent influence of the drug demon, and he looks forward to death alone for his enfranchisement.

I cannot describe the narcotic habit in a masterly manner as did De Quincey when he drew the pen pictures in that wonderful emanation "Confessions of an English Opium Eater," but tell a plain, unvarnished tale—the truth. The opium relieves the suffering and gives a soothing sleep and even pleasant dreams and visions the first six or eight months' use; after that, the horrors of the damned. A craving is created which no one can quit, and cannot realize the suffering unless he has been within the once fascinating coils of this wonderful drug. It is untold misery to try to quit it, and sure death to keep on using it.

Promises and resolutions may be honestly

made, but are no more binding than ropes of sand. The deepest melancholy settles on the opium eater, and life, once full of joy and happiness, is indeed a burden. He would gladly commit suicide, but his very habit unfits him to summons the will power to do the deed. Meanwhile all the vital organs are slowly but surely losing the power to do their work. The muscles grow weaker; the stomach and bowels fail to act normally; the skin becomes dry, yellow and shrivelled, and thus from bad to worse.

Cocaine is as deadly in its effects and as binding in the chains of slavery as opium, morphine, or chloral, and the victim of the cocaine habit generally falls dead or goes mad. It accumulates as the habit progresses, and those who have fallen under its baneful influence are totally unable to free themselves. Lost to every moral sense, they sink lower and lower, until merciful death releases them from bondage.

Chloral is a powerful drug, capable in small doses of producing quiet sleep, in full doses it acts as a depressant upon the nerve centers of the brain and the spinal chord. Because chloral is known to produce sleep, especially in those who suffer from excessive mental strain, or from anxiety or other like cause, it has come of late years to be often used by those who are unfamiliar with its terrible effects. Like all narcotics, the dose must be steadily increased, to get the required effect. The chloral habit is soon formed, and the person becomes a slave to this dangerous, demoralizing, damnable drug.

Without chloral, the victim cannot sleep; with it his digestion and entire nervous system are sadly out of order. He suffers from the worst forms of dyspepsia, with shortness of the breath and palpitation of the heart. The habit begets carelessness in its use, and the fatal dose is so uncertain that "chloral eaters" often die from an over-dose. The only safe rule is never to touch so powerful, uncertain or dangerous drug, such an arch-enemy to happiness and human life.

Drug addiction produces loss of equilibrium, involves also loss of moral poise. The will, which is the moral balance wheel, is first enfeebled, then paralyzed; the perception of right and wrong is clouded; the sense of moral responsibility disappears; a fatal obliquity affects the moral vision; the natural affections are blunted, and a disgusting selfishness, apparent to every one but its possessor, alienates the love of friends and relatives. Thus to decay and ruin extend to every part of the human temple. The mind—the glorious inner shrine—is overthrown; the moral sense, which is the illuminating lamp within the holy of holies, is extinguished. The ruin of a man—the one being in all the universe made in the likeness of God.

W. S. ROBINSON, M. D.

Nashville, Ark.

### The Story of One Life.

In one of his sermons at Winona Bible Conference Dr. Gumsaulus told a story of the life of a wealthy Chicago manufacturer, now deceased, which affected his audience well-nigh to tears. It is impossible to reproduce particularly in this limited space—the effect of Dr. Gumsaulus' pathetic telling of this biography, but the outstanding facts of the story are these, in brief:

When a boy in Vermont the subject of the story was tormented by the jeers of his schoolmates, who taunted him with questions about when his father would be home from jail. He had no recollection of his father and when he asked his mother what these jeers meant, she had no answer for him save her weeping.

But at length the father came home, and the growing boy entered into the bitterness of the grown man's soul as the ex-convict sought through the community in vain for employment. From his own little bedroom the

lad heard his father and mother praying out of the anguish of poverty for God to send work by which the husband could earn a living for his loved ones. And slipping from his bed to his knees, the boy vowed before God that if his father was given work now, he would devote his life to seeing that other men from prison got a chance to earn a living.

In his young manhood the boy came to Chicago. He prospered and grew very rich. But as his wealth increased his religious faith seemed to slip from him, and he was greatly troubled by his doubts of the doctrines of the church. Especially was the atonement a puzzle to him, and for years he made it a point to attend conferences and religious assemblages where the atonement was to be discussed by eminent theologians.

At length Dr. Gumsaulus, counseling him as pastor, said to the man: "Is there not some particular in which you have made less sacrifice for your fellowmen than you should have done? You will never have faith in the atonement that is vital until you have yourself imitated in some way the sacrifice of Christ."

Then of a sudden there rolled back over the rich man's heart the memory of the vow of his boyish days, unkept till then. At midnight he arose and went to the house of his pastor: "I'll do it. I'll begin in the morning."

Next morning he wrote to the warden of a great penitentiary, asking to have a released convict sent to him. The man came and met the clasp of the hand of honest brotherhood. The manufacturer sent him far into the west to nail up advertising signs, and gave him good wages.

Then he got another man from another penitentiary, and sent him out in the same way. One after another he set on their feet such ex-prisoners through his private office to a clean, true life. And he told no one of them of any of the others.

But they ran across one another as they traveled, and when they told each other how they had been lifted up out of their common pit of perdition by the same loving hand, they couldn't help forming a brotherhood. They wrote circle letters which went the rounds among themselves, and the rich manufacturer in Chicago was one of the circle.

Then an awful, ravenous disease laid hold on the philanthropist, and month after month led him nearer the jaws of death. But he had no more doubts about the atonement to confuse him. He trusted One who had done for him more than he had done for his fellowmen. And he died in the calmest of trust—a triumph of spiritual peace.

Dr. Gumsaulus said he was rushing to catch the suburban train to go to the dead man's home for the funeral. "May I go out to the funeral with you—the wife and the boy and I?"

The man who spoke was tall and rugged, dressed in the rough garb of a ranchman. "Who are you?" said the minister.

"Oh, I was from Jackson, Mich. I live out in South Dakota now. I came for the boys—came to be at the funeral. This is my wife. This is my boy, named after him. Six of us have got boys with his name now."

"Of course he went to the funeral," said Dr. Gumsaulus. "And he went to the grave. After the coffin was lowered the big man in the coarse leather clothes brought seventeen white carnations and dropped them into the grave—seventeen white flowers for seventeen white souls! And the wife and boy came and dropped in flowers, too; that was for their home and all the other homes which this man had made possible.—Michigan Christian Advocate.

W. F. M. S., Little Rock Conf.  
 Edited by Conference Officers and  
 District Secretaries.  
 Mrs. P. C. Barksdale, Editor.

### The Needs and the Hope of Korea.

Until recent years Korea has been called a hermit nation, but now the people have been forced out of their seclusion in a most cruel manner by the Japanese.

It is not strange that one of their statesmen should say with intense feeling,

"If the nations know of what is going on here, will they not help us? Are you white people blind? Can you not see further than today? You think because Korea is weak and poor, and because her government is imperfect, therefore you can safely allow Japan to swallow her up."

"I tell you the tiger's appetite grows with what she feeds on. Korea is the victim today, tomorrow it will be China. What then will be the prestige of the white man among the hundred millions in Asia?"

It is claimed that there are about 13,000,000 inhabitants in this little unhappy country. Twenty years ago there were seven timid converts, who were afraid to let their conversion become known, and now there are about 120,000 Christians of all denominations. Mrs. Cobb returned from the Orient full of enthusiasm for Korea.

She says they are a mild, hard working gentle race, and "receive with meekness the engrafted word which is able to save their souls." Many thousands have already accepted Christ, and many more are ready to do so, if only the workers and the means could be supplied by the home church.

A tidal wave is sweeping over Korea. Great revivals began under the ministry of Dr. Hardie at Wansan, and through his influence have extended almost throughout the country.

In some places our work is growing faster than we can care for it and it must suffer unless more laborers are sent. The congregations on Sunday are often so large that it is necessary to hold service for the women at 11 a. m. and for the men at 2:30 p. m. and 1,000 is not an unusual prayer meeting crowd.

Our Secretary, Mrs. Campbell, has managed wisely the affairs of the Woman's Board in Korea. In every instance purchasing grounds, and building schools in the most advantageous localities.

Songdo will probably become the educational center of our mission. Mr. Yun, who has charge of the school of the Parent Board, will attract hundreds of Koreans to Songdo, because of his wide-extended influence and reputation.

He has bought for the Parent Board seventy acres, a most beautiful piece of property, on which school buildings with various industrial departments, residences and hospitals will be erected. Our property is quite near, Mrs. Campbell bought several acres for us, and the Board appropriated \$5,000 last year for a school building.

This year the Board sent two missionaries to increase the working force in Korea, and \$61,160 appropriation.

There is a call for a million dollars to re-enforce the work and to take all Korea for Christ.

If we could only have a faint conception of what that call means to

awakened hungering people, we certainly would be willing to labor and even to sacrifice, that all Korea may be brought to Christ, and be made a spiritual leader in the Orient.

Let us see what God will do if we do our part.

### Are There Any Needy Fields? Yea Many.

We are in the midst of prosperity, on the Holly Grove and Marvel charge, with a prosperous country surrounding us; a good people to help us, and the Lord has wonderfully blessed us. The different departments of church work are well to the front. Our churches are not so strong numerically as in many places, but strong in many ways. The Leagues, Sunday schools and missionary societies are well organized. Prayer meetings are very good. We serve a people who know how to take care of their preachers and they look after this interest carefully. Our people respond readily and cheerfully to a call for benevolent or charitable purposes, our conference claims are all secured and a large per cent of it paid. We sing; Praise God from whom all blessings flow. When we look around us and see the many needy fields we are made to wonder how this long felt want may be supplied; how we may help those for whom our hearts are burdened, for whom we pray daily. The problems of the support of our brethren on the weaker charges and how the missions may be made self sustaining have been of long standing.

The last General Conference authorized the Annual Conference Board of Missions to employ a missionary evangelist. I believe the appointment of a proper person to this position will largely solve these problems, and enlarge the Master's kingdom. He must be a man who has evangelistic gifts and the spirit of missions; a spirit-filled man, with a burning love for men; one who is wise in winning souls. Let the Board of Missions make liberal provision for such a man, and as the Discipline directs, let him labor under the direction of the Board, and have the prayers and support of the brethren of the conference. He must be recognized by the strong churches and be permitted to speak to them and urge them to help the weak. The bugle call for aggressive evangelism is being heard; the conference evangelist is permitted to go into the waste places where no independent evangelist has a call. Here the poor have the gospel preached to them, souls are saved and the church strengthened. Brethren, let us take advantage of these advanced movements and in the name of the Lord go up and possess the land. Yours,

F. N. LOONEY, P. C.  
 Holly Grove, Ark.

### Wynnewood Station.

This is my last year. I feel sure I shall be able to say everything in full, "Bishop." Wynnewood station in many respects, is leading many folks. I hope these people will get a better preacher than they have ever had. I can say to my brethren of the conference, I came to the Oklahoma conference to stay, and I'll do it as long as God and the people are as good to me as they have been. Fraternally,

GEO. C. FRENCH.

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### Elpaso Circuit.

We have closed out our last revival of the series for the Elpaso circuit. We have had very good meetings over the work. They resulted in 55 additions to our church, and over a hundred professions. We had some excellent help in some of our meetings. Bro. J. A. Roberts, of Bald Knob Circuit, was with us at Elpaso in July doing fine work with good results. Two of our local preachers, Bros. Ward and Gipson, helped us at Mt. Carmel, where we had the best meetings of the season on this work. Bro. J. H. Barrentine gave us valuable help in preaching and personal work at Mt. Olive, with good results. Brother Pope, of McRae, was with us at Vilonia and preaching to the delight of many with fair results. With all we have had a good year and expect to make the best report for ten years prior.

W. F. BLEVINS, P. C.

### TETTERINE.

for skin diseases is unequalled. Ask anyone who has tried Tetterine, or try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples, or other skin diseases. A trial will prove it. One who has tried says:

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J. T. Shuptrine, Savannah, Ga.

### Prairie Grove, Ark.

We are having a good year at Prairie. We have received about fifty into the church. We organized an Epworth League at the beginning of the conference year and now we have a prosperous little chapter of thirty-five members. The Sunday school is in fairly prosperous condition. We expect to pay out in full. J. E. McCONNELL.

### A Correction.

In the biographical sketch of Rev. H. B. Cox, published last week, I used the name of S. W. Register when I should have used the name of Bro. J. R. Edwards. How I came to make such a mistake I do not know. Truly,

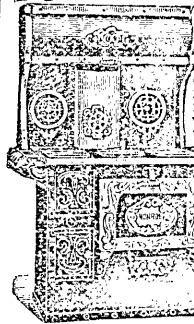
W. C. DAVIDSON.

### A Great Pessimist.

From Guglielmo Ferrero's "Lombrose, Prophet and Criminologist" in the October Century.

Pessimism is a transitory state of Aryan thought, but it is the normal condition of Hebrew thought. As Renan observed, in the whole of the Bible there are only two bright and joyful books—the "Songs of Solomon" and the "Book of Ecclesiastes." All the rest, especially the Prophets and the "Book of Job," form one sublime and colossal cry of pain. Even today, after the lapse of many centuries, every Jew of genius is almost destined to convey bad tidings to men, for all the great Jewish thinkers have always brought to light some painful phenomenon of life. Thus Spinoza announced to mankind that good and evil did not exist; Marx, that society is the battle field of a desperate struggle between the social classes; Lassalle, that by the "brazen law," workmen, in spite of their most strenuous efforts, can never earn more than the minimum which is just sufficient to keep them from starvation. In this Lombrose shares the common

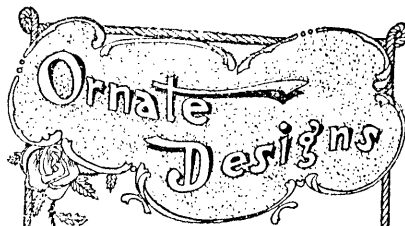
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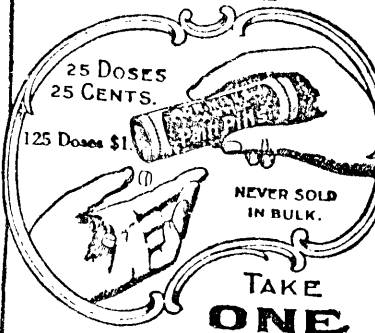
### Waring Sherwood

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fate of his race. Not only has he affirmed that civilization augments crime and that man is fundamentally inclined to evil, but he has formulated the theory which is perhaps the most pessimistic one of the whole century—the theory which was destined to destroy the hero-worship introduced by Carlyle, and which has so many followers in England; I mean the theory that genius is a form of degeneracy.

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## WOMAN'S H. M. SOCIETY.

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 Send all communications to the editors.

## Oklahoma Conference.

Dear Sisters: I hope every Auxiliary in our conference observed the Week of Prayer last week and took collection and subscribers to "Our Homes." If any did not, will you not do so yet, even in November or December will not be too late. The money collected during the Week of Prayer is to be used to help erect buildings at our Dallas Home and Training School.

We can not hope to retain the interest of members who do not take and read "Our Homes." So we should try to get every member of our Home Mission societies to read our general organ.

Our conference treasurer writes me that we fell behind in our collections the second quarter; the amount collected being only \$630.70. May we not hope that every Auxiliary treasurer will collect all back dues this quarter.

The Broadway Auxiliary, Ardmore, was the banner society last quarter, reporting eighty members with \$24 dues; fifty brigade members with \$6.85 collection from the mite boxes. Who will beat that next quarter? Several Auxiliaries should go ahead of this. Broadway with her ninety-three members enrolled can do much better. Will she not?

There is so much parsonage building to be done in our conference that we must increase our membership. Can not each member secure at least one new member this quarter? Let us double our membership before our annual meeting. Our district secretaries are reporting new Auxiliaries each month, we must continue to grow to keep pace with our growing State. It is not alone our gifts of money, but of self, time, talent and our best efforts that are needed. So let us go forward in every line of our work. "Be strong and of good courage, for in due season ye

shall reap if ye faint not." Most sincerely yours,

MRS. J. M. GROSS,  
 Conference Corresponding Secretary.  
 Ardmore, Okla., Oct. 12, 1908.

## Reed Circuit, Oklahoma.

We have had a good year. Truly the Lord has been with us from the very first. Just closed our last revival. Had a great meeting—fifty-two conversions. We only had eighteen members there to begin with; now have a church of fifty-six and several more have said they wanted to join next preaching day. The church is on the mountain top religiously. Have had eighty-five conversions and 107 additions this year. Finances are a little slow on account of crops being so late. Very little cotton is being picked yet. The reason for this is we had too much rain and hail in the spring. The farmers had to plant over, some of them four times, making crops very late. However, we will pay every cent if nothing happens. But it will be toward the last of the month.

We have organized one church and one Home Mission society. Have the very best of people here. Will just take most anything for preaching and if they see you are doing your best will brag on you. And they know how to pound. We are just recovering from a pounding and such as you never saw. They came with wagons full, hacks full and better than all—hearts full of love for their pastor and family. Brought some of most everything from a heart full of Christian love to a sack full of sweet potatoes.

May God's richest blessings rest upon those who make the pastor feel what it is to be a soldier for Jesus Christ and his family glad that they are wife and children of a preacher.

Our little girls asked, "Mamma, is it Christmas?" T. E. WILLIAMS.  
 Russell, Okla., Oct. 10.

## Cotter Mission.

Have just closed a great meeting at Gassville, a little inland town three miles north of Cotter. Doubled up on our membership there. Bought residence property for a preacher's home and a lot for church.

Our beloved presiding elder, J. J. Galloway, was with me a few days in the beginning and started the ball to rolling. Then Bro. A. L. Cline of Mt. Home came in and gave us a second start.

The last week Bro. Lovelace, pastor of the Baptist church at Cotter, came to my rescue and did some very faithful work.

We hope to wind up before conference in fine shape. To God be all the praise. JNO. T. GOSSETT, P. C.

## Jessup Mission.

I am nearing the close of my four years' work on Jessup mission. As many of my brethren know this is a hard work, but the Lord has been with me. We have many good people on Jessup charge. Many sinners who would be good if they were converted and there are many prayers going up for them. We thank God for the number that have accepted Christ this year. We have not had the success on this work that we would like to have, but we are trying to do a work that will stand and make it better for the next man. We have just closed a meeting at Jessup, which resulted in eighteen professions and eleven additions to our church, and the church greatly revived.

Brother Wimpy came to us on Monday night and did faithful work until the next Sunday. Bro. Wimpy is all right. He is a strong preacher and a fine hand to enlist the church. We heartily endorse his plans and recommend him to any pastor wanting help. We have one meeting to hold yet. We are praying for a Holy Ghost revival. Our finances are behind but we hope to be able to make a fairly good report at conference and we will give God the praise for all that has been accomplished. W. S. STORY.

Jessup, Ark.

## Junction City, Ark.

Last night there closed a peculiar but powerful revival in our city on the Louisiana side under the big gospel tent we recently used in our part of Junction City. It was peculiar in that it was conducted by a woman preacher, Rev. Mrs. Bartlett of the Methodist Protestant Church. She lives in Louisiana and has been an evangelist for seven years. Her sister goes with her to conduct the singing. She is the best and most effective woman preacher we ever heard, keeping clear of two great evils, that of dead formalism on the one side and of wild fanaticism on the other. Those who heard her plain and very practical sermons during the week, and especially heard her preach yesterday at 11 a. m. upon the baptism of the Holy Ghost, and from meeting to meeting, saw the mourners at the altar with bright conversions at nearly every service, were convinced the work was of the Lord. Her great children's meeting yesterday afternoon will never be forgotten. Two young men joined our church from this revival and others to other churches. J. R. SANDERS.

## Stroud and Davenport.

Dear Western Methodist: We have bought a parsonage located at Stroud at a cost of \$900 and we have paid \$700 on it to date. We have added something over thirty to the roll. We began this morning on a new church at Davenport, and hope to have this church building completed by conference. We will also, I think, begin a new church building at Depew in a few days. I will come to conference, I think now, with everything in full. Bro. Seales, our presiding elder, is doing good work on the district. Our fourth quarterly conference will meet Monday after the third Sunday in October. Let all the stewards be present at 2 at Davenport.

GEO. W. LEWIS.

Stroud, Okla., Oct. 12, 1908.

## Revival at Washington, Ark.

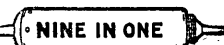
I have just returned from Washington, Ark., where I assisted in a union meeting. The members of each church were greatly revived and took on more life in doing things for God. Bro. S. L. Hogan, Presbyterian, and Bro. Z. D. Lindsey, Methodist, did the preaching. Each of the preachers are powerful in revival work. At no time during the meeting did the interest subside. Bro. Lindsey could not attend the last of our meeting on account of a severe attack of nervous prostration, brought on by continued work covering a month. He is very much liked by his people, who realize they have in Bro. Lindsey a very strong preacher. Bro. Hogan, a Presbyterian evangelist, is a hard worker and fine preacher, and can do things. Your brother,

S. E. KIRBY.

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The Household, 16 Copper Building, Topeka, Kansas.

## Spadra, Ark.

The Lowry meeting here is now under good headway, twenty conversions last night; seventy-five up to date. The interest is deepening and congregations are immense and the preaching is up to the high water mark. Old tough sinners hurry to surrender to their Christ who is so faithfully held up to them by the Master of Assemblies. We are praying and expecting 250 conversions. Pray for us.

J. C. WEAVER, P. C.

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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 Lillian Anderson, Conway, Ark.)

## A Plaint.

I cannot spell—I wish I could!  
The dictionary is no good!  
To aid a boy in spelling write,  
And mother is too busy quight;  
She never can take time to seigh  
Whether a horse should "ney" or  
"nay."

Whether to pen: "The pretty flower  
Came up and withered in an ow'r"  
Or not, and anyhow I trigh  
It's not correct to even ny.  
I'd like to be a savage, thain  
I'd never need to spell agen!

—The Bohemian Magazine.

Imboden, Ark., Sept. 6, 1908.

Dear Western Methodist: I will write for my second time. I have been reading the children's page. I enjoy reading the letters. I have been going to school, but it is out now. Our protracted meeting will begin the second Sunday in September. I will close by asking a question: Who was David? I will close, leaving room for Ruth Carr.

Your new cousin,  
WILLIE McBRIDE.

Dale, Okla., Sept. 9, 1908.

Dear Methodist: I have just finished reading the children's page, so I thought I would write again. My school was out last Friday. I am in the sixth grade. I go to Sunday School every Sunday that I can. My teacher's name is Mrs. Simpson. I like her fine. Our pastor's name is Bro. Tinkle. How many of the cousins like flowers? I do for one. How many of the cousins would like to exchange postcards? Well I will close. Yours respectfully,

PEARL HUTCHISSON.

Route No. 1, Box 36.

De Roche, Ark., Oct. 3, 1908.

Dear Methodist: I like the Children's Page and my grandpapa takes the Methodist and I think the letters are so nice that I will write one myself. I am a little girl ten years old and have light hair and blue eyes and weigh forty-nine pounds. I have two sisters and one brother. I can cook, wash and iron, hoe cotton and rock the baby and do lots of other things. My mamma and papa are both Christians and they are good to me and I love them. My grandpa is a Methodist preacher. My little sister has a banty hen for a pet. She is the cutest little hen you ever saw. For fear of the waste basket I will close. With love for all.

VIOLA LAIRD.

Hollis, Okla., Sept. 14, 1908.

Dear Western Methodist: We are two little girl friends, twelve and thirteen years old. We are attending a singing school at Dryden, Okla. My papa is the teacher. I came over to visit Nera tonight. We were reading the letters that the cousins had written and we decided we would write together. My postoffice and address is Dryden, Okla.; Nera's postoffice and address is Hollis, Okla. We both belong to the Methodist Sunday School at Dryden and are in the same class. Bro. Hams is our Sunday School teacher. Pro. Dill is our superintendent. Miss Mattie Moon is the organist. I have three brothers, four sisters and one little sister in heaven and one of my brothers is married. I have one pet, that is my little sister, Queen. My brothers' names are Willie, Johnnie and Jewel, and my sisters' names are Alma, Beeky, Essie and Queen. My little sister in heaven is named Hannah. I will close and let Nera write her part. So by by.

Well, as Lillie has written her part I will write mine. Lillie came home with me tonight and we are having a good time. When we got home from singing school we drove down to the watermelon patch and brought six big watermelons up to the house and ate two. We are going to take some to singing school with us tomorrow; we have lots of fun every day, eating watermelons. I wish some of the cousins were here to help us. I have received

one postcard from Edith Meigs. We belong to the Methodist church at Dryden. Bro. Holley is our pastor. He is a fine preacher; he has three of the sweetest little boys I ever saw, the oldest about five years old. Bro. Johnson is our presiding elder. A fine Methodist meeting closed last week at Kelly, Okla., with about seventy-four conversions and about forty joined the church under the preaching of Brother Moon, of Texas. We will answer Leslie McMillan's question. What is the shortest verse in the Bible? Answer: Jesus wept. Found in the 11th chapter of St. John, the 35th verse. We will ask a question: How many times does the word "Lord" occur in the Bible? We will close with best wishes to all the cousins.

From two cousins,  
LILLIE COPELAND  
and NEVA WOLFE.

De Roche, Ark., Oct. 4, 1908.

Dear Western Methodist: Will you admit another new cousin for the first time to write. I am very small to my age. Guess how old I am. My age is between twelve and forty. All of you cousins had better come and help me pick cotton, for we would have a grand time. My papa takes the Methodist and I enjoy reading it very much. We are going to start a Sunday school next Sunday at the Methodist church. Well, as this is my first time to write I will close for this time, hoping to see this in print. Your new friend,

ROXIE LAIRD.

Erick, Okla., Sept. 27, 1908.

Dear Methodist: I have not written to you in a long time. I hope the cousins have not forgotten me. I am eleven years old and I will soon be twelve years old the 26th of December. Who has my birthday? I live in the country one mile from Hix Switch. I went to singing school. It just lasted four days. We had a big Methodist meeting and I professed religion and joined the church, and I am getting along fine now, and I want you to send me some of your post cards.

MARY DUNCAN.

Faber, Ark., Sept. 24, 1908.

Dear Western Methodist: I will write the cousins a few lines, as I have not written any to the paper in a long time. I don't know much to write you all. My last letter came out in the paper and I was glad to see it. My sister Ruth has been to see my married sister in Pine Bluff, but she has come back now. I enjoy reading the stories about "Why Rodney Went Back." My married sister belongs to the Methodist church but I don't belong to any church, but I write to the paper because I like to read the cousins' stories. For pets I have two kittens and I and my brother Gus have seven guineas and I think my two kittens and the guineas are the sweetest things on earth, but I don't guess they are. We have got out a bale of cotton. How many of the cousins like to pick cotton? I like to pick cotton sometimes but sometimes I don't. Well I will close with asking one question, and that is: What three things are there that eat tobacco. Your new cousin,

AUGUSTA DUTHERAGE.


## IN SEARCH OF A MOTHER.

By Camilla J. Knight.

Steadily the baby trudged along the city street. There were so many people around that usually he was beside some grown person, so no one noticed that he was alone. Once a big policeman started for him, but at that moment the baby stopped with a woman to look in at an attractive shop window. Little Donald was not afraid; why should he be? No one had ever hurt him in all his short life, and he had been accustomed to going about the city with his parents or his nurse. At last he was walking along a wide residence street. Still no one stopped the runaway, for most of these houses were closed for the summer.

He climbed laboriously up a long flight of steps and tried to reach to press the electric button, but it was too high. He had always been allowed to ring the bell when he went out with mother. Then, seeing the door open, he walked in. "Mudder," he called, "I comed!"

A trim maid who was dusting the hall turned in surprise. "You fairy!"



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she exclaimed; "now wherever did you drop from?"

"Where mudder?" he insisted, trying to wiggle out of her arms.

"Martha," called the maid, "just come here. Here's a baby that's the livin' image of little Harmon, only he is not quite so big as our baby was."

"Where did you get him?" asked Martha.

"He just walked in. I don't know where he came from."

Both girls went to the door, but no person was in sight.

"It beats all," said Martha, starting after Donald, who was climbing the stairs. "Hold on, honey, you'll fall. What's your name, darlin'?"

Donald looked at her doubtfully.

"Where mudder," he demanded.

"Tell me what your name is, that's a dear," coaxed Martha, "and I'll find your mudder for you."

Donald Dale Martin," answered the baby, glibly, adding with an air of pride, "most fee years old! Mudder's honey-boy!"

"Bless his heart! Isn't he sweet?" cried Norah. "He must have run away."

She was petting Donald and letting him play with her feather duster. He seemed contented, and the two girls were wondering where he could have come from, when he spoke.

"Donald want dinner," he said, very decidedly.

"So you shall, you precious," answered Norah, hugging him tight.

"Martha, don't you want to get him some bread and milk? And then I'll take him up stairs and wash him. I'd like to put a pretty white dress on him instead of this ugly old blue one, the beauty?"

"She may be home any minute," protested Martha. "And if she—"

"I don't care. Maybe if she should see him— Anyway, I can't any more than lose my place. See! he's getting sleepy already, the fairy!"

Norah tenderly carried the little one upstairs; then, after his bath and meal she hesitated.

"I don't care," she said again. "It can't do no harm." She started resolutely toward the end of the hall.

"You'd never dare!"—remonstrated Martha.

"I will dare," returned Norah. "It might be the very best thing that could happen for her, the poor dear."

She opened a drawer, took out a dainty night dress, put on the very sleepy Donald, and laid him in the crib in the corner of the room.

It must be confessed that the two girls watched rather anxiously for the coming of Mrs. Warner, but neither was in sight when the lady of the house returned. Wearily the sad-robed figure went up the stairs to her own room. Then she hurriedly changed her dress for one of fluttering white. She spent much of her time in little Harrison's room, but never in her mourning garb—she had a fancy he would not like it.

Softly she opened the nursery door and stepped across the room to the crib. Then her senses seemed in a whirl, the air turned dark. She put out her hands to steady herself.

"My baby!" she moaned, and sank on her knees by the little bed. Donald stirred uneasily.

"Mudder!" he murmured, and stretched out one little arm, but did not wake.

She softly touched his hand, and the fingers closed tightly over her own as he settled to deeper sleep. The clinging touch was almost more than she could bear. She bowed her head, and the rare tears came.

Norah, watching, tiptoed silently away.

The baby was disturbed by the sobs beside him, and waking sat up suddenly. He put his hand on her head.

"What you k'y for?" he asked. "Donald come."

She looked up. "Donald?" she questioned.

He drew back a little. "Want mudder," he said, his lips quivering.

"Here's mudder!" she cried passionately, taking him into her arms and pressing him close to her. He struggled a little, then put his hands to her face.

"Be mudder's honey-boy," he promised softly. Still she held him tight, covering his face and hair with kisses and tears. Finally he resisted strongly.

"Dress Donald," he commanded, and slipped from her arms to the floor.

Half dazed, she moved to the chiffonier, took out underclothing, and mechanically began to dress the baby. If it were a dream, it would seem as if she wanted never to wake. He prattled all sorts of baby nonsense; and when she opened the drawer containing dresses, he showed a decided preference.

"Dat one," he said, pointing to a white Russian suit with big shiny buttons.

"Harrison always liked that one best," she murmured.

"Donald like dat one," he corrected.

Mrs. Warner turned and rang for Norah.

"Norah, tell me," she began piteously, "am I losing my senses? Am I asleep and dreaming? Is it my baby? And he calls himself Donald. What does it mean?"

Norah dropped on her knees beside her mistress.

"O! forgive me, Mrs. Warner," she begged. "When he came so sudden like, and lookin' so like our own little lamb, I just couldn't turn him away; and then he was sleepy, and"—

"When he came, Norah? Where did he come from?"

Norah explained with many tears and apologies, ending with: "And isn't he the beauty, Mrs. Warner? You couldn't resist him yourself, any more than I could. I have worried so about you, just eatin' your heart out with grief, and never a tear to relieve you. O don't you believe he—"

"Norah," interrupted Mrs. Warner, her eyes brimming as she stooped over Donald again, "I believe God sent him to comfort me."

"That's what I says to Martha," eagerly answered Norah. "The good Lord knows," says I, "that her mother heart is just starvin' for her baby, and he just says to himself, says he, 'I'll send her one.'"

"But where could he have come from? You say he came alone?"

Norah repeated the details of Donald's arrival, and Mrs. Warner watched him as he ran about the room with exclamations of delight at Harrison's playthings.

"He is so like Harrison," she said wistfully.

"Have you telephoned the police?" was Mr. Warner's first question when he came home and found his wife looking happy and contented for the first time since little Harrison's death, three months before.

"I don't want to know where he came from," she answered. "I just want to enjoy him."

"But some one must be worrying about him," he urged, though her happiness in the baby, whose likeness to his own boy was so apparent, led him to hope the child had no friends.

So it proved. Donald had slipped away from an Orphan's Home, while a nurse had a number of little ones out of doors, and had not been missed for a long time. His parents had both died only a few weeks before, leaving him not only penniless but with no near relatives who were willing to undertake his care. What led the baby's steps to that particular house in search for the "mudder" he had not had time to forget, always remained a mystery.

But Mrs. Warner stonily maintained, as Donald soon transferred his affection to his new "mudder": "God sent him to save me and my reason."

Christian Advocate.

## FROM OUR FIELD EDITOR.

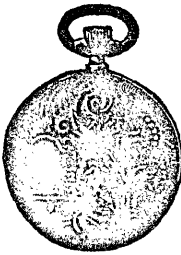
Rev. D. J. Weems.

After spending three delightful days at home with loved ones, helping wife put up preserves, getting up winter wood, and doing a dozen and one little things, the famous terse telegram seemed appropriate to me: "Off again, on again, gone again, Flanagan."

Brinkley, Ark.

It was pleasant to meet so many familiar faces and places on my return to good old Arkansas. I was glad to see an upward move at Brinkley. The moral element has gained, the saloon was again voted out, our church has had a good year, made some substantial advances under the earnest and

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faithful ministry of Rev. W. P. Talkington. He and his good wife know how to dispense a generous hospitality. They have four sweet children to bless their home. Rev. T. H. Howard, a good and faithful local preacher, has served long and well. He is lonely now, his life companion having been taken to the Heavenly home. When too feeble to sepa she raised her hand in answer to the question, "If all is clear raise your hand." Praise the Lord for such sweet assurance. Rev. J. W. Pope is a great help in his local church and Sunday School. I wish he could see his way clear to join the conference. Men of his ability could be so useful and are so much needed in the regular work. Brother and Sister R. M. Henderson are always in their place in the house of God. Rev. T. J. Brickell is the same good man he has ever been. Dr. Marshall seems to be quite busy in his practice. Though we had a good list we added the following new subscribers: J. B. Dunlap, Mrs. H. Cox, C. J. Voigt, H. C. Gibson, and Mrs. C. F. Simmons. Brinkley being at the crossing of the Rock Island and Cotton Belt Railroads, and having branch roads to Newport and Helena, is destined to continue an important business point.

## Clarendon.

Situated on the banks of the White river is the good town of Clarendon, the county seat of Monroe county. The Cotton Belt, Iron Mountain Railroads and the river furnish good transportation. There are several large saw mills, stave and oar factories here. Three banks and a very fine class of business men. Our church is without a pastor. I had the pleasure of spending Sunday with them, preaching morning and evening to real intelligent congregations. We have a first class Sunday School. Judge J. S. Thomas for years has been the faithful and efficient superintendent. Prof. Jack McCullough, teacher of Bible class, Guy Murphy, class recorder, Ed Brunson, secretary. Other prominent members of the church are Senator J. P. Lee, J. B. Burke, T. T. Bateman, H. B. Bateman, W. C. Brown, J. C. Bailey, F. M. Bonner, R. N. Counts, J. W. Golsen, G. H. Gill, J. V. Jeffries, L. F. Kimberline, J. B. May, L. G. Murphy, Dr. N. E. Murphy, W. F. McCabe, C. W. Miller, Geo. P. Reid, J. G. Roberts, J. H. Robertson, A. J. Vaughan, G. W. Sherrill, A. L. Smith, Parker Ewing, Alfred Jeffries, Joe Youngblood, J. T. Jones, and good women not a few. Prof. Jack McCullough for many years has had charge of the public school. He has good assistants in Professors Stephens, Joe Youngblood, Miss Margaret Creebs, and others.

Brother L. F. Kimberline and wife and their two lovely daughters, Misses Hattie and Lena, furnished delightful entertainment. The day was ideal, and as pleasant as could be. But there is still a gloom and sadness about the drowning of those seven young people last spring; nearly all of them connected with the Methodist church. The body of Miss Alma Pete of Joplin, Mo., has never been found. May our Heavenly Father comfort the bereaved and over rule it all for the good of the living and the glory of His holy name.

Brother McSwain is held in loving remembrance. His congregation was loath to give him and his good wife up, but are submissive to the powers that be. This is a good charge for a good man.

## Dots From Hugo, Okla.

Hugo is a quiet little city of between 4,000 and 5,000 inhabitants. The large majority are refined and cultured people who have come from various States. Hugo is located at the crossing of the A. & C. and the Frisco railroad, twenty-five miles north of Paris, Texas. It is surrounded by very rich and fertile soil of different grades: black and red sandy loam, most all of which is very productive. The black land is adapted to corn and cotton, while the sandy soil is adapted to fruit and vegetables. The water is generally good. We have voted bonds for water works, and hope soon to have the city well supplied with water. The financial stringency has not stopped the growth of the town very much. There are quite a number of nice residences and some good brick business houses under way of construction at present.

We have ten passenger trains in and out daily. The railroad shops are located here. We have light and ice plant, two planing mills, creosote plant, and many other enterprises. We have good schools, with Prof. R. S. Faulkner of Missouri at the head, and he is making the school work a success.

We have five church buildings including the Catholic, Presbyterian, Baptist, Christian and Methodist, South. There are three organizations which own no houses: Episcopalian, Methodist Protestant and Holiness. Our church was situated on rather a low lot which was not very desirable for a church. Our parsonage consisted of two small box rooms with two small side rooms. About the last of April we had a very heavy rain and strong wind which blew the parsonage off its foundation and broke it in two. We were forced to move out. We succeeded in exchanging our lots for some that were much more desirable, getting difference enough to pay for moving the church, pay a two-hundred-dollar debt and a little over. We have succeeded in building a stable, crib and buggy house, also a good parsonage with seven rooms and bath room. We can have fire in every room in the house. We have good chimney and fire place in dining room, two large closets and two more can be made easily if needed. We have a large front porch. Every room and the porch have electric lights. The house is all completed with only a debt of \$400.00 on it. The ladies of the Home Mission Society have partly furnished it. They have paid some on the pews and put a fine \$100.00 Epworth Organ in the church. They are a noble band of workers and their number is increasing. The minutes of the Annual Conference gives us 159 members but I found on the roll 177 names. We have dismissed by certificate, church conference and otherwise forty-six, have received in all fifty-nine. There are a number of Methodists in the town that have not identified themselves with the church. We hope to get some of them enlisted before conference. Our congregations have been good from the first. The prayer meeting is not as well attended as it should be, I am sorry to say, but hope that it will improve.

The Sunday School has increased under the leadership of Prof. A. S. Faulkner. We have 164 on the roll but hardly one-half of that number attend regularly. We ought to have a school of at least 250. I preach to the children one sermon in each month. We have organized a Senior Epworth League, but it is not starting off with

very bright prospects. There has not been a revival in the town this year, though each church has held a protracted meeting. The great need of the town is a Holy Ghost revival. With the help of Bro. Weems we have put the Western Methodist in twenty-one homes.

Our finances are very far behind. I have secured about two-thirds of the conference assessments in cash and subscriptions. Less than fifty per cent has been paid on the support of the ministry. Our presiding elder has been at his post every time rendering valuable service for his Lord and the church. He is an over-worked man.

Last fall I opposed the idea of separating the Indians and whites and I have so far failed to see the advisability of it. It was said that it would save mission money. Let us see. As the Choctaw and McAlester districts were it took \$400.00 mission money for the Choctaw District and about \$200.00 for the McAlester. Now the McAlester District receives no help from the board and has twenty-nine appointments, while the Choctaw District for presiding elder, receives \$800.00 and only has ten appointments. If there is policy in working one man to death and giving another half work which costs the mission board \$200.00 more than the old way, I fail to see it. The every Indian with whom I have talked is dissatisfied with the arrangement. They want to be in the district with the whites.

Rev. J. H. Ball is with me in a meeting. Have just commenced. Are hoping for great results. I hope to meet the brethren Nov. 6th at Oklahoma City.

W. P. PIPKIN.

## Huntington, Ark.

I have just closed my protracted meeting at Huntington. I have received twenty-six into the church, with several others to follow. The Lord is wonderfully blessing our efforts here this year and we hope to be able to make a good report from this charge at conference. J. L. BRYANT.

**20  
Years**

Bed-Ridden Massachusetts Man Is Cured by Wonderful Pyramid Cure.

If You Are A Sufferer Send For A Free Trial Package Today.

"I had piles for 20 years. I was so bad for months at a time as to be unable to walk. Having a friend who lost his life by an operation, I desisted from ever having that experiment tried on me.

"I tried the sample of Pyramid Pile Cure you sent me, and then bought a 50 cent box. The results were immediate and surprising to me, I assure you.

"Its speedy action also makes it extremely favorable for impatient people. I am yours sincerely, George H. Partlett, Mattapan, Mass."

The moment you begin to use Pyramid Pile Cure, your piles begin to leave you, and itching and pain begin to disappear. It heals all sores, ulcers and irritated parts. It is put up in the form of suppositories and is easy to use.

A trial treatment will be sent you at once by mail in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 153 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

## OBITUARIES.

**CARTER.**—Another of the old and honored members of our church in Conway passed away when Brother Minor Carter entered into rest on Aug. 13, 1908.

He was born in Shelby county, Tenn. and removed to Conway, Ark., on June 1, 1880. He had long been a member of the Methodist church and for a good while a steward. He expressed himself freely about dying and was ready for the change.

His devoted wife, who watched over his last years with such tender care is now sad and lonely but she knows the source of consolation. His end is peace. In the absence of the pastor the funeral services were conducted by Drs. James A. Anderson and J. E. Godbey and Brother R. H. Cannon.

This removes another landmark of Conway Methodism. Sincerely,  
J. B. STEVENSON, P. C.

**PRICE.**—John Pleas Price was born in White county, Ark., Sept. 30, 1864; professed religion and united with the M. E. Church, South, in 1887, and lived in it until his death at a Memphis Hotel by asphyxiation, Oct. 1, 1908. Bro. Price's death was a terrible shock to his family, and to the neighborhood in which he lived. He was one of White county's most prominent citizens, having been president of the Farmer's Union of his county for some time. He leaves a wife and four small children, two brothers and three sisters to mourn his death. To them I would say weep not as one who has no hope, but live for God and Heaven, and you will meet husband—father and brother again. Bro. Price was a kind and gentle father, a patient and loving husband, and a neighbor and citizen long to be missed.

His pastor,  
W. F. BLEVINS.

**PHELPS.**—John Andrew Phelps was born in Haywood county, Tenn., Jan. 16 1852; professed religion about twelve years ago and united with the M. E. Church, South, later. Brother Phelps was a prominent merchant and farmer of El Paso, White county, Ark. His sudden death by suffocation in a Memphis hotel, Oct. 1, 1908 was an awful shock to his family and many friends of El Paso, and a terrible blow to our church at El Paso, he paying half the pastor's salary. Bro. Phelps was believed by most every one to be a Christian in deed and in truth. He was in the mercantile business for thirty years and never had a lawsuit. His religion was to help those that needed help. His spiritual interest was developing rapidly in his seeking the standard. Christian perfection. He loved God with all his heart. A good man gone. To his family and many friends I would say weep not.

His pastor,  
W. F. BLEVINS.

## Room at the Top.

An Open Letter to Young People.

Dear Friends: Were I to send out advertisements announcing that I could prepare men and women in a few months to hold a \$150 job, and you believed it, the Mena Business College would run over in less than ten days. You would leave your plow handles, come from behind the counters, turn loose your \$30 jobs and come straight to Mena. I have no way to convince on paper, and if I had you before the blackboard a few minutes I would give you the proof so strong you could not go around it.

I recently heard a man say, "If I were qualified to hold a \$150 job would there be room for me anywhere? Or, in other words, could you guarantee me a position?" That is a simple question and will almost answer itself. Just suppose that you were without a job, in needy circumstances and anxious for something to do. If you will follow you a moment I will show you how quickly and how easily I can place you.

I will first gather 500 other men who are without a job and anxious for something to do. I will bunch them together and place you on one side. Now listen to the call at the first door:

**WANTED.**—A man to clerk in a grocery store; salary \$30 per month.

You can't get in forty feet of that door. 500 knocks ahead of you.

Follow me up to the second door and listen to the call there:

**WANTED.**—A man to act as chief clerk in a dry goods store; salary \$65 per month.

He must be a man of experience and must understand business. You can't get in at that door. Too many knocks ahead of you, but not so many as before. Scores refused to knock because they were not qualified to hold that job.

Follow me on to the next door and listen to the call there:

**WANTED.**—A man to keep books in a wholesale dry goods store; salary \$100 per month.

The applicant must be an expert bookkeeper, he must be quick and accurate in his calculations, he must write a neat hand, he must be sober and upright in every particular. If otherwise, he need not apply. You won't hear many knocks at that door.

But for fear you are too late, follow me on to the next door and listen:

**WANTED.**—A man to keep books in a national bank in Chicago, New York, or some great city; salary \$150 per month.

You won't hear a single knock at that door. There is a place for you, young man, plenty of room, and you need not be in a hurry. They will wait for you.

I was talking with the president of a national bank not long since, and he said he never saw the day when \$150 men were so scarce as now. He made no mistake, and I want to say to you, young people, if you are qualified to hold a \$150 job don't you worry about room. You won't have to hunt a job. The job will hunt you and forty will be after you instead of one. How silly for any one to want a guaranteed position when he is qualified to take hold on the top.

Will you now go with me to the first door and let us see what that man is doing down there? He is working himself to death and drawing small wages. What about that man on the top? He is having a good time and drawing high wages. That is true the world over. The man with uncultivated brain must earn his wages by hard toil. The man with cultivated brain gets pay for what he knows and his work is always easy.

Young friends, the above is not fiction. It is solid truth gathered from long years of experience and observation. In conclusion will say, if you wish to strike for higher wages, connect yourselves with the Mena Business College at once. Its movement is upward and we are determined that its history shall be "high wages."

Respectfully,

J. E. WOOTTEN.

## Great Traditions.

Mr. James Bryce, British ambassador at Washington, gave the people of Canada some excellent, and we venture to think, much needed, advice during

# KIMBALL PIANOS

## Offer the Truest Kind of PIANO ECONOMY

In all the world there is no piano that gives such a full measure of musical satisfaction or for a longer time than the Kimball, no matter how high the price may be.

The tone of the Kimball is unsurpassed in brilliancy. The action is plastic, the wearing qualities guaranteed.

**"The Kimball is the Best to Buy."**

Catalogues, prices and terms upon request.

Established 1853

## HOLLENBERG MUSIC CO.

HOLLENBERG BUILDING.

MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Record.

## Bad Breath and Sour Stomach

Stopped at Once With Pure Willow Charcoal, the Greatest Gas Absorber Known.

There is no necessity to suffer the humiliation, chagrin and discomfort of bad breath, biliousness, sour stomach, gastritis, sluggish liver, etc., when a little lozenge of charcoal will cleanse the stomach and make it pure and sweet.

Do not drug yourself when a simple little natural charcoal made from fragrant willow branches, sweetened with honey, will add tone to your stomach, liver and intestines, rapidly absorb gases and stop foul odors of all kinds.

Charcoal will absorb one hundred times its own volume in gas. A box full of charcoal placed in a bed room will keep the air of such a room pure and sweet.

A little charcoal lozenge dissolved on the tongue after meals will also keep the stomach fresh and clean. Charcoal is justly called the scrubbing brush for the stomach. The old monks of medieval times cured bad cases of stomach trouble, cast out devils from the system of man by feeding such a man charcoal.

Scientific men of today believe in the great strength of charcoal for the cure of human ills. Too much of it cannot harm one. The system craves it just like an animal needs and craves salt every so often. Charcoal goes into the stomach gently and is welcome, it settles down through the action of the stomach, and filters through all the food, absorbing gas, aiding digestion and giving tone to the juices, so that when the food goes into the intestines, and there meets other digestive fluids, the charcoal holds the impurities and thus keeps them from the blood.

Stuart's Charcoal Lozenges are made from pure willow. They are prepared fragrant by the use of honey and sweetened so they please the taste and are easily dissolved.

They have an enormous sale, thus stamping them with the approval of the public. Every druggist sells them, 25 cents per box. Go to your druggist today and buy a box; then after your next meal take two or three of them and judge for yourself of their merit.

Several taken at bed time will prove to you in the morning that they have been at work all night, for your bad breath will not be so bad after all.

Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

We have some beautiful designs in Cradle Roll Charts and cards to accompany them.—Anderson, Millar & Co.

the course of an address in Montreal last week. His message—or shall we call it his warning?—might have appropriate application anywhere, but its special appropriateness as touching ourselves lies in the fact that it is not yet too late for us to profit by it. That there is great need for our making faithful application of his words those who are in closest touch with political life of Canada today will probably admit. Mr. Bryce said:

"Traditions are to a nation what habits are to an individual, and the nation which has formed noble traditions while young maintain those through life. The efficiency and dignity of the British parliament is largely due to her great traditions. To make these traditions we need our best men to enter public life, and in that public life they should have as high a standard of honor as in their private life.

The example of a few leaders and the vigilance of many is a safeguard of the nation. You in Canada today are working for a long future, for a Canada that will be one of the mightiest nations in the world. You are forming habits today which some day will be the traditions of your posterity. Let these be high and worthy. Every Canadian can help Canada by maintaining a high standard of citizenship. And let him remember this, no good work done is lost or wasted."

A reading of the reports of parliamentary proceedings and discussions at Ottawa during the past few weeks would lead nearly any unprejudiced person to the conviction that the ideals of service and duty held by some of the public men of the Dominion are not so high as they might be. It would be very easy to mention a number of striking exemplifications of this doctrine, though it might not be easy to mention them without making what might be considered immoderate comments and reflections thereon. In fact, it would not be difficult to cite many instances in the political history of very recent times in our Dominion that would go to show that not a few of our prominent men evidently have not as high a standard for public as for private life. Indeed, it would not take much searching to discover evidence that political Jesuitism is not uncommon among us; that with some at least the end justifies the means, and that there is only one end for the politician—the saving of his party.

Mr. Bryce is right, high traditions of honor and uprightness are among the greatest treasures of all great nations. And our nation, young today, will have no such traditions to cherish when the time of her maturity comes, save as her citizens of these times follow out and insist upon the highest and worthiest conceptions and ideals of citizenship and service in the State. "The example of a few leaders and the vigilance of many is the safeguard of the nation."—Christian Guardian.



## QUARTERLY CONFERENCES.

## Arkansas Conference.

## MOORELTON DISTRICT—FOURTH ROUND

(Revised)  
 Houston and Perry Ct., at H. .... Oct. 17, 18  
 Conway Mission at Salem. .... Oct. 24, 25  
 Pottsville Ct., at Bell's Chapel. .... Oct. 21, Nov. 1  
 Atkins Station. .... Nov. 1, 2  
 Conway Station. .... Nov. 2  
 Clinton Ct., at Pleasant Grove. .... Nov. 7, 8  
 Cleveland Ct., at Pisgah. .... Nov. 8, 9  
 Morrilton Station. .... Nov. 13  
 Plumerville Ct., at P. .... Nov. 14  
 Russellville Station. .... Nov. 15, 16  
 JOHN E. GLASS, P. E.

HARRISON DIST.—FOURTH ROUND.  
 Yellville Ct. at Cedar Grove. .... Oct. 17, 18  
 Yellville Station. .... Oct. 18, 19  
 J. J. GALLOWAY, P. E.

FAYETTEVILLE DIST.—FOURTH ROUND.  
 Siloam Springs Station. .... Oct. 17, 18  
 Goshen Ct. .... Oct. 24, 25  
 Farmington and West Fayetteville. Oct. 25, 26  
 Prairie Grove Station. .... Oct. 31, Nov. 1  
 Fayetteville Station. .... Nov. 1  
 WM. SHERMAN, P. E.

FT. SMITH DISTRICT—FOURTH ROUND.  
 Greenwood Station. .... Oct. 17, 18  
 Washburn Ct. .... Oct. 17, 18  
 Van Burn Station. .... Oct. 24, 25  
 Hackett Ct. at Bonanza. .... Oct. 25, 26  
 F. S. H. JOHNSTON, P. E.

## Oklahoma Conference.

GUYMON DISTRICT—FOURTH ROUND.  
 Tyrone. .... Oct. 17, 18  
 Hooker. .... Oct. 18, 19  
 Texhoma. .... Oct. 24, 25  
 Guymon. .... Oct. 25, 26  
 Optoma. .... Oct. 30, 31  
 J. F. LAWLIS, P. E.

WEATHERFORD DIST.—FOURTH ROUND  
 (Subject to change).  
 Wood. .... Oct. 17, 18  
 Doxey at Fulton Chapel. .... Oct. 18, 19  
 Rocky and Sentinel. .... Oct. 24, 25  
 Foss at Foss. .... Oct. 31, Nov. 1  
 Weatherford Station. .... Nov. 1  
 WM. D. MATTHEWS, P. E.

DUNCAN DIST.—FOURTH ROUND.  
 Duncan Ct. Oak Grove. .... Oct. 17, 18  
 Comanche at Comanche. .... Oct. 18, 19  
 Duncan Station, 11 a.m. .... Oct. 25, 27  
 Chickasha Station, 8 p.m. .... Oct. 25, 26  
 C. H. MCGHEE, P. E.

ARDMORE DISTRICT—FOURTH ROUND.  
 Tully at Roberson. .... Oct. 17, 18  
 Elmore at Elmore. .... Oct. 18, 19  
 Overbrook at Overbrook. .... Oct. 20, 21  
 Providence at Providence. .... Oct. 21, 22  
 Grady at Grady. .... Oct. 24, 25  
 Cumberland at Cumberland. .... Oct. 25, 26  
 Berwyn and Springer at B. .... Oct. 26  
 (Preaching at 2 and 7:30 and conference at 8 p. m.)  
 Thackerville at Bemar. .... Oct. 31, Nov. 1  
 Marietta. .... Nov. 1, 2  
 Leon and Burnsville at B. .... Nov. 2  
 (Preaching at 2 and 7:30 and conference at 8 p. m.)  
 Let the pastors see that all reports to be made to the fourth Quarterly Conference are prepared and in hand.  
 W. T. FREEMAN, P. E.

CHOCTAW AND CHICKASAW DISTRICT—FOURTH ROUND.  
 Albion at Estus' Chapel. .... Oct. 17, 18  
 Choctaw Mission. .... Oct. 24, 25  
 Our aim:—A revival everywhere. Collections and salaries in full. Let preachers, stewards and members all pray and work to this end.  
 O. M. COPPEDGE, P. E.

ADA DISTRICT—FOURTH ROUND.  
 Maud Ct. .... Oct. 17, 18  
 Asher Station. .... Oct. 19, 20  
 S. F. GODDARD, P. E.

OREEK & CHEROKEE DIST.—FOURTH ROUND.  
 Broken Arrow Ct. at B. A. .... Oct. 17, 18  
 ORLANDO SHAY, P. E.

MANGUM DISTRICT—FOURTH ROUND.  
 Duke at Duke. .... Oct. 17, 18  
 Olustee and Eldorado at Olustee. .... Oct. 18, 19  
 Mangum Station. .... Oct. 20  
 Kelly at Kelly. .... Oct. 24, 25  
 Hollis and Dryden at Hollis. .... Oct. 25, 26  
 Vinson and D. O. at Vinson. .... Oct. 31  
 Reed Ct. at Reed. .... Nov. 1, 2  
 L. L. JOHNSON, P. E.

MUSKOGEE DISTRICT—FOURTH ROUND  
 Haskell and Bixby, at H., 8 p. m. .... Oct. 17  
 Warner Ct., at W., 8 p. m. .... Oct. 18  
 Muskogee Ct., at Frezen Rock, 8 p. m. .... Oct. 21  
 Cawlington Ct., at Powell's Chapel, 8 p. m. .... Oct. 24  
 Whitefield Ct., at Dukes, 8 p. m. .... Oct. 25  
 Stigler Station, 9 a. m. .... Oct. 26  
 First Church, 8 p. m. .... Oct. 28  
 St. Paul, 8 p. m. .... Oct. 29  
 Let pastors be ready to nominate officials for next year; let trustees be ready with reports; let the missionary societies have annual reports ready; and let all finances be either in hand or provided for in good subscription.  
 W. F. DUNKLE, P. E.

OKLAHOMA CITY DISTRICT—FOURTH ROUND.  
 Shawnee, First Church. .... Oct. 16  
 Prague circuit at Prague. .... Oct. 17, 18  
 Sparks circuit at Sparks. .... Oct. 18, 19  
 Franklin circuit at U. G. .... Oct. 22  
 Noble and Shiloh at N. .... Oct. 23

Blanchard circuit at Dibble. .... Oct. 24, 25  
 Purcell. .... Oct. 26  
 Lexington. .... Oct. 26  
 Capitol Hill. .... Oct. 27  
 Oklahoma City, Oak Park. .... Oct. 28  
 Oklahoma City, Epworth. .... Oct. 29  
 McLoud and Union Chapel at McLoud. .... Oct. 31, Nov. 1  
 Oklahoma City, St. Luke's. .... Nov. 1, 2  
 Let the stewards make diligent efforts to have full financial reports. Let the trustees have written reports according to the Discipline. Let the pastor have their lists for nominations carefully prepared, and all statistics ready for answering Question 9.  
 A. L. SCALES, P. E.

TULSA DISTRICT—FOURTH ROUND.  
 Miami and Wyandotte. .... Oct. 17, 18  
 Afton. .... Oct. 18, 19  
 Claremore. .... Oct. 21  
 Inola and Talala. .... Oct. 22  
 Tulsa, First Church. .... Oct. 23  
 Broken Arrow. .... Oct. 24, 25  
 Coweta. .... Oct. 25, 26  
 Sapulpa. .... Oct. 26  
 Tulsa, First Church. .... Oct. 23  
 Vinita. .... Oct. 28  
 Let trustees make written reports. Also presidents of Missionary Societies. Pastors will please have these in hand before conference convenes. Also list of names for nomination.  
 J. B. McDONALD, P. E.

MCALISTER DISTRICT—FOURTH ROUND  
 Canadian Ct. .... Oct. 17, 18  
 Quinton Ct. .... Oct. 18, 19  
 Pocola Ct. .... Oct. 23, 24  
 Spiro and McCurtain. .... Oct. 24, 25  
 Poteau and Cameron. .... Oct. 25, 26  
 Howe Ct. .... Oct. 26, 27  
 Talihina Ct. .... Oct. 27, 28  
 The stewards are urgently asked to be ready to report pastor's salary paid in full. The pastors to be ready to report collections in full. The trustees to have a written report on all church property owned by the pastoral charges.  
 S. G. THOMPSON, P. E.

## Little Rock Conference.

TEXARKANA DIST.—FOURTH ROUND.  
 Bright Star Ct. .... Oct. 17, 18  
 Janssen Ct. .... Oct. 24, 25  
 Gilham. .... Oct. 25  
 Mt. Ida Ct. .... Oct. 31, Nov. 1  
 Cherry Hill Ct. .... Nov. 1, 2  
 Locksburg Ct. .... Nov. 7, 8  
 DeQueen Station. .... Nov. 8  
 Dierks Ct. .... Nov. 14, 15  
 Mena Station. .... Nov. 15  
 Fair View. .... Nov. 18  
 College Hill. .... Nov. 19  
 Foreman Ct. .... Nov. 21, 22  
 Ashdown Ct. .... Nov. 22  
 First Church. .... Nov. 23  
 E. R. THOMAS, P. E.

PINE BLUFF DISTRICT—FOURTH ROUND  
 Gillett. .... Oct. 17, 18  
 DeWitt Station. .... Oct. 18, 19  
 Star City and Dumas at S. C. .... Oct. 24, 25  
 Altheimer at Wabaska. .... Oct. 31, Nov. 1  
 Stuttgart. .... Nov. 1, 2  
 Swan Lake at Swan Lake. .... Nov. 4  
 Kingsland, at Gross Roads. .... Nov. 7, 8  
 Rowel, at Mt. Olivet. .... Nov. 12  
 Rison, at Wofford's Chapel. .... Nov. 14, 15  
 Redfield. .... Nov. 17  
 Sheridan. .... Nov. 21, 22  
 Let the trustees be ready with their reports, also the women of the Foreign and Home Missionary Societies.  
 W. W. CHRISTIE, P. E.

LITTLE ROCK DIST.—FOURTH ROUND.  
 Mabelvale at Mabelvale. .... Oct. 17, 18  
 Bryant, at Bryant. .... Oct. 18, 19  
 Maumelle, at Taylor's Chapel. .... Oct. 24, 25  
 Capitol Hill. .... Oct. 25  
 Austin, at Concord. .... Oct. 31, Nov. 1  
 Loneoke. .... Nov. 1, 2  
 Hickory Plains at Johnson's Chapel. .... Nov. 7, 8  
 De Vall's Blf and Des Arc, at D. A. Nov. 8, 9  
 Henderson's Chapel. .... Nov. 11  
 Tomberlin at Hundley's Chapel. .... Nov. 14, 15  
 England. .... Nov. 15, 16  
 Carlisle Mission at Zion. .... Nov. 21, 22  
 Carlisle and Hazen, at Hazen. .... Nov. 22  
 A. O. MILLAR, P. E.

PRESCOTT DISTRICT—FOURTH ROUND.  
 Spring Hill. .... Oct. 17, 18  
 Harmony. .... Oct. 18, 19  
 Mineral Springs. .... Oct. 24, 25  
 Nashville. .... Oct. 25, 26  
 Washington. .... Oct. 31 and Nov. 7, 8  
 Bingen. .... Nov. 7, 8  
 Guadalupe. .... Nov. 14, 15  
 Gurdon. .... Nov. 21, 22  
 Prescott. .... Nov. 23  
 THOS. H. WARE, P. E.

ARCADELPHIA DIST.—FOURTH ROUND  
 Amity at Amity. .... Oct. 17, 18  
 Hot Springs Ct. at New Salem. Oct. 24, 25  
 Tricent Memorial. .... Oct. 25  
 Princeton. .... Oct. 31, Nov. 1  
 Lono at Lono. .... Nov. 7, 8  
 Ussery Circuit. .... Nov. 14, 15  
 Arkadelphia Circuit. .... Nov. 21, 22  
 Arkadelphia Station. .... Nov. 22, 23  
 H. M. BRUCE, P. E.

MONTICELLO DIST.—FOURTH ROUND  
 Hamburg Circuit at Fountain Hill. Oct. 17, 18  
 Lacey Circuit at Lacey. .... Oct. 18, 19  
 Eudora Circuit. .... Oct. 24, 25  
 Lake Village and Portland. .... Oct. 25, 26  
 Hermitage Circu. .... Oct. 31  
 Jersey Circuit. .... Nov. 1, 2  
 Hamburg Station. .... Nov. 5  
 Crossett and Mission. .... Nov. 6  
 Snyder Circuit. .... Nov. 7, 8  
 Parkdale and Wilnot. .... Nov. 8, 9  
 Monticello Station. .... Nov. 11  
 Tillar Circuit. .... Nov. 14, 15  
 Arkansas City and Dermott. .... Nov. 15, 16  
 Collins Circuit. .... Nov. 21, 22  
 Wilmar Station. .... Nov. 22, 23  
 J. W. HARRELL, P. E.

CAMDEN DISTRICT—FOURTH ROUND.  
 Atlanta Ct. .... Oct. 17, 18  
 Magnolia Ct. .... Oct. 23, 24

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THE YOUTH'S COMPANION, BOSTON, MASS.

Magnolia Station. .... Oct. 25, 26  
 Camden Ct. .... Oct. 30, 31  
 Camden Station. .... Nov. 1, 2  
 Stamps Station. .... Nov. 8, 9  
 Fordyce Station. .... Nov. 15, 16  
 Let all the pastors be ready to nominate the new boards. Let all the boards of trustees be ready to answer Question 29. Let our women answer for a full year of their work, and I hope the stewards will be ready to report out or give assurance that all assessments will be paid.  
 R. W. MCKAY, P. E.

## White River Conference.

PARAGOULD DISTRICT—FOURTH ROUND  
 Rector Ct., at Harvey's Chapel. .... Oct. 17, 18  
 Lorado Ct., at Lorado. .... Oct. 24, 25  
 Gainesville Ct. at Friendship. Oct. 31, Nov. 1  
 Knobel Ct. at Peach Orchard. .... Nov. 7, 8  
 Corning Station. .... Nov. 14, 15  
 Maynard Ct., at Alberta. .... Nov. 21, 22  
 Pocahontas and Hoxie. .... Nov. 22, 23  
 Pocahontas Ct., at Clear View. .... Nov. 24  
 Royno Ct., at Richwoods. .... Nov. 26  
 Black Rock & Portia at Mt Zion. Nov. 28, 29  
 Walnut Ridge Station. .... Nov. 29, 30  
 Hardy Ct., at Williford. .... Dec. 5, 6  
 Mammoth Spring Station. .... Dec. 6, 7  
 Imboden Station. .... Dec. 12, 13  
 J. K. FARRIS, P. E.

BATESVILLE DIST.—FOURTH ROUND  
 Calico Rock and Mt. View Ct., at Calico Rock. .... Oct. 17, 18  
 Evening Shade Ct. at E. S. .... Oct. 24, 25  
 Ash Flat Ct. at Ash Flat. .... Oct. 25, 26  
 Salem Ct. at Salem. .... Oct. 28  
 Bexar Ct. at Wesley's Chapel. Oct. 31, Nov. 1  
 Melbourne Ct. at Newburg. .... Nov. 7, 8  
 Wolf Bayou Ct. at Floral. .... Nov. 14, 15  
 Desha Ct. at Alderbrook. .... Nov. 21, 22  
 Pleasant Plains Circuit. .... Nov. 28, 29  
 Bethesda Circuit. .... Dec. 5, 6  
 Let all the preachers hold church conferences immediately and elect missionary committees, who, with the Lay Leaders and the pastor, we hope will bring up the conference collections in full.  
 A. F. SKINNER, P. E.

HELENA DISTRICT—FOURTH ROUND.  
 Wynne Station. .... Oct. 18, 19  
 La Grange Ct. at Central. .... Oct. 24, 25  
 Turner and Shiloh at Monroe. Oct. 31, Nov. 1  
 Holly Grove and Marvell at H. G. .... Nov. 8, 9  
 McCrory and DeView at McO. .... Nov. 14, 15  
 Clarendon Station. .... Nov. 22, 23  
 Wheatley Ct. .... Nov. 28, 29  
 Marianna Station. .... Dec. 6, 7  
 St. Francis Mission. .... Dec. 7

Helena Station. .... Dec. 12, 13  
 Z. T. BENNETT, P. E.

SEARCY DISTRICT—FOURTH ROUND.  
 Heber Station. .... Oct. 17, 18  
 Dye Memorial. .... Oct. 24, 25  
 Gardner Memorial. .... Oct. 26, 28  
 Tuckerman Ct. .... Nov. 1, 2  
 Cabot Ct. .... Nov. 7, 8  
 Cato Ct. .... Nov. 14, 15  
 Beebe Station. .... Nov. 21, 22  
 Bald Knob Ct. .... Nov. 28, 29  
 West Point Ct. .... Nov. 29, 30  
 Let all reports be ready and every debt cleared.  
 JNO. H. DYE, P. E.

JONESBORO DISTRICT—FOURTH ROUND.  
 Jonesboro, Second Church, 11 a.m. .... Oct. 18  
 Nettleton Sta. 7:30 p.m. .... Oct. 18  
 Bardstown and Marion at Marion. Oct. 24, 25  
 Harrisburg Ct. at Clannetle's Chapel. .... Oct. 31, Nov. 1  
 Harrisburg Sta. .... Nov. 1, 2  
 Trinity Ct. at Union Grove. .... Nov. 7, 8  
 Crawfordville and Earle at E. .... Nov. 11, 12  
 Luxora and Rozell at Luxora. .... Nov. 14, 15  
 Osceola Station, 7:30 p.m. .... Nov. 15, 16  
 Masked Tree and Tyrone at M. Tree. .... Nov. 18, 19  
 Brookland Ct. at Shiloh. .... Nov. 21, 22  
 Jonesboro First Church at 7:30 p.m., Nov. 22  
 Manila and Dell at Manila. .... Nov. 24, 25  
 Monette and Lake City at Monette. .... Nov. 25, 26  
 Vann Dale Ct. at Vann Dale. .... Nov. 28, 29  
 Blytheville at Blytheville, 2 p.m. .... Dec. 5  
 Preaching and sacrament at Promised Land at 11 a.m., Dec. 6  
 Blytheville Station. .... Dec. 6, 7  
 Cotton Belt Mission at Keller's Chapel. .... Dec. 9, 10  
 Bay Ct. .... Dec. 13, 14  
 CADESMAN POPE, P. E.

The farmer does not estimate his success either by the size of his fields or the amount of seed planted. He figures on the crop. Likewise, we, as sowers of the word, measure our prosperity as sheaves are garnered "for the home on high." The results are not in our hands, yet without the promises of such fruitage and without the aim and prayer for it, our efforts will sink into a pretense and a sham.

Program

Woman's Foreign Missionary Institute, Little Rock district, Lonoke, Oct. 27, 28, 1908.

Tuesday morning, October 7—  
9:30—Devotional service, Mrs. F. G. Swain.

10:00—Organization.

10:15—Address by district secretary, Mrs. Geo. Thornburgh.

10:30—The spiritual uplift from being a member of a Foreign Mission Society. Des Are representative.

11:00—Map talk on fields occupied by Woman's Board. Miss Emma Bove Lonoke.

Adjournment.

Tuesday Afternoon—

3:00—Devotional service. Benton representative.

3:30—Why have an Auxiliary. Mrs. Ida Percefull, Lonoke.

3:45—How to enlist the uninterested women of our church. Mrs. S. V. Vaughan, First Church, Little Rock.

Tuesday Evening—

Adjournment.

7:30—Address by pastor, Bro Wright. Exercises by local Auxiliary. Adjournment.

Wednesday morning, Oct. 28—

9:30—Devotional exercises and testimony meeting. Mrs. Irene King, Lonoke.

9:45—Our periodicals. Mrs. J. L. Cannon, Benton.

10:00—The study circle explained and illustrated. Mrs. J. S. Overton, Winfield Memorial.

10:45—Why the dearth in lady managers for juveniles? Mrs. Robert Heriot, Capitol Hill, Little Rock.

11:00—Our fun's—what are they, how to raise them. Mrs. B. B. King, Carlisle.

Adjournment.

Wednesday Afternoon—

3:00—Devotional.

3:15—Our young life—what and how. Miss Roberta Snodgrass, Winfield Young People.

3:30—Missions and clubs—are they compatible? Mrs Walter Sparling, Hunter Memorial, Little Rock.

3:45—A live Auxiliary.

(a) Model president.

(b) Model secretary.

(c) Model treasurer.

(d) Model members. Miss Dora Davis, Mabelvale.

The persons mentioned are only the leaders of the topics. Full and free discussions will be called for on every subject.

Mrs. James Thomas, conference president, and Mrs. J. F. Giles conference corresponding secretary, have promised benefit of their wisdom and experience on every subject. This meeting will not be a dress parade convention, but an institute for teaching and learning. There will be no elected delegates. Every woman who is interested in the conversion of the world is invited to attend. Come praying for the spirit to so guide us that the inspiration gained may fit us all for more efficient and successful work.

MRS. GEO. THORNBURGH.

District Secretary.

Mangum Circuit.

We have been in this conference twenty-five years and this is the second year I have been out of the Chickasaw nation. We find ourselves away out here on the wide prairie, close to the Texas Panhandle. We found a clever people and the preacher who went before us was a good man and laid the foundation well. We held our meetings without any evangelist—only our local help. We have four,

(Bros. Bradshaw, Wiseman, Donahoe and Busby) as fine and religious local preachers as can be found. Our first meeting was at Marie. We had fifty-eight conversions and forty-two additions. The next was at Gip Hill. We had forty-six conversions and sixteen additions. Our next was Center Point, with 157 conversions and 104 additions. White Flat was next with 137 conversions and thirty-seven additions. Then a few days meeting was held at Union Hill with four conversions and three additions. The Lord been good to us. All claims will be met at the conference. Our fourth quarterly meeting has just passed. Bro. Johnson was on hand looking after the interests of the church. He preached two fine sermons although. Although our conference was held on Monday there were 250 persons present. Dinner was served on the ground. We had two conversions Sunday night and received two into the church, also two Monday. Our presiding elder is a careful and painstaking presiding elder, a good preacher and one among the finest men I ever saw.

Well, I want to second the motion of Bro. Moss Weaver for a district evangelist in every presiding elder's district. There is so much country uncared for and if we as Methodists don't work these places some one else will and ought to. But we are able and can if we will. J. C. SCIVALLY.

TO DRIVE OUT MALARIA

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

Laymen's Convention, Oklahoma Conference.

The Annual Convention of the Laymen's Movement of the Oklahoma Conference will meet this year in St. Luke's Church, Oklahoma City, Nov. 5 at 10 a. m. There will be an all day session. In the forenoon Mr. Pepper and Mr. Stubbs will speak. In the afternoon there will be an election of officers and other business. At this meeting the details for the district missionary will be worked out. There will be another meeting in the evening at which Messrs. Pepper and Stubbs will speak again. The conference is exceedingly fortunate in getting these two great laymen on our program. Every church in the conference is entitled to a delegate. If more than one comes from a church no objection will be offered to seating all. The delegates will provide for their own entertainment. It was thought that the laymen being there but a day would prefer going to a hotel rather than being entertained in a private home. This should be one of the greatest conventions any conference has yet held. Let hundreds of laymen come.

A. E. BONNELL, Leader.

D. H. LINEBAUGH, Sec'y.

Church Opening of First Church, Sulphur.

The laying of the corner stone the 11th of April was truly a great day for First Church. The enthusiasm spread, interest grew and the work progressed from that day until the 23rd of August, when a great throng of people joyfully marched into one of the most beautiful and substantially built church houses in Oklahoma for the

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

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 should 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 Sicknes 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 today, as you may not see this offer again. Address

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money spent. Dr. Linebaugh, our assistant church extension secretary, preached both morning and evening to the satisfaction and delight of all. Dr. Goddard prayed and the windows of heaven opened. At the close of the morning service Dr. Linebaugh took a collection to liquidate a debt of \$2,550 that we would owe when the church is completed, and secured \$1,600 of the amount, notwithstanding the building committee said that it would be a matter impossible to raise it. Since that time we have secured the remainder.

Dr. Linebaugh is a great success in his new field. We expect the tide to continue to rise until in the near future the climax will come in the form of dedication—the greatest day of them all. T. P. TURNER.

BLOOD POISONING CAN BE CURED.

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D. San Antonio, Texas.

Duncan District Notes.

The executive committee of the Laymen's Movement met in Chickasha August 27, and decided to put into the field at once a district evangelist. They selected the Rev. Frank Naylor, well beloved of his brethren of the Oklahoma Conference, and eminently qualified by training, temperament and education and experience to do this work. He has already conducted two meetings with most gracious results, putting Methodism on a firm footing in each place. He will begin another meeting at once at Verden. A large amount of Methodist literature was distributed. C. H. McGUIRE.

Osceola Station.

In justice to all I wish to make mention of the fact that I am in Osceola finishing out the unexpired time made so by the death of our beloved Brother Cox, who was appointed to this charge at our last conference. On taking charge of the work, which was the second Sunday in August, I found that Brother Cox had wrought well while he was permitted to be here, notwithstanding he was sick quite a good deal. I found his work finished up to the date of his death only as a workman can bring things to completion.

These good people loved Brother Cox and his family very dearly, and I am

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persuaded they know how to make a preacher and his family love them in return; for since coming to this charge they have been exceedingly kind to us and we have come in for our share of pounding. The nice things they sent to the personage made us feel we were fresh from Annual Conference. A. C. CLOYES.

We have a lot of Filmore's Prohibition Songs, Music 224 pages. Price 40 cents postpaid.

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"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.