

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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No. 46

The Oklahoma Annual Conference.

The sixty-third session of the Oklahoma Conference, Methodist Episcopal Church, South, met in St. Luke's Church, Oklahoma City, November 6, 1908, Bishop James Atkins presiding.

The Bishop announced the hymn, "And Are We Yet Alive?" after the singing of which further religious exercises were conducted by Rev. Gross Alexander, S. T. D.

J. A. Parks, Secretary of the last Conference, called the roll. J. A. Parks was elected Secretary and on his nomination the following assistants were elected: E. M. Sweet, Jr., J. S. Lamar, Frank Naylor, E. P. Guthrie, W. A. Randall, J. R. Murray.

T. L. Rippey, Conference Teller, nominated as his assistants I. D. Hitchcock and R. A. Baird, who were elected.

W. F. Dunkle, on behalf of the Presiding Elders, nominated the standing committees which were elected.

Reports from the following named sources were referred to appropriate boards and committees of this Conference:

From the Correspondence School, General Board of Church Extension, General Board of Missions, Laymen's Missionary Movement, Sunday School Board, and the Publishing House.

An address of welcome to the Conference was delivered by Mr. Ed. S. Wright, which was responded to by Bishop Atkins.

A resolution was adopted directing that fractions be not used hereafter in reporting church buildings.

A resolution was adopted requesting the Publishing House to furnish statistical blanks containing more room for figures and with "unit ruling."

Under Question 20 the names of the Presiding Elders were severally called and their characters passed as follows:

S. F. Goddard, W. T. Freeman, C. M. Coppedge, Orlando Shay, C. H. McGhee, J. F. Lawlis, C. F. Mitchell, L. L. Johnson, S. G. Thompson, W. F. Dunkle, A. L. Scales and W. D. Matthews.

The Chair called Question No. 19, "What preachers have died during the past year?" S. F. Goddard reported the death of T. L. Mellen, and his name was referred to the Committee on Memoirs.

Under Question 8, following traveling preachers were elected deacons: J. Calvin Morris, William M. Spain, Reuben C. Aubrey, Robert E. L. Morgan, Charles A. Long and Vada Davis. Of this class Louis V. Colbert, being already a deacon, was passed to the class of the third year; Otis A. Morris was discontinued; and the following were continued in the class of the second year: Robert H. L. McVea, James G. Frazier, Herbert C. Gullledge, Elam McCurtain, Lincoln L. Ischmer, Griggs Durant, Noah G. Gregory and George M. Byers.

Under Question 20, the name of L. L. Thurston was called, his presiding elder reported that he had found it necessary to investigate his character during the year, that the investigating committee had suspended him, and that a trial committee was necessary. The Chair appointed the following: C. W. Clay, chairman; R. P. Witt, A. S. Williams, J. B. Blackwell, P. C. Atkins, B. F. Stegall, J. S. Lamar, G. L. Crowe, C. L. Herring, H. L.

Mauldin, S. M. Sartin, J. C. Fowler and C. B. Campbell. The Conference elected W. H. Roper Assistant Secretary and assigned him to this committee.

The committee on public worship announced preaching at 3 p. m. by Dr. Gross Alexander, and the anniversary of the Conference Board of Church Extension at 7:30 p. m., addresses to be made by Bishop Atkins and Rev. W. F. McMurry, D. D., General Secretary of the Board of Church Extension.

The Conference adjourned with the doxology, and benediction by Rev. Dr. E. B. Chappel.

Notes By the Editor.

Notwithstanding floods and storms the brethren bring up good reports. They are full of hope and push. Nothing can daunt the typical Oklahoman. Bishop Atkins told



Bishop Atkins.

the Conference that they have one of the most wonderful fields in all the world. So they have. There is no measuring the future of it.

Rev. S. H. Babeock has been filling Paul's Valley Station for the last two months.

The Connectional men were on hand in force. Dr. Winton belongs to this Conference. Besides him there were present Dr. Gross Alexander, Dr. W. F. McMurry, Dr. Jno. R. Nelson, Dr. E. B. Chappel, Dr. J. D. Hammond and Mr. C. W. Stubbs. Dr. W. B. Palmore was also a prominent visitor. Of course Bro. Everett, of Dallas, was there. Bishop Hoss was at the evening service. Dr. Tillett and Dr. DuBose came in for the second day.

Second Day—Saturday.

The Conference was called to order by Bishop Atkins at 9 a. m. Devotional services were conducted by W. M. P. Rippey.

The following changes were made on the

Board of Church Extension: T. P. Howell was substituted for R. W. Randall; T. S. DeArmen for Horace Doughty; J. F. Holden for J. O. Callahan.

E. P. Guthrie resigned as Assistant Secretary, and R. C. Taylor was elected to fill the vacancy.

Under Question 8, the following were elected deacons: Allen S. Cameron, Otho B. Staples and Ernest C. Cain. E. H. Driskill, J. N. Tinkle, H. H. Everett, Geo. W. Hooper, not having passed an approved examination, their characters were passed and they were continued in the class of the second year. Charles H. Armstrong, being already a deacon, was passed to the class of the third year.

The following were elected local deacons: Abalom Crumpton, from the Ada District; Dickey Sone, Scott Gentry, Hillie Davis, Billie Atkins, Billie Bruner, Tingo Franks, James Broadnax, Moses Asbury, Samuel J. Checote, and Moses Bird, from the Creek and Cherokee District; William J. Clark, from the Guymon District; George L. Gilbert, from the Mangum District; Browning E. Lewis, from the Weatherford District.

William J. Stokes, from the Methodist Episcopal Church, was duly recognized as in deacon's orders.

The following traveling preachers were elected elders: James Lambert, Robert S. Satterfield, James E. Savage, Major C. Dobbs, Walter N. Vernon, Hermon E. Snodgrass, Jesse Crumpton, John D. Salter, and James R. Eanis.

George C. French, James Arvin, and Thomas A. O'Bryant, being already elders, and having stood an approved examination, their characters were passed.

Eugene A. Sample, not having been before the committee, his character was passed, and he was granted a location at his own request.

The following local preachers were elected elders: Joseph Jackson, Choctaw-Chickasaw District; David L. Berryhill and Noah G. Gregory, Creek-Cherokee District.

William M. Spain, Ernest C. Cain, Reuben C. Aubrey, Louis V. Colbert, Charles H. Armstrong, Allen S. Cameron, Otho B. B. Staples, Robert E. L. Morgan, and Charles A. Long were admitted into full connection.

The Bishop announced the following as received by transfer from other Conferences:

S. H. Babeock, O. L. Martin, John R. Abernathy, and J. A. Kenny, from the Missouri Conference; R. L. Owenby, North Carolina Conference; J. W. Maynes and E. A. Rippey, Texas Conference; T. L. Lallance and J. L. Southward, New Mexico Conference; H. G. Summers, W. G. Pike, and V. M. Crutinger, Southwest Missouri Conference; S. F. Chambers, Montana Conference; J. L. Williams, Pacific Conference; C. L. Taylor, Los Angeles Conference; W. K. Piner, Florida Conference; J. C. Jeter, Baltimore Conference; E. V. Donnell, J. H. Hall and A. F. Smith, St. Louis Conference; Jas. L. Seaton, Denver Conference; G. S. Saunders, Mississippi Conference; K. M. Mears, and R. N. Hartness, Virginia Conference; J. R. Dickerson, Little Rock Conference; J. E. McConnell, J. R. En-

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WESTERN METHODIST

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER..... Editors

REV. D. J. WEEMS..... Field Editor

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Notes and Personals

Rev. J. W. Herring will preach the opening sermon at Van Buren on Tuesday evening, 7:30.

Last week we had pleasant calls from D. P. Harrison of Fordyce and D. W. Rawton of Womble, Ark.

Rev. J. E. Dunaway, one of the oldest preachers in Arkansas Conference, in point of service, will make an excellent report for Walnut Tree circuit.

Rev. W. K. Piner was transferred back to the Oklahoma Conference and was granted a location at his own request, much to the regret of the brethren.

Bishop Atkins' presidency of the Oklahoma Conference has given more than the usual satisfaction to the brethren. He does things, but he runs over nobody.

St. Luke's Church at Oklahoma City is one of the very best buildings in all Southern Methodism. Bro. Knickerbocker and his people deserve great credit.

The address of Dean Crowell, of Edworth University, at the session of the Oklahoma Conference, was worthy of a great occasion, such as the occasion really was.

Rev. S. H. Babcock has served Paul's Valley station, Oklahoma Conference, for the past two months. He is already beginning to feel at home in this conference.

Rev. W. D. Deshan, for two years supply at Roseville and Webb City, Arkansas Conference, has built up one of the best circuits in the Conference, and comes up for admission with fruits as his recommendation.

Rev. W. A. Lewis will close his second year on Austin circuit with a large increase in the membership. He is a forcible preacher and has had some great meetings.

In the death of Mr. Jesse A. Proctor of Camden, Nov. 3, the Methodist Church at Camden and the whole Little Rock Conference have sustained great loss. He was one of our truly noble and loyal laymen.

Rev. M. B. Unsted, agent for our Methodist Orphanage, has moved from Beebe to Searcy and requests his correspondents to note the change. He is finishing a good year in his important work.

We acknowledge receipt of an invitation to the marriage of Mr. J. E. Lark and Miss Clare Morelock, to occur at the home of the bride's mother, Mrs. L. Morelock, at Van Buren, Ark., Nov. 18. We wish these young friends great joy.

Rev. F. R. Allen, supplying Knobel circuit, White River Conference, has received fifty-five members, thirty-five on profession, and raised \$100 on Moark church debt. He will be up for admission and is the kind of man we need.

Rev. W. M. Watson of Gainesville circuit, White River Conference, although sick much of the time this year, has received a goodly number of members and built a church at Satter Creek. He is one of our grand old men.

Dean Tillett, of the Vanderbilt University, preached several vesper sermons to the young preachers of the Oklahoma Conference. He brought all hearers near to God. It is a service which the dean may well render at many conferences.

Rev. J. E. Kemper is closing the best year of his ministry on Lorado circuit, White River Conference. About fifty have been added on profession of faith and Clark's Chapel has been completed. All claims are expected to be met.

Tuesday night, Nov. 10, at the residence of the bride's father, Mr. J. K. Jones, in Little Rock, Mr. Fred A. Izgrig, formerly bookkeeper in our office, and Miss Mittie Jones were united in matrimony. Our best wishes follow these fine young people.

The special number of the Christian Advocate issued last week in behalf of the Oklahoma Conference met with deserved appreciation by the brethren of that conference. This is Dr. Winton's own conference and his brethren appreciate his work.

Rev. P. B. Wallis has received on profession of faith more than thirty members in Rector circuit, White River Conference, and completely remodeled the church at Marmaduke. During the past two years the parsonage debt has been paid. Bro. Wallis is one of our best men.

Rev. H. H. McGuyre, who has supplied Hickory Plains circuit for three years, is closing a four-year's work. Salary and all collections will be in full, possibly in excess, and the churches with about fifty new members are in fine working order. His laymen help to collect the conference claims. Bro. McGuyre comes up for admission. He is the kind of man the conference will gladly receive, as he has made successful proof of his adaptability to the itinerary.

Rev. J. C. Hooks is rounding out a fine year at De Vall's Bluff and Des Arc. Although financial prospects were not flattering at the beginning of the year, it is now believed that salary and all collections will be in full. Substantial additions have been made to the membership. The women of Des Arc are accumulating a fund for a new parsonage to be built when it is deemed wise to make a full station of Des Arc. Bro. Hooks is a strong preacher and edifies his congregations.

Married, Oct. 29, 1908, at the residence of the bride's mother, Mrs. C. P. Brown, at De Queen, Ark., by Rev. W. R. Harrison, Rev. Edgar G. Seay, preacher in charge of the Dierks circuit, and Miss Lula Fay Brown. The following morning the happy couple began the final round on the circuit preparatory to the annual reckoning at the approaching conference. The charge is to be congratulated that secures the services of this young preacher and his very efficient assistant another year.

It is announced that the General Education Board of New York has voted an annual appropriation of \$3,000 to provide for the Department of Secondary Education to be established in connection with the University of Arkansas and the State Department of Public Instruction. The object is to stimulate the organization and maintenance of high schools and academies and properly correlate them with the higher institutions. This is a great step in the right direction. We may look for a forward movement not only in secondary schools, but in colleges and university.

Rev. W. A. Swift is just rounding up his quadrennium at Asbury Church, Little Rock. With a good chapel practically finished, the foundation of the auditorium laid, and some material on hand, with a congregation of nearly 500 earnest and faithful members, the official board and Sunday school well organized, and everything in hopeful condition, this church acknowledges a lasting debt to the faithful retiring pastor and affords a fine opportunity for the next man. Bro. Swift will carry the affection and respect of his people and his brethren to whatever field awaits him. Asbury now takes its place among our strong churches.

Charles W. Eliot has resigned the presidency of Harvard. No statement of the reason for this action is given and his work hereafter is not announced. He has been president of Harvard since 1869. He was born in Boston in 1834 and received his early education in the Boston Latin School. He graduated from Harvard in 1853. He was given the degree of LL. D. at Williams College and Princeton in 1859 and Yale conferred the same degree in 1870. Johns Hopkins followed with the degree in 1902. His entire life has been devoted to educational work, and he has been decorated with the Cross of the Legion of Honor in France. He is an author of note, text books and works of a scientific nature predominating.

The Oklahoma Annual Conference.

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nis, Arkansas Conference: J. W. Tucker and C. L. Herring, North Alabama; G. F. Winfield, Northwest Texas Conference; —R. Rosser, North Texas; R. K. Triplett, East Columbia Conference; H. B. Thomason, Louisiana Conference; George H. Crowell, Western North Carolina Conference. The Bishop announced that J. E. Owen had been transferred from the Southwest Missouri Conference, and that he had withdrawn from the Church.

W. M. P. Rippey was substituted for C. W. Clay as chairman of the trial committee in the case of L. L. Thurston.

Unfortunately a part of the proceedings of the Oklahoma Conference miscarried in the mail, and, after delaying publication for half a day, we are forced to go to press without a complete report.

A Noble Benefaction.

It has just been announced that Mr. E. G. Thompson proposes to give \$20,000 from the estate of Mrs. Ada Thompson Crutchfield to the Home for Old Ladies in Little Rock, on condition that the name be changed to the Ada Thompson Memorial Home. Mrs.

Crutchfield was the daughter of Mr. W. J. Thompson of Little Rock. Dying in 1904, she willed \$20,000 to be used for some charitable work, leaving to her uncle, E. G. Thompson, his daughter, Mrs. C. C. Rose, and Mrs. Wm. Norfleet, sister of the deceased, to decide upon the character of the memorial. Three lots on 21st and Main, a beautiful location, have been selected for the new site. The Old Home, which has been in use for twenty-seven years, will be sold and the proceeds added to the gift. The trustees are considering plans for the new building. This is a magnificent gift properly directed, as there is no more worthy institution in our city. The executors deserve the hearty appreciation of our people for their wise choice.

West Texas Conference Letter.

Editors Western Methodist: No doubt you have seen the appointments of the West Texas Conference. We had a very pleasant session. The weather was ideal, and the fellowship spiritual and brotherly. I was returned to Flaton for another year. This church paid everything in full and we start on the new year with hope and courage. Bishops Wilson and Key say this is the most heroic conference in the connection. It would be a great pleasure to visit my old conference at Van Buren, in which I spent the best years of my young manhood, but through the Methodists I send them love and greetings. There is a romantic touch in the wide reaches and great prairies of this country; also in the sublime faith and dauntless courage of the preachers of this conference. Blues are out of the question among them. The Arkansas men in this conference are making full proof of their ministry. It is my purpose to visit the session of the Northwest Texas Conference at Waco this week, and have fellowship with the brethren of that big conference, especially Watts, Vanzandt, Calloway, Harris, Fair and others. God bless the Methodists.

P. B. SUMMERS.

Harada Mura Kindergarten.

This has been a notable year in the history of our little kindergarten. Just one year ago we began to talk and dream of a new building, of enlarged quarters, and increased attendance, and now we are just about to realize our dreams.

Through the earnest efforts of Rev. W. F. Evans and the generous gifts of Mr. A. Frieschmann of Crossett, Arkansas, we have been able to erect a building consisting of two class-rooms and one large play room.

We have also applied for government recognition and before many days we shall be registered as a regular government kindergarten. The number enrolled this year has been twenty-five; the average attendance twenty; the number in Sunday School fifty.

With our beautiful new building, our greatly enlarged quarters we can easily accommodate twice the number, thus greatly increasing our influence. In order to double the attendance, it was necessary to employ another teacher for the ensuing year. We hope that some Sunday School in the home church will furnish the support of this teacher and help us in carrying forward the work.

M. VIRGINIA GARNER.

Kwansei Gakuin, Kobe, Japan.

My Dream.

I don't know when it began, but it lingers with me yet. Shall I tell you of it? But that would mean nothing to you apart from my life, so I will tell you of that first.

I was reared to work. My father believed in work. He set the example and we had to follow. My pastor believed in work, too, and I became a steward at seventeen. Then I became choir leader and organist, then League president then Sunday school teacher, then superintendent. And I've tried to be faithful. I seldom miss a service. I've

worked and planned and prayed and—yes—worried and lain awake nights in my zeal for the church. It is wrong, I know, and I regret the necessity of confessing it, but I have felt the burdens of the church and Sunday school upon my weak shoulders.

But my dream. I am gradually coming in sight of a competence. A few more years in my profession and I can retire to my quiet country home, dismiss worldly cares and live my declining years in quiet. How I thrill with the pleasure of anticipation! The busy world shut out, my cozy corner with books and magazines, the privilege of taking up my favorite tranquil, the long undisturbed evenings, the tranquil Sabbath—a rest day even a week—the season of travel and recreation and all this with the consciousness of having done my part in the great struggle, of having earned through fighting a good fight the fruits of victory and peace.

But always as I dream something tells me that my dream is never to be realized—that, though I lay aside my work there will be no rest for me while in the flesh; that so long as there are boys and girls to seek out and try to save, so long as soul-burdened pastors plead for help, so long as there are bruised and bleeding hearts to bind and heal by deeds and words of human sympathy, so long as my father wants me to collect money and make fires and sweep floors and teach and sing and pray and sacrifice and agonize for him, just that long I shall toil on. And why not? Rest would be sweet, for I am weary and discouraged, but I can wait till he shall say "It is enough—come." And that is not part of my dream. It is coming by and by. Amen.

J. P. W.

A Peep Into the Future.

It is a rather alluring picture of the "Machine-Made Millennium" that Hudson Maxim has drawn for us in the *November Cosmopolitan*. The discovery of the radio-motor, he declares, will make power so cheap that nobody will work except for recreation. The crystallization of fertilizers out of the atmosphere will make agriculture a pastime. Disease will be eliminated by a process of forcing disinfectants through the blood and lymph, and man will live his allotted time on earth. Crime, also, will be exterminated by the segregation of the criminal classes on a reservation where they will be allowed every liberty, save only the right to propagate their kind. Cities, instead of being composed of detached buildings, will assume the form of vast arcades, hundreds of stories in height, the chasms spanned by web like bridges, with tier upon tier of streets, driveways, colonnades, parks and playgrounds. Wars will be fought in mid-air and the airship will have revolutionized transportation.

The present age has been one of invention and material progress. The telephone, the telegraph, the steamboat, the steam locomotive, the electric car, the sewing machine, the typewriter, the phonograph, the bicycle, the automobile, the player-piano, the X-rays, and the camera were things undreamed of by our forefathers. Today we are even on the threshold of a new era. Orville Wright, with a passenger, has remained in the air for more than an hour. Tuberculosis specialists are experimenting with a serum that will immunize mankind from the white plague. Wireless telegraphy has bridged the Atlantic Ocean, and through relays on the Pacific has kept the fleet hourly in touch with the world. Steering a torpedo—or a submarine, for that matter—by "wireless" probably will be the next step in advance, while long-distance wireless telephony can not be very far in the distance.

But progress must be more than scientific. It must be humanitarian. Ancient Rome and Greece, with all their barbarities, produced great orators, philosophers, poets and sculptors. At the period of their greatest glory,

however, these ancient civilizations fell, owing to the debaucheries and immoralities of the people.

There are tremendous problems to be solved in the immediate future. With the exhaustion of our coal supplies, man must either sleep down from the pedestal he has so proudly occupied, and revert to the processions of medievalism, or by some revolutionary discovery take a great plunge ahead. If the airship is ever to become an ordinary vehicle of commerce, its manipulation will call for the best that there is in us. In the aeronautic age nerves must be of steel, and brains must be as clear as crystal.

In order to prepare for this magnificent future, then, it behooves us to emancipate ourselves from the dangerous drugs and narcotics which are undermining and sapping the strength of entire nations. Already the signs of the times are encouraging. The temperance movement within the last few years has gained tremendously. Public opinion toward the use of alcohol has changed altogether. To realize Mr. Maxim's dream of tomorrow, we must find ourselves ready to accept great responsibilities. Perhaps science, after all, will in conjunction with religion and popular education, be one of the great factors in bringing about a millennium, and, despite many discouraging aspects, the prospects are not nearly so dim as they might be.—*Western Christian Advocate*.

Denominational Religious Papers.

"No agency more affects denominational life in so many ways in so short a time.

"I will put a wisely edited paper against 100 men when it comes to helping a good cause along.

"The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good denominational papers.

If we could double the number of readers of our weekly papers this year, we should take a long step toward doubling everything we are doing.

"When I was pastor it was my rule to see that my local paper was in every family in the church. If they were really too poor to pay for it, they got it all the same. I asked some of my well-to-do members to help me and the papers came and went to the right spot.

"I could wish we might have an all-over-the-country movement to put our good papers into the homes of the people. If this were done, many a desert and solitary place would blossom as a rose, and many a barren place speedily become a fruitful field.

"Does any one believe the taking of subscriptions to his denominational paper is so small a matter for him? If so, the answer is nothing is too small that brings such large results.

"I raise the question whether we ought not to put our brother editors on our prayer lists and call down on them daily heavenly grace to help them in their arduous labors."—J. Gambrell, in *Western Christian Advocate*.

Grief and Joy.

It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.

Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.

—Frederic Lawrence Knowles.

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

The Bible and the Problem of Poverty.

This is the subject of a book written by Rev. S. M. Godbey, associate editor of the Christian Advocate, Nashville. A most timely book it is, for the air is full of panaceas for social ills. Moreover, much of the socialism of the day is inclined to forget that the Bible has a remedy for social wrongs. Bro. Godbey has shown that if the principles taught in the Bible are given but half a chance they will solve all the problems of which social agitators complain.

The first fact made plain is that God made labor the law of life. Everybody must work. Adam was put to work as soon as he was made. He was given the task of attending the garden. Eve worked by his side. Labor was before sin. It is a slander on the Bible to say that it teaches that labor is a curse, inflicted on man after his fall. It was never a curse, always a moral necessity, always a blessing. Because it is a blessing the conditions of it were made harder after the fall. But the ground was cursed for man's sake, because he needed to have it cursed.

The patriarchs were men who toiled, made honest livings for themselves. And from first to last, so far as the Bible is concerned, from Adam to the death of the Apostle John, this doctrine of labor is never forgotten. Paul sharply rebukes idlers, who are busybodies in other men's matters. He commands that they mind their own business, work with their own hands. He further commands that a man who will not work shall not be fed. And the apostles were never above manual toil.

This law, running unbrokenly through the Bible, is the groundwork of the sociological system of the Bible. There never were but two ways to obtain the goods of this world, by labor and by plunder. God fixed labor as the way we are to take. It elevates the laborer; it takes away the need of plunder; it creates sympathy for the toiling masses, all its tendencies are toward a divine democracy.

The second great fact settled in the sociological system of the Bible is that everybody shall rest. The Sabbath system of the Bible compelled this. Especially did the Sabbath laws secure the right of the poor to rest. Even the possibility of subterfuge here was provided against when it was declared that the ox and the ass should not work on the weekly Sabbath day, for otherwise it might have been pretended that not the servant, but the beast was doing the work. There was further provision for the poor in the Sabbath year. All bondage must cease, except as the servant chiose to remain in bondage; all debts were to be cancelled; and the land was to lie fallow, the produce thereof for that year being the rightful property of the poor. It can readily be seen that under such a system we could never hear much of the cry so often heard in these modern times about the rich growing richer and the poor growing poorer.

The Hebrew notion of the Sabbath made it first of all a day of rest. The Fourth Commandment was of small force in inculcating the duty of worship. But, work being forbidden, worship and instruction were the things left to do, and so the Sabbath day became more and more a matter of worship and instruction until in later Bible times these phases of it became the dominant phases, and remain so to this day. Now, worship and instruction will produce liberty, and so the poor are again immensely provided for.

The third great fact in the social system of the Bible is the fact that the people were taught to regard themselves as a family. They were the "house of Israel," and they were never suffered to forget this fact. All the laws about debts, about bondage, about land titles had regard to this fact. All the poor laws were based on it. The tithe laws had reference to it. The sacrificial laws took cognizance of it. The laws about feasts embodied it. Israel could not get away from

duty to the poor "brother" without utterly renouncing allegiance to God. So thoroughly was the lesson of obligation to a poor brother taught in Israel that it abides to this day, as everybody knows.

Jesus Christ did not tear down the old order of things. He seized upon its principles and gave a new sanction to them. The church at Jerusalem busied itself in providing for its poor. They did not establish a commune, but they went very far in that direction. Many sold their lands and gave the proceeds to the apostles for the use of the whole body of the disciples. There was no law compelling them, but the spirit of their Master impelled them. All contributions were strictly voluntary, but they were freely made. The constant attitude of Jesus toward the poor, the parable of the good Samaritan and the teaching "Sell all thou hast and give to the poor," could not soon be forgotten. St. Paul declares that wherever he established churches he took collections for the poor. Everywhere, also, the feasts, in which rich and poor met together, were part of the life of the church. The family idea, the idea of a common brotherhood, was always preserved.

It was precisely when Israel departed from these social moralities that the power of the nation failed. When the rich ceased to work, when they made themselves beds of ivory and invented instruments of music and surrounded themselves with luxuries; when the

own systems. We would recommend these principles to the socialists of our own times. Socialistic leaders are not mistaken when they declare that much in the present order of society is wrong. They are not wrong in that they seek to remedy these wrongs. There is much in which they teach with which every right-thinking man must sympathize. Yet, let it be borne in mind that mere human laws, of whatever sort, will never regenerate society. A fine theory, like Bellamy's Looking Backward, like the economic schemes of some now seeking to lead, will never usher in a social millenium. But if the social principles of the Bible, under the sanction of divine authority, can be gotten into the hearts of men, all will be right with the world.

It is to the gospel we must look at last. But the church, ever, through all ages, even its darkest ages, the most democratic institution among men, must not forget her gospel of social obligations. Yea, it may be freely admitted that the church must more thoroughly know what these obligations are, and she must more fully preach them to men. Therefore do we say that Bro. Godbey's book is most timely. In the foregoing remarks we have indicated the drift of the book, and at the same time spoken our own mind. Whoever desires a fuller discussion will do well to get the book itself. Its net price is one dollar.

University of Chicago.

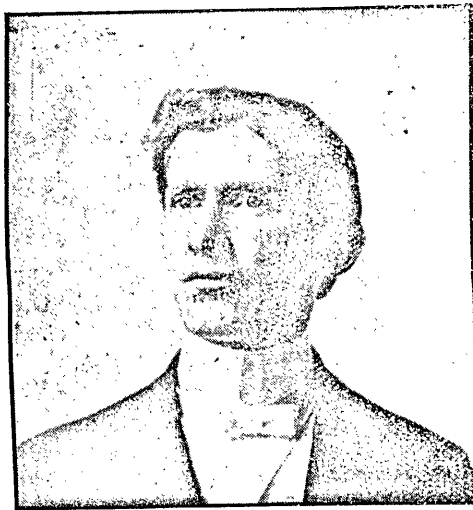
I have just returned from my vacation during the month of September, spent in Missouri. Before regular work commences, I am writing a brief account of what has happened at the University since my last letter.

We have had the pleasure of listening to many fine lectures, and sermons, but none has made a deeper impression than those of Holy Week last April. On the Sunday before Easter Dr. Hugh Black of New York preached a powerful and an appealing sermon on "The Call to Service." This sermon was followed during the week by addresses on "Personal Religion" by John R. Mott and other Student Volunteers; on one afternoon Dr. Gausaulus made a very touching talk on "The Meaning of Easter." The series of sermons and addresses was closed on Easter Sunday by Bishop McDowell of the M. E. Church. Those who have heard the Bishop know what an influence his sermons always exert.

During the summer, in addition to all regular recitations and lectures, an average of six lectures a day must have been delivered, and this splendid lecture course is absolutely free to all students. So many ministers spend their vacations in study at the University, and there is no better opportunity anywhere than is here provided for those who can attend school only a few months in the year. From our church last summer came Dr. Carré of Vanderbilt; Prof. Slaton, of Birmingham College; Prof. Key, of Southern University, and Rev. John B. Waters, of the North Alabama Conference. There were several other Vanderbilt graduates here; in fact, it seems almost the regular thing for Vanderbilt graduates to come here for graduate work. Five of the fellowships granted by the University this year were granted to Vanderbilt graduates. This indicates the kind of work Southern boys are doing.

This autumn there will be an interchange of professors between this university and two of the German universities. This interchange, already begun in the Eastern universities, means that in the future American universities and learning will receive the place they so justly deserve. Hitherto it has been necessary to go abroad if one should wish to attend the lectures of some of the scholars of Europe; but it may be in the future that we can hear them in our own country.

Chimes, moulded by the same firm in London that moulded the chimes for St. Paul's Cathedral, have recently been placed in th



P. R. Knickerbocker, Host of Oklahoma Conf.

Sabbaths which were made for man were forgotten; when the obligations of brotherhood were cast aside, when the tithes which meant more for the poor than they meant for Him who owns the world and the fulness thereof, were not brought in, and when men forgot to be brothers; the foundations of all morality gave way, God himself was forsaken, all debauchery and idolatry came in. The failure was ever first on the side of human obligations. And this failure to observe the social obligations they owed to their fellows broke down all obligations. Naturally it is so, for if a man love not his brother whom he hath seen, how can he love God whom he hath not seen? Therefore it is as you read the prophecets you will see that they are ever making the attack at this point, they are ever telling the people, in one form of speech or another, that their sacrifices to God, though they should come into his house with rivers of oil, would not avail them. It was their failure to deal justly and to love mercy that was most displeasing to God.

It is precisely the failure of men now to remember these principles which make the social troubles with which we must deal. We have spoken of the social system of the Bible, not that the Bible furnishes an elaborated system, such as the socialists of the present day present us with. The Bible is not much given to furnishing systems, does not even furnish a system of theology, nor a system of church polity. What it does is to furnish us sound principles, and it leaves us to make our

chapel tower at a cost of \$10,000. In a few weeks we expect work to begin on the William Rainey Harper Memorial Library. At present, the libraries are scattered, the Geology library being in one building, the classical library in another, etc.; after the new library building is finished all the libraries will be in one building. A new building has recently been fitted up for the Department of Psychology. While the University in extending its campus, it is also increasing its influence in our country. It has become one of the chief thought-moulders of the United States. Of course its divinity professors make some very radical statements, but they are not so radical as the newspapers make them appear. I remember that last summer a furore was created in religious circles by a series of lectures delivered by Dr. Willett in which he said that there was no such thing as a miracle in the Old Testament. The newspapers reported only the radical statements, without giving their setting in Dr. Willett's lecture. I heard those lectures, and, whether one agrees with Dr. Willett or not, he must acknowledge that his position was clearly and logically stated, and not so bad as it was made to appear. I. J. H.

Chicago, Oct. 3, 1908.

Monster Tuberculosis Exhibit for New York City.

New York.—By November 15th the greatest exhibition on tuberculosis that has ever been gathered will be opened to the public in New York City. The exhibit, which formed part of the International Congress on Tuberculosis, will be shown under the auspices of the Tuberculosis Committee of the Charity Organization Society, and the Department of Health.

The exhibition consists of charts, photographs, maps, models, diagrams, and all sorts of paraphernalia that have to do with the prevention, study, or treatment of tuberculosis. Exhibits are shown from fifteen different countries, and from 200 associations and individuals. All in all, the exhibition includes nearly 5,000 units. It will take 50,000 square feet of floor space and 110,000 square feet of wall space for the display of the exhibition. Ten special cars and over 1,200 packing cases are required to transport it.

During its three weeks' stay in Washington, this exhibit was viewed by fully 200,000 people. The exhibit of the Charity Organization Society, which forms but one small unit of this entire exhibition, has been viewed by over a half-million people in New York City. From these figures, and a comparison with the attendance of similar exhibitions, it is estimated by the authorities in charge of the present exhibit, that probably over a million people will see this educational display while it is in New York City.

The exhibit, as it will be shown in New York City, is unique, not only in the fact that it is the greatest of its kind ever gathered together, but also, because this demonstration, collected for a purely educational purpose, is used to illustrate the dangers of only one disease. The entire exhibition publishes and carries but one message, that consumption can be cured, and that the cure for the disease is fresh air, rest and wholesome food. These simple facts are emphasized in every conceivable way.

Charts and diagrams show the fearful ravages of tuberculosis in the various parts of the world. In the German exhibit, a series of small painted wooden pillars and blocks of different heights, demonstrate the comparative mortality from consumption in various groups of the people. The United States Census Bureau shows the deaths from tuberculosis in a unique way, indicating by a flash of electric light that some one is dying from tuberculosis in the United States every two minutes and thirty-six seconds; twenty-three every hour, and 548 every day.

Some of the most interesting exhibits are those showing the treatment of tuberculosis. One fact is emphasized, however, in every sanatorium, "shack," or dwelling-house offered as a means of treating consumption, and that is that the patient must have an abundance of fresh air. Every model of buildings shown is designed to give a maximum amount of fresh air both day and night. Balconies, houses, tents, and groups of buildings of every sort show this phase of the campaign against tuberculosis.

The numerous means employed to spread the "gospel of fresh air, rest and wholesome food" are shown in pamphlets, books, phonographs, and small exhibits. Hundreds of tons of literature are being prepared for free distribution at the coming exhibition. Every one who attends will be able to receive information on any side of the tuberculosis problem in any of the American or European languages.

Among the individual exhibits, which will be shown in New York are eight, which recently received from the International Congress on Tuberculosis, prizes ranging in value from \$1,000 to \$100. Besides these, forty-four of the exhibits to be shown were recipients of gold medals, and forty-three of silver ones.

The exhibition will remain in New York City for one month. At the end of that time

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it will be broken up into several units, the various States, countries and individuals who have contributed to it, taking their respective parts with them. It is probable, however, that part of the exhibition will be shown in several other large cities of the country.

Miss Garner's Annual Report.

From September to March, the end of the conference year of the West Japan Conference my work consisted chiefly of regular teaching in the English department of the Kwansei Gakuin.

From the beginning of the present conference year I have had in addition two classes in church history in Lambuth Memorial Bible School.

Throughout the year I have had charge of a Shakespeare class in Palmore Institute and one or two private classes in English.

Much time has been given to the entertainment of Kwansei Gakuin students individually and by classes and to visiting in their homes. If we are to gain sufficient hold upon our students to be able to lead them to Christ we must come into close personal contact with them by inviting them to our homes. More than this, we must make Mohammed go to the mountain. We must go into the homes of the students, become acquainted with the conditions surrounding them and help to open the way for Christianity to enter. Owing to limitations of time and strength I have not been able to reach more than half our students in this way. We hope some day to see a corps of efficient workers employed

in carrying the gospel into the homes of our boys.

On Sunday morning I taught a Bible class composed of normal school students at Mikaga. Last year there was a decided awakening among the students of this school which has always been considered one of the most difficult fields and twenty eight young men banded themselves together in a "Kaseik-wai," (Lit. Lightgiving Society) for the purpose of studying Christianity. There has been a considerable falling off in attendance this year, yet we feel there has been a steadily increasing interest in Christianity itself. Some who came merely for English are now asking for further instruction in the Bible and are regular in attendance upon church services.

Feeling a deep interest in woman's work I was very glad to become responsible for the devotional department of a woman's society in Okubirano. We began with three Christian women and now there are often as many as a dozen present, many of whom are earnest enquirers after truth.

In the winter, an evangelistic trip was made, at which time I visited several places in our mission in order to learn something of woman's work and to render what assistance I could in woman's meetings.

During the year opportunity was offered me to present Christian truth through the medium of English literature by delivering a lecture at each of the following places: the Higher Commercial School in Kobe; the Higher Normal School in Hiroshima; and at Kobe church, the latter being given under the auspices of the "Jiji Shimpo," a large daily in Osaka. At these meetings the audiences ranged from two to six hundred. We take this as a slight indication that there are a few in this commercial age who are reaching out after higher things.

At the close of the year we feel profoundly grateful for any opportunity which may have come to us to help in the great work of the evangelization of the Far East.

M. VIRGINIA GARNER.

Kobe, Japan.

A Wise Preacher.

Will be ready for conference some time before it meets.

Will hold a ten days' meeting at the close of the conference year.

Will see that the church records are examined by the committee before the close of the year.

Will so organize his church that he himself will not act as sexton, usher, and choir.

Will utilize every form of temperament among the membership of his church for the salvation of men.

Will make his church the most attractive place in the community outside the home.

Will see that his church is ventilated on Saturday and plenty of fresh air in it on Sunday.

Will commence all his services at the time announced.

Will keep in touch with the young people of the Sunday school and League.

Will attend the League meetings of his charge that he may instruct, inspire, and lead his young people to victory. Will keep his eye and hand upon the Sunday School.

Will not listen to the chronic complainers in his church.

Will preach some sermons on infant baptism and urge his people to consecrate their children to God in baptism.

Will go from house to house in search of poor sinners.

Will never turn aside from preaching Jesus Christ to the people.

Will lift up Jesus Christ as the one who can save the worst of sinners.

Will keep on the happy side of life, and die in hope of heaven.—Ex.

Epworth League

C. W. Lester Editor

Scripture Lesson for Nov. 15, Rom. 8:5-11; Vol. 1:9.

Topic: The Inspired Life.

The following lesson is from the Epworth Herald.

The Theme and the Scripture.

Rom. 8:5-11. This Scripture concerns the two natures of man, the fleshly and the spiritual. Each of these is subject to a "law," course of action. There is a "law" of sin and a "law" of spirit. Each "law" of the flesh, or sin, concludes in death. In this instance "death" does not signify physical wreck but complete moral undoing. The "law" of the spirit, or life, concludes not in mere continued physical existence but in the largest possible expression of human soul.

The spiritual nature not only has its own inherent power, impelling men to follow the best bent of their being, but it is reinforced by God himself. For this reason the very weakest of men may obtain complete victory in the struggle between the flesh and the spirit.

Col. 1:9. This is a prayer for the cultivation of the spiritual life. The spiritual life is not a matter of chance. It may be nurtured and matured. It is something in which God himself is interested. God imparts himself. He is infectious. He imparts his health and power to his struggling children. He may be had for the asking. The most spiritual person this world has known was Jesus Christ, and he was a man of prayer.

The Meaning of the Theme.

Every man has these two natures. Between them there is conflict, until at the last a man is under the control of one or the other. The conflict begins early in life and continues in many instances until life's last day.

In multitudes of persons there does not seem to be much conflict, because either the fleshly or the spiritual nature is in complete control. Accordingly, men are earthly, sensual, or bestial if the "law" of the flesh rules them, or they are Christlike in their words and deeds if the "law" of the spirit dominates them.

Often this conflict is sharp and even terrible. Paul, who wrote these Scriptures, found the struggle fearful almost beyond words. (See Rom. 7:25.) Fortunately for weak mortals, God supplements human striving when he seeks to become godlike and to conform to God's holy law.

Let none despair. He may conquer all of his lower appetites and unholy ambitions. God never meant that any man should fail to come to his very best self. The conflict may be severe, but God will bring every candid soul to the life God intended him to have. One needs to fail.

Prayer in the Meeting.

Pray not for the better but the best life. Pray for the mastery over things even good themselves. Land, cattle, marriage—all these are good; but a man once put these things before his high calling of God, and at his greatest opportunity.

Pray for clear discernment between things fleshly and things spiritual. Often motives are sadly mixed.

Pray that God may impart his spirit to our own.

Pray that the spiritual nature may be vigorous and valorous. Often spirituality is misconceived as something vapory and effeminate.

A Sermon and Illustrations of the Theme. Anyone desiring to know whether he is fleshly or spiritual may do so by candid reflection upon the things which he loves best and seeks the hardest. If he loves pleasure,

money, learning, power, or any other creature, however good in itself, for his own gratification without due consideration as to whether his pursuit is pleasing to God, he is a fleshly man. Things are his kings. If he loves God and men and serves them unselfishly, if he grasps things eternal and assists the worthy cause, he is spiritual. He may have to work hard at things temporal, but he will be their master. They will not "king it" over him. It is worth while for each one to settle it whether he is fleshly or spiritual.

It is related of a small boy who heard a sermon from the text, "I keep my body under" that on his return home, when asked to repeat the text, he said: "The text was, 'I keep my soul on top.'" That is the only proper place for souls. Paracelsus (Browning) went "to his soul." That is what every man must do whether he will or not. None needs to fear the proving, for God will certainly give victory to the valiant knight. Read Sir Launfal.

God's Call to Repentance.

Sermon by Joseph Firman Russell.

"God . . . now commandeth all men everywhere to repent."—Acts xvii:30.

In the days of long ago the men of the Far East built a city on the river Tigris. It was a good place for a city, the people were progressive and industrious, and the city grew until it became exceeding great. As men traveled in those days, it required three days to go from one end of the city to the other. There were more than eighty thousand little children in that city. The ships sailed to far distant ports and returned laden with gold, silver and precious stones for the merchants and craftsmen, luxurious articles of food and clothing for the people, and costly building material for the king. The rising of the sun each day was the signal for the workmen to begin to ply their trades, for the merchants to open their shops, the men of learning their places of study, the idlers and pleasure seekers their places of wicked pleasure. Thus the days came and went and the great city grew more wicked each day. The sound of the city went up before God; and mingled with the noise of labor and traffic, God heard the cries of the oppressed, the curses of the blasphemers and the vulgar din of the places of wicked amusements. One morning the sun rose as usual and the people began to busy themselves with their wickedness. Those who lived in the western end of the city were annoyed in their sports that morning by a strange man walking through the street and crying as he went: "Yet forty days and Nineveh shall be overthrown, yet forty days and Nineveh shall be overthrown."

The next day the stranger was in the central part of the city crying those startling words and a rumor of these things reached the ears of the king in his palace. When the king had questioned closely those who told him, he was thoughtful for some time; then his face grew pale and he trembled. When he could endure his thoughts no longer, he rushed down from his throne, threw off his great, costly robe and covered himself in sackcloth. The attendants, the officers and the members of the royal household were amazed at the conduct of the king. He cared nothing for this however, and commanded messengers to proclaim a fast throughout the city. They went and told the people: "Let neither man nor beast, herd nor flock taste anything; Let them not feed nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil way, and from the violence that is in their hands."

When Jonah saw how the people of Nine-

veh changed their way of life at his words, he became disgusted with them. He was curious to see Nineveh destroyed and built him a booth without the city on the East side and waited to see God rain his messengers of destruction and death upon the city. The old prophet was disappointed; for when God saw their works, that they turned from their wicked way he had compassion on the many thousands of Nineveh and withheld his hand from overthrowing them.

I. A Sincere Penitent.

Jonah was a sign unto the Ninevites and the Assyrian king is an example of sincere penitence.

When the message from God sent conviction to his heart, he became truly sorrowful for the fact of sin in his life; he thought upon his past wicked life and sought to make reparation for his deeds of violence; he resolved to forsake all sin; he cried mightily unto God, confessing his sins and seeking forgiveness. It moved God to mercy to see this poor king humbling himself to the dust before him. Jonah did not encourage him to repent of his sins. It is impossible that he had read those beautiful words of the sweet Psalmist of Israel: "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit," or, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise;" but he had not those many exhortations and encouragements to repentance which are given us of today in the New Testament. He had no personal friends to pray for him and instruct him. Yet, the spirit of God seems to have taught him that repentance is a great principle of the oracles of God; that this is the straight gate through which every man must go who enters the way of life.

It is but a brief account of Penitent Nineveh which comes down to us through the centuries. However, we may readily fill in the detail of this narrative by our imagination. Under the leadership of the king, a mighty reform was started in Nineveh. During the forty days of respite which God gave them, business was suspended and every one had an opportunity to think upon his ways. As king Solomon puts it, they "bethought" themselves; they righted themselves with respect to their duty to God. Yea, among the multitudes of the city there were great searchings of heart. When they had obtained mercy of God and began to resume their several occupations, it was with the determination, God helping them, to eliminate therefrom everything inconsistent with their new life of obedience. Accordingly, every department of life in the city felt the wholesome influence of this great wave of reform. The king began to administer the government with the purpose of securing the welfare of his people. Hushed were the cries of the oppressed. In the realm of trade and commerce, the fraud, deception and heartless competition gave place to honest, open methods of business. Society was established on the sound basis of altruism, vice and crime giving way to purity and virtue. That most sacred institution, the home, was protected and those eighty thousand and more of children were given the chance to develop, under salutary influences and restraint, to healthy, normal manhood and womanhood. Let us apply these principles in our mind as we go.

II. God Commands Universal Repentance.

The king of Nineveh knew that his was not an exceptional case; for he commanded all the people of his city, from the greatest to the least, to repent. All had become involved in the popular sins of the city and all had a pri-

vate account of their own personal sins to settle. God commands all men to repent today, because all are guilty. All are guilty, for by the sin of Adam, the federal head of the race, the entire race fell under original guilt.

The day of reckoning for some of you may not be forty days hence as was the case with the Ninevites. "Today if ye will hear his voice, harden not your hearts." Do you begin to see how desperately wicked your heart has grown? Come now and let us reason together, saith the Lord: "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah i:18. Has a course of wicked habits all but ruined your life? Try what repentance can do; what can it not?

The trumpet gives no uncertain sound concerning the doctrine of repentance. Since man has harnessed the lightning and made servants of the power of water, fire and air; since commerce has opened the highways of earth, God's call to men is borne with the speed of the wind into the regions of earth. When comes the question, "Who is my neighbor?" the antipodes answer at once, "We are." It is the angel of the Apocalyptic vision, "flying in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, crying with a loud voice: "Fear God and give glory to him for the hour of his judgment is come." God now commandeth all men everywhere to repent.

Forestry In Japan.

Just at the time when this country is beginning to struggle with the problem of husbanning its forest resources, of protecting its mountains, and of improving the water ways, it is interesting to know that the Japanese have successfully attacked the same problem, before the land suffered severely from the evil effects following deforestation. The far sighted people of Nippon have foreseen the results of the destruction of their extensive mountain forests, and have safeguarded themselves by placing all of these under government control.

The practice of forestry has been carried on in Japan for a longer time than in any other country. For 1,200 years the people of Japan have been planting and growing forests, with a success that has been a little short of marvelous. Under careful management, the Japanese forests yield very high financial returns. This high yield is only made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted thinning and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at 120 years.

It was with the opening up of the hitherto inaccessible mountain forests that the Japanese government became most intensely interested in forestry. The mountains were still government land, so all that was necessary to protect them was to place proper restrictions on the sale and cutting of timber. This was effected by declaring the forests on the steep slopes as reserved forests, in which the only cutting should be done under government direction. The forests on agricultural lands, not needed for protection, are classed as available forests, and here the cutting is not so carefully restricted.

Thus Japan has effectually prevented the stripping of her mountain slopes before any great damage has been done. In some districts, where the mountains are near the towns, the steep slopes have already been cleared, and this has resulted in floods, and the washing down of the soil from the slopes

on to the farm lands. But these cases have been exceptional, and have merely served as a warning, which Japan has heeded before it was too late to prevent widespread destruction.—U. S. Forest Service.

The Alphabet of Jesus.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Blessed are the pure in heart: for they shall see God.

Come unto me, all ye that labor and are heavy-laden, and I will give you rest.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

For whosoever shall do the will of God, the same is my brother.

Go ye into all the world, and preach the gospel to every creature.

Have peace one with another.

I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

Judge not, that ye be not judged.

Know my sheep, and am known of mine.

"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.

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Little Rock, Ark.

Lo, I am with you always, even unto the end of the world.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?

Narrow is the way which leadeth unto life, and few there be that find it.

O ye of little faith.

Pray for them which despitefully use you, and persecute you.

Quickly agree with thine adversary.

Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take my yoke upon you, and learn of me.

Use not vain repetitions.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

Watch therefore: for ye know not what hour your Lord doth come.

Except ye repent, ye shall all likewise perish.

Ye shall have tribulation: but be of good cheer: I have overcome the world.

Zaccheus, make haste, and come down: for today I must abide at thy house.—W. J. Burt-scher, in Epworth Era.

Louisburg, 1854.

I want to mention a little incident that occurred at one of my Sunday evening appointments at B. V. King's on the Cadron several miles above where Conway is now, an incident which in the light of subsequent events was of rare interest, on my first circuit, the Louisburg, 1854. There was a little lad there going to school to Miss Alma Vann. His mother attended service, and after dismissal returned home. Her little son concluded to follow her. Miss V. requested me to overtake him and bring him back. I overtook him on the bridge, and he informed me in no very mild terms that he did not want to go back, and that he would not, but after quite an effort on my part I succeeded in turning him over to his teacher, who, when I left, was giving him a good, religious lecture about the bears that destroyed the bad children. That then little boy grew to young manhood, was converted, entered the ministry, and is now the Rev. B. H. Greathouse, D. D. God bless you, my dear brother, and by his grace make your ministry abundantly successful, and bring you at last to meet your mother and teacher in heaven.

JAMES E. CALDWELL.

The Best.

It is recorded of a certain philosopher that a friend who went to visit him met the philosopher's little daughter before he met the learned man himself. Knowing that the father was possessed of much learning, he concluded that the little girl must have learned something very grave and deep from such a father.

During the talk with her he said: "What is your father teaching you?"

The young daughter looked at him with her beautiful eyes and simply said: "Obedience."

This was the lesson which the wise man considered most necessary for his child, and this is the lesson which the Heavenly Father would teach his children—obedience to him, following closely in the footsteps of the Man of Galilee and observing those things which he commanded. "If ye know these things, happy are ye if ye do them."—Ex.

Having Christ.

I have read a very beautiful story about a poor heathen woman out in India, who was converted and became a Christian. I do not know for how long she served the Lord Jesus, but at last the call came for her to go.

As she lay on her deathbed a friend came to see her. He asked her how she felt, and she answered in a faint voice: "Happy! Happy!"

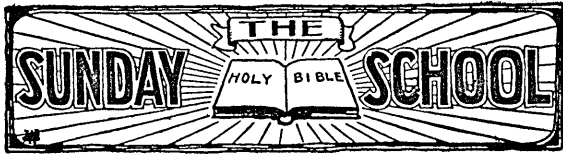
Stretching out her thin hand, she laid it first upon the Bible next to her, saying, "I have Christ here;" and lastly, pointing upward, "I have Christ there!"

Dear children, what a happy death! This poor woman had Christ. Let me ask: "Is this true of you?"

It is in the first instance, for you have Christ in the Bible, as she had. But have you got him in your heart? O stop and think before you answer this question, because, if you have not, you cannot have him in heaven.—Exchange.

For Sale: 155 acres land one-third cleared, balance in good oak timber, near mill, two-room box house, small barn, well. Improvements not valuable, but land is good, and would make dairy farm; fine range; near milk route and creameries. Terms reasonable. Write R. C. B., care of Western Methodist, Little Rock.

Baptism according to the Scriptures, 44 pages. Rev. E. N. Watson, now ready, 15 cents per copy, \$1.25 per dozen. Anderson Millar & Co.



November 15. The Lord Our Shepherd.
Psalm 23.

Golden Text.—“The Lord is my Shepherd; I shall not want.”—Ps. 23:1.

Locating The Lesson.

Time.—Impossible to determine with any approach to accuracy. Some place it at 1023 B. C., or in the time of Absalom's rebellion when Shobi, Machir, and Barzillai so bountifully supplied the wants of David and his followers. (See 2 Sam. 17:27-29.)

Place.—Possibly Mahanaim, a city east of the Jordan. See above reference.

Persons.—Jehovah; and the psalmist who ever he may have been. Many scholars assign the authorship of this psalm to David, while not a few dispute this being unable they saw to properly fit this into David's life.

Parallel Passage.—Read John 10:1-18.

Introduction.

1. Perfect poetry does not lend itself readily to analysis and exposition. There is danger lest we destroy both the rich coloring and rare fragrance of the “rose of Sharon.” Had we not better go to some quiet nook after nightfall and let this nightingale of the psalter sing to us its ageless song. This lesson is one that gives the teacher unusual opportunity for a “heart-to-heart” talk with the class. By this is not silly sentimentalism.

2. While this is universally known as the Shepherd Psalm yet the figure of the shepherd and his flock is not kept up to the end of the psalm. With verse five the figure changes to “The Lord is my Host.” I am aware that a few recent commentators claim that the figure of the shepherd continues through the psalm, but this requires very clever verbal manipulation. We must remember that this song is oriental, and that sudden changes in figure and thought are to be expected.

I. Jehovah our Shepherd, verse 1-4.

“The Lord is my Shepherd; I shall not want.” Verse 1.

1. Did we desire we might easily find here a great syllogism, the first clause consisting of two premises compressed into one, and the second clause containing the conclusion. We may write it out in full thus: Major premise, “The Lord is a Shepherd;” Minor premise, “I am his sheep;” conclusion, “Therefore I shall not want.” True as this logic is, we may be sure reasoning processes were absent from the psalmist's mind. Rather may we say that he wrote it out of a long and rich and personal experience of the shepherding of Jehovah. Alexander Maclaren suggests reading the latter part of verse 1 in the present tense “I do not want.” It is a song of a present experience.

2. We have a series of “moving pictures.” There are at least three of them a picture to a verse. First picture, verse 2. The shepherd leading—not driving—the hungry, thirsty and weary sheep to a pleasant open valley of sweet tender grass through which runs a gentle brook. The sheep drink, and eat, and lie down to rest. Second picture, verse 3. A sheep or lamb has strayed from the flock. The shepherd hastens after and searches and calls until he finds it and brings it back to the flock, and gives special care to guiding the wayward one in that right path. (Read Luke 15:4-6.) Third picture, verse 4. The noonday feeding and resting is over. The sheep must be led to another pasture, a higher and better. So out on the hot dusty, rough road. Now through a deep dark dangerous defile the shepherd leads his flock. How tenderly he keeps very close to the frightened sheep, saying “I am here, be not afraid!” At last out of the long canyon into the sunlight

and beauty and sweetness of the upper pasture lands.

II. The Lord our Host, verses 5, 6.

“Thou preparest a table before me,” verse 5.

1. The psalmist in the midst of a ceaseless conflict with his enemies, suddenly, as it were, finds himself a guest at the table of the Lord. It is not the hard fare of a soldier on the march, it is a spread banquet, a feast rich and satisfying beyond comparison. Not only are his feet cleansed from travel stain, but his head is anointed with the fragrant ointment. The cup of his peace and joy runs over. He cannot drain the goblet.

2. His enemies all forgot, he cries out “only goodness and loving kindness shall pursue me all the days of my life.” Little wonder that he elects and longs to dwell, not sojourn, “in the house of the Lord length of days.” While it possibly was absent from the psalmist's thought, yet we read in his words of “the marriage supper of the Lamb.”

Thoughts.

1. “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that have their young.” Isa. 40:11.

2. Is it not passing strange that many refuse the shepherding and decline the feasting? No wonder “Jesus wept;” yea, continues to weep.

3. The condition of bounty is to be “in the house of the Lord.” The prodigal who wandered from home was soon starving, “and no man gave unto him.”

How Should We Use Our Means.

O, give thanks unto the Lord. Call upon His name. Make known His deeds among the people. Sing unto Him, sing songs unto Him. Talk ye of all His wondrous works. Glory ye in His holy name. Let the heart of them rejoice, that seek the Lord. Seek the Lord, and His strength. Seek His face, evermore.” Ps. 105:1-4.

Some believe that when we speak about giving of our means, we have reference to the financial support, alone, which we are expected to render, to every good work. While this is quite true, indeed, yet I think our Lord had still another meaning to his words, when He said to his disciples, “It is more blessed to give than to receive.”

Let us look for a few moments at our subject and see, if possible, what the leader had in view, when he gave us this topic for discussion. I believe that our means do not consist only in what we possess of this world's goods, but that it also consists of the talents which our blessed heavenly Father has given to each one of us. For example, we each have the talent, known as time, and with the proper use of the same, we should be able to accomplish great good for the kingdom of our Master. We were given this talent for a special purpose; that being, to work for the betterment of humanity, and the unbuilding of Christ's kingdom: for, as one of our poet's has said, “We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial; we should count time by heart throbs. He most lives, who thinks the most, feels the noblest, and acts the best.”

Then we have the talent, such as the capacity of leading others in church work of various kinds. This, too, is a very important talent, and should be handled with great care; and we should not fail to improve it, when ever we are able to do so. For our Savior has said, “He that hath, to him shall be given, and he shall have more abundantly. But to him that hath not, from him shall be taken away even that which he seemeth to have.”

There are many other talents which we might mention, yet I do not think it necessary; for we each understand what they are, and why they were given. And I believe all

should try to improve them, whether they are few or many. For our Father expects us to give Him our best, in every thing; for all we have belongs to Him, and He will at last call all before Him, to give an account of how we have improved them. And if we have done well, we shall hear Him say: “Well done, thou good and faithful servant, enter thou into the joys of thy Lord.”

One of our writers has given us a very beautiful thought with reference to this subject, which I think we should do well to keep in mind. “He is really great, who is great in charity: He is really great who is little in his own eyes, and cares nothing for the honor of high position. He is really wise, who counts all earthly things as dung, that he may win Christ. He is really learned, who does the will of God and forsakes his own will.”

CLARA CRENSHAW.

Our National Incapacity.

At the outset, let us exclude first, those remedies that have any appearance of partisan significance or of any kind of doctrine or of propaganda, not saying whether they are good or ill, but merely relegating them to the region of campaign discussion; and let us exclude, secondly, the remedies that people in other countries have tried and found to be efficient.

The second exclusion is the more difficult because the natural impulse is to turn to the recorded experience of other men, and almost every other civilized nation has confronted, and in some measure solved the problems that beset us. But I know that it is useless to refer in any way to the means by which this has been accomplished, because most of us agree that we, in this country, are not capable of using such means. We should do away with practically all of the corruption in our municipal and State affairs if we should abolish the public utility corporation; but, of course, we will not do that. We cannot. Other people can take their own affairs into their own hands and direct and manage them; but we cannot. Germans can, and Frenchmen, and the Swiss, and Austrians and Italians and Hungarians and Swedes and Norwegians and Englishmen and Danes and Bulgarians and Japanese and Chinese and New Zealanders and South Africans and any old nation except ours: We cannot do it.

We are of some inferior mentality so that we cannot do the simplest thing for ourselves, but must hire some one to do it for us, and let him rob us and run over us, and maltreat us while he is doing it. After more than a century of free institutions and public schools, and some generations of the wisest instruction the net result seems to be an average mind so far inferior to the average mind elsewhere in the world that in public affairs it is childishly helpless and must put itself into the hands of a corporation guardian organized expressly for pocket-picking and second-story work.

How this general incapacity comes out and why, I do not know; but it must truly exist, for I am daily assured of it by the wisest persons and those that could not possibly be in error about it. They tell us that it is all very well to show how efficient foreigners manage their own affairs and provide their own public utilities, but of course nothing of the kind can ever be done in America, the land of universal education and intelligence. And such, I find, is the common judgment, and it must therefore be right. We can never win emancipation in the way the foreigner has won it. We can imitate other things from foreign lands—clothes, for instance, and spelling and pronunciation and forms of speech and ideas about social distinctions, and so on; but we cannot possibly imitate the foreigners' way of self-government. We cannot even learn anything from it.—Charles Edward Russell, in the November Every-body's.

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.)

Campbell, Okla., Oct. 30, 1908.

Dear Methodist: Please admit a "new cousin" to your list. I am a little girl, ten years old. I have an only sister, eight years old; her name is Madge. We have great times together. Papa is a merchant and mama has to help him in the store quite often. Madge and I can wash dishes, feed the chickens, and help mama in lots of little ways. Campbell is a small town in Sequoyah county, Okla., between the Arkansas and Illinois rivers. They are building a nice brick school building here now; will have it

JELL-O

Facts.

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This is the regular JELL-O process:

Put the JELL-O into a pint of boiling water and then cool it.

That is all; and it will be just as good as you expect and want it to be, every time.

What a wonderful amount of time and money it saves and what a sense of satisfaction it brings!

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Women everywhere say they constantly find new delights in the simple manipulation of JELL-O; the best grocers of America declare they sell more JELL-O than all other dessert preparations combined; physicians and nurses insist very frequently that their patients, especially the convalescents, shall have JELL-O as part, at least, of their diet.



It has the approval of pure food commissioners, received first prize gold medals at the St. Louis, Portland and Jamestown Expositions, has been awarded first premiums at state fairs in nearly every state in the Union, and at county fairs by the hundred.

Where before, has there ever been commendation so universal of anything for the table?

7 Flavors.

Illustrated Recipe Book, free.

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completed by Dec. 1st. I am in the fourth grade, and Madge is in the third. We are both going to study hard and make another grade by Xmas if we can.

Our pastor here for the past two years has been Bro. Spain; we don't know whom they will send us next time. We have four cats, a calf and nice pony for pets. Wishing you all a good Thanksgiving dinner.

PEARL INGRAM.

Carolan, Ark., Oct. 30, 1908.

Dear Methodist and Cousins: As my first letter missed the waste basket, I will write again. It hasn't been very long since I wrote last, but I just could not wait any longer. I professed religion this summer and it has helped me so much, and I don't see how anybody could do without it. Brother Ray is our pastor. He will preach his last sermon here in November, and I can't hardly stand it. Write another story Ruth Carr, for I surely do like to read them. I will close by asking a question: Which is the longest verse in the Bible. Good-bye for this time. I hope I will see this in print.

Your loving friend,

HELEN SANDERSON.

Faber, Ark., Oct. 25, 1908.

Dear Methodist: I will write the cousins for the second time, so maybe I can tell you all something new. My brother came to see us last Thursday and we went hunting yesterday morning and we killed one squirrel and a bird. My mother has gone to see my sister; they have a little baby there; he was a week old last Friday. We have picked two bales of cotton, and lack about one bale. Well if this escapes the waste basket, I will come again.

Your cousin,

GUS DUTHERAGE.

Newport, Ark., Oct. 24, 1908.

Dear Western Methodist: I have never written before, so I will write a letter. This is Saturday, Friday night it rained. We came down in town and it went to raining, so we sent our horse to the livery stable and we staid at papa's hospital. My pets are a horse, little rooster and two little pullets. I named my little rooster Plymy, because he is a Plymouth Rock chicken. I go to school every day and I go to Sunday School every Sunday. My school teacher's name is Mrs. Wallace. The professor's wife and my Sunday School teacher's name is Mrs. Preston Finley. I will close.

VERA L. KELLETT.

Clarksville, Ark., Oct. 25, 1908.

Dear Western Methodist: I have thought so often that I would write a letter to the Methodist; papa takes the Methodist and I think it is a grand paper. I like to read the children's page so much, in fact I like to read everything in it. I go to school now; we have a very nice school here at Clarksville. How many of the cousins are going to attend the Annual Conference at Van Buren this fall? I surely like to go to conference; it won't be far from home this year, so I may go. Some of your cousins come over and we will surely go. Oh! I had almost forgotten to tell you all about my vacation this summer. I went down in Conway county to see my sister and had a real nice time. We went riding and fishing and Oh! we had a real jolly time. So papa says if I study hard I must go somewhere Xmas. I will close as this is my first time. If I see this in print I may call again. Love to all the cousins. Success to the dear old Methodist.

GRACE McCLAREN.

Sentinel, Okla., Oct. 21, 1908.

Dear Western Methodist: I thought I would write a little letter. I am a little girl eleven years old. I go to Sunday School every Sunday that I can. My teacher's name is Mrs. Tillie Sims. I will close.

Your new cousin,

CRAWFORD ORMAND.

Hampton, Ark., Oct. 22, 1908.

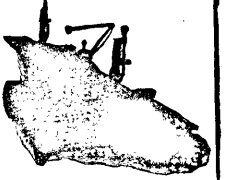
Dear Western Methodist: I thought I would write again, as my last letter was in print. I don't suppose that

\$196.00 Mill FREE to any one who can offer an improvement on the DeLoach Saw Mill.

The original saw mill giving two motions from one disc. Four horse-power engine guaranteed to cut 2000 ft. board lumber in ten hours, and larger sizes in proportion. Friction set works and receder. Triplex steel dogs, diamond track, Steel spreader wheel, screw saw guide.

J. A. Hodges, Oaky, Ga., is now using first DeLoach Mill ever made (22 years ago) and says it is still doing good work.

Send for catalog of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Corn Mills, Engines, Boilers and Gasoline Engines. Agents wanted in every county. DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.



you remember me, consins, as it has been a long time since I wrote last. Mama does not know that I am writing to you dear consins, but I want to surprise her, as she always reads the Methodist. I know it will surprise her very much. Consins, I am ten years old, and I am in the fourth grade at school; my school teacher's name is Mrs. Hettie Carter. We have a right good Sunday School here. We are having the Methodist church repaired now and I think it will look so much better. Little Rollie Stewart died the 18th of this month and two or three days after that Mr. Ebb Witherington died. I feel sorry for them all, for I know how it is as I have lost two brothers and I can sympathize with them all. I have some little kitties for pets. I wish you all a merry Thanksgiving. Consins send me some postals and I will try to answer them all and if my letter does not reach the waste basket and is in print, I will write again. Good-bye dear consins.

From your old cousin,

RUBY MELTON.

Jesus wept, is the shortest verse in the Bible.

Scotland, Ark., Nov. 1, 1908.

Dear Methodist: As I have never seen a letter from this part of Arkansas, I thought I would write. My papa has been taking the Western Methodist ever since I can remember. I am a little girl eleven years of age. Well, Miss Ruth Carr, will you please write another story for us. I am not going to school now, but our school will begin soon. How many of the cousins love to go to school? I do for one. I am in the fifth grade. Our pastor's name is Bro. Biggs; he has been with us four years, but will leave us this year. Bro. Glass is our presiding elder. I have three sisters at home and two brothers and two sisters married. I live on a farm and like farm life fine. If I miss the dreadful waste-basket, I will write again.

Your new cousin,

VIVIAN HALL.

Jester, Okla., Sept. 25, 1908.

Dear Methodist: This makes the third letter I have written. But this time my heart is very sad for God has taken my darling brother away from this world of sorrow to be with the angels. His name was Charlie. He died the 26th of August and we buried him on the 27th, the day he was twelve years old. Charlie was a member of the M. E. Church for three years before he died and has left an example behind him which has already been the means of turning two or three to Christ. He had lots of friends; his schoolmates all loved him. He always was so kind to our little sister Florence; always was ready to play with her. His playhouses are all over the place. We miss him so much, in the field where we worked side by side. There is a vacant seat in the Sunday School and at prayer meeting and at church, for while he lived he never failed to attend all those places. He would get up in prayer meeting and give his Christian experience, and now it is so hard to think we never will see or hear his dear voice again. We miss him so at home but we know that if we love God we will meet him again some sweet day in that beautiful land.

Our meeting began the 15th of August and lasted nine days. We had a very good meeting. I will close.

CLARA PAXTON.

Bokehito, Okla., Oct. 31, 1908.

Dear Methodist: As I have never seen any letters from this place I thought I would write one. I am ten years old. I go to school and am in the fifth grade. I like my teacher fine; her name is Miss Anna Lewis. I go to

Sunday School every Sunday that I can. Our superintendent's name is Mr. Percy Wilson. My mama has been dead six years. I am writing to surprise my papa. I will close.

Your little friend,

ANNIE RUTH MOREHEAD.

Larkin, Ark., Oct. 24, 1908.

Dear Western Methodist: I now take the pleasure of writing a few lines to the cousins. I am a little girl, eight years old. I have one sister living; her name is Rinda; one sister in heaven; her name is Mattie, and five brothers living and one dead. Their names are Otis, Neal, Ludie and Lee. My father has been taking the Methodist ever since I can remember. I will close.

OLLIE FORREST.

Chism, Okla.

Dear Western Methodist: Will you admit another old "timer" to write again? It has been about eight years since I last wrote. I think I would be called an old "timer." Say cousins, where are more of the old timers? Some have sailed out on the sea of matrimony while others have sailed out on the sea beyond to the home where parting is no more.

Cousin Edith Dyer come again; you write such sweet letters. I agree with you, I think every one ought to be a Christian. I never went to a dance. I never saw any dancing only at picnics. Cousin Zula Fain of Walnut Ridge, Ark., come again. I know you and your papa. I knew him before he began preaching. Bring your little step-sister with you; I know her too. You live at my old home where I went to school for seven years.

Oh, we have not any Sunday School to attend now, but I surely enjoy going to preaching and Sunday School. Bro. Crumpton is our preacher and I like him. Bro. Goddard is our presiding elder. I have never heard him preach. Well I will close by answering Augusta Duthera's question, (What three things are there that eat tobacco.) Man, "Billy Goat" and tobacco worm. PEARL HAM.

November 2, 1908.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today,

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference.
Mrs. J. W. House, Bentonville, Ark. Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

Duncan District.

Mrs. A. Elmo Hammonds, Press Supt
Lawton Auxiliary.

Lawton Auxiliary.

As our conference year closes we feel that we have indeed had success, as shown by the following report, covering a period from November 1, 1907, to October 14, 1908.

Business meetings held, 15.
Devotional meetings held, 12.
Visits to sick and strangers, 329.
Amount of money sent to conference treasurer, \$29.25.

Amount of money spent on local work, \$520.45.

Since this report our contest for new members has closed and twenty-two new names have been added to our roll, therefore we expect to accomplish much more in the next year.

We have been holding our meetings in the church. The first Tuesday in each month being regular business meeting. After devotional service, comments on bulletins or question box by corresponding secretary, the business of the auxiliary is taken up. The third Tuesday of each month is our devotional meeting, which is purely so, sometimes followed by a call business meeting.

Each week over 1,500 recipients of a local paper scan the articles of our Press superintendant in the W. H. M. S. columns of this auxiliary.

Mt. Scott Auxiliary.

Mrs. M. A. Clark, wife of our missionary to the Indians, has organized an auxiliary at Mt. Scott among the full blood Indians with an enrollment of twenty-five. She is endeavoring to teach them to raise their money for auxiliary purposes. Each Indian woman has agreed to dress one doll in elegant Indian's costume made of buckskin, trimmed with beautiful Indian braid-moccasins beaded very handsomely. But the question with Sister Clark is how to get the metal dolls.

If anyone has a suggestion, write Mrs. M. A. Clark, Ft. Sill, Okla.

Waurika Auxiliary.

Mrs. W. R. Sparks sends a good report for her auxiliary in Waurika. It has been organized only one year next Tuesday. Since that time the membership has increased to twenty-one.

They have distributed fifty leaflets, made fifty visits to sick and strangers, and collected \$11.50 membership dues, raised \$116.10 for "Local Work."

The auxiliary has been working very hard to help pay for their church lot. They have had many difficulties. During the summer they worshiped in a tabernacle, but now cooler days have come and Mrs. Sparks says "I don't believe there is a place in the conference that needs a church worse than Waurika." They hope to have a church by spring. We certainly trust that their fondest expectations may be realized.—Lawton Daily Star.

Rush Springs Auxiliary.

Mrs. J. W. Childers, Press Supt. of Rush Springs Auxiliary, sends encour-

aging reports from that place.

During this year they have paid the last dollar of indebtedness on their parsonage, also paid \$27 for screens for same, bought new cook stove, paid insurance for two years, and have \$25 or \$30 in the bank.

They observed last week as "Week of Prayer" holding interesting and beneficial meetings.—Lawton Daily Star.

Chickasha Auxiliary.

Mrs. W. H. Gilkey sends the following report of the Chickasha Auxiliary.

"The Auxiliary of the Woman's Home Mission Society here is growing both spiritually and in members.

At each meeting we have a Bible lesson, hymns and prayer, leaflets and articles read on the lesson, then we have our business session.

Our society has pledged \$750.00 on the debt that has been raised on our church, and the society has been divided into four circles for the purpose of raising this sum. We are also collecting a carload of newspapers to be sold to some paper factory.

We hold our weekly meetings with the members of the society beginning alphabetically. We will observe the "Week of Prayer" next week.—Lawton Daily Star.

W. H. M. S. Little Rock Conference.

To Our Friends and Co-Workers in the Home Mission Society:

We are so full of praise and thanksgiving for a real live, working society and have so often been blessed with the assistance and guidance of the Holy Spirit that we feel in our hearts we must tell you a few things we are doing. Perhaps it will be an inspiration to some and encourage us to quicken our pace.

The second week of October was observed as the annual week of prayer. All of the meetings were well attended, the average being sixteen, and each lesson was ably lead, showing that those to whom the topics had been given had worked up the lesson well. Four new members were added to our roll, making a total of forty. Our thank offering amounted to \$16.50. This amount, together with a box of clothing, the value of which was \$6.00, and \$9.00 in money, was sent to our Rescue Home in Dallas, Texas.

We have recently collected \$15.00 for our district parsonage. We have fourteen subscribers to "Our Homes" and nie who tithe.

We meet twice a month. The first Monday is devoted to the Bible study in "Our Homes" and the third Monday to business. Our regular meetings, which are held at the homes of the members, are very interesting and quite often after the study or business is over, these meetings are turned into little social affairs.

Although there are many things in which we can improve, we feel justly proud of our Auxiliary.

Trusting this may find the work dragging at no point, but being advanced all along the line, we remain yours sincerely,

MRS. F. T. HUNTER,

Fordyce Auxiliary.

Fordyce, Ark., Nov. 9, 1908.

WARNING ORDER.

State of Arkansas, County of Pulaski, ss: Elnora McDaniel, plaintiff, vs. Arthur McDaniel, defendant.

The defendant Arthur McDaniel is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, Elnora McDaniel, October 24th, 1908.

F. A. GARRETT, Clerk.
Geo. L. Basham, solicitor for plaintiff.

CHARLES L. THOMPSON

ARCHITECT

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Branches in Eight of the Principal Southern Cities.

The Toll Upon Indifference.

In the most disastrous forest fires that have swept the United States and British Columbia since 1871 it is estimated that upward of \$75,000,000 worth of timber has been destroyed, with a loss of life of more than 150, with thousands of men, women and children made homeless and with many towns and villages burned out of existence.

There is no question that much of this enormous loss is the penalty paid for a general continued indifference to the demand for forest protection and failure to take the ordinary precautions. It ought to teach a lesson. It ought to move every State and the Congress to immediate action, not only to provide protection against a future devastation of the forests but to plant the timber lands at once and restore them for the years to come.

This problem is receiving the attention of the American Civic Association and of other organizations actively interested in the present and future of America. It is a subject which ought to enlist the serious thought and the needed support of every good citizen.

It is impossible to figure in dollars and cents the actual losses caused by the conflagrations which swept the northern, northwestern and eastern States.

British Columbia, Michigan, Wisconsin, Minnesota, Pennsylvania, and British Columbia suffered most, but great losses also occurred in New York, Maine, Washington, Oregon, Nevada, California, and one or two other States.

It is estimated that a million acres of timber land were laid waste by the Michigan fires, the loss in timber being estimated at \$15,000,000 to \$40,000,000. In Wisconsin, the loss is placed at \$5,000,000. In Minnesota between four and five hundred thousand acres of valuable land were burned over, with a loss not less than \$15,000,000. Pennsylvania's fires destroyed timber upon a hundred thousand acres, including fifteen thousand acres of the State reserve. Maine's loss is

placed at \$500,000.

To these figures must be added the tremendous losses in the destruction of growing timber and the burning of humus, as well as the property of towns and villages. This, then, is the cost of indifference as it is to be calculated in dollars and cents, but there is another toll—the human lives sacrificed.

There is only one means of cancelling the losses in any measure, and that is prompt action to take care of the future.—From Civic Association.

"Do You Suppose?"

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head, and pointed to mama, who had just lifted the baby from the crib.

"Do you think," said Winnie, "that mama is so busy with the big folks that she forgets the little ones? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love us as well as mother."—Young People's Paper.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE AND OTHER PAINS



NEVER SOLD IN BULK
TAKE ONE
of These Little Tablets
AND THE PAIN IS GONE.

Quickly Cured.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

We want every man and woman suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease. **Pyramid Pile Cure.**

The way to prove what this great remedy will do in your own case, is to just to fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear,—and the piles simply quit.

For sale at all drug stores at 50 cents a box.

FREE PACKAGE COUPON.

Fill out the blank lines below with your name and address, cut out coupon and mail to the **PYRAMID DRUG COMPANY, 154 Pyramid Bldg., Marshall, Mich.** A trial package of the great Pyramid Pile Cure will then be sent you at once by mail, **FREE**, in plain wrapper.

Name

Street

City or State

De Queen, Ark.

Am rounding up for conference with some hope of full collections at the very last. This has been a trying year, in a financial way, with our people. Still we have hope of equaling the best financial record the charge has ever made. Our church has a lot of spiritual characters among both the old and the young people.

We have a good Epworth League that still lives and does good work after losing no less than half a dozen of its active members during the past three months. I insist that there are not many Leagues that can sustain such losses and still survive and do good work. We have the material out of which good Leagues are made.

Prof. G. A. Sullards, the superintendent of the public schools of our city, is superintendent of our Sunday school, and is doing us fine work, which gives promise of continued improvement.

The increase of our membership of the church has fallen far below what we expected, having received only thirty-one persons during the year. Texas and Oklahoma have drawn heavily upon us. So many of our people have "gone west" to seek their fortunes, health and fame. Yet the good Lord and many good people still abide.

W. R. HARRISON.

Leatie Station.

We are closing up the year well. There have been between fifty and seventy-five conversions. Forty-nine have come into the church. Out of these we have efficient church officials. The Sunday school and Junior League are doing well. All finances will be full with possibly a small surplus. All our assessments for this year are doubled and some more than doubled. The assets of the church have been increased \$1,000. The board of stewards is enthusiastic for next year, and the sal-

ary will be increased a small amount. The outlook is hopeful. The preacher who is read out to this appointment at the conference will have a good work. Sunday, Nov. 7, was a good day. The presiding elder, J. J. Galloway, was present for the adjourned session of the quarterly conference. After preaching a deficit of \$250.00 was covered in a few minutes amidst the rejoicing of the people. W. T. MARTIN.

Undigested Pleasures.

"What did you say?" asked the deaf old lady, catching hold of Elizabeth's skirts as she was hurrying past. "He isn't going to die, is he?" "No—the little glutton," said Elizabeth. "It's simply a case of undigested food, and he'll be all right to-morrow. That is, if he doesn't overeat again before that time."

"What did you say?" asked the old lady, and Elizabeth raised her voice to repeat her statements.

"I thought the way he carried on in the night he must be going to die," said the old lady in a relieved tone. "It's too bad he overeats, but he's only a lad and may not know any better."

"Even a boy ought to learn by experience," said Elizabeth, as the old lady still clung to her dress. "He's had three attacks just like this since he came; and he ought to know better by this time, if his mother hasn't any control over him."

They were on the porch of a big summer cottage—a cottage where the owner took roomers—and the old lady had arrived only the evening before. Being deaf, she did not hear the small talk of the place, and she was eager to know about the condition of the sick boy who had groaned so loudly as to awaken her even in the night. Elizabeth was waiting for a party of friends to go for a boating trip, so she sat down near the old lady out of pity and because she did not like to ask to be released.

"Yes, but as long as older folks don't learn by experience you ought to have some charity for boys," persisted the old lady, glad of a chance to talk to some one. "I've seen grown people who had no more sense than to make gluttons of themselves, though they knew they would suffer for it."

"O, yes—drunkards and people whose appetites control them," said Elizabeth, "but not sensible people." Just then there was a commotion in the dining room, and through the open windows floated the sound of the sick lad's voice: "I will have cake for breakfast. I'd like to know how a fellow is to enjoy himself if he can't have anything to eat. I don't care if I am sick."

"Ready for the boat ride, Elizabeth?" called a gay voice. "We have to go down for some things at the store, and we'll come for you presently. I'm dead tired from yesterday, but I have to keep moving, I suppose."

"I'm tired myself," confessed Elizabeth, "but that's what we are here for. I could hardly hold my eyes open at the party last night; but I drank some strong coffee this morning, and that will help me through the day."

"More hot biscuits, Sarah!" came a voice from the dining room.

"I just wish I had the bringing up of Freddie," said Elizabeth to the old lady when her friends had gone on. "I'd enjoy putting him on bread and

water until he came to his senses."

"That would be a good plan," said the old lady musingly. "You said a few minutes ago, dear, that sensible people did not make gluttons of themselves; but I've seen lots of folks who call themselves sensible act worse than that poor child in the dining room. We have a young girl in our neighborhood who thinks of nothing but having a good time until her life is clogged with undigested pleasures. She has no time to help her mother, no time for church work, no time to attend Sunday School—no time for anything but pleasure. And she isn't happy, either. She rushes from one thing to another, and suffers from social indigestion constantly. She pities the girls who go out only one evening in the week and have to help with the work at home, but they have keener appetites than she for pleasures. She always says, 'I will never be young but once,' when any one warns her, and she actually thinks she is having a fine time."

The old lady paused to count her stitches, and Elizabeth looked at her keenly. For a moment she thought the old lady must mean her; but she remembered she had arrived only the evening before and had never heard of such a person as Elizabeth Manton before. Swiftly the tasks she had shirked, the Sunday School class she had given up, the neglected work in her home, and all the things left undone to rush about feverishly from one pleasure to another rose up like ghosts to prove the old lady's statement. Her face was scarlet, but her decision was quickly made.

"Come on, Elizabeth!" called a score of merry voices through the grove. "The boat's ready."

"I'm not going," called back Elizabeth. "Mamma isn't feeling well this morning, and I'll stay with her and do the work in our room. Don't wait."

Then she added to the old lady as they moved on without her: "A little work may help me to get rid of my undigested pleasures."

"I wouldn't wonder," said the old lady brightly. "It wouldn't surprise me in the least."—Hilda Richmond, "Advance."

Forestry as an Insurance.

"Forest fires in the Mesaba range, Minnesota, which wiped out the town of Chisholm, and destroyed more than \$5,000,000 worth of property, were fed largely by the tangle of deadwood and brush which had accumulated in years of forest neglect. The intensity of the average forest fire is due to similar conditions. Improved forestry prevents such timber heaps. It costs money for labor to clear the woods of brush and to remove fallen trees and deadwood, but such work does something more than save all the living powers of the soil for the growing trees. It prevents the accumulation of fuel with which to feed sweeping flames. Is it not worth while? The value of forestry as an insurance against fire loss is capable of mathematical demonstration."—The Boston Herald.

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Before you buy a watch ask the jeweler to show you your name and address, and we will send you by express for examination a handsome WATCH AND CHAIN C. O. D. \$3.75. Beware of cheap imitations. Our watches are guaranteed to be accurate and reliable. We guarantee a correct timekeeper, with long gold plated chain for Ladies or vest chain for Gents. If you consider it equal to any \$25 GOLD FILLED WATCH Warranted 30 YEARS pay the express agent \$1.00 and it is yours. Our 20 year guarantee goes with each watch. Mention if you want Gents' or Ladies' size. Address: M. O. PARKER, 211, 225 Dearborn St., Chicago, Ill.

Lockesburg, Ark.

I am closing perhaps the best year of my ministry so far. I have had 155 conversions and 128 accessions to the church. Have had more than 100 accessions by profession of faith. The services all over the work are spiritual. My conference claims will all be paid in full. We hope to have a clear sheet on everything. I think we can make the best report ever made from this work to the Annual Conference. This is a good people.

J. A. PARKER, P. C.

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Marion.

About twelve miles from Memphis, is Marion, the county seat of Crittenden county. Though a large per cent of the population are negroes, yet they claim the largest per capita vote for prohibition of any county in the State. Col. Smith is one of the oldest and best citizens in the county. His son, Judge Frank Smith, is making a good record as circuit judge. I secured the following new subscribers: Mrs. A. B. Reeves, Mrs. Mary Lloyd, Mrs. L. Barton, Mrs. B. F. Ward and Mrs. J. B. Blann, who keeps a good hotel. Bro. Johnson has served this work since conference, but has left for California. He is a good preacher. The church regretted his leaving them. Brother Taylor, a faithful local preacher, lives here.

Clarkston.

A night was spent very pleasantly at Clarkston in the home of Brother and Sister J. W. Harrington. Secured two new subscribers.

An Ideal Farm.

The Clark farm is as near an ideal farm as I have ever seen. There are 2,500 acres in cultivation. It is twenty miles northwest from Memphis. There are one hundred comfortable tenant houses. They have a gin and store, every building on the place is kept in good repair and is either painted or whitewashed. About one-fourth of the farm is planted in grain, and three-fourths in cotton. This year they will make about 3,000 bushels of corn and 1,000 bales of cotton. With plenty of hay. They also raise their own meat. Brothers D. B. Woollard and J. W. Harrington superintend the farm. They both subscribed for the Western Methodist.

Marked Tree.

Part of a day was spent at Marked Tree. This is a noted mill town. There are four large sawmills here. It is a good business point. Rev. Fay Sterling has had two successful years as pastor. I secured the following new subscribers: Paul H. Westbrook, Paul Leatherwood, Clarence Dawson, Mrs. D. L. McElfresh, J. S. Dean, and Bro. A. Smith.

Big Bay.

We had a most delightful service at Big Bay. Rev. T. N. Lot, the pastor, had circulated the appointment, and Prof. W. B. Riddick was conducting a singing class, so we had a good congregation, most excellent singing and a precious service. Prof. Riddick has a well trained voice, is a fine instructor and a high-toned Christian gentleman.

Headache

Want to know how to stop it? Of course you do—but you don't want to take anything that will injure you, or cause distress afterwards. Dr. Miles' Anti-Pain Pills relieve quickly; no bad after-effects; no nausea. Just a pleasurable sense of relief. It won't cost you much to try them. Every druggist sells them.

"I recommend Dr. Miles' Anti-Pain Pills to sufferers of headache. They are the only thing I have ever found that would bring relief without affecting my heart."
ED. FADER, Lakefield, Minn.
If they fail to help, your druggist will refund the money on first package.
15 doses, 25 cents. Never sold in bulk.
MILES MEDICAL CO., Elkhart, Ind.

man. Brother Lot is one of our best supplies, and is much loved by his people.

We did but little for the paper but sold a nice lot of books.

Lako City.

This is one of the county seats of Craighead county, situated on the St. Francis river, which spreads out into a lake fifty miles long. This is a great fishing station. There has been a beautiful new church built this year, at a cost of about \$3,000. It is painted, carpeted and finished throughout. Much of the credit of this building is due to Hon. W. M. Craddock, who besides giving liberally and collecting from others, gave the land. Brother W. W. Perkins, Rev. A. Symon, Bro. Johnson, G. W. Riggs, Brother Griffin, Rev. W. J. Newton, M. M. Brooks. In fact the whole neighborhood, worked with a will. Prof. A. S. Johnson is principal of the school and is giving fine satisfaction. We did well for the paper.

This is Brother Haynes' third year. Few men could have done better than he has in this difficult field. We had a short service in the new church, and Brother and Sister Brooks, Brother and Sister Perkins showed me special kindness.

Monette.

This is one of the most prosperous towns in this part of the State. They have four cotton gins and all are kept busy. Rev. A. F. Haynes, the pastor, took me in his buggy and we did a fine day's work getting subscribers and collecting from the old. He has a splendid people to serve and they have a faithful pastor. He has a missionary cotton patch that the children and ladies have helped to cultivate and gather. It will make about half of a bale. Sister H. P. Foster treated us to a fine country dinner. I accused Brother Haynes of knowing where to go to find something good to eat.

Manila.

This town came into existence about the time of the Spanish American war and took its name from Manila Bay. It is developing into a good size town and a Methodist stronghold. Rev. Gordon Wimpy was pastor for three years and had fine success. Rev. W. F. Hudson is in his second year and has greatly strengthened the church. He is a fine preacher and faithful pastor. He and his consecrated wife are much loved by their people. Not having a horse and buggy, he walked me not only all over town but a mile or more in the country in the dust and through the fields hunting new and old subscribers until we added thirteen new, besides collecting well from the old, making it the best day's work this week. We were compensated by another good country dinner at the home of Brother J. A. Ashabranner. There is always a standing welcome for a Methodist preacher at the elegant home of Brother B. W. Cowen. He has had two daughters, Georgia and Berta, in Galloway College. Miss Bessie is a fine Christian worker. Harry has a position in the bank. Charley, a noble young man, has recently been called to his heavenly home. It is a great comfort to have such sons and daughters.

The following is the list of new subscribers: H. S. Bryant, B. A. Ashabranner, E. P. Shultz, M. B. Thomason, W. D. Garrison, Mrs. M. A. Smith, J. M. Cannon, Basil Duniven, G. M. Matthews, John A. Gowen, J. M. Hutton, and J. W. Scivally.

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 all sufferers 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 yourself 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 White 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 old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness, and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

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

MRS. M. SUMMERS, Box 205 • South Bend, Ind., U.S.A.

Dell.

A night was spent in Dell. Brother P. M. Nelson and family furnishing hospitable lodging. We had a pleasant service with a small congregation. Secured two new subscribers, L. M. Moody and S. A. Newport; others renewed. This town was located by Bro. Rozzell, who owns a large body of rich land. His family resides at Rogers. He is a big-hearted Methodist. P. M. Nelson and Walter Weems run the Rozzell supply store. The safe blowers visited them about 3 a. m. Blew the safe open, but did not get but two or three dollars in money. They had sent their money off to the bank. They took seven pairs of shoes and half dozen boxes of hose. They stole the foreman's speeder and made their escape. A liberal reward is offered for them. They are about thirty-five years old, one is tall and dark complected with black mustache, the other is medium height and heavy set. Brother Hudson is also pastor here, giving Manila two Sundays and Dell two. He has had gracious meetings at each place and added ninety-one new members. He hopes to make it 100 by conference.

Blytheville.

This is one of the county seats of Mississippi county. When asked which is the richest county in Arkansas, I replied I thought Mississippi had the most rich land as it is one of the largest counties and there is not a poor spot in it. Blytheville is in the heart of this rich county.

Prosperity is apparent everywhere. The timber will soon be cut and the entire county be put in a good state of cultivation. Rev. A. M. R. Branson is our pastor. He takes rank with the best preachers of his conference. His daughter, Miss Anna, is at Galloway College. Uzzell has been in Hendrix College two years, but is working in the printing office this year. Brother Branson has received twenty-six members, and is getting material on the ground for a \$15,000 church. They have a good lot, 150x142 feet. The old church is sold and contract let for the new. Pastor is expecting full collections. Sunday was spent in Blytheville, stopping at the Greenlow hotel. Brother Greenlow is a Methodist, and keeps a good, neat hotel. We secured the following new subscribers: Prof. Edgar Williams, the efficient principal of the public school, W. M. Burns, T.

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J. Williams, Ivan Sisk, and R. E. Moore.

J. D. Sudberry is the faithful superintendent of the Sunday School. Bro. J. H. Edwards has two daughters in Galloway College. Misses Ollie and Nellie.

J. G. Sudberry, cashier of the Bank of Blytheville, is the efficient superintendent of the Sunday School. We had two delightful services to good and attentive congregations.

Everywhere I have been in the Jonesboro District, I hear good reports of Dr. C. Pope, the beloved presiding elder. He has served the church long and well.

Rev. A. T. Wells, who has charge of the Blytheville circuit, reports a good year and will make a hopeful report. He was very helpful to me in my work. He impressed me as a true, earnest Christian and a zealous worker and will succeed where many others would fail. Rev. J. D. Rutledge is still happy on his way to glory. He is a good man.

A BURNING SKIN.
from itching eczema is almost unendurable yet many have it and suffer day and night because they don't know that Tetterine will cure eczema, tetter, ringworm or any other skin diseases quickly and surely. You can not afford to be without it in the house. No matter how long you have suffered Tetterine will cure you. Get a box today. 50c at your druggist or by mail.
J. T. Shuptrine Co., Savannah, Ga.

Camden Station.

Have had a good year here. My board decided last Monday night that our church would undertake the support of a missionary next year. Hay received even 200 into the church this year, 121 on profession.

Your Brother,
W. C. WATSON.

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W. F. M. S., Little Rock Conf.
 Edited by Conference Officers and District Secretaries.
 Mrs. J. V. Carr,
 Mrs. J. M. Workman, Editors.

As I read in our W. F. M. column of Oct. 29th the apt illustration given of the meaning of the words, "All the world for Christ," I was reminded of a thought presented by Dr. Lawrence in a leaflet published a few years since. He says: "The motto 'All the world for Christ' must be answered by the divine counterpart—'Christ for all the world.'" We cannot expect a people to give willing allegiance to one as their sovereign of whom they have no knowledge, know not his name, his royal attributes, his right to rule in their lives. So then, if the heathen are to become the subjects of our King,

we must hasten to make his great name, his loving kindness known to them, for "how shall they believe in him whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?" Sent! Does not the word imply obligation upon the part of those who do not go? We have prayed the Lord of the harvest to call forth laborers. Our prayers have been heard. Many are saying, "Here am I, send me." But how shall they be sent, except the church as individuals surrender worldly ambitions, deny self of indulgences in high living, return unto the Lord his own, giving as he prospers us. On first page of Woman's Missionary Advocate of October, is published a statement which should arouse our membership to greater effort, a deeper determination to press forward our work. A debt of fifty thousand dollars to meet and cries from perishing millions, "Send on the bread of life! O send it faster!"

From the depths of our hearts we should ask "Lord what wilt thou have me do?" and heed the still, still small voice as it whispers "do unto others as thou as it would they should do unto thee." "Love thy neighbor as thyself." If we truly obey these injunctions no selfish desire of ours will hinder the accomplishment of our Board's plans.

Our women are already making preparations for our national Thanksgiving. Turkeys are fattening, cakes are baked and various other good things prepared with which to regale family and friends. Some are planning to go back to parental roof there to meet other members of the family which time and the calls of life have scattered far. Some are calling together children and grandchildren whose presence thrill their hearts with gladness.

Portions will be sent to poor and needy in all our homeland. Beautiful custom which should be encouraged: but what of those who have no conception of such home life because the Spirit of Peace dwells not with them, where the word woman means numbers, and man may bring together numbers of them as wives? as if to verify its adaptability.

Shall we not, as we prepare for this joyous season of reunion, count among our many blessings that of living where woman is esteemed as man's equal and companion, and respond with glad hearts to the call for a thank offering sufficient to free our Board of that encumbrance and make possible extension of work?

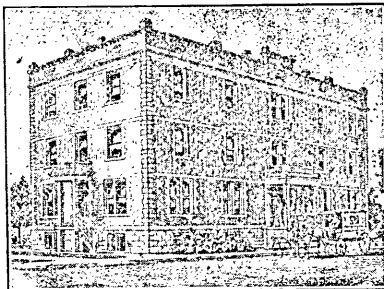
We may not share our feasts with our heathen sisters but let us send to them a knowledge of our Christ, the Bread of Life that they too may—

"Join the everlasting song
 And crown Him Lord of all."

MRS. E. V. CARR,
 Secretary Monticello District.

Mrs. Workman will fill column for remaining weeks of November.

The November American Boy. Baseball has given way to football and this winter game is finally illustrated by the picture (in colors) of the boys on the gridiron which decorates the November American Boy front cover. By the way, this issue begins the tenth year of that most popular of boys' magazines. The contents will be found to contain just the stories and articles which boys delight to read. In addition to the chapters of the fine



and cannot be excelled in this country. Special attention to surgical and gynecological cases. Supervision at all hours by the house physician, assisted by an able corps of experienced and well trained nurses. Conducted on strictly ethical lines. Comprising all the advantages of a Sanitarium, a hospital and home, without any unpleasant surroundings. For further information address
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The Florence Sanitarium is a private institution, built and equipped with the view of offering the most thorough and scientific treatment to all surgical and medical cases that are unable, on account of environment, to secure such advantages in their homes.

The building and equipment is new and modern in every particular, heated by steam and lighted by electricity. Electric elevator to each floor. All outside rooms with special system of ventilation. All kinds of baths and massage scientifically applied. Fine X-Ray and electrical apparatus for diagnosis and treatment. The operating room is furnished with the most modern and perfect equipment available.

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 Physician in Charge.

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 —that the large engraving and designing houses charge about a third more than I do for the same grade of work? The reason is they hire their designing done while I do mine myself. Get my prices before you have any designing done.
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 Without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, \$17.95 large, square oven, wonderful baker, 6 cooking holes, body made of cold rolled steel, Duplex grate, burns wood or coal. Handsome nickel trimmings, highly polished.
OUR TERMS are the most liberal ever made. You can pay after you receive the range. You can take it into your home and use it 30 days. If you don't find it exactly as represented, the biggest bargain you ever saw equal to stove retailed for double our price, return it to us. We will pay freight both ways.
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 Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE CROUPING, with PERFECT SUCCESS. It SOOTHES THE THROAT, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act June 30th 1906. Beware of cheap imitations.
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serials by Houston, Tomlinson, and Optic, there are a number of short stories and articles of a most interesting character: Malago Dick's Thanksgiving is a fine story of how a boy earned his thanksgiving by an act of heroism. Two interesting foot ball stories, Farlow's Trick and How St. Albans Won the Game, will appeal to the athletic boys. The Little Red Stamp is an interesting story of Uncle Saw's postage. The Henley Overcoat tells humorously of how a boy cured his brother of a bad habit. A Dark Night's Work relates how a boy saved his father's quarter section of land. In the training of Uncle Sam tells of the work of Uncle Sam's naval recruits. How the Life Savers Work is a graphic description of the arduous and often dangerous duties of the life-saving crew. Part two of The Deer Trailers will interest the boy hunters. Washington's First Thanksgiving Proclamation will be read by all. What Can a Young Man Do? treats of many avenues of work that a boy may take up. The Champions in Baseball will be especially an attractive page. How a President is Made will answer many of the questions which boys have asked on this subject. The nature lover will find his hobby treated in some of the Strange Tenants of a Texas Ranch. Then there are How to Be a Fine Boxer, How to Study History, and a special article on Lantern-Slide Making. The various departments will appeal to all boys with hobbies. 76 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.

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 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.
 Cabot, Ark.

Have just held our fourth quarterly conference; Dr. Dye presiding with dignity and ease. Salary for the entire year all in full and then some. Will be at Conference the Lord willing, with all collections in full. Lack only fifty members of doubling

the membership on Cabot circuit in the eighteen months I have been here. Am healthy in soul and body. Success to the Western Methodist. Every Methodist in Arkansas should take the Western Methodist and Nashville Sanctification Advocate. The article on Sanctification this week in Western Methodist is worth the price of the paper.
 H. H. HUNT.

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Dudley E. Jones Company.
 Little Rock, Arkansas

OBITUARIES.

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

CARRIGAN.—Mrs. Sallie Carrigan, from her home on Mabelvale charge, passed into her reward on Tuesday, Oct. 12, 1908. She was seventy-three years old. Sister Carrigan was sweet, spirited, and so full of sympathy for all in distress, that none who knew her could help loving her. She joined the Methodist church at eighteen years of age. She loved the weekly visits of the Western Methodist. Though the poorest member of Olive Hill church, she was the only subscriber among them to her church paper. She proudly exhibited to this writer some copies of the "Arkansas Methodist," edited by Dr. A. R. Winfield. How sweet to come in touch with the strong faith and child-like simplicity of these old saints! and to hear them talk of the valiant deeds of Hunter, Winfield, Avery, and other "mighty men of old." They are the connecting links between us and the heroes of other days.

One son and one daughter survive Sister Carrigan. To them we would say, Weep not, for she has joined the company of the heroes of God.

J. M. CANNON.

SCARBOROUGH.—Mrs. Jessie Scarborough, the daughter of W. H. and Mrs. S. B. Scarborough, was born in Carlisle county, Kentucky, June 29, 1879. She came with her father's family to Horatio, Ark., in October, 1899. She was married to Mr. Walbur Scarborough Jan. 13, 1901. She professed religion not long after her marriage and joined the M. E. Church, South, at Mt. Rose, near Horatio, and lived a faithful member until death called her away, which took place Aug. 6, 1908. The frosts of earth sometimes come in the formation period of developing nature: so with Sister Scarborough. Young and willing to take some part in Christian work, and with favorable surroundings, she could have developed into an active Christian worker, but disease and death came and stopped human activities and laid its victim in the grave. The church has lost her presence, the home its blooming flower, and the husband and child the comfort and pleasure found in wife and mother. Look beyond the sorrows of earth, dear ones, to where immortality reigns forever.

A. D. JENKINS.

Intemperance and Crime.

Many men who use intoxicating liquors to excess do not end with crime. Very few men have a criminal career who were not helped along their path way by the use of strong drink. Before us are some figures furnished by David Judson Starr, chaplain of the Ohio Penitentiary, which ought to be given a wide circulation. They indicate some connection between strong drink and the prison sentence.

In July of this year there were 1,684 prisoners in the State penitentiary. Ohio has only one such institution located at Columbus. This is the largest number incarcerated there for a number of years. According to their own statements 1,366 of these had been intemperate in the use of intoxicating liquors before coming to the prison. This leaves less than one sixth claiming to be total abstainers or temperate in the use of liquors. No one would confess to excessive indulgence unless it were true, but some might deny be-

ing addicted to drink when that were true. As these figures are from the prisoners' statements, they make the best showing possible, doubtless better than the real facts in the case.

Of the 1,684, 370 claim that intoxicating drinks were the direct cause of their crimes; that is, they were either intoxicated at the time or led into the commission of the deed by drink, and but for drink they would not have been criminals. This is more than one in six. When, by their own confessions five-sixths of the convicts are drinking men, and more than one-fifth were driven to crime by drink as the direct cause, the social and economic aspect of the drink problem forges to the front. We have but put in figures that everybody knows in a general way, but which is a fearful blot on our country. But for the demon of revenue and the demon of appetite, we could cut out the greater part of the crime and the cost which criminality entails. Eighty-one per cent of Columbus' convicts, according to their own words, drank to excess. This tallies pretty well with the verdict of judges, chiefs of police, and students of criminology, which is that eighty-five per cent of our crime is due by a direct or indirect line to strong drink.—Religious Telescope.

CHRISTMAS POST CARDS

Eight finest silk embossed Christmas Post Cards, new and lovely designs, in exquisitely beautiful colors, our big post card Bulletin and trial subscription to popular magazine, all for 10 cts. to pay mailing expense. 24 cards, all different, and one year's subscription, 25 cts. Your own cards and subscription free if you send us orders for two friends. Household, 854 Jackson St., Topeka, Kansas.

Two Preachers.

Two preachers went to the postoffice to get their mail. One of them had been writing a sermon and continued to think on the subject as he walked down the street. He decided to change the language on the last page, and elaborate more fully an argument in the middle of the sermon. He got his letters from the office, went home, made the changes he intended, and was utterly unconscious he had done anything wrong. But he had angered a sensitive man, offended two middle-aged ladies, and forever insulted a young mother who was out with her three-months-old baby. He had passed them all without seeing them, for he

was lost in himself, and was utterly oblivious to all others.

The other preacher was writing a sermon also; but when he left his study, he left his thoughts with his pen and manuscript. He passed down the street a few minutes after the other. He met the sensitive man and said: "Why, how do you do, brother? I'm real glad to see you. How is your wife? Fine day!"—and then passed on. Next he met one of the ladies, and stopped to shake hands with her, and as the other one came up, he said: "Well, I am in luck today, in meeting so many friends; and here comes Mrs. So-and-so with her baby." As the young mother came up with her heart's treasure, he said to the baby: "O you little darling!" and to the mother, "You have a beautiful baby." He went to the postoffice, got his mail, and went home, without any idea that he had done anything unusual. But he had made four people feel glad. He had drawn to himself the good feeling and kind thoughts of four hearts, and they all went to hear him preach the next Sunday morning, for people love to be noticed; every human heart loves to be appreciated, for God has made that a part of our common nature.

But these men were perfectly natural; both were good preachers and Christian gentlemen; each one had acted according to his nature; but one was fortunately constituted in being naturally sociable, and the other had a very unfortunate defect and a very small congregation, for "a man that hath friends must show himself friendly" (Prov. 18:24). This is just as true now as in Solomon's day.—Selected.

To Make a House Into a Home.

The biggest blunder you ever made was when you let your boy run things. What Young America needs above all things is untiring, uncompromising, gentle and affectionate parental authority. He likes it. Bring him up by it, and twenty years from now, after you are gone, if you could get within ear-shot you'd hear him praising "the way father used to do."

Recreation is a necessity, but in the home where the mother and her guests sit for hours at the card table playing for prizes, leaving the children in charge of servants, no amount of church going and profession of belief will avail

to develop character in those children.

Home is the real test of character. No saint is ready for translation till he can live wisely, courageously, bravely, amiably and consistently at home. Self-control and silence know how to keep house—how to transform a house into a home—and will power and good sense will teach one when and how long they should be exercised.—Bishop J. H. Vincent.

The Wonderful Blood of Man

Dies and Is Born Again With Everlasting Breath of the Lungs.

Human blood contains red and white corpuscles. The little red soldiers carry food, strength and vitality to all parts of the body and the little white warriors fight the battles of the body.

When through poor eating, wrong digestion, disease or whatever the cause may be, the blood becomes filled with poisons and impurities the little red and white soldiers cannot do their work properly and hence they become menaces rather than aid to the rest of the body.

20,000,000 corpuscles die with every breath of the lungs. To rid their ranks of enemies they throw them into the cells of the skin or down deep in the tissues and man has to suffer pimples, boils, blackheads and eruptions.

Stuart's Calcium Wafers are scientifically prepared under the highest expert supervision and give to the blood through its regular nourishing channels—the stomach and digestive canal—a purifying food and invigorant.

Calcium Sulphide is one ingredient—the greatest blood purifier known to chemistry: Quassia, Golden Seal and Eucalyptus are other component parts, each having a particular office for the elimination of impurity and the rebuilding of the blood.

The remarkable feature about Stuart's Calcium Wafers, is that they act so speedily and so efficiently that the tone up the whole system from the standpoint of perfect blood almost beyond conception.

Their peculiar charm lies in the method of manufacture which insure the fullest strength of the ingredients beyond all other manner of preparation. One does not purchase an untried cleanser in Stuart's Calcium Wafer, but a blood builder and purifier backed by thousands of men and women whose use of it is its greatest testimonial tribute. Ask your druggist. He sells the wafer for 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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.

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QUARTERLY CONFERENCES.

Arkansas Conference.

MORRILTON DISTRICT—FOURTH ROUND (Revised) Pottsville Ct., at Bell's Chapel, Nov. 13 Morrilton Station, Nov. 14 Plumerville Ct., at P., Nov. 15 Russellville Station, Nov. 16, 18 JOHN E. GLASS, P. E.

Little Rock Conference.

TEXARKANA DIST.—FOURTH ROUND. Dierks Ct., Nov. 14, 15 Mens Station, Nov. 15 Fair View, Nov. 18 College Hill, Nov. 19 Foreman Ct., Nov. 21, 22 Ashdown Ct., Nov. 23 First Church, Nov. 23 B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—FOURTH ROUND Rowel, at St. Olivet, Nov. 12 Elson, at Wofford's Chapel, Nov. 14, 15 Bedford, 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. Tomberlin at Hundley's Chapel, Nov. 14, 15 England, Nov. 15, 18 Carlisle Mission at Elson, Nov. 21, 22 Carlisle and Hazen, at Hazen, Nov. 23 A. G. MILLAR, P. E.

PRESCOTT DISTRICT—FOURTH ROUND. Onatuck, Nov. 14, 15 Gurdon, Nov. 21, 22 Prescott, Nov. 23 THOS. H. WARE, P. E.

ARKADELPHIA DIST.—FOURTH ROUND. Usery Circuit, Nov. 14, 15 Arkadelphia Circuit, Nov. 21, 22 Arkadelphia Station, Nov. 23, 25 E. H. BRUCE, P. E.

MONTICELLO DIST.—FOURTH ROUND. Linnar Circuit, Nov. 14, 15 Arkansas City and Darratt, Nov. 18, 16 Collins Circuit, Nov. 21, 23 Wilmar Station, Nov. 23, 25 J. W. BARKER, P. E.

CAMDEN DISTRICT—FOURTH ROUND. Verdye 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. E. W. MCKAY, P. E.

White River Conference.

PARAGOULD DISTRICT—FOURTH ROUND. Cornish Station, Nov. 14, 15 Maynard Ct., at Alberts, Nov. 21, 22 Pocahontas and Hoxie, Nov. 23, 25 Pocahontas Ct., at Clear View, Nov. 24 Bayno Ct., at Richwoods, Nov. 25 Black Rock, at Portis at Mt Zion, Nov. 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. E. FARRIS, P. E.

BATESVILLE DIST.—FOURTH ROUND. Wolf Bayou Ct. at Floral, Nov. 14, 15 Dasha Ct. at Alderbrook, Nov. 21, 23 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 fall. A. F. SKINNER, P. E.

HELENA DISTRICT—FOURTH ROUND. McCarty and DeView at McO., Nov. 14, 15 Clarendon Station, Nov. 22, 23 Wheatley Ct., Nov. 28, 29 Mariana Station, Dec. 5, 7 St. Francis Mission, Dec. 7 Helena Station, Dec. 12, 13 E. T. BARNETT, P. E.

SEARCY DISTRICT—FOURTH ROUND. Ocho 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. JEO. H. DYLL, P. E.

JONESBORO DISTRICT—FOURTH ROUND. Luzora and Rozell at Luzora, Nov. 14, 15 Osceola Station, 7:30 p.m., Nov. 15, 16 Marked Tree and Tyronea at M. Tree, Nov. 18, 19 Brookland Ct. at Shiloh, Nov. 21, 22 Jonesboro First Church at 7:30 p.m., Nov. 23 Manila and Dell at Manila, Nov. 25, 26 Monette and Lake City at Monette, Nov. 24, 25 Vandyke Ct. at Vandyke, Nov. 28, 29 Blytheville at Blytheville, 9 p.m., Dec. 5 Preaching and sacrament at Fransted Land at 11 a.m., Dec. 6 Blytheville Station, Dec. 6, 7 Cotton Belt Mission at Keller's Chapel, Dec. 9, 10 Bay Ct. at Pleasant Valley, Dec. 12, 14 CADERMAN POPE, P. E.

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

ANNUAL CONFERENCE NOTICES.

Arkansas Conference.

Class of Second Year. The Class and Committee of the Second Year, Arkansas Conference, are called to meet in the M. E. Church, South, in Van Buren on Tuesday, Nov. 17, 1908, at 1:30 p. m. If any member of the Class should fail to reach the seat of the Conference at this time, let him report as soon as he arrives. Every member of the Class should have his examination finished by the time the Class meets, so that we will have nothing to do but make up the record. Let those who have taken the Correspondence Course have their grades with them. W. T. MARTIN, Chairman Committee.

Arkansas Conference Railroad Rates. The Frisco will make an open rate of one and one-third fare for the round trip from all stations in Arkansas from which the three cent fare is in effect, to Van Buren, account of our Conference. This rate will apply to all who wish to attend the conference, both Clergy and Lay members. So let every one who takes the train at stations between Van Buren and Missouri State line buy round trip tickets, also from stations on branch lines out from Fayetteville. Stations on the Mansfield branch of the Frisco, on the C. E. I. & P. and on the M. & N. A. Roads are still selling to Van Buren at the two cent rate, and this round trip rate will not apply, but the two cent rate amounts to the same thing. At small stations let the brethren arrange with their agent to have through tickets ordered for them. I am gratified that we have this arrangement. Very respectfully, P. W. FURRY, Agent.

Notice to Class of the Fourth Year. The Class and committee of the Fourth Year will meet at the Methodist Church at Van Buren Tuesday, 10 a. m. November 17. JOHN H. GLASS, Chairman.

Notice to Class for Admission on Trial. Those desiring to be admitted on trial will meet the Committee on Admission at Van Buren Tuesday 7:30 p. m. Nov. 17. JOHN H. GLASS, J. H. O'BRYAN, D. H. COLQUET, Committee.

Class of the Third Year. The Committee and Class of Third Year will meet at the Methodist church in Van Buren on Tuesday at 10 a. m. Nov. 17th. J. B. STEVENSON, W. T. THOMPSON, J. M. WILLIAMS, Committee.

Arkansas Conference Notice. The Class and Committee of the First Year will meet in the M. E. Church, South at Van Buren at 11 a. m., Nov. 17, 1908. J. H. O'BRYANT, Chairman Committee.

Arkansas Conference. In last week's Methodist I am made to say Nov. 19 when it should be Nov. 17 in the notice for the class of the fourth year. It may be my mistake. Please correct, and oblige. Yours truly, JOHN H. GLASS. Nov. 9, 1908.

Admission to Arkansas Conference. Candidates for admission on trial in the Arkansas Conference will please meet the committee at the Methodist church, Van Buren, Ark., Tuesday, Nov. 17, 1908, at 9:30 a. m. F. S. H. JOHNSTON, Chairman.

Little Rock Conference. Presiding Elders are requested to send to my address the names of candidates for admission and re-admission, local preachers for ordination, and others officially connected with their districts who are to be present at the

Conference. Preachers who are expecting to have their wives accompany them to the Annual Conference will please advise me at once. S. H. WEBLEIN. 1504 Center St., Little Rock, Ark.

Little Rock Conference Notice. The committee of the fourth year will meet the class for examination Tuesday, Nov 24th, at 2 p. m., at Winfield Church. J. E. GODBEY, Chairman.

Third Year Class—Little Rock Conference. The class of the third year will please meet the committee at the Winfield Memorial Church, at 2:30 p. m., Nov. 23d. Those who have taken the course by correspondence will have their papers ready for the committee at this meeting, and those to be examined will not fail to come before us at first meeting, as we have not time to go over this work twice. T. P. CLARK, W. M. CROWSON, F. F. HARELL, Committee on Admission.

Committee on Admission. The class for Admission and Readmission, the committee on Admission, and those who expect to represent any one of the candidates, are called to meet at Winfield Memorial church Tuesday, Nov. 24th, 1908, at 2 p. m. W. W. CHRISTIE, Chairman.

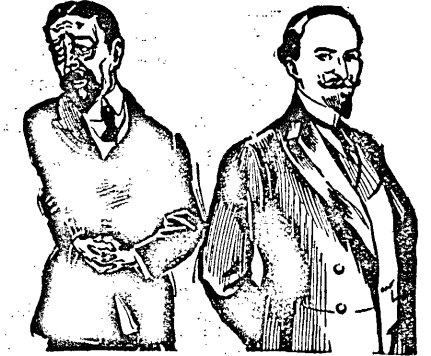
League Fund. Will the Leagues collect and bring or send by the pastors the amounts pledged to the Wanson chapel to the conference at Little Rock. Our League year runs to April and you have that time to pay it, but if you will have it there I will receipt for it. W. W. CHRISTIE, 4th Vice Pres. Little Rock Epworth League Conf.

White River Conference Notice. To the Laymen of White River Conference: Dear Brethren: There will be held a Laymen's meeting of our Conference at Jonesboro on December 15th, 1908, the day prior to opening of our Annual Conference. W. B. Stubbs, our General Secretary, will be present and address us on "the Laymen's Missionary Movement as a whole, what it stands for and how we are to accomplish it." Bishop Hendrix will be present. Prominent laymen will be there. Program will be announced later. In the afternoon we expect to have an Institute for Laymen. All Lay Leaders are requested to be present and all other laymen are cordially invited. Send your name to Rev. W. C. Davidson at Jonesboro as soon as you decide to go. Cordially yours, F. M. DANIEL, Lay Leader W. R. Conference. R. A. Dowdy, Lay Leader Batesville District. Ed. Hamilton, Lay Leader Helena District. R. A. Nelson, Lay Leader Jonesboro District. G. B. Oliver, Lay Leader Paragould District. O. H. Davis, Lay Leader Searcy District.

Don't Fret. When I see a woman with that beautiful countenance which has won the heart of her husband darkened by a frown, constantly fretting and making all about her uncomfortable because there will be "dirt somewhere; the maid-servant is slow, and doesn't understand her business; baby is cross, always crossest when much is to be done; husband is unreasonable, didn't want me to do anything before marriage, expects more of me now than I

Rupture Cure

SENT ON TRIAL TO PROVE IT.



SENT ON TRIAL TO PROVE IT. Brooks' Appliance. The wonderful new discovery. The above illustration plainly shows what a few weeks' wearing of this new appliance will do. No obnoxious springs or pads. Has Automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Pat. Sep. 10, '01. Sent on trial to prove it.

FREE INFORMATION COUPON. O. E. Brooks, 8185 Brooks Bldg., Marshall, Mich. Please send me by mail in plain wrap per your Book on Rupture, measuring blank and price list free of charge. It is understood that in case I order later you will send on trial. Name Address City State

can do;" and so on, I am tempted to exclaim: Hush, dear woman, these useless, sinful repinings! Examine yourself; perchance the blame lies at your own door after all. There is a talisman possessing a magic charm which will scatter all these evils. It is cheerfulness. The maid-servant is quickened and improved by kind, encouraging words. The very cast of her countenance, the tones of your voice, are forming the temperament of that little one. Then, let your husband see that instead of a termagant and a fretter, his wife is gentle, kind, uncomplaining, self-denyng, shedding peace and happiness around his earth, and brightening his home by the sunlight of her smiles. A man of sense is not slow in discovering the gentle virtues of his wife. The secret of her influence over him lies here. It is the mystic tie binding him to her, which naught on earth nor death itself has power to sever.—Selected.

Family Worship.

Would you keep up your authority in your family? You cannot do it better than by keeping up religion in your family. If ever a master of a family looks great, truly great, it is when he is going before his house in the service of God, and presiding among them in holy things. Then he shows himself worthy of double honor when he teaches them the good knowledge of the Lord, and is their mouth to God in prayer, blessing them in the name of God.

Would you have your family relations comfortable, your affairs successful, and give an evidence of your professed subjection to the gospel of Christ? Would you live in God's favor and die in his favor, and escape that curse which is entailed upon prayerless families? Let religion in the power of it have its due place; that is, the uppermost place in your homes.—Matthew Henry.

TORTURING Backache!

(From Chicago Inter Ocean of December 7)
FINDS NEW KIDNEY CURE.

Dr. T. Frank Lynott, New York Specialist,
Discovers Remarkable Remedy.

At last a perfect harmless and positive cure appears to have been found. Dr. T. Frank Lynott, formerly of the University of New York and the famous Bellevue Hospital, New York City, but now a celebrated specialist in Chicago, has a very simple quick-acting formula, which has already been approved by the best doctors.

Last night Dr. Lynott read a paper on the treatment of kidney troubles that proved a revelation to those present. Dr. Lynott was highly praised for his deeply interesting paper, but is liable to criticism for allowing his new treatment to be advertised, especially as he was advertising a free treatment on an introductory offer.

Dr. Lynott, however, explained that this free treatment offer was not so much for patients in the big cities as for the people in villages and country districts who had access only to country doctors. Many of these country doctors, Dr. Lynott explained, were not posted on up-to-date methods of cure, and in fact were jealous of the more educated physicians in cities; so to make quick work of introducing the treatment that the best doctors must recognize as the proper remedy for kidney trouble, he had decided to offer it free for the time being to people in the country. Dr. Lynott said that the free treatments would not be continued indefinitely.

That racking pain, those awful twists of the muscles, that sharp, digging soreness—digging right through the bones and flesh—all day long—half the night long—pain and misery unbearable—

THEN SUDDENLY---

such a relief the back becomes straight and eased, the internal pains cease, the bones quit aching, the muscles stop twitching—health, strength, freedom from all torture—as if by magic.

That is what can and will be done, if YOU will only take the time and trouble to read this free offer carefully. It is YOUR loss if you don't get the free treatment—it is your own self you must blame if your torturing, twisting, digging pains do not cease.

Now don't think that this is only an ordinary advertisement—it is a high grade scientific offer—a real free offer—especially for the readers of this paper, endorsed personally by the editor of this paper, and I do not want you to neglect this illness of yours one minute. I want you to get this free treatment and the free book, fully explaining your real illness.

For, in the first place, you must understand that those internal pains and aches backache that comes from an ordinary twist or exposure and lasts only a few hours is not meant by this, but the chronic aches and pains) are due to

KIDNEY TROUBLES

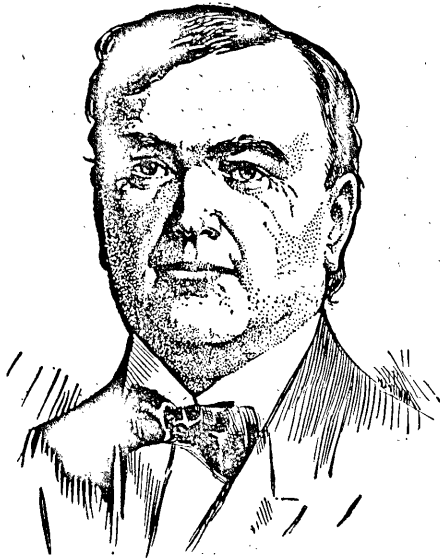
Either Kidney Trouble itself, or Bladder Trouble, or Uric Acid leading to Rheumatism. All these diseases go back to the kidneys, and show themselves by internal pains, pains inside and by a racking of the back



FREE TREATMENT!

The Free Treatment

if you answer this advertisement the first time you see it and send your name. An introductory offer for those who really want to get well and who, when cured, will not hesitate to tell their friends. Don't miss this wonderfully liberal offer.



Doctor
**T. FRANK
LYNOTT**

whose picture appears here, will personally take charge of your case. He will give your case his personal attention, for he wants to take your case as an example for others. He wants to prove by you that his wonderful treatment is positively efficacious.

You may have heard of Dr. Lynott's high standing in the profession and especially of his deep knowledge of urinary diseases (Dr. Lynott received a special diploma for study of urinary diseases from New York University) so the editor of this paper considers himself fortunate in having been able to offer Dr. Lynott's services absolutely free to the readers of this paper. Fill out and mail this certificate now, today.

This Certificate

Is Good for the Free Treatment
If You Write At Once And Send Your Name

SEND NO MONEY

and remember that you are under no obligations whatever in sending your name and address. But when you do send your name and address we are under obligations to send you the free treatment as promised, and then, of course, as soon as you see the wonderful quick relief this free treatment gives you, you will be glad to recommend the treatment to your friends, who ought not to object to paying for the treatment when the worth of this wonderful advertisement (sent free to you) has already been proved in your case. So, if you are wise, you will not delay, but will write at once for this wonderful free treatment. Write to

Dr. T. FRANK LYNOTT 2134 Occidental Building, Chicago, Illinois.

Now we positively know that Dr. Lynott has THE remedy for kidney trouble that will do the work. This remedy—for the sake of humanity—ought to be introduced at once into every community in the United States. The easiest way to introduce it would be to establish one cure quickly, showing relief is instantaneous, how the cure is certain. So, a free treatment will be given to one person in each town. Just send your own name and address—that is all—and the free treatment will be promptly forwarded to you, also the free book explaining about backaches and all other symptoms of kidney trouble.

Here Is a Table of the Symptoms of Kidney Trouble. READ OVER THESE SYMPTOMS

See Which of the Symptoms Are Yours.

It is important to state in your reply to Dr. Lynott what your symptoms are. Just as soon as the doctor receives your reply, either in a letter or on the free certificate shown below, he will send you the free treatment. Now do not miss this opportunity. Just imagine how you will feel as soon as you get the treatment. You must feel relief at once. So do not delay, but write a letter today stating what the symptoms are. Send this certificate at once to Dr. Lynott, Occidental Bldg., Chicago.

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Constipation or liver trouble.
- 9—Pain or soreness under right ribs.
- 10—Swelling in any part of the body
- 11—Palpitation or pain around the heart.
- 12—Pain in the hip joint.
- 13—Pain in the back or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

FREE Treatment Certificate

What is Your Name?.....
State plainly, Mr. Mrs. or Miss.

What is Your Address?.....

What Symptoms Have You?.....
Give numbers from table above—that is all.

What is Your age?..... Married?.....

Just fill out the above—nothing to sign, you see. Just answer the questions and be sure to give your name and address. The FREE treatment will be sent at once, prepaid. It will be up to you to say whether you want to recommend it, and you are under no obligations whatever. Cut out this certificate (or write a letter describing symptoms) and mail to **DR. T. FRANK LYNOTT, 2134 Occidental Bldg., Chicago.**