

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. 48

Arkansas Conference.

Mr. J. R. Pepper at Arkansas Conference.

Mr. Jno. R. Pepper, at the laymen's meeting during the session of the Arkansas Conference struck out the following notes among many others he sounded.

There is nothing in the world so valuable to the world as the church of God; it is the church of God; it is the church that gives value to all other things.

Up to this time, since the beginning of the Laymen's Movement, more than sixty of the leading laymen of America have made personal inspection of the foreign mission fields, and most of them have returned, communicating a great impulse to mission work. Several large gifts have resulted, one man having given \$250,000.

We have 500,000 laymen in the Southern Methodist Church. We have 10,000 Methodist physicians among us. We need to mobilize this great army. The physicians are organizing. We need to organize the whole, in a hurry to send the gospel to the heathen nations, and God is sending the heathen to our shores by the thousands. And there are some shining examples of Christianity among those who have come, and have been converted in our own West. I know two Chinamen in New Mexico who are the most liberal givers in their respective churches. One of these lives at Nogales, N. M., who abounds in liberality for the cause of God.

Our missionary, Bro. Fletcher, of Cuba, told me since our great conference at Chattanooga, when he attended, they had put their laymen to work in Cuba to such an extent that they have reduced the expenses of the mission by \$250.00, and are doing work in ten places.

We believe there are laymen enough, if properly scheduled, to enable us to hold service in every church every Sunday. It would mean the transformation of many a community, and it would be a vast blessing to the laymen themselves.

We believe we shall also develop many liberal givers. We have now a good list on our emergency list. We shall more and more add to this list. The Holston Conference laymen recently resolved to raise a special for missions of \$50,000; the Northwest Texas Conference will raise a special of \$20,000.

Our object is not exclusively missionary; we desire to enlist all of our men in all of our work. This movement is a study of our layman, to put him to work, and keep him at it. It would be no small thing for all the laymen to be regularly in attendance at the services of the church; it would put iron in the blood of the pastor.

We desire our laymen to be informed. No layman can be well informed if he does not take his own conference paper. Many ought to take the Christian Advocate and the Review also.

A preacher in our church is expected to do twenty-five different things, and seven or eight of these pertain to financial matters. The laymen ought to take these burdens off the pastors. No wonder so many of them break down with nervous prostration. There is no man in the church who cannot render some personal service, and every man who goes into the church should be given some-

thing to do. We hope the impression will never be made that we are only seeking to raise money—it is money and service.

Mr. Pepper made the most sensible presentation of the tithing question we remember to have heard. It was this: We laymen know but little of theological distinctions; so we do not care whether the tithe law has been abrogated or not; we want to get men to giving a tenth, they do not stop at a tenth, but they give liberally for God. Greater liberality of service and greater giving—that is what we want.

The address was simple in its method and language, earnest, strong and much enjoyed.

Bishop Hendrix on Laymen's Movement.

"I speak as a layman"—that is to say you know but little of the matter. How did we come to such a use of the word layman? It is because we are a one-sided church; we are not ambidextrous. We have not used our power. Marvelous have been the developments of the last century; marvelous will be the development of the next half century. There are vast things to come out of this laymen's movement. If any one had told me ten years ago that Jno. R. Pepper, a great merchant and banker would quit his business for weeks and weeks to visit the conferences, I could scarcely have believed it.

How we of the South are challenged to great undertakings by the calls that are upon us from Africa, even now, and by the expectation of our brethren of the North, who look to us in our homogeneity, our enthusiasm, our unity of sentiment.

We must realize that missions is a man's work; do not leave it to women and children. There is no problem in the heathen world that has not already been solved. The heathenism of China and Japan are no whit worse than the heathenism of Rome of old, and the church conquered.

Be members in particular. How would you like it if some one should say of you that you are nobody in particular. Be somebody. Do something. Every Sunday in Great Britain there are ten times as many sermons preached by laymen as by ministers. Be members in particular.

Arkansas Annual Conference.

The Arkansas Annual Conference of the Methodist Episcopal Church, South, met in Van Buren, Ark., in its seventy-third session on the 18th, Bishop E. R. Hendrix presiding. The Bishop opened the session with religious services and with an address, the first of a series, on "Shrunken Ideals," the address of the first morning being on the character and destiny of Judas Iscariot.

Rev. Henry Hanesworth, who was elected secretary, called the roll, and nearly the entire membership of the conference was found present.

Prominent visitors to the conference on the first day were Mr. Jno. R. Pepper, of Memphis, President of the Laymen's Movement of the Southern Methodist Church, Dr. A. C. Millar, Rev. W. E. Evans, President Anderson, of Hendrix College, President Williams, of Galloway College, Rev. James Thomas, Rev. J. T. Taylor, of White River Conference, and Rev. Jas. A. Henderson, of Mena.

During the morning the roll of the super-

annuates and supernumeraries was called, and some tender scenes were witnessed.

Three were admitted on trial, viz.: Lewis W. Fair, Julian E. Lark and Thomas Martin. J. E. Morris was discontinued.

Mr. Pepper spoke at night and Rev. W. E. Evans preached on the afternoon of the first day.

The reports of the preachers showed, on the first day of the conference, that good progress had been made during the year. Collections for the benevolences are better than usual.

Second Day.

The conference opened with devotional services conducted by Bishop Hendrix, whose subject of discourse was "Shrunken Ideals," as seen in the degeneration of Lot, The Back-Slidden Farmer. A large number of people besides the members of the conference attended this service.

The transfer of J. P. McDonald, from the Louisiana Conference was announced.

The morning session was largely consumed in hearing reports and passing the characters of the preachers.

The following preachers were passed from the second into the third year. H. H. Griffin, J. T. McBride, Geo. E. Patchell, Jas. A. Reynolds, W. E. Reid and J. W. Taylor.

J. L. Bryant, W. J. Faust, and Jefferson Sherman passed into the fourth year, J. L. Bryant passing also the fourth year. A. E. Goode, J. T. Gassett and W. B. Wolf remain in class of the third year.

A. B. Williamson, L. C. Perry, A. L. Cline, C. Edwards graduated in the fourth year. H. A. Stroud and J. R. Ashmore continue in the fourth year.

Floyd G. Villines was elected as a local deacon.

Rev. W. G. eBasley, of the Southwest Missouri Conference, and Rev. J. P. McDonald, of the Louisiana Conference, were introduced.

Of the class of the first year E. Dyer, M. A. Fry, W. W. Albright, J. E. McConnell, F. G. Villines and J. D. Roberts passed to the class of the second year.

L. C. Perry was located at his own request.

Bishop Hendrix asked the conference to make a contribution towards the expenses of the great Federal Church Council, to meet in Philadelphia Dec. 2nd. The conference contributed \$100.00. Bishop Hendrix declared this council to be one of the greatest movements since the days of the Apostles.

Pres. J. M. Williams, of Galloway College, addressed the conference at this session and was gladly heard about the great interest he represents. Bishop Hendrix pronounced the speech one of the manliest he had ever heard.

The report of the Anti-Saloon League was presented and passed to the committee on Temperance.

The committee on Public Worship announced a Sunday School rally at 3 p. m., addressed by Jno. R. Pepper, and an Educational Rally at night, addressed by President Williams and Rev. James Thomas.

Third Day.

Bishop Hendrix opened the conference, using the history of Saul as an illustration of a "Shrunken Ideal." Saul having degenerated from the George Washington of Israel into a

(Continued on page 2.)

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. John H. Glass and Rev. John Womack of the Arkansas Conference, are among the visitors to the Little Rock Conference.

Rev. W. T. Martin, preacher in charge and mayor of Leslie, spent several hours with us Tuesday.

Rev. H. H. Hunt, of White River Conference, is attending the Little Rock Conference.

Rev. J. H. O'Bryant, presiding elder of the Dardanelle District, Arkansas Conference, is in the city, visiting the Little Rock Conference.

Rev. Jno. F. Taylor will serve as chaplain of the penitentiary until his time expires a few months hence, but is not a candidate for the chaplaincy longer.

We were pleased to meet at the session of the Arkansas Conference one of our chief laymen of First Church, Texarkana, Mr. Q. O. Turner.

Rev. F. S. H. Johnston, D. D., expects to attend the great meeting of the Federal church council of which he is a member and which meets in Philadelphia Dec. 2nd.

If any of our subscribers receive their paper late this week they should remember that Thanksgiving came on publication day, and the force in the Methodist office had turkey for dinner.

Rev. M. N. Waldrip has just closed a quadrennium of successful service in First Church, Ft. Smith. He is much appreciated in that good city. His last year was the best of the four. An immense audience attended his last service.

We are delighted to be able to announce that Rev. J. A. Sage, who has had a trying experience in recent months, seems to be getting well on his feet. We had feared superannuation, and we rejoice with this true man and his family.

Dr. W. F. McMurry, our General Secretary of Church Extension, remarked to us the other day that his department is booming almost all over the church. Fine reports are coming in from all quarters. If hard work deserves anything Dr. McMurry has earned this success.

A most unusual occurrence for this season of the year was two tornadoes in Western Arkansas. A number of towns were hit by them. London, Piney and Berryville seem to

have suffered most. At the last named place our church and parsonage are reported totally destroyed.

Dr. Jno. M. Moore of the Christian Advocate, was in to see us the other day. He is in the city attending the conference. He told that body he would be ashamed of any Methodist in Arkansas or Oklahoma who did not take the Western Methodist. We thank him both for his visit and for his good words.

Dr. W. F. Tillett preached a great sermon on Sunday night at the session of the Arkansas Conference, his theme being "The All-Absorbing Nature and the Finally Triumphant Destiny of the Christian Religion." The sermon was a homiletical model, characterized by great fulness of statement and by great simplicity of style.

We extend our great sister church of the North, the Methodist Episcopal Church, our sympathy on the death of one of their distinguished editors, Dr. David D. Thompson, editor of the Northwestern Christian Advocate, Chicago. He was struck by an automobile in St. Louis on the 9th and died the next day.

A card from Bro. McKelvy informs us of the burning of the Salem church, camp shed, and one row of tents on Sunday night, Nov. 15. The fire caught from a flue during prayer meeting. Thousands of Methodists all over Arkansas will regret the loss of this historic camp shed, and hope that speedy steps may be taken to rebuild church and shed.

Rev. F. H. Hall will have a good report from the Salem circuit at the White River Conference. He will have some credits: quite an increase in membership, some churches that had gone down have been revived, painted the church house at Salem inside and outside, and roofing replaced, a new church will soon be built at Camp. These things constitute the make-up of a good report. He is in favor with his people.

Rev. A. B. Haltom reports a fine congregation present and a splendid service at Dye Memorial Church of Argenta last Sunday morning. It was a special service for the old folks. Rev. H. T. Leeper, a superannuate member of the Missouri Conference, preached a very appropriate sermon for the occasion from the 23rd Psalm. Brother Haltom is very much encouraged with the outlook for a fine report on the finances of his church. Notwithstanding the shut down in the railroad shops since last February and increased assessments over last year, he fully expects to report everything in full at conference. The outsiders with a few of his members presented him with a fine suit of clothes for Conference.

The Rev. Isaac F. Kephart, D. D., editor of the Religious Telescope, organ of the United Brethren Church, died at Dayton, O., October 28th, of cancer of the stomach. Recently, realizing the fatal character of his malady, he addressed a communication to Dr. Funk, of the Church Publishing House at Dayton, in which instructions were given regarding the conduct of his funeral. He was born December 10, 1822, and was licensed to preach in 1859. He was in the War of the Rebellion, and after resuming private life he entered the profession of teaching. He was president of Westfield (Ill.) College from 1885 to 1889. While there he was elected to the editorship of the Religious Telescope, the chief organ of his denomination. During all his years as editor he has kept the Telescope a first-class medium for the exchange of religious thought. He was one of the leaders of his church.—Ex.

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Arkansas Conference.

Arkansas Annual Conference.

(Continued from page 1.)

weak, wretched and trembling suicide. These lectures of Bishop Hendrix are true cameos.

Rev. Glenn Flynn, of the American Bible Society, and Dr. W. F. McMurry, Church Extension, appeared at the conference today. Dr. McMurry speaks tonight.

Dr. J. S. Shibley, of Paris, Ark., was introduced to the conference and addressed the conference in behalf of the Anti-tuberculosis movement.

Rev. J. A. Parks, of Oklahoma Conference, Rev. W. P. Whaley, Little Rock Conference, and Rev. C. W. Hurley, Missouri Conference were presented to the conference.

Jas. A. Anderson presented report of the Arkansas Methodist Hospital Commission. The report provides for the establishing of a Methodist Sanitarium in Hot Springs. The plans of the Commission were approved, the Commission was continued with authority to close contract as to this enterprise.

Rev. M. N. Waldrip was made chairman of the Conference History Commission, in place of Rev. P. C. Fletcher who has transferred to St. Louis Conference.

Rev. J. T. Rowland, an elder of the Free Methodist Church was received as an elder in the Methodist Episcopal Church, South.

Capt. J. M. Jenkins represented before the conference the Superannuate Endowment Fund. This fund now amounts to \$235,000. It is proposed to make it \$5,000,000, so as to care for the old preachers, their widows and orphans.

The Board of Education presented Report No. 1, endorsing the scheme of correlation presented by the Educational Commission, continuing the commission, with power to adjust matters as to any modifications as to the other two conferences.

Pending this report President Anderson addressed the conference.

Bishop Hendrix called to the bar of the conference J. T. McBride, H. H. Griffin, Jas. A. Reynolds, J. W. Taylor and Geo. E. Patchell. After a solemn charge they were received into full connection in the traveling ministry.

The educational meeting last night was most effective. Presidents Williams and Anderson and Rev. Jas. Thomas all struck the true human chord in all human hearts.

Fourth Day.

The conference opened with devotional services conducted by Bishop Hendrix, whose lecture for the morning was upon the degeneration of Gehazi, servant of Elisha, as further illustration of "Shrunken Ideals."

Upon presentation of the report of the Bible Board by O. H. Tucker, Rev. Glenn Flynn, who is the agent of the American Bible Society for Arkansas, Oklahoma, Texas and Louisiana, addressed the conference.

Dean W. F. Tillett of Vanderbilt University, was a distinguished visitor today and the committee on public worship arranged to make large use of him.

The report of the Orphanage Board was presented, outlining a plan to build a home for our orphans. It was adopted.

By the provisions of the report of the Committee on Conference Relations, the following were placed on the superannuate list: J. Cox, G. W. Evans, W. R. Gardner, A. Mathis, R. M. Traylor, B. Monk, J. H. Cummins, G. W. O. Davis, I. L. Burrow, S. S. Key, C. H. Gregory, S. F. Dykes, W. B. Johnsey, Z. W. Lindsey, O. J. Beardslee, J. W. Torbett, J. W. House, T. A. Martin and C. H. Nelson. The supernumerary preachers, W. H. Dyer, J. A. Blevins and J. M. Bull.

The report on temperance endorsed the work of the Anti-Saloon League and pledged the conference to the support of the Western

Methodist in the libel suit now pending against that paper on account of its fight in the interest of temperance.

Much of the time of the conference at this session was taken up with hearing and passing reports on the routine work of the conference.

On a contest between Central Church, Ft. Smith, and Morrilton, Morrilton was chosen as the place of holding the next conference.

A temperance rally was held in the afternoon. Dr. Tillett preached in the evening and will preach on Sunday night.

Sixth Day.

On Sunday the usual services of a conference occasion were held. Bishop Hendrix preached a sermon at the Methodist Church which greatly pleased the brethren. At night Dr. Tillett preached a most masterful sermon on "The All-Absorbing Nature and the Finally Triumphant Destiny of Christianity." We have spoken of the sermon elsewhere. This writer worshiped in the morning at the Episcopal Church, where Rev. M. N. Waldrip preached an excellent sermon. It was the first "open pulpit" service we ever attended, we think the first time a Methodist preacher has been asked to preach in an Episcopal pulpit in Arkansas. We are glad to be informed that Bishop Brown had requested that the invitation be given. The people all felt really drawn together in the bonds of Christ.

On Monday morning, the sixth day, there was little to be done. The Board of Missions made report, showing a gratifying advance, and the Joint Board made its report, also showing progress. The Bishop reported the ordination as deacons of Jno. W. Taylor, Jas. A. Reynolds and H. H. Griffin; the ordination as elders of J. L. Bryant, Chas. Edwards and L. C. Perry. C. W. Musgraves was located at his own request. The appointments gave, so far as we heard, almost universal satisfaction. They are as follows:

There are two things that make a preacher—two things that are absolutely essential—love of the truth and love of souls.—Bishop Hendrix.

A pastor must so know the word of God as to be an authority on that word. Here is largely the secret of pastoral visiting. I am shocked at the form and method of much pastoral visiting, poor, fragmentary chitchat about the weather, the crops and such topics. Nothing in a pastoral visit which does not root itself in the word of God. Find out what parts of the Bible the members of the family are reading; explain for them the difficult passages; and you will get sermons for yourself, finding ways of truth and happiness for the people.—Bishop Hendrix.

Dardanelle District.

Presiding Elder.....J. H. O'Bryant
Altus and Denning.....H. H. Griffin
Belleville Circuit.....J. R. Ashmore
Clarksville Station.....H. Hanesworth
Clarksville Circuit.....R. N. Davis, Supply
Coal Hill and Hartman.....R. S. Lawson
Dardanelle Station.....Jefferson Sherman
Dardanelle Circuit.....J. M. McAnally
Danville and Ola.....M. F. Johnson
Gravelly and Bluffton.....J. E. Dunaway
Havana Circuit.....W. M. Adeock
London and Knoxville.....C. E. Gray
Lamar and Mt. Olive.....A. B. Williamson
Ozark Station.....G. McGlumphey
Ozark Circuit.....J. N. Villines
Prairie View Circuit.....J. E. Woodruff
Roseville and Webb City.....W. D. Deshan
Rover Circuit.....J. C. Shipp
Spadra Mission.....J. C. Weaver
Walnut Tree Circuit.....Carloss Bumpass

Fayetteville District.

Presiding Elder.....J. M. Hughey
Bentonville Station.....R. E. L. Bearden
Centerton Circuit.....H. A. Armstrong
Elm Springs Circuit.....Y. A. Gilmore

Fayetteville.....J. W. Herring
Fayetteville Mission.....
.....J. W. Taylor, W. H. Dyer, Sup.
Falling Springs Circuit.....
.....Supplied by W. D. Bostwick
Gravette and Gentry.....
.....O. H. Tucker, J. M. Bull, Sup.
Goshen Mission.....J. F. Thornsbery, Sup.
Lincoln Circuit.....Charles Edwards
Prairie Grove Station.....J. E. McConnell
Pea Ridge Circuit.....J. S. Hackler
Rogers Station.....J. F. E. Bates
Siloam Springs Station.....Geo. E. Patchell
Springdale Station.....J. P. McDonald
Springtown Circuit.....Thomas Martin
Viney Grove Circuit.....J. D. Roberts
War Eagle Circuit.....S. H. Kelton, Sup.
Winslow Mission.....W. E. Reid
Missionary to Japan.....C. B. Moseley
Missionary to Korea.....A. W. Wasson

Fort Smith District.

Presiding Elder.....F. S. H. Johnston
Alma and Prairie Grove.....D. H. Colquett
Abbott Circuit.....J. F. Etchison
Bates Circuit.....M. R. Lark
Booneville Station.....L. H. Eakes
Branch Circuit.....J. H. Sturdy
Fort Smith, First Church.....William Sherman
Fort Smith, Central.....E. R. Steel
Fort Smith, Dodson Avenue.....C. W. Lester
Fort Smith, Midland Heights.....M. A. Fry
Fort Smith Circuit.....J. A. Reynolds
Greenwood Station.....J. M. Williams
Hackett Circuit.....L. W. Fair
Hartford.....W. J. Faust
Huntington Station.....J. L. Bryant
Magazine and Wesley Chapel.....B. M. Burrow
Mansfield and Midland.....D. N. Weaver
Mulberry Circuit.....G. L. Horton
Paris Station.....J. J. Galloway
Van Buren Station.....F. M. Tolleson
Van Buren Circuit.....Elisha Dyer
Van Buren Mission.....J. B. Ray
Waldron Station.....J. E. Lark
Waldron Circuit.....W. J. Harris, Supply
Student in Hendrix College.....J. W. Howard
Conference Missionary Secretary.....
.....William Sherman

Harrison District.

Presiding Elder.....W. T. Thompson
Bellefonte Circuit.....H. A. Stroud
Berryville Station.....T. J. Taylor
Cotter and Flippin.....J. T. Gossett
Eureka Springs Station.....F. A. Lark
Green Forest.....J. H. Ruble, Supply
Gassville Mission.....D. U. Cline
Harrison Station.....John Womack
Huntsville Circuit.....H. P. Robertson, Supply
Kingston Circuit.....To be Supplied
Lead Hill Mission.....J. W. Griffin
Leslie Station.....W. T. Martin
Mountain Home Station.....A. L. Cline
Marshall Mission.....L. L. Seawell
Valley Springs Circuit.....W. K. Biggs
Yellville Station.....W. B. Wolf
Yellville Circuit.....F. G. Villines

Morrilton District.

Presiding Elder.....J. H. Glass
Atkins Station.....G. M. Barton
Adona Circuit.....R. B. Snell, Supply
Appleton Circuit.....To be Supplied
Conway Station.....J. B. Stevenon
Conway Mission.....To be Supplied
Clinton Circuit.....E. M. Kelsey, Supply
Damascus Mission.....H. Young, Supply
Dover Circuit.....F. F. Cotton, Supply
Flat Rock Circuit.....W. W. Woods
Fourche Mission.....H. W. Wallace
Holland Circuit.....J. L. Lucas
Houston and Perry.....To be Supplied
Morrilton Station.....M. N. Waldrip
Plumerville Circuit.....J. C. Floyd
Quitman Station.....A. E. Goode
Quitman Circuit.....W. W. Albright
Russellville Station.....J. E. Snell
Springfield Circuit.....G. G. Davidson
Editor Western Methodist.....J. A. Callum
Field Editor Western Methodist, D. J. Weams

Student in Hendrix College.....
.....W. M. Kirkpatrick
Transferred.

W. W. Noble to Northwest Texas Conference.
H. W. Ledbetter to the Louisiana Conference.

Elton Wilson to the Louisiana Conference.
Lawrence Orr to the Southwest Missouri Conference.

P. C. Fletcher to the St. Louis Conference.
J. T. McBride to the Oklahoma Conference.
J. R. Ennis to the Oklahoma Conference.

Peloubet's Notes on the Sunday School Lessons are the very best help that a teacher can have. We have received a large supply, and can send you the 1909 book promptly. The price, postpaid, is \$ Order of Anderson, Millar & Co.

Rev. O. E. Goddard Elected President of Spaulding College.

Rev. O. B. Staples owing to rapidly failing health has resigned the presidency of Spaulding College. The board of trustees has induced Rev. O. E. Goddard to accept the presidency in connection with the pastorate of First Church, Muskogee. He accepts the place without salary and without financial responsibility. Plumbers are at work now putting in thirty-five new stoves to supplement the heat from the furnace. We have every reason to believe that in the future the building will be entirely comfortable. We have room for about thirty more girls and we assure all who send that their girls will be well cared for in every sense of the word. Let the friends and patrons of the college rally to it now and make this a great year in the history of the college. Prospective patrons should correspond with Rev. O. E. Goddard, Muskogee, Oklahoma. Methodism must have a great woman's college.

A. E. BONNELL,
Chairman Board of Trustees.

Program of Laymen's Missionary Movement Meeting at Jonesboro, Ark., Dec. 15, 1908.

8:00 a. m. to 8:45 a. m. Informal meeting, introductions, etc.

8:45 a. m., Song No. 461. Prayer led by A. L. Malone. Scripture read by J. J. Mar-dis. Song No. 417.

Reports by the following limited to fifteen minutes: R. A. Dowdy for Batesville District; R. A. Nelson for Jonesboro District; Ed. Hamilton for Helena District; G. B. Oliver for Paragould District; O. H. Davis for Searcy District; F. M. Daniel for White River Conference.

General discussion limited to ten minutes.

11:00 a. m. Jno. R. Pepper, President L. M. M. E. C. S. on the plan of work of our church.

Afternoon Session.

2:30 p. m. Song No. 383. Scripture reading by W. R. Stuck. Prayer led by D. P. Tunstall. Laymen's Missionary Institute conducted by Jno. R. Pepper assisted by W. B. Stubbs. General discussion and some special work looked after.

Night Session.

Address by W. B. Stubbs, Secretary L. M. M. E. C. S., subject, "The Laymen's Missionary Movement as a whole, what it stands for and how we are to accomplish it."

Write J. K. Malone or Rev. W. C. Davidson of Jonesboro as soon as you decide to go and they will provide home for you.

To stand with the good things of life all stripped away, to stand beaten and buffeted by storms of disaster and disappointment, and yet to know assuredly in our own hearts that God loves us, to know it assuredly, with the intercourse that lies between our heart and his that we can freely let go toward tokens of his love—this surely is the perfection of a faithful life.—Phillips Brooks.

Second Lecture on Christian Science.

By Rev. S. H. Werlein.

Christian Science—The Method of Healing.

Before an audience which crowded Winfield Memorial Church, Dr. S. H. Werlein, the pastor, delivered his second lecture on Christian Science. He had advertised a series of lectures on Christian Science under the titles:

Christian Science Not Philosophical nor Scientific. The Method of Healing—and Christian Science not Scriptural and not Christian.

Large numbers of "Scientists" were present and the public generally were interested in the discussion of the subject. The following is a brief synopsis of his second address:

"It is to be admitted that in many instances sick persons have been healed by resorting to Christian Science. At their weekly meetings they testify to the cures that have been effected in their cases. I have met not a few persons that declared that they received not a particle of benefit. I have known others who claimed to be healed in a short time. It is not an unusual thing to know of persons who have not only not been healed, but who have died in the hands of healers, so-called.

"The therapeutic benefits which sometimes result from this treatment, as said before, do not establish the correctness of the theories or doctrine promulgated by that cult.

"As a matter of fact, other systems which in point of doctrine are thoroughly antagonistic to Christian Science show cures. The late Mr. Dowie, 'Elijah the II.,' pointed to hundreds, possibly thousands, who claim to have been healed by him. Dr. Simpson of the Christian Alliance in New York, declares that multitudes have been healed as a result of anointing with oil, laying on of hands and prayer. 'New Thought' societies declare many have been healed by their teaching. Thousands declare that at the Shrine of Mary of Lourdes in France they were wonderfully recovered of their diseases. I visited while in Rome, a Roman Catholic church, in which there is the figure of an infant representing Jesus, the child. It is said to have been made of olive wood from the garden of Gethsemane on the Mount of Olives by a monk. It is called the Bambino baby. The little figure is literally covered with jewelry, the gifts of those who claim to have been healed while bowing at that shrine. And so I could tell of other images which are supposed to exert healing power.

"A lady well known in Christian Science circles was on the eve of an operation. Standing before her mirror, she soliloquized: 'God never created me for the surgeon's knife. It cannot be that this operation is inevitable. I do not believe it. God is my Father and He can restore me. I will trust Him. I will never submit to the surgeon's knife.' She declares that she was healed in a moment. She had not up to this time heard of the existence of Christian Science. Narrating her experience to a number of friends, she was induced to read 'Science and Health,' and discovered that she was unconsciously a follower of Mrs. Eddy. She claimed to be healed without knowing anything about the metaphysics of Christian Science.

Not Peculiar to Christian Science.

"The question is: By what power are these cures effected? It is seen clearly they are not peculiar to Christian Science. They seem to be performed by persons of various schools, and some of them the opposite of others. Mrs. Eddy calls the power she possesses 'Metaphysical healing.' Mrs. Eddy wants it clearly understood that the healing effected by Christian Science is not by hypnotism nor suggestion, and must not be mistaken for faith healing. Mrs. Eddy teaches that the body is a misstatement of mind, and that disease is no more than a state of mind. Eradicate the belief from the mind and you have effected a cure. This is mind cure pure and simple.

"Every intelligent physician will admit that the mind powerfully affects the body, both in inducing and eliminating disease. While there are many things that the mind

cannot do, such as giving sight to one born blind, or setting a dislocated limb, or replacing one that has been amputated, it seems quite certain that its range of influence is much wider than has generally been recognized. The mind affects not only the nerves, but the circulatory system and the secretions, and has been known to effect changes in tissue and in structure. Many a man needs only to be told that he looks ill to feel so, while a firm persuasion that he is not sick or that the remedies employed will certainly prove effective, is of a larger therapeutic value than many bottles of patent medicine.

"Mr. Hudson asks: Does anyone doubt the control of mind over the vital processes? Who has not experienced a total suspension of the digestive functions upon the reception of bad news? Who has not experienced a sudden and total loss of appetite upon hearing certain disagreeable subjects discussed at the table? Shame brings redness to the face as though to affirm and emphasize one's guilt, fear is generally accompanied by pallor and facial anxiety. Sorrow impels the ear to express its griefs, while gladness is generally accompanied by loud laughter and other appearances of delight.

Secret Not Discovered by Mrs. Eddy.

"The therapeutic power of suggestion was not discovered by Mrs. Eddy, though this is the secret to a large extent of the healing art as practiced by Christian Scientists. It was to auto-suggestion that the lady to whom I earlier alluded in this address was indebted for her recovery. She got on rapport with one of the most sublime and mysterious laws of nature, and was healed. It is not true that the Christian Science healer reaches the patient through the mind? The patient is to become as completely relaxed and passive as possible.

"Mr. Hudson says: 'Passivity of the mind and body is all that is required of the patient, which is the equivalent of hypnosis for therapeutic purposes.' A passive mind and relaxed body are the objects on which the healer acts. But Mr. Hudson further says: 'Mental organism responds to physical as well as to mental stimuli. There is nothing new in this. Before medicine as such was practiced, the healing art was almost exclusively mental.'

"Judge Ewing of Illinois, a member of the Christian Science Board of Lectureship, recently declared:

"The only argument that Jesus ever used to establish His divinity was the one He sent to the questioning John: 'Go tell John the blind receive their sight and the lame walk,' and that is the argument we use today to establish the divine origin of Christian Science. The lame do walk, and the blind do see, and all the logic in the world cannot lessen the force of this fact.

"Now, if the cases of healing performed in the name of Christian Science attest the divine origin of Christian Science, then the unquestionable cures which have been effected by the medicine men among the Indians, by means of charms and gyrations, and the hypnotists among the East Indians, and the bones and relics of so-called Roman Catholic and Greek church saints, and the Zionists of Chicago under Dowie, would attest their divine origin!

"Mrs. Eddy says: 'Mind heals all ailments.' You would infer that they never lose a patient! And yet whoever tabulated the thousands who have not been healed by Christian Science?

"Science must be demonstrated by healing," says Mrs. Eddy. That is the test—even healing! She cites instances where, by her method, she has been the instrument of painless parturition. There have been cases of this kind without number, where Christian Science and its exponents were not known. I know of physicians who by suggestions have brought about the same results.

"Why pretend that Christian Science pos-

sesses some secret of healing that no other school is possessed of? No one doubts that sick persons have been restored to health by Christian Science. The contention I make is, that healing is not a proof or demonstration of the correctness of the theories and doctrines taught by any school, and certainly not by Christian Science.

"I think that physicians sometimes make the mistake of ignoring some of the philosophy of healing to which I have alluded. Some of them allow their prejudice to antagonize them against forces which they might utilize to the benefit of their patients.

Would Have Church Clinics.

"I have advocated for years that every church should have clinics attached to them, for the treatment of the sick. The movement at the Emmanuel church under Dr. Worcester in Boston will spread all over this country. During the past few years thousands of persons have been healed and benefited by the mental and spiritual agencies there employed. He has the co-operation of the most skilled doctors. He never takes a case until some competent physician has made a diagnosis of it.

"The method of healing he uses is a decided improvement on that of Christian Science, while he does not ignore agencies that have already been proved helpful. Such ills as nervous dyspepsia, neuralgia, false paralysis, neurosthenia, psychosthenia, hypochondria, melancholy, hysteria, insomnia, fixed ideas, morbid fears, suicidal tendencies, alcoholism, morphinism, cocaineism and kindred troubles of the nerves or mind, have been successfully treated by him.

"This is the movement which under God will teach the people that the healing power of God may be in a large measure appropriated, without endorsing and advocating a system that is absolutely unscientific, unphilosophical, unscriptural and un-Christian."

Christian Maturity.

Editor Methodist: Since my articles on Regeneration and Sanctification have elicited such kindly appreciation from many friends in Arkansas and elsewhere, I am encouraged to write a brief article on the above topic which may be considered a sequel to the foregoing; in fact I have been requested to do this by one in whose judgment I have the greatest confidence. I prefer the term maturity to that of Christian perfection for reasons which will appear later.

What is the state of the soul at regeneration? The condition of the soul at regeneration is somewhat analogous to the condition of the natural life at birth: As the beginning of life antedates birth, so the existence of the soul antedates regeneration. As the new born child has all the faculties and functions of the full grown man, though in a weak and immature condition, so the new born soul has all the faculties and functions of the mature Christian.

No one is born into the Kingdom of God a full grown man. As well expect a school to send forth a ripe scholar in a day, as well expect to see the giant oak a week after the acorn is planted. As a child with whiskers would be a freak in the physical world so one born into the full maturity of all the Christian graces would be an abnormal phenomenon in the kingdom of grace. It is true, some children have a much stronger physical constitution and are much more promising than others. Is it not also true in the spiritual life? The spiritual birth is largely dependent on environment and the antecedents of the natural birth. Spiritual growth, as far as we know, is governed by similar laws to those that prevail in the physical. Heredity had as much to do with the spiritual as it has with the physical. A noble soul presupposes a noble ancestry. Hence there is as much in the blood of men as of animals. To be well born is to give one an immense advantage in the race of life. Regeneration only

deals with the material at hand as the mechanic or artificer has to do only with the machine or watch which he would overhaul, reconstruct and put in order. Many natural born children are brought into being under most unfavorable conditions and consequently have a much harder struggle for life than others. Consequently, too, the Holy Spirit can make more out of some souls than others.

It is a human soul that is regenerated and continues to be human after this great work. The idea of man becoming in any sense or degree identical with God is as ridiculous as it is false. To become a child of God—to be born of God is no more to become a part of God than a watch becomes a part of the artificer. This would be to make every regenerate soul a miniature god and to put every such soul on the same footing. This would be to nullify all the bad effects of past dissipation and to begin life absolutely anew with no disadvantages to contend with. If this were true the advocates of the impossibility of final apostasy do not go far enough. Instead of teaching that they cannot finally fall, they should teach that they cannot sin at all. It is unthinkable to conceive of God falling into sin. Man no more becomes a part of God than the devils and the apostate angels were before the fall. This doctrine that if God should send his own child to hell he would be punishing himself, is a doctrine without sense. But I am digressing somewhat.

It is in the spiritual very much like it is in the natural. There are many inequalities in the mental and physical world. Some are great, others are greater; some are weak, others are strong. Some have one talent, others two and yet others five. Many natural children go down in the fight of life. Hindrances of various kinds and natures obstruct and dwarf physical growth and bring on premature death. It is so in the spiritual. As a consequence it requires more patience with and greater efforts to save some people than others. Alas, how many run well for a time, and then "turn back to the beggarly elements of the world."

I would not be understood as teaching that Christian maturity, as in physical growth, depends in any comparable degree on time. Says Dr. Whedon: "Scripture and experience show that in spiritual life there is many a babe of two and three score; and many a soul that springs almost from spiritual birth by a strong, living, persevering faith into vigorous adulthood." This however is the exception and not the rule in spiritual life. There is a stage somewhere in Christian experience which may be denominated maturity. The possibilities of enlargement are beyond question.

The Scriptures abundantly sustain this thought of the different stages in the Christian life or this comparison of the spiritual with the natural. Heb. 5:13-14. "For every one that partakes of milk is unskilled in the word of righteousness, for he is an infant. But solid food is for the full-grown who by reason of habit have their senses exercised to discern between good and evil." The word here rendered fully grown is "teleios"—the meaning of which is—mature—adult, of full age. The word can hardly be applied to anything that is not a subject of growth. Here the process of reaching maturity is the same in the spiritual that it is in the natural—by exercise and wholesome nutrition. As the lack of these will obstruct and retard physical development—so also will it in the spiritual. How do we reach maturity? By having something taken out of us like having an uncomfortable tooth extracted or an excrescence removed by the surgeon's knife? Certainly not. But by strengthening and toning up the muscles and ligaments of the soul. The child cannot walk, not because it has no limbs but because it has not yet acquired sufficient strength to stand. This strength can only be acquired by exercise and proper

nourishment. The child falls for want of strength. The soul falls for the same reason. Maturity puts us in better position to stand. The tender, growing stalk goes down before the strong wind but the mature stalk, having become stronger and better rooted stands more firmly. "Wherefore having the principles of the doctrine of Christ, let us go on unto 'teleion' maturity." In Ephesians 4:11 we have a suggestive passage. "And he gave some apostles and some prophets, and some pastors and some teachers for the 'katartismos'—restoring, reclaiming the saints, for the work of the ministry, for the building up of the body of Christ. * * * till we all come unto 'teleion'—a mature man." Here the object of teaching, ministering, prophesying, and evangelizing according to St. Paul is to reclaim the sanctified ones who may have erred from the truth, and to lead them back and on to larger development and higher attainment. What a lesson it reads to ministers as to their duty of reclaiming erring saints instead of abandoning them to Satan. "Brethren, be not children in mind, but in malice be infants, but in mind be 'teleioi'—mature." It would be easy to multiply passages like these; but these are sufficient. There comes a time in the Christian life when he passes (or should and will if he pays attention to his spiritual condition) from the infantile and the youth state to adulthood or maturity.

What does maturity imply? It does not make us infallible in judgment or act, but it does save us from error in intention, in purpose. One whose soul has become rooted and grounded in Christian principle will not hurt another in his person, property or reputation. It is not a state of inerrancy in scriptural, scientific or any other kind of truth except perhaps in the realm of morals. It does save one from sin. It does not mean that there will be no more temptation and no possibility of a fall. But the chances to successfully resist and to stand are all in his favor. We have the same bodies after conversion that we had before. In these the appetites and passions are rooted. In the mature Christian these are more certainly dominated and mastered. It is not a fossilized state from which there is no retrogression and beyond which there is no progression.

This doctrine has been greatly abused. It has developed cranks, fanatics and fools. So has Christianity considered in a general sense. So has nature. Many monstrosities, deformities and irregularities have appeared in nature. But these are no argument against maturity. Neither are cranks and fanatics any argument against Christianity and Christian maturity.

This is the doctrinal side. Let us notice some of the practical results. As a man can do more, endure more and enjoy more than a child so can a mature Christian accomplish more than a spiritual babe. It is this class that God relies on to nurture, look over, care for and lead on the children to spiritual adulthood which is the established state.

It gives power. As one who has great wealth can accomplish great things in the world of finance, so can one who has become a Rothschild in the spiritual world become a mighty power for the uplifting of fallen men. It raises and centers the life for the eternal world. A distinguished lady once entertained Rothschild at a dinner. He spoke of his great wealth and said he had taught his sons to perpetuate his fortune. "I hope," said she, "you have not forgotten to prepare them for another world." "I cannot," he replied, "afford to speak a word to them concerning another world. It would divide their energies and distract their attention." That is what it cost a man to rank among the rich of the world. Our Savior intimated that it would require something like that to acquire spiritual wealth. "The kingdom of heaven is like a merchantman seeking goodly pearls who, when he hath

found one of great price, sells all that he has and buys it." This high attainment will unify the aims, invigorate the affection, stimulate the faith, concentrate the energies, ballast the judgment and exalt the soul. It will give that indefinable power which characterizes a man of one aim. J. C. HOOKS.

Tolstoi's Indictment of Russia.

Count Leo Tolstoi is now an old man, but he has lost none of the intellectual vigor of his youth nor his love for humanity. The oppression of the Russian people by the government, and especially the systematic and brutal suppression of the aspirations of the people for such political and intellectual freedom as the people of other civilized nations enjoy, has moved him deeply, and he has expressed himself in an article which is a more terrible indictment of the Russian government than has ever before appeared. It first appeared in the London Daily Chronicle, but has been reprinted in the New York Times, filling a page of that paper.

The present regime in Russia Count Tolstoi characterizes as "government by execution." He admits that the crime of the revolutionists are stupid and reprehensible, but charges that the government does the same things from the same motive. He says: "All the revolutionists' boomings and murders do not come anywhere near the criminality and stupidity of the deeds the government commits." The wholesale murder of political prisoners, he declares, is "carefully arranged and planned by the enlightened people of the upper class," who, however, take care that the responsibility for any given act is so divided among different persons that the blame of it cannot be anywhere fixed. After description of certain gruesome executions, Tolstoi goes on: "And not these dreadful things alone are done, but all sorts of other tortures and violence are perpetrated in the prisons, fortresses and convict establishments; not impulsively under the sway of feelings silencing reason, as happens in fights or in war, but, on the contrary, at the demand of reason and calculation, silencing feeling." It is not, however, the physical horror of such cruelty which most revolts him. He writes: "Awful as are the deeds themselves, the moral and spiritual evil they produce is incomparably more terrible." "I can no longer endure it!" he passionately exclaims. "I write this * * * either that these inhuman deeds may be stopped, or that my connection with them may be snapped, and I be out in prison, where I may be clearly conscious that these horrors are not committed on my own behalf; or, still better—so good that I dare not even dream of such happiness—that they may be put on me, as on those twenty or twelve peasants, a shroud and a cap, and may push me also off a bench, so that by my own weight I may tighten the well-soaped noose round my old throat."

Thus far the Russian government has paid no attention to Tolstoi's indictment. It is not probable that it will do so publicly. But it realizes the impression which such words from its greatest writer will have upon the public opinion of the world, and some reforms will almost certainly be undertaken.

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.

We would be glad to figure with anyone having book or pamphlet work to be done.



Preparation for the Day of His Coming.

Rom. 13:11-14; Matt. 21:23-32.)

As our Lord approached the end of his ministry his teaching looked more toward a second coming unto judgment of the wicked and final salvation of those who believed in him. The radiant joy of the kingdom which gives us the atmosphere of the early Judean and Galilean ministry had been suppressed by antagonisms and controversies, and the shadow of the cross darkened the way. Another coming there was yet to be, and the gloom of immediate defeat was relieved by the promise of a second coming and ultimate triumph on the kingdom of God. In our text from the Gospels we have a parable of the judgment of the Jews—the elder son, who said, "I go," and went not—and the salvation of the Gentiles—the younger son, who said, "I go not," but afterwards repented and went. This judgment was historically fulfilled in the destruction of Jerusalem and in the widespread evangelism of the Gentile world. It is being constantly fulfilled wherever pride in spiritual privilege ignores moral obligation, whenever the Christian Church is persistently false to her profession. It is even now the case that certain missions to the heathen afford truer types of Christianity than certain ancient churches. This same form of judgment is to have its final execution at the second coming of our Lord when he shall appear the second time, without sin, unto salvation of those who look for him.

1. Our text from the Epistle to the Romans is an exhortation to sanctified living based upon the special consideration that the "night is far spent, the day is at hand," and "now is our salvation nearer than when we first believed;" By these words St. Paul signifies the day of Christ's appearing and his conception of its proximity. It is a day that is hastening on; the consummation is looked for. The moment of Christ's coming again is likened to the rising of the sun in nature. It is high time that the Christians were awaking, as by a final effort. As to the time of this crisis the apostle had already confessed his ignorance and opposed the attempt by others to fix it. (1 Thess. v. 1, 2; 2 Thess. 2:1.) He had expressed himself as if he were not to have part in it. (1 Cor. 6:14.) It belongs not to revelation to make known the day of his coming. In his state of humiliation the Christ himself knew not the day nor the hour. (Matt. 24:36.)

To us as individuals death is as the Parousia, or second coming to the whole church. If Christ comes not to us, we go to him. What the apostle said to the Roman Christians was therefore true to them and is true to us: the time is shortened since we believed. Even of those of us who are not yet in middle life it is probably true that a large part of our Christian life is behind us, and the day of redemption draweth near. (Luke 21:28.)

2. A motive to holy living is given in the prospect of the coming of the Lord. In the twelfth chapter the principle is expressed: Guided by an enlightened and renewed mind, give your bodies a living sacrifice, holy and acceptable unto God. Here there is a vigorous trumpet call to live in accordance with that principle because we know that the day is at hand and the crisis of our life is near. It was a similar motive that Jesus placed before himself when he said: "We must work the works of him that sent me while it is day." The figure of speech is different, but the motive is the same. It is not the custom of our times or the usage of the modern pulpit to appeal to the future life as a motive, but it was a way of our Lord and his apostles. We may therefore well resist this current and cheer our own souls with the prospect of

the heavenly glory and urge our flagging wills to a greater exertion in view of the fadeless crown (2 Tim. 4:8) and put a check upon our desires in view of the passing of this world (1 John 2:17.)

3. Holy living—rendering our bodies a living sacrifice—is the appropriate recognition of the approaching "day of the Lord." (1) We are to awaken. Sleep is the condition of insensibility to spiritual things; hence indifference to the soul's interests. Awakening is the process of coming to a full realization of their importance. Many Christians are but half awake; some are fallen sound asleep. But the day is at hand; we are not of the night, nor of the darkness; therefore the call is all the more urgent that we rouse ourselves. (2) Awakening is to be accompanied by the casting away of the works of darkness. By the works of darkness we mean whatever cannot stand the light of Christ's countenance. "Let us walk becomingly, as in the day." There are evidences about us of the coming day. In the Christian's heart there has always been a light; it is the same light, different in degree only, that attains its fullness at Christ's coming again. We are children of the light and walk as such. There should be nothing about a Christian's life that cannot bear the light. (3) Indulgence of appetite, leading to drunkenness and gluttony; sensuality, leading to libertinism; and passion, leading to angry strifes and jealousies, are given as the works of darkness, which the Christian is to put off. The life in the Spirit is at war against all forms and degrees of sensuality and unlovely passion. (Gal. 5:16-24.)

4. In addition to the power of the motive created by expectation of the coming of the Lord, our reliance must be upon the putting on of the Lord Jesus Christ. Putting on the Lord Jesus Christ is a phrase that implies outward walk of the Christian which corresponds with the inward union of his soul with Christ. This outward walk in holiness is the wedding garment of the Christian, arrayed in which he is prepared to meet his Lord, but if lacking is unfit for his presence. (Matt. 22:11-13.) A warning is added, lest the awakened Christian should allow anxiety for temporal needs or the excessive enjoyment of things right in themselves gradually to become the occasion of fleshly lusts. This indicates the practical value of fasting: it is keeping the soul on top. It also gives the sufficient reason for the Christian's abstinence from things which in their moderate use are not necessarily harmful, but are likely to become so. The use of tobacco and the moderate use of wine cannot be condemned as vices; but they dull the spirit's sense and may lead to lusts of the flesh. "Make not provision for the flesh unto lust," is the closing injunction of this passage.

Sam Jones Monument.

To Pastors and Epworth League Presidents of Oklahoma and Arkansas:

Owing to the late date which the "Sam Jones Memorial Day" was announced, it has become necessary to change the date from November 29th to December 6th. However, it is urged that all Oklahoma Leagues that can possibly do so, observe November 29th, but Arkansas Leagues are requested to join with other State on December 6th. If any Oklahoma League finds it impossible to make the necessary preparation by November 29th please observe December 6th.

It is earnestly hoped that every pastor and League president will join in this matter and work to make it a success. It is a small matter so far as expense is concerned, but it represents a great object. Only free-will offerings are asked, and no one is asked to give who does not do it freely.

If you find it impracticable to observe the program announced, arrange one to suit yourself. It is important that every League join if we make it a success. Your offering, what-

ever it be, should be turned over to your secretary, with instructions to mail same direct to Dr. H. M. Du Bose, Nashville, Tenn., stating that it is to go to the credit of this fund. Brethren, will you not join us in this little mark of appreciation of the life of a man to whom no task was ever too hard, if he could point humanity to a higher life.

EUGENE P. GUTHRIE,
Pres. Oklahoma State Epworth League.

Action of Arkansas Conference on Report of Educational Commission.

The Arkansas Annual Conference at its session last week took the following action on the report of the Educational Commission appointed last fall by the three conferences in Arkansas to present a scheme of correlation for all our educational work in this State:

The three conferences in Arkansas last fall appointed a Commission to work out and submit a plan of correlation for all our institutions of learning in this State. We have before us the report of this Commission as follows:

Report of Educational Commission.

We, the Commission appointed by the Arkansas, Little Rock, and White River Annual Conferences to unify their educational interests, respectfully recommend:

(1) That a Board of twenty-four members with equal Conference representation be formed to have charge of all our educational enterprises in Arkansas, subject to all the regulations of the Methodist Episcopal Church, South, including all bodies having appropriate jurisdiction. Each Conference shall determine the term, qualifications and method of selection of its representatives on this Board.

(2) That the trustees of each institution be authorized to transfer the title, including the "trust clause" as soon as this new Board is incorporated and necessary agreements reached.

(3) That the property of each institution and all separate trusts be administered separately.

(4) That joint action affecting this Board must be either by a majority in each Conference or by a two-thirds majority of all taken together.

(5) That Hendrix College be coeducational in the Junior and Senior years, and abolish the academy classes one each year, beginning September, 1909; and that Henderson and Galloway become Junior Colleges, correlated with Hendrix, conferring diplomas, but no literary degrees. Galloway for girls, and Henderson for boys and resident girls.

(6) That academies be fostered and given large freedom of local administration.

(7) That joint canvassing for students and other forms of co-operation be employed as found practicable.

(8) That a State-wide campaign be made at once to raise the total endowment of Hendrix to \$300,000, and that right-of-way be given to the finances of the other schools according to their needs.

(9) That the Board and the whole church in Arkansas be pledged to maintain each school with equal interest according to this plan, assuming liabilities and assets, but not incumbering any institution with the debt of another.

(10) That the Board provide for an Alumni Association for titled graduates of all our colleges in Arkansas.

A. C. Millar, Chairman; J. M. Williams, Secretary; S. Anderson, J. H. Hinemon, Jas. Thomas, J. H. Reynolds, R. B. McSwain.

With reference to the system here outlined, we recognize that two other conferences are

yet to be consulted. Whether they will suggest any modifications of the plan we have no means of knowing. We of this conference give our adherence to the plan just as it stands, and make provision herein for the execution of it. But in the event of alteration of the plan by either of the other two conferences it will be necessary that the Commission be continued as an instrument of action. We therefore recommend the continuance of the present Commission with John H. Reynolds representing this conference. And we hereby empower said Commission so far as the Arkansas Conference is concerned, to conclude final arrangements as to the whole matter. In pursuance of this plan the Arkansas Conference names as its trustees W. W. Martin, Geo. W. Donaghey, F. S. H. Johnston, Dr. E. H. Stevenson, E. R. Steel, J. M. Hughey, J. H. McClung and Jas. A. Anderson, whose terms of office shall expire, one each year in inverse order to the order in which they are here named. We recommend further that all of our trustees shall at all times be members of the Methodist Church and residents of Arkansas.

Aunt Hettie on Giving.

By Alice Warner Jenson.

The Epworth League cabinet, John Weston, president, his wife, Mary, secretary; Roger Phillips, treasurer, and the four vice-presidents, Maggie Hepburn, Walter Gray, Alice Harper, and Frank Jackson, were seated in comfortable attitudes on Aunt Hettie's porch. A small table in the center of the group bore a pitcher of cool lemonade, and Aunt Hettie was passing around some of her dainty little cakes. When all had been served, the good woman seated herself and said:

"The last time we were together, you decided not to have the rummage sale. I feel sure your decision was based as much upon the principle involved as upon your desire to please me."

"It was about half and half, Aunt Hettie," Alice Harper replied. "I am glad we could get out of the work involved in the sale, but I'm sure we need the money."

"The treasury is just about empty, and we have our pledge toward Dr. Simmon's salary to meet very soon," Roger volunteered.

"Until the church realizes the blessing that comes from giving—giving, I say, not earning," Aunt Hettie said quietly, "there will always be difficulty in meeting the bills of the church. Think how much of a joy one could have in this department of their church life if each one had a sum apart, consecrated to the Lord's use, to be drawn upon cheerfully whenever opportunity offered."

"I felt sure you had us come for a purpose, Aunt Hettie. Your audience is all ears, dear lady," Walter remarked.

Without preamble, Aunt Hettie smilingly entered upon her discussion:

"I have been looking up the Master's instructions on giving. I find that his chosen people, the Jews, were instructed very thoroughly on this subject. A great fault with the church today is the lack of instruction on this vital subject. There are few men who would be willing to apply to their business the lax methods in use in many of our churches."

"The Jews were taught that they did not begin to give until they had paid into the treasury the tenth part of all their possessions. This belonged to Jehovah. After this rightful claim had been satisfied, they could bring thank offerings to any extent they felt moved. You remember the account in Exodus of the people's readiness to offer for the tabernacle. If you don't, refresh your mind when you get home by reading it, in the thirty-fifth and thirty-sixth chapters. They brought free offerings every morning, and the priests finally complained to Moses, saying, 'The people bring much more than enough.' Moses had a proclamation circulated throughout the camp, and 'so the people were restrained from giving.'"

"Aunt Hettie," Mary Watson exclaimed, in the pause that followed, "I was positively ashamed in church last Sunday, when that appeal was made for money. I was ashamed that the finances of the church seemed to make such a step necessary, and ashamed at the lack of response to the appeal."

"We may all well be ashamed, dearie," Aunt Hettie sighed. Our love for the Master must reach to the bottom of our purses; and our consecration of ourselves must include the consecration of our pocketbooks, before we can please Him. Will a twentieth century Christian be meaner than a Jew of Moses' day?"

"Whew!" exclaimed the treasurer. "Isn't that pretty strong, Aunt Hettie?"

"Is it?" she retorted.

"Well, but Christ came to do away with the law, you know. He gave no instructions on giving, and the tithing system is not required of us," the young man urged.

"My dear boy, Christ gave very explicit instructions about giving. 'Give as God has prospered thee'—'The Lord loveth a cheerful giver'—'Lay up for yourselves treasures in heaven.' Some pillars of the church will find a very slim bank account awaiting them in heaven, I should say."

"Do you think the tithing plan a good one to adopt, Aunt Hettie?"

"I do, indeed. That would give each member of the church a nice fund to draw upon for church work, and would do away entirely with the begging for money in the churches."

"It would do away with bazars, oyster suppers, festivals, and such modes of extorting money from the general public, would it not?" Mary Weston queried.

"That would be a happy day, Mary, when our socials could afford to be socials, without the raising of money the object of our coming together. How many members are there in our church, Roger?" Aunt Hettie queried suddenly.

"I believe 150, but they are not nearly all paying members."

"Let us do a little arithmetic now. We'll say 100 members pay toward the support of the gospel in this church. This is a very conservative estimate. We'll also say the average earnings of these 100 members is \$10 per week. One tenth of this sum would mean \$100 a week for the Lord's work, or \$5,200 a year. We pay our pastor \$1,500 a year; \$500 more would cover all other expenses. We would have \$3,200 a year to put into aggressive evangelistic work at home or in the mission fields abroad. What do you think of that?"

"I think it would be stupendous," a formerly silent member exclaimed, "There are no more than half a dozen of those who contribute to our church who earn so little as \$10 per week, Aunt Hettie, and you know it. If we could but get that system established in our church we would have a greater amount than that breath-taking one you have just mentioned."

Mary, the enthusiast of the cabinet, said earnestly:

"I move that we organize a tithing band in the church, and that we keep at it until every member of the church joins the band."

Before the cabinet left for home, each member had pledged himself to be one of the band, and all felt that the evening had been spent.—In Epworth Herald.

Georgia Letter.

The weekly visits of the Western Methodist remind me that I have been quite remiss in writing to it. I enjoy the paper very much, and would miss it, if you were to do as the New Orleans and Alabama and the St. Louis have done—drop me from the roll. Your field editor began his ministry on a circuit near Dalton, where I was stationed and was often at my house. Rorie, agent for your orphans' home, was one of our boys when I was at work as Sunday school evangelist. Harlan, Babcock, Fletcher, Wright, Pattillo,

and the veteran Pope, one of my best friends, were all Georgians. Oklahoma has some of our best men and I read of them with constant interest. I was never in Arkansas but once and that was at the session of the Arkansas Conference at Clarksville. I had been to Texas partly to represent Paine Institute. To get from Fort Worth to Clarksville I had to go on Wagoner in the Territory to connect with the railroad going east. I reached Wagoner in the early morning, and after a substantial breakfast in the little tavern, I sallied out to find a Methodist preacher. When I asked for him I learned that his parsonage had been recently burned and I would find him in a little house near by. So I did. I found his gentle wife in bed with a newborn babe by her side. He told me of how his parsonage had been built, and had been burned, and his second home was not yet finished or paid for. He was pushing the work as best he could. He had mortgaged "his rig" to pay for the lumber and did not know how he could get the money to release the situation. He prepared to hitch up his ponies and give me a ride through the prairie oh! how the north swept! I begged him to take me back to the tavern. On the way I said, "I am going to the Arkansas Conference. It is not far away. You go with me. I will foot the bills there and back; so you will lose nothing, and I think I will get the money to pay for this parsonage. See if your wife can spare you, and meet me at the cars, and so he did. The next morning I asked the dear old bishop to give me five minutes to make a speech. He consented. I told the story of the burnt home, the mortgaged rig, the homeless preacher, and now said I, "I have come for the money to redeem that rig and furnish that house. I'll give \$5.00. Bishop Keener will give \$5.00 and the dear old bishop pulled out his pocketbook. Morton will give me \$5.00, and that old Kentucky gentleman handed it up; and Babcock will give \$5.00, and Harlan \$5.00, for they are Georgians, and these Arkansas people and preachers are going to send my brother back tonight to his sick wife and new born babe with enough money to make him easy. And they did."

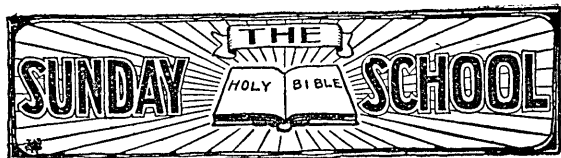
I was as happy as he. I have forgotten his name, but the incident is a bright one in my memory. That was nearly twenty years ago. Now Keener is gone, and Morton is gone, and Babcock is gone, and you, Mr. Editor, who came boldly to my help, are getting grey and I am chained—a helpless invalid who cannot walk or hope to walk again.

Our conference meets Wednesday. Fifty years ago and more I joined it. These annual reunions have been a blessings but for several years I have been denied them and will never be at another.

It is all right. I have lived to nearly end seventy-two years. God has been very good in afflicting, as well as in crowning, my life with good things. I can still work. I write and read and think and pray.

The last book I read was Dr. Price's third volume of Halston Methodism, and it was a treat. The three volumes ought to be in every home in which a Halston man or his descendants live. It only reaches down to 1844, and while he tells very tenderly the story of Brownlow and his political battles, he does not have to tell the sad story of the days of reconstruction and of the coming of the M. E. Church into these hills. I never regretted its coming. It ought to have come. Thousands of bitter but honest partisans, honest followers of Brownlow and Nelson and Maynard and Andrew Johnson, would have been lost to Methodism if the M. E. Church had not come. The dream of the united churches is still a dream. Men are men, and the Northern Republican and South-Democrat won't fight each other all week and worship together amicably on Sunday, and all your fraternal speeches won't bring them together. They are better off apart. They will keep the peace then; together they are sure to fight.

GEO. G. SMITH.



Nov. 29—World's Temperance Sunday.
Isaiah 28:1-13.

Golden Text: "I keep under my body, and bring it into subjection." 1 Cor. 9:27.

Locating the Lesson.

Time—About 725 B. C. Place—Northern Israel, of which Samaria is the capital. Persons—the Prophet Isaiah is speaking of the "upper classes." Connecting Links—None adapted to class use, for our present lesson is nearly 300 years later than David's day.

I. Israel an Object Lesson, verses 1-6.

1. Ephraim, the leading tribe of the Northern Kingdom, is here used for Israel, the part for the whole. From his watch tower at Jerusalem he points out to his own nation, Judah, what is taking place across the border.

2. Israel is full of temporal prosperity. Samaria, its capital, is the nation's "crown of pride." It is full of commerce, wealth, luxury, gluttony and drunkenness. We may be sure that its "high born" ladies were also wine bibbers.

3. Israel with its drunken eyes sees the sunshine of the hour, but is wholly blind to the awful storm fast gathering beyond the horizon to sweep with awful desolation its fair valleys and beautiful cities, not to spare its "crown," Samaria. The storm is Assyria.

4. We may be sure that Judah is quick to see Israel's sin and the fast approaching judgment; for human nature is the same in all times and among all peoples. Doubtless they approve Israel's words.

II. Sin-blinded Judah, verses 7-13.

1. Isaiah turns from his object-lesson of Israel and, Nathan like, says to his fellow-countrymen, "And even these" (meaning those right around him in Judah) "reel with wine, and stagger with strong drink." I am quoting the American Revised Version. He points out the terrible debauchery wrought by drink among themselves. The picture is disgusting but true. It is a time when "ugly things need ugly words to express them." What must have been Judah's condition when even its priests and prophets reeled with strong drink? (Am. Rev. Vers.)

2. Verses 9 and 10 are the insolent reply of drunken Judah to the reproving prophet. They resented plain speech. It is too personal, too pointed and too true. The idea of their reading any teaching! Are they school children? They even mock his words. The English translation fails to show this. The Hebrew original runs something like this, pronouncing as in English: "Ki tsav la tsav, tsav la tsav, quav la-qav, quav la-quav; z'eir sham." They make their mockery more insolent by stuttering.

3. Verses 11-13 are Isaiah's stinging rejoinder to their mockery, turning their own words upon them. He says, "You call me Stammerer! I tell you that God, who speaks through me, and whom in me you mock, will one day speak again to you in a tongue that shall indeed sound stammering to you. When those far-off barbarians reach your walls, and over them taunt you in uncouth tones, then shall you hear God can stammer." (George Adam Smith).

Thoughts.

1. "A drunken nation is a doomed nation."

2. Who ever set out deliberately to be a drunkard?

3. The United States spends over \$1,000,000 yearly for drink.

4. Thank God that at last the annual increase of liquor consumption has turned into a decrease.

5. How true the words, "They are swallowed up of wine!" It is the wine that swallows the man, and not the man the wine.

6. The greatest temperance and prohibition organization in the world is the Method-

ist Church. "May her tribe increase."

7. "The saloon must go," means one of two things. It must go ON, or OUT. Which does it mean in your community?

8. There are several all-important "ates" if we are to drive out alcohol, to wit: educate, agitate, legislate, co-operate and donate, in order to thoroughly eradicate.

Sunday School Notes.

W. J. Moore, Oklahoma Conf.

A Letter From Dr. Reid.

In this issue will be found a letter from Dr. W. T. Reid, of Korea, the missionary who is the representative of the Sunday Schools of the Mangum District. Let this letter be read to every Sunday School within the bounds of the conference. It will be an inspiration to every one to take hold of our missionary idea with new interest. Read it to the children and it will give them a clearer idea of what is being done with their pennies and nickels.

Lawton, Okla.

Nashville, Tenn., Nov. 3, 1908.

Rev. L. L. Johnson, Mangum, Okla.

Dear Brother: I take pleasure in sending you herewith copy of a letter just received from your missionary in Korea, Dr. Wightman T. Reid. Surely these incidents related by Dr. Reid will interest the children in the Sunday Schools on your district and make it

"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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easier to raise the money for the support of Dr. Reid. Bishop Ward wrote from Korea recently that your missionary was a man of great promise, and, in fact, might almost be termed a model missionary.

Cordially your brother,

W. R. LAMBUTH.

The Letter.

We have had our annual meeting, my first in Korea, and a most enjoyable time it was to me. It is so inspiring to be in a gathering of such men and women as form our mission and look together with them over the manifestations of God's grace and power during the past year and look forward to further conquests in His name and by His power. Bishop Ward was much enjoyed by us all and so were his companions, Mr. Cresap and Mr. Cunningham; it was a pleasure and a blessing to have them with us. So having been refreshed we are now ready with armor girded on for the battles of the coming year expecting greater blessings than have been given in the past.

The first thing I want to tell you about happened to Mr. Cram on one of his recent country trips and is indicative of the affectionate nature of the Koreans and their desire to do their missionaries honor. It is the custom of our Christians in the country to

meet the missionaries about a mile out of town, to escort them in and when they leave to go with them about a mile so as to see them well off on their way again. Well, at a place called Quindole, Mr. Cram held a meeting with the usual ceremonies and in order to catch his train the next day he had to leave about 3 a. m. So he thought this time anyway he would get off without being escorted by many of the Christians. He arose about 1:30 a. m. to get ready and to his surprise the Christians began to gather and by train leaving time there were twenty-seven men and eight women, practically the whole congregation, to see him off.

As I was going up to Pyong Yang the other day to see about the winter coal for the Songdo station I fell in with several of our Presbyterian brethren and in the course of our conversation the reports of the past year came up and in talking of the contributions of the native Christians during the past four years, it was found that the increase has been tremendous as will be shown by the following figures. In 1904 the contributions from the natives of the Presbyterian Church in Korea was \$8,222 gold, but in 1908 it reached the large figure of \$61,730, thus multiplying itself by more than seven times during four years. How this comes about is easily shown by the following incident told me at that time. In one of the churches were three brothers, farmers, and those men wishing to make some sacrifice for the good of the cause decided between themselves that for that year they would sell all their rice and buy millet and give the difference to the church. One bag of rice will buy eight bags of millet and to show how real a sacrifice this was one must know how the Koreans esteem the two articles of diet. This will be best shown by the following incident occurring in our Ladies' Home at the time that Bishop Wilson was with us.

One evening when about to order breakfast for the next morning Miss Erwin found there was no porridge in the house of any kind, so thinking a mess of millet would be enjoyed she told the cook to buy and prepare some for breakfast. At first he looked at her in astonishment, then shook his head and flatly refused, saying, "Why the Bishop is here and it would not do at all to feed him millet; that is food fit only for beggars and low class people; no I won't have the Bishop feed on millet." Miss Erwin however insisted but he claimed it could not be bought that time of year. She said, "Oh, but I am sure you can find some down town." But with a disgusted look he replied, "It is not good, it has worms in it." At any rate there was no millet provided for the morning meal. On the contrary it is regarded as an honor to set a bowl of rice before a visitor when he calls. You can easily see then what it meant for these three brothers to sell their rice and live on millet. If the church at home would catch the spirit of these three humble believers the missionary coffers would overflow and the world be easily evangelized in this generation.

Last Sunday morning at the end of preaching in our South Ward church in this city as the announcements were lengthy and followed by a collection and the time therefore short, Mr. Wasson was about to sing the doxology preparatory to pronouncing the benediction when several of the Korean leaders in the church said in consternation, "Why you have not asked for new believers yet." Mr. Wasson at once confessed his fault and six came forward and gave in their names, in response to his call. You see how these folks will keep us right up to the mark and how quick they are to detect the slightest delinquency. It behooves us to live much in prayer and we need the prayers of the church that we may be enabled to walk without fault and blameless before these people that the Gospel be not blamed.

While the three men already mentioned gave their money here is the tale of a man

who gives himself, while on a country trip with Mr. Wasson Yi-wha-chun. The native preacher said to him one day, "Mr. Wasson, I hear that you missionaries are planning to open up a mission in Kang-do the disputed territory way up North on the border between China and Korea, and that the Korea church is to send and support a native preacher in the work of opening up the territory and building a church among the Koreans in that section of country." Mr. Wasson said "yes that was true." "Well," he replied, "They say there are many brigands in that country and the rice is bad and the Koreans they have no houses but live in sort of cellars in the ground and that it would be hard to live there. The man who goes ought to have sons who could learn the Chinese language and from there he could start a mission to the Chinese. Now I have three sons and I would like very much to go." When his appointment was read out for that work he was afraid his wife would not like to go so far away from all her friends and relatives, but when she said she was willing to go, he was the happiest man you could ever wish to see. This is what I call a missionary and a martyr spirit, and I do not believe it can be excelled anywhere.

This Kangdo is a strip of territory on the border of Manchuria and is thickly populated with Koreans but there is no mission amongst them and it is about three weeks travel. I think from Wansan which is our nearest station to that work, so you see what a journey it is for a man with a family such as Yi-wha-chun's especially with the only mode of travel that can be obtained in that country.

Praying that these incidents will arouse interest among the young people in the great cause of missions and lead them to some personal sacrifice for the good of the kingdom,
I am as ever, Cordially yours,
W. T. REID.

Songdo, Korea.

The Psychology of Temptation.

The excellent editorial, "A Noble Antidote," which appeared in the Methodist of Oct. 22, suggested the reflections which are here presented.

The soul is revealed in ideas, hopes, fears, sentiments of duty, and a faith of immortality, all associating us with an invisible realm to which these ideas give us vital relations.

The criterion of soul consciousness is the strength of our moral ideals, without which there can be no consciousness of moral life, and hence, no recognized temptation. In such a state the carnal must have sway without rebuke, and without remorse. If there be such men or women, they are too blind to have desire to see, "Swine who can not see for slime, slime of the ditch."

Temptation is only recognized by one who feels an influence drawing him away from his ideal. A placid life may still be a life on a low moral plane, placid because stirred by no lofty conception of duty, no alluring goal of virtue. A higher ideal would inspire more earnest struggles and disturb the conscience with a deeper sense of shortcoming. When you question a man therefore in regard to his experience of temptation, you should first estimate the strength of his moral convictions, the elevation of his moral aims; only then will you know what he means by temptation.

All virtue is ascending out of the carnal into the spiritual life; laying aside carnal aims for spiritual aims. We are all by nature carnal. Our first recognized needs, hence our first desires and aims are for the things of the body, and the gratification of animal instinct. The moral mind unfolds with the unfolding of thought, and spiritual aims can only be born of spiritual views. Into these man advances by education, and a vital question of education is the development of spiritual views, and the emphasis that must be put upon them. We grow into spiritual experiences "That is not first which is spiritual,

but that which is carnal, and afterwards that which is spiritual." A little child may follow, without blame, the instincts of carnal life. With the first knowledge of duty, as the will of God, we consciously touch the spiritual life; with the first acceptance of duty, as the will of God, we enter into spiritual life, and are thenceforward, if followers of the divine light, babes, young men or full grown men in the family of God. Because the spiritual is after the carnal and unfolds with increasing light, virtue is ever a conquest of the carnal nature, and a substitution of spiritual for carnal aims. The immediate point of view presented in the editorial referred to respects the intensity of this struggle in the meridian of life, from forty-five to fifty years of age. Without dissent from anything which that editorial postulates, and, only following reflections which it has awakened, I would cast a glance over the moral struggles of the good man, from the sacred hour when he remembers his Creator in the days of his youth, till he stands at the gate of three score years and ten. If this view be retrospective experience may aid the arguments of theory.

In youth strong passions are counterbalanced by a tender conscience and generous ambitions and freedom from confirmed habits. Youth is by nature the time of choosing. Associations, employments and principles of action must all be chosen; and nature has been so unkind as to make conditions for choosing the path of virtue unfavorable at this critical period. Ideals never control action so much as in youth. They are never so

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little obstructed. The choice of youth generally determines the course of after life. If the right path be not chosen in youth, few will find it in later years. On this account youth is a period upon which the solitudes of parents and teachers are especially centered, not because it has peculiar perils, but because there is peculiar value in all good influence then presented. It is a time for decisions, and decisions then made generally determine the future. God has graciously thrown around the young the strongest influences to virtue. Honor and purity and truth never seem so attractive as in youth and the confidence of attaining one's ideal is never so high. He who chooses wisdom's way in youth steps upon the path with a brave and cheerful heart. The high noon of life tests the choice and motives of earlier days. The affairs of the world crowd upon us. The battle is on for temporal needs and worldly gains and there is apt to be an absorption of the mind in plans and efforts for temporal ends so that spiritual views are dimmed, and spiritual motives weakened. All the forces of natural life are in the maturity of their ardor and strength. It is the torid zone of life, prolific for good or evil; gorgeous in its blooms, luxurious in its fruitage, terrible in its monsters and its poisons. Scorching by fervid heats and swept by typhoons. One who exhibited high devotion to spiritual aims in youth often sinks down to a sordid worldling in middle life. The cares of this life, the de-

ceitfulness of riches, and the lust for other things choke the spiritual. The relaxation loosens the reins of passion and such an one may startle us with what seems a sudden fall from virtue. But the fall is only a catastrophe resulting from hidden causes long at work. There has been a line of evil which haunted the mind and strengthened with passing days. Under its influence spiritual ideals were lowered or forgotten, conscience weakened. These were barriers to evil only while held in thought, but thought turned to another object and developed into action. The tree which seems to our eyes today strong and sound, is found lying across the highway tomorrow. Then we mark that decay had long been weakening the heart of the tree. So men fall suddenly as the oak, but from agencies that have long worked unobserved. Only the occupation of mind and heart in some high moral aim can safeguard us through the meridian of life, which brings moral perils which are only the correlate of matured powers.

But it is an error to assume that age brings immunity from temptation. The temptations of age take on two forms. To most men comes a temptation to rest, to cease from struggle. We think our work is done, or that we have done enough. Others tell us it is our privilege, yea our duty, to sit down and be still. Not long since I heard one thus speaking to an aged preacher, "Your time is come to cease from work. It is expected of you, and it is more dignified to do it. You have held high positions and been reckoned a strong man. If you persist in work it must be such as your brethren think less important, such work as beginners do. To spend some years, going down to smaller and smaller things, is less dignified than to cease now, stepping out from an honorable place." But the good man said such arguments did not appeal to him. He had been guided by no worldly ambition and reckoned that all true service of the Master was equally dear to him; and should be equally honorable in the estimation of Christian men. It was his meat and drink to serve the Master. Let the church assign him small work if it chose, the work would not be less dear to him nor he less happy in its performance. Inaction is death. Soul life demands something to do for the Master. Love can not excuse itself from service, can not live without serving. If one can do but little, he is not less responsible for doing still what he can. Only in loving service is spiritual life sustained.

From the same source—that is of failing powers—temptation assails an old man in a different form from temptation to ease. It is temptation to dissatisfaction. Even rest does not bring the old experience of recuperation, but emphasizes rather the fact of decay, and sets the fact of constantly ebbing life strongly in one's view. There arises hence a craving for stimulants which seem to bring back the strength of other days. If an old man takes to a morning dram it is thought to be natural enough and perhaps needful. I use this illustration only to point out the fact that such a craving prevails in respect to all the vital powers. Failing powers crave stimulus and indulgence.

We conclude then, that one who runs the career of a good man will need at all times this "noble antidote" against temptation—a high purpose. And whether in youth or middle life or age, the good man must be eagerly pressing forward, leaving the things which are behind and reaching forth to the things before. The sincerity and soundness of his devotion to things spiritual is destined to be tried by the failure of all temporal supports. If he does not sink down helpless when these fail, it must be because he hath eternal life abiding in him. If, amid changing scenes and dying friends and failing earthly life, he still is enabled to press eagerly on till he passes from our sight into the spiritual world, it must be because his aim is truly on a goal beyond the river.

J. E. GODBEY.

To All School Children. Handsome Paintings for the Schools, Diplomas for the Pupils.

Five series of handsome and valuable, framed paintings, carefully selected and suitable for school rooms, will be given under the direction of the State Superintendent for the best compositions on the subject of "School Improvement" written by the pupils of the schools.

In addition to the paintings, diplomas of merit will be awarded all pupils who essays are worthy of special mention. These diplomas will be given to the pupils individually.

In order to reach ALL, the awards have been offered as follows: One prize for the best composition of 300 to 500 words on "School Improvement" by a High School pupil; one for the best composition of 150 to 300 words by a Grammar Grade Pupil of a common school district and another for a similar composition from a special school district; one for composition of 50 to 150 words by a Primary Pupil of a special school district and another prize for a similar composition by a

Primary Pupil of a common School district.

The pupils may gain all the information possible by reading, inquiry or observation but the actual writing of the composition must be before the teacher, in the school room, during a single half day session, without reference to books or notes and without aid.

The teacher must certify that these conditions have been complied with and, on separate sheet, write name, age and grade of pupil; number and location of school and name and address of the teacher. These compositions, without correction, must be sent to the State Superintendent between December 15 and 25, so that awards may be made by a committee appointed at the State Teachers' Association.

No further information is necessary. observe the above conditions and send in the papers on time.

What Uncle Sam Spends for Education.

We spend a great deal of money on our public schools, says Rheta Childre Dorr, in the November Delineator. The budget in 1905 was \$288,000,000, and this increased the next year to \$307,765,659. For a country as proud and as prosperous as ours this is not too much money. But, if it is not educating anybody, it is a great deal too much. Apparently, it is not being made right use of, or it would be educating our children, all of them, except the small minority whose capacity for learning is under the normal. The money does not reach the child for whom it was intended. Where does it go? The tax-paying public has a perfect right to ask to be informed.

Parents who, often at the cost of extreme self-sacrifice, keep their children in school after the legal working age have a right to demand of the school authorities why, with extravagantly equipped high schools in almost every town, they find it necessary to send their children to business colleges to learn, not only stenography and typewriting, but commercial arithmetic, bookkeeping, letter-writing and business forms. The United States Commissioner of Education in 1905, had reports from 52 private commercial schools whose total enrollment was 146,086. Fewer institutions reported in 1906, but that must not be taken as an evidence of their decline. The commissioner writes: "It is well known that there are hundreds of small business schools which do not report to this bureau." Most of these schools, practically all of them, would have to close their doors tomorrow if they lost the patronage of the public school child.

Whenever a word of criticism is directed against the public school, the indignant answer always comes back: "The schools are much better than they ever were before."

Our schools are better than they were forty years ago, or twenty years ago; in some respects they are better than they were ten years ago.

The charge that can with sincerity be made is that the schools have not advanced with other departments of national progress. The schools—instead of keeping pace with the great changes that have affected the social order; with the altered conditions of home life, and, above all, with the greatly extended demands of life upon the children upon leaving school—have lagged far behind. They have seemed content to exist apart from the world as a sort of hermit kingdom, absorbed in their own affairs, ignoring the rest of the universe.

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Evangelist's Notice.

Oklahoma City District Pastors attention!

If you desire my help in your charges during the winter months, please let Bro. Scale of Oklahoma City or myself at McLoud know your desires at once. My first meeting will be held at Piedmont, beginning the first Sunday in December. I would like to get dates for five or six months of the year arranged as soon as possible. I desire to be engaged constantly in my work.

D. A. GREGG,
Missionary Evangelist of Oklahoma City District.

Returns of accidents which occurred last July 4th have been tabulated. The figures reveal the fact that no less than 5,623 persons were killed and wounded throughout the United States in the celebration of the day, this being 1,210 more than in 1907, and 157 more than in 1906. The deaths for this year amount to 163. Many a great battle has been fought with fewer casualties. No wonder that the Journal of the American Medical Association is moved to say that the carnage of this day of national celebration is rivaled only by the "gladatorial conflicts on festivals of pagan Rome." The people of this country appear to love to revel in carnage.

A Successful Ring.

One-half a century engaged in manufacturing Bells that are ringing to the satisfaction of thousands of pleased customers is the successful record of the celebrated STEEL ALLOY CHURCH and SCHOOL BELL manufacturers, The C. S. Bell Co., Hillsboro, Ohio.

This is a record of which they are justly proud. The vast number of STEEL ALLOY BELLS they are distributing from year to year throughout this country and foreign lands making satisfied purchasers attests to the popularity of their Bells. Churches and schools now needing a Bell would do well to write them. They will send you, for he asking, a beautiful catalogue of their STEEL ALLOY BELLS together with their unique plan of helping a church or school secure a Bell.

ANNUAL CONFERENCE NOTICES.

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 Searey District.

JELL-O Has Great FOOD VALUE

One of the principal ingredients of Jell-O is superfine European Gelatine, which has been put through so perfect a refining process, extending over several weeks, that its purity and wholesomeness are beyond question.

All doctors admit that this gelatine has a distinct food value and they are constantly taking advantage of it in the nursery and sick room. It adds to the nutritive value of milk by supplying any deficiency of albumen, and in the sick room is the most tempting vehicle for conveying other foods or stimulants that in any other form would be rejected by the patient.

As a consequence Jell-O is a favorite dish for children. They all love it and it is good for them.

To the little folks, minor events assume great proportions. A good or a bad dessert is a matter of importance to every member of the family, but especially to the children. Do not disappoint them with no dessert or with a distasteful one, when Jell-O can be so easily provided.

Seven choice flavors:

Lemon,
Orange,
Chocolate,
Strawberry,
Raspberry,
Peach and
Cherry.

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Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy.

One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Secheyron was his name. He was odd, quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of strychnine, enough to kill three men, and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Secheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after each meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Must Educate Public Opinion.

That the solution of municipal problems depends upon the individual citizen, or an educated public opinion, was the keynote of an address recently delivered by Dwight F. Davis, member of the Executive Committee of the National Municipal League. Mr. Davis spoke before the Round Table Conference in St. Louis. In part, he said:

"We are tending more and more toward the principles of pure democracy, by which the people themselves exercise a large measure of political power. Many of the checks devised by the fathers of the Constitution upon the exercise of this power have been practically nullified in actual practice. The electoral college has long since failed to accomplish the purpose for which it was created, and the increasing number of States which elect United States Senators by a direct primary election is another illustration of this modern tendency.

"The people are demanding an ever-increasing share in the powers of the government and inasmuch as are taking away power from their elected representatives. This tendency also is in accordance with a broad underlying principle which must be kept constantly in mind in discussing problems of municipal government—that without an aggressive popular interest no scheme of organization will long achieve success.

"Our theory of universal suffrage brings the whole question back to the individual citizen. Committees and reform organizations may succeed occasionally in having good tickets, or parts of good tickets, nominated and elected, but there never will be permanent good government, either in city or State, here and elsewhere, until the electorate at large demand it.

"Reforms in methods of nomination and election, changes in the forms of organization, are sometimes of the greatest importance in the efforts to obtain good government, but all these reforms will fail inevitably if an awakened public opinion is not behind them.

"How to obtain this educated and aggressive public opinion is the problem of the solution of which we now are groping. New York, Boston, Philadelphia, Cleveland, Cincinnati, and other large cities are experimenting by means of city clubs, municipal voters' leagues, and leagues for political education, and are beginning to show results.

Public opinion gradually is awakening in the cities and the outlook is more promising than in recent years for a renaissance of civic patriotism. Before success can be achieved, however, many hard battles must be fought, for public opinion is indefinite, unorganized and easily misled, while the politicians are fighting behind bulwarks of years of power, are well organized, experienced, and in many cases are supported secretly by those who are seemingly most earnest for the public welfare.

"Let me bring this subject a little closer home to all of us. Instead of fulminating against the corrupt politician, instead of hurling conversational broadsides against the indifferent electorate, let each of us in the solitude of his thoughts take stock of himself and answer candidly, critically and fairly the questions, 'Am I a good citizen?' 'Am I doing my part in correcting the evils in our city government?' And if our political activity is confined to the casting of a ballot once every two years for a man who very name is unknown to us, let us not answer self-satisfiedly in the affirmative.

"The grafting politician is not the real cause of the corruption in our municipal governments; he is simply the result of conditions produced by the indifference and neglect of the individual citizen. And realizing this, we see that the people are at once the salvation and the danger of a democracy; to the people, and to them alone, must we look for a solution of the problems of the municipal government."—Municipal League.

Right Will Ultimately Achieve.

"The advantage of our form of government is not so much in its comparative freedom from mistakes as it is in the fact that the majority of voters or

FOUR ISSUES FREE

For introductory purposes we will send four issues of the **WOMAN'S WORLD** free in accordance with the free offer below. **WOMAN'S WORLD** absolutely has the largest circulation of any publication of any kind in the world—over 2,000,000 copies monthly. To give you an idea of what a great national magazine the **WOMAN'S WORLD** is, the following are a few of the **APPEALING** features in the four issues which we will send you:

WHITE SLAVE TRADE

By **EDWIN W. SIMS**, U. S. District Attorney in Chicago. An account of the White Slave traffic of today by the official who has already obtained the conviction of many hundreds of the miserable creatures engaged in this "business," and who, Mr. Sims says, "having reduced the art of ruining girls to a national and international system." Every woman and girl in America will be benefited by reading this article by the great federal attorney who is doing such a good work to rid our land of a "Traffic which would, by contrast, make the Congo slave traders of the old days appear like Good Samaritans."

WHY GIRLS GO ASTRAY

This is the subject of a second article in one of the free issues of the **WOMAN'S WORLD**, by the Honorable Edwin W. Sims, written as was the first "White Slave Article," strictly from the viewpoint of the lawyer who finds himself called upon as an officer of the law to deal with this delicate and difficult subject.

THE SINS OF SOCIETY

By **JOSEPH MEDILL PATTERSON**, author of "A Little Brother to the Rich," the greatest book sensation of the year. Mr. Patterson is an insider, and this article is a startling exposure of the follies and sins of the fashionable rich. Mr. Patterson says that we have in this country among these rich society people a practical Court; that society women relegate all functions of usefulness, except one—the bearing of children—and they are not inclined to discharge this function as they ought.

"The Christian Science Faith," by Mrs. Clara Louise Burnham, author of "Jewel," "Jewel Story Book," "The Open Shutters," etc.
"The Most Interesting Thing in the World," by George Ade, George Barr McCutcheon, Forrest Crissey, and William Hodge.
"Love Making in Foreign Lands," by Frank L. Pixley, author of "King Dodo," "The Burgomaster," "Prince of Pilsen," etc.
"The Old Homes and the New," by Hon. Adlai E. Stevenson, former Vice-President of the United States.
"The Sins of His Fathers," by Cyrus Townsend Brady, author of "A Little Traitor to the South," "Richard, the Brazen," etc.—a powerful story dealing with "The Sins of the Fathers visited unto the third and fourth generations."
"My Beauty and Health Secrets," by Miss Della Carson, first prize winner in the Chicago Tribune's \$10,000.00 Beauty Contest, also in World Contest. Miss Carson tells the secret of how she has the appearance of a girl of sixteen, whereas she is thirty.
"New Arkansas Traveler Stories," by Opie Read, author and originator of "The Arkansas Traveler."
"The Journal of Julie," the confidential and personal experiences of a young country girl winning her way in a great city.
"The Wild Rose Letters," being the heart secrets between Elaine, Countess of Wycherly, and Rose Mary of Strawberry Point, (Ia.). Its sentiment is as sweet and delicious as wild honey.

Some of the other contributors to these four issues are: Margaret Sangster, Ella Wheeler Wilcox, Roswell Field, General Chas. King, Harriett Prescott Spafford, Elia W. Peattie, Elliott Flower, Stanley Waterloo, Frank L. Stanton, Edwin Balmer, Maude Radford Warren, Allen D. Albert, Dr. W. F. Waugh, Ellen Stan, John Kendrick Bangs, and many others. **WOMAN'S WORLD** is printed in colors, 32 to 64 large pages each issue. In order to demonstrate that it is the greatest reading value of the times we make the following free offer:

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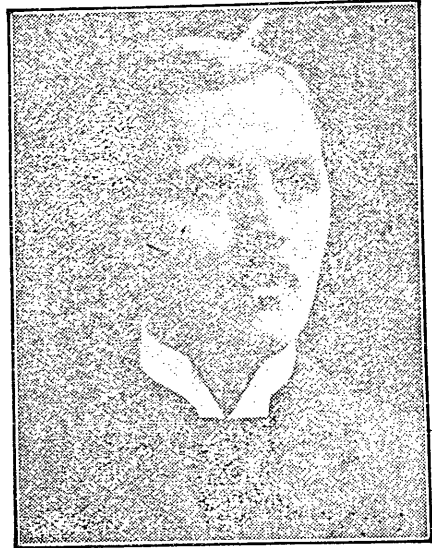
We will send at once, postage prepaid, copies of the **WOMAN'S WORLD** for four issues, containing the "White Slave" articles by Mr. Sims, and all the other features mentioned, including the Christmas December issue, absolutely free to any one who will send only 25 cents now to pay for a special full year's subscription.

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HON. EDWIN W. SIMS

U. S. Attorney who represented the Government in the famous \$29,000,000 Standard Oil Case.

The **ILLINOIS VIGILANCE ASSOCIATION** Object: To Suppress Traffic in Women and Girls.

Association Bldg., Chicago, Sept. 17, 1908. **Woman's World**:—We thank you for the copies of **WOMAN'S WORLD** for September. We shall ask a donation for more. The article by Mr. Sims must do great good. **ERNEST A. BELL**, Cor. Sec.

The Rocky Mountain Rescue Home, "A Christian Home for Erring Girls," Colorado Springs, Colo., Sept. 18, 1908. **Woman's World**:—I write to ask permission to publish in our official organ the article in the September **WOMAN'S WORLD** entitled "The White Slave Trade of Today." We desire to extend to you our personal thanks for the publication of this great article. **WM. H. Lee**, Sup't.

Chicago Tribune Says Editorially. The revelations made by U. S. District Attorney Sims in the **WOMAN'S WORLD** should be given as wide a currency as possible.

As Mr. Sims says, thousands of girls from the country are entrapped each year, and he points out the pitiful fact that the parents of a great majority of these unfortunates are unaware of their fate.

What is greatly needed as a supplement to vigorous prosecution of offenders is a campaign of education. Clergymen should take up this evil and instruct parents in their congregations as to the reality and extent of the danger. In small towns there is virtually no knowledge of this evil and how it manifests itself, and there is far too little even in cities.

The problem is enormous, but it can be solved largely by educational means. The responsibility for a broad and systematic campaign of enlightenment rests with the religious and social agencies now existent in every community—the churches, the women's clubs, the civic leagues, and associations. The press, too, should give a reputable publicity and exert its influence directly and on educational lines to the end that the public may know the gravity of the evil and its conditions.

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supreme lawmakers are being taught and disciplined constantly in the stern school of experience, and every serious error is sure to be corrected ultimately because its evil consequences fall directly upon those who have the power to apply the remedy. A neglect or refusal to apply that remedy is only an indication that more suffering is needed and that the limit of endurance or point of action has not been reached. An appreciation of this should prevent reformers from ever entertaining doubt about the final success of their principles or being too anxious in regard to

the period when that success will be fully achieved."—Charles Richardson, first vice president of the National Municipal League.

BROTHER Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. L. L. Stokes, Mohawk, Fla.

The Present God.

We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. There is nothing so small but that we may honor God by asking His

guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His revelation. We use it most reverently when most habitually; our insolence is in ever acting without reference to it; our true honoring of it is in its universal application.—Ruskin.

TO DRIVE OUT MALARIA

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

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.)

Conway, Ark., Nov. 13, 1908.

My Dear Children: Perhaps you would like to know a little about my home town, Conway, Arkansas. Conway is situated on the Little Rock and Ft. Smith Railroad, just thirty miles northwest of Little Rock. It is one mile from the foot-hills of the Ozark mountains and is the nearest town to the geographical center of the State, being only seven miles distant. It is also seven miles from the Arkansas River, and there are good roads all the way, which makes it a pleasant drive.

Conway has something over 3,000 inhabitants and is steadily growing, on account of it being an educational center. We have three colleges here, or rather we have two colleges, Hendrix College and Central Baptist College and the New State Normal, which was finished in September. Then we also have a fine public school. We are building a new \$40,000.00 public school building, which will be completed by January.

There are ninety business houses in Conway. Conway is also a big cotton market. There are many beautiful homes here, and nearly every one owns their home. Every part of the city has good stone or concrete walks. I believe it has the best walks of any town in the State taking its size in consideration. It has many beautiful drives.

There are twelve churches here: most every denomination is represented. One thing Conway can boast of is that it has not had a saloon in twenty years. It is one of the best towns, morally, in the State. We have two good banks and four newspapers and we own our electric light plant. I suspect that some of you have brothers in Hendrix, so if you ever get a chance you must come and see what a fine town we have.

Sincerely,
THE CHILDREN'S EDITOR.

NOTE: The little boy who wrote from R.E.D. No. 2, Paragould, failed to sign his name, so we could not publish his letter.

Something to be Thankful For, After All.

By Ruth Carr.

"Well, it's wrong in you to say it, even if you do think it, for if you'd only stop to 'count your blessings'—"

"Yes that's always the way, 'count your blessings, count your blessings,' till I'm tired of counting, and I have about counted out, and I say again that I have nothing to be thankful for, so I for one don't intend to observe Thanksgiving day; here we are, living year after year stinting and saving, and getting in debt, and where the 'blessings' come in, I don't see."

"Well God has always taken care of us, and I can still trust him for the blessings that we have had in the past."

"Well it's mighty few blessings that come my way, and I don't see that I have anything to be thankful for."

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains

25 DOSES
25 CENTS

125 DOSES \$1.

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

"That's my ticket sis, here I've wanted a new suit and shoes all the fall, and am no nearer them than I was at the start, so I guess we won't go to the Thanksgiving service tomorrow, but let mama and the rest of the thankful folks go."

"It grieves my heart to hear you speak thus, my children, for although we have had a hard struggle since your papa died, yet we have lived, and paid off some debts too."

Floy was fourteen and Joe two years older, and their poverty was a great source of annoyance to them, for they had never learned that there are worse crimes than poverty.

Their mother retired with a heavy heart that night, and as she lay awake she asked God to show the children the folly of their ways, so that they might yet feel that they had something to feel thankful for.

How long she had been asleep, she hardly knew, but a knock at her door aroused her, and she called out:

"Who is that?"

"It's me—Tom Hadley, I've got a telegram for you."

Hastily throwing a wrapper around her, she opened the door, and with trembling fingers hurriedly tore open the yellow envelope, and read, "Mama very ill, come at once. Signed Papa."

Calling the children she imparted the sad news to them, and begun preparations to leave on the first train.

"There's an accommodation train that passes here at 11:30 tonight—what time is it now?" said Joe.

"It is just exactly eleven, could I get ready in half an hour?"

"O yes," said Floy, "for I'll pack your grip while you dress, and Joe can go with you to the station."

"But who will stay with you while he is away?"

"O I won't be a bit afraid, for he won't be gone long; you can lock the door Joe, and take the key with you."

"Well sis, you must have a gun, for you might need it."

"I'd be afraid to shoot it if a burglar came."

"Well here's the little pistol Uncle Nick left here and it's loaded, so I'll put it under your pillow—"

"O for heaven's sake don't do it, for it might shoot me; put it on the trunk there by the bed, and be sure and point it away from me."

"Goodbye my daughter, be careful about keeping the brown trunk locked, for it contains the money I will need to make the last payment on our home."

"Goodbye mama dear, I shall be very careful, and I do hope you will find grandma much better. Be sure to put the cat out Joe, for he keeps me awake with his constant purring."

As the door closed, and Floy heard Joe take the key out, she again retired, and was soon asleep, only to open her eyes when she heard the shrill whistle of the train that was to take her mother on a sad mission.

A moment later the cat sprang on the bed and proceeded to walk over Floy's face, and with loud purring tried to show his great pleasure at being allowed to sleep in the house on a cold night.

"How on earth did you get in here, Phil, I know Joe hasn't returned yet, for the train has just whistled," said Floy under her breath, while her heart beat with such fury that it seemed to her as if it might dislocate a rib. Putting her hand out and softly stroking Phil's back, she listened for any sound that might be suspicious. Suddenly there came to her ears a rasping sound, as if some one was filing a piece of metal.

Silently raising herself on her elbow, she listened more intently; it was some one filing a key, and the sound came from near the brown trunk. Floy's mind worked rapidly now, when she knew what was at stake, so tipping very softly to the tall old fashioned wardrobe, she took down a loose robe that she threw around her, and stealing toward the door, she peered through a small crack in the door, and her heart almost ceased to pulsate as she saw the dim figure of a man crouched on the floor in front of the brown trunk. What should she do? Was she a match for his strength? If she spoke he would wrench the pistol out of her hand and shoot her, so what was the best course to pursue? She thought of her remarks about the Thanksgiving service, and felt ashamed, so breathing

a prayer to God for forgiveness and strength in this trial, she pushed the door open and walked into the room, just as she heard Joe come down the street whistling "Sweet By and By."

"Throw up your hands—be quick or I'll shoot," was the command from the trembling girl. Taken thus by surprise, the man sprang to his feet and with a muttered curse, threw himself toward her. Bang! Bang! But being unaccustomed to the use of the pistol, the shots went wild, but had the desired effect, for instantly the man with the black cloth over his face, threw up both hands with a curse.

"I do believe you would shoot me, you little cuss."

"Don't move a step, or I'll prove it to you," as she kept the weapon pointed at his head.

Joe heard the shots, and with his heart in his throat he sprang up the steps and burst into the room where he took in the situation at a glance.

"Hold him there sis, till I call the police."

"Confound such luck to be caught in a trap by a child."

"Be quiet or I'll shoot again," said a trembling voice, while she never for an instant took her eyes off the slonchy figure with the black rag hiding his face.

A noise on the porch told that she was safe, and as the burly policeman took charge of the burglar, Joe took his brave little sister in his arms.

"O Joe I'm so thankful that we are safe, and that he didn't get the money."

"And I'm so thankful that tomorrow is Thanksgiving day, so we can row its Thanksgiving day, so we can another telegram came next morning, saying grandma was better, the children spent the day in giving thanks to God for so many 'blessings.'"

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 orders for two friends. Household, 3-4 Jackson St., Topeka, Kansas.

West Point, Ark., Nov. 7, 1908.

Dear Cousins: I have been reading the letters in the Western Methodist and I like them so much. The letters in the last issue of the paper were interesting. Come again, Ruth Warlick, with another interesting letter. I live on a farm and like farm life better than living in town. I go to school and am in the seventh grade. We have a fine teacher and we like her very much. Well, Thanksgiving will soon be here and I think we all have something to be thankful for. How many of the cousins study music? I take three lessons a week and as I go to school I don't have much time to play. Did any of the cousins ever go 'possum hunting? I went the other night and had a fine time. I love to hunt them but I always leave the eating of them to some one else. Cousins, do you like to go horseback riding? I certainly do. My sister and I have a pet horse to ride. Her mother died when she was a tiny colt and we raised her on cow's milk. I wish Ruth Carr would write again; she writes such interesting stories. Well, as this is my first letter for publication, I will close. From a new cousin,
DOROTHY LANDON.

West Point, Ark., Nov. 7, 1908.

Dear Cousins: I have been reading the letters in the Western Methodist and enjoyed them very much. I go to school and am in the fourth grade. I am nine years old. We are building a new house now. I have to walk a mile to school every morning but I don't mind it very much. We have lots of horses and mules but the prettiest one is Ruby. We have a splendid school teacher. It won't be long till Christmas and I am glad. Yours truly,
MARY SMITH.

Dover, Ark., Nov. 8, 1908.

Dear Methodist: I will write for my first time. I live in the country. Myrtle Hoyle, come again. You surely had a nice letter. I know how to sympathize with you. We haven't any school up here this winter. I enjoyed my trip very much. My brother Roy is at Con-

2,000 to 1,500 Shingles per hour with the
DeLoach JACK SHINGLE MILL.
Will cut shingles from either square or round blocks. The carriage is mounted on 4-inch rollers. Two changes of speed,—by pressing foot lever carriage goes forward; relieve the pressure, carriage returns with double speed of forward motion. The machine can easily be converted into a first class bolter, will carry a 36-inch saw.
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way going to school now. Our pastor's name is Bro. Bishop; he will be here today for his last time; we hate to see him go, for he is a good pastor. How many of the cousins like flowers and music? I do for one. We have an organ. I can play a little. Ruth Warlick, come again with another fine piece. I guess that Lula Edelen's age is thirteen. Some of the cousins guess my age; it is between twelve and sixteen. My birthday is the 20th of January. I will close. Your new cousin,
ZULA YOUNG.

Hendrick, Okla., Nov. 9.
Dear Cousins: I will write you a short letter. Papa takes the Western Methodist. I like to read the Children's page. I am eight years old and in the fourth grade. I have one brother and two sisters and one brother dead. We live on a farm. I like to live on the farm. We live close to the mountain. We are six miles from town. The trees will soon be bare. I like to raise chickens. I go to Sunday school teacher's name is Mrs. Read. For pets I have a dog, a cat and my brothers and sisters are my pets too. Well I will close for this time. Your new cousin,
BERTHA HUSSEY.

"Christ's Table Talk," by Bishop Hendrix, now in stock. Anderson, Miller & Co., Little Rock, Ark.

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

An Acrostic.

What are we doing, my sisters,
 For those in a distant land?
 Many of whom are each moment
 Snatched by death's ruthless hand.

Leave the things of the world awhile;
 Into our own lives look!
 Think what we would be without
 The Christ and God's blessed Book.
 Lonely or helpless we always are sure
 Earth's greatest sorrow
 Heaven can cure.

Resting our heaviest burdens
 On the promises we have received,
 Counting each day all our blessings,
 Knowing whom we have believed.

Can we sit in idle comfort
 Owing this debt for all good,
 Never once thinking of other souls
 For whom he shed his blood?
 Ever we say, "Lord, I love thee,"
 Refusing his word to obey:
 Ever slighting his greatest command,
 Neglecting for lost ones to pray.
 Consider, my sisters, our debt of love
 Endeavor some interest to pay.

The above was inspired, if indeed it
 may be said to be inspired, by a perusal
 of our treasurer's report in last

week's Methodist." Did you notice how we are falling behind with our pledges? Did you stop to think why it should be so? The figures were startling and seemed to impress me more, coming just now and connecting themselves in my mind with thoughts of the approaching season of Thanksgiving and the hastening of the blessed Christmastide. Are we thankful for our Lord's coming? Are we expressing in any way our gratitude? I cannot see why this shortage should be. We cannot be so very poor. Millinery is more extravagant this season than for some time past. Dresses and accessories are more elaborate, but surely this has nothing to do with a deficit in our misisomary money; for if we can spend \$2.00 more for a hat than formerly, surely we can increase our gift to missions 20 cents. I do not believe we can say, "Not failure, but low aim, is crime," for if the low aim we have set for ourselves as a conference is a crime it seems to me the failure to meet it is even more serious. I think if each member of the W. F. M. S. in the conference would lay by every week or month as the Lord has prospered her during that week or month, we would not only keep up what we have pledged, but be able to raise our standard a little. I hope that many will "think on these things" and make a special thank offering to this cause of our Lord.

I would like very much to hear from every Lady Manager of a Juvenile or Young People's Society in the conference. Tell me how many members you have and what you are doing. Look at the conference appointments for my address and write me as soon as you can.

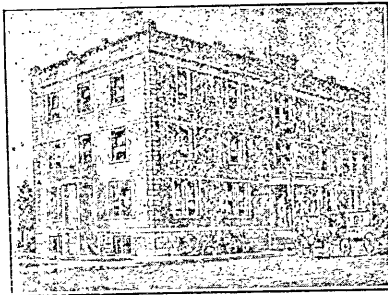
MRS. J. M. WORKMAN.

JEFFERY SANATORIUM

WHISKEY, Morphine, Opium using painless surgery, or money refunded. Epilepsy, Insanity, Lost Manhood treated successfully. Home treatments sent. Correspondence confidential. JEFFERY SANATORIUM, Fort Smith, Ark.

A Call to Prayer.

The Oklahoma Conference with characteristic boldness has launched the largest scheme for evangelism in a Methodist Conference. The bishop was asked to appoint ten conference missionary evangelists. Six of these are district missionaries and three inter-district missionaries. The scheme is not the outgrowth of any wild fanaticism nor the experiments of a set of novices. The dire necessities of this field set sane men of God to thinking how to meet the imperative demand upon us. The unreached territory, the unevangelized multitudes, the appalling demand for more workers so burdened the hearts of some who saw the needs and guidance. This scheme was born amidst soul agony and mighty cryings to God. Now that these men together with our regular pastors are ready to begin the work of the new conference year, a call is hereby made that all the praying members of the M. E. Church, South, in Oklahoma, join in a prayer circle to pray for at least ten thousand conversions this conference year. Let special prayer be made daily for these ten conference missionary evangelists who shall be constantly engaged in revival work. Remember them in the "quiet hour." Pray for them at the family altar, in the great congregation, everywhere let prayer be made that this be the greatest revival year this



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
 Telephone, Southwestern 848.

THE FLORENCE SANITARIUM

Ideally Located in a Beautiful and Healthful Section of the City.

Cor. State St. and 16th Ave., Pine Bluff, Ark.
 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.

A. C. JORDAN, M. D.
 Physician in Charge.

DO YOU KNOW
 —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 de-
 signing done while I do mine myself. Get my
 prices before you have any designing done.
WARING SHERWOOD LITTLE ROCK, ARK.

conference has ever seen. There are ten thousand souls and more who ought to be reached by our efforts this year. Ten thousand who are now unsaved who through our ministry ought to be rejoicing in a Savior's love before the next conference. Let prayer be made to Almighty God for such a turning to the Lord as we have never yet seen in these parts of the earth.

O. E. GODDARD,
 Conference Missionary Secretary.

Claremore Station.

Dear Western Methodist: I am now moved and in one of the best furnished parsonages I have ever lived in. On last Monday night I was met at the depot and taken to the parsonage. I found a large number of the good women and men. The women had supper ready when we arrived and my! my! at the good things they did have to eat. They also had bed clothes, so we were at home. The next day (Tuesday) the good women furnished the parsonage with good, nice heavy furniture. I have not had any meeting with the stewards yet but understand that they are going to make a liberal assessment for the preacher. I am praying that God may make me a blessing to these good people this year and we may have many conversions this conference year.

GEO. W. LEWIS.

The man who gives nothing to the cause of missions cannot, in prayer, enter into the spirit of the Lord's prayer, "Thy kingdom come, Thy will be done." This sentence throbs with missionary fire and action. How can God answer a missionary prayer with an anti-missionary life behind it? We can say to such a man, what a son said to his father, who was praying for a poor family in need: "Father, lend me your pocketbook and I will help God answer your prayer."—Selected.

Methodist Orphanage.

We have received from the Woman's Home Mission Society at Berryville, Ark., a beautiful quilt for the Orphans' Home, sent to us by the hand of Bro. W. B. Clarke. It will be highly appreciated, as bedding is always needed. I

am sorry to say that we have three cases of scarlet fever in the home at this time, but all doing well and the fever is not likely to spread further.
 GEO. THORNBURGH, Pres.

AGENTS **NINE IN ONE**
 \$75 monthly combination
 Rolling Pin, 100 articles combined, Lightning Soller,
 Sample free. TORREY MFG. CO., Box 549 Dayton, O.

DUDLEY E. JONES CO. Machinery

...and...
 Machinery Supplies.
 Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing, Brass Goods, Pumps and Pipe.

Roofing Material

V Crimp Iron, Painted.
 V Crimp Iron, Galvanized.
 Corrugated Iron, Painted.
 Corrugated Iron, Galvanized.
 No-Tar, Three Grades.
 Galvanized Rubber, Heavy.
 One, two and three ply Felt.
 Slater's Felt.
 Lining Paper, all grades.
 Lone Star Paint.
 Shingle Stain.
 Dixon's Graphite Paint.
 Asphalt Paint.
 Creosote Preservatives.
 Ellwood's Woven Wire Fence, Door-Yard Fence, Iron and Wire, Graveyard Fence, Park Fence, Sewer Pipe, Well Tiling, Gin Repair and Engine Repair work.

Dudley E. Jones Company.
 Little Rock, Arkansas

THIS
O.I.C.
 SOW WEIGHED 932 LBS.
 AT 23 MONTHS OLD
 DNA GRAIN

ASK YOUR GROCER FOR
 THE GENUINE
EUPION
 The Family Safety Oil
 It Has No Equal
 It Will Give You Satisfaction
 It Has Stood the Test
Waters-Pierce Oil Co.

AGENTS: \$103.50 Per Month Sure
THIS DOES IT ALL
 The money made selling our Shears and other useful patented articles agents. V.C. Greiner, Co., O., sold 22 pairs of Positive Tension Shears in 3 hours, made \$13.50. We guarantee to show ANY ONE HOW TO MAKE \$3 to \$10 per day. We have more patented goods for sale through agents, that are not found in stores, than any other house in the U. S. Samples free to workers. INVESTIGATE NOW. A Postal will do. Address Thomas Mfg. Co., 114 Home Bldg., Dayton, Ohio.

Mrs. Winslow's Soothing Syrup
 Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. 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.
 AN OLD AND WELL-TRIED REMEDY.

10 HOLIDAY POST CARDS 10c
 Send us 10c and we will send you 10 Beautiful Colored Christmas and New Years Post Cards, 30 cards for 25c. The best value ever offered.
 Kansas Post Card Co., 453 W. 7th Ave., Topeka, Kan.

BELLS.
 Steel Alloy Church and School Bells
 1200-1201 THE O. S. BELL CO., CHICAGO, ILL.

District Stewards, Chickasha District.
The District Stewards' meeting of the Chickasha District will be held at Chickasha on Wednesday, Dec. 2, at 3 p. m. C. H. McGHEE, P. E.

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

Searcy, Ark.

Dr. R. P. Wilson is winding up his first year, as pastor at First church. To describe how well Dr. Wilson has come up to the full measure of the sacred duties of this important charge

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal agent, especially for women's troubles.

KIMBALL PIANOS

Offer the Truest Kind of
PIANO ECONOMY

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

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

"The Kimball is the Best to Buy."

Catalogues, prices and terms upon request.

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MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Record.

as it is one of the greatest charges in Arkansas, as he preaches to girls from all over Arkansas and adjoining States who are in attendance at Galloway College.

The church is in fine condition. More than one hundred members received during the year. Large and enthusiastic congregations greet him every Sunday. Expectation is high at every service but the highest is always fully met in Dr. Wilson's sermons. Dr. Wilson is regarded by the membership as one of the best preachers and pastors First church has ever had. Nor is this feeling confined to the membership of First church, but to worldly men of our city, who respect, honor, esteem and love him. I have never known a man who more thoroughly exemplified in life and character that of the divine Master than Dr. Wilson. His return to this charge is desired not only by the membership but the whole city.

Your friend,
J. S. STEWELL.

NOTICE.

To the Pastors and Presiding Elders of the Oklahoma Conference:

At the recent session of the Oklahoma Conference there was a resolution passed urging the pastors and especially the presiding elders to immediately take such steps as would secure the passage of a bill in the next legislature that would provide for the title from the State to the church to such pieces of school land as the church had or would build houses of worship on. Brethren this is a very important matter when we come to our rural work. Let every P. E. and the pastor bring pressure to bear on the representatives and secure the passage of the bill without fail.

D. A. GREGG.

S. I. A. Practical Aid for Public Schools by the Patrons.

School Improvement Associations are being formed throughout this State. The idea is popular, the work and organization simple and results immediate and beneficial.

A School Improvement Association is simply the banding together of the school patrons, at first perhaps only a few, to do something of practical value for the school.

It may be merely cleaning up the school house, then the yard or placing a few suitable pictures on the walls,

but from these small beginnings the work grows—a library comes by natural growth, a school piano, better equipment, improved sanitary conditions, till finally now, modern school houses, properly equipped, are built with the hearty co-operation of the patrons of the school. These results are in turn reflected in the home-life—and so the work of doing real, practical things goes on.

Those who want to know more of school improvement have only to write the State Superintendent of Public Instruction, Little Rock, for information. Two active organizers are now in the State organizing at the rate of ten new associations each week.

Whence Comes Rest.

It is only when we see what it was in Him that we can know what the word "rest" means. It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God.—H. Drummond.

Arkansas State Teachers' Association,
Little Rock, Dec. 28, 29 and 30.

The forty-first annual convention of the Arkansas State Teachers' Association will meet at Little Rock, December 28, 29 and 30 in the High School building.

Monday, the opening day, will be devoted to Education for Arkansas. State Superintendent Geo. B. Cook will also address this meeting.

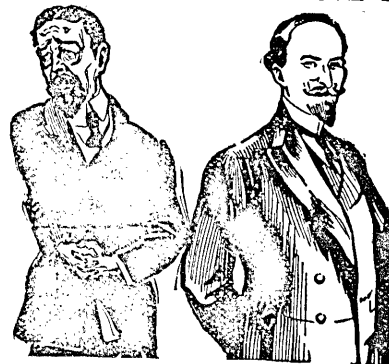
Monday night a general session will be held in the High School Auditorium. Governor Donaghey will deliver an address on "A System of Agricultural Education for Arkansas." State Superintendent Geo. B. Cook will also address this meeting.

Tuesday will be occupied by the Section meetings, including the College and High School Section, Superintendents' and Principals Round Table, Elementary School Section, Athletics Section, Mathematics Section and the School Improvement Section.

Tuesday night at the General Meeting addresses will be delivered by Honorable J. B. Aswell, State Superin-

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.

C. E. Brooks, 8185 Brooks Bldg., Marshall, Mich.

Please send me by mail in plain wrapper 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

tendent of Louisiana; Chancellor J. H. Kirkland of Vanderbilt University and President John N. Tillman of the University of Arkansas.

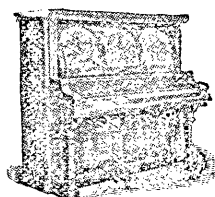
The Convention will adjourn Wednesday noon after business sessions and election of officers.

The section programs are carefully arranged and will add great interest and value to the meeting. A telling campaign is being inaugurated for an enrollment of one thousand members.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

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\$178.00

For this high grade
PIANO
Sells by Retailers
\$300.00.

Your Actual Saving \$122.00

Which is the difference between the
tailor's price and what you pay us
when buying DIRECT FROM THE
MANUFACTURER.
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Forbes' Easy Payment Plan

enables you to own a beautiful Piano
AT ONCE.

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Write today for Forbes' Plan and
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Our GREAT \$48 ORGAN OFFER will
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BELLS
UNLIKE OTHER BELLS
SWEETER, MORE DUR-
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OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Don't break your Back

in sleeping up the dust. This dust pan
has a long handle and its edges fit the floor
tightly. No danger of spilling contents be-
cause it tilts back automatically when raised.
Will outlast ordinary dust pans.
Sent postpaid on receipt of 38c. stamps.
FREE—A useful article will be given free
to any housewife for 5 minutes of her time.
Address for particulars.

Jos W. Malone & Co.
8732 22nd St., Brooklyn, N. Y.



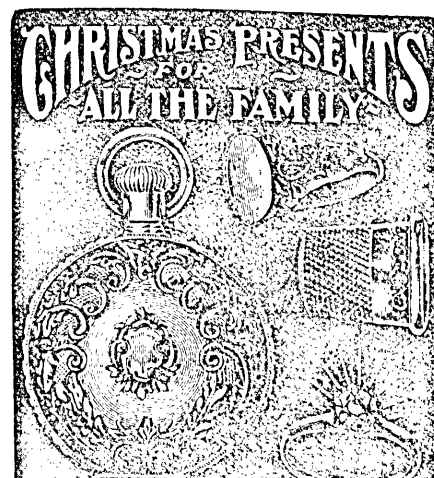
10-95 Buys This Large Handsome Nickel Trimmed Steel Range



without warming closet or
reservoir. With high warm-
ing closet, porcelain lined
reservoir. Just as shown in
cut, \$17.35; large, square,
oven, wonderful baker, 6 cook-
ing 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,
use it 30 days. If you don't
find it exactly as repre-
sented, the biggest bargain you
ever saw equal to stove re-
turned for double our price,
return it to us. We will pay
freight both ways.

Write Today for our beautifully illustrated Stove
Catalog No. 5164; a postcard will do.
100 styles to select from. Don't buy until you get it.
MARVIN SMITH CO., CHICAGO, ILL.



QUARTERLY CONFERENCES.

Oklahoma Conference.

GUYPON DISTRICT—FIRST ROUND.

(In Part).
Tyrone Station.....Nov. 28, 29
Ellis Circuit, at Lone Tree.....Dec. 5, 6
Ioland Circuit at Camargo.....Dec. 12, 13
Mutual and Tangier at Mutual.....Dec. 19, 20
Woodward Station at W.....Dec. 20, 21
Hooker Station.....Dec. 26, 27
J. F. LAWLIS, P. E.

CREEK AND CHEROKEE DISTRICT—FIRST ROUND.

Oklmulgee Circuit at New Town.....Nov. 28, 29
Wewoka Circuit at Wewoka Chapel.....Dec. 5, 6
Seminole Ct. at Thioploco.....Dec. 12, 13
Uchee Ct. at Picket's Chapel.....Dec. 19, 20
Hitchita Ct. at Broadnax.....Dec. 26, 27
1909

Honey Creek Ct. at H. O.....Jan. 2, 3
Saline at Washington.....Jan. 9, 10
Broken Arrow at Hagie Chap.....Jan. 16, 17
Sapulpa at Sapulpa Chapel.....Jan. 23, 24
Let all the pastors get their domestic mis-
sionary assessment as soon as possible.
ORLANDO SHAY, P. E.

WEATHERFORD DISTRICT—1ST ROUND.

Custer City.....Nov. 28, 29
Delhi Ct. at Delhi.....Dec. 5, 6
Erick and Texola.....Dec. 6, 7
Berlin Ct. at Berlin.....Dec. 12, 13
Elk City Station.....Dec. 13, 14
Hammon Ct. at Sandstone.....Dec. 19, 20
Cheyenne Station.....Dec. 20, 21
Butler and Shilo.....Dec. 26, 27
Gyp Ct. at Elm.....Jan. 2, 3
Cowden Ct. at Pleasant View.....Jan. 9, 10
Weatherford Station (at night).....Jan. 10
Sweet Water at Buena Vista.....Jan. 16, 17
Sayre Station (at night).....Jan. 17
Roll Ct. at Roll, Friday.....Jan. 22
Texmo Ct. at Texmo.....Jan. 23, 24
Rhea Ct. at Sunshine (at night).....Jan. 24, 25
Doxey Ct. at Prairie View.....Jan. 30, 31
Foss at Foss.....Jan. 31 and Feb. 1
Dill City at Dill.....Feb. 6, 7
Rocky and Sentinel.....Feb. 7, 8
Port Ct. at Port.....Feb. 13, 14
Cloud Chief Ct.....Feb. 20, 21
Cordell Station (at night).....Feb. 21
Clinton Station.....Feb. 27, 28
District stewards' meeting at Elk City
Dec. 15th at 1 o'clock p. m.
WM. D. MATTHEWS, P. E.

MUSKOGEE DISTRICT—FIRST ROUND.

Stillwell and Westville at Stillwell.....Nov. 29
Tahlequah Ct. at Union.....Dec. 6, 2 p. m.
Tahlequah Sta.....Dec. 6, 8 p. m.
Peggs Ct. at Hulbert.....Dec. 12, 2 p. m.
Fort Gibson and Braggs at Ft. G.....Dec. 13, 8 p. m.
Brushy Ct. at Aken.....Dec. 19, 2 p. m.
Sallisaw Sta.....Dec. 21, 9 a. m.
Muskogee Ct.....Dec. 27, 2 p. m.
Saint Pauls.....Dec. 30, 7:30 p. m.
Checotah Sta.....Jan. 2, 7:30 p. m.
Council Hill Ct. at Middleton's Jan. 3, 3 p. m.
First church.....Jan. 6, 7:30 p. m.
Muldrow Sta.....Jan. 10, 2 p. m.
Vian Ct. at Vian.....Jan. 10, 7:30 p. m.
Cowlington Ct. at Cowlington.....Jan. 16, 2 p. m.
Bokoshe Ct. at Bokoshe.....Jan. 17, 3 p. m.
Whitefield Ct. at Whitefield, Jan. 23, 2 p. m.
Stigler Sta.....Jan. 25, 9 a. m.
Haskell Ct. at Haskell.....Jan. 31, 2 p. m.
Warner Ct. at Warner, Jan. 31, 7:30 p. m.
Natura Ct. at Bald Hill, Feb. 6, 2:30 p. m.
Boynton and Morris at Morris.....Feb. 7, 2:30 p. m.

Let all the officials make diligent effort
to be present; let the pastors see the offi-
cials are duly advised of time and place,
and that all the people be urged to attend
the quarterly meeting. Stewards will do
well to urge payments on pastor's salary now
while the fall crop is being marketed; and
pastors should raise a large part if not all
of the conference assessments. Begin a re-
vival in each charge at once.
W. F. DUNKLE, P. E.

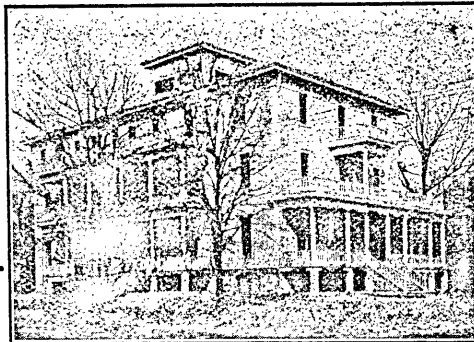
ARDMORE DISTRICT—FIRST ROUND.

Elmore Ct. at Elmore.....Dec. 12, 13
Wynnewood.....Dec. 13, 14
Broadway.....Dec. 20, 21
Carter Ave.....Dec. 20, 22
Honnopin.....Dec. 26, 27
Davis.....Dec. 27, 28
1909

Thackerville and Burneyville at B.....Jan. 2, 3
Marietta Sta.....Jan. 3, 4
Lone Grove Ct. at Hewitt.....Jan. 9, 10
Overbrook at Overbrook.....Jan. 16, 17
Cornish and Loco at Loco.....Jan. 23, 24
Grady at Orr.....Jan. 25, 26
Woodford and Springer at W.....Jan. 30, 31
Lebanon at Lebanon.....Feb. 6, 7
Berwyn and Daugherty at D.....Feb. 13, 14
Provence Ct.....Feb. 14, 15
Tishomingo and Mannville at T.....Feb. 20, 21
Emmett Ct. at Emmett.....Feb. 27, 28
Wapanuka Sta.....Feb. 28-Mar. 1
The District Stewards are called to meet
at Broadway church, Ardmore, Thursday,
Dec. 10th, at 2 o'clock p. m.
Preaching at night by Rev. I. K. Waller.
W. T. FREEMAN, P. E.

GUYPON DISTRICT—FIRST ROUND.

Tyrone Sta. at Tyrone.....Nov. 28, 29
Ellis Ct. at Lone Tree.....Dec. 5, 6
Ioland Ct. at Camargo.....Dec. 12, 13
Mutual and Tangier at Mutual.....Dec. 19, 20
Woodward Sta. at Woodward.....Dec. 20, 21
Hooker Sta. at Hooker.....Dec. 26, 27



Little Rock Sanitarium

Formerly Known as

Battle Creek Sanitarium

BATTLE CREEK METHODS EM-
PLOYED. One of the most thoroughly
equipped and up-to-date Sanitariums
in the entire South. Baths of every
description, including ELECTRIC
LIGHT BATHS, Massage, Electricity.
Classified dietary. Thoroughly equip-
ped Laboratory of hygiene for mak-
ing chemical, bacteriological and mi-
croscopical investigations. First-class
operating room and surgical wards.
Experienced nurses of both sexes. No
contagious or offensive cases received.
For further particulars address

LITTLE ROCK SANITARIUM,

1223 Wolfe St. Old Phone 169

W. C. Green, M. D., Supt.

The District Stewards will meet at Guy-
mon Jan. 30 and 31. The preachers and
laymen in the district are requested to meet
at Guymon Jan. 29th, for a laymen and
preachers convention. The program will be
sent out later. J. F. LAWLIS.
Hooker, Okla., Nov. 17, 1908.

CHOCTAW AND CHICKASAW DIST.—FIRST ROUND.

Sans Bois Ct. at Dwight Mis.....Nov. 21, 22
Sugar Loaf Ct. at Yellow Springs Nov. 28, 29
Bethel Ct. at Good Water.....Dec. 5, 6
Kullituklo Ct. at Bokchito.....Dec. 12, 13
Bennington Ct. at Johnson's ch.....Dec. 19, 20
Atoka Ct. at Pleasant Hill.....Dec. 26, 27
Owl Ct. at Kulli Homa.....Jan. 2, 3
Chickasaw Ct. at Sealey's ch.....Jan. 9, 10
Kiowa Ct. at Kiowa.....Jan. 16, 17
Rufe Ct. at Nana Chaha.....Jan. 23, 24
Kiamitia Ct. at Nelson's ch.....Jan. 30, 31
Bok Falaga Ct. at Bok Chito.....Feb. 6, 7
Early collections means full collections;
this applies to pastors' salaries and also
conference collections.
C. M. COPPEDGE, P. E.

Notice Choctaw and Chickasaw District.
The District Stewards are called to meet
at Hugo, Okla., Dec. the 4th at 1:30 p. m.
C. M. COPPEDGE, P. E.

VINITA DISTRICT—FIRST ROUND.

Wagoner Sta.....Nov. 28, 29
Wagoner Sta.....Nov. 29, 30
Inola and Talalla.....Dec. 5, 6
Claremore.....Dec. 6, 7
Choteau.....Dec. 12, 13
Prior Creek.....Dec. 13, 14
Miami.....Dec. 19, 20
Afton.....Dec. 20, 21
Vinita.....Dec. 22
Blue Jacket.....Dec. 26, 27
Welch.....Dec. 27, 28
Adair and Big Cabin.....Jan. 2, 3
Chapel.....Jan. 9, 10
Chelsea.....Jan. 16, 17
Fairland and Wyandotte.....Jan. 17, 18
Spavinaw.....Jan. 23, 24
Kansalia.....Jan. 30, 31
Kansas and M.....Feb. 6, 7
Grove.....Feb. 13, 14
District Stewards will meet at Vinita
Dec. 1st, at 1 p. m. Will the pastors urge
the stewards to attend.
J. W. SIMS, P. E.

ADA DISTRICT—FIRST ROUND.

Byars and Stratford at Byars.....Nov. 28, 29
Stonewall and Tupelo at Stonewall.....Dec. 5, 6
Konowa Sta.....Dec. 12, 13
Holdenville Sta.....Dec. 16
Ada, First Church.....Dec. 19, 20
Ada, Asbury at Asbury.....Dec. 20, 21
Wetumka.....Dec. 23
Calvin Ct. at Calvin.....Dec. 26, 27
Sosokwa Ct. at Yeager.....Dec. 27, 28
Wewoka.....Jan. 2, 3
Earlsboro and Seminole Ct. at
Seminole.....Jan. 3, 4
Wanett Ct. at Wanett.....Jan. 9, 10
Moral Ct. at Trousdale.....Jan. 10, 11
Sulphur, Vinita Ave.....Jan. 16, 17
Sulphur, First Church.....Jan. 17, 18
Mill Creek and Hickory at Mill
Creek.....Jan. 23, 24
Roff Sta.....Jan. 24, 25
St. Louis Ct. at St. Louis.....Jan. 30, 31
Maud and Asher at Asher, Jan. 31-Feb. 1
Pontotoc Ct.....Feb. 6, 7
Notice, District Stewards.
The District Stewards of the Ada District
are called to meet at Ada, Dec. 1st, at one
o'clock p. m.
S. F. GODDARD, P. E.

OKLAHOMA CITY DIST.—FIRST ROUND.

Guthrie Sta.....Nov. 21, 22
Perry Sta.....Nov. 22, 23
Capitol Hill.....Nov. 28, 29
Franklin Ct. at Clearbrook.....Dec. 5, 6
Norman Sta.....Dec. 6, 7
Arcadia and Wheatland at W.....Dec. 12, 13
Oklahoma City, St. Lukes.....Dec. 13, 14
Noble and Shiloh at N.....Dec. 15
Lexington Sta.....Dec. 16
Purcell Sta.....Dec. 17
McLoud Sta.....Dec. 18
Shawnee, First Church.....Dec. 19, 20
Shawnee, Trinity.....Dec. 20, 21
Tecumseh Sta.....Dec. 21
Oklahoma City, Epworth.....Jan. 3
Oklahoma City, Oak Park.....Jan. 3
Sparks Ct. at Sparks.....Jan. 9, 10
Stillwater Sta.....Jan. 10, 11

LAWTON DISTRICT—FIRST ROUND.

Snyder.....Nov. 22, 23
Grandfield.....Nov. 28, 29
Randlett.....Nov. 29, 30
Hastings.....Dec. 5, 6
Temple.....Dec. 6, 7
Gregg and valley View at Valley
View.....Dec. 13, 14
Fredrick Ct.....Dec. 19, 20
Fredrick Sta.....Dec. 20, 21
Lawton.....Dec. 26, 27
Ahepatone.....Dec. 29
1909
Cement.....Jan. 2, 3
Davidson Ct.....Jan. 9, 10
Mountain Park Ct.....Jan. 11, 12
Ft. Cobb Ct.....Jan. 16, 17
Anadarko.....Jan. 17, 18
Cement.....Jan. 23, 24
Glenwood Ct. at Glenwood.....Jan. 27
Geary.....Jan. 30, 31
Mt. Scott and Anadarko Cts. at Mt.
Scott.....Feb. 6, 7
C. F. MITCHELL.

MANGUM DISTRICT—FIRST ROUND.

Elmore at Elmer.....Dec. 5, 6
Altus.....Dec. 6, 7
Mangum Ct. at White Flat.....Dec. 12, 13
Vinson and D. C. at Deer Creek, Dec. 19, 20
Carnegie and Boise at C.....Dec. 27, 28
Mt. View at Mt. View.....Dec. 28
Duke at Duke.....Jan. 2, 3
Olstee.....Jan. 3, 4
Lone Wolf.....Jan. 6
Hobart.....Jan. 6
Granite and Gotebo at Granite.....Jan. 7
Willow at Mt. Hemo.....Jan. 9, 10
Kelly at Bethany.....Jan. 16, 17
Eldorado.....Jan. 17, 18
Martha.....Jan. 23, 24
Blair.....Jan. 24, 25
Dryden at Metcalf.....Jan. 30, 31
Hollis.....Jan. 31 and Feb. 1
Mangum Station.....Feb. 4
L. L. JOHNSON, P. E.

Arkansas Conference.

MORRILTON DISTRICT—FIRST ROUND.

Springfield Ct. at Shady Grove.....Dec. 5, 6
Plumerville Ct. at Lewisburg.....Dec. 12, 13
Flat Rock Ct. at Central.....Dec. 19, 20
Quitman Sta.....Dec. 20, 21
Conway Ct. at Conway.....Dec. 26, 27
Dover Ct. at Dover.....Jan. 3, 4
Russellville Sta.....Jan. 4, 5
Adona Ct. at Oppelo.....Jan. 10, 11
Morrilton Sta.....Jan. 11, 12
Pottsville Ct. at Pottsville.....Jan. 17, 18
Atkins Sta.....Jan. 18, 19
Houston and Perry Ct. at Perry-
ville.....Jan. 24, 25
Fourche.....Jan. 25, 26
Clinton Ct. at Walnut Grove, Jan. 31-Feb. 1
Appleton Ct. at Center Point.....Feb. 7, 8
Holland Ct. at Bethlehem.....Feb. 14, 15
Damascus Ct. at Batesville.....Feb. 21, 22
Conway Sta.....Feb. 23
Quitman Ct. at Pleasant Hill, Feb. 28-Mar. 1
The District Stewards will meet at Mor-
rilton Dec. 15, at 1:30 p. m.
JOHN H. GLASS, P. E.

FAYETTEVILLE DIST.—FIRST ROUND.

Rogers Sta.....Dec. 6, 11 a. m.
Bentonville Sta.....Dec. 6, 7 p. m.
Centerion Ct. at Oakley chapel, Dec. 12, 13
Elm Springs Ct. at Elm Springs, Dec. 13, 14
Gravette and Gentry at Gravette, Dec. 19, 20
Falling Springs Ct. at Bethel.....Dec. 20, 21
Fayetteville Mis. at Parkdale.....Dec. 26, 27
Goshen Ct. at Sons chapel.....Dec. 27, 28
Springtown Ct. at Springtown.....Jan. 2, 3
Siloam Springs Sta.....Jan. 3, 4
Pea Ridge Ct. at Buttrac chapel, Jan. 9, 10
War Eagle Ct. at Paces chapel, Jan. 10, 11
Lincoln Ct. at Lincoln.....Jan. 16, 17
Prairie Grove Sta.....Jan. 17, 18
Viney Grove Ct. at Viney Grove, Jan. 23, 24
Fayetteville Sta.....Jan. 24, 25
Winslow Ct. at Winslow.....Jan. 30, 31
Springdale Sta.....Jan. 31-Feb. 1
The District Stewards are called to meet
at Fayetteville Dec. 10th, at 10 a. m. Please
let all come.
J. M. HUGHEY, P. E.

DANDRUFF

Is a form of skin disease peculiar to the
scalp. Properly treated it is easily cured
as any other skin trouble, but you must have

What About Our Own Day.

What would you think of St. Paul if he had written to the Corinthians thus: "Now, concerning the collection for the saints, let all the brethren and sisters unite in getting up a charity ball, or a series of Isthmian games with tickets of admission, that you may have a goodly sum of money raised when I come?"

We should uncanonize him at once.

The old tabernacle of the Hebrews cost an immense sum of money, and was built at a time when the people were not in a flourishing financial condition. Why, then, do we not read, in the account of its construction something like the following: "And Moses called unto him Bezaleel and Aholiab, and said unto them, 'Go to, let us get up an entertainment, a grand festival with a manna supper, and roast quails in abundance. We may also have games and music and dancing. And let sundry beautiful damsels scour the neighboring country, selling tickets. Let them be in comely attire, and let them play upon the timbrel and lute as they go, that they may attract the attention of the people. It may be that you wealthy Hittite will be pleased to contribute of his substance to the building of the Lord's temple; and if we shall succeed in drawing a few shekels from some of the well-to-do Amalekites, our burden will be much reduced thereby; and, best of all, these ungodly sinners will have been duped into paying tribute for the glory of our God.'"

Absurd! you say. Of course it is. If the Bible contained any such nonsense we would throw it away.—Old Paper.

The Pastoral Term.

We are more and more disposed to think of the removal of the time limit from the pastorate as one of the certain and early acts of the General Conference. It is true that the experiment in Northern Methodism has not been altogether satisfactory, but there will be no turning back from it. It appears to us as one of the necessary links in a chain of sequences leading to a perfection of our system of polity. A limited pastorate was once desirable—indeed, a necessity. It fitted into conditions. Conditions are changing; new conditions create new necessities. The Methodist ministry must always be a body responsive to call and easily mobilized; but all this will not be incompatible with a pastorate of occupation. Many centers call for long-term pastorates, and they must be had or the work left to suffer. Methodism is too progressive not to see its destiny and fulfill it.—Epworth Era.

Ought not the church be a model in her business methods? Christ said, "Ye are the light of the world." This is not true of the church in her financial methods. Any business firm that would dare to drift into the slipshod, irregular, and desperate methods of many churches would go into bankruptcy in less than a month. It is strange that many church officials who are excellent business men are of no value in conducting church business.—Selected.

A Simple Life.

It seems as if life might all be so simple, so beautiful, so good to live, so good to look at, if we could only think of it as one long journey, where every day's march had its own separate sort of beauty to travel through.—Phillips Brooks.

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Hats, Underwear, etc. Ladies' Ready-to-wear Garments, etc. Rugs, Curtains, Blankets, Comforts.

THE M. M. COHN CO.

Little Rock, : : : Arkansas

Coalgate, Okla.

I arrived, a distance of seventy-five miles, overland, in time for services the first Sunday after conference. I was at Centralia at 11 a. m. at Coalgate at night. We have been well received at each place. Pounded and set up for house keeping. Hope to have a good year. A. G. WHITE, P. C.

Their Happy Land

A missionary in Ahmedabad had a great deal to do in caring for the starving children who were brought to them at the time of a terrible famine. When the time came for giving the first Bible lesson to twenty of the famine orphans, children who had never heard of the Father in heaven or listened to the sto-

ry of Jesus she began by teaching them the first verse of "There is a Happy Land." After they had learned it she asked, "Do you think there is a happy land?" "Yes." "Can you tell me where it is?" Up went twenty little brown hands, and the answer came unhesitatingly, "Here!" Could a more touching tribute be paid to the love and care bestowed on those helpless little ones?—Missionary Chronicle.

The effacement of self is not to come by sinking into sleep, but by a passionate desire that His will should be done, whether by us or by another. This is the history of all self-sacrifice, of all the martyrdoms, of all the crosses. This is what is going on in sick-rooms, where

souls are learning patience, and on battlefields, where brave young soldiers are fighting for the truth.—Phillips Brooks.

MARRIED.—Mr. J. B. Hudson of De Queer, Ark., and Miss Anselme Hawkins, Sulphur, Okla., were united in marriage at the home of the bride, in marriage at the home of the bride, M. Weaver officiating.

A. A. BROWER, M. D.

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