

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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Little Rock, Arkansas, and Oklahoma City, Oklahoma, December 3, 1908

No. 49

Little Rock Conference.

First Day.

The Little Rock Conference convened in its fifty-fifth session in Winfield Memorial Church, in this city, November 25th, Bishop E. R. Hendrix presiding.

The sermon before the undergraduates was preached last night by Rev. W. M. Hayes. This is an annual feature in this conference.

There were present, besides an almost full attendance of members of the conference, several distinguished visitors: Dr. W. F. Tillet, of Vanderbilt University; Dr. W. F. McMurry, of the General Board of Church Extension; Dr. J. M. Moore of the Christian Advocate, Nashville, Tenn.; Rev. Glenn Flynn, of the American Bible Society; Capt. J. M. Jenkins, representing the Superannuate Endowment Fund; Rev. E. M. Pipkin, of the White River Conference; Rev. H. H. Hunt, also from White River; and Rev. John Womack, of the Arkansas Conference.

Dr. W. J. Pinson was elected secretary, and J. M. Workman, A. P. Few, W. P. Whaley, and S. C. Dean, assistants.

The standing committees were nominated by the presiding elders and confirmed by the conference.

On motion of J. H. Riggin Dr. J. E. Godbey, Dr. S. Anderson, Prof. C. J. Green, Rev. Forney Hutcheson and Rev. J. D. Hammons were appointed to collect the material for a history of the church in this conference.

Besides the visitors mentioned above, Rev. Dr. W. R. Dyer, of the Upper Iowa Conference, Dr. C. M. Hollett, and Rev. Geo. W. Shepard of the Arkansas Conference, of the Methodist Episcopal Church, were introduced and given a welcome to seats in the conference.

At the suggestion of Bishop Hendrix the conference gave a contribution of about \$100 toward the expenses of the Inter-Church Federation Council, soon to meet in Philadelphia.

The names of all intended for the superannuated and supernumerary relations were called, their characters passed, and they went to the committee on Conference Relations.

The examination of the undergraduates was taken up. Henry F. Buhler, W. T. Menard, J. P. Rogers, T. M. Armstrong, John C. Williams, Frank Hopkins and Harry Simpson were passed to the class of the second year, E. P. Sewell remaining in the class of the first year.

Of the class of the fourth year, L. W. Evans, Claude O'Rear, J. E. Van Camp, E. J. Slaughter and C. C. Green were passed and elected elders, J. C. Hooks, of this class passing, and being already an elder.

It was announced that Dr. Tillet would preach in the afternoon and that Dr. McMurry would speak on Church Extension at night.

Bishop Hendrix is delivering at the opening of each session a lecture on "Men of Vision." The lecture this morning was on Abraham as a pioneer. The Bishop expressed a desire that Jews should hear these lectures, saying that of the six greatest names of history at least four of them were Jews.

Second Day.

The conference met this morning at nine o'clock, Bishop Hendrix presiding, Dr. C. C.

Godden leading the prayer. The Bishop lectured on Jacob the Patriarch as a Man of Vision.

The session this morning was a short one, on account of the Thanksgiving service, at 11 o'clock.

The conference admitted on trial into the traveling connection A. L. Clanton, from Monticello District, W. M. Jones, from the Prescott district, Edgar Seay, from Texarkana district, John L. Hoover, from Monticello district, H. H. McGuyre, of the Little Rock district, and J. A. Sage, Arkadelphia district. John J. McKinnon was elected a traveling deacon. James Thomas was re-admitted.

Edgar Seay, John C. Williams, James J. Rhodes were elected local deacons.

The board of missions made report No. one, and under this report Dr. John R. Nelson, Assistant Secretary of the General Board, addressed the conference.

Rev. Ben Cox, of the First Baptist church of Little Rock, Miss McKenzie, a Methodist deaconess, from Crossett, Ark., and Dr. John R. Nelson were introduced to the conference.

Rev. Glenn Flynn, under report No. 1, addressed the conference in the interest of the American Bible Society.

Dr. Tillet was announced for a lecture at 3 o'clock in the afternoon; the Missionary Anniversary for the evening hour was addressed by Dr. Nelson.

The conference adjourned for the Thanksgiving service, which was held at Hunter Memorial Church, where Bishop Hendrix preached a great sermon. His theme was the Joy of the Lord as a Source of Strength, based upon the great thanksgiving service held by Nehemiah at the completion of the second temple.

Third Day.

The air is full today of the echoes of a most remarkable debate which occurred in the Board of Education, at semi-public meeting of that body last night. The subject of discussion was the correlation of the colleges and schools under Methodist care in this State. The Board had under consideration the report of the commission provided for by the conference last Fall. Those who heard the debate say that it would have done credit to any forum in the world. It lasted until one o'clock in the morning. The participants were Dr. A. C. Millar, President Hinemon, Prof. McSwain, Pres. Williams, Dr. Stonewall Anderson, Rev. T. D. Scott, Rev. A. Turrentine, and Dr. Jas. A. Anderson.

The conference opened this morning with a lecture by Bishop Hendrix, in his "Men of Vision" series, on "Joseph the Patriot."

Among the items of business done we note that D. C. Holman, M. J. Rhodes, L. E. Hundley and M. K. Irvin were approved as to their examination and passed to the class of the third year.

Under question twenty of the regular order the characters of a large number of elders was passed.

A lengthy debate occurred over the proposition to employ a missionary evangelist, and the matter was made the special order for tomorrow at ten o'clock. Another debate occurred over the report of the Bible Board.

J. J. McKinnon and James M. Cannon, after solemn charge by the Bishop, were admitted in full connection.

At three o'clock in the afternoon a temperance meeting was held under the auspices of the Anti-Saloon League, addressed by Jas. A. Anderson. Mr. J. R. Pepper, President of the Laymen's Movement of the Methodist Episcopal Church, South, speaks to a great laymen's meeting tonight.

Fourth Day.

At the opening of conference this morning Rev. T. Y. Ramsey led the prayer. Bishop Hendrix delivered a lecture on "Moses the Prophet, as a Man of Vision."

The session was occupied chiefly with reports of various boards and committees. The conference declined to concur in the recommendation of the Board of Missions to employ missionary evangelists. The proposition from the Hospital Commission to establish a Methodist Sanitarium at Hot Springs was concurred in. Under a report from the Conference Laymen's organization, the conference expressed its gratification at their work.

The most important report of the morning was from the Board of Education, endorsing the recommendations of the Methodist Educational Commission of Arkansas, with a slight modification. The effect of this action is that Hendrix College is hereafter to be recognized as the one standard college for the Methodism of Arkansas with junior and senior classes open to girls, and Galloway and Henderson Colleges become junior colleges. This does not involve the doing of inferior work on the part of the two last named institutions, but means that they shall do all they claim to do. The chief purpose in the whole arrangement is to standardize this educational work upon nationally recognized standards. The second thing sought to be accomplished is to eliminate all competition between these institutions. The present plan does not completely accomplish it, but it does go very far in that direction, and wise heads will do the rest. It seems to end the friction that has been in the educational work of the Methodist Church in Arkansas for a quarter of a century, and everybody is happy over it.

Addresses were delivered during the session by the following gentlemen: Rev. H. A. Dowling, General Secretary Arkansas Inter-Church Sunday School Association; Dr. J. D. Hammond, Secretary General Board of Education; Mr. Jno. R. Pepper, in behalf of the Sunday School literature of the church.

In response to a memorial from the Woman's Christian Temperance Union the conference appointed the second Sabbath in next February as a day upon which all the ministers are requested to preach a sermon on State-wide Prohibition in Arkansas. This is the place to say that the temperance meeting of yesterday afternoon was a very large and enthusiastic one. The temperance wave is rolling high in this conference. The Anti-Saloon League is the recognized temperance power.

The committee on public worship announced preaching by Dr. Hammond at three p. m.; that the Bishop would preach at First Church tomorrow at 11, ordaining deacons and elders; that the annual love feast would be held at First Church tomorrow morning, and that the conference Memorial Service would be at three in the afternoon of tomorrow.

(Continued on Page Four).

WESTERN METHODIST

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Notes and Personals

Mr. John R. Pepper says that a Methodist layman would better do without a hat than to do without his church paper.

Correspondents of Rev. C. F. Mitchell will please take notice that his postoffice address is changed from Anadarko to Lawton, Okla.

Rev. C. H. Gregory, one of the superannuate preachers of Arkansas Conference, has been acutely ill, but we are glad to report him well again.

At a meeting of the laymen of Little Rock Conference last week Mr. A. Trieschmann was re-elected conference leader and Mr. J. O. A. Bush of Prescott was elected vice-leader.

Rev. Wm. J. Hale has been changed from Mutual and Tangier in the Guymon district to Port circuit in the Weatherford district, Oklahoma Conference, by consent of Bishop Atkins.

Rev. Fred Little is closing his second successful year at Marianna. He does thorough work and it will abide. He reads much, thinks deeply and speaks forcefully. He is one of the best preachers in the conference.

We are sorry to note the death early this week of a child of Rev. Mike A. Cassidy of the Oklahoma Conference, residing at Argenta, Ark. We have only the newspaper account of the death and extend sympathy to the bereaved.

The good women of Champion Hill, Ark., are mourning the death of one of their most useful members, Mrs. Sarah A. McMahon. They forward us resolutions passed by their Woman's Foreign Missionary Society—which by the fixed rule of this paper, are withheld from publication.

It may not be news to state that Rev. F. A. Jeffett is in high favor with the people of Helena station as that is usually the case. This is his second year and there will be an excess in the financial report. He will not preach his farewell sermon yet if the people can have their way.

The laymen of the Arkansas Conference pledged at the late session of their conference to raise an extra amount of \$2,500.00 to build a house in Korea for A. W. Wasson and the laymen of the Little Rock Conference last week pledged \$6,000.00 extra, for the work of the Laymen's Movement.

Rev. A. B. Williamson, pastor at Lamar, Ark., spent Wednesday in our city and laid in a fine supply of books for his people. He begins another year in good spirits and hopes for large results.

A good word comes to us concerning Rev. G. W. M. Freeman and his people on the Bexar circuit, White River Conference. They have had a good year. Bro. Freeman is studious, has improved in his preaching and is deservedly popular with his people. A new roof has been placed on the parsonage recently.

Our Sunday School Department will begin the first of next year the publication of a new paper entitled "Boys and Girls," for children under twelve years old. It will be a bright and instructive little paper, and Sunday schools will do well to use it for the little folks instead of the "Visitor." The club price will be 25 cents a year.

Rev. J. A. Sage, when facing the prospect of superannuation, was a candidate for the chaplaincy of the senate. Having largely recovered his health, he continued in the pastorate, and has withdrawn from the race for this office. Meantime Rev. Russell R. Moore has entered the race. Bro. Moore is a first rate man and deserves well of all his friends and of his State.

Rev. S. L. Cochran has been helping the pastor at Bethesda near Oneal, Ark., by preaching a series of doctrinal sermons. Bro. Cochran served Bethesda as pastor in 1874 and it was his first charge. He finds some of the members still living who were there at that time though some are gone hence. Thirty-four years will generally change the population of a community.

In this issue will be found a call for help to assist our people at Berryville, Ark., to rebuild their church, demolished by a tornado last week. This is an emergency call, made by the Bishop in charge, the Secretary of the General Board and the one member of this board from Arkansas. We never allow unauthorized calls for help in church building to appear in this paper, but we are glad to give space to this call by the authorities, and trust the response will be liberal—and prompt.

The presence and service among our conferences of Jno. R. Pepper is an untold blessing. He is himself a living example of what a layman can be and do, and the inspiration of that example and of his speeches at the conferences is telling upon our laymen. We long ago said in these columns, when the Laymen's Movement first took form, that this is the most significant thing that has happened in the church for a generation. We reaffirm that conviction. The Southern Methodist Church is especially fortunate in having such a lay leader as Mr. Pepper.

In the Methodist Episcopal Church, South, 10,000 adults and 34,000 Junior Leaguers have been pursuing the missionary studies in the course just past. The course just now begun is "The Moslem World." Our secretary in charge of this work rightly says that it is an intelligent study of the nations of the earth and modern movements which in every way broadens and deepens the religious interest and makes possible larger and more effective service. Any of our young people who will take up this work can secure all needed information from Rev. Ed. F. Cook, Nashville.

The Clary Training School at Fordyce has had the good fortune to receive an offer of \$25,000 donation from Mr. A. B. Banks, a citizen of Fordyce, on condition that the conference place the property in charge of a local board. The conference granted the request. This handsome gift to education will enable this school to enlarge its plans and to

serve the cause of Christian education better. The school has made a creditable record for years in sending out boys and girls who have taken high rank wherever they have gone. Its promoters expect to make this a great secondary school. J. D. Clary will continue as principal.

An Important Decision.

At the last session of the legislature the superintendent of the Anti-Saloon League, Rev. E. A. Tabor, got through a bill making it unlawful for a liquor dealer to solicit orders in prohibition territory. A liquor dealer in Little Rock was convicted in the Perry county circuit court for soliciting an order in that county. He appealed, setting up the plea that he solicited the order through the United States mails. The supreme court, in an opinion handed down by Justice Wood, has decided that the liquor dealer cannot shelter himself by the use of the mails. The decision of the lower court, fining the dealer \$200 is affirmed. Let our people in prohibition territory take notice. This will be well nigh the death of "jug trade," if we will simply enforce the law.

Educational Progress in Arkansas.

The substantial progress made by the Arkansas and Little Rock Conferences at their recent sessions toward the correlation of our three colleges is very gratifying to all friends of Christian education. According to the plan proposed by the Educational Commission and with slight modification unanimously adopted by the Conferences named, friction and hurtful competition will be eliminated, and all of our educational enthusiasm will be wisely conserved and our efforts delivered at the most strategic points, and educational administration will be more economical and efficient.

It is occasion for devout thanksgiving that, amidst so many apparently conflicting elements, we have been able to reach such a satisfactory agreement. While the White River Conference has not yet acted, the wisdom of the proposed arrangement is so manifest that it is confidently expected to concur and thus consummate a plan that will make our Arkansas system unique and elicit the approval and admiration of the educational world.

The Educational Commission, which has during the past year, worked out the solution of this problem, deserves the thanks of united Arkansas Methodism for their painstaking and considerate effort. Concessions were made by the friends of each school for the larger benefit of our youth and the whole church. The greater harmony and larger purpose and more business-like methods will draw larger support and command public confidence. We must not allow any school to suffer even temporary loss, but must unite to promote the highest interests of all. We enter the wonderful Twentieth Century with full sense of our obligation to our youth and with increasing facilities to meet the demands. Let the church rejoice and pray for blessing upon our institutions and for divine guidance for those who administer their affairs.

Little Rock Conference Notes.

The Little Rock Conference does its missionary business on a cash basis. When it was found that the collections of the past year were not sufficient to meet the needs of the incoming year Rev. W. F. Evans asked the conference to supplement the amount, and about four hundred dollars was raised.

The number of members in the bounds of the Little Rock Conference is 37,700; adults baptized during last year, 1,045; number of infants baptized, 595. The number of Sunday school pupils is 29,332. The number of

parsonages is 114. The number of Epworth League members is 3,113.

The conference reconsidered its action with reference to missionary evangelists, at the request of the laymen, and it is understood that they will raise the funds to employ one or more and that the Bishop will appoint accordingly.

At the Sunday services of the conference a handsome thing was done. The church and parsonage at Berryville were demolished last week by a tornado; the conference sent them a good contribution, amounting to \$122.47.

Rev. J. E. Caldwell has for several years interested himself in building a monument to Dr. Andrew Hunter. He had raised \$630, and the conference decided to request that this money be turned over to Hunter Memorial Church to go into the building as the best external monument to the memory of Dr. Hunter.

One of our missionaries in Cuba desires to send a student to Hendrix College. He asked the Little Rock Conference to provide \$150 to cover his expenses; the conference promptly raised a fund of a little more than that sum.

Two new presiding elders enter upon their work, Rev. W. C. Hilliard and Rev. J. A. Henderson. They are men sound in head and in heart. We trust they will be eminently useful in this important office.

Mr. John R. Pepper's Speech.

Mr. Pepper delivered an address before the laymen and preachers of the Little Rock Conference on Friday night of the session. He is a very pleasing speaker and held the vast audience at attention for an hour. We give below some of the most important points, not in his exact words but preserving as near as possible the exact sense:

When a wireless telegraph message is sent out only those instruments having magnets of the same resistance can receive that message. They must be in unison with the sending instruments. So when God speaks only those who are in accord with his spirit can receive his messages.

Heretofore only about one-fourth of the men in the church have been active members. The other three-fourths remaining inactive. The women have done much better. It is high time that we should wake up and do our part in evangelizing the world.

We look for great things to follow the Laymen's Movement. The prayers of a girl started the Student Volunteer Movement. The British Bible Society was started by the earnestness of Mary Jones, a poor Welsh girl who walked twenty-five miles to procure a copy of the word of God. One hundred and two years ago some young men were holding a prayer meeting in a grove and were driven to a haystack by a shower. At this haystack prayer meeting Mills was inspired to be a missionary and the missionary movement had its inception. The laymen's movement lifts Methodism and our laymen should not be slow to take hold of it.

We must know people or have some knowledge of them before we can love them, so the laymen's movement has three departments—education, exploration and evangelization. The first means that our laymen must read more. The ignorance of our laymen as to the movements of our church is appalling. The conference organ or paper must be taken and read. The general organ must be read by many and the Review should be read by our leaders.

The conversion of our foreign neighbors is not so difficult and may be very profitable. The leading laymen in one of our Arizona towns is a Chinaman who was converted in California a few years ago. In another town in the same State there is a converted Chinaman who gives five dollars to every good cause that is presented. When the pastor was pounded he sent a wagon load of good things

to the parsonage. At one service in one of our western cities three Koreans were converted.

Many of our laymen have gone to the foreign fields to view for themselves the operations and needs of the missionaries. One man had built a sanitarium, another had furnished a printing press where needed and still another a boat for use in Japan. A doctor who visited our schools in China gave a set of surgical instruments to one of the institutions.

Bishop Hendrix—Thanksgiving Sermon.

Based on National Thanksgiving Day of Nehemiah at the completion of the Second Temple.

"The joy of the Lord is your strength." Neh. 8:10.

Gloom is to the soul what rust is to the sword. There are more commands in the word to rejoice than there are to weep or even to pray. It is of the essence of religion to rejoice. The throne of God is a throne of praises. That throne is upborne by praises. The work of Christianity is to bring us to a normal nature, and to be normal is to be attuned to the music of the spheres.

The Book of Psalms is the hymn book of both Testaments. Jew and Christian both sing them. God grant that the time may come, as it shall come, when Jew and Christian shall sing them together! This Book of Psalms largely made the Jewish nation the greatest people in the world.

The most perfect man that ever lived in the world was the most joyous man. He bore our sorrows, but he bubbled over with joy; children nestled about him, but they never take to a morose or sorrowing man. Joy is the normal state of the religious soul.

Joy is the consciousness of God's love and favor. It is the condition of spiritual health. Being justified by faith, we have peace. The only person in this world that has a right to be happy is a child of God. This joy comes from meditation upon the promises and blessings of God. The more we know of God, of his perfections, the more cause we have for joy.

Let us think more of the Christlikeness of God; let us know God through Christ. Christ is the time-exposure of God. Therefore we shall best know God by meditating upon the purposes of God as manifested in Christ.

Then let us meditate upon the promises—there are 30,000 of them. They every one have the name of God signed to them.

The Bible opens with a song—the morning stars sang together; it closes with a song—the song of that great multitude which man the song of that great multitude which no man and you will never have time for anything else.

The joy of the Lord is your strength in suffering and in service. Suffering is a necessary part of our development. The angels were tested up yonder and fell; we are being tested here, and shall go up yonder. There shall be no crownless one among us there. When Paul and Silas were in the Philippian jail they sang and rejoiced. Their song shook the walls of that prison; its doors were opened, and the prisoners were conquerors. Satan has no ear for music, no more than a dog! You can make a dog howl by a good tune. Drive the devil away by your songs. Sing them till you drive him away from the sick room, from your life. Music belongs to heaven, it has no affinity with the lower world.

If the joy of the Lord is our strength in suffering, it is even more so in service. God never uses a discouraged man—not even Elijah, when he has gotten under the juniper tree.

The story of God's church is the story of men made strong for service by song. When Martin Luther set the German nation to singing his great battle hymn, he made possible

the reformation, and he made the German nation. And what made the Wesleyan reformation? Wesley created a tidal wave of song. All great religious movements have done so. Sing and be joyful in your life.

Central College Celebrate Benefactors' Day.

On Nov. 25th the students and faculty of Central College, the Methodist institution situated at Fayette, Mo., celebrated Benefactors' Day. Central College is now in the fifty-first year of her work, and as its long life of educational endeavor has only been made possible by the spirit of beneficence among its benefactors, both large and small, the faculty and students thought it fitting to give expression in a public manner of their profound sense of obligation and appreciation. The movement was particularly a student one, the entire student body giving evidence of their sense of appreciation in the form of a torch light procession through the principal streets of Fayette, the students bearing transparencies on which appeared the names of their principal benefactors both living and dead. The line of March was divided into three companies and before the homes of Mrs. Adam Hendrix, Pres. William A. Webb and other prominent citizens the student body massed in solid square, singing their benefactors' song and cheering the names on the transparencies. In the evening the public exercises were held in the Centenary Chapel to which the general public was invited. Before a large audience Pres. Webb explained the nature and cause of the service, and, at the same time, received on behalf of the college from the faculty a magnificent portrait in oil of the late Geo. T. Hoagland of St. Joseph, Mo., one of the wealthiest business men of Northwest Missouri, and a prominent benefactor and friend of the college. Governor Elect John F. Shafroth of Colorado, a native of Missouri, and an alumnus of Central, spoke of the great work Central had done in sending out into the world so many graduates that have attained prominence in civic and religious life. The address of the evening was delivered by the Hon. Perry S. Rader of Jefferson City, Mo., an honored alumnus of the college and a man prominent in civic and church affairs in his State. The subject of Mr. Rader's thoughtful address was "The Church College," in which he made an eloquent and forceful plea for the denominational college.

Spaulding Female College.

I am reliably informed that Professor Staples has resigned as President of Spaulding Female College, Muskogee, Oklahoma, and Rev. O. E. Goddard, pastor of our First Church in Muskogee, has been chosen as Prof. Staples' successor. Brother Goddard is one of our best preachers, a Christian gentleman of splendid attainments, and will no doubt succeed as president of the college; and patrons can feel assured their children will be well cared for, and be under a wholesome Christian influence under Brother Goddard's care as President. It is to be hoped our Methodist people and friends will rally to Spaulding College as never before. That is the place where our girls should be, and Spaulding College must be made the splendid college for our girls that it should be, and will be, if our people will only stand by Brother Goddard in his efforts to bring the college to the front. Muskogee Methodism and Oklahoma Methodism can not afford not to support Spaulding College. It must be maintained, it must be made a great school. Now is the time to help.

As Brother Goddard takes charge of this important work the loyalty of our Methodism, and friends should make him feel that success is assured. I trust it will be so.

J. M. GROSS.

President Hargrove College.
Ardmore, Okla., Nov. 25, 1908.

Little Rock Conference.

(Continued from Page One.)

Last Day.

After the Sunday services the Conference met for its last session on Monday morning at 9 o'clock. The Bishop summarized the morning talks he had delivered since the Conference began. Rev. F. E. Dodson led the morning prayer.

The transfer of B. F. Mason from Florida Conference was announced. The Bishop announced the ordination of the following deacons, ordained by him yesterday: John J. McKinnon, as a traveling preacher; Edgar Seay, John C. Williams and W. A. Fair; as local preachers. Also the ordination of the following as traveling elders: L. W. Evans, Claude O'Rear, W. E. VanCamp, E. J. Slaughter and C. C. Green.

Arkadelphia was selected as the place for the holding of the next Conference. At the request of the Conference, M. J. Rhodes was appointed to Y. M. C. A. work. A collection of \$158.22 was taken to defray the expenses of a student from Cuba in Hendrix College. W. T. Menard was elected statistical secretary.

Mrs. J. M. Workman addressed the Conference in behalf of the Woman's Foreign Missionary Society, and Mrs. W. H. Pemberton in behalf of the Woman's Home Mission Society.

The characters of the elders as yet uncalled were passed. The reports of various Boards and committees were presented and passed on, and the appointments for the ensuing year were read as follows:

Conference Appointments.

Arkadelphia District.

Presiding Elder, H. M. Bruce.
Arkadelphia Sta., A. O. Evans.
Arkadelphia Ct., Sup. by Edgar Cooper.
Amity Ct., J. D. Dunn.
Ussery Ct., Sup. by R. K. Bass.
Social Hill Ct., Sup. by F. W. Harvey.
Hot Springs Ct., W. M. Hardin.
Hot Springs, Central Av., Forney Hutchinson.
Hot Springs, Third St., J. A. Parker.
Malvern Avenue, B. F. Mason.
Park Avenue, J. R. Rushing.
Tigert Memorial, S. W. Rainey.
Malvern Sta., J. T. Norseworthy.
Malvern Ct., Abner Sage.
Princeton Ct., E. F. Wilson.
Holly Springs Ct., J. J. Colson.
Dalark Ct., S. K. Burnett.
Lono Ct., Sup. by C. R. Shelton.
Perla and Walco, to be supplied.
Secretary of Y. M. C. A., Moffett J. Rhodes.
Agent of Henderson College, W. F. Evans.

Camden District.

Presiding Elder, R. W. McKay.
Camden Sta., W. C. Watson.
Camden Ct., Supplied by J. Z. Burleson.
Fordyce Sta., B. B. Thomas.
Thornton Ct., C. C. Green.
Bearden Ct., F. P. Doak.
Hampton Ct., J. C. Williams.
Junction City Ct., F. E. Dodson.
Huttig and Strong, M. K. Irvin.
El Dorado Sta., J. W. Harrell.
El Dorado Ct., L. M. Powell.
Wesson Sta., J. R. Dickerson.
Magnolia Sta., B. A. Few.
Magnolia Ct., J. J. Menefee.
Stephens Sta., C. O. Steele.
Stamps Sta., W. M. Hayes.
Lewisville Ct., J. R. Sanders.
Waldo Ct., J. L. Leonard.
Professor Hendrix College, C. J. Green.
Student Hendrix College, E. P. Sewell.

Little Rock District.

Presiding Elder, A. C. Millar.
Austin Ct., H. H. McGuyre.
Benton Sta., J. A. Sage.
Bryant Ct., J. H. McKelvy.
Carlisle and Hazen, A. P. Few.

Carlisle Mission, supplied by D. P. Forsythe.
De Valls Bluff and Des Arc, A. M. Robertson.
Hickory Plains Ct., J. M. Cannon.
England Sta., Barnett Wright.
Little Rock: First Church, T. E. Sharp, and H. F. Buhler, Junior Preacher.
Winfield Memorial, S. H. Werlein.
Asbury, Frank Barrett.
Hunter Memorial, J. M. Workman.
Lenderson and Capitol Mission, Sup. by W. D. Mitchell, and one to be supplied.
Mauvillage Mission, supplied by G. M. Gentry.
Mablevale Ct., W. C. Toombs.
Oak Hill, to be supplied.
Lonoke Sta., J. C. Hooks.
Tomberlin, W. M. Jones.
Pres. Hendrix College, Stonewall Anderson.
Commissioner of Education, Jas. Thomas.
Chaplain of Ark. Penitentiary, J. F. Taylor.

Monticello District.

Presiding Elder, J. A. Henderson.
Monticello Sta., J. L. Cannon.
Warren Sta., A. M. Shaw.
Selma Ct., R. R. Moore.
Tillar Ct., Frank Hopkins.
McGehee and Watson, W. A. Swift.
Dermott and Ark. City, R. A. McClintock.
Lake Village and Portland, H. H. Watson.
Eudora Ct., A. C. Graham.
Parkdale and Wilmott, C. W. Drake.
Collins Ct., supplied by B. F. Christmas.
Snyder Ct., supplied by T. J. Richardson.
Hamburg Ct., Hugh Reveley.
White Ct., to be supplied.
Hamburg Sta., J. H. Riggin.
Crossett Sta., J. D. Hammons.
Crossett Mission, J. H. Cummins.
Lacy Ct., A. T. Clanton.
Jonsville Ct., to be supplied.
Hermitage Ct., John H. Hoover.
New Edinburg Ct., supplied by G. T. Traylor.
Wilmar Sta., J. B. Sims.

Pine Bluff District.

Presiding Elder, W. W. Christie.
First Church, T. Y. Ramsey.
Lake Side, T. O. Owen.
Hawley Memorial, F. F. Harrell.
Carr Memorial, M. W. Manville.
Alzheimer, Don C. Holman.
Swan Lake, T. M. Armstrong.
Stuttgart Sta., T. P. Clark.
DeWitt Sta., W. W. Nelson.
De Witt Ct., supplied by J. Wayne Mann.
Roe and St. Charles, J. T. Rogers.
Gillett Ct., W. F. Lassiter.
Sheridan Ct., B. F. Scott.
Kingsland, T. H. Crowder.
Rowell, J. E. Waddell.
Star City and Dumas, W. T. Menard.
Macon Ct., M. O. Barnett.
Douglass and Grady, E. J. Slaughter.
Sherrill Ct., J. H. Bradford.
Redfield Ct., W. J. Rogers.
Rison Ct., M. K. Rogers.
Prin. Stuttgart Training School, Claud Orear.

Texarkana District.

Presiding Elder, T. H. Ware.
Ashdown Ct., R. G. Rowland.
Bright Star Ct., H. L. Simpson.
College Hill, L. W. Evans.
Cherry Hill Ct., G. W. Logan.
De Queen Sta., W. R. Harrison.
Dierks Ct., supplied by R. A. Presson.
Fairview Sta., S. C. Dean.
Foreman Ct., W. W. Mills.
Horatio Ct., J. B. Williams.
Janssen Ct., Edgar Seay.
Lockesburg Ct., A. Turrentine.
Mt. Ida Ct., J. J. McKinnon.
Mena Sta., M. B. Corrigan.
Texarkana, First Church, T. D. Scott.
Texarkana Ct., supplied by J. A. Baker.
Wilton Ct., supplied by G. L. Galloway.
Umpire Ct., supplied by W. A. Fair.

Prescott District.

Presiding Elder, W. C. Hilliard.
Prescott Station, W. A. Steel.
Okalona Ct., J. W. Berry.

Emmet Ct., M. J. Ridling.
Hope Sta., W. P. Whaley and one to be supplied.
Washington Ct., A. D. Jenkins.
Mineral Springs Ct., H. E. Vancamp.
Center Point Ct., L. E. N. Hundley.
Nashville Sta., Z. D. Lindsay.
Bingen Ct., D. D. Warlick.
Blevins Ct., J. J. Mellard.
Murfreesboro Ct., P. S. Herron.
Chidester Ct., supplied by C. F. Messer.
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Gurdon, F. N. Brewer.
Harmony Ct., supplied by W. A. Greer.
Nathan Ct., supplied by Isaac Webb.
Professor n Henderson College, J. E. Godbey.
Transferred—Wilson Moore to Louisiana Conference. J. D. May to Northwest Texas Conference. J. W. White to Oklahoma Conference and J. W. Keathley to the Missouri Conference.

Conference Coming and Else.

A bright young man—an editor—once said to me, "Your itinerary system won't last always." "Why," I asked. "There is nothing but the consecration of your ministry that perpetuates it," was his reply. That young man has since died and gone to heaven, but the statement lingers in my mind. Was the young man's conclusion correct?

As I grow older in age and experience and hear on every hand a demand for preachers and the question: why do not more young men enter the ministry? I am made to call up the statement of the young man. However, after thirty-one years of unbroken service in the itinerancy, receiving all the way from \$160.00 to a reasonably good salary annually; I feel that if these years were to be lived over, embracing as they have the strength of my manhood days, I would do just as I have done. Any man truly called of God to preach the gospel feels as did Paul, that "the necessity is laid on me; yea, woe is me if I preach not the gospel," but "how shall they preach except they be sent," and who is to send them? The answer to this question is not difficult to find—the church. When the church becomes as willing to send and support as the minister is to go there will be neither dearth of preachers nor lack of means. There are some of our people who are doing all they can and want to do more. Suppose all the members were so disposed, what would be the result? Some are always casting about to see how much they can do, some are casting about to see how little they can do. Which class makes success a possibility? Personally I have no complaint to make. The Lord and the people have been good to me and mine, many have endeared themselves to me by generous acts, prayers and sympathy so that they live in my heart and dwell in my memory. God bless them every one. Soon life's short day will pass, then I confidently expect to meet them "over there." Every preacher who reads these lines will find trooping through his memory these faithful ones of "whom the world is not worthy." And this, at the close of the conference year is when these faithful loyal ones will be in evidence.

Another class just at this time is taking an inventory of their misfortunes and failures so they may charge it all up to the Lord and "with one consent they will all begin to make excuses." The first thing such people know; by death, disaster or otherwise the Lord will collect his own. "Will a man rob God?" If so he must suffer the consequences. Do our people realize the consecration of the ministry? Let's see. Conference is coming, past with some. Any pastor had rather move than stay where he is not wanted, or where he cannot do effective work; but oh that move. Now God has abundantly blessed some of our people; they have settled homes and, by a good providence they are provided with the necessities and comforts of life. Suppose the de-

mands of the church require them to move to another place with as slim prospects for a support as the preacher has, would they go? No. Well then brother, candidly, do you expect to let your pastor move with an unpaid salary? God has let you settle down and provide well for yourself and has sent this servant of his to preach to you—serve your church—and you could easily double your contributions and hardly know it. Are you, can you allow that man of God to move to another place and be embarrassed from the very start while you set complacently at home unmindful of your obligation." Have you adopted the motto, "The Lord will keep the preacher humble and we will keep him poor." This only applies where it applies. It does not apply to my work. We expect to clear decks, on everything. I serve a good people. They are loyal to the church and pastor, but remember: God never called a man to preach more positively and certainly than he calls the member to pay, and the member that don't pay his part is as responsible as the preacher who won't preach.

M. M. SMITH.

The First National Missionary Policy.

By J. Campbell White, General Secretary Laymen's Missionary Movement.

The churches of Canada are moving steadily toward the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. During the months of September and October, under the auspices of the Laymen's Missionary Movement, interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada, reaching all the way from Sidney, Nova Scotia, to Victoria on Vancouver Island. It was a transcontinental campaign four thousand miles long, crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general Dominion elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the church, impressed the leaders in this campaign as unprecedented and truly marvelous.

While the whole series of meetings was planned by the Canadian Council of the Laymen's Missionary Movement, it had the most cordial endorsement and co-operation of the various missionary societies. Twenty-one secretaries and district superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the secretaries of all these Boards undertaken to co-operate in this splendid and promising fashion. It was the greatest exhibition of church unity ever witnessed in North America. More impressive still perhaps was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks each, and at their own expense traveled from Toronto and Montreal as far east as Halifax and Sidney and west to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary program. Such practical demonstration of conviction on the part of business and professional men, commanded attention everywhere and produced an impression upon other laymen more profound and permanent than would have been otherwise possible. It was my great privilege as General Secretary of the movement to take part in the whole series of meetings.

Will Canada evangelize her part of the

world, was the one question asked and considered by all of the twenty-four cities visited. After careful consideration of the responsibilities involved, lasting in most cases through a period of three days; an unqualified affirmative was given to this question by every city. Practical plans were also adopted by each city looking towards the immediate securing of the funds required to meet its share of the aggregate amount needed.

An equitable distribution of the non-Christian world among the Christian nations, gives Canada forty millions of people to evangelize, outside of her own territory. To maintain an adequate force of workers among this number it is estimated that \$3,200,000 annually will be required. At present Canada's contribution to foreign missionary work is about \$600,000 per year. To meet the home missionary problems in the Dominion itself, it has been estimated by Home Missionary leaders that \$1,300,000 annually would suffice. The total for Home and Foreign Missions would thus be four and a half millions annually. As Canada has 900,000 communicant church members, an average of \$5.00 per year from all of them would produce the total amount believed to be needed. As the cities, however, are important centers of wealth and influence, it was recognized that their contributions should be higher than the average required from the entire church. As a matter of fact, the sums deliberately assumed by the twenty-four cities visited, work out to an average of \$7.38 per church member. The lowest average undertaken by any city

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is \$5.00 per communicant. Winnipeg undertook \$10.00 per member, the highest standard ever set by a city. In the twenty-four cities visited there are 209,000 church members. They contributed last year to missionary purposes a total of \$542,000. They have now undertaken to increase this to a total of \$1,544,000 annually. In other words 23 per cent of the church membership of Canada have undertaken to raise over one-third of the entire amount needed to prosecute the missionary work of the Dominion on what is believed to be an adequate scale.

Our Temperance Fight in Oklahoma.

The activities of the liquor element in the last campaign demonstrate very clearly that our fight has just begun. Kansas has been battling with the elements for more than twenty-seven years—and still has work to do. But we, having the example before us, started in the fight almost at the point Kansas had reached at the time of our entrance on Statehood. In the recent election we lost ground and the liquor men are very much encouraged over the situation. They have more than once expressed the intention of overturning the whole prohibition move and if they cannot do it any other way they aim to attempt to resubmission of the question by a referendum petition.

As to the cause of our loss in the Billups

Law vote there are several. The liquor element, gamblers, drunkards and the like need no mention. But many otherwise conscientious people voted against the measure, largely because they did not understand its provisions and just what they were really voting for. I do not believe purely political questions should be given a place in our pulpits, but when morality enters there is no excuse for excluding that phase. Our ministers ought to keep in close touch with those issues and never cease to sound the note of warning and that in such unmistakable tones that no man can have any excuse for not having a thorough understanding of the moral needs of the hour. If the Southern Methodist Church in Oklahoma will do its duty—to a man, we can stamp out the viper forever. We must do it.

The liquor element is a law breaking element no matter how law abiding it may pretend to be. Note the boot-legging tendency among a thousand others. It is a criminal element; no corruption at the polls too foul for its hand; no lie too base for its utterance; no altar too sacred for its desecration; no character too good for it to attack and be dragged in its foul pusillanimous spewings; no murder too hideous for its undertaking. I have heard of the boasted honest(?) good(?) saloon keeper but I must confess I have yet to find him and I have seen many such so-called. The only course of action is straight forward against the foe. How are we to do it? In many ways, in all ways. It is every Christian man's duty to vote just as much as it is to pray, and to take part in every other function of government, such as sitting on juries, filling offices, in primaries, caucuses, etc., with the same religious devotion. And further there is even a question in mind about the wisdom of the law exempting our ministers from jury service. Our government needs the influence of every bit of morality we can infuse into it. And in those places we need special devotion to duty and right. Our courts are being made a travesty through the chicanery of lawyers, corruption of officers and slackness of juries. No man can justly make even a claim to respectable citizenship who will sit on a jury or in court and turn a criminal loose when the evidence proves him guilty and the law says convict. My brethren do all in your power to see that good men are on the juries and to bring all proper pressure to bear on all who are jurors to induce them to convict where such is right. Prohibition is in the air; we must win.

"Right is right as God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

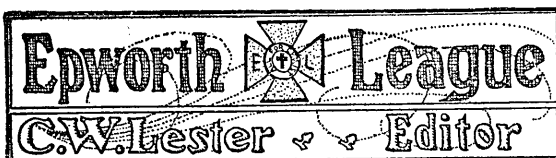
Here in Nashville, the air is full of emotion of the last martyr to the cause of prohibition. Senator Carmack dared to tell the truth about the rottenness of the assassins who were members of the gang which is headed by a corrupt Governor. He was ordered to cease telling the story of the saloon proclivities and sins of his assailants. He refused. Death is the result. But as the picture shows it (in Tennessee) over the grave of the man who dared to do right the vine of prohibition will flourish more gloriously than ever. The Christian people of Tennessee are erecting a monument to the memory of the hero, and hundreds who heretofore were wet are now on the dry side, and the battle is on.

Brethren, arm you to the fight—Strike! not once, twice, three but on every occasion and in every way for God and the right. Never let the idea get out of the minds of the people, yet do not hobby. How glad I would be to be active in the fight with you all. May God's hand bless all. Vanderbilt goes well.

Yours for better service,

CHAS. A. LONG.

Nashville, Tenn., Nov. 21, 1908.



Scripture lesson for Dec. 6: Rom. 8:14-17, 38, 39; Eph. 1:13, 14.

Topic: The Life of Assurance.

Ours is a religion of certainties. We are certain that there is a God and that he is our Father. We are certain that he has provided salvation for every man; we are certain that the Bible is the word of God; we are certain that there is an endless life beyond the grave; we are certain that there is a heaven for the redeemed and a hell for the wicked; we are certain of our duty to God and to men. Every one of these great questions is settled with absolute certainty for us in our religion. Other religions may and do sound uncertain notes upon any or all of these, but not ours. To these questions propounded the pagan and agnostic reply, "I do not know," while the Christian answers in the language of certain assurance, "I know."

Upon the question of personal salvation we are not left without help at this point. God was not willing that upon a question so deep in concern to us we should be left in ignorance or doubt. But he has made it possible for each one who is saved to know that he is saved. The salvation which God has provided for every person is, in its possibilities at least, a conscious salvation. This is not saying that all who are not so conscious of their acceptance with God are not saved. This would be saying too much. But it is simply saying that all who are saved may come to know it, may become certain of it. Let us examine our scripture references:

1. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:15, 16. First, the statement is that we are adopted into the family of God by the Spirit, and, second, that the same Spirit bears witness to us of the fact of adoption. The same Spirit that adopts us makes us conscious of our sonship. He makes us sons and makes us conscious that we are sons.

2. "In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14. This passage says that those who believe in Christ have given them the Holy Spirit both as the seal and the pledge of salvation. The word translated "seal" means also to mark as one's own, and the idea is that God puts his mark upon those who are his, and this is a mark peculiarly his own. It is the mark of the Holy Spirit and God claims as his those who bear in their hearts this mark. The other idea is in the word "earnest." An earnest is a pledge of faithfulness. It is that which one party to a contract gives the other party as a token of his fidelity to stand by the terms of the contract. It acts as an assurance that the promise shall be fulfilled. The idea in our reference is that God thus gives to each believer in Christ a pledge that he will be faithful to his promise of salvation. That pledge is the Holy Spirit. This is the assurance that we have that our final salvation will be a certainty, the indwelling in our hearts of the Holy Spirit now. The Holy Spirit in our hearts now is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Hence the Holy Spirit within us is both God's mark of ownership upon us, and also the assurance of

our salvation present and future.

This then is the Christian's privilege. He is to be assured that his salvation is sure by the constant presence of the Spirit within. This gives a very great peace to the life. Conscious salvation means constant peace. It also gives great strength to the life. The Christian who is constantly conscious of his salvation is the strong Christian. There is increasing peace and power in proportion to the measure of the Spirit in the life.

Notice.

To the Treasurers of all Oklahoma Epworth Leagues: You are hereby notified that your 5-cent assessment is past due. Please remit at once to Kate Crawford, State treasurer, Pauls Valley, Oklahoma. Yours truly,
KATE CRAWFORD.

Concerning the "Wild Tribes."

Some people write eloquently of Indians, who have as little knowledge of the real Indian life and character as they have of the imaginary race in the region of the north pole. And those who know the least, write most profusely and confidently. Often people come among them, stay a brief time, pass on, and then write things so out of harmony with the real, that it sets an "old-

"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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timer" laughing on account of its absurdity, or makes him indignant on account of its untruthfulness and the injustice it does the Indian. Some people may, and do, come to this section and remain here for years, see Indians every day in the year, and still know nothing of them. It takes a different attitude to the Indian from that most people hold, to learn anything about the true Indian character. A real true man or woman, with a godly sympathy for the Indian, will find him open hearted and communicative, but he shuts himself up as tight as a clam to the prying gaze of the curious. No one who is not in some measure in sympathy with the Indian can find out his real life and character. Hence the ignorance manifested in so much of the writing about him. Some recent writings falling under my notice, elicits the above remarks, and some of the errors indulged in I wish to correct; for as a church, it is important that we have a proper understanding of the Indian question and character, if we hope to do intelligent Christian work among them. First, I wish to correct the statement so often made that the Indians are the "pauperized wards" of the government. They are, in a sense, the wards of the government; but they are far from pauperism. They are, most of them, a rich people with an income sufficient for their support. This income is derived from the interest on

the millions of dollars that the government has in the United States treasury, held in common for them, and the rentals on their lands; for each Indian, man, woman and child, has 160 acres of as fine land as the birds ever fly over. This is paid to them semi-annually. It is their own money. They are not supported at government expense. The truth of it is, there is not a pauper among them, and can't be so long as all these resources are theirs. Personally, they cost the government nothing, and they pay full value for everything they get from the white man. It is true that there are among them thriftless ones who borrow money, or "take up goods without probability of paying for them," where allowed to do so, but not more so than the whites. During the twenty-four years I have been among them I have lost less on them than on my white brethren, and yet I have been just as free to lend them money when I had it. Looking at these Indians with their robust forms, their heroic mold, their well developed muscles and elastic step, one would not suppose them to be a lot of paupers begging a doubtful living and feasting upon the refuse of the slaughter pens. (Let me say here in parenthesis, that the Indian eats the beef paunch and entrails just for the same reason that the white man does, not because he is starving, but because he likes it. An old Arkansas or Georgia dish of beef tripe and pig chitlings are still a delicacy to more than Indians.)

Again, the Indians are not doomed to extinction, nor are they waiting for oblivion. It is common to talk that way, and the white man with a covetous eye upon the rich land he occupies, would rejoice to see him go into oblivion; and, indeed, would give generous aid to that end; but the Indian is here to stay. Some years ago, a little while before he left us for the home on high, I met Bishop Keener. He said, "How are you, Methvin; how are the Indians. They say the Indians are dying out, but there are more Indians today than there ever were." I cannot say whether the old Bishop was correct, but it is very sure that we are not to be rid of them, however much it may be desired by the land-grabbing white man. He may suffer much from the attendant evils of our so-called civilization, but he is here to stay. I am glad of it. There is a nobility of character with many of them worthy of imitation, and a courage in conflict that would, if followed, stiffen the backbone of many a white man for the right. I have been among them in times of trial, and seen their courage tested; and I have never known them to flinch; and while they may be "ignoble savages" before the gospel reaches them, yet, even in their savage state, they have never been accounted fools, nor paupers, nor cowards. They have in them the stuff to make men, and the prospects of their development are just as bright as the promises of God backed up by the fidelity of the church. There is much more to be said but this is long enough. A number of articles may be necessary to set forth what may be of interest to the church at large. With your permission I will follow this up.

J. J. METHVIN.

Anadarko, Okla.

Bishop's Conversion Told.

Rev. J. W. Cunningham recites an interesting history of the conversion of one of the visiting bishops of the Methodist Episcopal Church. The story is one of an experience when Rev. Cunningham preached on invitation of the late Rev. Thomas M. Finney in 1878 at the First Methodist Episcopal Church, South, St. Louis, Mo.

Rev. Cunningham, in correcting an error in the facts as published, tells the following: "From 1875 to 1878 the late Rev. Thomas M. Finney, D. D., was pastor of the First Methodist Episcopal Church, South, then at the northwest corner of Washington avenue

and Eighth street, now a section of massive commercial houses.

"I think it was in the early part of his third year in that pastorate that I went one night into the Sunday school room on the first floor. Pastor Finney invited me to preach. I conducted the opening service and preached to about forty persons. At the close of the sermon I invited penitents to the altar of prayer. Only one accepted the invitation, a young man. He knelt near the center of the circular railing. During the singing of the invitation hymn, a well known woman in the congregation, whose hair was perceptibly white, went and knelt beside the penitent, and became his religious counselor. She was the widow of Rev. Joseph Boyle, a long time pastor and presiding elder in St. Louis. She became a Christian convert at the thirteenth year of her life, under Menonue, a full blood Wyandotte Indian preacher from the Wyandotte Mission in Northern Ohio, who was with James B. Finley, superintendent of the mission, on a preaching tour of the East, and had Menonue preach on Sunday afternoon at the Baltimore camp meeting in the summer of 1825. The Indian's convert was the only instructor of the strange young man on his knees, and hers was the only audible prayer offered for him, which was in response to the pastor's request. At the close of her prayer she returned to her seat. At the same time the young penitent arose from his kneeling posture and, standing erect, asked the privilege of speaking. The pastor told him to speak. He gave in a voice clear and distinct: 'I have been an infidel and have read all the infidel books I could obtain.' He gave the titles of several.

"He then said: 'Through a Christian woman at Quincy, Ill., I have become convinced of the truth of Christianity and as an honest man I have come to this place of prayer and have surrendered to Jesus Christ as my Savior.'

"I walked a few squares along Washington avenue with a then member of First Church named J. O. Grant, connected with a publishing company, who said to me, 'The young man at the altar tonight and I have boarded for two years at the same house and eaten our meals at the same table. He is a bricklayer by trade. He said he had been an infidel. He was a deist. He believed in God and when he took his seat at the table for a regular meal he bowed his head and mentally gave thanks to God for the food he was about to eat. Then he was ready for a controversy with anybody at the table. He was against Christianity and the Bible. Sometimes his arguments were so subtle that if I had not had a personal experience to fall back on I would have been overthrown by him.'

"I am in my eighty-fifth year and in the sixty-fifth year as a licensed Methodist preacher, and there are few incidents in all my years that I have remembered so distinctly as I do the incidents and words I have just recorded. I was not at the First Church again while the young man referred to was in connection with it. If I learned his name I forgot it, but I never forgot the words I heard from him nor forgot the words of his boarding-house friend about him.

"At that period of my life I was an industrious local preacher of the Methodist Episcopal Church, South, and preached in many churches of different denominations in St. Louis, in country churches and churches in six different States. I had a favorite sermon on the faith of Enoch, in which I introduced the facts I have recited about the young bricklayer in First Church of St. Louis. I referred to the offerings of Cain and Abel and made the young man as a deist giving thanks for food represent Cain with his thank offering of the first fruits of the earth, and referred to him as a believer in Christ as representing Abel, of whom Paul said, 'By faith Abel offered unto God a more excellent

sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.'

"About fifteen years after that night in First Church I read a statement in a paper that the pastor of the principal Methodist Church in Denver, Colo., had been converted in First Church in St. Louis during the pastorate of T. M. Finney. It occurred to me: 'That is my Cain and Abel bricklayer.' I wrote him and recited some facts, including my call for penitents, the response of a young man and told what he said about his former infidelity and the influence on him by the woman of Quincy, Ill. I received a prompt reply saying: 'I am the man after whom you are inquiring. I never knew who preached that night, but thought he was Rev. Bushong, whom I had seen the day before. But if you had anything to do with that night's work, eternity will not be long enough to exhaust my gratitude to you.'

"I wrote to him again and told him of the Cain and Abel features of one of my sermons. I received another letter from him, in which he said: 'If you ever come to Denver, come and see me, and if you spend a Sabbath here I want you to preach in my church and give us your Cain and Abel sermon.'

"The writer of that kindly invitation is now in St. Louis as Bishop Robert McIntyre of the Methodist Episcopal Church."—St. Louis Globe-Democrat.

The Sad Misfortune of a Discontented Ministry.

There are abundant and disturbing evidences of a growing discontent in the Christian ministry. No one who has any inside knowledge, however slight, of present conditions can be oblivious to this fact and its seriousness. It need not be exaggerated; it should be faced. A discontented ministry cannot be an effective ministry. In no sphere can a discontented man do his work well, least of all in such a calling as the Christian ministry. Discontent is a mental opium habit that paralyzes enthusiasm and activity. Let a church become aware that its minister is ill at ease and out of sorts, and twitching his mantle for fresh fields and pastures new, and its devotion to him inevitably will lose its warmth.

The pastoral relationship is too sacred for such disloyalty. A man may, and should feel a certain discontent with himself and the little he accomplishes for the Master, but that is another thing from a discontent with his parish and his calling. While we may see many things that we would like to have otherwise, and may not be able to change them materially, yet these things may be God's plan to fortify us against the evils of the day, and to help us remember that our Master, who toiled incessantly without even a place to lay "his head," did not have all men to obey his command. Nowhere has he said, "Be thou successful," but "Be thou faithful." No man can be faithful without being successful to a marked degree. Let it be freely granted that, looked at from the side of material interests, there is ample cause for discontent in the glaring inadequacy, not to say injustice of the pittance that is sometimes doled out to the servant of God for his untiring labor, often under difficult circumstances, and in the shifting of the preachers, year after year, many times for the simple reason that some one who has been living in sin has been hurt by the pastor's plain preaching of the judgment awaiting the unrepentant sinner. In the social and theological changes and perplexities that characterize the work of the modern minister, the situation calls for courage and steadfastness. The only escape from the peril of a discontented ministry is a forward movement, an escape to the front. If the ministry can rise above its discouragements, free itself from its impedi-

ments, challenge adverse circumstances and incidental obstacles in the name of faith, and move on into its splendid task in the spirit of the Son of God, and his grace be upon it, a great victory for Christianity will have been won. Let us therefore get our eyes off the discouraging things met with in our calling, and think more of our grand privileges and opportunities to promote the cause of our Master. Paul said: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

From the point of view of opportunity never was the incentive of the ministry greater than today. Freedom, access to men, a range of service, characterize the ministerial calling as never before, and offer to men of faith and high purpose a chance to serve humanity and win the large rewards of usefulness, culture, character, unsurpassed, if not unparalleled among honorable callings.

There is a tendency toward irreverence to the servant of God, which makes him feel that he would better engage in some other calling. But we should think of the many pleasant homes to which we are always welcome, and the warm-hearted friends who will make a sacrifice for the comfort of a true pastor who shows the Christ life, and leaves a ray of sunshine wherever he goes. Let us "study to show ourselves approved unto God, a workman that needeth not to be ashamed." When we stand before the great white throne and hear the welcome plaudit, "Well done, thou good and faithful servant," all the discouraging things of life will forever flee from our memory.—J. B. Keim in Telescope.

Hargrove College, Ardmore, Oklahoma.

Mr. Editor: We broke earth for the foundation of Hargrove College, Ardmore, Oklahoma, Monday, Nov. 23rd. Work will be pushed as rapidly as possible until the building is completed. We have a beautiful campus of twenty-four acres, worth one thousand dollars per acre, about three-quarters of a mile north of the old campus. The new campus was donated by Hon. Lee Cruee and Mr. Malcom Henry, and is a part of the beautiful College Hill addition to Ardmore. When Hargrove College is completed it will be something our Methodism may justly feel proud of. During last conference year we raised \$17,000 subscription in Ardmore, and counting the new campus at \$24,000.00 make \$41,000.00 Ardmore has put up for the college, and Ardmore will do more. Now is the time for our friends to help from without.

The church that builds schools and educates its children under Christian influences, is the church of the future, and the church of power at the present.

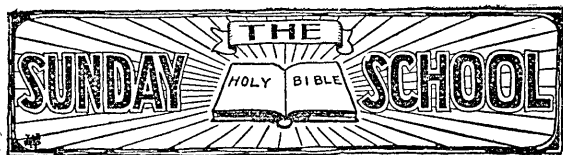
Our church needs a good Christian school in the southern part of the State. Ardmore is the place for it: for many reasons. Now let us make Hargrove the school.

I have had applications enough to fill one dormitory with pupils without a single solicitation, but we have had no way to open school this year. We expect to be ready by next September to open in our new buildings. Now is the time for our friends, and the friends of Christian education to help us.

Let all lend a helping hand to this worthy, much needed, and needy enterprise.

J. M. GROSS, President.
Ardmore, Okla., Nov. 25, 1908.

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.



Dec. 6. Solomon Chooses Wisdom.

Golden Text.—The fear of the Lord is the beginning of wisdom. Prov. 9:10.
Lesson Text.—1 Kings 3:4-14.

Events of an important character have passed in rapid succession in our last lessons. David had made for Israel their first really great king. He feared the Lord and never swerved from serving him but he was not a perfect man and in his later years he saw much of sorrow. He had scarcely recovered from mourning over the death of his son Absalom until he realized that his days were about numbered and the question of choosing a son to sit upon the throne became a weighty matter. The rebellion of Absalom taught him how little he could trust his sons to await the settlement of the question in peace. By every token he knew that Solomon should be his successor but Absalom had already been slain in rebellion and Adonijah had gathered Israel together to have himself proclaimed king in his father's stead. He at last realized that what was to be done must be done quickly so in a recent lesson we see Solomon anointed king in the stead of David his father.

Solomon was a young man when he was anointed king. He was a son by Bathsheba a most excellent woman. After putting down the rebellion of his brother, Adonijah, and bringing about tranquility he was at once impressed with the serious nature of the office into which he had come. So we find him at Gibeon where was the tabernacle of the Lord. Solomon was of the tribe of Judah and the Ark of the Lord was at Jerusalem yet this ancient place of worship was in the tribe of Benjamin some six or seven miles north of Jerusalem. We could hardly consider that this trip to Gibeon was a political move but sprang from a genuine desire to worship God and seek his help in this great undertaking.

The sacrifices which Solomon brought to God showed how much he depended upon him. The smoke from the altar of God went up for a long time before Solomon ventured to make his request known. His prayer is a beautiful one showing due respect to his father, taking his own salvation as a gift from God to his father. As he looked into the face of his responsibilities he acknowledged that, while he must have been conscious that he was a man, yet he felt his weakness and confessed that as to responsibilities he was but a little child. A most beautiful spirit is shown in this prayer. He is the chosen king of a great people. His thought is only of the people and not of himself. He does not ask for honor, riches or selfish enjoyments but only that he may have that which naturally he lacked, wisdom to rule this great people. What an opportunity for a demagogue. He could build up a machine that should revolve around his throne bringing to honor and position all his friends and grinding to powder those who were not in favor with the crown. But he was not a demagogue. He was a righteous patriot desiring the very best for all the people and asked no greater blessings than this, that he might be able to make a good and just ruler for all God's chosen people.

His request was immediately granted as will be the requests of anyone who will ask unselfishly. It was more than granted. He was promised honors and riches with long life if he should be obedient to God. Wisdom to rule and its exercise will always bring honor. The reverse will always bring dishonor. So we see that there never has been a great demagogue. The very manner of his rule defeats the idea. When he is at last overcome the people rejoice. Even those who profit by his benefactions know that he has

prostituted his rule to evil ends and do not rise up to honor his memory.

Under these favorable breezes he spreads the canvass of his ship of state and floats out to the deep waters of his earthly existence. If he is obedient his career will not only be glorious but the voyage a long one and the harbor a peaceful one at last. But he was not obedient and while he received the other blessings of wisdom, riches and honor he soon found the shallows and a dangerous port wherein to disembark. But we must look only to the better part of his life, leaving the other as a beacon light to warn others who find themselves elevated to position and power by God, for it is very largely true in our day that Vox populi is vox Dei. At least those who are elevated to office should regard it as such.

Sunday School Notes.

By W. J. Moore, Chairman.

Take Notice.

When your order literature for needy Sunday schools, write to Rev. R. A. Crosby, Secretary, Okmah, Okla., and not to the chairman. By so doing you will prevent confusion and delay.

A Kind Word.

The General Secretary of the State Sunday School Association says a kind word about our Methodist work in Ohio, as follows: "In traveling over the State I have had the pleasure of meeting so many of the M. E. Church, South, ministers and Sunday school superintendents, and am so proud of the condition of their work; for in almost every locality their schools lead in the organized work, and are strictly up to date."

"Boys and Girls" Coming.

Announcement has been made by the agents of our Publishing House that a new paper for boys and girls will be issued in January, 1909. We hail this new publication with delight. It will certainly meet a long felt want—a real necessity among our young people. Its title will be "Boys and Girls," and will be adapted to children twelve years of age and under. We trust that every superintendent and pastor in Oklahoma will see to it that an order goes in for a sufficient number to supply this class of young people. It will be a most helpful paper we are sure. "The Visitor," as it is to be called, will continue for the older young people.

Some Encouraging Figures.

When they indicate progress or success they should be when they indicate progress or success they should be encouraging. So we venture a few here which will indicate our Sunday school status in Oklahoma:

Number of Sunday schools.....	408
Increase over last year.....	29
Number of officers and teachers.....	3028
Increase	82
Number of pupils	31674
Increase	136
Number of schools observing Children's Day....	140
Amount raised on Children's Day.....	\$839.27
Number of schools reporting birthday offering.....	80
Amount raised by birthday offering.....	\$494.49
Amount raised for missions.....	\$2533.69
Increase over last year.....	35.74
Amount raised for other purposes.....	\$16618.63
Increase	5892.13

While the above figures are far below what they ought to be, yet we find encouragement in the fact that every department of the Sunday school made substantial increase. We feel sure that there is some error in regard to the number of pupils for an increase of twenty-nine schools and eighty-two officers and teachers would certainly bring a large increase than 137. We thank God and take courage and say in the language of Bro. Pepper, "We can do it again if all will help again."

The Birthday Jar.

It is now a good time to exhort, not to scold. Dr. McMurtry sent 115 jars to our conference last year. Only eighty Sunday schools have reported collections. Now, brethren, let me exhort you to look after this matter. There are 408 schools of our church in the Oklahoma Conference. Every one of them ought to have a jar, and to take this collection. There are sixty-five churches now in our conference under course of construction; and we dare say that nine-tenths of them are being helped by the Board of Church Extension. A mere sense of gratitude, to say nothing of church loyalty, would prompt every pastor and superintendent to see that a jar is in its place in the school. It will cost you one cent. Write a postal card to Rev. W. F. McMurtry, Louisville, Ky.

Let us raise \$3,000 this year; we can do it.

The Most Important.

Bishop Atkins asks and answers a very interesting question: "What is the most important department of the church for the accomplishment of spiritual ends which the pastor is set to advance? If this question were submitted to all the pastors of the nation, probably nine-tenths of them would vote

the Sunday school to be this field." Brethren, if this is correct ought we not to enter it with a new and consecrated zeal? It is so easy to get a child committed to a religious life. The good Bishop further says, "And yet there is reason to believe that there are not one-tenth of them who are acting as they vote."

Our Sunday School Campaign.

We have been conferring with the presiding elders since conference as to the plan of campaign we shall inaugurate for the year in our Sunday school work. All, so far, are agreed that a series of institutes—say from two to four—in each district will be the best thing to do. This will put us in touch with the pastors, superintendents and teachers; and they in turn to get in touch with their people.

We need to have the very best methods in the propagation of our Sunday school interests; and we need to get together as early as we can, and consult as to the best methods, plans of campaign, etc. Every presiding elder from whom we have heard is in hearty accord with the plan proposed above.

Now, we think it highly important to get at these institutions as early as possible so that whatever information or enthusiasm we gather may be carried forward into the year's work. We should like to hold most of the institutes in December, January and February. Of course the winter time is not the most favorable, but we cannot possibly if they are put in the spring and summer. Besides, the district conferences will likely begin in April. Our second State Methodist Sunday School Convention will be held about April 10-12.

We have dates about arranged for December. I wish each presiding elder would write me if he can arrange for January or February.

Tornado Destroys Church.

Monday afternoon, November 23rd, a tornado swept over Western Arkansas, destroying life and property. The church and parsonage at Berryville were demolished. The Arkansas Conference had just adjourned and therefore could not take such steps as necessary to relieve the situation. There is urgent needs for funds to assist in rebuilding. Many of the citizens suffered heavy losses. Help must come from the outside. Earnest request is therefore made that the needs of Berryville be presented to all the more favored congregations in Arkansas and other sections of the church, and that the people be given an opportunity to contribute. Remittances should be made to the Board of Church Extension, 707 W. Chesnut St., Louisville, Ky. The demand is for immediate relief.

E. R. HENDRIX,
W. F. McMURRY,
J. E. GODBEY.

Spaulding Female College.

I presume the readers of the Western Methodist have heard of the recent change of presidents made at Spaulding Female College. The Rev. O. B. Staples has resigned and the Rev. O. E. Goddard has been elected to take his place. While the necessity of such changes in the middle of the year are to be regretted it is exceedingly fortunate for Spaulding College that such a man as President Goddard is willing to shoulder the responsibility and carry on the work. He is eminently fitted for the place, being a college graduate and a man of affairs. I am sure the young ladies of the college could not fall into better hands. Mrs. Goddard is a lady of culture and is worthy the confidence and esteem of all the students. The faculty is first class.

Now that the school is in such safe hands let every friend of it rally to its support. Write President Goddard and secure rooms and send your daughters to Spaulding College after Christmas. The school needs your help now. Will you give it? I believe you will.

Every preacher in the Oklahoma Conference is pledged for the support of this school. Brother, get busy and help it now. If you will try you can put fifty additional young ladies in this school after Christmas.

The Oklahoma Conference owes a great big debt of gratitude to this college. Come, brethren, and let us try to pay something on it. There was a time when all the educational interest we had in the conference was centered in this school. What we do must be done quickly.

THEO. F. BREWER.

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.)

Ravia, Okla., Nov. 20, 1908.

Dear Western Methodist: I thought I would write the cousins a short letter. We have just gotten the paper and I have just finished reading the cousins' letters. My papa takes the dear old paper. I am in the fifth grade. Am 14 years old. I weigh 100 pounds, have light curly hair, and gray eyes. I go to Sunday school every Sunday. We live one block from the church. We have a good Sunday school. Bro. C. B. Holland is our superintendent. We have a nice brick school building. We have four rooms and are adding four more to it. My teacher's name is Miss Myrtle Verden. I have one brother living, and one dead; have four sisters living, and one dead. My brother's name is Leon. My sisters' names are: Carzella, Laula, Neuling, and Odesso. Sister Laula is a school teacher. She is at home now on a visit. She is teaching near Bromide, Okla. She is 17 years old. My oldest sister is 19 years old. My papa and mamma, and sisters Corzella and Laula belong to the Methodist Church. I'm sorry to say, but we haven't any preacher for another year. Bro. Shaw was our preacher this year.

Write another story, Ruth Carr. I enjoy reading your stories very much. Who has my birthday, the 7th of August? Well as this is my first attempt to write I hope it will escape the waste basket, as I want to surprise my little friend Ural Scivally. Your new cousin,
LOLA SHANAK.

Ravia, Okla., Nov. 20, 1908.

Dear Methodist: I will write a short letter tonight. I am a little girl eleven years old, and am in the fifth grade. I go to Sunday school every Sunday. My teacher's name is Miss Lelia Ratchford. My school teacher's name is Miss Myrtle Voden. How many of you cousins like to go fishing? I do for one. We went fishing last spring, and mama got her ankle broken, and for several weeks she was unable to walk. She had to walk on a crutch for quite a while, but is all right now. The same day my sister fell into the creek and came near drowning. She is writing a letter. How many of you cousins long for Xmas to come. I do for one. I am expecting Santa Claus. For pets I have a dog. His name is Nigger. How many of you cousins like to play dolls? I do. My sister gave me a beautiful doll last Xmas. I live in town. I like town life, for I know nothing about country life. We have three ponies. I like to read the cousins' stories. Ruth Carr writes many nice letters. As this is my first time to write I will close. Your cousin,
NEULING SHARROCK.

P. S. I will ask a question: How many books are there in the Old Testament? How many in the New?

Richmond, Ark., Nov. 20, 1908.

Dear Cousins: I am a little boy fourteen years old. I am going to school. We have no Sunday school

here. I had a nice trip to Roberta, Okla., to see my uncle. If I see this in print I will write again.

CLAUDE WADE.

Quitman, Ark., Nov. 22, 1908.

I am a little girl nine years old. My teacher's name is Mrs. Swoffer. My Sunday school teacher's name is Leather Williams. I have two pets, a little baby sister and a cat. We don't know who our preacher will be for another year. I will close, hoping to see this in print. I am your cousin
LELA HAMMOCK.

Quitman, Ark., Nov. 22, 1908.

Dear Methodist: I thought I would write a letter to the Methodist. My papa takes the Methodist. I am a little boy 13 years old. I have two brothers and three sisters. I go to school and Sunday school. My school teacher is Mr. A. O. Moore, and my Sunday school teacher is Miss Ina Turner. As this is my first letter, and if my letter misses the waste basket I will write again. From your new cousin,
VIRIDIE HAMMOCK.

Bluffton, Ark., Nov. 22, 1908.

Dear Western Methodist and cousins: Here comes a little girl eight years old asking to join your happy band. I go to school every day and study the second grade. My teacher's name is Miss Maud Havener, and O! how I do like her. She is so kind to all. I go to Sunday school every Sunday that I can.

It is raining to night and I am at my grandpa's. I am writing this letter to surprise my mamma and papa. I have a little brother four years old; his name is Warren, and I have a little sister two years old; her name is Eunice.

For pets I have two little kittens and a doll. How many of you cousins will be glad for Xmas to come? I sure will be for one.

Bro. Ashmore is our pastor this year. He has gone to Conference, and O! how we all do wish for him back, for we love him very much. As this is my first letter, I will ring off with a short letter. So good night. A new cousin,
GRACIE WEEMS.

Bluffton, Ark., Nov. 22, 1908.

Dear Western Methodist and cousins: Will you admit a little girl to join your happy band? I am seven years of age. I go to school every day. My school began the first Monday in November and I study the second grade at school. My teacher's name is Miss Maud Havener. Oh! I do like her for she is so kind to every one.

How many of you cousins are expecting a nice Thanksgiving next Thursday? I am for one. I have a speech to recite Thursday evening. I go to Sunday school every Sunday that I can. How many of you cousins like to live in the country? I do for one. And I do enjoy reading the children's letters every week when papa gets his dear old Methodist. My mamma is dead. I have a little brother four years old; his name is Grigg. We two have some fine times playing.

Our pastor's name is Bro. Ashmore. We all like him fine, and Oh! how we do wish we could get him back next year. I will ring off and if this misses the waste basket I will write again. So good bye cousins. A new cousin,
DURAH LAZENBY.

Halstead, Ark., Nov. 10, 1908.

Dear Western Methodist: I am a little girl seven years old, and I thought that I would write for my first time. My papa takes the Methodist and I like to read the Children's page just fine. For pets I have none, but I have a little brother ten years old; his name is Jesse, and a little sister five years old; her name is Bertha and little twin sisters; their names are Alva and Alma; and a little sister three weeks old and I want you to please send it a name. Well I will close for this time. I will write again if I see this in print.

Your new cousin,
GEORGIA ULMER.

Stephens, Ark., Nov. 23, 1908.

Dear Methodist and Cousins: As I have not seen but one letter from this place, I thought I would write. I will be twelve years old Christmas. I have



Memphis, the great metropolis of the Southwest, is calling for thousands of competent young men and women to occupy lucrative positions as typewriters, stenographers, bookkeepers, bank clerks, etc. The demand made upon us by Memphis business houses is much greater than we can supply. Every graduate employed. Positions secured free. If you are planning a business career, write for catalog and terms. Finest facilities in the South. Practical methods. Actual practice. Address,
Macdonald & Andrews Colleges, Box 21, Memphis, Tenn.

no pets. I go to the Methodist Sunday School. My teacher in Sunday School is Miss Pearl Smith; our superintendent is Prof. Womack. My school teacher is Miss Ezell Lyon. If I see this in print I may write again.

Your new cousin,
ODA GUTTRY.

Campbell, Okla., Nov. 17, 1908.

Dear Cousins: I will now try and write again for the paper. I do not have much time to write, as we have a good deal of work to do in the hotel. We have Miss Jennie Stone staying with us. She is a sweet, good girl, and I am going to school after Xmas. I am in the fourth grade and Jennie is in the eighth. We had a letter from Brother Spain today. He said he was not coming back on this work. I hope to see this in the next paper. Your loving cousin,
DAISY EDWARDS.

Milburn, Okla., Nov. 18, 1908.

Dear Old Methodist: This is my second letter for the Methodist. I am eleven years old now; when I wrote the first time I was only ten. My mother takes the Methodist. The first thing when it comes I look on the children's page. I certainly do like to read the letters. We certainly thank the editor for giving us a page, don't we cousins?

School began here in September, but I didn't get to start, because I have been sick all summer. I don't know when I will start, but hope it will be soon. Last October the tenth was my birthday; I gave a little party. Each one brought me a present. How many of the cousins like to go fishing? I do, for one. I have gone several times, and each time I enjoyed myself very much. Any of the cousins that would like to correspond with me send me a post card, and give your name and address and I will answer it.

How many of you like to take music? I began taking last Saturday; I think I will like it. I will close.

As ever your cousin,

LURLINE FLACK.

Hardy, Ark., Nov. 21, 1908.

Dear Methodist and Cousins: As my letter jumped over the waste basket before I thought I would write again. What are you cousins doing these times? I am going to school. There are three teachers in our school. Prof. Lehman is principal; Mr. Eckert is intermediate, and Miss Cora Walker is primary. Prof. Lehman is my teacher. I like him fine. Faye Ritchie is my seatmate. How many of you cousins go to Sunday School? I go every Sunday I can. Dr. Gray is superintendent; Mrs. Gulley is my teacher. Who has my birthday? June fourth. I was my papa's birthday present. He is twenty-five years older than me. Bro. Southworth is our pastor; he preaches every second and fourth Sunday in each month. I like to hear him preach. Bro. Parrish is our presiding elder. For fear my letter is too long, I will close. I hope the "waste basket" is gone visiting.

From your cousin,

VIRGIE MARTIN.

Heber, Ark., Nov. 22, 1908.

Dear Western Methodist: I will write the cousins a few lines for the first time. I am a little girl, will be eight years old in March. I go to Sunday School every Sunday I can. I have a little sister; she came last Thanksgiving. I am very fond of her. I am taking music lessons now. My papa is a traveling salesman. We have only lived in Heber about two months. We came from Batesville here. If this misses the waste basket I will write again.

Lovingly,

LORAIN HARTDISTER.

Blaine, Ark., Nov. 19, 1908.

Dear Methodist and Cousins: Will

you admit another cousin to your happy band? I have been thinking for a long time that I would write to the children's page. Papa takes the dear old Methodist, and I like it fine, especially the children's page. Grace McLaren, I was glad to see your letter. You asked how many cousins were going to attend Annual Conference. I sure wanted to go, but papa couldn't go. Cousin Edith Dyer, come again. (She is our little crippled friend you know.) I wish she would write more often. I guess the cousins are nearly all in school now; I sure would love to go to school. I haven't gone to any for the last three years, and I can't hear well enough to attend school, so you see I have a right lonely time. I intended to go to school at the Deaf Mute Institute at Little Rock this winter, but the doctor didn't think my health would allow me. I was sick two months last summer. I had a spell with one of my arms a year ago last summer, and it hasn't got so I can use it yet. I wish Ruth Carr would come again with some more nice stories. I wish I knew her address. I certainly would enjoy a visit from some of you cousins. Now cousins I'm going to be a little selfish and ask for a "post card" party" 1st of December, as that is my birthday; will answer all if I can. Well, I will close as this is my first attempt to write. If this misses the waste basket perhaps I'll come again. Love to all the cousins. Your friend,
JOHNNIE BROWN.

You can address Ruth Carr in care of the Methodist, Little Rock, Ark.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

A Little Boy's Politeness.

It was raining. An aged lady who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap, but good umbrella, stepped up. "May I see you across ma'am?"

"Thank you, dear."

Across the street she handed him five cents. He declined it, blushing, yet looking as if he wanted it. She drew him under an awning, and questioned him, to find that his having this umbrella was a bit of childish enterprise to help his mama. He had paid the seventy-five cents in his savings bank for it, and has already taken in thirty cents by renting his umbrella to gentlemen, who, like herself, had left their umbrellas at home.

"You're the first old lady," he said, with childhood's candor, "that I've taken across—and I didn't think mama would want me to charge you."

"A child of the poor," thought his questioner, "but I know from his ways that his mother is a lady and a good woman."—Unidentified.

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

IN MAKING
Jell-O Desserts

do not cook Jell-O. Simply add boiling water as directed in the recipe.

Never use more than one pint of boiling water for each package of Jell-O.

Always dip dish or mould in cold water before pouring Jell-O into it.

We shall be glad to send you our Recipe Book free on request. All groceries sell Jell-O. 7 flavors, 10 cents.



The Genesee Pure Food Co., Le Roy, N. Y.

Preacher Wanted.

Two consecrated young men, who are willing to make some sacrifices, and do some faithful service for Christ and the church, to take charge of two small circuits in the bounds of the Weatherford District, Oklahoma Conference. Will pay \$300.00 and \$350.00. No parsonage. WM. D. MATTHEWS, P. E. Weatherford, Okla., Box 204.

Educational Notice.

To the Brethren of the Oklahoma Conference: After conference with some of the members of the special committee appointed to select a commissioner for Epworth University, I have agreed to hold the office for the present, until all subscriptions are collected in, and the young ladies' hall is built, so if all the pastors in those charges where I took collections last year will send me the subscriptions, I will appreciate it. And if those who subscribed will send to me their subscriptions, at Okmulgee, Okla., I will appreciate it. The hall will be built at once, and our great school will move on in its great work. Brethren, please do this at once, and oblige.

W. J. SIMS.

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Why suffer boils, pimples, blackheads, tetter, eczema, rash, scabby skin and eruptions of all sorts, when you may by the simple act of letter writing bring to you proof that blood may be purified in a few days or weeks at the latest?

Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers, each having a distinct and peculiar office to perform.

Instead of a face full of pimples or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear by the simple use of Stuart's Calcium Wafers. They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it.

Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

Then they carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have used these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

What Nobody Else Thought to Do.

By Laura M. Gemmill.

At the close of a three months' vacation spent in my home town, I called on a friend one glorious day, hoping she would go with me for a tramp in the country.

I found her taking periodical peeps into her kitchen oven, and expressed my surprise that she should miserably choose cake-baking on a September afternoon when she could do her soul good instead by getting away into fields and woods.

"Oh, but it is a wedding cake!" she said. "It must bake for hours and hours!" and her face beamed as if the pleasure she was having was in proportion to the number of "hours and hours."

"Whose wedding?" I asked in surprise, for her friends were my friends, and it astonished me that a right hand had not let a left hand know what it was doing, although it had stirred a wedding cake.

"Oh, the bride to be is a dear girl in our Sunday School who hasn't a home of her own to be married in, and I couldn't bear to think of her having no celebration at all. No, I'm not surprised that you do not recall her. She is a quiet body. I think few of our people know her, but she has been so faithful, never missing a Sunday School or Christian Endeavor service. The thought of her going out of our church home not noticed or remembered seemed too heartless. I have my pretty home and my happy family about me, and why shouldn't it make me all the happier to ask Helen White and her little circle of most intimate friends to come here and celebrate her wedding? After the ceremony we shall sit down to a little supper together, and how pleasant it will be for her to remember in the years to come!"

I left the house thinking over that motive. Such a small thing to plan and execute, comparing it with the thought castles carried into reality this very summer in her circle alone.

Nearly all her friends had entertained in one fashion or another—pore parties, progressive luncheons, morning musicales.

The demands upon her time and purse were such that she could give but one party this season, so this young woman chose to look upon this opportunity as a loving obligation.

No one else had thought of it. There were those in her club and in her church set who carried the bags containing alms for the slums and nuggets of gold for foreign missions among the heathen. These bags were always a little heavier because of her self-denials, but had she not caught the spirit of truest giving when she found the courage in her heart to do the additional, unnecessary, and altogether unpopular thing, because she knew that while the poor she should always have with her, Christ, in the guise of this humble, faithful Christian worker, she should not always have?—Exchange.

Storm Damage.

You have doubtless heard of the great calamity that befell our community yesterday evening. About four o'clock a cyclone struck this part of the country devastating property. Our beautiful church costing about \$1800 is in splinters. The Lorado High School is a wreck. Mt. Zion Baptist church is in splinters. Many dwellings are razed to the ground. But thank

**CHARLES L. THOMPSON
ARCHITECT**

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Its strategic geographical location, the natural beauty of grounds, the healthfulness of climate, its new buildings with modern conveniences, its strong courses and able faculty combine to make this a great institution under the blessing of God, who has wonderfully led in its founding and growth.

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Address B. W. AYRES, Acting President.

University Park.

Oskaloosa, Iowa.

God no one has been seriously hurt. The parsonage was partly wrecked and some damage done. We are thankful today for our lives. Will try to rebuild the church.

J. E. KEMPER, P. C.

FREE TUITION.

and reduction in board, special offer for balance of session. For particulars write to J. W. Beason, Pres. Woman's College, Meridian, Miss.

The Methodist Stronghold.

The fundamental principle of methodism and the abiding stronghold is the belief that the knowledge is direct and personal. This excludes all intermediaries such as priests, institutions and sacraments. The free and uninterrupted approach of the individual soul to God puts salvation above a mode of baptism or the will of a priest. Church and priest and sacrament can never bar the way to the Kingdom when this view holds. Out of this conviction has come the well known stress put upon the new birth and a conscious knowledge of God unto salvation. For, if the knowledge of God is direct and personal, it must in the end be a personal experience ultimating in personal character, able to bear the Scripture text: "By their fruits ye shall know them."

Let us once get away from this belief in a direct and personal knowledge of God, then the citadel of our strength is gone and we will have surrendered our right to be heard. We do not ask any one to join us because we are the only true church, or because we have the only apostolic order and teachings, or because we practice the only valid mode of baptism, but because we would help them to know God, give them an opportunity to serve Him here on earth, and finally to become fellow-citizens with the saints in glory. All the externals of religion are subordinated to the one cure of the soul for sin—a personal knowledge of God as revealed in Christ Jesus. Then, should we

Preacher Wanted.

I want a preacher for a \$500.00 station in Ardmore District, Oklahoma Conference. Must be a good preacher. Single man or with small family preferred. Have your presiding elder write me if you apply for the place.

W. T. FREEMAN, P. E.

Ardmore, Okla.

**Churchman's
Stomach Weak**

**Rev. Lapley Suffered Twelve Years
From It—How He Conquered It;
You Also Can, Free.**

Through an announcement that he saw in his local paper the Rev. J. D. Lapley of Avondale Station, Birmingham, Ala., learned that he could obtain a free trial bottle of a remedy for the cure of indigestion, and as he was interested, because he suffered that way, he wrote for it. The remedy was Dr. Caldwell's Syrup Pepsin. Mr. Lapley, who is a minister of the Methodist Episcopal Church, and a member of the Central Alabama Conference, took the free bottle with the result that he was very speedily cured.

You or any other Mrs. Alice Northrup suffer from constipation, indigestion, and dyspepsia, sick headache and such digestive troubles can have a free trial bottle sent to your home prepaid by forwarding your name and address. It is the gentlest, mildest, best tasting, most effective laxative tonic you ever tried. Druggists will sell you the regular bottles at 50 cents or \$1, and results are guaranteed. A picture of Mrs. Northrup, of Quincy, Ill., a cured patient, is presented herewith. If there is anything about your case that you don't understand write the doctor and he will advise you. The address is Dr. W. B. Caldwell, 660 Caldwell Bldg., Monticello, Ill.



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ANNUAL CONFERENCE NOTICES.

White River Conference.

To the Laymen of White River Conference:

Dear Brethren: There will be held a Laymen's meeting of our Conference at Jonesboro on December 15th, 1908, the day prior to opening of our Annual Conference. W. B. Stubbs, our General Secretary, will be present and address us on "the Laymen's Missionary Movement as a whole, what it stands for and how we are to accomplish it."

Bishop Hendrix will be present. Prominent laymen will be there. Program will be announced later.

In the afternoon we expect to have an Institute for Laymen.

All Lay Leaders are requested to be present and all other laymen are cordially invited.

Send your name to Rev. W. C. Davidson at Jonesboro as soon as you decide to go. Cordially yours,

F. M. DANIEL,

Lay Leader W. R. Conference.

R. A. Dowdy, Lay Leader Batesville District.

Ed. Hamilton, Lay Leader Helena District.

R. A. Nelson, Lay Leader Jonesboro District.

G. B. Oliver, Lay Leader Paragould District.

O. H. Davis, Lay Leader Searcy District.

Second Year Class—White River Conference.

The committee and class of the second year will meet in the First Methodist Church, Jonesboro, Tuesday, Dec. 15, at 9 o'clock a. m.

W. L. OLIVER, Chairman.

Class of the First Year.

The committee and class of the first year in the White River Conference will meet at First Church in Jonesboro, at 10 a. m., Dec. 15.

W. F. WALKER, Chairman.

Fourth Year.

The committee and class of the fourth year will meet in the Sunday school room of First Church at 2 o'clock on Tuesday, Dec. 15th.

CADESMAN POPE.

Notice.

To the Preachers of the White River Conference. Dear Brethren: I am exceedingly anxious for every one of you to hand in your monies to me on the first morning of our conference. Whenever possible, put your check for the full amount of all the conference claims in the printed envelopes I have sent you, and make your checks payable to me. Now brethren, if any of you see that you can't be at the opening session, mail your envelopes, with check, two days before conference, to me at Jonesboro—in care of conference. If all of you will do this, I can at the close of the first session, turn the whole thing over to the auditing committee, and they can go to work that evening, and the next day they can turn all the moneys over to the various Boards. Please don't neglect to do this.

S. L. COCHRAN,
Conference Treasurer.

Jonesboro, Ark., Nov. 25, 1908.

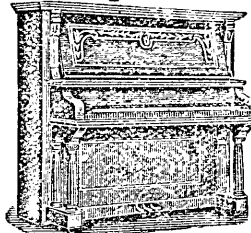
To all preachers, delegates and visitors attending the White River Conference at Jonesboro: I wish to say to all who expect to attend the Annual Conference who expect to bring their wives, to please notify me not later than Dec. 7th, also all visitors who are coming, to do the same, in order that I may be able to arrange for your accommodation. Please do this at once, and save much trouble. We will arrange for all visitors if their names are received in time.

J. K. MALONE,
Chairman Entertainment Committee.

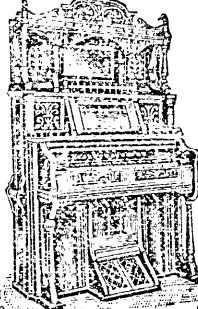
Jonesboro, Ark., Nov. 25, 1908.

To the preachers, delegates and visitors attending White River Conference: I wish to state that I have secured a reduction of one and one-third fare for round trip on all the railroads, on account of the White River Annual

Write for My Introductory Offer on a Fine Sample EPWORTH PIANO or ORGAN



I am sending some of the finest, sweetest-toned Epworth Pianos and Organs we make into many communities as samples of our work. It's our special way of advertising, as we have no agents or stores. If you write at once, I will tell you how you can try one of these fine sample instruments in your own home entirely at our expense of freight and all. Then, after you've tried it for a month or so—after you've had your friends try it—after you've tested its easy action—after you've enjoyed its rich, sweet tone for which Epworth Pianos and Organs are celebrated—after you are convinced that—all in all—it's one of the finest-looking, sweetest-toned instruments you ever saw or heard, then, if you wish, you may buy it at our special introductory price and take



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on the piano or of five plans on organ. You may select the plan that's easiest for you and we will trust you, no matter where you live. I guarantee each sample piano and organ to be as fine as those I made for the famous song writers, Prof. E. O. Excell, Prof. C. H. Gabriel, and the hundreds of other well-known musicians you will find in the free book we are going to send you. This is the best chance you will ever have to get a fine piano or organ on your own terms. WRITE A POSTAL OR LETTER TODAY and say, "Send me free Sample Offer, Plans of Easy Payment and Book about (state which book—piano or organ)." Address carefully as follows: H. H. WILLIAMS, Vice-Pres., Williams Organ & Piano Co., Room 207, 27 Washington St., Chicago 6E

Conference, in Jonesboro, on December 16th, tickets on sale December 14th and 15th, (good to return December 21st.

Buy round trip ticket if on sale, but in case you can not buy round trip at all stations, (as some offices do not sell them) pay full fare and take receipt from agent, which will entitle you to reduction returning. All who will take advantage of this will save one-third fare. Very respectfully,

J. K. MALONE,
Railroad Secretary.

Proper Character of Ministers.

The spirit that always seeks the highest place for self may carry a man of ambition and ability far along the path to fame; but it weaves no help round his brow, and for conscience it is plating a crown of thorns. An unselfish ministry is the only Christian ministry. A failure in ability may still leave a man amongst the saints; a failure in fortune may still leave a man rich in faith; a failure to rise may not rob a man of his crown; but a failure to deny himself stamps him as no longer worthy of his high and sacred calling. And more, from such ministry can come no permanent, lasting blessing to the church of God. Unselfish toil must form the basis of all true evangelism. Unselfish lives must form the basis of all true human progress, whether within or without the church. And Methodism has a right to expect true, Christlike unselfishness in every man who labors in her ministry. With the development of this spirit the friction that is, perhaps, in some degree, inseparable from our itinerancy, will be reduced to a minimum, while the efficiency of our labors will in no wise be diminished.—Christian Guardian.

Silence.

We go to the stillnesses of nature when we wish to fill our ears with the truest music. It was in silence, Wordsworth tells us, that the "voice of mountain torrents" was carried into the heart of the listening boy. In the woodlands, even when birds and winds are silent, there is a constant motion of life that reaches to our consciousness, though it escapes the actual hearing; nothing that lives can be completely still. The gamut of sound that touches the sensuous ear is limited, but there is an infinitude of sound beyond of which we may yet be conscious. Who can suppose that the whirling of our globe through space is noiseless? The thunder and the thrill of its motion surpass the limit of our senses. Our hearing, as our sight, is strictly relative; there are some that hear and some that see more than others, but the degree of differing can only be slight compared with the untold resources of the unheard and the unseen. It is enough for us truly to see and truly to hear

Do You Hear Well?

The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now be Tested in Your Own Home.

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This is an unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone.

This new invention (U. S. Patent No. 763,676) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also constantly and electrically exercises the vital parts of the ear that, usually, the natural, unaided hearing itself is gradually restored.

Mrs. C. Lidecke, 238 12th Ave., Maywood, Ill., wears an Electrophone. Less conspicuous than eyeglasses.

Prominent Business Man's Opinion
STOLZELECTROPHONE CO., Chicago.—I am pleased to say that the Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it **PREFERABLE TO ANY I HAVE TRIED**, and I believe I have tried all of them. I can recommend it to all persons who have defective hearing.—M. F. HOYT, Wholesale Grocer, Michigan Ave. and River St., Chicago.

Write or call at our Chicago office for particulars of our personal home test offer and list of prominent endorsers who will answer inquiries. Physicians cordially invited to investigate. Address or call (call if you can).

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that which is possible to us, not to bandage our eyes and stuff our ears with wax. We may dream of another state in which there shall be a fuller seeing and a fuller hearing; but we shall do wisely to exhaust those that we have before we crave better. We have enough to go on with. The rustle of leaves and grass, the ripple of water, have not yet told us all that they have to say; there are still depths to be reached by the twilight singing of a leaf-embowered blackbird, the twittering of a thrush, the rapture of a skylark. The vast and deep breathing of night has a marvelous counterpoint of interwoven themes, and more sounds than the science books have yet accounted for. Who shall say that we have yet explored the resources of audible sounds; and what of those that abide in the "vast halls" of silence?—The Outlook.

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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Jonesboro.

Three days and nights were spent in the city of Jonesboro. The Frisco and Cotton Belt railroads run through the city and the J. L. C. connects Blytheville and Osceola with Jonesboro. Two large handle factories, box and stave factories, with other lumber and flour mills, wagon factory, machine shops, ice plants, wholesale and retail stores are some of the industries. They have very excellent public schools. Prof. J. Rogers, for many years has been principal.

The Y. M. C. A. building, near the public square, is both a credit and a great blessing to the young men. While there are several other strong churches our First Methodist church numbers about seven hundred, and the Second church has about one hundred and fifty. Rev. W. C. Davidson is closing his third year as pastor of First church. He has added much to the numerical and spiritual strength of the church. This has been his record whether on circuit, station or district. We have no better preacher nor more obliging Christian gentleman in the White River Conference than Brother Davidson. Sister Davidson takes an active part in church work. They have two sprightly boys and two lovely daughters. Paul is in Hendrix College. Bro. Will R. Stuck is the Sunday school superintendent. They have one of the largest and best Sunday Schools in the State. We had one hundred subscribers to the Western Methodist, but I found a few new subscribers. The White River Conference convenes here December 16th.

North Jonesboro has been served since Dr. Welch left, by Bro. Fikes, a graduate of Vanderbilt. He will return to his home conference, the Mississippi. They would be more than delighted to have him for their preacher another year.

He has recently held a meeting with some good results. This is the home of Brother Toll Tatum, the sweet singer. I have never heard a sweeter male voice than his. He and his good wife have done much for this church. The life of North Jonesboro church is due largely to Brother M. K. Carson and his excellent family. They not only give liberally of their money, but their labor and prayers. He has a large bottling works. A very pleasant night was spent in his home. The Parson hotel is a neat quiet place for a way-worn traveler, at reasonable rates.

We had a most delightful prayer meeting at First church Wednesday

La Grippe

Is a nerve-wrecking disease. It affects the whole nervous system. When the heart, lungs or stomach is weak, it is sure to leave it in a bad condition. These after-effects are really more serious than the disease. Dr. Miles' Nerve and Liver Pills should always be taken to strengthen and build up the nervous system.

"I had a long spell of the grip which weakened my stomach and brought on extreme nervousness. I was miserable for months. I bought a bottle of Dr. Miles' Nerve and Liver Pills and I hadn't taken one bottle before I began to feel better. My stomach grew stronger and my bowels finally got back to their normal condition." MRS. G. O. THORNBURG, North Baltimore, Ohio.

If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

night. Were rained out Tuesday night at North Jonesboro. Brothers Fikes and Davidson helped me much in my canvass. Dr. Pope was out on his district, so I missed him. He is holding up well, and has given eminent satisfaction. Sister Pope is cheerful and is an elect lady. Mrs. S. H. Babcock, who teaches in the High School, has been called to Georgia on account of the illness of her mother.

Walnut Ridge.

A few hours were spent with Rev. W. P. Walker at Walnut Ridge, securing Prof. E. E. Heslen, principal of the public school, for a new subscriber, which made 2500 new subscribers. I have secured for the Western Methodist. I feel that I am doing as religious work to secure a new subscriber to a religious paper as to persuade a person to join the church. Neither will save, but will be a great help in getting us to our heavenly home. Why any church member who is able does not take his or her church organ, is a mystery to me, and why they should want to discontinue their paper is a greater mystery. Worldliness may account for it in part. Most Christians want their church paper.

This is Brother Walker's third year. He has done a fine work at Walnut Ridge, and is in living favor with his people. We have no better or truer preacher among us than Brother Walker. His cultured wife stands nobly by his side. They have a religious club which meets at our church every Thursday night. It is a kind of laymen's meeting, both religious and benevolent. A free will offering is taken at each meeting for the needy. We had a real spiritual service the night I was with them.

Walnut Ridge and Hoxie are twin sisters. They stretch for about three miles on each side of the Iron Mountain road. A stranger would not know where he crossed the line that divides the two towns. Both towns are growing and seem to be prosperous.

Corning.

A night run brought me to Corning, spending the last half at the St. James Hotel, run by Brother and Sister J. E. Matthews. They feed well. A better hotel cannot be found between Little Rock and Poplar Bluff. He was burned out about one year ago, but has rebuilt near the depot, and with earnest labor and honesty is fast regaining what he lost in the fire. Corning is purely a white man's town. They have one of the best public schools in the State. Prof. J. I. McClurkin, a graduate of Hendrix College, principal. There are two banks and plenty of well-filled stores. Rev. W. L. Oliver has had a fine year, but he could not fail with such a wife going with him in his pastoral visiting and helping in all good work. With Brother Allen's help we collected well from the old and secured nine new subscribers as follows: C. L. Bailey, J. R. Reed, J. M. Oliver, Prof. McClurkin, J. E. Mathews, Mrs. Ella Barnes, Mrs. Dr. Gray, Mrs. J. F. Arnold, and Mrs. T. J. Crowder.

This is the home of Rev. N. E. Skinner, an honored superannuate of the White River Conference. He makes his home with his son-in-law, Brother W. D. Polk, who is a very successful business man and liberal Christian gentleman.

Hon. G. B. Oliver and wife are liberal supporters of the church; the same



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can be said of Brothers Beloe, Black, Hawks, Kelley, Dudgeon, Moore, Rev. W. I. House, and many others. This is an excellent church, and they have a choice preacher. This scripture seems appropriate to them: "We know that all things work together for good to them that love the Lord."

CHRISTMAS POST CARDS.

Eight finest silk embossed Christmas Post Cards, new and lovely designs, in exquisite, 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, 854 Jackson St., Topeka, Kansas.

Christ's Prayer for Unity.

Those who are pleading for the organic unity of all Christians think that they have conclusive authority for their contention in the prayer which Christ offered, as recorded in the seventeenth chapter of John. I often marvel that certain men, reputed to be sound Bible scholars, should use that prayer as they do. Here are words from that prayer: "Holy Father keep them in thy name which thou hast given me, that they may be one, even as we are." Again: "Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one, even as thou, Father art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me." A careful reading of those two quotations will show that Christ was having in mind a spiritual unity and not a formal and organic one. Notice that the unity is to be in Christ and His Father. The saved ones are to be "in us;" that is, in the Father and Son. Christ prayed that His people might be kept in the Father's name, and hence in oneness in Him. There is no hint of any other than a purely spiritual and vital unity. Remember, too, that there were no separate bodies of Christians in existence when Christ uttered that prayer; hence Christ was not praying for a union of churches. Nor did he pray for a union of separate organizations or companies of believers; therefore to quote those words in favor of organic union of Christians in these days is to entirely misapply that prayer. Then, as to the effect of that unity upon the world, let it be observed that Christ did not say that it was for the purpose of saving sinners. He did say "that the world may believe that thou didst send me." The whole point is that the world in general might believe that Christ had been sent into this world from Heaven by the Father. There is no good reason for saying that if all Christians were to be in one general organization, known by only one name, there would be more people saved on account of it than is now the case. Let pleaders for union be united among themselves, and hence quit quarreling.—C. H. Wetherbe.

The Unstopping Hour.

It is but a very little while at the longest, in which to trust, to suffer, to labor; and it is gone already. Let us most of what is left: "red time because the days are even when the Good Shepherd ransomed flock to pastures and waters ever still, on the ble Mountains of the true promise, then we shall say hearts, as none can quite side of the river, "In Thy fulness of joy: at Thy right pleasures forevermore."—B. rold:

Cured of Persistent Case of

St. Louis, Mo., Sept. 10, 1907.
Mr. J. T. Shuprine, Savannah, Ga.
Dear Sir: I have been a sufferer from eczema for four or five years. I have used many remedies and treated by the most prominent specialists for skin diseases without success. I am, my sister, Mrs. Elton, formerly, induced me to use Tetterine using same a few weeks, I am realizing that I am at last cured. Tetterine cures Eczema, Sores, Boils, Rough Scaly Patches on the face, Itching Sores, Dandruff, Canker Sores, Corns, Chills, and Skin Disease. Tetterine 50c. T. 25c. Your druggist, or by mail from the manufacturer, The Shuprine Co., St. Louis, Mo.

Preacher Wanted.

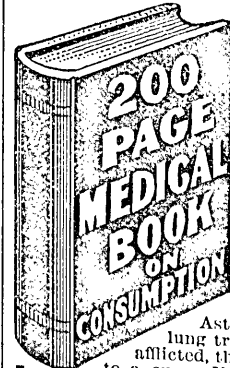
I want a preacher for Gro. Four room parsonage, good three appointments close together. pay \$550 or \$600. Send references. J. W. S. Vinita, Okla.

A. A. BROWER, M.D.

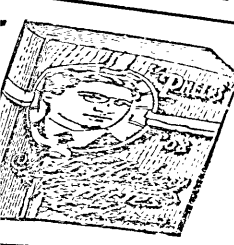
STOMACH and LIVER Trouble. MONEY BRINGS RESULTS. MONEY WITH BENEFIT. WANT TO? WELL. Address

Dr. A. A. Brower, Sp. Box 123 : : Fort Worth

Consumption



This valuable book contains plain, language, and simple remedies for consumption, cough, asthma, and all lung troubles, or any ailment, this book will cure. Even if you are in the advanced stage of the disease, there is no hope, this book will show others have cured themselves. Remedies they had tried failed, and they were cured. Write at once to the Yonke Consumption Remedy Co., 2700 W. Kalamazoo, Mich., and they will send you the book by return mail for a generous supply of the New absolutely free, for they want to have this wonderful remedy known. Don't wait—write may mean the saving of your life.



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WOMAN'S H. M. SOCIETY.

EDITED BY
Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McCallum, Little Rock Conference.
Mrs. J. W. House, Bentonville, Ark.
Mrs. Tom McSpadden, Oklahoma Conference.
Send all communications to the editors.

My Dear Sisters: Our Oklahoma Conference Woman's Home Mission Society has \$256.88 to its credit on its deacon's scholarship. As we have no candidate Mrs. McDonald writes: "We are needing a scholarship for Miss Grace Hemmway, of Wheatley, Ark. Miss Hemmway is a promising candidate and I am sure you will be willing to support her with your scholarship. It is the custom of the conference societies when they have an available scholarship and no candidate, to lend their scholarship to some one and when they find a candidate it is returned from some source."

This will be the third deaconess who has borrowed our scholarship, each time from another State who has returned it, and still we have no candidate from our conference. We are glad, I am sure, it can be used in training a Christian worker.

SAWS ANY WOOD IN ANY POSITION ON ANY GROUND 4 into 5 ft. Through 6 to 8 cords daily is the usual average for one man. **1 Man with a Folding Machine Beats 2 MEN with 2 6 to 8 cords daily is the usual average for one man.** **SAWS DOWN TREES** **BACKS** **ONLY 41** **EASILY CHANGED** **ON 100 Model Machine saws faster, runs easier and will cut over 100 ft. in a minute. Send for catalog showing latest improvements. Best order post agency Folding Sawing Mach. Co., 155 E. Harrison St., Chicago, Ill.**

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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 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. Twenty-five cents a bottle. Guaranteed pure. Good and Pure. Act June 2nd, 1892. Serial No. 2222. AN OLD AND WELL TRIED REMEDY.

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BELLS. Send 10c and I will send you 10 beautiful Color Christmas and New Year Post Cards. Order is for the best value ever offered. Kansas Post Card Co., 453 W. 7th Ave., Topeka, Kan.

As our Conference has been re-districted and so many changes made there may be some confusion in our Home Mission work. If each auxiliary will report to the old district secretaries this quarter, we will try to have the new secretaries and get them in correspondence with auxiliary officers by the next quarter.

If any auxiliary is in doubt where to send report mail it to me by Dec. 10th.

Will the auxiliaries in the Ada District mail me reports for this quarter? We are glad to announce that we have a new press correspondent, Mrs. Charles Phelps, of Greenbrier, Tenn., and December bulletins have been received, the first for many months.

December 1st ends our third quarter, only three months till the close of our fiscal year. Have treasurers collected all dues, conference expense fund, mite box offering, and extra dollar? Let us redouble our efforts.

Yours sincerely,
MRS. J. M. GROSS.

The Man You Marry.

Most mothers look merely to good clothes, good manners and some money in the men who marry their daughters. So says a lady doctor, and she is probably right so far as the vast majority of mothers are concerned. But this lady doctor has very different ideas from those of convention as to what a woman should consider in deciding the essentials in a husband. She formulates them in the following rules:

The first requisite for a woman in choosing a husband is an education, not such as he gets at college, but an education in morals.

The next thing she should insist upon is a clean bill of health. A man or woman contemplating matrimony should be examined by a physician, as for life insurance. If there is any inherited or incurable disease it will then become known. In the event of an affection that is curable marriage should be postponed. If it be proved beyond doubt that an ailment is out of the reach of medical skill the man or woman should be brave enough to renounce marriage and take up some line of work which may absorb his or her interests. For in marriage, as in all else, the uplifting of humanity should be the highest consideration.

A woman should demand among the good qualities of her husband that he be well bred. The little delicacies of life go far toward oiling its wheels.

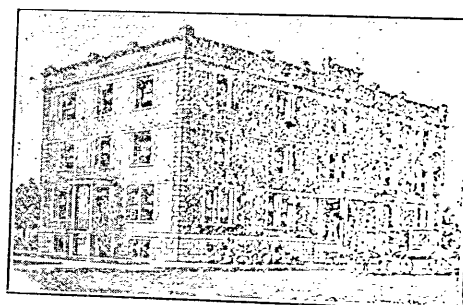
She should look for congeniality of tastes, as well as some quality of intellect, or its development. A college-bred man and a primary school girl would be hopelessly ill-assorted.

She should look for a husband to whom she would be not only a wife, but a good comrade. Comradeship is one of the strongest ties in marriage.

She should never marry a man who asked the sacrifice of her individuality or permitted her to dominate him. Each has a right to that inner self, for each soul comes into the world and goes out of it alone.

As a rule, she should marry young, always providing she has a sufficient knowledge of the world. The ignorance of women in this regard is stupendous. But men, too, are ignorant. The father should be his son's teacher, the mother her daughter's.

She should choose a young man pre-eminently, because he then becomes educated with her. They are likely to be more adapted to each other.



and cannot be excelled in this country. Special attention given to cases. Supervision at all hours by the house physician and experienced and well trained nurses. Conducted on strictly scientific principles. For further information address Telephone, Southwestern 848.

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Cor State St. and 10th Ave. Pine Bluff, Ark.

The Florence Sanitarium is a modern building, offering the best treatment to patients. It is a place where the sick and suffering can find relief and comfort.

The building is modern, well-lighted, and has a system of ventilation. It is a place where the sick and suffering can find relief and comfort.

The Florence Sanitarium is a place where the sick and suffering can find relief and comfort. It is a place where the sick and suffering can find relief and comfort.

The Florence Sanitarium is a place where the sick and suffering can find relief and comfort. It is a place where the sick and suffering can find relief and comfort.

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 designing done while I do mine myself. Get my prices before you have any designing done. **WARING SHERWOOD** Little Rock, Ark.

A young woman should never marry a middle-aged man with the idea of changing him. He will expect the woman he marries to conform to standards already fixed.

A woman should take some time to study the character of the man with whom she expects to spend her life.

She should ask, above all things, the confidence of the man she marries. If she understands his circumstances a woman with any heart will be willing to make sacrifices and not run her husband into debt.

She should demand an allowance, and not consent to a housekeeping scheme which includes the running of bills. She should handle the money she spends and understand the value of money.

To sum it all up, I should say that a woman in marrying should look for the man with whom she hopes to spend her life, and she should marry him with the idea of becoming the mother of his children.—Selected.

The Upper Room. Anchored in Peace.

Our Master having found out the deepest and dearest of all secrets—the way of peace—did give it into the hand of His friends, and all the world were a poor price to offer for peace. One can only give to another what he has owned himself, and as soon as Jesus makes His will and leaves peace to the twelve, it comes to our mind that He has endowed them with the chiefest gift that ever lived. He himself enjoyed. Whatever storms beat on the outer coast of His life, His soul was anchored in the fair haven of peace. John Watson.

His Yoke.

Christ's yoke is simply His secret prescription for the best and happiest method of living. It is the beautiful work of Christianity everywhere to add just the burden of life to those who bear it, and them to it. Without doing any violence to human nature, it sets it right with life, harmonizing it with all surrounding things.—Selected

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

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

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Ellwood's Woven Wire Fence, Door Yard Fence, Iron and Wire, Galvanized Fence, Park Fence, Steel Pipe, Well Tubing, Gas Pipe, and Engine Parts.

Dudley E. Jones Company.
Little Rock, Ark.

OBITUARIES.

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

PATCHELL.—Nellie Louisa, little daughter of Erle and Mrs. Ethel Patchell, was born Nov. 9th, 1904, and on Nov. 12th, 1908, God sent the angel to carry precious little Nellie from this world to his own bosom. Little Nellie was sick just a short time, when she sweetly fell asleep in Jesus. Her stay on earth was very short; but long enough however to be badly missed in the home and among relatives, and a wide host of friends. But God in his wisdom does all things well; he chooses for his own the best. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." We would say to the bereaved parents weep not; for little Nellie is basking in the sunlight of happiness; may you strive to live such lives as that when the death angel comes to you, you will be prepared to meet your precious little loved one where there is no more parting. We pray God's richest blessings to be on the parents and relatives. Weep not as those who have no hope.

W. P. BUMPERS.
Quitman, Ark., Nov. 23, 1908.

CABLER.—Sister Tilithie C. Cabler was called to rest in the loving care of Jesus, Oct. 9, 1908. She was born June 3, 1821. She was converted in Oct. 1837, was married to Nicholas Cabler in 1838. Joined first the C. P. church and lived in the same about ten years, then joined the M. E. Church, South, and lived a consistent member of the same until her death. Truly she and Uncle Nick Cabler, as he was called, were the old stand-bys of the Methodist church in Arkansas. Many were the preachers that sought shelter under their friendly roof and by their warm fireside, to share their hospitalities in their pioneer home. Andrew Hunter, Winfield, B. G. Johnson, Thomas Ware, Dr. Godden, Jenkins, J. G. Christmas, could tell of their hallelujahs at the old Black Rock Camp Ground. Thank God she is now at rest with the good and the blessed at God's right hand.

We were aggrieved that we could not visit her the last few months of her life because of the condition of body or mind but many were the prayers that we offered that God might just sit her over in his own new home without extra pain and she did nearly slip away without any one knowing except the sweet death angel that came after her. She has gone to crown Jesus Lord of all in that crowning day. Weep not dear connection and friends, for if you shall accomplish as much for the Lord's cause and his ministers as the sainted Father and Mother Cabler, you shall be with them forever at God's eternal home.

Her pastor,
HUGH REVELEY.

HUNT.—The death of Bro. R. P. Hunt occurred Nov. 16, 1908. He was born Jan. 10, 1857. He was a loving husband, kind father and a good neighbor. He was a loyal true Christian and the main pillar in the church. He has been a member of the M. E. Church, South and died at his post. His body was laid to rest in Brown's Chapel Cemetery to await the resurrection morning. His funeral was held by the writer. We extend our sympathy to the bereaved ones. May they all meet in heaven where parting is no more. Yours in Jesus.

ALONZO McKELVEY, P. C.

BRYANT.—Jesse Bryant was born in Tennessee June 3, 1826. He died near Bingen, Hempstead county, Ark., Sept. 3, 1908. He was married to Miss Virginia Grissom in 1849. To this union were born seven children: Martha L., William R., Payton O., John L., James E. and Julia A. Bryant. He came to Arkansas in 1859 and settled near where Bingen is now located. His first wife died July 30, 1839, and he was married the second time to Miss

Martha Alford April 12, 1892. He professed religion at the age of thirteen, and joined the Methodist church. He was a man of strong faith, solid piety and a faithful servant of the church. Many men seem to live with no great purpose in this life, but not with Bro. Bryant: his life and influence touched men, and his testimony was decidedly in favor of the religion of the Lord Jesus Christ, which he so positively professed. The death angel came suddenly but it found him ready and he fell like the mature grain prepared for the garner of the Lord.

A. D. JENKINS.

GREGORY'S NEW SEED BOOK SENT FREE.

The Most Valuable and Interesting Book Given Away By Any Seed House.

Before you do any planting or buy seeds, you should by all means write for a copy of Gregory's new seed book. You may have received a dozen different seed books, but you won't find in one of them or all of them together the valuable information that's contained in Gregory's. This book is published strictly in the interest of farmers and gardeners. Not only does it illustrate and describe the new and old varieties, but it helps make the planting a success by giving expert advice on the raising of various vegetables. In addition to the information contained in this book, the publishers are willing at any time to answer questions by mail. This fact alone means a great deal to the man who is striving to get the biggest returns from his planting.

All you have to do to get a copy of Gregory's Seed Book—the book that helps solve all the problems of planting—is to write J. H. Gregory & Son, Marblehead, Mass., and a copy will be sent by return mail.

Another fact that all planters should bear in mind is that it doesn't pay to take any chances in buying seeds. It pays to plant only one kind—the best. In this connection it is worth your while to know that the greatest crops may be yours if you plant Gregory's Seeds. They are better than many others because raised with greatest care from superior hand-selected stock. Every year the firm of Gregory & Son make over 2,000 tests of the vitality of both vegetable and flower seeds, and thousands of dollars' worth are thrown away as not being up to their high standards. The largest gardeners and planters in the country sow Gregory's Seeds because they know from experience that they are pure, fresh and reliable.

To learn all about the many new varieties listed this year, and the best methods of planting, write today for a copy of Gregory's Seed Book referred to above. Remember it's free.

Gifts.

To choose an appropriate gift—one to be received with genuine pleasure—is truly an accomplishment. Perhaps a suggestion will be of assistance to you before making your purchases for the holiday season. Have you ever considered that an up to date unabridged dictionary is a gift to be longer enjoyed, longer treasured, and of more constant service to the recipient than any other selection you may make? The One Great Standard Authority is Webster's International Dictionary, published by G. & C. Merriam Co., Springfield, Mass. It is recognized by the courts, the schools, and the press, not only in this country but throughout the English speaking world as the highest triumph in dictionary making.

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GET THE BEST.

"Oh for the Gift of Vision."

Oh for the gift of vision, that we might behold the teeming marvels and delights of this fair earth, whose most modest shapes are rich in bloom and beauty! Oh for the gift of faith and love, that we might interpret truly the events of life, and find in each a theme for delectable song! Oh for heavenly charity which can recognize in our brethren patience, kindness, and heroism, where a niggling intellect can see nothing but imperfection and failure! Oh that we might behold with open face the goodness of God in Jesus Christ, and live in the spirit of adoring wonder and loving consecration! If we do not grow in grace, let us turn over a new leaf; let us try the focus of appreciation instead of that of criticism; let us be freer to see the beautiful, to appreciate the good, to praise the high; and if we are only humble, sympathetic, and pure, the glory of joy and life will stand freshly revealed in everything, the law of praise will be on our lips, and in the genial glow we shall grow as flowers and palms in the sun.—W. L. Watkinson.

HARMLESS TOBACCO CURE.

Mrs. Vine 1023 State St., Des Moines, Ia., discovered a harmless tobacco remedy. It completely cured her husband in ten days. She sends prescription free for self-addressed envelope. Druggists can fill it.

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The college cultivates the ideal of gentlemen. There is no place in the world where meanness has so little toleration as in a college. "Thou shalt be a gentleman" is the first amendment to the Ten Commandments, and on it hang the academic law and prophets. The meek enjoy the best values, have dominion by righteousness and service, by being the right kind of persons. It is by character that they enjoy and control. Now, have we a better conception of this ideal character than that which is expressed in the good word gentleman—the righteous, the honorable, cultivated man? We might almost say that the Christian conception of character has passed from the ideal of the saint to the ideal of the gentleman.—President George Harris, quoted in Leslie's Weekly.

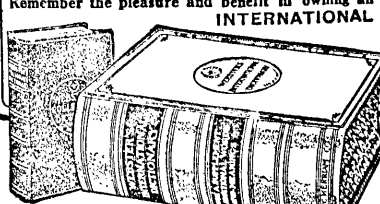
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Confidence in Democracy.

We shall not in the future be uncultivated or lacking in the pursuit of culture. That is not our difficulty. What we want more than anything else is the halls of learning, and with those who come out from them, is genuine sympathy with democratic institutions and an intense desire to vindicate them and show their adequacy to all the proper aims of manhood. There are so few that have real confidence in democracy.—Governor Hughes, at Brown University.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

GUYMON DISTRICT—FIRST ROUND.

(In Part)
Ellis Circuit at Lone Tree.....Dec. 5, 6
Ioland Circuit at Camargo.....Dec. 12, 13
Mutual and Taugier 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.

Wewoka Circuit at Wewoka Chapel.....Dec. 5, 6
Seminole Ct. at Thloplene.....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 missionary assessment as soon as possible.
ORLANDO SHAY, P. E.

WEATHERFORD DISTRICT—1ST ROUND.

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
Hammont 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. 16, 17
Sweet Water at Buena Vista.....Jan. 16, 17
Sayer Station (at night).....Jan. 17, 18
Roll Ct. at Roll, Friday.....Jan. 22, 23
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
Oordell Station (at night).....Feb. 21, 22
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.

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 Bragg 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 Sta.....Dec. 27, 2 p. m.
Saint Pauls.....Dec. 30, 7:30 p. m.
Checotah Sta.....Dec. 30, 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.
Covington Ct. at Covington.
Jan. 16, 2 p. m.
Bokoshe Ct. at Bokoshe.....Jan. 17, 3 p. m.
Whiteside Ct. at Whiteside.....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 officials 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 revival in each charge at once.
W. F. DUNKLE, P. E.

ARDMORE DISTRICT—FIRST ROUND.

1908
Elmore Ct. at Elmore.....Dec. 12, 13
Wynnewood.....Dec. 13, 14
Broadway.....Dec. 20, 21
Carter Ave.....Dec. 20, 22
Hennepin.....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
Tishomingo and Mannsville 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.

GUYMON DISTRICT—FIRST ROUND.

Ellis Ct. at Lone Tree.....Dec. 5, 6
Ioland Ct. at Camargo.....Dec. 12, 13
Mutual and Taugier at Mutual.....Dec. 19, 20
Woodward Sta. at Woodward.....Dec. 20, 21
Hooker Sta. at Hooker.....Dec. 26, 27
Nabisco Ct. at Nabisco.....Jan. 2, 3
Grand Valley Ct. at Fulton Creek,
Jan. 9, 10
Blue Mound and Blue Mound.....Jan. 16, 17
Tapley Ct. at Tapley.....Jan. 23, 24
Hooker Ct. at Gordon.....Jan. 30, 31
Texhoma and Goodwell at Goodwell Feb. 6, 7
Carthage Ct. at Carthage.....Feb. 13, 14
Sampson Ct. at Baker School House.....Feb. 20, 21
Cimarron Ct. at Boise City.....Feb. 27, 28
Guymon Sta. at Guymon.....March 6, 7
Postal Ct. at Postal.....March 13, 14
The District Stewards will meet at Guymon 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.

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 Kullituklo.....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. 4th at 1:30 p. m.
C. M. COPPEDGE, P. E.

VINITA DISTRICT—FIRST ROUND.

Inola and Talalia.....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. 26, 27
Blue Jacket.....Dec. 27, 28
Weich.....Dec. 27, 28
Adair and Big Cabin.....Jan. 2, 3
Chapela.....Jan. 9, 10
Chesapeake.....Jan. 16, 17
Fairland and Wyandotte.....Jan. 17, 18
Spavinaw.....Jan. 23, 24
Centralia.....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.

Stonewall and Tupelo at Stonewall.....Dec. 5, 6
Hondowa Sta.....Dec. 12, 13
Hondowille Sta.....Dec. 12, 13
Ada, First Church.....Dec. 19, 20
Ada, Asbury Church.....Dec. 20, 21
Wetumka.....Dec. 23, 24
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.....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.

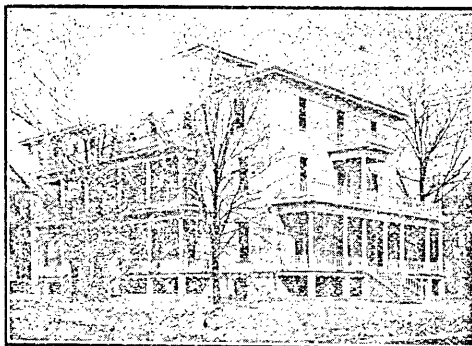
Franklin Ct. at Clearbrook.....Dec. 5, 6
Norman Sta.....Dec. 6, 7
Arcadia and Wheatland at W.....Dec. 12, 13
Oklahoma City, St. Lukes.....Dec. 13, 14
Noble and Shiloh at N.....Dec. 13, 14
Lexington Sta.....Dec. 16, 17
Purcell Sta.....Dec. 17, 18
Mcloud Sta.....Dec. 18, 19
Shawnee, First Church.....Dec. 19, 20
Shawnee, Trinity.....Dec. 20, 21
Tocumseh Sta.....Dec. 21, 22
Oklahoma City, Epworth.....Jan. 3
Oklahoma City, Oak Park.....Jan. 3
Sparks Ct. at Sparks.....Jan. 9, 10
Stillwater Sta.....Jan. 9, 10
Washington Ct. at Fairview.....Jan. 16, 17
Blanchard Ct. at B.....Dec. 18
Oklahoma City Ct. at Harrah.....Jan. 23, 24
Union Chapel Ct. at U. C.....Jan. 24, 25
Piedmont Sta.....Jan. 30, 31
El Reno Station.....Jan. 31, Feb. 1
Shawnee Ct. at Bethel.....Feb. 6, 7
A meeting of the Pastors, District Stewards and Lay Leaders is hereby called for Tuesday, Dec. 1, at 2 p. m., at St. Luke's Church, Oklahoma City. A full attendance is urged.
A. L. SCALES, P. E.

LAWTON DISTRICT—FIRST ROUND.

Hastings.....Dec. 5, 6
Temple.....Dec. 6, 7
Gregg and Valley View at Valley View.....Dec. 12, 13
Walter.....Dec. 13, 14
Fredrick Ct.....Dec. 19, 20
Fredrick Sta.....Dec. 20, 21
Lawton.....Dec. 26, 27
Ahepatona.....Dec. 29
1909
Cement.....Jan. 2, 3
Davidson Ct.....Jan. 9, 10
Mountain Park Ct.....Jan. 11, 12
Et. Cobb Ct.....Jan. 16, 17
Anadarko.....Jan. 17, 18
Cement.....Jan. 23, 24
Glenwood Ct. at Glenwood.....Jan. 24, 25
Geary.....Jan. 30, 31
Mt. Scott and Anadarko Cts. at Mt. Scott.....Feb. 6, 7
C. F. MITCHELL.

MANGUM DISTRICT—FIRST ROUND.

Elmer 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



Little Rock Sanitarium

Formerly Known as

Battle Creek Sanitarium

BATTLE CREEK METHODS EMPLOYED. 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 equipped Laboratory of hygiene for making chemical, bacteriological and microscopic 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,

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

1223 Wolfe St. Old Phone 169

Hobart.....Jan. 6
Granite and Gotebo at Granite.....Jan. 7
Willow at Mt. Home.....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.

DURANT DISTRICT—FIRST ROUND.

Durant.....Nov. 15-Dec. 23
Talihina.....Nov. 19-Dec. 16
Madill.....Nov. 29-Jan. 25
Colbert.....Dec. 4-6
Antlers.....Dec. 11-13
Tuskahoma at Jumbo.....Dec. 13-15
Ft. Towson at Valliant.....Dec. 17-20
Idabel at Garvin.....Dec. 20-22
Grant.....Dec. 26-27
Albany.....Jan. 1-3
Bokchito.....Jan. 3-5
Hugo.....Jan. 7-10
Boswell.....Jan. 10-12
Caddo.....Jan. 15-17
Kingston.....Jan. 22-24
Cumberland.....Jan. 28-31
J. A. PARKS, P. E.

TULSA DISTRICT—FIRST ROUND.

Dustin and Lamar at Dustin.....Dec. 5-6
Henrietta and Weleetka at Weleetka.....Dec. 6-7
Okema Station.....Dec. 8
Prague and Paden at Prague.....Dec. 12-13
Beggs and Mounds at Beggs.....Dec. 14-15
Sapulpa, First Church.....Dec. 15
Okfuskee and Bearden, at O.....Dec. 19-20
Stroud and Davenport.....Dec. 26-27
Bristow.....Dec. 28
Tulsa, First Church.....Dec. 29
Tulsa, Tiger Memorial.....Dec. 30
Red Fork.....Jan. 2-3
Okmulgee, First Church.....Jan. 3-4
Morrison and Pawnee.....Jan. 9-10
Cowota and Porter.....Jan. 16-17
Broken Falls.....Jan. 18
Keokuk Falls Ct.....Jan. 23-24
Depew Ct.....Jan. 30-31
J. B. McDONALD, P. E.

MCALISTER DISTRICT—FIRST ROUND.

Kiowa Sta.....Dec. 5-6
Stonewall Ave.....Dec. 6-7
Atoka Sta.....Dec. 12-13
Altona Ct. at Lane.....Dec. 13-14
Phillips Memorial.....Dec. 16-17
Eufaula Sta.....Dec. 19-20
Eufaula Ct.....Dec. 20-21
Canadian Ct. at Canadian.....Dec. 26-27
Quintan Ct. at Quintan.....Jan. 2-3
McCurtain.....Jan. 3-4
Mowdy and Wardville at Mowdy.....Jan. 9-10
Coalgate and Centrahoma.....Jan. 10-11
Wilburton Sta.....Jan. 16-17
Hartshorne.....Jan. 17-18
Howe Ct. at Howe.....Jan. 23-24
Conser Ct. at Conser.....Jan. 24-25
Pocah Ct. at Braden.....Jan. 29-30
Spiro Sta.....Jan. 30-31
Stuart Sta.....Jan. 31-Feb. 1
Stuart Ct. at Ashland.....Feb. 6-7
S. G. THOMPSON, P. E.

Arkansas Conference.

HARRISON DISTRICT—FIRST ROUND.

Harrison.....Dec. 6
Leslie.....Dec. 12-13
Marshall.....Dec. 13-14
Berryville.....Dec. 19-20
Eureka Springs.....Dec. 21
Green Forest at Green Forest.....Dec. 26-27
Yellowville Ct. at Pleasant Ridge.....Jan. 2-3
Yellowville Sta.....Jan. 3-4
Cotton at Cotton.....Jan. 6
Gassville Ct. at Gassville.....Jan. 9-10
Mountain Home Sta.....Jan. 10-11
Lead Hill at Lead Hill.....Jan. 16-17
Valley Springs at Valley Springs.....Jan. 23-24
Bellefonte at Mt. Zion.....Jan. 30-31
Huntsville at Huntsville.....Feb. 6-7
W. T. THOMPSON, P. E.

MORRILL 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 Perryville.....Jan. 24, 25
Foncho.....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 Morrilton Dec. 15, at 1:30 p. m.
JOHN H. GLASS, P. E.

FAYETTEVILLE DIST.—FIRST ROUND.

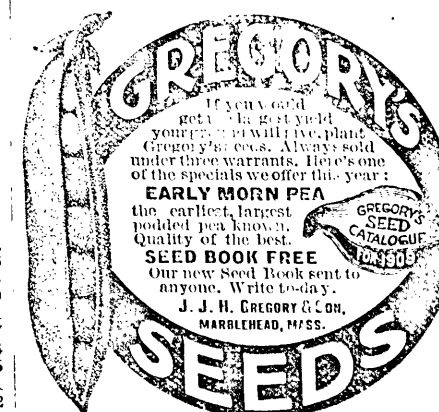
Rogers Sta.....Dec. 6, 11 a. m.
Bentonville Sta.....Dec. 6, 7 p. m.
Centerton Ct. at Oakley chapel.....Dec. 12, 13
Elm Springs Ct. at Elm Springs.....Dec. 13, 14
Gravette and Gentry at Gravette.....Dec. 19, 20
Fayetteville Mis. at Parksdale.....Dec. 26, 27
Goshen Ct. at Sons chapel.....Dec. 27, 28
Springtown Ct. at Springtown.....Jan. 2, 3
Siloam Springs Sta.....Jan. 3, 4
Pea Ridge Ct. at Buttram chapel.....Jan. 9, 10
War Eagle Ct. at Paces chapel.....Jan. 9, 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.

DARDANELLE DISTRICT—FIRST ROUND.

Roseville and Webb City at Roseville.....Dec. 5-6
Altus and Denning at Denning.....Dec. 6-7
Coal Hill and Hartman at Coal Hill.....Dec. 8-9
Ozark Ct. at Grenadis Chap.....Dec. 10-11
Ozark Sta.....Dec. 12-13
Spadra.....Dec. 13-14
London and Knoxville at London Dec. 15-16
Lamar and Mt. Olive at Lamar.....Dec. 17-18
Clarksville Ct. at Clarksville.....Dec. 19-20
Clarksville Sta.....Dec. 20-21
Gravelly and Bluffton at Bluffton.....Jan. 9-10
Rover St. at Rover.....Jan. 10-11
Danville and Ola at Danville.....Jan. 12-13
Belleville Ct. at Cedar Creek.....Jan. 16-17
Havana Mis. at Havana.....Jan. 17-18
Walnut Tree Ct. at Walnut Tree.....Jan. 20-21
Prairie View Ct. at Prairie View.....Jan. 23-24
Dardanelle Ct. at Pisgah.....Jan. 30-31
Dardanelle Sta.....Jan. 31-Feb. 1
The District Stewards are called to meet at Dardanelle on Friday, Dec. 4, at 1 p. m.
J. H. O'BRYAN, P. E.

FT. SMITH DISTRICT—FIRST ROUND.

First Church.....Nov. 29
Hartford Ct. at Hartford.....Dec. 12-13
Mansfield and Midland at Mansfield.....Dec. 13-14
Abbott Ct. at Oak Grove.....Dec. 18-19
Huntington Sta.....Dec. 20-21
Central Church.....Dec. 26-27
Midland Heights.....Dec. 27-28
Booneville Sta.....Jan. 1
Magazine.....Jan. 2-3
Paris Sta.....Jan. 8-9
Van Buren Sta.....Jan. 9-10
Van Buren Miss.....Jan. 9-10
Alma and Prairie Grove at Alma.....Jan. 10-11
Mulberry at Shiloh.....Jan. 11-12
Bates Ct. at Bates.....Jan. 14-15
Waldron Ct. at Mt Pleasant.....Jan. 15-16
Waldron Sta.....Jan. 16-17
Hackett Ct. at Hackett.....Jan. 23-24
Greenwood Sta.....Jan. 24-25
Branch Ct. at Chismville.....Jan. 30-31
Charleston Ct. at Charleston.....Jan. 31-Feb. 1
Ft. Smith Ct. at Spring Hill.....Feb. 6-7
Dodson Ave.....Feb. 7-8
The District Stewards will meet at Central Church, Ft. Smith, Dec. 17.
F. S. H. JOHNSTON, P. E.



UNLIKE OTHER BELLS
BLYMYER
CHURCH
BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

How to Promote Abstinence.

It is a good thing for a man to abstain from something just for the sake of the gain to character from such abstinence. As Professor James of Harvard says in his "Psychology:"

"Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws near, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow mortal are winnowed like chaff in the blast."

And what could one find from which to abstain more wisely than all alcoholic drinks? We can do without these drinks and survive. We will not lose any friends who are worth keeping by abstaining. It will not cost us any money to abstain, nor will it injure our brains or make us blind to any mortal distinctions. We lose nothing good by total abstinence. It would seem accordingly, that the moral exercises, the gymnastics of the will, which Professor James advises could not be gotten in any better way than by practicing upon abstinence.

But this is putting it all tamely. We ought to practice total abstinence, both to escape the risk of indulgence and to enjoy the comforts of being clean every whit. Any use of liquor at all is disadvantageous. It is cut out of the best athletic training. The man who uses liquor is weaker for it. His endurance is lessened and his power limited. Ought we not to be as careful of

our bodies as athletes are? If, for some passing honor or reward, they keep their bodies under and give up injurious practices, ought not we to be equally zealous who are called to serve God with our bodies and spirits which are God's, and to do by God's grace all that our bodies have strength to do?

There are some things that it is a good deal better to do wholesale, horse, foot, and dragoons, boots, saddle, and bridle, than to do compromisingly, peaceably. Everything which has to do with purity, cleanliness, the anti-septic, whether of body or soul, should be done this way. One small uncleanness is enough to spoil all the care of the nurses and doctors in the operating room. One dab of dirt will soil enough utterly to spoil.

Total abstinence is the best kind because it is harder than moderation. The moderate drinker can always yield when he wants to, or when others want him to. Whenever it is hard to resist he can indulge. But the total abstainer always says "No." The question is settled once for all. There is no need of constant debate, many temptations cease to be temptations because the character becomes so fixed in its ways that the question is not open to discussion. The life is set free for better things. Who would not be free?—Sunday School Times.

The Baptists Not Agreed.

The Baptists do more boasting as a denomination, as far as we have observed, than any other church. They claim that this is a Baptist Age. (capital A), and that the entire world, in its religious beliefs and church practices, is rapidly coming to them.

And yet we do not know a church that has more dissensions and differences of opinion and practice among its leading men and churches. For example, the idea that baptism by any other church cannot be recognized is gradually being given up. Many of their strongest churches and most scholarly preachers recognize alien baptism, that is baptism performed by some other church upon one who afterwards applies for membership in the Baptist church. Right here in the Baptist Seminary, in Louisville, where hundreds of young men are trained for the Baptist ministry, a number of the professors, we are told, are not willing to take a stand against alien baptism, thus allowing its validity when recognized by others.

The doctrine of an unbroken apostolic succession is no longer thought capable of absolute proof, that is by those most fully informed on the subject. The scholarship of their church as well as of all other churches, admits the weakness of any such claim as that.

Nor is their belief in election or Calvinism what it once was. A prominent preacher in their church and lecturer, from England, a pupil of Spurgeon's at one time, in our office a short time ago, declared there were many Baptists who had repudiated the doctrine of unconditional election, and the number was increasing. He himself had long ago given it up.

And even as to immersion being the only form of baptism, there is division among them. Many of our readers, no doubt, remember the Whittitt discussion only a few years ago over the historic mode of baptism. And now the present professor of history in the Seminary admits that the earliest

church manual, reaching back almost to apostolic times, teaches that baptism may be administered by pouring!

Again, in the great interdenominational movements, the Baptists are taking part along with other churches, asking for no special favors because they are the only church in the world, or because they are the largest church, which they are not. They thus recognize the Universal Church, that is their best men do. Some narrow fellows may not.

Leading Baptists are also differing on the practice of "close communion," in partaking of the Lord's Supper, many claiming they have the right to commune with other denominations, and that others ought to be permitted to commune with them. Another recognition of the Universal Church idea.

Finally, as to independence of each congregation; while the form is preserved, effort is made by organization of Boards, Commissions, etc., to establish a connectional relation by which they may better carry on their great educational and missionary enterprises. Their associations, national, State, and district or neighborhood, though not delegated bodies, attempt to devise plans and to do business for the entire church. Churches do still select or "call" their own preachers but such a system is admitted to have many defects not possessed in the itinerant system of the Methodist Church. Hundreds of vacant Baptist churches all over the country and unemployed ministers everywhere, show conclusively the failure of such a system, and many would be glad to find a better one.

So, after all, it might be well in fact necessary, to inquire what do the Baptists believe and teach anyway? In what special way is the great Baptist church, in any of its branches, distinguished from all other evangelical Protestant churches? Certainly not by its agreement on any one of its great cardinal doctrines, except those of universal Christendom, or in any of its so-called apostolic practices.

Let us therefore have less of boasting and more of the open-handed, free-hearted fraternal spirit of a great Christian brotherhood, all of us having the one great purpose of bringing a sinful world to Christ, not to convert the members of other churches along with SOME sinners, to OUR way of believing. We have had enough of this boastful proselytism, let us have more of the true type of religion, that of the humble Jesus of Nazareth.—The Central Methodist.

TO DRIVE OUT MALARIA

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

In This Present World.

When Jesus bade his disciples to lay up their treasures in heaven, did he mean, as so many have imagined, that they were to withdraw from the life of men, that they were to forget the present and the past, that they were to put away from themselves their love of kindred, of friends, of the beauty of this world, and live for a vague, unimaginable reward in a world to come? His whole life makes it clear that he meant nothing of the sort. No man ever lived in the world about him as intensely as did he. His last words revealed his

care for his mother and for his friends. His teachings abound in delight in the visible world.

To him heaven was not a place, a distant star, a hidden world, to which some day he would return. Heaven was a kind of life, as truly present as future, as real now as after death. The kingdom of heaven was the domination of this kind of life as truly present as future, as real now as after death. The kingdom of heaven was the domination of this kind of life over the minds and hearts of men. The kingdom of heaven is the kingdom of God, the victory of the spirit of God in human life; to use Paul's phrase, "righteousness, and peace, and joy in the Holy Ghost." To lay up treasures in heaven is to prize those things that will endure when this spirit will rule in the world.

By this truth we may test all our experiences. The man who does his daily task just to secure that which perishes with the using is laying up treasures upon earth. His neighbor, who may be engaged in the same kind of business, but is intent on making that kind of business a means of genuine service, is laying up treasure in heaven. There is nothing magical or mystical in this. It is not as if, with every good deed done by a man on earth, some angel in a distant star deposited so much merit to his account. It is rather as natural as the operation of any physical law. The purpose, the intent, the will of a man determines the character of his deeds as truly as the kind of seed determines the kind of plant which it will engender. In the buying and selling of merchandise, in the bearing of burdens, the carrying of products, the healing of diseases, the pleading of cases, the hard labor of the hands, men can, if they will, increase the wealth that cannot perish. So we may bring to the test of this truth our business, our friendships, our study, our part in the life of the community and the nation. If we had, instead of the conception of heaven as a place, the sense of heaven as a kind of life, we should find every act of our lives transformed.

One reason why we feel so bitterly the absence of those whom we call dead is that we believe so little in the nearness of heaven. If we understood that they had passed simply from a life in which heaven was but partially regnant, to a life in which heaven was unresisted, our grief would be robbed of its bitterness. If we understood this, we should realize that we could, by our lives, bring heaven and them nearer. If we understood this, we should not lose at all our love of life; we would rather hear as from the invisible choir a summons to make of this world at least a place that might be called the environs of heaven, if not, as yet, heaven itself.

The world that comes to us from Christ and from all others who have conquered death bids us keep alive the spirit of happy interest and faith in this present life; for it assures us that this life should not—and some day will not—be essentially different from the world to come.—Outlook.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.