

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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Preaching to the Heart.

The lives of men are made up more of what they feel than of what they think. We believe more on account of what we feel than we do on account of what we think out. The religious beliefs of men arise more out of what they have experienced than out of what they have been led to believe through processes of reason.

The stock arguments for the existence of God and for the nature of God which have been put forth by philosophy are of very doubtful ultimate value. The great argument from Design, perhaps the best known and the most widely influential of them all, will certainly fail to land us upon a sure and satisfactory conclusion as to the being and nature of God. The law of Natural Selection makes a heavy inroad upon it. If we rest upon the evidences of design we must see a thousand things which seem to be designed to work havoc in the hurly-burly world about us. We do not throw entirely away the argument from design, we are only saying that the facts which are intended to explain may be accounted for on other grounds, perhaps, and that the whole argument from design cannot bring us to the kind of a God that religion needs. The conclusion of Mill is perhaps as generous as we could expect from this argument—that it will bring us to "a Being of great but limited power, how or by what limited we cannot even conjecture; of great and perhaps unlimited intelligence, but perhaps also more limited than his power; who desires and pays some regard to the happiness of his creatures, but who seems to have other motives of action which he cares more for, and who can hardly be supposed to have created the universe for that purpose alone." The argument from design in history will fare but little better. We believe it was a maxim with Napoleon that God is on the side of the men who have the biggest guns. There is much in human history to confirm this maxim. The reader will please remember that we are not scouting the argument coming from the philosophy of history; we are only saying that if left to it we should be in a most sad plight. We are only saying that we must find a better reason for believing in God than can be found in the evidences of design, either in nature or in history. The arguments drawn from these sources may illuminate and strengthen our faith when once we have found a ground for faith, but they could hardly themselves constitute the grounds of belief.

As to the less familiar arguments, known to philosophy as the cosmological and the ontological, the first fact about them is that they are unfamiliar to the common run of people, and must from their very nature remain so; and the second fact about them is that they really fall as far short as the argument from design. They have been steadily losing ground since the days of Immanuel Kant, and they are perhaps destined less and less to influence men. The every-day people to whom we must preach are but little influenced by any of these philosophical reasons.

Such is the spirit of the age in which we

live that men are less and less influenced by mere authority. Men are less and less inclined to believe a thing merely because they are told it is so; they are less and less inclined to believe a thing because the preacher says it is so, or because the Bible says it is so. To be sure we shall never get ourselves entirely away from taking many things on authority; we must take perhaps nine-tenths of the facts of life on such ground, for the simple reason that no man has time and opportunity to make an original investigation of everything for himself. Nevertheless, we are ever disposed to get away from as much of this sort of thing as we can, and we ought so to get away from it. We want to know for ourselves and we ought as far as possible to know for ourselves, particularly when the matter is so deep as our religious welfare.

Fortunately there is a vast region in the nature of us all which has but little relation to high philosophizing, a region in which we do not reason, in which we feel, men who know no philosophy but have their experiences. They know that they have fears, hopes, aspirations, longings; they know that they find in their prayers and in their Bibles and in the services of God's house the answer to these hopes, fears, aspirations. Speech to them about these things is not a foreign language, as would be our speech about some intellectual argument. It is the region in which they live. What they most need to know is how to have higher hopes, loftier aspirations, more wholesome and more rational fears, deeper longings for God and for eternal life. This is the one field in which men are certain of themselves, the field of their own experience. You may rout a man from almost any field of intellectual belief, but he will hang to the evidence of a deep experience. If a man has ever felt himself deep down in some pit of woe and has by prayer been lifted completely out of it, so that his petition has turned to praise, he can never forget that experience. He is sure there is a God and that he hears prayer. This may be what the worldly-wise will call mysticism; but it is a mysticism that is unashamed, that will hold up its head in any temple of science.

It is probable that religious faith will after all the boasts of our power to reason be driven back upon this as its final field, "what we have felt and seen," felt in the depths of our being and seen with our deepest spiritual vision cannot after all, be a bad basis of faith. It is a region of our natures which has not been given adequate treatment in our psychologies, but the region nevertheless in which we live. There are some preachers who know the way into this sphere of human nature which touch the springs of life in men, know how to touch the springs of life in men, know how to get to their hearts. They know the road to success. For they know how to awaken in men the impulses, the desires, the likes and dislikes, the sentiments, which are the very warp and woof of character. These mind-eyes, are matters of the heart. They cover a far wider area in our natures and have far more to do with life than do our intellectual faculties. What a man loves, far more than what he knows, will control him. Knowledge may puff him up, but love will build him up.

Receiving the New Pastor.

Many of our preachers are changing their places of abode at this time. It makes a very great difference what sort of reception they will receive at the hands of their people. It is possible so to receive the new preacher that he will enter upon his work with courage and zest; it is possible so to receive him that he will feel himself frozen out in the very beginning of his work. There is no time in the whole year when a little thoughtfulness upon the part of the people will count for so much. It is probable in most cases that the preacher has gone among strangers; nobody in his new surroundings loves him, for nobody knows him. Yet he is a human being, dependent like all other human beings upon his fellows for love and sympathy. We must love him for his work's sake. And we must find some way to manifest that love, else he will not know it.

It is probable that your new preacher comes to you with very little money. He probably got a bare living on his last charge. Yet he was expected to pay all his debts and to have money enough to bear the expenses of moving. If he is a man of any delicacy of feeling he does not like to begin the new year by asking for money. His people ought to expect him to ask; they ought to ask him, or better still, they might begin by supplying him with a little money at the very beginning. To be a stranger, not knowing where to turn for a load of wood or for any of the thousand and one things necessary to start life in a new place, and to be short of money, not knowing when any more will come in—put yourself in this man's place and—govern yourselves accordingly.

Among the very first things a pastor in a new place ought to do is to ascertain what his people are reading. Make a business of it on the first round of pastoral visits. Supply the people with good reading matter. It will supplement a good deal of poor preaching.

Buy some good books, brother layman. Put them in reach of your children. They are going to read something, if they be not dullards. Talk to your pastor about this matter.

If the spirit that is in us be gentle and loving we can administer reproof. Otherwise we shall find our words resented by all but the meekest of men.

"The nod of a lord" may be "breakfast enough for a fool," but it does not satisfy the appetites of some people.

Fine writing! It is the agony of a sensible editor. The men who have done the solid work of the world have not walked on stilts.

One of the poorest persons in the world is the man who has a great inspiration from God, to do something worthy, but because it seems so great to him, from fear he fails to act.

The desire to do, should always be the forerunner of a desire to know exactly how to do.

WESTERN METHODIST

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Notes and Personals

Rev. A. H. Williams, formerly of Arkansas, now of Ripley, Miss., reports a good year in his charge.

Rev. Hugh Reveley, who was at the late session of the Little Rock Conference appointed to Hamburg Circuit, has since conference been changed to Snyder Circuit. His post-office will be Snyder, Ark.

Rev. Jno. H. Glass, presiding elder of Morilton district, wants a preacher for Conway Mission, and is prepared to make suitable provision for a suitable man. His address is Conway, Ark.

Rev. J. W. Sims, presiding elder of Vinita district, Oklahoma Conference, wishes us to state that he has secured a pastor for Grove charge in his district. Those interested will please take notice.

It is pleasing to note the good words which the Daily News of Hot Springs has to say about Rev. M. W. Manville, just leaving Malvern Avenue Church in that city for Carr Memorial Church, Pine Bluff.

We learn that Rev. Forney Hutchinson has been enthusiastically received at Central Avenue, Hot Springs. He has done a splendid work at Hunter Memorial, Little Rock, and is one of the men that will "make good" in any field.

We commend very heartily Rev. J. W. White to our brethren of the Oklahoma Conference. He was transferred at the recent session of the Little Rock Conference, and stationed at Tahina. He is a man in much favor among his brethren.

Rev. John L. Williams, who was appointed to Davidson, Oklahoma, at the last session of the Oklahoma Conference, has been transferred by Bishop Candler to the Texas Conference and stationed at McAshan Church, Houston, Texas. Rev. J. R. Hardin has been transferred to the Oklahoma Conference and takes Bro. Williams' place at Davidson.

Bishop Seth Ward, returning from his official visit to the Orient, landed in San Francisco on Nov. 22. It is time for the Pacific Methodist Advocate to blow a resurrection trumpet. Those who read the notice of the good Bishop's departure in that paper will understand the reference.

In the list of appointments for the Texas Conference we note that Rev. J. L. Massey, an old Arkansas man, who has been for several years at Longview, goes to Orange, Texas. It was a pleasure to meet recently Mrs. Massey in Conway, Ark., looking well and able to give a good account of their work.

Asbury Church, Little Rock, has most gladly received Rev. Frank Barrett, and has made provision for his salary far beyond anything this church has ever attempted before. The time is not far distant when Southern Methodism will have four first class churches in Little Rock, while the smaller churches are doing good work.

Rev. Barnett Wright is much pleased with his new work, England station, and writes hopefully of the situation. Hear him: "This official board is a live wire. Good beginning." "These people are as sunny-hearted as the cloudless skies and as profuse in hospitality as the fragrance of their flowers." It is a point in favor of any preacher to have a favorable impression of his people.

Bishop Hendrix (and through him our own church) has been signally honored by being elected president of the Federal Council of the Churches of Christ in America, recently in session in Philadelphia, by a unanimous vote. He is a genuine master of assemblies and his presidency of any deliberative body gives eminent satisfaction. We rejoice that our church is among the foremost in this great movement to unify and correlate the forces of Protestant Christianity in America.

The vacancy in the chaplaincy of the Confederate Soldiers' Home caused by the removal of Rev. R. G. Rowland from Little Rock to Ashdown, was filled by the Board at its regular meeting by the election of Rev. J. M. Workman, the new pastor of Hunter Memorial Church, whose charge, being contiguous to the Home, will enable him to render prompt emergency service. Bro. Rowland was much loved by the veterans and his services appreciated by them and the Board.

In the reorganization of their work recently the Convention Baptists of Arkansas elected Rev. R. G. Bowers to the financial agency of their Ouachita-Central system of schools. For nearly three years he has been their very efficient missionary secretary and has done much to raise money and promote missionary spirit. His successor in this work is Rev. J. S. Rogers of Pine Bluff. We congratulate our Baptist brethren on their progress, both in missions and education. Let us emulate them in the spirit of Christ.

Signs of the Times.

Dear Methodist: That is a fearful reflection made on the ministry by the magazine writer, Alfred H. Lewis, when he charges that a Baptist preacher, the pastor of John D. Rockefeller, has defended the great oil magnate in all his shady transactions, transactions the civil government has greatly desired to suppress. This he connects with the fact that "Spider Archbold," the tempter of "Fly Foraker" and others have found a ready defender in Chancellor Day. Methodist preacher. If there be truth in these things Mr.

Lewis is doing the country a great service in uncovering them, for the church of Christ can't afford to whitewash trust magnates and corruptors of legislation because they make large donations of their ill-gotten gains. Mr. Bryan would not accept the nomination for the presidency till the Democratic convention had resolved that all donations to the campaign fund should be made public before the election. His argument was that he desired no contributions from the trusts, first because he did not want to be under any obligations to them if he should reach the presidency, and secondly he wanted the electors to know he was not being supported by them and would not be influenced by their money. The moral is this: If a clean politician feels it is necessary for a civil officer to live above suspicion of being influenced by money, then how much more is it necessary for every Christian preacher to live above such suspicion?

If the time ever comes when a suspicion of the ministry becomes general then the Father of our Lord Jesus Christ will raise up some other means to propagate the real gospel of his Son, for such a suspected ministry can never do it. We live in times when unscrupulous men with millions of money in their hands are using it with the adroitness of a spider to accomplish their selfish ends, and it becomes all preachers and statesmen to be careful in receiving their overtures. General John H. Reagan, who was in the cabinet of President Jefferson Davis, and afterwards for years in the United States congress, said to the writer, "The menace of this country is commercialism in politics." His words seem to be true. Men in high political offices are using their public positions for private ends. Two years ago the Literary Digest published the names of three United States senators and designated them as "the corrupters of the senate." Two of them still live and are members of that body, and yet no suit has been brought against that strong publishing company for slander.

In the chivalrous ante-bellum days no man could make such charges against men in public office without being called to account at once. It is an evil omen that men under such charges demand no redress, and it indicates one of two things: either our people are too ready to charge their officials with corruption, or our officials, as a rule, have lost the keen sense of honor possessed by our fathers. Either conclusion is anything but complimentary to us as a people. If we are to sacrifice everything on the altar to Mammon it does not take a prophet to foretell the results. Our civil government will be undermined, our courts will become a farce, as they did in England in Cromwell's day, and God may raise a Cromwell to abolish them. The whisky devil is using the millions of money at its command to corrupt every department of our government. Surely the times in which we live call loudly for honest, efficient, brave men to stem the tide of commercialism. If its current is ever turned back it will cost money, men—everything but honor. But men can afford to die for the right. It is a significant fact that the feud that ended in the death of Senator Carmack began when he turned prohibitionist. Some way or other our people must be taught there is something better than money. If the ministry and church schools do not emphasize such teaching who will? I know they need money, but the pennies of the poor with the blessings of God will be worth more to them than the millions of the rich if they are in the least to be dominated by them. When H. Clay Pierce, the great oil magnate, indicted in Texas for perjury, entered Austin a few days ago the papers say it was more like a triumph than the coming of a man under criminal indictment. Surely the church of Christ never had a greater responsibility than now. I believe she will meet it. Let our preachers, editors and teachers thunder out from every pulpit, tripod and class room that it is a burning shame for a man to be a multi-

millionaire when there is so much suffering and ignorance in the world he could remedy with his surplus cash. One of the first millionaires in England said to a great statesman, "I am worth a million dollars." The courageous statesman replied, "Yes, and that is all you are worth." We need a like courage. When Pierce was permitted to escape jail at Autsin by giving a \$20,000 bond, the papers say monied men fell over each other to go on his bond. They seemed to esteem it an honor to go on the bond of a money king indicted for perjury. Such a scene can have but one effect on the rising generation. It must be counteracted or moral ruin will follow. All honor to the editors and preachers and politicians who threw themselves into the struggle, determined to conquer or die. None but great spirits will make the sacrifice. It makes an old man wish he was young again. You that fight the battles will be in a beautiful succession. I once heard General Clinton B. Fish say he worked hard in Washington, D. C., to secure temperance legislation, and a whisky attorney told him he had defeated him with money, but the grand old general was of the opinion that principle would outweigh money by and by. Bishop Atkins has been quoted as saying commercialism is injuring the church. If this be true the struggle will be the harder by it, but the good Lord will take care of his church. In some form it will conquer selfishness.

B. H. GREATHOUSE.

Action of Little Rock Conference on Report of Educational Commission.

Resolved, that we endorse the plan here outlined for the correlation of our schools, amending Sec. 5 to read as follows:

(5) That Hendrix be co-educational, etc., and that Henderson and Galloway become Junior Colleges, correlated with Hendrix, conferring diplomas, but no literary degrees after June, 1910, unless recognized as colleges by the General Board of Education.

Resolved, further, that we continue the Commission, appointing as our representative A. C. Millar, and that we authorize the Commission to call together the Board of Trustees provided for in the report of the Commission for the purpose of conferring with the Commission and with the Board of Trustees of the three institutions named, and effecting needed modification before transfers of titles are made.

Resolved, also, that this Board of twenty-four shall endeavor to effect a correlation of Galloway and Hendrix Colleges on a basis satisfactory to the Boards of Trustees of the two schools and with the approval of our General Board of Education.

We do not wish to coerce, but lovingly and earnestly urge the Boards of the respective institutions to make such modification as will make ours a great system in perfect harmony with the policy of our own church, and that will be in agreement with the truest educational ideals.

We nominate for our eight representatives on the proposed Board of twenty-four the following: A. O. Evans, T. M. Mehaffy, T. E. Sharp, R. B. F. Key, T. D. Scott, L. B. Leigh, C. C. Henderson and J. A. Buchanan. The full tenure of office for a trustee shall be eight years, but of these first trustees the term of the first shall be one year, the term of the second shall be two years, and so on, so that the term of the last named shall be eight years. The Conference shall keep the Board full by the election of one member each year. The members of the Board shall be residents of Arkansas and members of the Methodist Episcopal Church, South. Nominations for this Board shall be made by the Conference Board of Education.

Resolved, finally, that so far as this Conference is concerned, we authorize the Educational Commission, the Board of twenty-four and the three Boards of Trustees of the in-

stitutions concerned to consummate plans agreed upon by a two-thirds majority of the respective bodies between this and next Annual Conference.

Standardizing Our Schools.

By Rev. S. Anderson, D. D.

Why all this stir about unifying and standardizing our schools? Why all this discussion about entrance requirements, requirements for graduation, endowment, teaching force and the meaning of conferring and right to confer degrees? Is not a college a college? Is not a degree a degree? Is not an education an education? It is precisely for the reason, that all colleges are not real colleges, all degrees are not real degrees, all education is not real education, that we have all this stir and discussion. A great educational statesman has recently said, "In the United States today there are nearly 1,000 institutions which call themselves colleges. The work offered by these institutions varies from that of a true college to that of institutions so low in grade that the courses of study do not equal that of a good high school."

"For the most part the colleges of the country have made their entrance requirements, requirements for degrees, and employed their faculties without regard to any common standards. The result is that we are now in a state of confusion very hurtful indeed to true education. On this point one writer has said, 'Under these conditions, denominational, professional, local and personal rivalries have led to the establishment of more so-called colleges and professional schools than our country can possibly support. These may legally confer all the degrees of higher education which the strongest and most scrupulous college can confer.'"

The most sacred obligation is upon the church to be honest in all its work and true to all the highest and best educational ideals. In our best known schools this is undoubtedly true. The Vanderbilt University is the acknowledged leader in the South in applying standards, in giving broad and thorough culture, and holding aloft the truest ideals. The time has come for all our schools to be as true to our standards, each in its sphere, as the Vanderbilt. We must have standards. We must use them. On this point Dr. Few of Trinity College has said: "We can never have first-rate colleges in the South unless the people desire first-rate colleges and unless they know what first-rate colleges are. They shall people desire such colleges when they do not know them, and how shall they know them when, as often happens, all their lives they are accustomed to hear small schools called colleges and poorly equipped colleges called universities? We all know that there is at this moment too much of this sort of pretense in the Southern States. This common practice indicates a failure to grasp facts, a lack of perspective, an obliquity of understanding that would almost seem to shut the very doors of hope, obscuring as it does the true ends of our striving and leaving us in a bewildering confusion without a worthy goal in view. The hard problem of democracy is to find and keep ideals, and perhaps after all is said the greatest menace to our Southern civilization has been and still is failure on the part of those who ought to be our leaders—our schools and colleges, our newspapers and public speakers—to hold up high and right standards of life."

Let the discussion of educational standards and ideals go on. We have especial need for this sort of thing at the South. "For forty odd years educational conditions in the Southern States have been chaotic," says a high authority. The same authority declares that "Even the colleges and the so-called universities—institutions of high learning—which in other parts of the country have made most progress are here still so badly disorganized that many of them have not only not yet begun to solve the great educational problems

of the times, but they have not seemed to realize the existence of these problems."

In our educational work in Arkansas the time has come for us to set up high standards and right ideals. The obligation is upon our educational leaders to proclaim such standards and ideals till our people understand them and accept them.

There are several agencies now at work at the South, tending to standardize our institutions of higher learning. To merely mention these will show the potency of their influences: (1) The Association of Colleges and Preparatory Schools of the Southern States. The object of this association is the promotion of better educational standards and ideals. It has been in operation for about twelve years.

(2) The Educational Commission of our church created by the General Conference about ten years ago. This commission, clothed with the authority of formulating minimum requirements for admission to college and for graduation, these requirements to be enforced by all colleges affiliated with the church.

(3) The General Education Board of New York. While the work of this Board in standardizing colleges is indirect, it is very powerful.

(4) The Carnegie Foundation for the Advancement of Teaching. This is the latest agency in point of time, to take up this work and perhaps is the most powerful.

(5) Individual institutions, such as the Vanderbilt University, Trinity College, Central College, and others that have stood for better order of things. Truly it has been said that: "To such colleges * * * the country owes a debt of gratitude it can never pay."

A careful study of the agencies mentioned seems to us, ought to show that the influences for standardizing our schools are irresistible. It is decreed that "the college that is party to sham must go."

The Wreck at Berryville.

Dear Methodist: I have been to see the wreck of our church at Berryville, Ark. It is the completest wreck I ever saw. I don't believe fifty dollars' worth of lumber can be gotten out of the fifteen hundred dollar church. About \$100 will put the parsonage back on its foundation and repair it so that it will be as before storm. Our people will rise up out of the wreck and ruin and build better than ever before if our people all over the State will rally to this brave people and help all they can. It takes more than a cyclone to kill a church. God is in it. They are bravely clearing away wreckage and waiting for the coming of their new pastor, Rev. Taylor, and our presiding elder, Bro. W. T. Thompson. Let us keep our eye on Berryville to help. No one hurt seriously. G. A. LARK.

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Christian Science.

By S. H. Werlein, D. D.

(Dr. S. H. Werlein, pastor of Winfield Memorial Church, in Little Rock, recently delivered a series of addresses on Christian Science. For three consecutive Sunday nights the auditorium of the church was packed with people eager to hear the discussion of the subject. The preacher was prompted to give these addresses because of the efforts used by "Scientists" to proselyte some of the members of Winfield Church. He believed that by a fair and calm presentation of the virtues and errors of Christian Science, his congregation would be forewarned against the insidious and heretical teachings of that cult. There is just enough truth in Mrs. Eddy's teachings to make them dangerous, and nothing less than a complete exposition of the fallacies of that school will effectually arrest its progress and counteract its pernicious influence. These lectures will be printed in the Western Methodist in the hope that such use will be made of them as will fortify our people against the errors of Christian Science and disabuse them of the influence of this pestiferous heresy.)

Text: Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the Saints.—Jude 3.

Why should a Christian minister give attention to the system of thought known as Christian Science? Because it claims to be a revelation from God to supersede all other religious systems. It is emphatically declared to be the last and ultimate disclosure of God's mind and being. If Christian Science is what it claims to be, then it becomes the imperative duty of everyone to lay aside all the doctrines and theology which are not in accord with it, and to embrace and advocate it with all the earnestness possible. If Christian Science is true, if it is to be the future religion, the gospel as expounded by the orthodox churches is to be consigned to oblivion. I have no idea that Christian Science is to become the dominant religion, because while there is some truth in it, its many errors are patent to any thoughtful and intelligent person. But not a few sincere and devout persons have been misled by its claims and teachings. Thousands of its converts hail from the churches. There are many in the Church of God who have never realized the power and grace of God in their hearts. They have never been students of the Bible and know very little of what is taught by the churches with which they are connected. Such persons are like children "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and the cunning craftiness, whereby they lie in wait to deceive." There are others who have been chronic invalids for years. They have consulted the physicians and taken much medicine without benefit. They have sought health by travel and other methods in vain, and as a last resort they have turned to Christian Science, and in many instances to their great joy they have found themselves healed. Perhaps everyone who claims to be a Christian Scientist can tell the story of having been healed of some physical malady. The fact of having been healed does not prove the doctrines and theories of Christian Science to be true. For other systems which do not hold to the doctrines of Christian Science practice the healing art with as marked success as can be boasted by Christian Science.

But I have noticed in many instances the people who claim to have been healed by Christian Science leave the churches in which they have lived and to whose work they once devoted time and means, and unite themselves formally with Christian Scientists. Many of them become estranged from their old friends and associate only with those who are of the same mind. In some instances it has resulted in such incompatibility between man and wife as have virtually alienated them one from the other. They who desert the Church of Christ and reject the teachings of the gospel as expounded by godly ministers of Christ make a perilous exchange. They give up more than they receive. Some of them exalt Mrs. Eddy above Christ and regard her as the greatest exponent of divine truth who has ever appeared among the sons of man. An eminent minister declares "that a leading Christian Scientist said to him: 'Mrs. Eddy is the way to God.' He answered: 'I thought Christ was the way.' 'But Christ you know, is dead,' she answered, 'and Mrs. Eddy is now alive.' 'But Mrs. Eddy must soon die, and who will then be the way?' She replied, 'Well, we do not think that Mrs. Eddy will—what you call die; we expect she will—dissolve—into the life of the universe.' Hence it is the duty of the Christian ministers to contend for the faith and to expose the falsity of all systems which attempt to subvert the gospel.

A quarter of a century ago modern spiritualism commanded the attention of many people. Seances were the rage, and planchette excited the young and the old. The exponents of spiritualism were very bold. The lights among them gave lectures and demonstrations and thousands of credulous people were so influenced by them as to renounce the Christian religion. Christian ministers were unwilling to publicly denounce the evil for fear of advertising and thereby encouraging it. But finally their batteries were uncovered and from pulpits, platforms and press the monstrous deceptions were exposed, and as a consequence, modern spiritualism began to recede.

On this same ground many have desisted from exposing the errors of Christian Science lest they should unwillingly and unintentionally contribute to its spread. But the time has come when the Church of God realizes its duty to all people with reference to this matter, and ministers of the gospel, after having carefully studied the system do not hesitate to expose the grave errors which are promulgated.

Undoubtedly there are some good things taught by Christian Science. But these are not peculiar to Christian Science. Christian Science did not originate them nor discover them. They are as old as the hills and have been taught by the church of God through all the ages. There is not a truth taught by Christian Science that is not taught by the church of God or that has not been taught by it. Mrs. Eddy has given greater emphasis to some of these truths and that far has rendered a service to the world. You cannot find any system which has not some redeeming features in it however erroneous it may be in the main. Islamism, Buddhism, Confucianism, have many things meritorious in them. Among some of the truths especially emphasized by Christian Science and which should have received greater emphasis before she began her work, is the power of the mind over matter. Undoubtedly the mind greatly influences the body. Many of the diseases to which flesh is her are superinduced by the mind.

In the next instance Christian Science emphasizes the importance of having a cheerful mind entirely free from fear. Many a person, even strangers to God, have adopted as their motto the words, "Don't Worry." Worry causes sickness, depression, unhappiness. What is more foolish than to worry? Our Lord Jesus taught this. He asked, "which of you being anxious could add one cubit to his stature?" Christian Science urges upon its adherents, "patience, unselfishness, purity of heart, brotherliness, love and helpfulness." Some one has well said, "these do not cease to be virtues because Mrs. Eddy emphasizes them." We have frequently been told of the joyfulness and gentleness and kindness and amiability of many who are known as Christian Scientists. It must be remembered that among Christian Scientists are devout, consecrated Christians who learned to love and serve their Savior, long before they ever heard of Mrs. Eddy. Many of them while known as Christian Scientists have never lost their devotion to their Master and they live prayerful and consistent lives before God and man. Many of them know little of the so-called science or philosophy of Christian Science and do not realize that in adhering to Christian Science they are unconsciously contributing to a system which is really subversive to all science and Christianity as well. I would give to Christian Science all the credit due it.

If I were inclined to criticize Mrs. Eddy it would not be difficult to find ground for it. She claims to be the discoverer of what she calls Christian Science. In another place she declares that it was revealed to her from heaven. She says: "I should blush to write of Science and Health with key to the Scriptures as I have, were it of human origin, and I, apart from God, its author, but as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super modest of the Christian Science text book." This is tantamount to the declaration that God is the author of her book—that it was revealed to her. She claims that it is the key by which to interpret the teachings of the Scriptures. That is indeed a high claim. Many believe that Mrs. Eddy's book is indeed what she claims it, and that it is absolutely incumbent on them to conduct their lives and families according to her instructions. The result of such belief in the divine origin of Mrs. Eddy's book is far reaching. If there is anything in it which denies the teachings of Scripture—the direct and categorical affirmations of Scripture—Science and Health is to be believed and the Bible is to be denied.

As a matter of fact the method of healing and the system of doctrine expounded in Science and Health were neither discovered by nor revealed to Mrs. Eddy as the work of God. The so-called "discovery" of Christian Science was made in this way. Mr. Frederick W. Peabody, a lawyer in Boston gives the history of Christian Science as follows: "In 1864 at Portland, Maine, Mrs. Eddy made the acquaintance of a man named Quimby—Dr. Phineas P. Quimby; and being in poor physical condition she received from him a treatment which consisted solely in some form of mental application." Mr. Peabody says: "I have the honor to be acquainted with a lady with whom Mrs. Eddy lived in 1864, at the time she was treated by Dr. Quimby, and this lady informs me—her statement being amply corroborated by many others, and by Mrs. Eddy's own early admissions in writing—that Dr. Quimby's system of mind healing having proved remarkably helpful to Mrs. Eddy, made a deep impression upon her mind.

"It was her custom to talk with Dr. Quimby at great length, and draw from him the details of his system, spending the evenings in writing out at length all that she had artfully extracted from the unsuspecting doctor. In the light of this history by what right does Mrs. Eddy claim that Christian Science was revealed to her from God, when really it was taught by Dr. Quimby.

What does Mrs. Eddy mean by her comment on a certain passage in the 10th chapter of Revelation? Listen: "Saint John writes in the 10th chapter of the Book of Revelation, 'And I saw another mighty

angel come down from heaven, clothed with a cloud and a rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth.' Listen to her comment. "This angel had in his hand a 'little book,' open for all to read and understand. Did this same book contain the revelation of Divine Science, whose 'right foot' or dominant power was upon the sea—upon elementary, latent error, the source of all error's visible forms? His left foot was upon the earth, that is a secondary power was exercised upon visible error and audible sin." * * * * Then will a voice from harmony cry: 'Go and take the little book. * * * * Take it and eat it up, and it shall make thy belly bitter; but it shall be in the mouth sweet as honey.' Mrs. Eddy then continues: "Mortal obey the heavenly evangel. Take up the Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not ever truth, if you find its digestion bitter."

Note now what she has to say of a part of the 12th chapter of Revelation. She claims that it has special reference to the 19th century—the century in which her book appeared. In the opening of the sixth seal, typical of 6000 years since Adam, the distinctive feature has special reference to the present age.

Rev. xii, 1 verse: "And there appeared a great wonder in Heaven, a woman clothed as the sun, and the moon under her feet, and upon her head a crown of twelve stars." Comment is unnecessary here. There is but one inference and that is that Mrs. Eddy believed herself to be the woman of prophecy. If the truths of Christian Science were revealed to Mrs. Eddy by God, what was the object of such a revelation? Was it to enrich Mrs. Eddy or to benefit the world? Was it to glorify her? Dr. George Tompkins in a lecture said: "We consciously declare that Science and Health with key to the Scriptures, was foretold, as well as its author, Mary Baker Eddy, in Rev. x. She is the 'mighty angel,' or God's highest thought to this age (verse one), giving us the spiritual interpretation of the Bible in the 'little book open (verse 2). Hence we prove that Christian Science is the second coming of Christ—truth—spirit." If people desire to worship this lady and make her the equal of our Lord Jesus Christ, this is their privilege. But most people have a right to expect certain indubitable marks or characteristics in a person who has been honored with a clear vision of God and His word. Among these characteristics humility is always very prominent and next to that a most eager and passionate desire to give the truth to the world without money and without price. Such was the case with the apostles, and it is so today with the genuine follower of the Lord Jesus Christ. By the gifts of Christian people the printing of the Bible has been reduced to a minimum price and is distributed all over the world. It is given to those who have not the money to pay for it. Mrs. Eddy did otherwise with what she claimed to be the revelation of God to her. She without delay copyrighted the book, and put the price of \$3.00 a volume on her book. It is supposed that today Mrs. Eddy has one million followers. If each convert purchased a book it would be easy to calculate the immense revenue created by the sale. In addition to this was her charge until very recently of \$300.00 strictly in advance for the course of lectures on the healing art and the science of her system which she encourages all her followers to take. In her book entitled Retrospection and Introspection, she says:

"When God impelled me to set a price on Christian Science mind healing, I could think of no financial equivalent for the imparting of a knowledge of that divine power which heals; but I was led to name \$300.00 as the price for each pupil in one course of lessons at my college; a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led by a strange providence to accept this fee. God has since shown me in multitudinous ways the wisdom of this decision. In seven years Mrs. Eddy admits to have taught in her colleges 4,000 students. At the rate of \$300.00 each she was paid the neat sum of \$1,200,000. This gives some idea of the immense sums of money which Mrs. Eddy has charged for the impartation to the world of the wonders of Christian Science revealed to her by God. I have been informed that each Christian Scientist is expected to pay \$1.00 per annum to the Mother Church in Boston. That of itself would net hundreds of thousands of dollars. Now this is not the Christly or the apostolic way of promulgating the gospel. From a business point of view no exceptions can be taken, but we cannot but expect something different from one who claims to be the successor of the Lord Jesus Christ.

But it is with the system more than with Mrs. Eddy that we have to deal. Mrs. Eddy is now an old woman, about ninety-two years of age, and will soon die. What of the system she claims to have been revealed to her?

If Christian Science is true, the church is wrong; human philosophy is the offspring of hopeless ignorance, and all known science is in antagonism to the truth as discovered by Mrs. Eddy. If Christian Science is true Mrs. Eddy is the greatest being who ever lived on earth. She is wiser than Christ because she shows in more than one instance where her

philosophy is superior to what he taught and practiced.

Christian Science denies the teaching of the Bible with reference to creation.

In Genesis, first chapter, we read: "In the beginning God created the heaven and the earth." Mrs. Eddy denies the existence of matter. She says: "Matter is nothing and nothing is matter," and again "God never created matter." She says "Matter is one of the false beliefs of mortals, and exists only in a suppositious mortal consciousness." Mrs. Eddy will hardly claim that this statement was revealed to her by God. Bishop Berkley many years before Mrs. Eddy promulgated these transcendental conceptions of matter. She says that "trees, plants and flowers are but ideas of mind." In due time I shall endeavor to show that Christian Science is not Christian. Now I will demonstrate that it is not scientific.

If as Mrs. Eddy says, "there is no matter," then there is no earth, no universe. There is no human body. "The properties of matter such as weight, inertia, porosity, tenacity, and so on are properties of the mind and not of matter." This is the conclusion to which she arrives in her attempt to teach the supremacy of spirit—a conclusion unwarranted, unphilosophical, illogical and unscientific. The moment one takes the position that there is no matter, he places himself in the realm of idealism. To say there is no matter is to deny the fact of the senses. To say there is no light, or sound or electricity or body is to say there is no sight, nor hearing, nor touch nor consciousness. Shylock said to Salavino:

"Have I not eyes, hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed with the same means, warmed and cooled with the same winter and summer as you are? If you prick us, do we not bleed? If you tickle us, do we not laugh? If it poison us, do we not die?"

If there is not matter such a thing as geography has no existence. There is no geology, nor chemistry, nor mineralogy. No stars sparkle in the heavens and no suns send their heat and light to distant spheres; hence there is no basis for astronomy. You may look through some great telescope but what appears to be Jupiter and his suns is only fanciful. There is no human form! No eyes, no flesh, no bone, no blood. So the science of anatomy has no existence. This kind of philosophy would disqualify the witness to testify before judge and jury as to what he saw and heard, for he saw and heard nothing. Listen to the wisdom of Mrs. Eddy's answer to a plain question:

A questioner asked: "How can I believe there is no such thing as matter when I weigh over 200 pounds and daily carry about this weight?" Answer: "By learning that matter is but manifest mortal mind."

What could be more utterly absurd?

Now this is the theory of Christian Science, but what is their practice?

Do they eat like other people? If their science is correct, we should say, no. What can they eat? There is no flour for bread, no water, no meat, for such a thing as a calf or kid, or lamb, or fowl has no existence.

When it is hot, do Christian Scientists let up the window? How can they, for there are no houses, and hence no windows. Why raise a window, if there be one, there is no sun to produce heat, nor breeze to cool the body. There is no perspiration, no heat, no cold.

I am reminded here of a little incident related by Dr. Browne of Boston: "One day Dr. Browne was agreeably surprised by the visit of a Christian Scientist. Dr. Browne in the course of the conversation said to him: 'Possibly we are better agreed than our terms and phraseology would indicate. For instance you say there is no matter. Would you be willing to take a dose of strychnine, if I placed it in a goblet. No. Why?'"

The visitor replied: "It might poison me. Not that I believe it would hurt me, but the general belief of mortal mind would cause it to act injuriously." Dr. Browne proposed that the visitor administer the poison to a cat, and asked would strychnine hurt the cat? "Yes," replied the visitor, "it would kill the cat." "Surely," said the doctor, "no mortal mind controls the cat. So we are both agreed, strychnine will kill. Now," said the doctor, "it is cold outside. A genuine Massachusetts blizzard, snow, sleet is blowing. Would you be willing to sit all night on the balcony? No. Why? Surely there is no matter; there is no cold, no hot. We are agreed here then." "Now," said the doctor, "let me take a board and nail tacks in it, the points upward. Would you be willing to sit upon it. No. Why? All is mind." The visitor thought that was a very exaggerated idea. Dr. Browne said he thought it was a very pointed one. "If there is not matter, how is it that Mrs. Eddy will not let any one have her book Science and Health for anything else than \$3.00? There must be something peculiar in the appearance of money. If there is not matter how is it that \$300.00 must be placed in Mrs. Eddy's hands in advance before the three weeks of lectures on the healing art are given? And yet these people live in houses, wear clothes, eat food, have fires built to heat their bodies, which they have not, on a winter's day. Is not this a strange science? They are careful to keep out of rain that does not exist according to

their science, and to get out of the way of a train of cars which no one ever saw, and to keep their hands from coming in contact with fire, and their feet from being frostbitten as other people. Concerning the story of man's creation as given in Genesis, Mrs. Eddy is very pronounced in her denial. The Scriptures say: Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." On page 517, Science and Health, commenting on this passage she asks: "Is it the truth; or is it a lie, concerning man and God? It must be the latter for God presently curses the ground. Could spirit evolve its opposite, matter, and give matter ability to sin and suffer?" In order to establish her theory, she does not hesitate to say that the Scriptures lie. Of course this theory destroys the Scripture account of Christ's bodily existence. John says: "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every Spirit which confesseth not Jesus is not of God." This is the logic of Mrs. Eddy's theory, whatever her personal belief as to Christ's body may be.

If there is no matter, then it follows that there is no sickness—no pain, no suffering. If you complain of a toothache, you are comforted by the statement that it is impossible, because there are no teeth to ache. Mrs. Eddy's sovereign remedy for all disease is to declare there is no sickness, no pain, no death. All is love, principle, life.

The Scriptural declaration that on account of Miriam's criticism of Moses, God punished her by putting leprosy on her, is simply denied by Mrs. Eddy. "The story about Naaman's leprosy, the worms eating up Herod, the sickness and death of Lazarus, the killing of Ananias and Saphira by the Holy Ghost, the sores of Job, and the statement of the Apostle Paul, that on account of gluttony and drunkenness many of the Corinthians were made weak and sickly is simply discounted and denied by Christian Science. Mrs. Eddy in speaking of boils, says:

"You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain can exist where there is no mortal mind to feel it, is a proof that this so called mind makes it our pain; that is, it's our belief in pain."

We weep because others weep, we yawn because others yawn and we have smallpox because others have it; but mortal mind, not matter contains and carries the infection.

Dr. Buckler commenting on Mrs. Eddy's comment says: "Boils have come down to us from high antiquity. Pharaoh knew something of them, and they were among the trials of Job. That any one who has experienced the rise and progress and the decline and fall of a boil can deny the existence of matter is inexplicable." By severe tests it has been ascertained that certain kind of mosquito conveys the virus of yellow fever and causes the disease to spread. Mrs. Eddy would deny this. She, to be consistent, would be forced to say that these mosquitoes are only the vagaries of the mortal mind. Paul's thorn in the flesh must be construed as Paul's bondage to mortal mind, though the apostle declared that God gave it to him. Mrs. Eddy declares there is no pain. Then Christ could not have suffered on the cross. He declared on one occasion, "my soul is exceedingly sorrowful, even unto death," and on the cross He cried: "I thirst!" Little significance does Christian Science attach to such language. In her miscellaneous writings, 16th edition, page 84, Mrs. Eddy writes: "Had wisdom characterized all his sayings, he would not have prophesied his own death and therefore hastened it." Mrs. Eddy says: "Jesus suffered because He had not overcome all the beliefs of the flesh." Think of this! Mrs. Eddy impugns the wisdom of our Lord. Of course in doing this, she exalts herself to the place of greater discernment and wisdom than were possessed by Christ. To admit that there is such a thing as disease, she would have to change her formula. God is all, all is God, and God is good, therefore evil cannot exist. Mrs. Eddy is speaking of poison, says: "If a dose of poison is swallowed through mistake and the patient dies, even though the physician and patient are expecting favorable results, does belief, you ask, cause the death. Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the poison swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of this particular case and this particular person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as poison by mortal mind. The consequence is that the result is controlled by the majority opinion outside and not by the minority opinion in the sick chamber."

Not for a million dollars could you induce Mrs. Eddy to swallow ten grains of strychnine, notwithstanding her brave words.

The absurdity of claiming that poison kills because of mortal mind is seen in the fact that mortal mind may be entirely ignorant of the existence of certain deadly drugs, which do their work just as efficaciously as though they were as well known as carbolic acid or morphine. Their theory is one thing and

their practice is another. I notice not a few Christian Scientists use eye glasses. Many of them have plugs in their teeth, and some of them use artificial teeth. Do they find that after all Christian Science cannot produce long distance vision and arrest the decay of teeth? They denounce all drugs and medicine. Yet Scriptures encourage the use of medicine. Ezekiel speaks of a certain fruit used for meat and the leaf thereof for medicine. Isaiah treated Hezekiah by placing a lump of figs on the boil from which he suffered, and he recovered.

No one can doubt that God created drugs and herbs, and every person who has ever been sick knows that certain effects follow certain remedies.

Because of the stupendous folly of denying the fact of sickness and refusing wise and efficient medical service, how many persons have been allowed to die, who might otherwise be living today? It may be the right of adults to refuse medical attention for themselves but that little dependent and helpless children should be deprived of the attention of physicians on account of the blind fanaticism of foolish parents, I denounce.

I believe that Mrs. Eddy has been the mother of one son. Hear what that inspired woman has to say to mothers on the nurture of their children:

"The condition of the stomach, bowels, food and clothing, and so forth is of no serious moment to your child. Your views regarding him will produce the only result they can have on the health of your child. The daily ablution of an infant is not more natural or necessary than to take a fresh fish out of the water and cover it with dirt once a day, that it may thrive better in its natural element." This is remarkable advice to give a young mother on the care of her children.

"Great! We got Christian Science overt' our house," said the boy, as he manched one doughnut and waved a second in the air.

"Christian Science! What do you mean?" inquired the puzzled neighbor.

"It's just immense," cried the boy. "Best that ever happened. It's just the boss, I tell you."

"I have heard that it sometimes did wonders," observed the neighbor. "but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnnie. "You bet it has! It's great! When you'r Christian Science, you know you ain't never sick. Benefited me. I should say it had. I can slush around in the snow all day now, and eat fourteen doughnuts, and ma never says a word, for I just can't be sick."

I have heard of more than one child being allowed to die in the hands of Christian Science healers, who might presumably have been restored to health under proper treatment.

Ignorant of anatomy, of physiology and medicine, these so-called healers are allowed in some States to practice on the credulity of people. In some States they are allowed to charge money for their practice. Take an average physician and he is not supposed to be any too well qualified to practice medicine even after he has gone through four years of hard study, and yet these people after a few lectures on the healing art according to Christian Science are declared competent to heal disease. It is well that in some States they are prohibited from such practice for money and it should be so in all.

If Christian Science really possesses the God given power of healing disease, let them give it. When Christ sent out the seventy He said: "Heal the sick, cast out devils, freely ye have received, freely give." The denial of pain, sickness, suffering leads to apathy and indifference. I know a gentleman in Kansas City who is afflicted. His wife is a leading Christian Scientist. She insists that he is not sick and not suffering. She is herself a strong, vigorous woman. He has more than once threatened to leave her and find no comfort nor pleasure in her society.

Pundita Ramabai on "Christian Science."

On my arrival in New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and when I asked what its teachings were, I recognized it as being the same philosophy that had been taught among my people for four thousand years. * * * As I was born and educated in this philosophy, have taken my degree of Pundita in it I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. * * * You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. When you realize that, that is the philosophy. * * * You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for suffering and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first result, then, of this philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egotism.

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

Epworth League

C. W. Lester Editor

Scripture lesson for Dec. 13: Rev. 2:7, 11, 17, 29. Rev. 3:6, 13, 22.

Topic: What the Spirit saith unto the churches.

There is so much figurative language in the revelation that we are apt to confuse that which is strictly literal with it. And it is often easier to explain a passage as a figure, we think, than as literal language. We may be quite certain that chapters two and three of revelation from which our lesson is taken today are not figurative but literal. Dr. Adam Clarke says of them: "I must here advertise my readers (1) that I do not perceive any metaphorical or allegorical meaning in the pistles to these churches. (2) I consider the churches as real: and that their spiritual state is here really and literally pointed out." Let us think of seven churches located at as many different points in Asia Minor: of each of these as having a pastor; and of these seven messages as describing the general situation in these seven churches respectively.

1. The source of the messages. "He that hath an ear, let him hear what the Spirit saith unto the churches." The source of the messages is the Spirit of God. It is not a man-made message. Their source is high above the mightiest brain of man. They are unquestionably true and they are backed by the mightiest authority. They are from God to these churches.

2. The medium of the messages. They were to be delivered to the churches by their pastors, "Unto the angel of the church at Ephesus," etc. The word angel means pastor. It was a message to the church from the spirit through a man. The final delivery we may believe, of these messages to the hearts and consciences of the membership of each of these churches was made by their pastors. The messages came from God, through John to the pastors from whose living lips the churches received them.

3. The contents of the messages. What did the Spirit speak through these men to these churches? The seven messages are alike in their general structure. First, they are messages of commendation. There was not one of these churches perfect, but in all of them, anyhow save one, something was found to commend. In some there was more and in some less. It is significant too that in nearly all the messages almost the first word is praise and not blame. He who could see their many faults could also see first the things praiseworthy. Surely there is comfort in this to every church and every Christian.

Second, they are messages of accusation. The Spirit does not overlook nor disregard their shortcomings. Every church is brought under accusation, except perhaps one. He pointed out to them their sins, often disclosing them by name. The same concern that led Him to bestow praise where possible led Him to point out to them in no uncertain way that in which they had failed. Both methods were used for their good. Third, they are messages of exhortation. They were exhorted to leave off sin, to do their first works again, to continue steadfast to the end, in this the chance both of their return to God and of their larger usefulness is extended. If the sternness of God appears in the accusation surely the tenderness of God is manifest in the exhortation. Finally, they are messages of assurance. In every one of them is the assurance as strong and sure as God can make it that he that endureth to the end shall receive a crown of life. What an inducement to faithfulness!

These are messages that the Spirit spoke. Yea, is speaking to the churches. Have we

ears to hear his commendation, his commendation, his accusation, his exhortation, his assurance?

Have You?

As many as eight young people you could get into a League meeting if you gave it your personal work for a few hours? Call them in, have a talk with them about it, and write me a letter, asking for material and information necessary to organize a League. If you want your young people, give them something to do, and enlist them at once.

A day lost now, may mean a life of service lost to the church. If you are thinking of organizing, let me know, and I will send a list of all you need. J. E. SAVAGE, Sec., Annual Conference Epworth League Board, Weatherford, Okla.

What Is It to Be a Christian?

Because Christianity has rendered peculiarly lustrous certain moral qualities in the type of life which it creates superficial observers often mistake these qualities in their isolated and inferior form for the whole of the Christian life, just as the untrained eye frequently mistakes certain forms of quartz for diamonds and pyrites for gold.

Divinely inspired love, being the very crowning grace of the Christian life, is thus

"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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falsely identified with a mere natural amiability, and men are called Christians when they are only courteous. Or, occasional acts of earth-born charity are mistaken for heaven-born benevolence.

To many the word "Christian" conveys no very definite meaning; they gather from it only a vague impression of easy-going goodness and decorous decency. This conception they associate with certain persons of their acquaintance, and if the appropriateness of the application is questioned, because such persons are wanting in faith or are worldly in life, the question is presented with great warmth.

But nothing is gained by deluding ourselves by the misuse of words. We may degrade ideas by degrading the words which are the signs of those ideas. It is frequently very useful, therefore, to return to the original use of words and to correct vagrant thought by requiring accuracy of speech.

What was meant by the word Christian when it was coined? To what form of faith and to what type of life was it at first applied? Why was a new word coined to describe a sect which could not be indicated by any word previously in use?

We know that the followers of Jesus were first called "Christians" at Antioch, and the record of the fact in the Acts of the Apostles

makes it perfectly clear why a new term was invented to designate them. At first the outside world looked on the followers of Jesus as a sect of Jews who accepted the tenets of a Jewish teacher named Jesus. They were not supposed to differ from other Jews except in the matter of the human teacher to whom they were attached. To the Roman outsider all Jews looked alike whoever might be the head of the sect to which they belonged; Pharisees and Sadducees were all one to him. The springing up of another sect around the teacher Nazareth simply added another name to the list of parties within the nation; but it, with all the rest, might be included under the general name of "Jew," without misleading inaccuracy since all the followers of the new school were Jews like the rest.

But after a time it was seen that the ordinary Jews persecuted these followers of Jesus because they claimed that He was "the Christ," or as the word was in Hebrew of the Jews, because they claimed He was the "Messiah." This was the head and front of Stephen's offending, and his offense was regarded as blasphemy deserving death by stoning. For this offense James, the brother of John, was beheaded, and for it John and Peter were repeatedly imprisoned. For this cause Saul of Tarsus, with others, persecuted the adherents of the new sect even to strange cities. The issue was clearly one which neither party was disposed to compromise. For the faith that Jesus was the Messiah, the Son of God, His followers were ready to die; they would surrender life before they would surrender that belief. They proclaimed it at their peril, but proclaim it they would. On the other hand, the Jews were as intolerant of it as the followers of Jesus were devoted to it; they would not endure it for one moment. To them it was mortal heresy worthy of death, and to be stamped out at all cost. Neither party to the controversy claimed or suggested that there was any misunderstanding of the issue between them, and it concerned nothing else but the person of Jesus. Was he or was he not divine? Did he or did he not rise from the dead?

The followers of Jesus had no worldly force upon which to depend in the contest with their opponents, and, therefore, they were scattered by the persecution which fell on them. But though scattered, they were not silenced, and wherever they went they preached "Jesus and the resurrection." When certain of them came to Antioch they preached this doctrine among the Gentiles as well as the Jews dwelling there, and made Gentile converts to the faith. This was wholly un Jewish. It was thus manifest that the new sect had two great characteristics which differentiated it from every other sect in the world, and removed it utterly from any connection with the other Jewish sects. (1) It held that Jesus was the Christ. (2) It held that the religion of Christ was not restricted to any race or nation, but was for all men of every race and any nation. A sect proposing such unheard-of tenets, and living up to the creed which it thus professed, must have a new name all its own. Hence the disciples were called "Christians," perhaps in derision at first; for the claim that the crucified man, Jesus, was in truth the divine Messiah of Jewish prophecy and that he had risen from the dead, was regarded by most of their contemporaries as preposterous.

If they had made no claim that Jesus was the "Christ," they would have been called "Jesusites," if indeed any new name had been thought necessary for them at all. But they were not Jesusites; they were most emphatically Christians.

From this review of the history of the name "Christian," it is clear that no man who rejects the Messianic character of Jesus, and sees in Him only a man, although the wisest and best of men, can be called a Christian. He may be a Jesusite, or to use the better form of the word, but with no reference to

the society of Loyola, he may be a Jesuit; but a Christian surely he cannot be.

A Christian is a man who accepts Christ as his divine Savior, and who finds in him salvation for all the world without regard to race or nation. With St. Peter he believes that there is none other name given under heaven whereby men must be saved.

He is benevolent towards all men, and just because he is thus benevolent and believes that the salvation which is in Christ is the supreme need of all men in all lands, he would go to prison or die for his faith. He cannot accept exemption from suffering by compromising in any wise the high claims of his Lord, nor will he rest contented to hold his faith in silence. He must press it upon all men, or he feels himself unfaithful towards his Lord and inhuman towards men who stand in need of the salvation which He alone supplies.

It is quite evident that there are a good many very amiable, agreeable, courteous men among us, who, whatever their excellencies may be, cannot be called Christians without an utter perversion of the term. Men who affirm that Jesus was the wisest of teachers, the noblest of men, or the truest of martyrs, but not divine, may be very courteous and very amiable, but they are not Christians, and nothing but a confusion of ideas is the result of calling them Christians. They themselves ought to be the first to repudiate the application of the term to them.

It misrepresents their position, and, hence is an injustice to them.

Rejecting the Messiahship of Jesus, they reject his miraculous birth, of course, and they should frankly charge the Christians with adoring an apotheosized bastard, and cease all their sentimental compromises with a creed which, if they are honest men, they must abhor. The issue between them and the Christians is too vast for compromise. If Jesus is not God, Christianity is idolatry; if He is God rejection of Him is rebellion against the government of heaven.

To use the name "Christian" as a guise under which to combat the great doctrine to which the name points is to use the livery of Christ for carrying on warfare against Him.

We hear much of what our "age demands;" may we not hope it will begin soon to demand absolute candor and downright honesty in the use of words by religious teachers? If a man believes that Jesus was the Christ, let him claim the name of Christian and live up to its significance. If, on the other hand, a man does not believe that Jesus was divine, but merely clings to Him as a rare man of unfortunate birth: although of excellent sentiments, let him announce himself a Jesusite and stick to it. And if some choose to shorten the word and call him a "Jesuit," no one but the followers of a Loyola, who cling to the divinity of Christ tenaciously, can have any just ground to complain of the use of the word.

In the first century if one professed to believe that Jesus was the Christ he was called a Christian, and the profession exposed him to obloquy and persecution. If the men who now deny his divinity had lived then they would have resented being called "Christians." But in the course of the centuries what was a term of reproach in the first century has become a badge of honor in the twentieth century. Will men who would have scorned the reproach of Christ then try now to decorate themselves with laurels filched from his brow? Will they seek to be called by His kingly title while engaged in an effort to take the crown off His head? Will they place themselves in the apostolic succession of that treacherous Apostle who betrayed his Lord with a kiss? Shall men who would have repelled with indignation being called "Christians" in the days of Paul and Peter whine and complain now when the name "Christian" is denied to them?

It is idle for men to plead their virtues,

it is worse than folly for their friends to talk of "their charming personality." Confucius had virtues and Marcus Aurelius had "a charming personality," but neither was a "Christian."—Bishop W. A. Candler, in St. Louis Christian Advocate.
Atlanta, Ga.

A Tribute to Senator Carmack.

"I have heard of great orators. I heard Edward Everett in his greatest effort. His subject was 'George Washington.' I have heard Phillips Brooks in Trinity; I have heard Henry Ward Beecher in Plymouth Church; I have heard Spurgeon in his Tabernacle; I have heard Canon Farrar in St. Margaret's; I have heard Archdeacon St. Clair in St. Paul's on 'The Star in the East;' I have heard Dr. Palmer; I have heard Bishop Atkins of North Carolina; I have heard Bishop Marvin; I have heard Bishop Galloway on 'The Church the Bride of Christ.' The oration of Senator Carmack on 'Character' was the greatest oration I ever heard. It will rank beside the best great masterpieces of all the ages.

"Senator Carmack was a great man. A man is the biggest thing that God has created. He is of greater value than gold or anything whose value can be measured in gold. Edward Ward Carmack was the largest asset Tennessee had. His blood was too precious to be wasted on the cobblestones of Nashville to be trodden under foot of men. I believe that that blood will be the seed from which thousands of Carmacks will arise and snatch the flag of Democracy from the beer keg and bear it in triumph to our capitol festooned in the white ribbon of their mothers. Some of us, under the leadership of the great and noble Carmack, with the dust and dirt and grime and scars of many a hard battle, with many a bitter Appomattox, our hero fallen in the conflict, are growing old. Our hands are palsied, and our knees totter. We may not live to see the glad day of victory over the great foe that has taken more lives, destroyed more homes, blighted more hopes, crushed more hearts than all wars, all famines, all floods, all earthquakes, and all pestilences. We old men cannot much longer carry aloft the banner that stands for the great cause for which Carmack stood and for which he gave his life. We transmit it with confidence to a younger and stronger and greater manhood. Young men, never let that banner trail in the dust. Never let the banner of Democracy float its protection over the beer keg and the whisky barrel.

"Mrs. Carmack, whose inspiring womanhood made Carmack's greatness possible, has our sympathy and our prayers. May our Father in heaven comfort her in her loneliness, and may she lean on the strong and manly arm in her son! May that little boy develop that noble character for which his father pleaded and be such an illustrious example of it that the bird will sing in his mother's heart!

"Carmack was no meteor. He was a great and steady light. I saw it dawning in his boyhood. I saw its radiance as it reached the confines of his county. I saw its glow reach the limits of a congressional district. I saw it shine from the mountains on the east to the great river on the west. I saw its steady glow in the noonday splendor as it attracted the eyes of a nation—a light that shineth more and more unto the perfect day."—From Prof. W. R. Webb's address at the Carmack Memorial.

Education for Power.

By Ethelbert D. Warfield, D. D., LL. D., President of Lafayette College.

The capital error of much modern education has been the demand that those who are to be the doers should at once be taught to do. The consequence has been that things once too much neglected have been greatly

overdone, and the drawing table and the molding board, the herbarium and the laboratory, and a dozen other so-called practical things, have shouldered aside the things which demand rapid, consecutive accurate thought,—let us say, for example, Latin parsing and mental arithmetic.

But many of the fallacies from which we have recently suffered, the worst is that which has taught that education should be accomplished by the selection of easy, and in themselves interesting means. The true statement of the idea is that in presenting difficult subjects the most attractive method compatible with thoroughness should be used. In view of all the ruin resulting from the exploitation of "education made easy," the mind of the honest teacher shrinks from any compromise. The athlete must practice with the dumb-bell. The scholar must learn to find delight in drudgery. The young thinker must do mental tasks just because they are hard—in order that they may not be hard tomorrow and the third day. There are dead-lifts in life, and our youth must be trained to lift them. Only rare Samsons may in riotous strength run off with the gates of Gaza on their broad backs, but there is ever need of strong-thewed thousands to sap and mine in the long siege of the city "Success."

What we need today is to grip the fact that the world wants men who can think and learn and express themselves, and that our schools and colleges must supply such men. It seems that as yet there has been little success in replacing the older disciplines of the classics and mathematics, topped off with philosophy and the physical sciences.

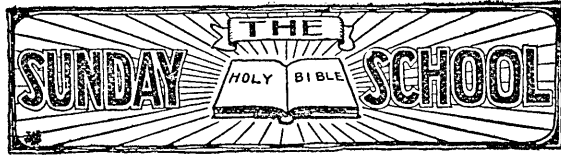
But the old curriculum is gone. Those who are teaching in the schools today—a large part of those who are teaching in colleges—never knew it, and look on it through prejudiced eyes as a worthless survival of the Dark Ages. But the fame of scholars and the men of letters it formed and informed, remains a noble testimony to its discipline and power. Without some well digested system—admitting of room for real difference in talents and temperament, if need be—our national education is in danger of becoming a weak, invertebrate thing.

Only one thing seems certain—the hard common sense of our people has stood staunchly for a well maintained mathematical training; and this important factor in sound thinking seems secure.

President Eliot chafes under a "return to Latin," and attributes it to the fact that the Latin is taught by the best teachers. A right royal admission: for if the teaching of Latin makes the best teachers, what learner would not be learning Latin! Greek, we are told, is dead. Not for the first time, surely. A college professor told me the other day, also, that a boy had better read his Homer and his Sophocles in translations. I forebore to ask him whose; and only said, "Not my boy." Philosophy, too, has fallen on barren times; young men no longer attempt Butler's Analogy (the latest edition, however, was by one who seemed to have the gift of perpetual youth, William E. Gladstone), and the study of the action of the brain when stimulated by the electric current, has replaced the study of the mind when engaged in thought.

But we must not fear for the future, but prepare for it. One thing must be held fairly before our eyes. Education must be for power, not for pleasure or for profit. In this stands the welfare of the republic—education for power.—Interior.

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Dec. 13—Solomon Dedicates the Temple.

Lesson Text—1 Kings 8:1-11.

Golden Text—"I was glad when they said unto me, let us go into the house of the Lord." Ps. 122:1.

Time—1004 B. C. Place—Jerusalem.

Great national gatherings for religious purposes were one of the marked features of the life of God's chosen people Israel. Not only had they their three regular yearly feasts but there were special gatherings for special occasions like this (cf. Josh. 23:2; 24:1; 1 Chron. 28:1). Sometimes, as in the case before us, the regular and the special were combined (cf. Ezra 3:1-6). The Israelites when walking with God took plenty of time for due acknowledgment of God's goodness, and for the cultivation of their moral and spiritual life. The dedication of the temple occupied seven days, and was immediately followed by the regular yearly feast of the Tabernacles (2 Chron. 7:8-10). There were in all fourteen days of confession of sin (for the Day of Atonement occurred on the tenth day of this month, Lev. 23:27, which would be the third day of the seven days of dedication of thanksgiving and worship and prayer. No wonder that God manifested himself to them in such a glorious way. If any nation today, as a whole, should give themselves up for fourteen days to seeking God and His favor, He would manifest Himself just as gloriously. The immediate purpose of this great national gathering of all the leading people of the nation was that they might bring up "the ark of the covenant" with due honor. There was not a prince in the land who was not there.

When everything was take of having the ark borne in a self-invented way. All the senators of the nation were there, but none of them presumed to touch the ark that stood for God's presence in their midst. God had appointed that only the "sons of Kohath" should bear the ark (Nu. 4:15 B). On this occasion the most important of the sons of Kohath, the descendants of Aaron, the priests themselves, bore the ark (cf. Josh 3:6, 14, 15; 6:6; Deu. 31:9; 1 Chron. 15:2; 11-15). Not only the ark, but the entire tabernacle, which up to this time had been at Gibeon, was brought up. Sacrifices and offerings expressing confession of sin, trust in atonement through blood, consecration and communion with God, were offered in countless profusion. The word "oracle" is meaningless to many, and to others totally misleading, for the most Holy Place had no resemblance whatever in its idea to the heathen oracle. It is true that God manifested Himself there, but in no such way as the heathen gods were fancied to manifest themselves at the oracles. By the "oracle of the house" is meant the most Holy Place reserved for the ark (ch. 6:19-22). In this most Holy Place the ark was placed under the sheltering wings of the Cherubim (cf. ch. 6:27; Ex. 25:20-23). At the time the record contained in this book was written everything still remained just as it was arranged the day of dedication (v. 8). The ark contained the two tables of stone which Moses had hewed out at Horeb, and on which Jehovah Himself had written "the ten words" (or commandments) (De. 10:1-5, R. V.). These "ten words" were God's covenant with Israel (Ex. 34:27, 28, R. V. Hence the ark that contained them was called "the ark of the covenant. With the law of God perfectly kept within, and its blood-sprinkled mercy seat above, where God met his people (Ex. 25:20-22), it was a remarkable type of Christ. These ten words were also called the testimony, because they were God's witness to the truth and to His will. There was absolutely nothing else in the ark but these two tables of stone. Be-

side the ark, in the tabernacle, were the pot of manna (Ex. 16:33, 34) and Aaron's rod that budded (Nu. 17:10, 11). As these were by divine commandment so closely associated with the ark of the testimony, the author of the Epistle to the Hebrews regards them as being in it. (The Greek preposition translated "in" has a wider meaning and use than our word "in.") Only the law which Jehovah Himself had written was actually inside the ark. The complete Mosaic law (not merely the ten words) written out in full by the hand of Moses, was beside the ark of the covenant, in the tabernacle (Deu. 31:26), and afterwards in the temple, where it was found on the temple was being repaired in the days of Josiah. (1 K. 22:1-20.)

When everything was complete, and the temple left emptied of all else for God Himself. He came down and filled it with His own ineffable glory. When everything is in place, and we have presented ourselves to God to be His temple, and have taken off our hands, He will come and fill us too with His glory. "The cloud" that "filled the house of the Lord" was the Shekinah glory of His own awful presence (Le. 16:22; Ex. 13:21; 14:24; 16:10; 24:16-18; 2 Chron. 5:13, 14). When the conditions are met today, God just as really and manifestly, and far more blessedly, fills His house with His glory. In a similar way Jehovah had filled the tabernacle with His glory when that was set up, and everything finished according to his word (Ex. 40:34, 35). And

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He again filled the temple when Solomon had finished his prayer (2 Chron. 7:1-3). We have a far more abiding privilege than Israel; for it is ours to constantly behold the glory of God in the person of Jesus Christ (2 Cor. 3:18; 4:6; Jno. 1:14). The glory of Jehovah is to be manifested again to Israel in the coming day, in a new and grander temple (Ez. 43:2, 4, 5, 44:4). But there is to be a visible manifestation of the glory of God infinitely transcending even that (Rev. 21:11, 23, 24).—Torrey.

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CHILDREN'S PAGE.

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

Milburn, Okla., Nov. 29.

Dear Western Methodist: I have just been reading the cousins' letters. I liked them so well that I thought I would write the cousins a letter the second time. I have one pet and that is a little dog. Today is Sunday, but it was so rainy I couldn't go to Sunday School. I have had company all day. I go to school and I am in the sixth grade and I think I will be promoted Xmas. I guess the cousins are glad that Xmas is coming. I sure am, because I think that Xmas is the happiest time of the year. I have a longing for Xmas to come. I have three brothers and three sisters living and one dead. My brothers' names are Mode, Henry and Furman. My sisters' names are Myrtle, Lola, Emma and Susie.

From your cousin,
JOE MILBURN.

Dear Methodist: I have seen the letters from so many little girls that it makes me want to write too. I wrote once before, and I wonder if any of the little cousins remember me? I have no horses for pets, but papa has two and I can ride either one of them. And their names are Mollie and Bonnie. You just ought to see the mule colts, Bob and Bill. Bill is as black as black can be and they are so bad; they run the cow, the calf and the chickens. I am going to school and my teacher's name is Mrs. Hicks, and I go to Sunday School too. I will close by asking a question: Who used the first iron bedstead?

Your little cousin,
NANNIE DUGGER ROBSON.
P. S. Lola Shank I too know Ural Seivally. Bro. Seivally was our pastor in Ardmore four years ago.

Jacksonville, Ark., Nov. 29, 1908.

Dear Western Methodist: I have been reading the letters and enjoying them very much. How many of the cousins like to go to school? I do for one. I am going to school now, I am in the fifth grade. For pets I have two, a calf named Beauty and a cat named Tom. I live on a farm and I don't like farm life very well. How many of the cousins study music? I take three lessons a week. How many of the cousins like to go horseback riding? I certainly do. My friend and I went horseback riding the other day. She has a pet horse; it is about three years old now; it was six months old when its mother died and she raised it on cow milk. Well as this is my first time to write, I will close.

From a new cousin,
ADDIE PROCOP.



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Dierks, Ark., Nov. 29, 1908.
Dear Methodist and Cousins: I will write a letter to the children's page for my first time. I enjoy reading the children's page very much. I am a little girl thirteen years old and I am in the fifth grade at school. I have to walk three miles to school and I do not get to go much. I live on a farm in the country. I like farm life very much. I have four sisters and four brothers living and one sister and one brother dead. I have one sister married and two brothers married. I have one sister and brother working in the bank at Dierks. One of my sisters is going to school. I have one brother teaching school, one going to school at Fayetteville, Ark. and one working in papa's drug store at Dierks. So there is no one at home but mama, papa and myself. How many of the cousins like roses? I do for one, and we have a great many. For pets I have one cat. I have four dolls. I belong to the Methodist church. I will close hoping to see this in print.

Your new cousin,
HELEN HENRY.

Davidson, Okla., Nov. 29, 1908.

Dear Cousins: I have been reading the children's page. I enjoy reading the letters very much. My papa takes the Western Methodist. I live a mile and a half in the country and I go to church, Sunday School and school. Our pastor's name is Rev. Williams. How many of you cousins like to read stories? I sure do. Ruth Carr sure does write fine stories. How many of the cousins like music? I do. We have a fine piano. I have lots of pets. I have two nice little kittens and two dogs. Well, Christmas will soon be here and I am glad. Well, as this is my first letter I have written to the cousins. I would like very much to get acquainted with all of you cousins.

From your new cousin,
HARRIET COMBS.

Scotland, Ark., Nov. 29, 1908.

Dear Western Methodist: I will write for my third time. My papa takes the Methodist. I am a little boy twelve years of age. I go to school. My teacher's name is Miss Mattie Fraser. I am in the fifth grade. How many of you cousins like to go to school? I do. I have two sisters; their names are Bessie and Mamie and Alice. I have one half sister married. I like to read Ruth Carr's letters. Do any of you cousins know Bro. Goode? I have been to prayer meeting this evening. It has been raining most of this week. Well I must close.

Your cousin,
JESSE MIZELL.

Scotland, Ark., Nov. 29, 1908.

Dear Western Methodist: This is my second time. I am a little girl ten years of age. My papa takes the Western Methodist. I have two sisters and one is married and have one brother; their names are Jesse and Mamie and Alice. I am going to school. My teacher's name is Miss Mattie Fraser. I am in the fourth grade at school. I like to read the children's letters. Come again Ruth Carr. I like to read your stories. Our new pastor's name is Bro. Kelsey. I have a pet colt. I can help my papa do the work. I can make bread and wash dishes and sweep. How many of you cousins like to wash dishes. I don't for one. I will close. I hope to see this in print.

BESSIE MIZELL.

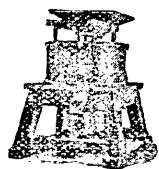
Scotland, Ark., Nov. 29, 1908.

Dear Methodist: Here comes a new cousin, will you let me in? My name is Mamie Mizell. I am seven years old. My papa takes the Western Methodist. I like to read the children's letters. I go to school. My teacher's name is Miss Mattie Fraser. I am in the second grade. I have one brother, named Jesse; two sisters, Alice and Bessie. I have no pets. If I see this in print I will come again. Good Bye.

MAMIE MIZELL.

Crank, Ark., Nov. 17, 1908.

Dear Methodist: Will you admit another boy into your band? I thought as I had not seen any letters from Miller county, I would write for my first time. My father has been taking the



DeLoach Line of CORN MILLS.

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We build a full line of portable and stationary Grinding Mills, and keep on hand a large stock of mill machinery. Send for catalogue of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Engines, Boilers, and Gasoline Engines. Agents wanted in every county.

DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.

Methodist ever since I can remember, but I have not read it near as much as I should. I live in the country about fourteen miles from Texarkana. We have only a three months' school twice a year, of which I attend tolerably regularly. I love to read the children's page, and Ruth Carr's stories. Would be glad to receive post cards from other cousins. I will close, wishing to see this in print.

I am your cousin,
HUGH MCCLURE.

Sentinel, Okla., R.F.D. No. 2.,
Nov. 18, 1908.

Dear Western Methodist: I thought I would write for my first time. I go to Sunday School every Sunday that I can. My Sunday School teacher's name is Mrs. Lillie Simms. Our school will start the first of January. My school teacher's name is Miss Elizabeth Rihard. I will close asking for a post card party. Jan. 25. All cards answered. I hope this will jump the wad basket.

ETHEL FARRELL.

Dota, Ark., Nov. 6, 1908.

Dear Methodist: Here I come again for the third time. I have been very busy for the last month or more. We have been trying to gather our crops. Our school will begin in three or four more weeks; I am in the seventh grade. I am fifteen years old. My birthday is April 1st. I go to Sunday School almost every Sunday. Hello, Winnie Dearing. I guess your age about twelve. I go to church every time I can, but the churches are so far from home. When it is bad weather we cannot go. Well I will close for tonight, and if I have time I will write some more tomorrow. So goodnight to all. Well, I'm back again. Say how many of you cousins like to go horseback riding? I think it lots of fun, for two or three to get on a horse, and ride up and down the road. I live on a farm and don't like it very much. Well, I will close by answering Clara Moore's question. "Moses wept," is the shortest verse in the Bible.

Your loving cousin,
WREATHA BEST.

Tuckerman, Ark., Nov. 16, 1908.

Dear Methodist: I will write for my third time. I am going to school. I am in the fifth grade and I am learning fast. My teacher's name is Prof. Claud Jernigan. He is a fine teacher; I like him better than any teacher I ever did go to. I was eleven years old the 10th of this month. How many of the cousins like cold weather? I do for one. I will be glad when it snows. The reason I like cold weather is because I have better health. How many of the cousins like dolls? I do. I have five dolls and one doll buggy. I live on a farm and I have a good time. I go out in the woods with my dolls and play. I will close with best wishes to the cousins.

HAZEL CHURCHMAN.

Rison, Ark., Nov. 17, 1908.

Dear Western Methodist: I must ask you to admit another Arkansas girl on your page. Mamma takes the Methodist. I enjoy the children's page very much. My sister often reads the cousins letters aloud to us. I am going to school now; I like to go to school, also to Sunday School. I am thirteen years old. I have three sisters and one brother older than I and one brother younger than I am. I belong to the church. Bro. Holman is our pastor. He preached his last sermon for us second Sunday. If this escapes the scrap basket, I'll come again.

Your new cousin,
GABRIELLA KENDALL.

Rison, Ark.

FREE TUITION.

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

Rison, Ark., Nov. 17, 1908.

Dear Methodist: Here comes a little boy from Rison, Ark. What's the matter with our boys? We must not let the girls beat us. I am nine years old, am going to school. My teacher's name is Mrs. Mattie Tisdale. I like her fine. I have three pets, a pig, a little spotted pup, and a mule headed calf. I have lots of fun working my calf. Well as this is my first time I will close hoping to escape the waste basket.

Your new Arkansas cousin,
DAVID HARLOW KENDALL.

Wewoka, Okla., Nov. 15, 1908.

Dear Western Methodist and Cousins: I will write for my second time. I go to school; my teacher's name is Stella Poynter. I am in the fourth grade. I like my teacher fine. I go to Sunday School. My Sunday School teacher's name is Miss Potter. I like her. For pets I have a calf and a doll. I would be glad to exchange postal cards with any of the cousins. I will write again if I see this in print.

Your cousin,
MAUD HARLAN.

Sallisaw, Okla.

I came over directly after Annual Conference and preached to my people and looked over the field, moving over about a week later. Found a nice little town of two thousand or more and a welcome that made us feel at home at once. I like my official board and feel sure we will have a harmonious year together. Sunday School, Home Mission Society, and Senior Epworth League all in good working order, and though the membership is quite small; only a hundred and thirty, yet there is no reason why we should not double it during the year. We begin a protracted meeting tomorrow. I have just room to mention a nice pounding. We serve a clever and appreciative people.

A. C. PICKENS.

MIGHTY FINE DOCTOR

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

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

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

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

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

Try Cardui.

ANNUAL CONFERENCE NOTICES.

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.

White River Conference.

Class of Third Year.

The Class of Third Year will meet the Committee in Jonesboro, Ark., at the First Methodist church, Tuesday morning, Dec. 15th, 1908.

A. M. R. BRANSON, Chairman.

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.

Committee on Admissions.

Committee for admission on trial will meet at First Church, Jonesboro, at 2 p. m., Tuesday, Dec. 15th, 1908. All applicants will please be on hand at that time.

Yours,
Beebe, Ark. S. F. BROWN.

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

Buy round trip ticket if on sale, but in case you cannot 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.

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

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

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

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

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

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.

To the Laymen of White River Conference:

Dear Brethren. There will be held a Laymen's meeting of our Conference at Jonesboro on Dec. 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.

R. A. Nelson, Lay Leader Jonesboro District.

G. R. Oliver, Lay Leader Paragould District.

O. H. Davis, Lay Leader Searcy District.

For HEADACHE—Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Out of Doors at Salem.

To any whom it may concern: The historic old Salem Camp Shed and church burned the third Sunday night in November during prayer meeting—cause a defective flue.

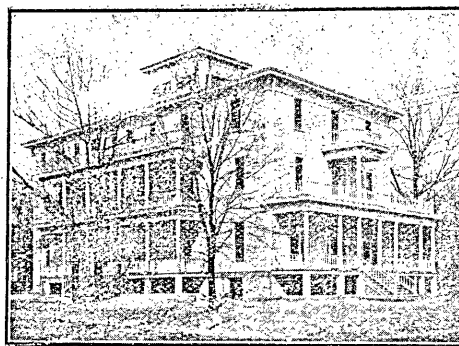
Now brethren, we would not ask for help under ordinary circumstances, but as our property has been destroyed by fire and we are all poor people, we think this should appeal to the sympathy of all. So I shall ask every preacher who was converted at old Salem Camp Ground, near Benton, to make a liberal contribution, and to present this cause to his congregation, and every man and woman in the land who have been blessed on this old camp ground, are earnestly requested to make a contribution according to his or her means. And I promise you in advance that it will be appreciated. Now friends, don't throw this aside and forget it, but act at once—for we are out of doors—and need your help now. Who will be first to respond.

Send by P. O. Money Order to

J. H. McKELVEY,
Alexandria, Ark.

Evangelists' Notice.

My time is all engaged up to the first Sunday in March. Any other pastor in the Oklahoma City or Weatherford District desiring my assistance during the months of March, April or May, should write me or the Presiding Elder of the District at once. After the first of June I expect to devote



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

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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 microscopical investigations. First-class operating room and surgical wards. Experienced nurses of both sexes. No contagious or offensive cases received. For further particulars address

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EMPHASIZES SPIRITUAL LIFE; HONORS THE BIBLE

A new school with a remarkable origin and history. In the beginning of this the third year of its history it has more than 350 students, from 23 States of the Union, Canada, British West Indies, British Guinea, Ireland, Turkey, Japan and India, and from 17 religious denominations. In this short time it has pushed to the front rank among the Holiness Colleges.

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.

Departments: Sub-preparatory, Academy, College, School of Theology, Normal School, School of Oratory, School of Music.

Bookkeeping, Shorthand, Typewriting, Penmanship.

Primary School for Children of University Park.

Winter term begins Jan. 5, 1909; Spring Term, March 23, 1909.

Oskaloosa is in south-central Iowa and is easily reached from Omaha, Kansas City, St. Louis, Peoria, Chicago and St. Paul.

Write for free catalogue and read the wonderful history of this school. It will strengthen your faith in God. Compare advantages and rates.

Address B. W. AYRES, Acting President.

University Park.

Oskaloosa, Iowa.

the time to meetings and organizing unoccupied territory. Am at Piedmont at present, Dec. 7th.

D. A. GREGG,
Missionary Evangelist.

Orphans' Home.

We have received a barrel of nice clothing and other articles from the W. H. M. S. at Malvern. Mrs. Lea, Sec'y. The articles were nice and highly appreciated.

The Sunday School at Rogers desires to remember the children in the Home on Christmas, and writes to know what they can send.

The Scarlet Fever is still in the Home. The first three who had it are getting well but two others have taken the fever. None, however, are seriously sick.

GEO. THORNBURGH,
President.

Preacher Wanted.

A preacher is needed for a charge of five classes in a good country. Will pay \$350 or \$400 and appropriation. No parsonage. A man without family preferred. Applicant send reference and address.

J. F. LAWLIS,
Hooker, Okla.

To crush hearts by machinery, by cars, by accident, is fearful; but to deliberately crush hearts by licensing the saloon is fiendish.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

Possibly the saloon gladdens hell—but is there any other spot in this universe that does not weep?

You, father, propose to vote for license because it will help to pay your taxes. So you prefer saving your money to saving your boy.

On what ground does a Christian base his vote for the saloon? On its morality? its necessity? its respectability? Does he expect his boy to lend it respectability?

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is made IN Arkansas, FOR Arkansas, BY Arkansas and is the handsomest publication in the South. It is printed in colored ink and enamel paper, contains pictures of beautiful Arkansas girls, charming children and picturesque scenery. It contains music by Arkansas musicians and stories by Arkansas writers and should be in every Arkansas home. Issued quarterly at one dollar per year. Third year of publication.

The holiday number, now ready, contains a song by Rev. A. C. Miller, beautifully printed over green tints in Arkansas scenes.

SEND ONE DOLLAR TODAY

for this beautiful home magazine and get this splendid SOLID GOLD fountain pen FREE.

SKETCH BOOK PUB. CO.

Dept. A,

Litt's Rock

ARK.

Trustees Report.

Brinkley, Ark., Dec. 2, 1908.

To the Presiding Elder and members of the fourth Quarterly Conferences, Brinkley Station.

Dear Brethren: God through His divine love has been very mindful and good to us, since our last report. There has been no vacancy in our board of trustees, and still we enjoy the great pleasure of worshipping God in a comfortable and commodious church, together with a neat comfortable parsonage for our pastor and his family to live in.

On lots three and four in block (39) we have a brick church 40x60 feet, with shingle roof, well heated, and lighted by electricity, and valued at \$6000.00—have a warranty deed, and said deed on record at Clarendon, Arkansas, in Book E. E., Pages 34 and 35, containing the disciplinary clause. On the west part of said lots Three and Four in Block (39) we have a beautiful and cozy parsonage containing five rooms, well ventilated and with a good cistern for water, and valued at \$1500, and insured in The Citizens Fire Insurance Co. of Missouri, for \$1000.00 for three years. Our church and parsonage property are all out of debt. Our board of trustees are all harmonious and a few of us are now reveling in the harvest end of life, and will soon step over the chasm leaving vacancies to be filled by the younger brethren.

T. H. HOWARD, Chairman.

R. M. HENDERSON, Sec'y.

By request of Dr. Bennett, I am sending you this report for publication.

We are closing out well at Brinkley. We have had a good year from every standpoint. The people have been very kind to us and have made it possible for us to report the best year ever experienced in Brinkley station. Our services have been spiritual throughout the entire year. Congregations have been unusually large, finances all met "in full" with an excess for missions, presiding elder and pastor. To the Great Head of the Church we are very grateful. W. P. TALKINGTON.

Brinkley, Dec. 3, 1908.

Butler and Shiloh.

When the appointments were read out at Oklahoma City, I was very much surprised to know that my work would be in the Weatherford District. I have Butler and Shiloh. We came from Clinton, Okla., through the country, a distance of twenty-one miles.

Butler is fourteen miles off from the railroad, a small country town. Here we found a new parsonage and it real well furnished. We had only been here a few days when the good people gave us a genuine pounding. It was a complete surprise; the first we thought of it was when some one knocked at our door and when it was opened about sixty people, big, little, old and young came in, bringing with them ham, eggs, chickens, fruits and many more things. Our table almost groaned under the weight of so many good things. The evening was enjoyably spent and about 9:30 all had gone home. Wife and I were very happy, having been so royally received; and we gave God thanks for having been sent to labor among such kind people.

We expect to have a great year. Soon we are to begin our new church, which we hope to have completed ere our next Annual Conference.

E. P. EUBANKS, P. C.

Free for the Asking

Write today for illustrated Booklet descriptive of the most prosperous section of the South for Farmers and Investors. FREE FOR THE ASKING. HUNTSVILLE, ALABAMA.

Wynne Station.

The announcement that Rev. J. D. Sibert has been transferred to another conference causes sincere regret not only among his immediate flock, but throughout the town and vicinity.

Bro. Sibert came to Wynne one year ago as pastor of the First Methodist Church at a salary of \$1200.00. With him he brought a reputation as one of the best qualified men in the White River Conference.

Here he has fully sustained that reputation and were it not for the ill health of his family and he could remain in Arkansas, some of the best appointments in the State would be open to him.

As of all successful ministers, his great strength is his great spirituality. His talents, natural and acquired, are far above the ordinary. With tact and a keen sense of propriety he easily makes and holds friends. His magnetism and sweet spirit draw to him saint and sinner. His systematic work commands respect. His auxiliaries in church work neither die nor go into winter quarters. He has maintained a live Sunday School, a good Epworth League and a splendid Wednesday night prayer meeting throughout the year.

Bro. Sibert's whole plan of work is constructive and optimism and constant encouragement he moves his people naturally from the passive or indifferent into willing active service. This has been a year of revival and spiritual uplift in Wynne.

E. L. BURKE,

President Board of Stewards.

MARVIN OWEN,

Secretary.

Nov. 30.

Clinton, Okla.

I have been transferred from the Montana Conference to the Oklahoma Conference and appointed to Clinton. I reached my new charge on Friday the 27th and have been royally received and entertained in the home of one of our stewards, Bro. H. H. Boone. Our first Sunday except the weather was very encouraging. The new parsonage has been handsomely furnished and we are now pleasantly located in a beautiful parsonage. The board of stewards for this year are largely young business men and are wide awake in the interest of the church as well as the town of Clinton. They are providing well for the pastor and propose to look well after all the interests of the church. We now feel very much at home in our new charge and expect good progress during the conference year.

S. F. CHAMBERS.

Grand Valley Charge, Okla.

Dear Methodist: Soon after conference closed at Oklahoma City, we arrived at Grand Valley and found some good people waiting and looking for us. They have given us a hearty welcome to the town and the entire community, and we are praying and expecting to accomplish a great many things for God in this work this year. We have some of the stone on the ground for a new church and by the grace of God and the help of the good people we will build one of the best

JEFFERY SANATORIUM

WHISKEY, Morphine, Opium using painlessly cured, or money refunded. Epilepsy, Insanity, Lost Manhood treated successfully. Home treatments sent. Correspondence confidential. JEFFERY SANATORIUM.

houses of worship that there is in this part of the Guymon district.

The Woman's Home Mission Society gave us a nice pounding on Thanksgiving night and made us feel like we lived in a land of good things to eat. We left many good friends at Cimarron and we pray God to bless them and their new pastor and give them a good year's work. Bro. R. C. Aubrey did some good work here last year and the people think well of him here. Wife and I expect to make this the best year of our ministry in the west. We are praying for one hundred additions this year and our motto is everything paid up in full by conference. We desire and ask the prayers of all the brethren in the conference that God may give us the victory. May God bless you all is our prayer.

Yours in Christ,
W. P. MEADOR, P. C.

Vinita Ave., Sulphur, Okla.

I was returned to Sulphur for another year. I have met with a warm reception. So far we have survived the pounding which came in due time and in good style. The pounding is a pleasant incident—an oasis in the life of an itinerant preacher. I am here at work in earnest and hopeful. Pray for us.

M. WEAVER.

Preachers Wanted.

I have two vacant charges that should pay \$300 and \$400 respectively to the right men. No parsonage at either place. Send testimonials when you write. A. L. SCALES, P. E.

1000 N. Broadway, Oklahoma City, Okla.

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Without Pain, Great Cost, Operation or Trouble in the Secrecy of Your Own Home.

Trial Package By Mail, Free.

Every druggist carries Pyramid Pile Cure in stock. Why? Because pile sufferers buy it in such quantities that the druggist is compelled to supply the demand, or lose this class of patronage.

These little cones perform their duties so quickly as to be almost an overnight relief or cure.

Testimonials unsolicited come to us daily of the great success Pyramid Pile Cure is making.

Cases of ten and fifteen years have been cured after a short time by these little healers.

No worry is necessary, the dread of pain and hospital and operating table is removed.

Don't be skeptical, buy a box at once, and give yourself relief. It will not take months to prove their value. One or two applications is all the proof you will need.

Any druggist, anywhere, will supply you, or if you prefer, send us fifty cents and we will send you a box by mail in plain wrapper, or send us your name and address and we will send you a trial package by mail free. Address Pyramid Drug Co., 152 Pyramid Bldg., Marshall, Mich.

WOMAN'S H. M. SOCIETY.

EDITED BY

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

Little Rock Conference.

Dear Friends and Co-workers: The time has come when we must grow faster or we will not fulfill the promise of our youth.

Why not determine to bring our membership up to 3,000 by the close of this fiscal year?

We can easily accomplish this if each member in every auxiliary will do her best to gain one new worker before March, 1909. Is this too much to ask of ourselves? I think not, since we have done finely in every branch of Home Mission work.

We have only halted in enlisting new workers.

Yet, nothing is more important than to enlarge our band of earnest women whose motto is, "Our Country for Christ" as they labor together for the uplift of humanity.

We have every reason to feel encouraged, and inspired to go forward. Our efforts have been blessed of God, and this handful of us have been enabled to do something for the upbuilding of His kingdom.

Our pastors are ready, and will be glad to help us if we will lead the way.

The men of the church are watching us with a new interest since they are to organize for missionary work.

Some time ago, Bishop Hendrix said the great Laymen's Missionary Movement might be called the child of the Woman's Home Mission Society.

Let us hope that they may adopt, if they do not inherit a constitution as fine and even more far-reaching than ours.

During the Little Rock Conference a leading layman of Arkansas remarked on our excellent report of last year, and paid fine tribute to the Home Mission Auxiliary in his own church.

And Dr. McMurtry said the W. H. M. Society is the "biggest thing on the Pacific coast."

For years we have been helping the Board of Church Extension to establish Methodism in the west and elsewhere; and now our new work in Galveston Port is proving a God-send to the foreigners who land there. In less than three months nearly 500 immigrants have been welcomed and cared

for in our Methodist Home at Galveston.

The money raised for our Brigades this year will be raised in that and other mission work on the Gulf coast.

How many thousand boys and girls ought we to enroll in our Brigades this year? Every one in the Little Rock Conference wouldn't be too many. There is two-fold blessing for children trained in service for Christ. What mother desires her children left out?

We've had good news from some of the auxiliaries that observed the Week of Prayer. This year the free will offering will go to the Dallas Rescue Home, and we hope it will be a liberal and a loving gift. This is our opportunity to help provide larger shelter for the poor friendless girls. The urgent call for help will be for another mission next year.

In the thirty-seven Conference Societies ours stands sixth in number of subscribers to "Our Homes," the official organ of our organization. That is good, but let us try to be fifth in the list next March.

With a little exertion every member might secure one new subscriber. How many will make the effort? This paper is self-supporting, but we need it to help us grow in grace as well as in knowledge.

And for the same good reasons we should read the Western Methodist every week. That reminds me one of the preachers at Conference told me his wife always reads our letters in the Methodist, and there's no telling how many friends it has brought us.

In order to have 3,000 members in the Little Rock Conference W. H. M. Society by March we must go to work immediately and keep at it. We ought never to stop under 1,500. We can begin another campaign on March 2 for the other 1,200 members. More members will insure more money for parsonages, rescue homes and mission schools.

Dare we fail to make honest, aggressive effort to increase the membership of our Society and enlarge its usefulness?

See that all dues are paid in full for this year and that our free will offering is worthy of the women of the Little Rock Conference.

May the joyous Christmas tide fill our hearts with thanksgiving and praise to the giver of every good and perfect gift.

Sincerely,
MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. W. H. M. Society.

Little Rock Conference.

To our Friends and Co-workers: For some time past our auxiliary at Monticello has felt like "sheep without a shepherd," and a shadow of gloom has been cast over our midst by the death of our much loved and faithful leader. After much prayer and consideration our vice president kindly consented to assume the duties of this responsible place. Our work now is progressing nicely. The membership continues to increase, and the spirit is much revived. We observed the Week of prayer. It was well attended and much interest manifested. From the daily collections we realized quite a nice little sum, which we contributed to the Dallas Rescue Home. Our local treasurer now has a surplus of \$33.06 which with other contributions we intend utilizing for parsonage furnishing. Our Society recently contributed a box amounting to about \$75.00 to a needy pastor. We

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.
I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give this treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in Young Ladies, Plumpness and health always results from its use.

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

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

have organized a Study Circle, which I feel sure will prove quite interesting as well as beneficial. If every member of the church could become enthused on this subject, feel the necessity of the work, and then use their time and money in this as they do in their worldly pleasures, how much good we might accomplish, and others seeing our works would be constrained to do likewise. May God continue to shower his richest blessings upon the W. H. M. S. and all other Christian organizations of our land.

LILY NUNN,
Corresponding Secretary.

Work in Little Rock Conference.

Conference and Auxiliary Press Superintendents are urged to get the following facts, through the medium of the church and local papers, before the public.

Steam at Brenard.

The steam heating plant has at last been installed at Brenard and the student body is rejoicing over the comfortable conditions. This was made possible through the legacy from Mrs. Scotia Inskeep Chenoweth and contributions from the Western North Carolina Conference.

Port Galveston.

Miss Belle H. Bennett, Dr. J. R. Nelson and Mrs. R. W. MacDonell, the committee from the three boards represented in the Gulf Coast immigrant work, visited the new plant at Galveston Nov. 18-20.

The work under the superintendency of Rev. Joe B. Sears has opened encouragingly. In less than three months nearly five hundred immigrants have been cared for in the home.

Another Deaconess.

Miss Adeline Peebles, of Winchester, Ky., daughter of Rev. J. R. Peebles, was consecrated a deaconess in Nashville, Nov. 16th by Bishop O. P. Fitzgerald. Miss Peebles has been appointed to Galveston, Texas.

Louisville Wesley Home.

Monday, Oct. 19th was observed by the City Mission Board of Louisville, Ky., as a day of fasting and prayer in order to raise funds with which to cancel the indebtedness upon their Wesley House.

Gipsy Smith, Campbell Morgan, A. C. Dixon, Cork, Moorehead, Houde, Stedie, Trotter, Mullins, Gray, Mott, Torrey, Orr, Erdman and Spear are among those whose addresses have recently appeared in our

Three Mos. Trial 25 Cts

CHRISTIAN WORKER'S MAGAZINE

Use a copy \$1 a year. Practical Bible courses, helpful articles on Bible themes, methods of work, and deeper Christian life; reports from evangelists; practical and inspiring question answers; and all news at a most interesting price. SPECIAL—From now thro' Dec. 1909 for \$1. THE INSTITUTE TIE, 30 Institute Place, Chicago, Ill.

On the 22nd a munificent check from Mrs. George Gaubert wiped out the debt and the Board was enabled to secure a title in fee simple to the property.

The freedom from debt will enable the workers to give themselves more heartily to the work, and coming as it does in direct answer to prayer will be an incentive to attempt great things in this beautiful Southern city.

Good Things to Come.

An Inter-denominational Home Mission Council, one of many to be held in various cities, will convene at Nashville in the latter part of March.

Such subjects as "A Christianized America," "Our Expanding Frontiers," "The Church and Its Resources" suggest its value to those who are interested in Home Missions.

MARRIED.—At the residence of the bride's mother, Gould, Ark., at 1 p. m. Nov. 26 1908 Mr. Lee Teets to Miss Ella Paschal. Rev. J. H. Bradford, officiating.

Preacher Wanted.

I want a preacher for Grove charge. Four room parsonage, good churches, three appointments close together. Will pay \$550 or \$600. Send recommendations. J. W. SIMS, P. E.

Vinita, Okla.

A. A. BROWER, M. D.

STOMACH AND LIVER Trouble. My TREATMENT BRINGS RESULTS. PAY YOUR MONEY WHEN BENEFITED. IF YOU WANT TO, I WILL. Address

Dr. A. A. Brower, Specialist,
Box 123 : : Fort Worth, Texas.



New Book on Consumption FREE TO ALL

200 pages, cloth bound medical book on consumption. Tells in plain, simple language how consumption can be cured in your own home. Write today. The book is also free.

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101 Water Street, Kalamazoo, Mich.

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

25 DOSES 25 CENTS.
125 Doses \$1.

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

Remember The Orphans.

Dear Methodist: Permit me to call attention to a worthy claim. If our pastors and Sunday School superintendents would give the matter a little attention the assessment for the Orphanage, which for the Arkansas Conference is the same as last year, could easily be raised as a Christmas offering.

Give each child an envelope, and let each member of the Sunday School make an offering either on the Sunday before Christmas or at your Christmas exercises and you will be surprised to find how readily our people will respond to this call and your assessment for the Orphanage will be paid. Send your offering to me at Conway and get receipt for same.

Any boxes for the orphans should be sent direct to Hon. George Thornburgh, Little Rock, Ark. Let our superintendents and pastors attend to this.

Sincerely yours,
J. B. STEVENSON.

Conference Over and Else.

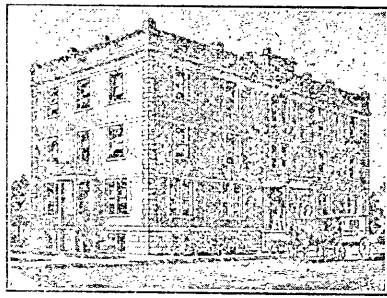
Nothing is so eventful in the history of the preacher and family as Conference. "Shall we move or shall we not?" Queries the wife and children on the eve of the event. "Don't know dears," responds the hesitant but no less anxious, if more self-possessed preacher. "The people are kind enough to say they want us back, but can't tell what Mr. So and So will say to the Presiding Elder or write to the Bishop." Things happen tragically upon the whims of some one whom you took for your friend and the friend of the church, but whom you hadn't tried very hard to please, because in the first place they haven't been worth pleasing and secondly it costs the pastor too much in principle and the church too much in prestige, yet he gets the ear of the "powers that be." This proves that the Presiding Elder can't be too careful—for he is fallible—and that a pastor and his wife are usually as reliable as any member if his congregation and as worthy of confidence in arranging their future field. How many hearts are wrung and purses emptied by moves without the shadow of consideration! "Taxation without representation!" against which I am irreconcilably in arms.

Then there is the other side. Eight out of ten pastors and their families want to move in the hope of a "better place or larger stipend." The more's the pity. And that's the cause for moving many innocents. "Must have a hole to stick a peg, and must have a peg to stop a hole." One may drive down his tent pegs for a quadrennium and eight or ten, including neighbor pastors, Presiding Elder and Bishop, constitute a peg pulling force that the prayers of no preacher's wife can withstand. When preachers learn to be wiser than a herd of grass feeders much of this will cease. Turned in at the gate they think the back side of the pasture greener and fresher than where they are, whereas only "distance lends enchantment."

A half cultivated field is forsaken per-force for untried grounds and ere any fruit is brought to perfection your immoderate grazer pushes on, and if restrained because breechy, sometimes "jumping the gate" and sometimes breaking over the boundary.

To these causes may be attributed much of the waste of our Lord's goods and thus is dissipated much of the strength of the church and ministry. The Lord make us wise stewards and frugal enough for self-preservation! The grace of the God of all grace is the only power that restrains many from desertion.

By a turn of the Providential wheel we are in our new charge. The novelty of the thing is still on—will last good six months. We are pleased with our new people, they are kind to us. Good provision is made for our comfort and we are making the best effort we are able. One compensation we enjoy—new and good friends in every charge we serve. Our "Pound Party" and reception here, bright and joyous as they were, could not, and were not intended to, efface the vision of tearful eyes nor still the voice of tender



and cannot be excelled in this country. Special attention to surgical and gynecological cases. Supervision at all hours by the house physician and well trained nurses. Conducted on strictly ethical lines. Comprising all the advantages of a Sanitarium, a hospital and home, without any unpleasant surroundings. For further information address
Telephone, Southwestern 848.

THE FLORENCE SANITARIUM

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

Cor. State St. and 16th Ave., Pine Bluff, Ark. The Florence Sanitarium is a private institution, built and equipped with the view of offering the most thorough and scientific treatment to all surgical and medical cases that are unable, on account of environment, to secure such advantages in their homes.

The building and equipment is new and modern in every particular, heated by steam and lighted by electricity. Electric elevator to each floor. All outside rooms with special system of ventilation. All kinds of baths and massage scientifically applied. Fine X-Ray and electrical apparatus for diagnosis and treatment. The operating room is furnished with the most modern and perfect equipment and attention to surgical and gynecological cases, assisted by an able corps of experienced and well trained nurses. Conducted on strictly ethical lines. Comprising all the advantages of a Sanitarium, a hospital and home, without any unpleasant surroundings. For further information address
A. C. JORDAN, M. D.
Physician in Charge.

farewells as we boarded the train for our new stronghold.

God bless those we leave behind and these we join for at least one year!

We are in a meeting with fair prospects for good results. If you believe God will answer your prayer, ask him to give us the victory for one hundred souls this year. We will be distressed unless we see them saved.

Come by to see us, Messrs. Editors. You'll find a cozy parsonage and two gems of small churches—one at Stilwell and one at Westville. Anywhere here is a preacher's home among as loyal a people as was ever served by your humble fellow servant,

W. L. ANDERSON.

Stilwell, Dec. 5th, 1908.

Tetterino Cures Piles.

"One application of Tetterino cured me of a case of itching piles I had for five years." Baynard Benton, Walterboro, S. C. Tetterino cures Eczema, Tetter, Ring Worm, Ground Itch, Infants' Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterino 50c; Tetterino Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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

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

Monday, the opening day, will be devoted to registration, organization, etc. with the exception of the sessions of the Examiners' Section.

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

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

Tuesday night at the General meeting addresses will be delivered by Honorable J. B. Aswell, State Superintendent of Louisiana; Chancellor J. N. Kirkland of Vanderbilt University and President John N. Tillman of the University of Arkansas.

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

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

Martha, Okla.

We had a very pleasant stay here last year, and I trust it was not alto-

gether unprofitable. We had some good meetings, and a goodly number were converted and added to the church. Our people paid off a parsonage debt of \$300.00; repainted and repapered the parsonage, besides making some other needed improvements. The old church building was remodeled and a new addition built at a cost of \$1600.00. We now have a handsome and commodious house of worship equal to any country church in the west. The pastor's and presiding elder's salary, and all the collections ordered by the conference were paid in full. We have a splendid people to serve. They are broad minded, noble and generous. They did well last year. Blair is no longer with us, having withdrawn and set up house keeping on her own hook. Even that does not discourage us. Our heads are all up, and our hands are still at the wheel, and we are expecting to do even better than we did last year.

"So mote it be."

R. P. WITT, P. C.

DUDLEY E. JONES CO. Machinery

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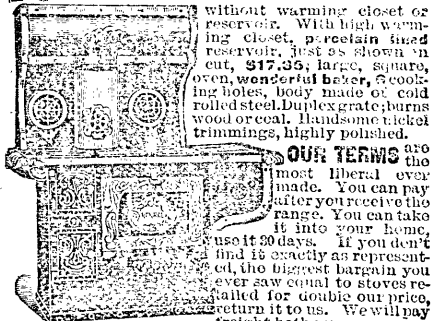
Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing, Brass Goods, Pumps and Pipe.

Roofing Material

V Crimp Iron, Painted.
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Corrugated Iron, Painted.
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Galvanized Rubber, Heavy.
One, two and three ply Felt.
Slater's Felt.
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Dixon's Graphite Paint.
Asphalt Paint.
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Ellwood's Woven Wire Fence, Door-Yard Fence.
Iron and Wire, Graveyard Fence, Park Fence, Sewer Pipe, Well Tiling, Gin Repair and Engine Repair Work.

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Write Today for our beautifully illustrated Stove Catalog No. S164; a postal card will do. No styles to select from. Don't buy until you get it. MARVIN SMITH CO., CHICAGO, ILL.

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The Family Safety Oil

It Has No Equal
It Will Give You Satisfaction
It Has Stood the Test

Waters-Pierce Oil Co.

THIS

O.I.C.

SOW WEIGHED 932 LBS.
AT 23 MONTHS OLD

I have started more breeders on the road to success than any man living. I have the largest and finest herd in the U. S. Every one of our cows developed ready for the market at six months old. I want to place one hog in each community to advertise my herd. Write for my plan, "How to Make Money from Hogs." G. S. BENJAMIN, R.F.D. 3, Portland, Mich.

AGENTS: \$103.50 Per Month Sure

THIS DOES IT ALL

THE MONEY MADE SELLING OUR SHEARS AND OTHER USEFUL PATENTED ARTICLES

Y. G. GIBNER, CO., O., sold 22 pairs of Positive Tension Shears in 3 hours, made \$13.50. We guarantee to show ANY ONE HOW TO MAKE \$3 to \$10 per day. We have more patented goods for sale through agents, that are not found in stores, than any other house in the U. S. Samples free to workers. INVESTIGATE NOW. A Postal will do. Address Thomas Mfg. Co., 174 Home Bldg., Dayton, Ohio

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind. Twenty-five cents a bottle. Guaranteed. Made by Dr. J. C. Winslow, 235 N. 3rd St., New York City.

BELLS

Steel Alloy Bells and School Bells. 25 and 30 lbs. Each. Made in U. S. Patent Pending.

AGENTS: NINE IN ONE

\$75 monthly. Combination Rolling Pin. Nine articles combined. Lightning Seller. Sample free. TORRELL MFG. CO., Box 539 Dayton, O.

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).

THOMPSON.— Mrs. Ida May Thompson, ne Miss Ida May Beasley, was born July 19th, 1884, near Cato, Ark. She was converted and joined the church when ten years old, moved to Texas in 1902 with her parents, and lived in and near Brookston. She was married to Crayton Thompson May 3rd, 1906. To this union was born a sweet little boy, May the 18th, 1907. Little Lloyd died Sept. 22nd, 1908; then the mother, Ida May Thompson died Oct. 2nd, 1908. She was one of the most lovely women I ever knew, loved by all, suffered long with typhoid fever, but so patient. She did not murmur or complain. We miss her but know where to find her. She leaves a father, two brothers, four sisters and a companion to mourn her loss. But their loss is her everlasting gain; her toils and suffering are all over; Little Loyd and Mama are safe at home. May all the loved ones live so as to meet her on the sun-lit shores by and by where no sorrow ever comes, not long, for one by one we are gathering home.

Her old pastor,
J. P. SHERWOOD.

COWDEN.— A little flower has been taken from our midst. Little Erdeale Cowden was born October 18, 1902, and died Dec. 4, 1908. Her funeral was attended by many sympathizing friends. She leaves a father, mother and two little brothers to mourn her loss. May God comfort the bereaved home. Funeral services were conducted by her pastor,
R. C. AUBREY.

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Bradford.

An evening's run from Little Rock brought me to Bradford, a good little town on the Iron Mountain road. Rev. J. A. Roberts is the popular pastor. This is his third year. They have built a nice two-story parsonage at Bradford. Much good has been done by Brother Roberts the past three years. He is an experienced school teacher, so when he joined the conference it was easy for him to adjust himself to the work of

Is Your Baby Teething?

There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights

Teethina
(Teething Powders)

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia; in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical sciences as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy. In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child. At all Druggists, 25c. Or from Dr. C. J. Moffett, Medicine Company, St. Louis. Write for our free "Mother's Booklet."



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Offer the Truest Kind of
PIANO ECONOMY

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

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

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MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Record.

a minister. Some of our best members are J. T. Ward, W. D. Plant, Henry Esmyer, Ernest Williams, Mrs. Ida Humphrey, Mrs. E. A. Hunter, Brother Bell, Dr. Pearson and others whose names I do not recall.

Tuckerman.

Situated in the northern part of Jackson county is the prosperous town, Tuckerman. This is the home town of the Graham brothers. Rev. W. E. Hall is pastor of our church. For three years he was pastor of Gardner Memorial and did fine work in building up that church. They have built a beautiful \$7,000.00 church at Tuckerman, changing church to parsonage lot, and rolling parsonage to the old church lot.

They are making special effort to have the church ready to dedicate before leaving for conference. The building committee consists of, L. D. Smith, J. E. Dunn, Dr. L. T. Slaton, S. W. Harvey, and E. V. Holt. R. A. Anderson, contractor. The whole community helped nobly. With this elegant church, new concrete walks and a good preacher there is no reason why the church and Sunday School should not prosper. Brother Hall will report collections in full and seventy-two accessions to the church. We secured six new subscribers. Dr. Jamison, Dr. Kimberlin, E. V. Holt, Mrs. D. J. Harvey, Mrs. M. A. Jowers, and J. E. Dunn, which makes seventeen copies for this office.

Swifton.

The burnt district of Swifton has been rebuilt with better stores. The recuperative powers of man are great. Rev. H. V. Johnson is closing his third year. He has built a good church at Swifton, and they are now building at Albia. Arrangements are being made for a new parsonage. He has been very successful in adding large numbers to the church and materially strengthening the work. We collected from the old and secured three new subscribers, J. G. Smith, Mrs. Eva Harris and Mrs. Roy Moon.

Black Rock and Portia.

Sunday was spent at these towns. Preaching in the morning at Black Rock, and at night in Portia to small but attentive congregations. The weather was unfavorable. There has been some material improvement at each place. Both towns have been unfortunate about fires. Rev. W. J. Le-

Roy and wife have had a very fine year. Sister LeRoy is the junior preacher. She goes with her husband to all of his appointments. She has not missed a service this year. On their own word they have had over one hundred professions and ninety accessions to the church, besides helping in successful meetings in other charges where four score professed to be saved. Their return seems to be universally desired.

They have installed electric lights at Black Rock, have money to repaint and repair parsonage, and to repaint church at Portia, and have repapered old Walnut Ridge church.

Prof. W. V. McVey is giving eminent satisfaction as principal of the public school at Portia. He knows how to get the best work from his students. They need a new and better academy. Brother T. J. Scott and Miss Dixie, his daughter, furnished elegant entertainment. The first girl baby born in Portia was Miss Portia Williams, now an accomplished young lady and granddaughter of Brother Scott. We secured six new subscribers, F. W. Coffman, Prof. McVey, Mrs. C. T. Stuart, Mrs. M. E. Borah, Dr. J. A. Dodd, Mrs. Sarah B. Robinson, and at Black Rock Mrs. Leslie Inman. Some of our best members at Black Rock are Geo. A. Henry, E. T. Wayland, Clay Sloan, and Rev. C. L. Freeman. At Portia, J. W. Coffman, Mrs. P. J. Petty, B. A. Coffman, Mrs. Clara Alexander, J. R. Williams, T. J. Scott, all readers of the Western Methodist.

Imboden.

One of the most promising and prosperous towns west of Hoxie is Imboden. They have extra nice dwellings, nearly all painted snow white. This is a favorably location for the families of those who own river farms. The high tone moral character of the citizens, the Sloan Hendrix Academy, and the delightful climate make this a most delightful town. The death of Professor Williamson was very much regretted, but his son Robert has nobly taken his father's place and the school is doing well. The attendance is about as it has been. The student body are an intelligent, fine looking set of young men and ladies.

Rev. L. C. Craig is closing a very successful quadrennium. There is no better man or more earnest scriptural preacher in the conference. Happy the

church he and family are sent to serve. He expects to place his beautiful daughter in Galloway College next year. Imboden is blessed with four Methodist doctors, Drs. Henderson, Hatcher, Poindexter and Wells. Other good members and readers of their church paper are Geo. McLaughlin, R. G. Rainwater, S. B. Henderson, Sloan Weir, Q. W. Moore, Mrs. D. Robertson, W. A. Cunningham, Mrs. L. Andrews, Walter Wells, Mrs. M. Wells, Mrs. R. Pettijohn, Mrs. M. F. Sullivan, T. H. Rainwater, Mrs. M. E. Christian and Mrs. J. L. Polk.

A good place to find comfortable lodging and firstclass table service is at the Polk Hotel. We had a most precious service Monday night followed by a church conference. Tuesday with the pastor's family we enjoyed a fine turkey dinner at Brother S. B. Henderson's.

A Man May
Eat Any Meal

And Digest It Easily If He Will But Try.

FREE DIGESTIVE TABLETS.

Don't be afraid of your meals. The reason you have dyspepsia is that something is lacking in your digestive apparatus necessary to the stomach's work.

A perfect stomach loves to work. Perfect digestion is not afraid of any meal and benefits by its consumption of food the whole machine of man.

Stuart's Dyspepsia Tablets make easy the work of digestion, because they combine active fruit and vegetable essences which are needed by the stomach.

These essences are so powerful they digest food without aid from the stomach. They have done this with a meal encased in a glass jar.

We will send a trial package to any one free for his name and address.

Eat what you will or when you will, then take a Stuart's Dyspepsia Tablet and see how you will digest that meal. In a short time your stomach will have a natural supply of gastric juices and your whole system will be able to take care of digestion easily.

Ask any druggist about Stuart's Dyspepsia Tablets. His answer will tell more than we can say. Ask him how they sell. If you want to buy them give him 50c. But if you want to test them write us and you will see a trial package by mail without cost. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

QUARTERLY CONFERENCES.

Oklahoma Conference.

GUYMON DISTRICT—FIRST ROUND.

(In Part).
Ioland Circuit at Camargo.....Dec. 12, 13
Mutual and Tangier at Mutual.....Dec. 19, 20
Woodward Station at W.....Dec. 20, 21
Hooker Station.....Dec. 26, 27
J. F. LAWLIS, P. E.

CREEK AND CHEROKEE DISTRICT—FIRST ROUND.

Seminole Ct. at Thlopioco.....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.

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

MUSKOGEE DISTRICT—FIRST ROUND.

Peggs Ct. at Hulbert.....Dec. 12, 2 p. m.
Fort Gibson and Braggs at Ft. G.
.....Dec. 19, 8 a. 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.....Jan. 2, 7:30 p. m.
Council Hill Ct. at Middleton's Jan. 3, 8 p. m.
First church.....Jan. 6, 7:30 p. m.
Muldrow Sta.....Jan. 10, 2 p. m.
Vian Ct. at Vian.....Jan. 10, 7:30 p. m.
Cowlington Ct. at Cowlington,
.....Jan. 16, 2 p. m.
Bokoshe Ct. at Bokoshe.....Jan. 17, 3 p. m.
Whitefield Ct. at Whitefield, Jan. 23, 2 a. 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.

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. 8, 4
Lone Grove Ct. at Hewitt.....Jan. 9, 10
Overbrook at Overbrook.....Jan. 16, 17
Cornish and Loco at Loco.....Jan. 23, 24
Grady at Orr.....Jan. 25, 26
Woodford and Springer at W.....Jan. 30, 31
Lebanon at Lebanon.....Feb. 6, 7
Berwyn and Daugherty at D.....Feb. 13, 14
Provence Ct.....Feb. 14, 15
Tishomingo and 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.

Ioland Ct. at Camargo.....Dec. 12, 13
Mutual and Tangier at Mutual.....Dec. 19, 20
Woodward Sta. at Woodward.....Dec. 20, 21
Hooker Sta. at Hooker.....Dec. 26, 27
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 CHICKASHAW DIST.—FIRST ROUND.

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 Kullit Homa.....Jan. 2, 3
Chickasaw Ct. at Sealey's ch.....Jan. 9, 10
Kiowa Ct. at Kiowa.....Jan. 16, 17
Rufe Ct. at Nana Chaha.....Jan. 23, 24
Kiamitia Ct. at Nelson's ch.....Jan. 30, 31
Bok Falaga Ct. at Bok Chito.....Feb. 6, 7
Early collections means full collections; this applies to pastors' salaries and also conference collections.
O. M. COPPEDGE, P. E.

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

VINITA DISTRICT—FIRST ROUND.

Choteau.....Dec. 12, 13
Prior Creek.....Dec. 13, 14
Miami.....Dec. 19, 20
Afton.....Dec. 20, 21
Vinita.....Dec. 26, 27
Blue Jacket.....Dec. 26, 27
Welch.....Dec. 27, 28
Adair and Big Cabin.....Jan. 2, 3
Chapel.....Jan. 9, 10
Chelsea.....Jan. 16, 17
Fairland and Wyandotte.....Jan. 17, 18
Spavinaw.....Jan. 23, 24
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.

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

OKLAHOMA CITY DIST.—FIRST ROUND.

Arcadia and Wheatland at W.....Dec. 12, 13
Oklahoma City, St. Lukes.....Dec. 13, 14
Noble and Shiloh at N.....Dec. 15
Lexington Sta.....Dec. 16
Purcell Sta.....Dec. 17
McLoud Sta.....Dec. 18
Shawnee, First Church.....Dec. 19, 20
Shawnee, Trinity.....Dec. 20, 21
Tecumseh Sta.....Dec. 21
Oklahoma City, Epworth.....Jan. 3
Oklahoma City, Oak Park.....Jan. 3
Sparks Ct. at Sparks.....Jan. 9, 10
Stillwater Sta.....Jan. 10, 11
Washington Ct. at Fairview.....Jan. 16, 17
Blanchard Ct. at B.....Dec. 18
Okla. City Ct. at Harnah.....Jan. 23, 24
Union Chapel Ct. at U. O.....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.

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
Alhstone.....Dec. 29
1909
Cement.....Jan. 2, 3
Davidson Ct.....Jan. 9, 10
Mountain Park Ct.....Jan. 11, 12
Ft. Cobb Ct.....Jan. 16, 17
Anadarko.....Jan. 17, 18
Cement.....Jan. 23, 24
Glenwood Ct. at Glenwood.....Jan. 27
Geary.....Jan. 30, 31
Mt. Scott and Anadarko Cts. at Mt. Scott.....Feb. 6, 7
O. F. MITCHELL.

MANGUM DISTRICT—FIRST ROUND.

Mangum Ct. at White Flat.....Dec. 12, 13
Vinson and D. O. at Deer Creek, Dec. 19, 20
Carnegie and Boise at C.....Dec. 27, 28
Mt. View at Mt. View.....Dec. 28
Duke at Duke.....Jan. 2, 3
Olstee.....Jan. 3, 4
Lone Wolf.....Jan. 6
Hobart.....Jan. 6
Granite and Gotebo at Granite.....Jan. 7
Willow at Mt. 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. 19-22-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.

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, Tigert Memorial.....Dec. 30
Red Fork.....Jan. 2-3
Okmulgee, First Church.....Jan. 3-4
Morrison and Pawnee.....Jan. 9-10
Cowweta and Porter.....Jan. 16-17
Broken Arrow.....Jan. 18
Keokuk Falls Ct.....Jan. 23-24
Depew Ct.....Jan. 30-31
J. B. McDONALD, P. E.

McALESTER DISTRICT—FIRST ROUND.

Acoka Sta.....Dec. 12-13
Alison Ct. at Lane.....Dec. 13-14
Phillip's Memorial.....Dec. 16-17
Eufaula Sta.....Dec. 19-20
Eufaula Ct.....Dec. 20-21
Canadian Ct. at Canadian.....Dec. 26-27
Quinton Ct. at Quinton.....Jan. 2-3
McCurran.....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
Pocola Ct. at Braden.....Jan. 29-30
Spiro Sta.....Jan. 30-31
Poteau Sta.....Jan. 31-Feb. 1
Stuart Ct. at Ashland.....Feb. 6-7
S. G. THOMPSON, P. E.

CHICKASHA DISTRICT—FIRST ROUND.

Marlow.....Dec. 13
Whitehead and Florence.....Dec. 20
Chickasha.....Dec. 27, 11 a. m.
Tuttle and Amber, at T., 7 p. m., Dec. 27, 28
Duncan Ct. at Hopewell.....Jan. 2, 3
Duncan Sta.....Jan. 3
Terral and Banner at T.....Jan. 9, 10
Comanche, at C.....Jan. 10, 11
Wood Reserve, at Woodlawn.....Jan. 16, 17
Rush Springs and Bailey at R. S. Jan. 17, 18
Velma at V.....Jan. 23, 24
Lindsay.....Jan. 30, 31
Alex and Ninekah at A.....Jan. 31, Feb. 1
C. H. McGEHEE, P. E.

Arkansas Conference.

HARRISON DISTRICT—FIRST ROUND.

Leslie.....Dec. 12-13
Marshall.....Dec. 13-14
Berryville.....Dec. 19-20
Eureka Springs.....Dec. 21
Green Forest at Green Forest.....Dec. 26-27
Yellville Ct. at Pleasant Ridge.....Jan. 2-3
Yellville Sta.....Jan. 3-4
Cotter at Cotter.....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.

MORRILTON DISTRICT—FIRST ROUND.

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
Fourche.....Jan. 25, 26
Clinton Ct. at Walnut Grove, Jan. 31-Feb. 1
Appleton Ct. at Center Point.....Feb. 7, 8
Holland Ct. at Bethlehem.....Feb. 14, 15
Damascus Ct. at Batesville.....Feb. 21, 22
Conaway Sta.....Feb. 21, 22
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.

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
Falling Springs Ct. at Bethel.....Dec. 20, 21
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. 10, 11
Lincoln Ct. at Lincoln.....Jan. 16, 17
Prairie Grove Sta.....Jan. 17, 18
Viney Grove Ct. at Viney Grove, Jan. 23, 24
Fayetteville Sta.....Jan. 24, 25
Winslow Ct. at Winslow.....Jan. 30, 31
Springdale Sta.....Jan. 31-Feb. 1
The District Stewards are called to meet at Fayetteville Dec. 10th, at 10 a. m. Please let all come.
J. M. HUGHEY, P. E.

DARDANELLE DISTRICT—FIRST ROUND.

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 Spring Hill.....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 Miss. 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.

Hartford Ct. at Hartford.....Dec. 12-13
Mansfield and Midland at Mansfield.....Dec. 13-14
Abbott Ct. at Oak Grove.....Dec. 19-20
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. 3-4
Van Buren Sta.....Jan. 6
Van Buren Miss.....Jan. 7
Van Buren Ct. at Rody.....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.

Little Rock Conference.

LITTLE ROCK DISTRICT—FIRST ROUND.

Asbury.....Dec. 6
First Church.....Dec. 6
Hunter.....Dec. 13
Winfield.....Dec. 13
Lonoke.....Dec. 20
Henderson.....Dec. 27
Capitol.....Dec. 27
Bryant, at Mt. Carmel.....Jan. 2, 3
Benton.....Jan. 3, 4
Mabelvale, at Mabelvale.....Jan. 5
Tomberlin, at Tomberlin.....Jan. 9, 10
England.....Jan. 10, 11
Carlisle Miss. at Hamilton.....Jan. 16, 17
Carlisle and Hazen, at Carlisle, Jan. 17, 18
Austin, at Mt. Zion.....Jan. 22
Hickory Plains, at Bethlehem.....Jan. 23, 24
Mauville, at Shady Grove.....Jan. 30, 31
De Vall's Bf. & Des Arc at D. V. B. Feb. 7, 8
Oak Hill, at Oak Hill.....Feb. 13, 14
A. C. MILLAR, P. E.

PINE BLUFF DISTRICT—FIRST ROUND.

Hawley Memorial.....Dec. 5, 6
Carr Memorial.....Dec. 6, 7
Douglas and Grady at Grady.....Dec. 12, 13
Sherrill at Sherrill.....Dec. 19, 20
Star City at Star City.....Dec. 26, 27
Swan Lake at Swan Lake.....Jan. 2, 3
Alma at Good Faith.....Jan. 6
Altheimer at Wabaska.....Jan. 9, 10
Stuttgart.....Jan. 10, 11
Rowell at Center.....Jan. 16, 17
Roe and St. Charles at Shiloh, Jan. 23, 24
De Witt Sta.....Jan. 24, 25
De Witt Ct. at Bethel.....Jan. 30, 31
Gillett at Gillett.....Jan. 31, Feb. 1
Redfield at Redfield.....Feb. 6, 7
Shoridan at Shoridan.....Feb. 10
Lakeside.....Feb. 13, 14
First Church.....Feb. 14, 15
Kingsland at Kingsland.....Feb. 20, 21
Rison at Bethlehem.....Feb. 27, 28
The District Stewards will meet at Carr Memorial Church, Pine Bluff, Dec. 29th, 1908, at 7:30 p. m. Each member is urged to be present.
W. W. CHRISTIE, P. E.

ARKADELPHIA DIST.—FIRST ROUND.

Arkadelphia Sta.....Dec. 6
Park Ave.....Dec. 13
Malvern Ave.....Dec. 13
Lono at L. Eufraia.....Jan. 2, 3
Holly Springs at Laurin's Chapel, Jan. 9, 10
Princeton at Macedonia.....Jan. 16, 17
Dalark at Dalark.....Jan. 17, 18
Malvern Ct. at Traskwood.....Jan. 23, 24
Malvern Sta.....Jan. 24, 25
Ussery Ct. at Grant's Chapel, Jan. 30, 31
Amity at Amity.....Jan. 31, Feb. 1
Central Ave.....Feb. 7, 8
Hot Springs Ct. at Gum Springs, Feb. 13, 14
Tigert Memorial.....Feb. 14, 15
Arkadelphia Ct. at Mt. Zion.....Feb. 20, 21
Social Hill at Midway.....Feb. 27, 28
District Stewards will please meet me at Malvern Dec. 15th at 2 p. m. Each Steward is expected to attend.
H. M. BRUCE, P. E.

CAMDEN DISTRICT—FIRST ROUND.

Lewisville.....Dec. 12, 13
Stamps.....Dec. 13, 14
Waldo.....Dec. 15
Magnolia Ct.....11 a. m., Dec. 16
Magnolia Sta.....7:30 p. m., Dec. 16
Stephens.....7:30 p. m., Dec. 17
Camden Ct.....Dec. 19, 20
Camden Station.....Dec. 20, 21
Hampton.....11 a. m., Dec. 22
Fordyce Station.....Dec. 27, 28
Thornton.....11 a. m., Dec. 29
Bearden.....Dec. 30
Junction City.....Jan. 3
Wesson.....Jan. 4
Eldorado Station.....7:30 p. m., Jan. 4
Huttig and Strong.....7:30 p. m., Jan. 4
Atlanta Ct.....Jan. 9, 10
Eldorado Ct.....3 p. m., Jan. 11
The District Stewards will meet in Camden Friday, Dec. 18, 10 a. m. and 2 p. m. Let every one be present and remain until all business is finished.
R. W. McKAY, P. E.

Notice.

The District Stewards of the Camden District will meet in the Methodist Church in Camden, Dec. 18 at 10 a. m. and again at 2 p. m. We will discuss financial problems in the morning and have the business session in the afternoon.
R. W. McKAY, P. E.

The ballot to license the saloon is the paradox of this age. For the men who vote for license concede that it is moral wrong.

Aspiration.

To try is better than the thing you try for,
 To hope is higher than the height attained;
 To love is greater than the love you sigh for,
 To seek is nobler than the object gained.
 To 'wrestle with the angel'—this avails,
 Although the motive for the wrestling fails.
 To learn is more essential than the knowing,
 To know is deeper than the wisdom found;
 To live is grander than all life's bestowing,
 To advance more fruitful than the vantage ground;
 To give is far more blessed than receiving,
 To tell the truth needs not to force believing.
 To speak is voice eternal in vibration,
 To blaze a trail is safer than hewn road;
 To think is power of infinite creation,
 To trust is finer than to see your God.
 To think—to act—these bridge the world's abysses;
 To die! No soul has told a soul what this is.
 —Ruth G. D. Havens, in the American Israelite.

The Much-Abused Brewers.

There is indignation among the brewers. Coupled with their anger is wonderment that they should be the victims of censure, which they declare as unjust as it is universal.

The maker of beer knows that his product is less harmful than even pure whisky: immeasurably less so than the poisonous alcoholic adulterations.

He knows the vice-breeding dives of the cities, and he reads of the murders and still worse crimes committed as a direct result of the so-called "nigger gin" in the South. He regrets sincerely that any men should conduct saloons in such a way as to bring reproach upon his legitimate business. But he cannot understand why there should be a disposition to connect his respectable self and his law-abiding brewery with the dive, the gambling den, the brothel, and the sins and sorrows bred therein.

The trouble with the brewers is that they insist upon looking in the wrong direction for light upon what they call "the movement for the abolition of personal liberty." They should look, for example, to the results of the first visit of the New Jersey exise investigating committee to Patterson this week.

They would find some figures full of meaning. Patterson issues 429 liquor licenses. The city records show that 325 of these 429 licenses are paid for by the brewers, and the places are classified as "brewery saloons." We cite the case of Patterson merely because it is the most recent instance which has come under our observation. The percentage varies, but the principle holds good throughout the country.

In New York, for instance, where the license fee is \$1,200.00, it is estimated that these sums are advanced by the brewers for over eighty per cent of the dealers. Everywhere the multiplicity

of the saloons is chargeable directly to the brewers.

The reason for this is readily understood. The brewer's product is bulky and perishable, compared with that of the distiller. Profit, in all cases, except those of a few of the larger shippers, who control their own cars, is dependent in the main upon increasing the number of places where the beer is handled sufficiently near the brewery to make the cost of transportation inconsiderable. * * *

The keeper of a "brewery saloon" begins business with the burden of his debt to the brewer for his license, his bond, and frequently his fixtures for stock. He is bound by an ironclad chattel mortgage that practically makes him merely the brewer's agent and clerk.

Even then, restricted as he is to the sale of his backer's beer, for which he is charged what the brewer pleases, the profit on every half barrel of malt liquor and every gallon of whisky sold by the drink is so great that the saloon man could make a living without violating the law but for the crowding of saloons into his neighborhood by the brewers.

With unnecessary saloons on all sides the retailer finds that he must make or save more money or else default in his payments to the brewer—which means foreclosure of the mortgage and ruin, while some less scrupulous man receives the transfer of the license and becomes the nominal proprietor.

To save money the saloon man must cheat in labels, refill bottles with cheap adulterations, and sell poison in place of pure goods.

To make the money needed to keep solvent in the midst of unnatural and excessive competition, he must sell during illegal hours, cater to minors and drunkards, or open as an adjunct a gambling den or a sink of vice, such as makes every Raines law "hotel" in New York a blot upon morality and a trap for girls and women.

Every such a saloon is but a symptom. Such for the disease leads us straight to the multiplier of saloons. The trail leads direct to the luxuriously furnished home of the rich, decent-living, respectable brewer, who thinks it an outrage to link his name in any way with the dive and its devilry.

They are busy now promising that the dive must have a "clean-up." Who dirtied it?

They are denouncing the poor devil of a saloon keeper who breaks the law in one way or another so as to pay his rent and prevent the foreclosure of the brewer's chattel mortgage. We hear that he is the only discredit to a reputable business. But we hear no talk by these reputable gentlemen of a limitation of saloons according to population which would save the saloon keeper from the alternative of losing his livelihood or becoming a criminal.

If the brewers would know the real reason for their growing disrepute, it is because the people are learning to look past the sinning slave to the slave driver; past the minor criminal to the compeller of crime; past the obvious evil to its source and cause.—Philadelphia North American.

TO DRIVE OUT MALARIA

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

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to cure yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is just the remedy to make sick women well and weak women strong, and I can prove it—let me prove it to you—I will gladly do it, for I have never heard of anything that does so quickly and surely cure woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Displacement or Falling of the Womb, Ovarian or Uterine Tumors or Growth, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address **MRS. HARRIET M. RICHARDS, Box 248 D Joliet, Illinois.**



Mr. Cleveland on Good Citizenship.

Mr. Cleveland's recent death gives additional timeliness to a modest little volume which is bound to attract an amount of attention quite out of proportion to its size. This is Former President Cleveland's book entitled Good Citizenship, which has just issued by The Henry Altemus Company of Philadelphia. This book was on the press while its distinguished author was breathing his last at "Westland."

Mr. Cleveland was neither a rapid nor a prolific writer. His shortest magazine article represented a solid month of labor in the quiet library of his Princeton mansion; but his every utterance was characterized by deliberation, dignity and sanity, salted by a deep and shrewd knowledge of the temper and tendencies of his countrymen.

It is a sound doctrine of good citizenship that Mr. Cleveland preached; and it would be of lasting advantage to the nation if his little book should be read by every schoolboy in the land. Civic virtue, he says in effect, does not begin and end on election day. The loftiest patriotism does not always find expression on the field of battle nor reach its acme on Independence Day. Abraham Lincoln gave utterance to a similar thought when, in 1855, he wrote:

"The Fourth of July has not quite dwindled away, it is still a great day for burning firecrackers!"

Neither President decries the burning of firecrackers; but both would have it only the outward and audible sign of a vast inward love of country and an unswerving devotion to the highest ideals of civic righteousness.

Mr. Cleveland saw real danger in our boundless, unquestioning faith in our national destiny. "Thus," he writes, "many good and honest men are approached through their patriotic trusts in our free institutions and immense national resources, and are insidiously led to a condition of mind which will not permit them to harbor the uncomfortable thought that any omission on their part can check American progress or endanger our country's continued development." He goes on to compare such men to the old lady who declared that she had always noticed that if she lived until March, she lived all the rest of the year. And yet, at last, there came a first day of March which passed without her earthly notice.

Such sound, clean-cut thinking as Mr. Cleveland's is always stimulating,

and his stately, almost old-fashioned, English is a joy to the critical reader. (Good Citizenship: Henry Altemus Co., Philadelphia, cloth, 50c.)

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.

A SPECIMEN Jell-O Dessert.

With the addition of fruits and nuts and whipped cream, or cream sauce, Jell-O can be made into a great variety of fancy dishes very easily and cheaply.

The least experienced of housewives will find no difficulty in preparing this simple dish:

FRUIT SALAD.

Dissolve one package Strawberry or Raspberry JELL-O in one pint boiling water. Slice two oranges or two bananas, or any fruit desired and when the JELL-O is half set, stir fruit into same and set away to harden.

A hundred or more different dishes can be made from the seven Jell-O flavors.



All grocers sell Jell-O. 10 cents.
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