

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.

Vol. 28.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, January 7, 1909

No. 1



True Catholicity.

Religion has no greater curse than narrowness. Out of it has come the bickerings, the strife, the bigotry, the persecutions that have marred the beauty and arrested the development of religion. The spirit that would call fire from heaven upon him that "followeth not with us" is an ugly spirit, alien to the mind of Jesus and subversive of the purposes of his life among men. His permanent rebuke is upon it.

Religion is not a matter of credal statement. It is not a shibboleth. It is not a system of technique. If it were such its value would depend entirely upon its exactitude in these several particulars. If it were such it would be difficult to say who has correctly interpreted the formulas, and to determine who, therefore, is in the path of life. Moreover, if it were such, it would be a hard and fast mechanism, and not a spiritual system.

We do not mean to say by this that one creed is as good as another, one system of interpretation is as good as another. It is only saying that creed is not religion. Many a man professing a religion has a better nature than his more orthodox brother. Religion is at the heart of it a matter of the spirit. It is not worshiping in the mountain of Samaria, nor worshiping in Jerusalem, but worshiping God in spirit and in truth. If any man have not the spirit of Christ he is none of his. To be a Christian is to have the Christ-spirit; no matter through what true or false metaphysics, through what superstitions or dim gropings, through what false or true theologies, through what ecstasies or frenzies this spirit is arrived at. It is a question of sincere submission of the human spirit to the principles that are in Jesus Christ, according to the best light that is in you.

We speak of true religion and false religion. No religion that is sincere is false. A religion may embody many beliefs that are defective, many that are false, judged by an abstract standard of truth; but all religious experiences that are sincere are true experiences. The frenzies of the Shaman, of the savage medicine man, of the Dervish are genuine experiences of religion. In his own blind way the medicine man is seeking to come into contact with the divine. However low may be his ideals he is yet the best of his tribe, and he is the real leader of the Great God among his people. For he is not an imposter. Poor blind groping as it is, it is yet the nearest approach to God to be found among his people. It represents the strivings of his soul and the souls of his people after God. Oh, despise him not, thou brother of a civilized and Christianized race! Believe rather that the great and good God whom you serve looks with compassion upon him, and does in some real sense move to meet him in every sincere struggle he makes. If in his blindness he worships a devil, an evil spirit, it is yet because he thinks he must, and God's compassion is with him still. The man has not yet learned that the devil he worships does not share the dominion with the divinities. He

is not an object of scorn, but an object of infinite pity. There is in all the so-called false religions of the world a genuine element of the divine, for one and all they seek after God; they represent the yearning of the human heart after God. That is better than atheism. The baldest religious superstition and the blindest groping the world has ever known are better than despising God, better than indifference toward him. And the proof of it is that there was never a nation that did not make real progress toward our notions of God, if it could make any progress at all. The whole religious history of humanity has been an upward movement so far as there has been any movement at all. Other traceable history there is none.

The meaning of all this is that we must respect sincere religious practices and sincere religious experiences wherever seen. There ought to be in the Christian man a true brotherly sympathy, nay, a true bond of religious sympathy, for every man in the wide world, whether he belongs to the same church or not, whether he is civilized or savage, so far as we find every man striving according to his light to be good and to do good. The genuineness of the striving after God, that is the thing. The other man may be a low heathen, or he may live in your community and be called a heretic or an infidel—these are not the questions for you to ask; if you could probe into him you might find that he seeks God, in his own best way, cannot seek him, it may be, in your way; but seeks him. You have a right, it may be a duty, to offer him your greater light, certainly a duty if you really have greater light. But it might turn out that the man is essentially nearer God than you are. "Other sheep I have that are not of this fold." It is certain that if you despise him because he followeth not with you, your opportunity with him is at an end. If there be any good in you for him it will be communicated by your recognition of the good that is in him and your sympathy for him.

Personal Effort to Win Men.

Every man that is in the kingdom of God ought to be constantly endeavoring to win some other man. We know of a man, a layman, who took it upon his heart to win ten men to Christ. This was years ago. After some months he had his ten; after some years he had his hundred. This man was a busy merchant, so busy that he did not see at first how he could give time to anything except his business. When he got his consent to take time anyhow he found that happiness constantly increased; he found that his business grew apace, so much so that after a while he was able to support a special missionary.

Most men situated as was this man would have said that they had no talent for this sort of thing. So thought he at first, till by a train of circumstances he was led to undertake the work of winning men by his own personal effort. Most men in such circumstances say they have a talent to make money, that they will make money and help others to do such work. Many a church is suffering dearth because its men have not yet learned that God needs them, needs men more than he needs money. The kingdom of God has never yet suffered for lack of money when it had the personal devotion of men. This is the one

need everywhere at this very hour. Many churches remind one of a railway train on which a half dozen are in actual service, while the rest are passengers sitting in their seats, feeling like they have paid for their passage and do not need to do anything and ought not to be expected to do anything. But the church is not a railway train. It is an army, an army of the Lord, in which every man is expected to be a soldier.

This business of winning men to good lives will be found, by whoever tries it, the most entrancing business any man ever engaged in. No man ever yet entered upon and persisted in it intelligently, who did not succeed at it. Success far beyond their dreams has followed for some men. For precisely here was found the success of Dwight L. Moody and precisely here was found the success of Marshall A. Hudson, founder of the Baraca class movement—the reading of whose book "HOW To reach Men, To hold Men, To teach Men," induced this present writing.

The equipment necessary to do successful work is simple enough. It consists of common sense and personal consecration. It is part of the history of every successful worker that at first he did not feel he could undertake the work, that he was poorly suited to it. But Moses gave exactly the same reason for not undertaking his great life work. So also did Isaiah; so did Jeremiah; so have most men who have been thrust into the Christian ministry. The failure to enter upon the work is the failure to obey a call of the Spirit of God.

This call usually comes with reference to the doing of some specific task; it may be a call to press the subject of salvation upon the attention of some specific individual. If such a call is put away, if a man shall undertake to substitute some one else to do this little work, it is not to be expected that God will call him to a large and general work for his kingdom. He is like the man in the parable who buried his one talent; he shall never have but the one, and even this shall be ultimately taken away. God entrusts men with power in proportion to their loyalty.

What a man really believes in he yields himself to, and must. But belief is not something exercised once and for all; it is the act of the present moment. If a man believes at this present moment in the flesh, in its appetites as a means of happiness, he will be yielding himself to these. If he believes this moment in Jesus Christ, he will yield himself to the dominion of Jesus Christ. Faith, then, is the principle of life.

Belief, not doubt, is the natural attitude of the mind: a child will believe anything you tell him; only hard knocks and many deceptions produce scepticism. The maxim "believe nothing you hear and half you see" is an illustration of the strength of this tendency, else why the maxim?

The injury that a wicked life works upon the plans of a good God, an infinitely good God, how great it is! Get a man to view his evil and sinful life from this point, and he is a monster if he does not repent. There is a sermon in this paragraph.

WESTERN METHODIST

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ANDERSON, MILLAR, & CO., Publishers

Subscription in Advance.....\$1.50 a year

Published every Thursday. Entered as second-class matter, January 3, 1903, at the post office at Little Rock, Ark., under the Act of Congress of March 3, 1879.

Address articles or communications for the paper to Editor Western Methodist.

Discontinuance.—We find that many of our subscribers prefer not to have their subscription interrupted and their files broken in case they fail to remit before expiration. Nevertheless, it is not assumed that continuous service is desired, but subscribers are expected to notify us with reasonable promptness to stop if the paper is no longer required.

Renewals.—In renewing, give the name just as it appears on the yellow label, unless it be incorrect, in which case please call our attention to it; and always give the name of the post office to which your paper is sent, as this is the guide by which we are enabled to find your name on the list.

Presentation Copies.—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

Notes and Personals

Eighty counties out of Missouri's 114 are "dry." Hurrah for Missouri.

Rev. E. F. Wilson of Princeton circuit, Little Rock Conference, is on a visit to his old home in Mississippi, to be gone about a week.

The Central Christian Advocate is authority for the statement that Ohio has fifty-eight "dry" counties to nine "wet." Good for Ohio.

Rev. J. F. Lawlis, presiding elder of the Guymon District, says his district is moving off in good shape for the new year. His word is, "Watch Guymon District go."

We notice in the list of appointments of the Florida Conference that Dr. J. D. Sibert is stationed in Miami, "beautiful Miami;" and that Rev. A. B. Haltom is at Largo.

Rev. Frank Barrett, whose services are delighting the people of Asbury Church, was called last Sunday to Jonesboro, to attend the funeral of Mrs. Babcock.

Rev. J. H. McKelvy is starting out well on his third year in Bryant charge. At the quarterly Conference steps were taken to rebuild the church and camp-shed at Salem. A new church south of Bauxite will be organized.

We were pleased to greet in this office today Bro. J. I. Steel of Saline county. He is one of our old readers, who says he cannot get on without his Methodist. He had a brother among the early members of the Indian Mission Conference.

Rev. H. H. Hunt of Cabot, Ark., has entered with energy and good cheer upon his work for the year at this place. Bro. Hunt is one busy preacher who always finds time, and finds it to the advantage of the Kingdom, to sell good books. This is a good way for any preacher to multiply himself.

Another important city has put whisky out—Lynchburgh, Va. Good for Lynchburgh! There are now seventy-one of Virginia's 100 counties which are entirely "dry;" nine of her nineteen cities are without a bar-room. The battle for State-wide prohibition is on in that good State.

Despite the tremendous hubbub of the machine forces in Tennessee, headed by the governor, aided by nearly all the daily papers, and financed by the liquor forces, the prohibition men have been able to organize the Tennessee legislature, with a safe working majority. That will mean state-wide prohibition for Tennessee.

The quarterly conference of Mablevale circuit was held last Tuesday. Every church was represented. Fair assessments were made. Rev. W. C. Toombs, the new pastor, has made a favorable impression and expects to make genuine progress. One or two new appointments will doubtless be worked up this year.

The first quarterly conference was held at Benton last Monday. Bro. Sage has been warmly received. Pastor and people are mutually in love with one another. Everything starts well. A forward movement is expected. When our church at Benton fully realizes its strength it will become one of our best churches in every way.

Dr. C. C. Godden was in the city last Tuesday. He left Wednesday morning for Cuba to spend some weeks, perhaps will stay till March. We are glad he is able to make this trip, for he has by long service earned a right to almost anything he wants. He has promised to write several letters for the readers of this paper. They will remember his letters from Europe last summer, which were greatly enjoyed.

If any local preacher who reads these lines wants to move to Oklahoma, to a region of country high and healthy, where he can for \$1,000 secure a good claim of 160 acres of land, which will be worth three times that amount in ten years, and a place where he can also supply a charge and do some good building up of the Master's kingdom, let him write to the editors of this paper.

Wednesday, Dec. 30, at 7:30 p. m., in the Hunter Memorial Chapel, Rev. Forney Hutchinson and Miss Bertie Anderson were married by Rev. A. C. Millar, assisted by Rev. J. M. Workman. A great multitude of the friends of this popular pair witnessed the ceremony. Our heartiest congratulations and best wishes for these noble young people. They will live at Hot Springs, where Bro. Hutchinson is pastor of Central Church.

Rev. E. A. Townsend, one of our former Little Rock Conference boys, has been transferred from Florida Conference to Oklahoma and stationed at Snyder. With his wife and children he has been visiting at his old home, Benton, Ark. He preached for the presiding elder last Sunday night a strong helpful sermon. We are pleased to have him again in our patronizing territory and predict a successful year in his new charge.

For more than a week we have had on our desk the printed Minutes of the last session of the Arkansas Conference. The work was neatly and well done under the superintendence of Rev. H. Hauesworth, Rev. Wm. Sherman and Rev. J. F. E. Bates. The Arkansas Conference always has its minutes out in a very short time after the adjournment of the conference. We congratulate these brethren on their expedition.

We trust that our Oklahoma people especially will enjoy the reprint we are making of the journal of the Indian Mission Conference. It would be more correct not to speak of reprint, for this record has never before been printed. At the special request of Rev. W. F. Dunkle, who is furnishing the matter to the paper, we are "following copy," without making corrections in the secretary's way of recording and spelling. It will be seen also that we have managed, aside from this record, to dig up the likenesses of some of the men who figured in these transactions.

On last Sunday Mr. Adam Trieschmann and Mr. J. O. A. Bush, representing the Laymen's Movement of the Little Rock Conference, were in this city. Mr. Trieschmann spoke at Winfield Memorial at night, urging enlarged

liberality in the various benevolences of the church. We have a good report of his speech. Mr. Bush spoke at Hunter Memorial in the morning on the plans and purposes of the Laymen's Movement. The pastor reports that the speech was really a great deliverance. Few things would bless the church at large more than enlarged activity of our laymen along the lines of such agitation as this.

The earthquake conditions in Southern Italy and Sicily, of which we spoke last week, have been and are appalling beyond all description. The dead are numbered at 200,000. It is usual amid the terrors of such a catastrophe to overestimate the damage, but in this case it was much underestimated. The city of Messina, in Sicily, with 150,000 inhabitants, and the city of Reggio, in Italy, with 50,000 inhabitants, are wiped off the map. Of course all that region was involved. The scenes of death, desolation and putrefaction are beyond telling. The heart of the world turns to them. The United States government has appropriated a half million dollars to relieve the distress.

There Now!

The race track gamblers and some business(?) men of Hot Springs have been sending up a howl about the destruction of the prosperity of that city by legislation which shuts out their forms of business. They have been particularly zealous of late, in view, we presume, of the fact that the State legislature is soon to meet, their effort being to impress the legislature with their sad estate. It is peculiarly unfortunate for these gentlemen that the United States Secretary of the Interior just now issues his report, in which, among other things, he deals very definitely with Hot Springs. This report will lay the last ghost of a fear for any man for whom the ghost has not been turned into one of the Baneho order by his own cupidity, or by some other base passion. The figures are given and they are official. Here is what he says:

"The condition of affairs at Hot Springs, Ark., is greatly improved. This is largely attributable to the passage of state laws which eliminated from Hot Springs a very undesirable class of persons, thereby making the city much more attractive.

"The number of baths given by the twenty-four bath houses aggregated 703,854 and the amount paid for the same was \$197,255.70. The total number of baths given by the bath houses and the government free bath house was 898,004. The number of visitors was greater than in any previous year.

"There was received during the year from water and ground rents \$28,097 which, with a balance on June 30, 1907, of \$7,421.09, made the total amount available for use on the reservation \$35,511.09. The expenditures during the year were \$21,008.78, leaving a balance on July 1, 1908, of \$14,502.31."

Look Out!

It is not a pleasant thing to have to report, but we have it on very credible authority that on the first of this month some thirty-two members elect of the coming legislature met in the city of Memphis, all being from Eastern Arkansas, and held a secret caucus, looking to the organization of the legislature, especially the senate, according to their particular plans. They carefully kept it all out of the papers. One of the things determined upon was to decline to submit the question of State-wide prohibition, though they know the vast majority of the people demand it and that the platform on which they were elected demands it.

And this is the bunch that proposes to organize the legislature! We presume they look upon the "hill billies" as so many goats to be herded by their superior wisdom, or as so many votes they can coddle into voting for whom they please as president of the senate, and so many votes to be rounded up for what-

ever measures they shall propose. For instance, they determined that it will be far enough for the legislature to go if they shall pass a statute confining whisky to cities of the first and second class! We will warrant that the liquor men had friends at that court!

Now, we have a suspicion that the members of the legislature from other parts of the State will resent this action, this bunching together of a lot of fellows from one section in advance, to control them. And we assume that there are people in the cities of the first and second class who will have some work to say as to whether they can be traded off so easily in the matter of their temperance privileges. And there are multiplied thousands in the commercial area of these same cities who have a right to say whether these cities shall be allowed permanently to flood the country with whisky. We call the attention of members of the legislature from the upper country to this situation.

Death of Mrs. S. H. Babcock.

Mrs. S. H. Babcock, the widow of our faithful and now ascended Rev. S. H. Babcock, Sr., died in Paragould, Ark., on last Saturday. She had been ailing for several days, and had gone to the infirmary at Paragould, partly for the trip and partly for treatment. She collapsed almost as soon as she arrived, and soon died. An autopsy revealed intestinal derangement, which must have soon caused her death under any conditions. We are giving these facts because we know many readers of this paper will desire particulars.

Mrs. Babcock has lived in Jonesboro since the death of her husband. She has been doing efficient work in the public schools. She was greatly loved and honored in the community, as she has been in every place in which she has ever lived. A grand woman she was; true and tried. She was known over our whole church as a most efficient missionary worker.

All the children were gathered to her funeral, only Mrs. Armstrong being with her at her sudden death. Mrs. Patillo, one of her sisters, and also one of her brothers, Rev. Beverly Allen, we presume, of Georgia, were also present.

Certainly the parting is sad; but we can never repress a feeling also of triumph when some people pass away, and this is one of the cases. What joy it must have meant for her! And how glad the re-union with her husband in heaven. May all the children join them there. This editor has great reason to love them all.

To the Young Preachers of the Oklahoma Conference.

Western Methodist: Many of our young preachers are anxious to supply themselves with the best commentaries on the Bible.

They are not able to buy all the great commentaries, and so are anxious to secure those few which will help them most. Many a young preacher loads himself down with a lot of books which are absolutely worthless, simply because he did not know what to buy, and he did not know because some older preacher who did know did not tell him what commentaries were best.

I wish to tell our young preachers what commentaries I have found most helpful to me, and which I would advise them to buy if they do not already possess them. I have found Burdett's Notes on the New Testament very practical, suggestive and helpful.

"Expository Thoughts on the Gospels" by Ryle, is simply fine. I know of nothing better for a young preacher who wants to become a strong and clear expositor of the word of God. It comes in seven volumes, and costs only \$4.00. Order from our Publishing House. I would suggest that you buy "The Teachers' Commentary on the Gospel According to St.

Matthew," by Peloubet. Get this volume now and get the others as they come out.

Now all these are on the New Testament, or parts of the New Testament. They are in my judgment, the best out for a young preacher whose means are limited, and who wants to become a preacher of the Word and not striving especially after literary fame or worldly praise.

J. S. LAMAR.

Mangum, Okla., Jan. 1, 1909.

A New Temple in the Grove.

There are now two temples in the lofty grove that have stood for ages on the hillside overlooking the beautiful harbor of Kobe. One of these, in the centre of the grove, is old, weather-stained, patched with moss and lichen. Together with many another in this country, it recalls the words, "Images and groves on every high hill and under every green tree." It was for this temple as men, that the beautiful grove has been preserved all these many years. The other temple, a Christian kindergarten, standing modestly at the southeast corner of the grove, sheltered by the great trees from the north winds and twining its windows to all the morning and noonday sunshine, is new and cheerful and bright, a contrast in every way to the ancient one.

But how did the new temple venture into the sacred spot? Two years ago word came from Dr. Lambuth that seemed almost too good to be true. It was that money had been given for the purchase of the old temple grove for our own Kuansai Gakuin, whose grounds adjoined it on the west. So now, all of the grove, except the plot immediately around the temple and the avenue leading down to the street, belongs to our church. So it has come about that this fresh, hopeful little temple has obtained a place in such strange sombre surroundings.

Though it looks so little under the great trees, inside it is quite roomy, containing a large game or circle room and two class rooms besides closets for materials and cloaks. The three rooms may be thrown into one by removing the glass sliding doors, thus forming quite an audience room for public exercises. Here, five mornings in the week, thirty-five or forty children meet, and all day long they are being reminded of the loving Father in Heaven, who provides so many beautiful things for his children. Every Sunday, too, there is a Sunday School of fifty boys and girls ranging in age from a year or two to sixteen years of age.

Would that each one who reads this could have been present on the day of the dedication of this kindergarten, October 31, 1908, and could have seen the bright faces of the children and their mothers. The sunshine streamed in through the windows with their dainty muslin curtains and pastel trimmings of English ivy. Great beautiful chrysanthemums stood here and there in pots, while bowls of roses decorated the shelves and beautiful pictures of the Christ child, Madonna, and human children hung on the walls. It was a special privilege to have with us Bishop Ward, on his way home from China, to make an address and dedicate the building. In addition to this the exercises consisted of prayers, hymns, an historical sketch by Mr. Hager. Helpful addresses by Prof. Yoshizaki and Miss Garner, also several motion songs by the children. So many attractions had brought out the parents who thus heard the Gospel.

This was truly a great day for the little kindergarten and what appeared was the result of many hopes, prayers and efforts. The history of the kindergarten as given by Mr.

Hager was somewhat as follows:

Harada Mura Kindergarten was founded in September, 1904. At first there was nothing,—no money, no building,—nothing but the desire on the part of two self-sacrificing women to do something for the children of Japan. These two were Mrs. Wainwright, wife of Dr. S. H. Wainwright, who was then principal of the academic department of the Kuansai Gakuin, and Mrs. Matsumoto, who was formerly the head kindergartner in the Hiroshima Girls' School, now wife of Prof. Matsumoto of the Kuansai Gakuin. At last they thought of an old chapel in Harada Mura which was about to be torn down. Mrs. Wainwright received permission from the Bishop to have this moved into a corner of the Kuansai Gakuin campus and here the kindergarten was opened. Mrs. Wainwright promised the equipment and helped every day in the work and for nearly two years Mrs. Matsumoto taught without any remuneration.

In the spring Dr. Wainwright and Prof. Matsumoto were made delegates to the General Conference. With one lady going to America and the other to her father's distant home, it looked as if the kindergarten must be closed. But Miss Garner, in addition to her duties in Kuansai Gakuin, took the little orphan under her fostering care and has worked for it ever since. At her urgent request Mrs. Matsumoto, at considerable sacrifice, consented to continue teaching until summer. In September, Miss Mujagaki, also of the Hiroshima Girls' School, has engaged to teach. Six months later substantial aid came from America—one thousand dollars, the interest of which was to help support the kindergarten. This money was contributed by a lady in St. Louis, who for twenty years made a practice of setting aside all the dimes that came into her hands for the Lord's work. This fund had now amounted to one thousand dollars, and the interest was most gladly received by Mrs. Wainwright for the kindergarten.

But a new building was a necessity. The old building was quite too small to accommodate the children. Feeling the importance of this work as the only evangelistic work in a village of several thousand inhabitants, a suburb of Kobe, Miss Garner began a year ago to make appeals to friends in America by sending picture post cards of the kindergarten. Through the influence of Rev. W. F. Evans, of the Little Rock Conference, Mr. A. Trieschmann of Crossett, Arkansas, gave a large part of the sum necessary. The Mission Board and other friends helped. Plans were made and the Kuansai Gakuin again agreed to give its little neighbor a place on its land this time in the further corner of the newly bought grove—and the present beautiful building is the result. The enlarged accommodation has enabled them to take in twice the number of children, and a second kindergartner, no other than Mrs. Matsumoto, has been engaged, in addition to Miss Mujagaki. Government recognition has also been secured and with all these added dignities, it seemed appropriate to give the kindergarten a new name. So it is now the "Shoju Kindergarten," which means "Lasting as the Pine," a name very attractive to the Japanese and quite fitting its location at the foot of the pines.

May the little kindergarten go on many, many years not only leading the children, but their parents and friends also to Him who said, far off on the other edge of Asia,

"Let the little ones come unto me."

GERTRUDE WILCOX WEAKLEY,
Osaka, Japan, November, 1908.

Minutes of the First Session of the Indian Mission Conference. (Concluded).

(Second Day—Thursday, Oct. 24, 1844.)

Conference met. Opened with the usual religious exercises by Rev. N. M. Talbot. The roll of the Conference was called, and the minutes of yesterday read and approved.

The following resolution was offered, and, on motion of Brothere Ruble, laid on the table.

Resolved That it is the sense of this Conference that it is inadmissible for any one of its members to live without its bounds.

Conference Room Oct. 24th, 1844

N. M. Talbot

J. T. Peery

Brothere Berryman moved that we draw upon the Bank Concern for One thousand dollars, the amount of the dividend due this Conference, which motion was adopted.

The Bishop laid before the Conference a circular containing the action of the late General Conference in relation to the contemplated Division of the Methodist E. Church. On motion of Brother Berryman said Circular was referred to a select committee of three persons to be appointed by the Chair.

Rev. Wm. W. Oakleigh, a member of this Conference appeared and took his seat.

The second question upon the Minutes was then taken up, viz: "Who remain on trial?" The report of the examining committee having been heard, the several cases respectively, the following brethren were continued on trial viz. Andrew Chambers and Tassawalita.

The third question upon the Minutes was then taken up viz. "Who are admitted into full connection?" The candidates for admission to full membership were called forward and examined by the Bishop in the manner prescribed by the discipline. Whereupon the report of the examining committee in each case respectively having been heard, the following Brethren were admitted into full connection and elected to the office of Deacon—viz: John Page, Walter D. Collins and Henry C. Benson; and Nathan T. Shalere and John Boston not being present were continued on trial.

The name of Daniel Adams having been called Brother D. B. Cumming informed the Conference that Brothere Adams had during the past year, been called to his reward, and favored the Conference with some interesting circumstances in connexion with his death. Whereupon it was on motion

Resolved that Brothere Samuel G. Patterson be appointed to write a memoir of our deceased brother, to be published in the Christian Advocate and Journal.

The fourth question upon the Minutes was taken up, and the character of Isaac F. Collins, Wm. McIntosh and Wm. W. Oakleigh, deacons of one year were examined and passed.

The committee upon the Circular of the General Conference, above referred to, was announced by the Chair viz. J. C. Berryman, D. B. Cumming, Wm. H. Goode, the last named having, with the consent of the Chair, declined serving. J. M. Steele was appointed in his place.

The examination of the characters of Elders was then taken up and the following Brethren were examined and approved, viz.—E. T. Peery, L. B. State, J. C. Berryman, Nathaniel N. Talbot, Thomas B. Ruble, James Wheelere, David B. Cumming, John F. Boot, Johnson Fields, Thomas Berthoff, James Essex, J. T. Peery.

It was then moved that Brothere Essex sustain a supernumerary relation to this Conference, which motion prevailed.

And thereupon the Conference adjourned

Third Day—Friday Oct. 25th, 1844.)

Conference met, opened with reading the Scriptures, singing and prayer by Rev. J. Custer. The Conference roll was called and the minutes read and approved.

The examination of the characters of Elders was resumed and the following brethren were examined and approved, viz. Samuel G. Patterson, Wm. H. Goode, John M. Steele, and Erastus B. Duncan.

The case of Daniel B. Asbury, who was recommended for admission on trial by the Creek Mission

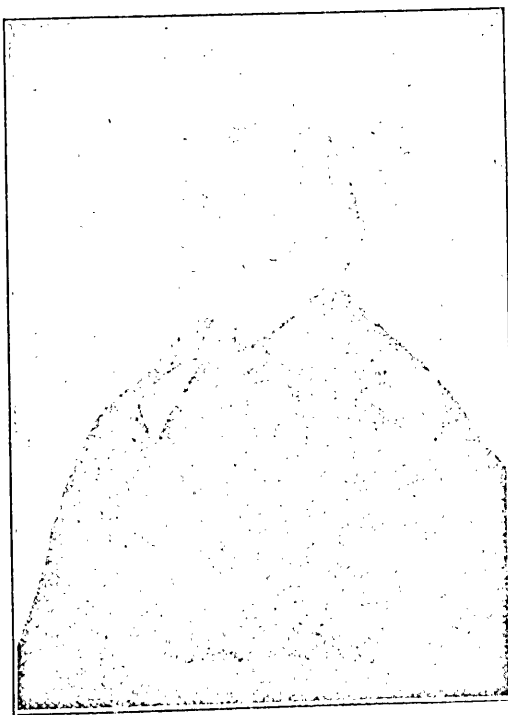
Quarterly Conference was taken up and, on leave, the recommendation was withdrawn.

The select Committee to whom was referred the circular of the General Conference presented the following report, viz

"The Committee to whom was referred the action of the late General Conference relating to an amicable division of the Methodist Episcopal Church in the United States, beg leave to report the following resolutions for the adoption of this Conference—

1 Resolved That we concur in the proposed alteration of the sixth restrictive Article of the Discipline.

2 Resolved That we approve the course pursued

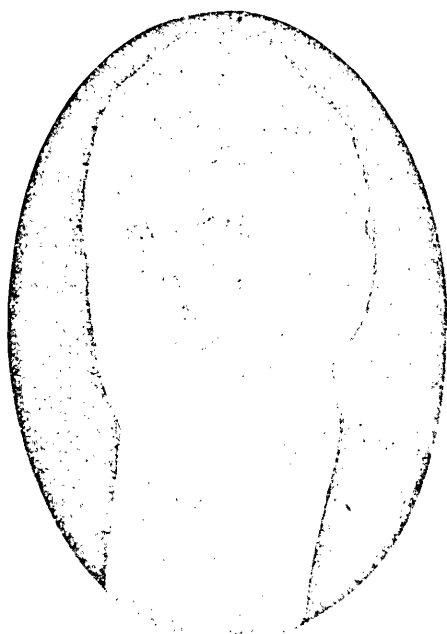


Bishop Thomas A. Morris, who presided over the first session of the Indian Mission Conference.

by the minority in the late General Conference.

3 Resolved That we elect delegates to represent the Indian Mission Conference in the contemplated Convention to be held in Louisville, Kentucky in May next.

4 Resolved That this Conference do deeply deplore the necessity for division of any kind in the Methodist Episcopal Church; and we will not cease to send up our prayers to Almighty God for his gracious interposition, and that He may guide the affairs of the Church to a happy issue.



Rev. Jerome C. Berryman, one of the Charter Members.

J. C. Berryman, Chairman.

The above report having been read was taken up section by section and disposed of as follows: The first resolution was adopted, ayes 14, noes 1. The second resolution was adopted, ayes 11, noes 3, declined voting 4. The third resolution was adopted, ayes 17. The fourth resolution was adopted, ayes 17. The preamble and resolutions were adopted by the Conference as a whole.

The Conference then proceeded, in accordance with

the third resolution to elect two delegates to attend the proposed Convention in Louisville in May next. On counting the votes, it appeared that the whole number of votes given was twenty-one; of which number Wm. H. Goode received twenty, and Edward T. Peery received eighteen—scattering four. Whereupon Wm. H. Goode and E. T. Peery, having received a majority of all the votes given, were declared duly elected.

The Conference then proceeded to elect one reserve delegate. On the first balloting no election was made. On the second balloting Rev. D. B. Cumming, having a majority of all the votes, was declared duly elected.

A call was then made for the number of members and the amount of money contributed for missionary purposes upon the several charges, from which it appeared that the number in Society were as follows viz. whites 85. Indians 2992. Colored 133. Local preachers 27. Amount collected for missions \$143.81. On motion it was

Resolved That a Committee of two be appointed to draft a constitution for a Conference Missionary Society to be formed by the members of this Conference. Whereupon Thos. B. Ruble, and J. T. Peery were appointed said committee.

A report was then made to the Conference of the doings of the standing Mission committee up to this time, which was, on motion, approved by the Conference.

The following preamble and resolutions were presented and unanimously adopted—Whereas there is a probability, owing to the present agitation and unhappy state of the church and the consequent falling off of the Missionary collections, that the drafts of this Conference cannot be paid for the want of funds in the treasury. Therefore

Resolved That the superintendent of the Conference be authorized, so far as his other duties may permit to travel, accompanied by a suitable native, and lay the wants of this Conference before our friends in view of obtaining funds to aid in the discharge of our drafts.

E. T. Peery

E. B. Duncan

And thereupon the Conference adjourned.
(Fourth Day—Saturday, Oct. 26th 1844.)

Conference met, opened with the usual religious exercises by Rev. J. C. Berryman. The Conference roll was called and the minutes of yesterday read and approved. The following resolution was then offered and adopted:

Resolved By the Indian Mission Conference, that in all cases where Missionaries neglect their labor unless in cases of affliction, that the Presiding Elder to whom the drafts for their support are made payable be instructed to withhold the pay of such preachers, or so much of it as bears an equal proportion to the time lost, and, unless expended by him in the employment of a substitute, return the same amount to the ensuing session of this Conference.

E. T. Peery

J. C. Berryman

It was then moved that the Secretary of this Conference be instructed to furnish each of the Presiding Elders with a copy of the above resolution.

A call was then made for recommendations of local preachers for Deacons orders. Whereupon Brother Custer presented the recommendation of Isaac Chknubee, from the Quarterly meeting Conference of the Choctaw Mission, for the office of Deacon. His case having been represented by Brother Custer he was elected.

The Committee appointed to draft a constitution for a Conference Missionary Society presented their report, which, after sundry amendments, was adopted.

A communication was received from D. Carter Esq., Superintendent of Public Schools in the Cherokee Nation, soliciting the appointment of certain preachers, therein named, to schools in said Nation. Brother Berryman moved that the Secretary be instructed to address a respectful note to Mr. Carter informing him that we declined the offer, and assigning the reason for so doing, which motion prevailed.

It was moved that the Chair be requested to appoint an examining committee for the ensuing year.

Adopted- Whereupon the Chaire announced the following committees-

For the first year, none to be examined-

For the second year J. T. Peery, Thomas B. Ruble, John M. Steele-

For the third year James Wheeler, Thomas Hurlbert, Erastus B. Duncan-

For the fourth year Wm. H. Goode, J. C. Berryman and Edward T. Peery-

Rev. J. M. Steele from the committee on Sabbath Schools made a report which was, on motion, accepted-

The report of the Stewards of the Conference was presented and accepted-

Whereupon on motion of J. C. Berryman

Resolved That the drafts of the Conference upon the Book Concern be left in the hands of the Superintendent of the Indian Manual Labor School to be drawn by him and used as a loan, and accounted for at the next session of this Conference-

A further report of the Mission Committee was presented by their Secretary, and, on motion, accepted-

The Conference then proceeded to fix by ballot the place of its next annual session. Sundry places were nominated. The Indian Manual Labor School having a majority of all the ballots given was fixed as the place—the time to be Thursday October 23rd 1845.

A communication was read from Daniel B. Ashby, Peter Harrison, and Saul Cheato, local preachers of the Creek Nation on the subject of translations into the Creek language, which was referred to the Committee on Missions.

Rev. T. B. Ruble presented the following resolution-

Resolved That in the judgment of this Conference a more extensive knowledge, on the part of the missionaries, of the Indian languages would be a great help and usefulness.

2 Resolved that as the permanency of our cause in many places greatly requires it, we recommend, to those who are competent, to make such translations as are most needed into the native tongues.

T. B. Ruble

T. Hurlbert

(The above) Was read and referred to (the) committee on missions.

The following resolutions were then severally presented and adopted.

Resolved That in view of the condition of the church at this present trying crisis, the members of this Conference will, when practicable, as near as may be at the hour of twilight each day until the close of the approaching convention at Louisville, meet each other at a throne of grace and fervently implore the blessing of God upon our assembled delegates in the discharge of their important duties.

Resolved That the Friday preceding the opening of said convention be set apart as a day of fasting and supplication to Almighty God for the continued unity, peace and prosperity of the M. E. Church; and that our members throughout this Conference be requested to join us in the devotions of that day-

W. H. Goode

E. T. Peery

Resolved That the thanks of this Conference be presented to the citizens of this neighborhood for the kind reception and entertainment with which they have been favored during their session at this place. And that our continued prayers shall be made to Almighty God for their temporal and spiritual welfare, as well as for the peace and prosperity of the Nation at large. And that this resolution be published in the Cherokee Advocate.

Rileys Chapel Oct. 26th 1844

E. T. Peery

L. B. Stateler

Resolved that the Secretary of this Conference be instructed to forward a copy of the resolutions of this Conference upon the subject of division together with all the matters deemed necessary for publication, to the Western Christian Advocate, and the South Western Christian Advocate-

J. C. Berryman

Wm. H. Goode

The minutes of this day were then read and approved, after which the Conference, by a vote, approved, the entire journal of the session.

After singing and prayers by the Bishop he proceeded to read out the appointments of the preach-

ers for the ensuing year, which were as follows-

Superintendent of the Conference, J. C. Berryman
Kansas River District, N. M. Talbot, P. E.
Indian Manual Labor School, E. T. Peery

Delaware and Kickapoo, N. M. Talbot, J. T. Peery
Shawnee and Wyandott, J. Wheeler, One to be supplied

Putawatonic, Chippeway, Peoria and Wea, T. Hurlbert, T. B. Ruble

Cherokee District, D. B. Cunningham, P. E.

Quapaw, S. G. Patterson, N. T. Shaler

Seneca and upper Cherokee, W. D. Collinses, J. Field and J. Essex, Supernumerary.

Tah-le-quah, A. Cumming, W. McIntosh

Lower Cherokee J. E. Boote, Tusawallita

Baren Fork, Jo. Boston.

Creek, T. Bertholf.

Choctaw District, L. B. Stateler, P. E.

Pt. Coffee Academy, W. H. Goode, H. C. Benson.

Me-sha-la-tub-bee, Pee-sha-mub-bee, and Push

na-ta-cha, L. E. Colling, John Page, John M. Steele

W. W. Oakchiah, Chickasaw, E. B. Duncan, One to be supplied-

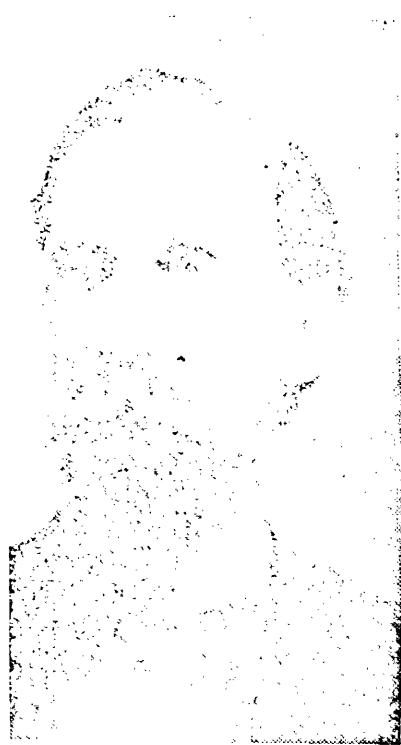
And thereupon the Conference adjourned

THOS. A. MORRIS

Attest

Wm. H. Goode,

Secretary Indian Mission Conference.



Rev. Cadesman Pope, D.D., of the White River Conference, Presiding Elder Jonesboro District.

Laymen's Movement, White River Conference To the Bishop and Members of the White River Annual Conference:

Dear Brethren: We your committee on Laymen's movement beg leave to submit the following report.

It is cause for profound gratitude to God, that during the past year what is now known as the Laymen's Missionary Movement of the Methodist Episcopal Church, South, has been fully inaugurated.

We are moved with grateful awe as we observe the simultaneous movement in many other protestant denominations, making it world-wide as well as church-wide in the fullest sense.

The following brief statement of history sent out by our Leader may not be inappropriate in this first report touching this matter.

1st. In May, 1907, the General Board of Missions in annual session in Nashville, Tenn., directed the Secretaries to call a meeting of a few laymen in Nashville during the month of August, which was done, and after many hours of conference and prayer it was decided to hold a meeting of fifty representative laymen covering the wide area in Knoxville, Tenn., in

Sept., 1907. At this meeting fifty-three laymen met and after two days and nights of conference with many stirring addresses and much prayer, it was unanimously decided to call a great conference of laymen in Chattanooga, Tenn., in April, 1908. This conference has become a matter of history. More than a thousand business and professional men gathered in this monumental meeting which was addressed by some of the most eminent men of our nation and of other nations. The full record of that conference is presented to the church in the splendid volume entitled, "The call of God to Men," which should be read by every preacher and layman in the church, as it contains a body of literature on the great subject of missions and other related subjects concerning lay activity, scarcely approached by any other like volume.

2nd. Very much leaflet and other literature has been sent over the entire territory covered by our church and many thousands of laymen have been stirred to greater activity by these crisp statements concerning many phases of lay work. We bespeak the hearty co-operation of laymen and preachers in the distribution of this literature. It is the ammunition for the war. It is the seed for the harvest.

3rd. So cordially has the laymen's movement been received by the great army of laymen of the church that it has brought about a great volume of work, necessitating the election of a general secretary to give his entire time to this department of service. Mr. M. B. Stubbs of Atlanta, Ga., has been chosen, and we believe called of God to this work. Being a busy lawyer and man of affairs, it was a great personal sacrifice that he accepted. But he is in the work with all his heart, wholly consecrating his splendid ability. His presence and work at this conference have been an inspiration and a benediction to us all. He is heartily commended to the fellowship of co-operation of all our preachers and laymen.

4th. The plan of organization comprehends the election of leaders one for each conference, district, and individual church. These positions for conference and districts are now filled and we believe by wise elections.

However important all the officers and leaders in connection with the Laymen's Missionary Movement are, the individual church is the unit and chief center of interest.

Therefore we beg to ask that all our preachers will see to it that the Lay-Leader for each church together with the missionary committee be elected by the church conference and set to work according to the plans provided.

Some very definite information has been secured and some equally clear undertakings have been agreed upon.

a. There are about 500,000 laymen above twenty-one years of age in the Methodist Episcopal Church, South.

b. The conference at Chattanooga agreed that forty millions of the unevangelized people of the earth are our rightful share as a great church.

c. That as a beginning toward the accomplishment of this great task we should raise our entire offerings for missions to one million dollars this year, a million and a half next year and three million the following year.

The amount proportioned to the White River Conference is—We would urge upon our laymen prompt systematic and tireless application of their consecrated energies to the accomplishment of this glorious and sacred task. We are sure that the preachers will

encourage and assist the laymen in raising this amount above the regular assessment, thus following out the plans of the Chattanooga Conference.

The Laymen's Missionary Movement is the lay helper of the pastor in his many phases of church work and the pastors who take advantage of this great tide will be able to multiply themselves many times over by having their laymen take hold of many tasks that have hitherto occupied their busy hands and in assigning such work to other hands they will accomplish the two-fold blessing of giving themselves time for other much needed work relieving their hands from "serving tables" and giving themselves to "the ministry of the word and prayer" as directed by the apostles in Acts 6:2, and at the same time furnishing the blessing of labor to many hitherto idle and therefore indifferent hands and hearts.

With all our hearts we commend this movement believing that God is in it and will use it greatly in the speedy conquest of this world for Christ.

We urge our pastors and presiding elders to stand by it and assist these Godly laymen in every way to forward this the one work of the church in the world, namely, the bringing the gospel of Christ to the world and the world to the Christ of the gospel.

A. T. GALLOWAY,
Chairman Committee.

Georgia Letter.

Geo. G. Smith.

Our two conferences are over. I, of course, being confined to the house, attended neither, but the full reports furnished by the press enable me to know what transpired as well as if I had been there. I belong to the North Georgia, but live just across the line in the South Georgia, and am equally interested in both. The Bishop at the North Georgia was Hoss, at the South Georgia Galloway. Knowing all the places and all the men I think the assignments were very judiciously made. There were in the South Georgia an unusual number of conference missionaries. These missionaries are really evangelists and are expected to visit waste places, or weak charges, and either establish churches or aid pastors. They are to be under the control of presiding elders and paid by the district. My retirement has by no means caused me to lose interest in the general work. I see many things to gratify, and not a few things to disturb me. The church of Christ under any name has never had an easy time. The Lord came to bring a sword, and the command to sell the garment to buy one, is in its true meaning still a vital one. We must fight if we would reign, for this world is no friend to grace to help us on to God. I have been very much impressed this morning by the Epistle of Jude. Who Jude was, or to whom the epistle was written we are not told. When the Canon was made up this letter was put into it, as among the inspired utterances. At any rate if it had appeared for the first time, in this good twentieth century, it could not have been more opportune, nor could its statement of conditions, its warnings, or its admonitions, have been more timely. Were it addressed to the Christian churches of Georgia, Arkansas, or Texas, it could not more exactly portray the state of things that exists in some degree, in each of them. The stern apostle speaks of the faith which is being assailed and how it was assailed by those who have crept in privately, turning the grace of God into lasciviousness,

and denying the Lord and Master Jesus Christ.

You had a strong sermon a few weeks ago against that monstrous thing called "Christian Science." How in a Christian church a teaching like that ever found lodgement or toleration, is a problem which I have found myself utterly unable to solve, yet in my community a Baptist professor in a University, a leading Methodist woman, a number of Baptists, and a number of Episcopalians of high standing have been swept into what is blasphemously called "The Church of God, Scientist." That these people are sincere there can be no question. They have their experience meetings, they sing religious melodies of the most Spiritual nature, they talk of Christ and his work most glibly. They have all the livery of heaven, and ignorantly serve the devil in it. A faith that enthrones a vain, ambitious, money-grasping, luxury-loving, old woman and makes her more than a Pope, that accepts at her dictate a religion without an atoning Christ, without a Holy Spirit as a person or even a personal God, without repentance, faith, or holiness absolutely and expects to be received as Christian and unblushingly asks admittance into religious papers

"The Call of God to Men"

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

Price, \$1, Postpaid.

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

and Christian churches, and to be regarded as the Church of God.

A Texan who had once been prominent Methodist preacher in Texas and who had been taught at Vanderbilt came to Atlanta as a Unitarian preacher. He had a little church and a little flock, so he has had to use the daily papers to attract notice. He is fully pronounced in his position that our Lord was merely a man and intimated sometime ago that in the course of evolution there might come a better man than he was. He has evidently hired a little space in the paper for his paragraph sermons which he fills every day, the whole purpose of which sermons is to deny our only Lord and Master Jesus Christ as a divine Savior but he wishes to be called a Christian. Some who have the pulpits of orthodox churches in all parts of this land and are in great favor, use them to deny orthodoxy. They deny the atonement, the inspiration of the Bible, the certainty of future punishment, the need of conversion, the work of God's Holy Spirit but call themselves Methodists, and are very loyal to the authorities, especially to the transfer power of the Bishops and bring up the collections, and take great pride in Methodism. And on the other

hand, a body of Christians calling themselves Holiness people, who have broken with all authority save their own wills and despise dignities, especially Bishops and presiding elders, some of whom suppose themselves speaking in inspired language when they speak words that no one can understand. Some are good men, but some of them of the most questionable morality, who are simply making gain of godliness. And, alas! a class of brainy men popular and plausible and selfseeking are in fact if not in word denying the Lord who bought them, and gaining the favor of the world by refusing to affirm their faith in old truths and by excusing transgressions of known law. Then there are in the church men of notorious lives, stewards and deacons who do not claim to be religious, women given to the world and leaders in the churches, young people going to the operas, theaters and dancing the Germans and pastors keeping an awful silence on the subject of worldly amusements lest their young people should go to the Episcopalians, the Roman Catholics, oh me, that these things should be so now. They were so then, they are so now; and they will be till the Lord comes. Against them good men must contend and be ready for martyrdom if needs be. They must contend earnestly, but they must not contend angrily, not bitterly, but lovingly while faithfully. This is not a universal condition. There are many who are faithful still. It is perhaps not a growing one and no man should be so pessimistic as to condemn all for what a few do and the more so at times like this, as not to see the peril about us and to try to save those in danger, snatching them from the fire. I have said in the Methodist before that we are not going to save this world by pipe organs nor fine churches, nor the multiplication of orders or societies. The Catholics tried that thirty years ago in Mexico and South America and Cuba and we see the result. We must be faithful men and preach a full and free gospel and look to the Holy Spirit for the power that will save us.

Little Rock, Ark., Dec. 30, 1908.

Mr. Edward A. Mosely, Sec. Inter-State Commerce Commission, Washington, D. C.

Dear Sir: We are advised that the Inter-State Commerce Commission has in the matter of Clergy Permits made a ruling which shuts out ministers who are editors of religious papers, unless they also hold a pastoral relation requiring them to travel.

I am sure that the Commission intends to be just. I am writing this in the firm belief that when the Commission considers the facts to be here set forth that body will modify this ruling.

If the Commission had ordered that no clergy permits at all should be granted, there would have been, so far as appears, no ground of complaint. It is the discrimination against the ministers who edit religious papers that constitutes the whole point in the case.

Permit me to point out to the Commission that the country has no literature falling from the press which is more conscientiously devoted to all the best interests of the nation and of the world than are the religious weeklies. The very profession of those who conduct these papers, their representative character as organs of the churches, whose only right to exist arises from the motive to promote all right doing, guarantee a constant effort upon the part of these journals to lift the masses of our people to higher ideals. This pertains to them as it pertains to no other journals.

On general principles, therefore, it seems, this should entitle them to the utmost use of discretion in the possession of any court.

There are in the public mind discriminations enough against us now: For instance, we are compelled to use a more expensive grade of paper—ordinary newspaper would not be tolerated; such a thing as a patent outside would not be tolerated; nor do we make up a weekly edition out of matter taken from a daily edition, as all the dailies do; we must present better typography and better mechanical sheets generally than the average newspaper; and the columns of any religious weekly will show that it has not a due proportion of advertising, as compared with the average secular paper. The reason for this last fact is that, whether right or wrong, the advertising world takes to the magazines and to the great dailies, to almost anything before the religious weekly.

In particular, the railroads themselves have, since the Commission two years ago took action regulating the relations of roads to papers, discriminated against the religious weeklies. The paper which I am here representing, the Western Methodist, with the largest circulation in this State, has not been able to secure a line of advertising from any railroad since this regulating process began. If the Commission will examine it will be seen that almost or quite the same applies to other religious weeklies. Further, I do not pretend to say how it was done, but I know that as a matter of fact, by some arrangement, almost any country editor has been able to secure mileage. I only know that a minister who edits a paper feels himself bound to deal squarely with the law—and, therefore, does without mileage.

The foregoing are general considerations, which I think the Commission may well take cognizance of.

A matter more immediately to the point is that religious weeklies are not, like secular papers, conducted from a commercial motive. Their motive is precisely the motive of the Christian ministry. They apply themselves precisely to the same things to which a pastor must apply himself. The only difference at all is the difference in the method of activity. If the pastoral relation is to be considered as eleemosynary, so are the religious weeklies. This fact is not modified where these papers are privately owned, as they often are, for such papers must still be conducted from precisely the same motives, and should they depart from it they would lose their ecclesiastical standing at once.

Coming still more immediately to the point, the ministers who are appointed to edit these papers, especially those in the Methodist Church, yet, so far as I am aware, in all churches, do not in any wise turn aside from their functions as ministers of the Gospel. They are appointed because for the most part it is necessary to appoint ministers. No other class of men with sufficient equipment are willing to make the sacrifice. Moreover, these ministers, in order to do their work, must travel among their constituency, precisely as a pastor must come into contact with his people; each must come face to face with the problems that concern his work. The differences are two: the editor usually works on a smaller salary; the editor must travel far more miles. It has been found impossible to either understand what the paper ought to do or to maintain its circulation unless the editor does travel.

I would therefore most respectfully submit to the Commission that, whatever abuses this rule seeks to correct, there is here a very

really unjust discrimination, and I feel very confident that the Commission itself will so regard it, and that they will lift the embargo, if I may so call it, which they have placed upon religious papers and upon the ministers who edit them.

Should the Commission desire any further information upon this subject, I will take great pleasure in trying to lay it before them.

If any reference is desired as to the standing of this paper or its editors, it will be cheerfully furnished from sources that will leave no question.

Most respectfully,
JAS. A. ANDERSON.

Oklahoma Letter.

The old year is fast closing its doors, with all its joys, fellowships, loving friendships, with all its shadow, its hate, its sin; with it passes many slighted opportunities, many neglected fields of service, and as one reflects, it is to only see how little was done, compared with what should have been done.

This country has never known so great growth as is foreshadowed at this time: towns that have been only villages are struggling into the larger life of city, with tremendous possibilities of material wealth. We will this year experience as we have not, just what statehood means to us. There is and doubtless will continue to flow into this State immense wealth for investment. It is destined to be the manufacturing section of the Southwest. Our natural gas, all along the east half of the State, which is furnished at three cents per thousand feet, is attractive to men in the East, who are experienced in factory lines.

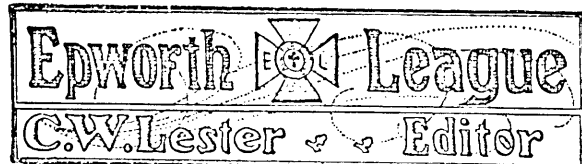
As a church we are endeavoring to keep pace with the material growth and demands. Just how well we are doing this can only be known by those who are on the ground, and yet we see each day large and promising openings if only we could command men and means. I am sure that the question is a question of men. With but few exceptions the loss of the field at any point is due most largely for the want of the proper man. In saying this I do not reflect on any man, most all have done the best they could under the circumstances.

We have come upon a day when our church operations cannot be on the basis of a decade ago; things have changed. Men are here and coming who have seen things on a different scale to that of the past. We must build in keeping with the great wealth of this rich new State. We must not in the centers build small and cheap houses of worship and parsonages that will not compare with the homes of the average business man.

The revival spirit begins with the opening of the new year. St. Luke's great meeting under the leadership of Geo. Stuart brought many into the kingdom while the district evangelists are busy in their fields of labor, and pastors are planning for special services. So far as we can hear, the presiding elders have their charges filled, and are well into the work of the first round, and as a rule, larger plans are adopted for ministerial support, and the conference breathes a spirit of hopefulness.

The action of the last session touching organic union with our sister Methodism has had a most helpful effect at many points, and it will grow in favor more and more as the days go by. We have the opportunity to submit to American Methodists the plan of her future history, and shall not we be wise? Shall not Oklahoma, with her cosmopolitan life, in point of citizenship and church, lead in this great move? We must, in this State, adjust ourselves to conditions created by the providence of God, and develop here a type of Methodism that has its face to the future and not to the past.

W. J. SIMS.



Scripture lesson for Jan. 10: Matt. 1:21; Eph. 1:7; Acts 4:12.

Topic: For Us Who Are Lost.

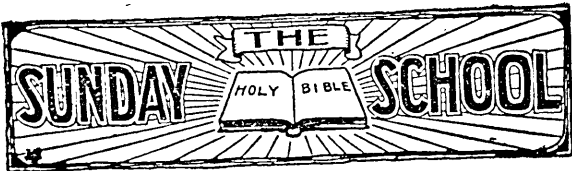
The one great assumption underlying these texts is that the race is lost; that each man whoever, whatever, wherever he is, is a sinner. In this respect all are in one and the same class; that whatever else a man may or may not be, it is absolutely certain he is a sinner; that each man therefore stands equally in need of a Savior. In this respect all are alike, no one being favored more than the rest of the race. Beginning from this assumption the texts of our present lesson (1) show that the only ground of our salvation is Jesus Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. But there are many false grounds upon which men stand. Some can be found who are resting their salvation upon their relation to the church. They are depending more upon their church membership than upon Jesus Christ for their salvation. Others are depending upon their general attitude toward humanity to save them. They treat their neighbors well, they help those worthy of help and they are philanthropic in spirit. And because of these things they feel they are saved or will be. Others still who depend upon a moral life, others upon a strict keeping of the externals of religion, others, again, who are depending upon their good works. All of which things are false hopes that must be swept away or else they who depend upon them will be utterly lost. These false hopes are the more dangerous since they are the subtle tricks of Satan with which he can deceive sometimes even the very elect of God. The one thing that has the merit of salvation in it for lost sinners is the mangled, bleeding, suffering Christ on the cross. "Through his blood" is the way and the only way to redemption. The only currency with which men can buy salvation is the shed blood of the Son of God. This has value, all value, nothing else has any value whatever. (2) Again we get the teaching from these texts that salvation is from sin and is of present value. "He shall save his people from their sins." Our salvation is not to be referred to the future simply and be made a matter of escaping the fires of hell and of admission into the gates of the city. But it is deliverance from sin, its guilt and its dominion in this present life. The tenses of salvation are primarily present tenses. "Believe on the Lord Jesus Christ and thou shalt be saved." This is the salvation for lost sinners. It is a present salvation that releases from the guilt of past sins, and that gives present victory over the power of sin. It breaks the shackles.

Letter From Mississippi.

I want to endorse what Bro. Jernigan has said about the present form of the apostles' creed. Custom makes law in language, and it is customary to use the word "catholic" in speaking of the "Roman Catholic Church," and we cannot change that custom. The masses of the people so understand it, and many of our writers so use the term. I have just read in the Literary Digest of Dec. 26th, page 977, where the word "catholic" is three times used to represent the Roman Catholic. And the Roman Catholics of this section are making the argument with our people that we are endorsing their church every time we repeat the creed. Then why force us to be always explaining or making false impressions on the minds of some of our congregation when we can use a word that all can understand.

J. W. HONNELL, P. C.

Send us your orders for Bibles Testaments, etc.



Prepared by Rev. George McGlumphy, Ph.D.
January 17. Beginnings of the Christian Church. Acts 2:22-24.

Golden Text—"They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

Locating the Lesson.

Time—Probably Saturday or Sunday May 27 or 28, A. D. 30. Place—Jerusalem. Persons—Peter, the leading speaker; the eleven apostles; the other disciples; the multitude, many of whom were visitors in the city. Parallel Passages—None, though read Acts 3:12-26; 9:19-22. Connecting Links—See below.

A Word to the Student.

It is unfortunate that the Lesson Committee divided our present chapter (Acts 2) into two studies, for it is a living unit incapable of division. We can, however, make the most of the situation by using the entire chapter for our lesson. I suggest to teachers the following outline with its time schedule. Do not fail to teach all of the chapter, though of course not all in it.

Introduction—Three Minutes.

"The Coming of the Holy Spirit." vs. 1-13.

Pentecost was remarkable not only for the giving of the Spirit to the disciples, thus equipping them for their missions as preachers, teachers and administrators; but also for the work of the Spirit on the multitude, thousands of whom were attracted, convicted and converted. All through the subsequent history of the church we find this same marvelous, double "interlocking" work of God. Philip and the Eunuch, Peter and Cornelius are two striking examples. (See Acts 8:26-40, 10:1-48).

I. "Peter's Sermon." vs. 14-36. (Ten Minutes)

We are studying a wonderful sermon, worthy in every way of Pentecost, the birthday of the Christian Church. It is great in the occasion, in itself, and in the effect. The only way to account for it is that Christ through the Spirit made good his promise, "It shall be given you in that same hour what ye shall speak." (Matt. 10:19). From among many I select four things for special notice.

1. Aim. Peter has a clear, single and immediate purpose: he would convince the assembled multitude that Jesus of Nazareth was and is their expected Messiah. Every word directly or indirectly focuses in that one point. A word or two changed in 1 Cor. 9:26 and we have "I therefore so preach, not as uncertainly; so preach I, not as one that beateth the air."

2. Substance. A hard rock is broken not by the aim however true, but by the sledge hammer. We are prone to forget that the thousands were convicted not by noise and rant, but by the crushing blows of truth. Peter welds great facts into a mighty sledge which he wields with telling effect.

3. Method. The preachers consummate skill in the choice and arrangement of his material and in the handling of the turbulent audience. He gets into immediate touch with them and, ere they are aware, he is rehearsing the story of Jesus of Nazareth and sweeps them on to the tremendous conclusion "Therefore let all the house of Israel know assuredly that God hath made this same Jesus, whom ye crucified, both Lord and Christ." In Peter's manner we see a wonderful union of boldness, confidence and tenderness.

4. Power. This is the key word to Pentecost. Here we have made bare the arm of God that swings the hammer of the ages. This power "from on high" reveals its presence in action not in friction, in work done, not in noise made. Power is the most sought

for and the most expensive thing in the world. Power is the most needed and most costly thing in the church. Yet it is within the reach of all who will pay the price—unconditional surrender.

II. The Effect of the Sermon. vs. 37-42. (Ten Minutes.)

1. Intense Conviction of Sin. Convinced that Jesus of Nazareth was indeed the Messiah, they were appalled by the awfulness of Israel's sin in crucifying its Christ. Being Jews they felt that they participated in the national guilt—though possibly none of them was directly responsible for the death of Jesus. It is difficult for us to appreciate their agony as they cried, "Men and brethren, what shall we do?"

2. Acceptance of the Terms of Salvation. Repenting, i. e., changing their views of Jesus, of their own lives, and turning to the apostles' Christ as their Savior and being baptized, they publicly acknowledged Jesus as the Christ and proclaimed their allegiance to him. We may be certain that with this repentance and baptism there came "the gift of the Holy Spirit." From that time on we find them keeping company with the apostles.

III. Characteristics of the First Christian Church. vs. 43-47. (Five Minutes.)

1. Love. "Behold how the Christians love one another," was the testimony of an astonished heathen world. They showed this love in boundless liberality and a constant fellowship.

2. Joy. It makes the heart hungry as it reads of the blessedness of those early days. Not only joy in the temple and at the Lord's Supper, but their everyday life was radiant.

3. Growth. A loving, happy company they grew daily in grace, knowledge, numbers and influence. Glorious trinity, love, joy and growth!

Note: Let the teacher use the last two minutes of the half hour in a rapid summary.

Sunday School Notes.

By W. J. Moore, Chairman.

The Sunday School Institutes.

Institutes have been arranged for two districts—the Chickasha and Lawton—and programs are in the hands of pastors and superintendents of these districts. The time extends from Jan. 8 to 28 inclusive. We hope all the Sunday school folk will take a great interest in these meetings, and make them helpful to all.

Then follow the Institutes in Mangum district, Feb. 2 to 14; in Weatherford district, Feb. 16 to 24; in Oklahoma City district, March 2 to 7. Programs and announcements will be sent out in due time.

There are in Oklahoma 494 union schools, with 3,005 officers and teachers and 20,920 pupils. Many of these, no doubt, are run by our own Methodist people. We know of some instances where we furnish the house, the superintendent, and most of the teachers and pupils. Just a little heroic, loyal work needs to be done in such case by the pastor and superintendent.

Why not every Sunday school in Oklahoma have a Teacher Training class? The new course is now out, consisting of five books, and recently revised by our Dr. Hamill. Let the pastor and superintendent constitute the class if they can get no other to join it. They really might need the course.

A stream can not rise higher than its source or head. The pastor, by his very position, is at the head of the Sunday school in his parorate. Will he not take the hint?

There is no set time for Decision Day. You can have it any time you desire. But the pastor, the superintendent and teachers all ought to pray and plan a month beforehand.

Do not advertise it to the school. Let the pastor get the best sermon he can prepare. Let it be sane, sensible and spiritual. Eschew lightness and jokes. No time for that sort of thing when you are trying to get souls to decide for Christ.

Will not each pastor hold such a service once a month, or at least each quarter?

Why Pupils Do Not Stick.

It is a sad fact that many of our pupils do not remain very long in our Sunday schools. They are easily induced to join a class, but they are soon out and gone. We bemoan the fact and charge up their failure to "leproavity" or "poor home training," etc. But this does not remedy the evil, nor help nor hold the pupil. There are some other reasons why they do not stick, and it is our purpose to bring some of these in a very brief way before our pastors, superintendents and teachers. Only one will be mentioned in this paper. Let us get a correct diagnosis of the case and then apply the remedy.

1. Incompetent teaching is one of the causes of loss of pupils. It is a shame for any man or woman to go before a class with poor preparation. It is a piece of presumption to postpone this preparation until Sunday morning. Such a teacher gets very little out of the lesson for himself and less for his pupils. "These are wells without water."

Such a teacher stands before his class for half an hour without plan or purpose in his teaching, wandering around; and at the close wonders why the pupils have not been interested and attentive. He is surprised the next Sunday that some of his class are not present. You can not more "fool all the young people all the time" than you can fool the old people. Don't try it. It is criminal. If you have not time or energy to prepare the lesson, give up that class and let some one else get hold of it before all the pupils are lost to the school.

If the teacher does not know the lesson how can he teach it.

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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.)

The letter written by Mrs. Lindsey's little granddaughter, living near Checotah, Okla., was misplaced. So let her write again.

Konowa, Okla., Dec. 27, 1908.

Dear Western Methodist: I am a little girl ten years old. I go to school every day I can. I am in the third grade. My teacher's name is Mrs. Lutts; I like her so much, she is so good and kind. I have two sisters and two brothers living, and three brothers and four sisters dead. My best chums at school are Gladys Blair and Vera Doner. I got a nice wax doll and a toy parlor set Xmas. I'll close for this time. Love to all the cousins.

GRACE SCOTT.

Blair, Okla., Dec. 27, 1908.

Dear Western Methodist and Cousins: My papa takes the Western Methodist. I read so many letters from different cousins I thought I would write one too. I go to Sunday School every Sunday that I can. My Sunday School teacher's name is Mrs. Roe. Our superintendent's name is Mr. Nowlin. Our pastor is Bro. Hawkins. I belong to the Methodist church.

Cousins, what did old Santa Claus bring you all? We had a Christmas tree at my home. I am going to school; my teacher's name is Mr. Jack Fletcher. I am writing to surprise my papa. I am glad to exchange postcards with any of the cousins. I am thirteen years old. I will come again if this misses the waste basket. I will close by answering Newling Shanoek's question. There are thirty-nine books in the Old Testament and twenty-seven in the New Testament. Love to all the cousins.

ALLEN RIDDLE.

Blair, Okla., Dec. 27, 1908.

Dear Cousins: I have been reading the cousins' letters. I enjoy reading them. Papa takes the Western Methodist. I have one pet. I went hunting yesterday. We killed some rabbits. I am ten years old and in the fifth grade. My Sunday School teacher is Mrs. Rowe. I go to Sunday School every Sunday that I can. I like to go to school. I have a little sister baby, she is about fifteen months old. She is a sweet baby.

Your cousin,
JIM RIDDLE.

DeWitt, Ark., Dec. 12, 1908.

Dear Methodist: I am a little boy eight years old. Our pastor is Bro. Nelson. I go to school; my teacher's name is Mrs. Gould. I like her very well. I went to Memphis and I liked it. It is a good place to go. I saw a lot of things, and I am going again too. I hope it is good like it was when

I was there. My uncle used to live there. It is nearly Christmas and I want Santa Claus to bring me a drum and a horn that will blow. My papa keeps a drug store and it has a lot of things and I found what I want for Christmas there. I have never seen a letter from any of the DeWitt boys so I thought I would write one. I hope this will miss the waste basket.

Your little cousin,

EUG. DICKERSON WINKLER.

Holly Grove, Ark., Dec. 30, 1908.

Dear Methodist: I am a little boy eleven years old. I go to school every day. My papa and mama are Methodist. I have two pets, my little brother and a dog. My teacher's name is Miss Ruby Boward. As this is my first letter I will close.

I am your little friend,

RONALD BAILEY.

Horatio, Ark., Jan. 1, 1909.

Dear Methodist: A happy New Year to you all. Papa takes the Methodist. I like the children's letters and wish to join them. I am a little girl seven years old. I go to our graded school. I am in the second grade. I like my teacher, Miss Dora Johnson, very much. I have been in school only seven weeks; but papa and mama taught me at home. There are 175 pupils on the roll.

I have lived in Horatio all my life, but we spent the last two summers in the mountains at Bagg Springs.

Santa Claus has been to see me and he brought me some pretty things to play with. I have one brother four years old; he likes to play with me; we both like to play with our cat. My brother's name is Carter. I have pieced one quilt for mama and started another.

I joined the M. E. Church, South before I was six years old. I like to go to Sunday School every Sunday. I try to live a Christian life.

I wrote all of this by myself, but asked mama and papa how to spell some of the words. Goodbye.

BOULWARE MARTIN.

Cloud Chief, Okla., Dec. 30, 1908.

Dear Methodist: I thought I would write you for the first time. I am a little boy eight years old. I am going to school for my first time. I like to go, and love my teacher very much. I go to Sunday School, too. Christmas is gone. Santa Claus visited me and brought me a magic lantern and some candy. I can't write very well, so I'll get mama to re-write this for me for fear you can't read it.

Your new cousin,

DONALD RUSSELL.

Pomeroy, Washington, Dec. 21, 1908.

Dear Cousins: I have been reading the letters in the Western Methodist and I like them very much. I have been in the West ten months. I like the West, and I also like Arkansas. I live on a ranch but go to school in town. We have a nice school in Pomeroy. I am fifteen years old and am in the eighth grade. My teacher's name is Prof. G. B. Welch. I would like to hear from some of the cousins. I would like to see a letter from A. L. Cline, J. W. Griffin and J. J. Galloway, as they were friends of ours. My father was a Methodist preacher and I go to the Methodist church and Sunday School every Sunday. I have a step-father and three step-sisters and two step-brothers. As this is my first letter for publication, I will close, wishing you all a merry Xmas and happy New Year. From a new cousin,

EDNA PANCHER.

Hampton, Ark., Dec. 28, 1908.

Dear Western Methodist: I have been thinking for sometime that I would write, as I have never written before. I enjoy reading the children's page very much. I hope each one of the cousins enjoyed Christmas. I did for one. I go to Sunday School every Sunday. I have a real sweet and impressive teacher; her name is Miss Lillian Martin; she is my music teacher also; our class remembered her Christmas.

Rev. J. C. Williams is our pastor; we all like him very much; he takes so much interest in the children; his sermons are impressive and filled with the Spirit of the Lord. As this is my first time to communicate with the

CHARLES L. THOMPSON

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as I can imagine I can see the waste basket ready to take me in I will close. With much love for all the cousins, I am
Your new cousin,
MATTIE POOLE.

Doyle, Ark., Dec. 28, 1908.

Dear Western Methodist: As I have never seen any letters from our little settlement I thought I would write a short letter. I go to Sunday School every Sunday. Our pastor is Bro. D. D. Warlick. I like him fine. Our presiding elder is Bro. Hillard. How many of you boys like hunting? I do for one. Two of my uncles and myself went out in the creek bottoms and killed sixteen squirrels the other day and we did not have any dogs. I would not know hardly how to hunt with a dog.

How many of you cousins do not chew or smoke tobacco? I do not. I think it is a filthy habit for any one to chew or smoke.

Well I guess I had better close, for this may find the waste basket. If I find this in print I will call again.

So goodbye

CHAS. WATSON.

Van Buren, Ark., Dec. 27, 1908.

Dear Methodist and Cousins: As my letter came out in the paper I will write again. How did you cousins enjoy Xmas? I just had a fine time. I got a box of stationery off of the Christmas tree and my Sunday School teacher put it on for me, and I got a vase too, and the Sunday School put it on for me; and my little sister got a little toy suit case, and our pastor put a box of candy, oranges, nuts, figs and a necklace for me and my sister and we were certainly proud of them. What did you cousins get for Xmas. We cousins ought not to let the advertisements take up our page. I think the boys ought to write a few letters, don't you cousins? Well I will close, hoping to see this in print. Well, I will tell you cousins about sister and I. We both have won a medal, and my little brother is trying for one. Your cousin,

WOODIE SHIBLEY.

Van Buren, Ark., Dec. 28, 1908.

Dear Methodist: I enjoy reading the Methodist, so I thought I would write again. Say, boys, I don't think it's fair to let the girls do all the writing. I didn't see but one or two this time. I will tell you of my trip to Ft. Smith. Here it goes: I got over there Xmas Eve, and went to the store. I didn't do much that afternoon, but Xmas day my cousin took me over the city, and that night bought some fire crackers and shot them; before we shot them we had nuts, candy, oranges and apples, and then went to bed. Next morning we went to town and my cousin gave me a bottle of cologne and a chamoise skin, then we came home that afternoon on 3:30 train and my sister met me at depot. When I got home Santa Claus had brought me a doll, oranges, candy, two boxes of chocolate and nuts. I got some balls, doll, suit case, oranges, candy and nuts, and I had a good time. I will close. Goodbye

GRACE SHIBLEY

Little Rock, Ark., Dec. 31, 1908.

Dear Methodist: I thought I would write you a letter for the first time. I enjoy reading the children's page. I am nine years old, and I am in the third grade. My teacher's name is Miss Massey. I like her fine. I go to Sunday School every Sunday. My teacher's name is Mrs. Allen. Our pastor's name is Bro. Barrett. We like him fine. I have two sisters and no brothers. I have no pets. I had bet-

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ter close. If this misses the waste basket I will write again.

Your new cousin,

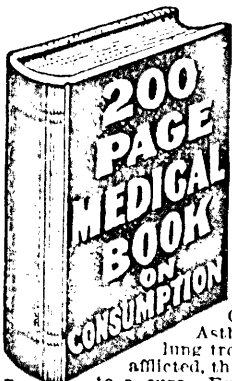
MAY MORTON.

Seotland, Ark., Dec. 14, 1908.

Dear Methodist: Here comes another cousin to join your happy band. Well, I am going to school now. I am in the fourth grade at school. Miss Mattie Emmer is my teacher. I have three brothers and three sisters at home. Their names are Elving, Hope and Edward and my sisters' names are Vjvian, Leona and Esie. I am ten years old. We live on a farm, and I like farm life fine. Bro. Glass is our presiding elder and Bro. Kelsey is our pastor. I went to church Sunday morning and to prayer meeting Sunday evening. We had a good prayer meeting. We have no Sunday school to go to. So I will close by asking a question: What is the shortest verse in the Bible? Good-bye.

RHEA HALL.

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EDITED BY

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

Dear Co-workers: The coming of the New Year always marks the fast approaching close of our Home Mission year and with a wish that the new year may be full of joy to each member of our working band, we also beg you to make a strong pull in these few remaining weeks of the Home Mission year.

I hope this has been a joyous season to every one and that hearts made tender were also refreshed by communion with the Christ whose coming marked our first Christmas tide.

The light, the glory, the music, the message is ours still, and like the shepherds, who first heard the story, we should delight to worship and tell it to others.

If sometimes we feel discouraged and think we are not telling the story as we would like, let us think of the little drops of rain that, mingled together, make the shower, and add an offering for this cause.

Suppose for once every member in the Little Rock Conference gave the extra \$1.00 we would have about \$2,000.00 for this real missionary work—telling the news to the foreigner who knows of our land but not our Christ and the various other ways in which we as a Home Mission Society are publishing glad tidings.

I would wish you all a year of peace, happiness and prosperity, but if perchance a sorrow awaits some, may it be so overshadowed by divine love that it will be turned to joy in the Lord. Your friend and co-laborer.

MRS. F. M. WILLIAMS.

Hot Springs, Jan. 1, 1909.

Peggs, Okla.

Some good brother writing from this place, and reporting the death of Mrs. Rebecca Wilkerson, does not sign his name, and so we cannot publish his communication. He tells us, however, that Sister Wilkerson lived and died in the faith.—Editors.

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Woodward Station.

The annual conference returned us to Woodward for another year. Everything is moving along quietly. Several have joined the church and interest seems to be gradually increasing. Our congregations are much better than last year and we have more strangers attending the services than ever before.

Our Sunday School is beginning to do excellent work. Dr. G. B. Armstrong is our efficient superintendent. We have doubled our membership and are expecting to double it again before the annual conference. The Epworth League and the W. H. M. Society are also doing very well.

Rev. J. F. Lawlis, our presiding elder held our first quarterly conference Dec. 20-21. He preached two excellent sermons for us. The pastor's salary is some behind, presiding elder over one-third paid, conference collections one-fourth paid.

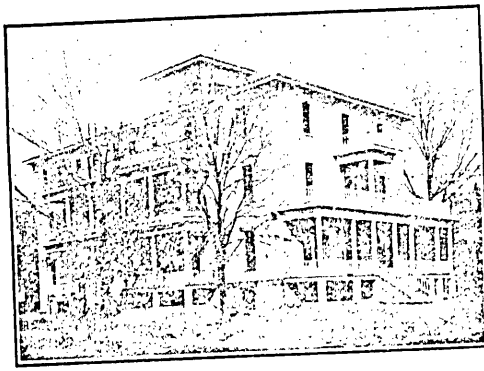
We are serving some splendid good people. We are putting forth the effort of our lives. We hope to bring up a good report to the annual conference. We are dealing with some very difficult problems here in the little city, yet we hope to see our church prosper, as well as elsewhere. Loyalty to the church and the Christ we profess to love will bring about these desired results. Pray for us.

CHARLES L. CANTER, Pastor.

Vinson and Deer Creek.

Editor Western Methodist: At the last session of the Oklahoma Conference I was returned to the Vinson and Deer Creek charge. The board of stewards raised pastor's salary to \$800 at the first quarterly conference. The stewards' report showed an increase of twenty-five per cent over first quarter last year. We have one of the best board of stewards that can be found in the Mangum district, with a loyal membership behind them. All things considered there is not a more pleasant charge to serve in the Oklahoma conference.

Our Sunday Schools are increasing. Our superintendents are making full proof of their ministry. The Sunday School at Deer Creek have purchased a Sunday School library, which was very much needed. Mr. Editor, last night (Dec. 31st) a great storm struck the parsonage. Not one however that destroys people, but one that strengthens friendship. About eight o'clock, Vinson Band began playing near the parsonage, nearer they came they came until they had entered the yard. A halt was made and then the band began playing again. After the band had ceased playing we ventured to open the door, and behold there stood something like one hundred people, led by that prince of neighbors, Dr. A. C. Bennett. They rushed for the door. Well we just submitted and told them to take possession. They came in until four rooms had been filled with people and the table loaded with good things to eat. Then the band, which is composed of fifteen of the best sons of Oklahoma began playing some of their favorite pieces. After they had played several pieces, this scribe was called upon for a speech. After the effort, Bro. O. B. Willis, J. W. Brookman and others began to unroll a very nice pair of overalls, which they had brought to the preacher. After they had put them on me, they called for another speech. I noticed the number of my new overalls was 40-30. I was just needing such a pair. Thanks brethren.



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

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Next morning that big hearted Missourian, Dr. Horseley, presented us with a receipt for \$25.00 for medical services rendered during the late illness of our little boy. Thank you, Doctor. Thank God for the privilege of laboring among such a noble people. No preacher can afford to do less than his very best. We are praying and expecting this to be the best year in the history of this charge.

R. L. REESE.

Vinson, Okla., Jan. 1st, 1909.

Cement, Okla.

The work here is starting off very well. Bro. Driskell has a good hold on this people and will certainly do good. I've held one revival since conference. I assisted Bro. G. W. Grace of Trinity, Shawnee. We had a good meeting; about seventy conversions and recommitments. My next meeting will begin the 9th of January with Bro. Williams, of Fredrick circuit. I will help him at Alpine. I will say if any one wants me to help them in meetings this year they will please let me know place and date early. Other denominations are gathering up our people all because we do not help them. Success to the Western Methodist.

J. T. ARMSTRONG.

Oktaha Charge.

Dear Methodist: Closed a most excellent meeting Tuesday night last at Oktaha. Some seventy-five to 100 were converted, and twenty-two children were baptized. Whisky peddlers and gamblers have gone out of business. Bro. Frazier, the pastor, is happy. He

is a fine fellow, and the people love him.
 J. D. EDWARDS.

Tigert Memorial—Hot Springs.

We are having good congregations at Tigert Memorial; have received twelve members since we came here; have dismissed four by letter, and Sister Elizabeth Haupt (the Sheriff's mother, who was one of our best members) has died. Her obituary will follow.

S. W. RAINEY.

Jan. 4 1909.



DON'T SEND ME A CENT.

as I am going to give away at least one hundred thousand pairs of the Dr. Haux famous Perfect Vision Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on condition that they shall willingly show them and speak of their high merits to neighbors and friends everywhere.

Write today for my Free Home Eye Tester and full particulars how to obtain a pair of my handsome ten karat ~~gold~~ Spectacles without one cent of cost. Address—DR. HAUX SPECTACLE CO., Clark St. St. Louis, Mo.

NOTE: The above is the honest and reliable House in the world, and perfectly reliable.

New Year's Thought and New Year's Resolve.

Early in the development of the telephone industry the importance of the telephone operator as an essential part of successful telephone operating was realized. The development of the operator has kept pace with the growth of the business. The work of the telephone operator is today recognized as a profession. Special training is necessary for every young woman who becomes an operator in the Southwestern Company's employ; hence it has been found expedient to establish schools, so that ambitious young women may be afforded the opportunity to learn in a thorough and systematic manner her duties at the switchboard.

The telephone operator is trained to give quick and accurate service, and that is what the public pays for and expects. It is what the Southwestern Company is in the business to furnish.

It is not possible, however, to provide an operator for each individual subscriber any more than it is expected that a store will provide a clerk for each individual customer.

When a great many people are calling at the same time it is not possible to give instant service. But the Southwestern Company does give efficient service, as will be found if you will hold a stop watch in your hand, when it will be discovered that what seems like minutes to you are really but a few seconds.

The operators in the employ of the Southwestern Company are, as a rule, residents of the town in which their occupation lies. They are members of highly respectable families, and they are selected with care and discrimination, and having in view their possession of exceptional intelligence and capability. They have undergone mental and educational tests and have shown an aptitude for the business in which they are engaged and they are governed by strict rules, from which they are not, knowingly, permitted to deviate.

As a rule it will be found that they are patient and obliging, but they, in common with the telephone user, are only human, and when human nature asserts itself, no matter who is right or who is wrong, there is presented to the telephone management a problem of no small proportions and not always easy to solve.

The pay of the efficient operator is equal to, and in many cases in excess of, that of the women who work in the average department store. She is seated all the time she is at work; there are liberal periods of rest for her, and there is a supervisor ready at all times to render her assistance. She is provided with comforts and conveniences during her rest periods rarely accorded by other establishments to their female employees, and the whole attitude of the Company toward her is one of kindly interest and helpfulness.

Telephone user for the exercise of patience and tolerance toward the telephone operator. What man would speak face to face with a young woman, stranger or otherwise, and indulge in language often heard over the telephone? If such persons would stop to reflect that at the other end of the line is a young lady, refined and sensitive, so susceptible to unjust criticism that she has often been known to burst into tears on account of this, there would more frequently occur a hesitancy on the part of the aggrieved subscriber in giving expression to his feelings in language often thoughtlessly severe and sometimes profane.

And women too, are not exempt from the charge of being unduly impatient with the operators. No doubt exasperating things do occur in the endeavor to get service, but it can truly be said that in ninety-nine cases out of a hundred the operator is trying to perform her duty conscientiously and efficiently. She is engaged in an occupation the duties of which are at all times exacting and often nerve-racking, and to add to her difficulties by impudently charging her is unjust, if not cruel.

It can be truthfully said that in the South a charitable deference is usually shown on the part of male patrons towards the operators, but only this, but it would seem a regrettable thing if the general public from a Christmas morning they could see the great provision

of gifts sent to the central offices to be distributed among the operators as tokens of appreciation from pleased customers.

The fact remains, however, that numbers of people continue to give voice to their dissatisfaction by "roasting" the operator, and it is to these we appeal to consider twice before giving audible vent to their impatience.

Among your New Year's promises to yourself resolve to be courteous and considerate toward the operator at "Central," thus exemplifying the "Golden Rule" of doing unto others as you would be done by, and at the same time not only experience self-satisfaction at a good deed well performed, but assist in contributing peace and comfort to a hard-working and faithful public servant.

Methodist Orphanage.

During the holidays we received for the Methodist Orphanage a number of gifts which we desire to publicly acknowledge, as follows: A box of toys and articles of clothing from the Young People's Brigade of the Methodist Church at Delcogen; a box of appropriate articles from the public school at Wynne, through Prof. H. A. Woodward; four quilts from Point View circuit, Saline Co., through the Ladies Aid, by Mrs. Henrietta Bray; from Dye Memorial Church, Argenta, through the ladies, two boxes of Christmas goods; from Mrs. Leta Brown, president of the W. H. M. S. at Altus, a barrel of home canned fruit and a nice quilt, from Mrs. Alice Hazen, president of the W. H. M. S. at Des Arc, a box of clothing; from the Sunday School at Camden through Miss Lizzie Stinson, a box of sundry articles suitable for Christmas; a similar box from Mrs. G. A. Freeman at Conway; a liberal gift of toys, candies, etc., from the Elks Lodge at Little Rock, on Christmas Day; a nice cash offering from the Sunday School at Booneville through Rev. L. H. Eakes; a box of toys from Mrs. Olsman's Sunday School class at Bebee; a box of picture books and toys from the Sunday School at Rogers; from Mrs. Webb at Mountain View, a beautiful quilt with Scripture quotations worked over it, made of nice material and beautifully worked. The W. H. M. S. at Hunter Memorial Church contributed a number of children's garments, made by them especially for the children. Mrs. Workman's Sunday School class gave a stocking shower, and each child was presented with two pairs of stockings. Many of the citizens remembered the Orphanage with small gifts for the Christmas Tree.

On Christmas night the children enjoyed a well-laid Christmas Tree. It was intended to have a number of friends present, but the recent presence in the Orphans' Home of the scarlet fever rendered it unwise to have a general gathering. The exercises, however, were very enjoyable for the children. Mrs. Bruner gave a Calisthenics drill, accompanied by Mrs. Thornburgh on the piano. Bro. Bonner and Bro. Thornburgh took the presents from the tree, amid the delight of the little folks.

The baby which was a waif, and for which we had several applications, is now in a home calculated to make it happy, and its presence will make an otherwise childless home, happy as well.

We are arranging to rescue two little girls whose mother has gone wrong in one of the cities of this State.

GEO. THORNBURGH, President.

Yellville Station.

A few hours after receiving our appointment, we returned to our former charge to find the church destroyed.

Uneda Biscuit

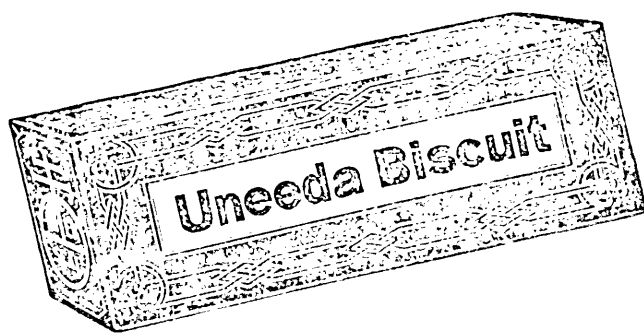
What makes them the best soda crackers ever baked?

What makes them the only choice of millions?

What makes them famous as the National Biscuit?

National-Biscuit-Goodness—

Of Course!



Sold only in
Moisture Proof
Packages 5¢

NATIONAL BISCUIT COMPANY

and the parsonage together with a part of our household furnishings badly damaged. With regret we bade adieu to a host of choice men and women of God's kingdom, and finally reached our new field of labor to find a nice eight-room parsonage thoroughly prepared for us by the good women of the W. H. M. S.

We have found a nice brick church, a wide awake Sunday School, one of the very best Home Mission Societies, a promising League, an excellent board of stewards and a cultured and kindly people.

The first quarterly conference is over and our new P. E. proved to be, not only a great preacher, but equally as efficient in his official administration.

We are planning for a revival during February. Prof. S. E. Kirby, of Conway, will conduct the singing and Bro. Thompson will assist me in preaching.

Everything is prophetic of a great revival, and a successful year.

My health was never better, and I enter hopefully upon the New Year's work.

W. B. WOLF.

Cato Circuit.

One more year's work is numbered with the past. Conference has come and gone and we are assigned to another field for another year.

The Lord has been good to us in many respects, for which we are thankful. Have had some trials, but by them we are better prepared to enjoy our blessings. We will always kindly

remember the people of Cato Circuit, for among them we found some as good people as can be found anywhere.

We want to thank the ladies who worked so faithfully, and every one who assisted in fitting their pastor out for conference with a nice suit, hat and shoes. Please pray that we may have a great year at Vilonia, and be instrumental in winning many souls for Christ. May the Lord bless and give you a good year is the prayer of your former pastor,

R. H. GRISSETT.

Arcadia, Okla.

Am in a great meeting at Arcadia with Bro. Casey. The power of the Spirit is greatly felt. Several conversions and lots of convicted penitents up to date. Will run another week. Quite a number have already subscribed for "Go Forward."

This is my second meeting since conference. My first was held at Piedmont with Bro. Arvia. It was a success in every line.

My dates are being rapidly fixed for the year. I warn the brethren now, if you want a date you had better arrange for it. Am looking after conference collections for the brethren as I go. I desire to be remembered in prayer by the preachers.

D. A. GREGG.

Evangelist of Oklahoma City Dist.

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

Siloam Springs, Ark.

We have just closed a great union meeting in Siloam Springs, Arkansas, which ran three weeks. The meeting was conducted by Rev. John E. Brown, evangelist, and Rev. C. P. Curry, soloist and choros leader, both of whom live in Siloam Springs.

Fully one hundred persons were converted or reclaimed, many of whom have already united with the different churches of the city and possibly all will do so soon. Our church will receive a nice list of new members as a result of the meeting. But doubtless the greatest feature of the truly great work is the mighty uplift that has come to the spiritual life of the church. Bro. Brown spent the entire first week preaching to the church the burden of his messages being Christlike living and Christlike service. He knows how to preach to the church and while he does it in much love he does it without fear. Under his preaching there has been a revival of interest for the Word of God and of zeal for the Master's cause on the part of professed Christians as well as a blessed ingathering of converts.

In the inspiring singing of Brother Curry and his great chorus choir Siloam Springs has had possibly the greatest rendering of gospel song in her history.

In the resolutions of thanks adopted by the great audience last Sunday night it was said of the work that has been done by these faithful men of God that it is such as cannot but result in the upbuilding of the moral, intellectual, and spiritual life of the community and in deed in everything which is for the lasting good of our beautiful city.

The pastors and churches of our city stand ready without reserve to recommend Brown and Curry as sane yet enthusiastic, as conservative yet progressive evangelists and competent to conduct a revival anywhere at any time.

Quoting from the resolutions adopted, "We wish for them and all their brother evangelists resident in this city whose presence in our midst we recognize as gracious and uplifting, the most successful year they have ever seen in their great work of bringing men and women to Christ."

Siloam Springs is the home of the above named evangelists and of Evangelists John B. Andrews, Lovie P. Law, and E. G. Phillips, all of whom belong to the M. E. Church, South. And let it be said that no truer nor braver set of men can be found anywhere. They are absolutely loyal to their pastor and their home church and our people love them and look forward to the time

of their homecoming in expectation of an intellectual and spiritual treat from the pulpit on prayer meeting night or on Sunday. They are a great help in every sense of the word to their pastor and their church. May God abundantly bless them.

GEO. E. PATCHELL.

Ada District Missionary.

We desire to call the attention of all our Sunday School superintendents that our District Missionary has been appointed—Dr. Robt. A. Hardie, Wonsan, Korea.

Let each Sunday School in the district observe missionary day, and forward the collections promptly to Rev. T. L. Rippey, Muskogee. Mark it, Ada Sunday School Special—for Dr. Hardie. The first Sunday in each month is the Missionary Day. Let the superintendent appoint a committee on missions who will assist him in preparing a short missionary program. Shorten the lesson and use about fifteen minutes on this special program and take the missionary offering at the close.

This little program will not diminish the interest in your school, but it will increase it. Some will attend that day who will not attend the other Sunday and you can get them interested in the Sunday School and they will likely join.

We request that prayer be offered each day by our Sunday School workers for our missionary. We hope to arrange Sunday School Institutes to be held by Dr. W. J. Moore in February. We will likely have them, one at Ada, one at Holdenville, and one at First Church, Sulphur.

With Brother Moore to lead our Sunday School forces we should have general forward movement. Your Bro.,
S. F. GODDARD,
Presiding Elder Ada District.

For HEADACHE—Hicks' CAPUDINE.

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

State-Wide Prohibition Convention.

A State-wide Prohibition Convention has been called to meet in the city of Guthrie, Oklahoma, on Thursday, January 21, 1909, at 10 a. m.

Each church in the State is entitled to the following number of delegates. First the pastor himself, then one delegate from the congregation, one delegate from the Sabbath School and one from the Epworth League or Young People's Society.

Rev. P. A. Baker, D.D., General Superintendent of the Anti Saloon League of America will be present at this convention. He will also address a night before which is being arranged for by the Civic League and Ministerial Association of Oklahoma City. Bro. mass meeting in Oklahoma City the Baker will also address a mass meeting at Guthrie the night of January 21. Let us make an effort to attend this convention. It is the first to be held since Statehood. The legislature will be in session at this time and it will give you an opportunity to visit that body and see our law makers at work.

H. T. LAUGHBAUM,
Acting Superintendent.

NOTICE.

To the Oklahoma Epworth League Third Vice Presidents:

I have tried ever since conference in July to get in touch with the third vice presidents of Oklahoma and

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



I know women's sufferings. I have found the cure. I will mail, free of 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 White Discharges, Irritation, Displacement or Falling of the Uterus, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growth also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weakness, kidney and bladder troubles where caused by weaknesses complete ten day's treatment entirely free to you. You can cure yourself at home, easily, safely and surely. Remember that it will cost you nothing to give the members of your family a complete ten day's treatment a complete trial; and if you should wish to continue with your work or occupation. Just send me your name and address, tell me how you suffer if you suffer from any of the above ailments, and I will send you my book—"WOMAN'S OWN MEDICAL ADVISER" with complete instructions for curing yourself, and women suffer, and how they can easily cure themselves at home. I will send you my book free of charge, and you can learn to think for yourself. Then when the doctor says "You must have an operation" you can decide for yourself. Thousands of women have cured themselves without the help of a doctor. It can be old or young. To Mothers of Daughters, I will explain a simple home treatment for all the ailments of old or young. It cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and can gladly tell any sufferer that this Home Treatment really cures all women's ailments, and 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.

succeeded in only three instances. Let us begin right now and get reports from every chapter up to Jan. 1st. If your district is not organized let the third vice president of each chapter send their report directly to me. If you don't know just what your report is expected to be, write to me and I will send you a list of questions. The way I have been trying to get you is like shooting at flying birds with your eyes closed.

Please consider the importance of this and write me at once.

MISS BEULAH MOORE,
Okla. State Third Vice Pres. Epworth Leagues.

Nashville, Ark.

We are now comfortably housed in the parsonage at Nashville. We had a royal reception. The good ladies of the Home Mission Society re-papered the parsonage out and out, overhauled all of the furniture and did many other things for us. The stewards have fixed a good liberal salary. So we are starting off well, having large congregations and good services every Sunday.

We have a good town here and splendid people, and are expecting a good year. Pray for us.

Z. D. LINDSAY.

WANTED.

Responsible man with horse and buggy in each community, salary \$5.00 to \$10.00 per day to take orders from owners of Farms, Orchards and Home Gardens. A splendid opportunity for farmer's sons, also fruit tree and sewing machine agents, to make a business connection which will become more profitable each year. Address P. O. Box 520, Young's Island, S. C.

What Could He Do? A Christmas Conundrum.

The Circle Magazine for December propounds an interesting question to some well known men and women, and in the same number presents their replies.

The Question: A man—an ordinary sort of a man—this Christmas is unable to get home to spend the day with his family, and on Christmas Eve is eating his dinner alone in a hotel. The thought has come to him before, when dining alone, that it is a little unfair that his wife should be alone at home, as likely as not, a man within easy reach, who is starving. Tonight the thought is more persistent and troublesome. What can he do? He is not a professional philanthropist, and has no time

to take from his business to study out the means of helping the man who needs help. Yet here is this man, standing outside the window, looking at his back, and needing his dinner more than he needs it himself. What shall he do? What is wrong? Why are there some on Christmas Day who have too much and others who have too little, and the other thousands like him?

Jacob A. Riis, Edwin Markham, Cynthia Westover Alden and Rev. Josiah Strong each has an answer.

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. WM. C. GREATY CO., The Cabbage Plant Man, P. O. Box 500, Young Island, S. C.

Mt. Ida Circuit.

At the last Annual Conference at Little Rock I was sent to the Mt. Ida circuit. And I got here the following Saturday. I have now been all over the circuit and I find a kind, open hearted and religious people, ready to be served. My predecessor left one new church, just finished and another one under course of construction. This is a growing country with an opportunity before it, and with an opportunity for our church to do great good and plant itself firmly. We are laboring and praying for a good year.

JOHN J. McKINNON.

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

25 DOSES
25 CENTS
125 Doses \$1.00

NEVER SOLD IN PINK.

TAKE ONE

of These Little Tablets
AND THE PAIN IS GONE.

MEEN

do not like fluffy or wishy-washy floating islands—
They want something solid to eat—
MEEN

7 flavors, at all grocers. 10 cents.

The General Food Co., Inc. New York.

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).

MARSH.—Mrs. Hellen R. Marsh, nee Gladlen. This good woman lived and died a Christian. She was born in South Carolina, May 27, 1852, but was reared in Arkansas. She was married to J. R. Marsh in 1872. God gave to this union several children. All the living are consistent members of the church. Sister Marsh was a woman of sterling qualities—intelligent, energetic, given to hospitality. Her home was the preachers' resting place and many a saint has found welcome to her board. She was a great sufferer. Deprived often of church services yet full of sunshine and good cheer. She was a light in the world, salt that saves. She is not, for God took her. Would God that all lives were beautiful like hers and all deaths as triumphant. She sleeps at Prescott to await the judgment. Sincerely her friend,
B. W. McKAY.

(The foregoing is a model obituary.—Editor.)

BLACK.—On Nov. 20 our whole town was in sadness when it became known that Bro. P. M. Black was dead. His health had been poor for several months but he was thought to have been better. Heart failure was the immediate cause of his death. He was born Jan. 7, 1855, in Illinois. He moved to Arkansas early in 1872. He was married to Miss Carrie Stillwell on Oct. 5, 1876. He is survived by his good wife and only son, L. A. Black, who is a faithful steward in our church. Bro. Black was converted under the ministry of J. R. Dickerson. I will certainly miss him at the church services. He was three times elected sheriff of this county and made one of the best officers the county ever had. May God bless the dear ones who mourn his loss.
W. W. NELSON.

Quickly Cured At Home

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

Piles is a fearful disease, but easy to cure if you go at it right.
An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

KIMBALL PIANOS

Offer the Truest Kind of PIANO ECONOMY

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

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

"The Kimball is the Best to Buy."

Catalogues, prices and terms upon request.

Established 1853

HOLLENBERG MUSIC CO.

HOLLENBERG BUILDING. MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Record.

BREWER.—Infant Jane Brewer was born Nov. 5, 1877; converted in 1895 and joined the Baptist church. Married January 19, 1898, to Brother R. M. Brookshier. Died October 2, 1908. After her marriage to Brother Brookshier she joined the M. E. Church South, in which she lived a consistent Christian life, as was fully demonstrated in her suffering before her death, calling her husband and children to her bedside, bidding them farewell and kissing each of them and said, Meet me in heaven. She was always glad to have her pastor in her home and in her home we have spent many pleasant hours. In the absence of her pastor her funeral was conducted by Rev. H. McGuire, in the presence of a large assembly of friends and neighbors, and she was laid to rest in the Walter Chapel cemetery to await the triumph of God to sound, and the dead in Christ shall go up to meet the Lord in the air. May the same religion that she had comfort the broken hearted husband and her four sweet children and at last bring them to the home everlasting, where there will be no more death and where God shall wipe all our tears away from our eyes. May the blessing of God rest on that sad home, is the prayer of her pastor.
D. P. FORSYTHE.

Medical Relief Free.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their address a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and la grippe.

LOCKHART.—Sidia D. Lockhart (nee Rhodes) was born in Alabama, Jan. 17, 1821, and with her parents (Henry and Nancy Rhodes) fourteen years later moved to Marshall county, Miss., and while there met and married A. D. Lockhart, Dec. 27, 1842. This happy marriage was honored by nine children, four of whom preceded the mother to glory. Sister Lockhart professed religion and joined the Methodist church at quite an early date. There can more be said of this child of God than that she was born at a certain time and died at a certain time, as all her old pastors and scores of friends will testify. Like Dorcas, by her thoughtfulness and kindness she weaved her way into the love and confidence of all that ever met her. She was a Methodist, and loved all ministers of the gospel. Her home was the preachers' home. She regarded it an honor to entertain even the humblest of Methodist preachers, and was never satisfied with her efforts to try to please them. Many will rise up and call her blessed.

On Saturday, November 21, 1908, with not a shadow to mar her pathway, this mother to humanity, daughter of the Lord Jesus Christ, gently fell on sleep. Her remains were borne by

loving hands to the family cemetery (Rhodes Chapel) and deposited in the mother earth to await the new life which comes to all, "that love His appearing" by virtue of His resurrection. After having lived over eighty years, the most of which was spent in the service of her Lord and now resting from all her labors.

FLETCHER W. HARVEY.

SHELTON.—Friends and relatives of Mrs. and Rev. W. A. Shelton, pastor at Checotah, Ok., will join in their sorrow over the loss of their little son, Curtis Yeomans, who came to live with them on November the 21st, 1906, at Columbia, Conn., where his father was pastor of the Congregational Church. So bright and winsome was he that he won not only the hearts of his parents but the hearts of many others, chief among whom was Mrs. W. H. Yeomans, an elect lady and dear friend of his parents. Large from birth and always in advance of his age, little Curtis gave promise of great things. His godmother, Mrs. Yeomans, had expressed her purpose to provide his education, and his parents watched him unfold as some rare flower. But alas, our ways are not always God's ways. The good Father was otherwise minded. So, on December the 20th, in spite of all that love and medicine could do, "his high born kinsmen came" and took him away to that land where the angels of such as he do always see the King in His beauty.

In the city of the silent, at Checotah, we laid him away, praying that the God of peace, that brought again from the dead our Lord Jesus, would comfort these dear hearts by the Holy Ghost and give them strength to endure, as seeing him that is invisible, and to await in patience the coming of that blessed day when those that sleep in Him shall awake in glory.

W. F. DUNKLE, P. E.

VIBBERTS.—Varnum Maria Vibberts was born near Syracuse, New York, March 3, 1835. When eighteen years old she moved with her parents to Michigan. There she was married to Joseph Bradley Varnum, a Methodist minister of the Detroit conference. Sister Varnum was converted when a young girl and joined the Methodist church. It was natural to her to be a Methodist because all of her kindred were Methodists. Her grandparents, parents, brothers and sisters all belonged to that church. She had three sons who were Methodist preachers. She was a faithful Christian, ever mindful of her Master's business. No Christian duty was irksome or laborious for her to try. She loved public worship and never missed a service except when unavoidably kept away. She loved no people so well as the minister and his family. She had family worship in her home even unto the very last. The

last morning she was conscious she said to her daughter, "Read the Bible and pray." She took pleasure in giving to every good cause, oftentimes disregarding her own needs. She often said she did not want a mansion here but wanted to build one in heaven. Her husband and one daughter have preceded her to the better world. Two sons, one daughter and many friends are left to mourn her loss, but they know she has gone to receive her reward.
J. R. BROOKS, Pastor.

Fruit Tree Agents Wanted.

Good agents wanted to sell, deliver and collect for nursery stock. Agents will be required to furnish good reference and make bond. Parties wanting fruit trees who fail to meet my agents, can order direct from nursery by mail. Our assortment of fruits is very complete, running from early to late in ripening.

Correspondence solicited for terms.
FRUIT FARM NURSERY.
J. E. Gregory, Prop., Cabot, Ark.

EARN \$7 DAILY SELLING



Finest on earth. Write for special agents and dealers terms. **DR. HAUX SPECTACLE CO.**, Box 0, St. Louis, Mo.

BOYS and GIRLS

Any girl or boy can have a pair of these handsome roller skates absolutely free. Are well made and will stand rough usage. We can employ your spare time agreeably with profit. Send 6c for samples of household necessities. Reckitt Supply Co., P. O. Box 2744, Philadelphia, Pa.

FREE RIFLE

This is a 1000 Shot Rifle absolutely free to any boy who will send 40 cents for one of these handsome roller skates absolutely free. Are well made and will stand rough usage. We can employ your spare time agreeably with profit. Send 6c for samples of household necessities. Reckitt Supply Co., P. O. Box 2744, Philadelphia, Pa.

DEAF 25 YEARS

Can Now Hear Whispers. This is a 1000 Shot Rifle absolutely free to any boy who will send 40 cents for one of these handsome roller skates absolutely free. Are well made and will stand rough usage. We can employ your spare time agreeably with profit. Send 6c for samples of household necessities. Reckitt Supply Co., P. O. Box 2744, Philadelphia, Pa.

QUARTERLY CONFERENCES.

Oklahoma Conference.

GUYMON DISTRICT—FIRST ROUND.

Hooker Station Dec. 26, 27
J. F. LAWLIS, P. E.

CREEK AND CHEROKEE DISTRICT—FIRST ROUND.

Hitchita Ct. at Broadnax Dec. 26, 27
1909
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.
OKLANDO SHAY, P. E.

WEATHERFORD DISTRICT—1ST ROUND.

Sweet Water at Buena Vista Jan. 16, 17
Sayre Station (at night) Jan. 17
Roll Ct. at Roll, Friday Jan. 22
Texmo Ct. at Texmo Jan. 23, 24
Rhea Ct. at Sunshine (at night) Jan. 24, 25
Doxey Ct. at Prairie View Jan. 30, 31
Foss at Foss Jan. 31 and Feb. 1
Dill City at Dill Feb. 6, 7
Rocky and Sentinel Feb. 6, 7
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.

Cowlington Ct. at Cowlington Jan. 16, 2 p. m.
Broken Arrow Jan. 17, 3 p. m.
Bokoshe Ct. at Bokoshe Jan. 23, 2 p. m.
Whitfield Ct. at Waitefield Jan. 23, 2 p. m.
Stigler Sta. Jan. 25, 9 a. m.
Haskell Ct. at Haskell Jan. 31, 2 p. m.
Warner Ct. at Warner Jan. 31, 7:30 p. m.
Natura Ct. at Held 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.

Overbrook at Overbrook Jan. 16, 17
Cornish and Loco at Loco Jan. 23, 24
Grady at Orr Jan. 25, 26
Woodford and Springer at W. Jan. 30, 31
Lebanon at Lebanon Feb. 6, 7
Berwyn and Daugherty at D. Feb. 13, 14
Provence Ct. Feb. 14, 15
Tishomingo and Mannville at T. Feb. 20, 21
Emmett Ct. at Emmett Feb. 27, 28
Wapauka 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.

Blue Mound and Blue Mound Jan. 16, 17
Tapley Ct. at Tapley Jan. 23, 24
Hooker Ct. at Gordon Jan. 30, 31
Texoma and Goodwell at Goodwell Feb. 6, 7
Carthage Ct. at Carthage Feb. 13, 14
Sampson Ct. at Baker School Feb. 20, 21
House Feb. 27, 28
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.

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

VINITA DISTRICT—FIRST ROUND.

Chelsea Jan. 16, 17
Fairland and Wyandotte Jan. 17, 18
Spavinsaw 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.

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 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.

Stillwater Sta. Jan. 10, 11
Washington Ct. at Fairview Jan. 16, 17
Blanchard Ct. at B. Dec. 18
Okla. City Ct. at Harrah Jan. 23, 24
Union Chapel Ct. at U. C. Jan. 24, 25

Piedmont Sta. Jan. 30, 31
El Reno Station Jan. 31, Feb. 1
Shawnee Ct. at Bethel Feb. 6, 7
A meeting of the Pastors, District Stewards and Lay Leaders is hereby called for Tuesday, Dec. 1, at 2 p. m., at St. Luke's Church, Oklahoma City. A full attendance is urged.
A. L. SCALES, P. E.

LAWTON DISTRICT—FIRST ROUND.

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. 23, 24
Geary Jan. 30, 31
Mt. Scott and Anadarko Cts. at Mt. Scott Feb. 6, 7
C. F. MITCHELL.

MANGUM DISTRICT—FIRST ROUND.

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.

Boswell Jan. 10-12
Caddo Jan. 15-17
Kingson Jan. 22-24
Cumberland Jan. 28-31
J. A. PARKS, P. E.

TULSA DISTRICT—FIRST ROUND.

Coweta 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.

MCLESTER DISTRICT—FIRST ROUND.

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
Pocela 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.

Chickasha, 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. MCGHEE, P. E.

Arkansas Conference.

HARRISON DISTRICT—FIRST ROUND.

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.

Morrilton Sta. Jan. 10, 11
Pottsville Ct. at Pottsville Jan. 16, 17
Atkins Sta. Jan. 17, 18
Houston and Perry Ct. at Perryville Jan. 23, 24
Fourche Jan. 24, 25
Clinton Ct. at Walnut Grove. Jan. 30, 31
Appleton Ct. at Center Point. Feb. 6, 7
Holland Ct. at Bethlehem Feb. 13, 14
Damascus at Batesville Feb. 20, 21
Conway Sta. Feb. 27, 28
Quitman Ct. at Pleasant Hill. Feb. 27, 28
The District Stewards will meet at Morrilton Dec. 15, at 1:30 p. m.
JOHN H. GLASS, P. E.

FAYETTEVILLE DIST.—FIRST ROUND.

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.

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.

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.

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
Maumelle, at Shady Grove. Jan. 30, 31
De Vall's Bf. & De 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.

Stuttgart Jan. 10, 11
Rowell at Center Jan. 16, 17
Koo and St. Charles at Shiloh. Jan. 23, 24
Do Witt Sta. Jan. 24, 25
Do Witt Ct. at Bethel Jan. 30, 31
Gillett at Gillett Jan. 31, Feb. 1
Redfield at Redfield Feb. 6, 7
Sheridan at Sheridan Feb. 10
Lakeside Feb. 13, 14
First Church Feb. 14, 15
Kingsland at Kingsland Feb. 20, 21
Kison 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.

ARKADELPHINA DIST.—FIRST ROUND.

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
Third Street Feb. 7, 8
Central Ave. Feb. 7-9
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
H. M. BRUCE, P. E.

CAMDEN DISTRICT—FIRST ROUND.

El Dorado 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.

MONTICELLO DIST.—FIRST ROUND.

Dermott and Ark. City at A. C. Jan. 10, 11
Eudora Ct. at Eudora Jan. 13
White Ct. at White Jan. 15
Wilmet and Parkdale at P. Jan. 16, 17
Lake Village and Portland at P. Jan. 17, 18
Warren Station Jan. 23, 24
Jonesville Ct. at Carmel Jan. 24, 25
Hermitage Ct. at Hermitage Jan. 26
New Edinburg Ct. at Wheeler Springs. Jan. 30, 31
Tillar Ct. at Tillar Feb. 6, 7
J. A. HENDERSON, P. E.

PRESCOTT DISTRICT—FIRST ROUND.

Pike City Jan. 16, 17
Nathan Jan. 23, 24
Murfreesboro Jan. 24, 25
Bingen Jan. 30, 31
Nashville Jan. 31, Feb. 1
Emmett Feb. 6, 7
Washington Feb. 7, 8
Centre Point Feb. 13, 14
Mineral Springs Feb. 14, 15
Chidister Feb. 20, 21
Harmony Feb. 27, 28
The district stewards are called to meet at Hope January 4, 2 p. m., 1909. A full attendance at this meeting is very much desired, brethren.
W. C. HILLIARD, P. E.

TEXARKANA DISTRICT—FIRST ROUND.

Texarkana Jan. 11
Foreman Jan. 12
Horatio Jan. 13
DeQueen Jan. 14
Janssen Jan. 15
Mena Jan. 16, 17
Cherry Hill Jan. 18
Empire Jan. 23, 24
Dierks Jan. 25
Lockesburg Jan. 26
Mt. Ida Feb. 6, 7
Bright Star Feb. 13, 14
Texarkana Ct. Feb. 20, 21
The District Stewards will meet me at DeQueen Jan. 14, 1909.
THOS. H. WARE, P. E.

White River Conference.

HELENA DISTRICT—FIRST ROUND.

Forrest City Station. Dec. 27, 28
Wheatley Ct. at Wheatley. Jan. 2, 3
Cotton Plant & Howell at C. P. Jan. 9, 10
Brinkley Station. Jan. 10, 11
Cott Ct. at Cott. Jan. 16, 17
Wynne Station. Jan. 17, 18
Marianna Station. Jan. 24, 25
Marianna Mission. Jan. 30, 31
Haynes Ct. at Millbrook. Jan. 30, 31
La Grange Ct. at Poplar Grove. Feb. 6, 7
Holly Grove & Marvell at Marvell. Feb. 7, 8
Hamlin Mission at Hamlin. Feb. 12, 13
McCrory Mission. Feb. 13, 14
McCrory and DeVine. Feb. 14, 15
Turner and Shiloh Ct. at Shiloh. Feb. 20, 21
Clarendon Station. Feb. 21, 22
Laconia Ct. at Melwood. Feb. 26, 27
Helena Station. Feb. 28, Mar. 1
The district stewards are called to meet in the Methodist church in Forrest City at 2 p. m. Thursday, Jan. 7, 1909.
Z. T. BENNETT, P. E.

SEARCY DISTRICT—FIRST ROUND.

Newport Station. Dec. 26, 27
Searcy Station. Dec. 27, 28
Haygood and Higginson Ct. Jan. 3, 4
Augusta Station. Jan. 9, 10
Wiville Ct. at Wiville Jan. 10, 11
Searcy Ct. at Gum Springs. Jan. 16, 17
Beebe Station. Jan. 17, 18
Gardner Memorial. Jan. 23, 24
Dye Memorial. Jan. 24, 25
McRea Ct. at McRea Jan. 30, 31
Cabot Ct. at Cabot Jan. 31-Feb. 1
Pangburn and Mt. Pisgah. at Mt. P. Feb. 6, 7
Heber Station. Feb. 7, 8
auvergne and Weldon at Weldon Feb. 13, 14
Cato Ct. at Cato Feb. 20, 21
Vilona Ct. at Section. Feb. 27, 28
Floyd Ct. at Floyd Mar. 6, 7
Wilburn Ct. at Wilburn. Feb. 13, 14
West Point Ct. at Griffithville. Feb. 20, 21
Bradford and Bald Knob at B. Feb. 27, 28
The District Stewards will please meet at Searcy, January 5, at 2 p. m.
A. T. GALLOWAY, P. E.

JONESBORO DISTRICT—FIRST ROUND.

Harrisburg Ct. at Pleasant Valley. Jan. 9, 10
Harrisburg Station. Jan. 10, 11
Jonesboro, First Church. Jan. 17, 18

North Jonesboro and Lake City. Jan. 17, 26
Crawfordsville and Earle at Earle. Jan. 23, 24
Brookland Ct. at Pleasant Grove. Jan. 30, 31
Nettleton Station. Jan. 31-Feb. 1
Luxora and Rozelle at Luxora. Feb. 6, 7
Osceola Station. Feb. 7, 8
Vannsdale Ct. at Vannsdale. Feb. 13, 14
Blytheville Ct. at Clear Lake. Feb. 27, 28
Marked Tree, Bay and Tyrone at Marked Tree. Feb. 20, 21
Blytheville Station. Feb. 28-Mar. 1
Trinity Ct. at Trinity Mar. 6, 7
Gilkerson and Grubb's Mission at Gilkerson. Mar. 13, 14
West Side and Cotton Belt at W. Mar. 20, 21
Wilson and Lepanto Ct. at Wilson. Mar. 27, 28
Marion and Gilmore at Marion. Mar. 28, 29
Lake View and Lunsford Ct. at Farr's Chapel April 3, 4
District Stewards meeting will be held at Nettleton Monday January 11th, at one o'clock p. m.
CADESMAN POPE, P. E.

BATESVILLE DISTRICT—FIRST ROUND.

Tuckerman and Kenyon, at Tuckerman. Jan. 10, 11
Evening Shade Ct. at Sidney. Jan. 16, 17
Ash Flat Ct. at New Hope. Jan. 19
Salem Ct. at Camp Jan. 23, 24
Boxar Ct. at Wesley's Jan. 26
Sulphur Rock Ct. at Sulphur Rock Jan. 30, 31
Newark Station. Jan. 31 and Feb. 1
Smithville Ct. at Rock Cove. Feb. 6, 7
Melbourne Ct. at Melbourne. Feb. 13, 14
Calico Rock Ct. at Macedonia. Feb. 20, 21
Mt. View Ct. at Mt. View Feb. 21, 22
Wolf Bayou Ct. at Oak Grove. Feb. 27, 28
Desha Ct. at Rosie. March 6, 7
Bethesda Ct. at Bethesda. March 13, 14
District Stewards will please meet in Batesville Jan. 5, at 2:30 p. m.
A. F. SKINNER, P. E.

PARAGOULD DISTRICT—FIRST ROUND.

Boydsville Ct. at Mary's Chapel. Jan. 16, 17
Rector Ct. at Rector. Jan. 17, 18
Knobel Ct. at Knobel Jan. 23, 24
Corning Station. Jan. 24, 25
Piggott Ct. at Piggott Jan. 26
Maynard Ct. at Maynard Jan. 30, 31
Pocahontas and Hoxie at P. Jan. 31 Feb. 1
Pocahontas Ct. at Oak Grove. Feb. 2
Reyno Ct. at Reyno. Feb. 4
Black Rock and Portia at P. Feb. 13, 14
Walnut Ridge Station. Feb. 14, 15
Imboden Ct. at Imboden. Feb. 20, 21
Mammoth Spring and Hardy. Feb. 27, 28
The District Stewards will please meet me at Hoxie Wednesday, Jan. 13, at 1 o'clock p. m. All the pastors are cordially invited to be present.
J. K. FARRIS, P. E.

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Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

How She Knew.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by, and was startled by his question:

"What are you reading that interests you so much?"

"The Word of God," she timidly replied.

"Who told you that the Bible was the Word of God," he enquired?

"God told me Himself," she replied, with childlike innocence.

"God told you? That is impossible! How did He tell you? You have never seen Him nor talked with Him. How, then, could He tell you that the Bible is His Word?"

For a few seconds the girl seemed confused, but she very soon recovered herself. There was a flash in her dark eyes as she asked:

"Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me? Nobody; I did not need to be told. The sun tells me this about itself. It warms me, and I love its light. That is telling me plain enough."

"Sir," said the girl, with intense earnestness, as she stood before him with clasped hands: "You have put it right for both Bible and sun. That is the way God tells me this is His Book. I read it and it warms my heart and gives me life: I love its light, and no one but God can give such life and warmth through the pages of a book. It must be His. I do not want more telling. That is telling enough, sir. As sure as God is in Heaven, so sure is God shining through this Book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who have only given an intellectual assent to the truth that the Bible is God's Book, but the girl's heart experience of the power of God's Word was an evidence he could not shake.—Messiah's Herald.

The Safety of the Sea.

The landsman, safe in his snug bed, pities the poor sailor, whose narrow birth swings at the mercy of the waves. The "tar," on the other hand, feels more security on the tumbling billows than among the perils of the dry land. The old sailor, whom Mr. James Greenwood describes in "The Wilds of London," gives expression to the dangers of the shore from the nautical point of view, and backs up his argument with personal experience.

"It's safer than on shore, that's my opinion, though mind you, I never really liked the sea. For eight years I never put out without being seasick. Ain't that true, missis?"

"Aye, sir, that it is," answered the wife. "Many a time I've seen him shudder at the sight of his great boots as he was pulling them on before he went down to the boat."

"Well, well," continued the sailor,

"I ain't the only one. What I was going to say is this, that I never was one who took kind to the sea, but I always thought, and now I am downright sure, that it's safer than being ashore."

"I'd be glad to know how you make out that," said I.

"I'll tell you, sir. I've been fisherman for thirty-five years and never got hurt, and how many landmen can say that?"

"Never got a scar, you mean," interrupted the wife. "Bless the man! He's got hurts enough!"

"How?" asked the husband.

"Why, how many times have you been washed overboard?"

"Pooh! How many times have you washed plates and dishes, old lass?" replied the fisherman, impatient that this good lady should think such trifles worth mentioning.

"And twice run into and foundered."

"That hurt the owner a sight more'n it did me."

"And once the lightning struck you. Surely you don't forget that, William?"

"And didn't it strike the market-house ashore the same night, and didn't it rive the old pollard up on Wilson's land? Didn't it kill Millar's horse the same night, as it stood in the stable? Don't tell me old lass! It's three to one more dangerous on land. I wonder you can talk after tother night!"

"That was an accident."

"Yes, one of your shore accidents! Never had such a fright in all the years I've been at sea. Tell you how it was. I'd been out three nights and glad to get ashore and lie down in bed for an hour or more. Old lass she goes for market. 'Don't you touch things drying about the fire,' says she."

"Well, I falls off, and presently I gets it into my head that I'm being drowned, and have to fight for my life. So I wakes up, choking, and the room is full of smoke, and an old flannel petticoat, hanging before the fire, is all glowing red, and the chair smouldering. Wasn't that an escape? Pooh! Don't tell me about the perils of the sea!"—Youth's Companion.

A. A. BROWER, M. D.

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The Orange Secret.

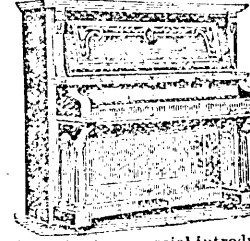
It was told me by Maritza, a little Greek girl in faraway Turkey, that I am going to tell it here and now to every one, because I never have found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

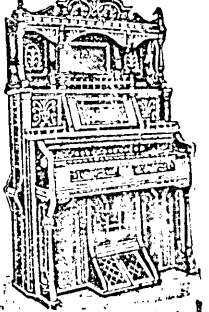
After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.

"One orange is for you," I said.

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"And the other you may carry to Louisa. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one or two over and over and then the other. After a little more urging from me she whispered: "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy."

Maritza dug her little stockings into the carpet and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."

"You cannot see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this is it:

If you look at the stem end of an orange, you will see the scar where it pulled away from the stem is like a wheel, with spokes going out from the center. If you count the spaces between these spokes, you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell, as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and, no matter how big, and plump, and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secrets before you open it. Little Folks.

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