

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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Status of Church Extension.

The General Board of Church Extension has just held its annual meeting at Memphis. One of the editors of the Western Methodist was present, and is disposed to give our readers the salient facts developed by the Board's session.

In the first place, the Board is making steady progress. The increase of its funds on collections from the assessment for the year just closed was \$28,000. The increase of the loan fund capital was \$25,000. The Church Extension sentiment is undoubtedly increasing throughout the church. Our great Church Extension Secretary, Dr. McMurry, has conducted for the last three years a campaign that is telling. Our people are everywhere coming to appreciate more and more the significance of good and adequate church houses. The very success of the Board in awakening a better sentiment as to buildings becomes the embarrassment of the Board in the matter of applications for aid. Notwithstanding the increase in the Board's resources the amount applied for this year was four times as much as the Board had to give. In many cases the need for aid was very urgent. Nearly all the aid actually given may be put down to emergency cases, places where we cannot wait at all. Indeed the Board was compelled to deny the applications of many churches where delay means very great annoyance. But there was nothing else to do. We think all our people will agree that the funds of the Board must be administered so as to take care first of those points where there is the greatest need, points where the church would suffer loss, perhaps dishonor, if aid is not given. Many cases presented have great merit, and the Board fully appreciates their situation, but they can wait, if they must, while the Board takes care of places which cannot wait at all. This will explain to some of our own people why they did not get what they asked for this year.

Recognizing the very great importance of having a great and representative church in Washington City, the last General Conference appointed a committee which consists of Bishop Hoss, Bishop Candler and Dr. McMurry to take this enterprise in hand, under the direction of the Board of Church Extension. The financial panic of 1907 made it appear inadvisable to push for the raising of the \$275,000 that will be required. The Washington people propose to give \$75,000 of this. But the Board felt that the time has come to proceed. They accordingly elected an assistant secretary, whose first attention shall be given to this enterprise. The selection is a good one—Rev. Geo. S. Sexton of Houston, Texas. We ought to build this church in Washington, ought to have built it fifty years ago, ought by all means to go forward now. Washington is common ground for all sections of the United States, all sections having their contingent constantly there in the official life of the nation. No great church can afford to ignore the capital city of its own

people. No great church can afford to be shabby in its equipment at the capital; it is the one place where the eyes of all the people of all lands are upon whatever exponent we set up. That exponent must be a worthy one. The capital needs the influence of the religious life of all the great churches, for capitals are proverbially wicked, and official life always has a tendency to distract the minds of the people. Our people who go to Washington need the presence of our church. The people of Washington can provide for their own needs, but they cannot provide for all the need the Methodist Episcopal Church, South, has for a church in Washington. It is an interest lying far beyond what our local congregations in Washington need for themselves, and the whole church, in whose interest this building is to be erected, must provide for the enterprise.

Other churches have long ago seen these things and acted upon them. The Methodist Episcopal Church built a \$300,000 plant there years ago, going outside for large sums in order to do it. The Roman Catholics are entrenching there. The Episcopalians are putting \$1,500,000 into a church plant. The Presbyterians are putting in a half million, if we correctly remember. The Lutherans are there with a plant worth between two and three hundred thousand. Our own church is the only great church in the land which is not properly represented. We cannot afford to have the case remain so.

The Board developed the fact that our buildings on our foreign fields are relatively more inadequate than they are on the home field. There is great and crying need for houses and for better houses in every foreign field we occupy.

Our people must remember that the key to the future in thousands of places is the building of a good church house. It is the strategic thing to do. It is a pity our Board does not have at this moment four or five millions of dollars at its command. The Western Methodist would be willing to see the Church Extension Board made the holding trustee of every church and parsonage in our connection, with authority to borrow money on the property as collateral for say a bond issue of four or five millions. Why should the church tie up as dead capital all the money she has in her buildings? Why not do what other business men do, make the property in hand the basis for expansion? We believe the thing could be done, done safely and conservatively. And with four or five million dollars in hand, we could make things jump. The Church Extension Board would only have to do what it does now—see that every dollar of the money is put down where it will produce returns. If our people are squeamish about using our church buildings, let the preachers consent to make the parsonages subject to such an arrangement. They are good collateral.

The General Board of Education, New York City.

Two weeks ago the Western Methodist expressed itself very distinctly concerning the attitude of the Carnegie Foundation toward education by the church. It seems to us to be

clear that this organization, if its president correctly interprets its attitude, is at war with the church. Dr. Pritchett seems to assume that the administering of Mr. Carnegie's millions has endowed him with a wisdom not much short of omniscience, as shown by the excerpt which we quoted from his report two weeks ago. We are glad here to record that numerous letters have arrived at this office commending the position which this paper took.

But we desire to be clearly understood as respects this whole matter. We want it known that the Western Methodist has no antipathy to Northern organizations which in proper ways seek to help Southern education. We particularly desire to have it understood that the course of the General Board of Education, of New York, has our entire approval. So far as we have ever been able to ascertain, this Board handles its funds upon lines of the broadest sympathy, and has been especially helpful to our people of the South, and toward education by the churches. They seem to prefer to administer their great trusts in co-operation with the churches. They have never made any demand upon any church, except that where they place money the institution receiving it shall follow its own highest ideals. At this very moment the authorities of Hendrix College are engaged in an effort to raise an endowment of \$300,000 for that institution. Their opportunity to raise this amount of money is furnished by the munificence of this General Board, which agrees to furnish \$75,000 of this amount. After the work of Hendrix College had been carefully laid before him, the secretary of the General Board, Dr. Buttrick, encouraged the college to make application for the beneficence. Neither Dr. Buttrick in extending this invitation nor the General Board in approving the application has imposed or sought to impose one single humiliating condition. They have only asked that Hendrix College shall do work according to the highest educational standards and shall get into position to guarantee the permanency of such work. They fully understand that the college will do this work in accordance with its own Southern ideals, and in accordance with the ideals of the Southern Methodist Church. Beyond this they do not seek in any wise to control the policies or plans of Hendrix College.

Our Millsaps College at Jackson, Miss., is the beneficiary of this same General Board to the amount of \$25,000, which they accepted upon precisely the same conditions. We have every reason to believe that this Board contemplates assisting other institutions in exactly the same way.

We desire to make it known that our people thoroughly appreciate the interest which the General Board is showing in their welfare. Their course seems to be the course of the purest and of the most high-minded benevolence. We can see no earthly reason why their work in the South should not be heartily appreciated: and we can see no earthly reason why any church should not co-operate with them in their great effort to elevate and standardize the educational systems of the country. As for Arkansas our people on all hands are giving expression to their appreciation of the

(Continued on page 3.)

WESTERN METHODIST

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Notes and Personals

Rev. J. H. McKelvy of Bryant circuit, was in the Methodist office on yesterday looking well and full of business.

This office had the pleasure of a call this week from one of the former editors of this paper, Dr. Z. T. Bennett, of Helena district. He is always welcome, and his counsel, though never volunteered, is always valuable.

On a trip of a few hours to Brownsville, Tenn., to see aged parents and other relatives, this editor had a few moments with Dr. H. G. Henderson, who is doing quite well in that most excellent pastoral charge.

The Arkansas Good Roads Convention was in session Jan. 26-7 at Little Rock. It was largely attended and much enthusiasm was manifested. It endorsed Governor Donaghey's views of road building and seemed to think that there is prospect for progress.

Mr. J. A. Williams, a member of Asbury church, this city, and for a long time a member of our church in Morrilton, passed away last Sunday. He was a good and a true man. We extend our sympathy to the bereaved family.

Rev. A. T. Galloway, presiding elder of the Searey district, was in the city Sunday and Monday holding quarterly meetings for Gardner Memorial and Dye Memorial churches (Argenta) and made this office a brotherly call. We were glad also to have a call from a son of Bro. Galloway, who accompanied his father on this round.

Dr. A. Lawrence Lowell has been elected president of Harvard University to succeed

Dr. Eliot in June. He is a graduate of Harvard, fifty-two years old, practiced law twenty years before taking the chair of Political Science, which he has made famous by his lectures and writings. He is vigorous and progressive and may be expected to sustain the best traditions of the university.

We are in receipt of resolutions passed by the church and Sunday school at Portland, Ark., with reference to the death of Mr. R. A. Pugh, one of the oldest citizens of Ashley county. He was a representative of the type that is fading from our Southern life, the old time Southern planter. A pillar in the church, an honored citizen, a kind husband and father, he has passed away from the sight of his friends loved and honored. His obituary appears in this issue.

Rev. J. W. Sims has entered upon his work as presiding elder of the Vinita district with great vigor. He has added twenty-five new preaching places to the several charges in his district, and the first round is not yet ended. But the country is filling up so rapidly that he declares he has not yet been able to respond to all the calls made upon him, that he knows of places enough still to make two pastoral charges. One charge in his district, by unanimous vote of the quarterly conference, has increased the number of societies from three to fourteen. All of this shows that it will take heroic work to keep up with the march of events in Oklahoma.

The first quarterly conference of the Austin circuit was held at Mt. Zion last Thursday. The attendance was large and the interest fine. The pastor's salary was fixed at \$600, and it will be paid. Bro. McGuyre, the new pastor, having served on the neighboring circuit for three years, was already well known. He is popular and starts well. His people gave him a "pounding." The membership now approximates 700. The country is improving in every way, hence great things may be expected on old Austin circuit this year. The pastor will be cordially assisted by the several local and superannuated preachers who live in the bounds of the circuit. They are planning to help him and Bro. Cannon an Hickory Plains circuit and Bro. Forsythe on Carlisle mission.

The first quarterly conference of Hickory Plains circuit met at Bethlehem church last Saturday. There were good congregations both Saturday and Sunday. Rev. J. M. Cannon, the new pastor, has been cordially received and is much pleased with the outlook. He has been "pounded." As several churches were not represented the salary was not fixed, but it will be in advance of last year. Under Bro. McGuyre an Epworth League was organized. It still runs and is flourishing. It demonstrates that a League may be maintained in the country. There are eight churches on this circuit, but they are so paired that the preacher easily reaches two on the same Sunday. Others may be organized in unoccupied territory.

Death of Rev. W. R. Gardner.

We received the day before yesterday a telegram from Mr. P. M. Claunts of Greenwood, Ark., announcing the death on that day of Rev. W. R. Gardner, one of the honored superannuates of the Arkansas Conference, whose home had been in that town since he superannuated, in 1891, if our memory is not at fault.

Bro. Gardner was reared in Tennessee, and was for some years a member of the Memphis

Conference. He transferred to the Little Rock Conference, and spent a number of years in this body. If our memory is not at fault, again, he did something like a dozen years of effective service in the Arkansas Conference, after his transfer to that body.

He was ever a true and loyal servant of Christ and the church. He held intensely what he held; was a Methodist of the old line. He was a good preacher. He held with affectionate regard to his brethren, had no jars with them, and was loved by them all. This writer knew him intimately and greatly honored him. He lived usefully and died without a stain on his name. He leaves a widow and several children, all of the children being grown up, and all of them leading religious lives.

Our Ten Days Missionary Institute in Nashville.

To your correspondent this will always be a memorable occasion.

For two days previous to the holding of the Institute a few presiding elders, a number of secretaries of mission boards of the conferences, and some of our conference missionary evangelists, under the leadership of our wide-awake and aggressive Secretaries Dr. Lambuth and Rev. Ed. F. Cook, who seem to have come into their places "for such a time as this," conferred together as to the best methods of meeting the demands upon us for the evangelization of our own people and the thousands of foreigners who are flocking to our shores.

It was good to be there and participate in the thrice a day services and mingle with our leaders and with the teachers and students of our Training School. This it was impossible to do without having the horizon of one's vision so widened as to be ready to cry out, "here am I, send me."

Your correspondent has been for fifty years consecutively in the itinerant service of the M. E. Church, South; and yet if he could multiply himself by a score and enter at once upon fifty years more of itinerant work, he would most gladly do so. As we lift up eyes and look upon the fields, they are so white unto harvest, so many are drifting away or plunging headlong into ruin, that we can but feel troubled and like crying aloud to the drifting multitudes, "To every one that thirsteth, come ye to the waters."

But what shall we say of our Training School? It is as clearly a child of Providence as was ever any man or institution. Only a few years since the thought of such an institution for our church, existed only in the mind of our born missionary leader, Dr. Lambuth, possibly, and had its foundation in the small gift of a devout woman. The school is now well domiciled and with a capable faculty and two or three score of young men and women as students, is preparing the way, as we hope, for sending out into our numerous mission fields hundreds and thousands of "skilled laborers for the Master."

The raising of two thousand dollars for the benefit of this school in a few minutes and from a small audience was one of the features of this meeting.

During the eight or ten days we sat at the feet of these godly men and faithful, devout women who spoke to us of the larger things of Christ's kingdom, verily our hearts "did burn within us," and we felt as if we dwelt in the high places only. How some of us did wish we were millionaires, or that we could persuade other millionaires to lay a larger

part of their wealth at Jesus' feet. We hope some day to enjoy another such occasion at the Training School and at Vanderbilt University, both of which have upon their rosters the names of worthy young men and women from Arkansas.

CADESMAN POPE.

The Case of the Denominational College.

I have just read Dr. H. N. Snyder's article in the Methodist Review of January, on "The Case of the Denominational College"—the article is worthy the careful study of all who are interested in this great question—and who that is concerned about the welfare of the Church is not interested in its educational work?

President Snyder, after setting forth with great clearness and fairness the reasons why the Denominational Colleges are excluded from the benefits of the Carnegie Foundation for the Advancement of Teaching, propounds this significant question, "Now what are the denominations to do in the face of such objections to their institutions of higher learning?" I quote in part, Dr. Snyder's answer to the above question.

"Ignore them, (objections) brush them aside as the criticisms of men blinded by secular and materialistic views of education, men who, if not irreligious, are at least unreligious, and are therefore hostile to all the activities of the Christian Church? Will it quite meet the situation for the leaders of the church to call loudly to arms for a new battle to save the citadels of faith, the Christian Colleges, from their old foes of infidelity and atheism under a new guise? Or will it be wiser seriously to examine these objections, recognizing that they come from men who are doing their best to think sanely on these matters in order to construct an educational system that will meet the demands of our complex social, industrial, political, and religious order—men who in the main, are deeply concerned for the moral welfare of the nation as the leaders in the churches are, though they may differ widely as to the best means of attaining ends? The far better course is freshly to study the future place and mission of the denominational college in the light of these and all criticisms, with a view of profiting by them where necessary, and with a larger view of trying to get the denominational college a distinctly important place in the American system of education, so that its mission will be to serve in a peculiar way the larger educational life of the nation. The time is coming, indeed it is now here, when every institution occupying a distinct place must define itself; must be able to give such grounds for its existence as will satisfy the reasonable demands of a practical age. What, therefore, are some of the grounds upon which the denominational colleges can meet the objections that are urged against them and satisfy an intelligent demand as to why they exist?

In the first place, in order to do adequately their merely educational work, they must have far better equipment and larger resources. This means a far more liberal support than any of the churches have hitherto given their institutions. It is simply futile for most of the colleges of the church to hope to meet in anything like a satisfactory way modern demands with no more than has been furnished them in the past. The churches have apparently taken this matter very seriously, if one judges merely from the number of institutions they have established. One

might almost say that the easiest enterprise in the world to inaugurate is a church college. Given a few acres of ground, an ambitious man more idealistic than wise, a half-finished building with a debt on it, some local sentiment, and a few vague promises of conditional help, and you can be pretty sure of getting some church to "adopt" the institution, and call it a college or a university. And this may be done in the face of the fact that maybe there is another institution in the same State, or perhaps two or three others, struggling along in a half-starved way, but scantily supported by the church. If the churches are to justify their right in the educational field, they must have done with such educational unwisdom. Their policy should be, if anything, elimination rather than multiplication; and they are to show that they are seriously engaged in the business of education, not so much by the number of their institutions as by their financial support of them.

There is, of course, a merely physical side to an institution of learning; and this physical equipment, in the way of buildings, libraries, laboratories, apparatus, is absolutely necessary, and it can only be had with money and plenty of it. It is getting to be more and more the case that it only takes money to secure and hold the right sort of men. I fear that we have used to our hurt that old saying that a real university was a log with Mark Hopkins on one end and a student on the other. The log and the student are easy enough to get, but Mark Hopkins! there's the rub! And even when we get him, his efficiency might be multiplied manifold by having something more than a log on which and with which to give instruction. Anyway, even if he is so marvelously successful on the log, it is not to the credit of the church to keep him there. Both he and his student deserve better. All this is simply to say that the churches, if they are to fill a place with their colleges and properly to meet modern demands, are to be liberal enough adequately to equip and endow them."

STONEWALL ANDERSON.

Institute.

Laymen's and Preachers' Institute of the Fayetteville district to be held at Rogers, Feb. 2 and 3, 1909.

Tuesday, Feb. 2—Morning.

9:30 a. m.—Devotional exercises, J. M. Hughey, presiding elder.

10 to 11 a. m.—Subject, "The Gospel for the Whole World;" 20 minutes, The World's Need—J. E. McConnel; 20 minutes, The Lord's Command—O. H. Tucker; 20 minutes, Why an Immediate World-Wide Advance—R. E. L. Bearden.

11 a. m.—An address, Rev. S. H. Wainwright, D. D., presiding elder of the St. Louis district.

Afternoon

2:30-3.—Prayer for the Kingdom's Coming, led by T. A. Martin.

3 to 3:30.—The Scope of the Laymen's Movement, Prof. J. H. Reynolds of University of Arkansas.

3:20 to 3:40.—What can the Laymen do in the Local Church? P. W. Furry, Conference leader.

4:00 to 4:30.—Our Special Missionary.

4:30.—Laymen's Round Table, P. W. Furry.

7:30.—An address, Dr. S. H. Wainwright.

Wednesday Morning.

9:00 to 9:30.—Prayer for a Godly Ministry, led by Y. A. Gilmore.

9:30.—The Preacher; 20 minutes, His Personal Life—H. A. Armstrong, J. W. Taylor; 20 minutes, His Pulpit Ministry—Geo. E. Patchell; 20 minutes, His Pastoral Work—R.

L. L. Bearden; 20 minutes, His Habits—J. E. Bates.

11:00 a. m.—Sermon, J. M. Hughey.

Wednesday Afternoon.

2:00 to 2:30—Prayer for Revivals led by Chas. Edwards.

2:30—Revivals:

20 Minutes—The Need of Revivals in Every Church—J. S. Hackler and J. D. Roberts.

20 Minutes—2. The Pastor as an Evangelist—J. W. Herring.

20 Minutes—3. How to conserve the results—J. P. McDonald.

3:30—The Collections—J. M. Hughey.

7:30 p. m.—Sermon—J. W. Herring.

Program prepared by Committee.

Mid-Year Meeting of the Board of Missions.

The Board of Missions of the Oklahoma Conference will not hold a popular missionary rally this year as has been the custom. The mid-year meeting will be limited in attendance to members of the board, presiding elders, evangelists, and brethren serving missions in the bounds of the conference. It is earnestly desired that every presiding elder, every evangelist, and every brother serving a mission in this conference be present. The meeting will be held in Tulsa, March 3 and 4. Tulsa will provide free entertainment for all those entitled to attend this meeting. A program will appear later. Let all the brethren who are expected to attend this meeting make their schedule now so that there will be no conflict.

O. E. GODDARD,

Conference Missionary Secretary.

Muskogee, Okla., Jan. 22, 1908.

Hendrix College Campaign.

Rev. James Thomas gives us encouraging reports of progress in the Hendrix College \$300,000.00 Endowment Campaign. Owing to the fact that a member of the Board of Managers is to be absent from the State for four or five months it has been thought best to add another member to the Board. Accordingly it is just announced that Bishop E. R. Hendrix has appointed E. W. Frost of Texarkana a member of the Board. The Board as now constituted is composed of the following members:

Capt. W. W. Martin and Gov. Geo. W. Donaghey, of Conway; Dr. E. H. Stevenson, of Ft. Smith; Mr. G. P. Jackson, of Bentonville; Mr. L. B. Leigh of Little Rock; Mr. Walter Brown of Camden; Mr. W. W. Gates, of Crossett; Mr. J. A. Buchanan and E. E. Porter, of Texarkana; Mr. W. D. Reeves, of Helena; Mr. G. W. Culberhouse, of Jonesboro; Col. V. Y. Cook, of Batesville; Dr. R. R. James, of Cotton Plant; and Mr. E. W. Frost, of Texarkana.

Dr. H. M. Hamill of our Sunday School Training Department has just prepared a 16-page booklet, handsomely printed, with paper cover, and in convenient pocket form from our Publishing House press containing twenty-five crisp, bright Bible Drills on the book of Acts, from which will be taken all Sunday School lessons of 1909. The Drills can be used by any pastor, superintendent or teacher on briefest notice, and are very simple and helpful. The price per copy is five cents postpaid. Order of Anderson, Millar & Co., Little Rock, Ark., as the edition is limited. The little book will be a neat and timely Christmas Sunday School gift.

A worthy white woman in health can have a good, permanent home with fair wages to do housework, cooking, etc., for Rev. Dr. Z. T. Bennett and wife in Forest City, Ark.

Letter From Mrs. Mooney.

Mr. Editors: I have been for several weeks a visitor in our Capital city just now the cynosure of many eyes—or of the many merged into one. For the battle royal of the century has been waged—the old fight of Vice versus Virtue—the powers of Darkness against the Light of the world.

I suppose that ere this the jubilant strain "Praise God From Whom All Blessings Flow" has reached your city and announced the glorious victory for State-wide Prohibition. How true it is,

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But Error wounded withers in pain
And dies amid his worshippers."

The death struggle was hard. I was reminded of an incident of the old plantation days when one of the darkies announced that he had at last killed an old snake which had claimed right of way and terrified all hands. "Are you sure he is dead," asked the master. "Wall, I sho hit him a mighty hard lick an' I lef' him jes' a squirmin'."

"Better go back and hit him again—and bury him—his sort is hard to kill."

The forces of both Church and State did valiant service in the fight. Bishop E. E. Hoss, the champion of every good cause, was foremost in the fight, and led a great army of ministers, devout laymen and women whose prayers ascended day and night unto God that he would abundantly deliver.

So intense the interest in this question that even the gathering of noted men of the Church for the Missionary Institute was for the time, secondary. Except on the Sabbath day I heard none of these men from abroad. The Sabbath before Christmas I heard Rev. W. B. Taylor of McKendree, on "The fulness of the godhead bodily." It was a strong, scriptural sermon and delivered without those physical contortions and distortions which so rob the pulpit of its power—the whole body a moving machine—the while you follow its rotations the thought has taken flight. Such a spectacle always recalls an upsetting incident in the childhood of one of my boys. Teaching school by day and sewing on buttons by night had impressed the little fellow that he must be careful not to break off his buttons. Well, on a Sunday morning in a comparatively new place we were in the church when a large congregation had gathered. The little boy sat by his mother and listened attentively until the preacher became animated and began to promenade in his pulpit, then to bend forward. At this juncture the juvenile could restrain himself no longer, but exclaimed in an audible whisper and evident excitement, "Ma, O Ma, Brother—will break the buttons off his breeches." And as the movement became more vehement, "O, Ma, he's going to jump over the pulpit."

After all, is not the simplicity of the gospel its power?

And are there not realms beyond which human ken should not dare to penetrate disturbing with speculations the sweetness and serenity of the old, old story of Jesus and his love. This thought is suggested by the recent hearing of the man from Brooklyn on "Where Are The Dead?"

Old time theory and creeds were given—the Mythologist, the Epicurean, the Scientist, falsely so-called, the Catholic, the Protestant—all were given a hearing—and then the fulness of knowledge and light upon the subject.

Here and there men nodded approvingly

and understandingly—but the hearts of the thousands were as sad and as unsatisfied as though the question had not been attempted.

But the day is far spent, and I must close, but first my thanks to Rev. M. E. Hanks of Centerville for his thoughtful kindness at the Christmas time—and my good wishes for the Western Methodist for the New Year.

MRS. SUE F. MOONEY.

Church Extension Aid.

The annual meeting of the Board of Church Extension will be held April 29-May 1. Many inquiries are reaching the office concerning the method of procedure in securing Church Extension aid. It is well for all interested to know that applications to the Board must be made upon printed form furnished by the Corresponding Secretary. The Annual Conference Boards have blank forms for the use of applicants, but they differ from those used by the General Board. Do not get one of them and try to change it to suit. The application blank, which may be had for the asking, explains itself. After it has been properly filled out it must go to the Secretary of the Conference Board of Church Extension in order that the following rule may be complied with:

"Every application for consideration at the Annual Meeting of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at a regular meeting of said Board or its Executive Committee held in the month of March. Said Boards or Committee shall consider all the applications from their respective Conference and forward such as they approve so as to reach the Board's office at Louisville, Ky. by April 1st of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given Conference must be by the Conference Board graded and marked in the order of their relative importance, and the Secretary is hereby directed not to put on the Calendar any application not in conformity with this rule."

We trust that, except in the most extraordinary cases, no demand will be made upon the Board for aid in the older communities or for the payment of church debts anywhere unless it be to avert imminent and otherwise inevitable disaster in the loss of church property. Let all our people remember that Church Extension means aggressive movement,—the multiplication of houses of worship, which is essential to the prosperity of the Church and the good of the land where we work.

The demand upon the Board is greater than ever before in its history. The increased receipts are not equal to the increased demand. Wide sections of undeveloped territory are open to us. A little timely aid here and there will go far toward laying the foundation of what is to be a great Church in the near future. These fields cannot be neglected without great loss to the church. If the brethren of the older conferences will keep in mind the obligation of the church to enter the wide open doors, especially in the Southwest, and as far as possible care for their own building enterprises without calling upon this Board, we will be able, in some degrees, to do the work so urgently needed and so essential to our life as a church.

W. F. McMURRY, Cor. Sec'y.
707 W. Chestnut St., Louisville, Ky.

The American Bible Society.

Editor Western Methodist: I beg a small space in your columns to say a word in behalf of this noble Christian institution. Its one work is to give the world the Bible without note or comment; it has the endorsement of all Protestant churches throughout Christendom. For means to accomplish its great mission it depends upon the contributions of its friends. I have for many years been in the habit of giving one dollar. Last year I attended a quarterly meeting, gave my dollar, and in the hope of inducing the pastor to give his people an opportunity to contribute to this cause, by courtesy of the presiding elder, I addressed the quarterly conference in the interest of this institution. I felt not a little crestfallen today to find from the published minutes of our conference that from this pastoral charge of 300 members only two dollars was contributed for this cause. Comment is unnecessary. Somebody, evidently many, neglected a plain duty, failed to appreciate a great privilege. I beg all concerned to see to it that this privileged duty is not ignored this year. Reader, perhaps this means you.

I cannot forbear expressing a deeply felt apprehension with me, and that is, that our younger preachers are not impressed as they should be, that they are called of God to spread scriptural holiness, and not fleshly wisdom or science falsely so called.

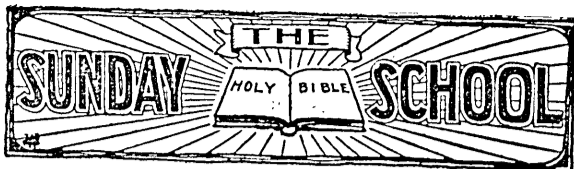
Get the church to rise and sing good old congregational style,

"Divine instructor, gracious Lord,
Be thou forever near;
Teach me to love thy sacred word
And view my Savior there."

and you will hear no more of such shocking travesty upon preaching as Dr. G. G. Smith reports in last week's Methodist is being served to the people in some parts of dear old Georgia, the very cradle of Methodism in America, when it meant, too, "Christianity in earnest." JAMES E. CALDWELL,
Tulip, Ark.

Some 1,800 distillers, brewers, wine-makers, wholesalers, retailers, and collateral tradesmen who form "The Model License League" have at last reached the conclusion that "radical improvement in the methods of dispensing alcoholic beverages must be made if the liquor business is to remain a legalized institution in a considerable number of States in the nation," and they desire "to hear the views of those who have plans calculated to bring about the desired improvement." The Michigan Advocate suggests the following plan: "There shall be one saloon for every eighty-five millions of inhabitants in the United States, and the said saloon shall be located at the crater of Mt. Shasta, in California, well above the glaciers that render the said mountain inaccessible." We do not suppose they really want "radical" improvements. If they do, how would it be to cut out the alcohol from all beverages which they sell? We certainly think this radical enough, and it would undoubtedly be an "improvement."—Western Christian Advocate.

Every teacher in the beginners' class ought to have the book entitled "The Beginners' Department." And every teacher in the primary department should have the book entitled "The Primary Department." You will find these books a great help. They are vital and they are full of helps and hints. The price is only fifty cents, with five cents additional for postage.



Prepared by Rev. George McGlumphy, Ph.D.
February 7. True and False Brotherhood.
Acts 4:32 to 5:11.

Golden Text—Lying lips are abomination to the Lord; but they that deal truly are his delight." Prov. 12:22.

Locating the Lesson.

Time—Probably covers quite a period some where between A. D. 30-34. Place—Jerusalem, the usual "meeting-place" of the disciples. Persons—Peter; Barnabas, who became a prominent figure in the church (See Acts 11:24); Ananias and Sapphira, of whom nothing is known save the tragical story we are studying; the young men, possibly some sort of assistants to the apostles; the general body of the church. Parallel Passages—Acts 2:44-47. Read also Lev. 10:1-6; Jos. 7:1-26. Connecting Links—None.

Introduction.

Jesus Christ warned his disciples to expect to find wheat and tares growing together. At the very beginning in the midst of amazing manifestation of grace it is discovered Satan has been doing his characteristic work in the hearts of at least two members of the church. The teacher in his lesson plan should divide the time between the wheat and the tares, remembering that there was much more good than bad.

I. Communism in the Early Church.

1. Voluntary. The community of goods which obtained among the disciples was not compulsory. It was not a condition of membership. Peter's words, verse 4, prove this: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" It was wholly voluntary, springing up spontaneously in all hearts as the fitting thing to do under the very unusual circumstances. So far as we know the apostles neither suggested nor advised it.

2. Local. There is no record of any other of the many churches founded soon after by the apostles and their co-laborers imitating the communistic policy of the Jerusalem church. This was possibly due to the inspired statesmanship of the Apostle Paul who later displaced Peter as the real head of the church, being a far saner and safer leader in those formative days when the polity of the church was being shaped for the ages.

3. Temporary. Meagre as our sources of information are yet it is reasonably certain that even the "mother church" at Jerusalem abandoned a policy useful and beautiful as it was, yet which was fraught with danger in its practical working. Of one thing we are sure that the Jerusalem church became so very poor that collections were taken in the Gentile mission fields for the brethren in the capital city. Humanity as we find it must have the spur of individual effort.

4. Brotherly. The Spirit which prompted the selling of all private property and the creating of one common purse is worthy of all commendation. The great joy of salvation made early Christian brothers in fact as well as name. Possibly the emergency of the time—with its many strangers far from home and friends, the throwing of numbers out of work because of their adherence to the new faith, and other causes—could have been met

in no other way. It is the spirit of true communism not its policy that is to regenerate the world.

II. The Tragedy of Ananias and Sapphira.

1. We have so long been heaping stones on the graves of Ananias and his wife that it is difficult for us to be moderate and just. Not that I would in any way excuse the sin of the guilty pair, yet I venture the assertion that—all other considerations apart—Ananias and Sapphira were no greater sinners in God's sight than thousands before and since.

2. The motives that prompted the wickedness was probably two, to wit; (1) Love of praise, (2) Love of money. They desired both, which the more I cannot say. Unwilling to give up the praise and keep the money, and also unwilling to give up the money and keep the praise, their only alternative was deceit. It is unnecessary to claim that they were wholly selfish—few men are—but they wanted more credit than they were willing to pay for.

3. The deliberateness of the plan to deceive the brethren aggravated the guilt. It was what the Old Testament calls "sinning with a high hand." They had weighed the whole matter and definitely decided to lie, though we may be sure that they did not use that ugly word in their conversations. One is curious to know the history of Ananias and Sapphira from the time of their professing Christ until their tragic death. It may be found perhaps in a study of Judas Iscariot.

4. The suddenness and awfulness of the punishment is to be accounted for not on the ground of their lying to the Holy Ghost, not of the deliberateness of their sin; but on the fact that it was at the very beginning of things in the church and a fearful object lesson needed to be taught the early disciples that "all worship"—yea, all life—must be "in sincerity and in truth." We have two strikingly similar cases that are found in Lev. 10:1-6 and Jas. 7:1-26.

Thoughts.

1. The church was realizing Plato's dream of an ideal state.

2. "By this shall all men know that ye are my disciples, if ye love one another." Jno. 13:35.

3. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!" 1 Jno. 3:17.

4. A lie to men is always a lie to God. Israel was exceeding slow to learn this lesson. Have we got it "by heart?"

5. "Holding back part of the price" is one of the commonest, most deadly of sins. It does not often bring instant death, but in the end it kills.

6. Hard as some folks think it is to be a whole Christian; it is far more difficult to be "half and half."

7. Quick and awful ruin is ahead for that home where the wife and mother counsels with the husband and father to do evil.

Sunday School Notes.

By W. J. Moore, Chairman, Lawton.

This Chairman is meeting with a most cordial welcome from the pastors and other S. S. folks in his Institute work. A genuine Sunday School spirit seems to prevail everywhere, and the people are anxious to get hold of better methods. The conditions of the weather have hindered greatly for some time; but we hold the Institutes just the same.

Institutes for Three Districts.

The following are the dates and places for three more districts:

Mangum District.

El Dorado, Feb. 2-3; Hobard, Feb. 5-7; Mangum, Feb. 12-14.

Weatherford District.

Sayre, Feb. 16-17; Cheyenne, Feb. 19-21; Cordell, Feb. 23-24.

Oklahoma City District.

Purecell, Mar. 2-3; Shawnee, Mar. 5-7.

Those who are interested will please take notice of the dates and places and give due announcement. Each Institute will begin at 7:30 p. m. of first date given and close with evening of last date given.

Programs will be in the hands of pastors and superintendents in due time.

The second State Methodist Sunday School Convention will be held about April 10 or 16. We are conferring with the Sunday School authorities of the four conferences; and we expect to work out a fine program for each, and have two great gatherings.

Brethren, while you are planning for your revival work of the year in your charge, don't neglect the young people. Begin by holding some services for them. It is so easy to get children to commit themselves to the service of the Master.

I have a card from a young pastor with his different services printed on it. At the bottom of the card are these words: "The eleven o'clock hour of every first Sunday is devoted to the children of the congregation." He is beginning right, and we prophesy that his year's service will be successful.

If any superintendent or other Sunday School person has a successful plan for doing any of the work, write the chairman, and let him pass it around. We can sharpen our wits by rubbing them together."

All money for the Sunday School work including salary of the Conference Sunday School Secretary, should go to the Teller just as soon as other conference claims or assessments. Let pastors take notice.

Lawton, Okla.

A Sad Delusion.

The "Gift of Tongues" movement has its sad side. About a year ago five men and twelve young women left Philadelphia and New York to go and teach the world about the real Christ. They all had, or thought they had, the gift of tongues. One of them, Mabel Collins, about nineteen years of age, has just returned to Philadelphia, completely disillusioned, and she tells the sad story of these unsent apostles. One girl died in Argentina, two are working in factories in Buenos Ayres, two are in harems in India, and one is living with a hill tribe in India. Three of the men are laying ties on a South American railroad; none are using their gift of tongues. They tried India and they tried Argentina, but they failed miserably in both. "Our gift of tongues," Miss Collins says, "was not from God. It was from some devil." The story needs no application.—Western Christian Advocate.

We invite attention of all workers among the little tots in our Sunday Schools to a most helpful line of books, issued by the Sunday School Times Company, and on sale by us.
Anderson, Millar & Co.



Scripture Lesson for Jan. 31: Jno. 3:16-18.

Topic: For Love's Sake.

The why of missionary work may be easily answered, though many do not seem to have come upon the answer yet. It is identical with the motive expressed in our lesson that moved God to provide salvation for the world. It is love. Love moved the Father, love moved the Father's Son, love moves the church, to active interest in man's salvation. This is the master motive because it includes all others and because it furnishes power sufficient. "As regards the motive, it is plainly love to Christ, and obedience to His command. This may include more or less of love for lost souls—the more the better—and of pity for those in ignorance and misery; but above all other motives, which have a sustaining inspiring, impelling influence over the Christian heart is love for the Savior, and a consciousness of obligation to Him, and a desire to do His will with reference to the proclamation of His Gospel."—Dr. Jas. S. Dennis.

Dr. A. J. Brown in his book, "The Why and How of Foreign Missions," gives two classes of motives for the missionary enterprise. He classifies as primary motives: (1) The possession of a real Christian experience, the essential nature of which is to communicate itself to others; (2) The need of the World; and (3) The command of Christ. As secondary motives: (1) The influencing of the missionary movement as a civilizing agent; (2) The philanthropic results in relieving suffering and ignorance in heathen lands; (3) the great results already achieved on the field as a challenge to further effort. "We can see how all these motives will reach down and link themselves to the deep motive which we have seen is God's motive—a great compelling love."

It is also of interest to know what this motive burning in the hearts of Christian men and women has caused them to do. This motive is expressing itself in organized work by the church of God. And while the results seem too slow yet wonderful things have been done. Listen to these results as stated by the last quoted author, taken from the Epworth Herald: "Through this work on the part of the Protestant churches of Christendom, there has been raised up a native church on the foreign field having 1,816,450 adult communicants, and 4,351,138 adherents. There are on the foreign field 29,000 mission schools, 1,300 of them of the higher grade, with 1,304,905 pupils. There are 160 mission presses publishing annually about four hundred million pages of Christian literature and the Scripture. There are 1,100 hospitals and dispensaries on the foreign field, and they annually treat 2,500,000 patients. There are 1,272,383 adults who have professed their faith in Christ, and are under special instruction with a view to full membership." Add to this the significant fact that figures are but poor representatives of the real work accomplished intensively considered, and you advance at once the values for which the report stands.

The Arkansas Conference Epworth League.
Rev. W. B. Wolf.

A statistical study of the Leagues of the Arkansas Conference reveals a very surprising state of affairs in reference to the neg-

lected possibilities of the young life of our conference.

The League is expected to be predominantly missionary in spirit, but the last annual report shows a disappointing phase of that work.

In the conference there are forty-four Senior and twenty Junior Leagues with a total membership of 2100.

Only seventeen Leagues contributed to the cause of missions. The total amount contributed was \$451.11.

Contributions by districts are as follows:

Harrison district, \$40.00; Morrilton district, \$71.00; Ft. Smith district, \$120.00; and the Fayetteville district, \$20.00. One League in the conference, the Fayetteville, gave almost one-fourth of the entire amount paid by the conference.

Forty-seven Leagues failed to pay anything and the Dardanelle district did likewise.

If these forty-seven had paid in proportion to the other seventeen the sum would have been sufficient for maintaining a missionary for one year in the foreign field.

"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.

The fact is that we are merely playing with the work.

Bearing in mind the above facts, let us compare them with those of the Sunday Schools. In the conference there are 252 schools with a total enrollment of 20,473. The amount contributed for missions was \$1,880. We are at once convinced that we are sadly lacking in League enthusiasm.

With a willingness to remedy the very unsatisfactory state of affairs, the question arises as to what would be the best method to pursue.

I would suggest

1. That each district be thoroughly organized not later than the time set for holding the district conferences. I doubt not that all of our aggressive presiding elders would be delighted to grant the necessary time for perfecting an organization, during the appointed time for the conference.

2. After the districts are thus organized over the conference we will be ready for a conference organization some time during the summer. After the conference organization we would be ready for the federation of the State Leagues which was advocated by the Conference League Committee.

My own League, which made no contribu-

tion for missions last year, has already subscribed more than a dollar per member, and has set about to double the membership before the next business meeting of the League.

By a unanimous vote the President was requested to send an invitation to all the Leagues of the district to meet with us at the district conference and form a district organization.

In view of the great call from the mission field; in view of the blessing that will come to our young people; and in view of our unrealized possibilities, let us put our lives into this work and develop our Leagues, as they should be.

What the World Owes to Christianity.

(Delivered Friday, Christmas night, at Temple Anshe Emeth, by Rabbi Ephraim Frisch.)

However we may differ with our Christian friends about fundamentals or details in religion, we do not fail to appreciate the beneficent influence Christianity has exerted upon the world. Today, the natal day of that great faith, falling as it does, on our own day of worship, is an appropriate time for the Jewish minister to pay his tribute, however modest, to the mighty religion which sprang from the loins of the mother faith.

It has been said very wisely that sometimes the forest cannot be seen for the trees. I fear that many of us are so immersed in the business of distinguishing fine points and emphasizing details, that we are liable to overlook the larger vistas. Our interminable and innumerable disputes about minor differences may blind us to the value of essentials. Like the factory hand whose labor is of such a minutely specialized kind that he loses the capability to make an entire article, as for instance, the man who can make the finest shoe tongues, but is utterly incapable of producing a whole shoe, so may our intellects and emotions become warped and cribbed through sectarian altercations and denominational controversies to such a degree that we may become altogether unfit for evolving a just, well-rounded and appreciative view of what those who disagree with us stand for.

We propose to avoid theology. And even what we shall note will be alluded to hastily, as time does not permit to do more than to give a mere charcoal outline, as it were, rather than a finished painting.

Firstly: Christianity gave to the world a concrete ideal. It held up a sweet and beautiful personality after whom it bids men model their conduct. It said to the human being, According to this high standard of action and thought shalt thou gauge thy life. It went beyond the point to which the Jewish people would follow when it ascribed divinity to that ideal, and it could probably not induce them to subscribe to the belief in a Perfect Man, even if it were willing to waive the matter of deification. But the enlightened portion of the Jewish people does not fail to realize the powerful force for good that the character of Jesus has had in shaping the lives of millions of men. By holding up the character it not only offered an ideal vaster and superior to the ideals prevailing in the Greek and Roman worlds, but it also supplied a want, a want of great importance to the average man. After all, it is but a very limited number of people that can think of the deity as an abstraction, an incorporeal substance, or, even if they can picture Him thus, derive any helpful stimulus from such a concept.

The average man is not easily satisfied with such a representation of deity. He wants a tangible, palpable, visible, concrete being to lean upon for strength, to commune with for inspiration. Whatever we Jewish people may think of this conception of deity from the standpoint of theology, we must respect it as a potent agency for the betterment of men through appeal to their natures as they really are.

Secondly: It is to Christianity that the credit is due for spreading an ethical religion throughout the world, at least throughout most of the civilized world, Judaism, it is true, originated most of the dynamic concepts that went to make up the gospel. But it remains to the everlasting glory of the early Christians that they popularized and propagated them, that they went forth under most trying circumstances as fearless evangelists to teach them far and wide. If Judaism created the supply of religious and ethical power, Christianity created the demand for it. Like a new masterpiece that when known only to the author and his immediate circle, is not nearly so important as when it has been introduced into well nigh every household, so were the fundamental concepts of goodness, justice and mercy, first enunciated by the Hebrew prophets, limited in their effectiveness, until given currency by the apostles and their successors. From the viewpoint of original contribution to the stock of spiritual values, Judaism's service may be more useful but from the perspective of function, of the changes wrought, of the scope of influence felt, Christianity deserves equal if not more credit.

Thirdly: The Christian Church set itself up as a fortress that took under its special protection the physically weak, though spiritually strong, natures. During the dark ages he with weak muscles and poor swordsmanship being crushed under foot; when the gentler qualities were given standing only if practiced under the outwardly attractive but inwardly foolishly sentimental institution of knighthood under these conditions it would have been impossible for men whose main interest was either holiness or charity or learning, or all the three, to keep from being dragged to the ground by the rougher surrounding forces, if it were not for the Church, which furnished them asylums in the form of monasteries, convents and abbeys. In the age when war waged fiercely between lords and overlords, when robber barons carried on incessant conflicts with thieving dukes, the church offered its institutions as places of refuge to those who could secure peace nowhere else. In an era when the castes of society were so unalterably fixed that once a serf meant always a serf; once a cottager always a cottager, and never something higher, the church opened its doors to the poor man of talent and ambition and made it possible for him to devote his brain and enthusiasm to the cultivation of learning. It enabled him to elucidate Aristotle instead of sharpening his mace; to study and teach Euclid in place of spending his life in exhausting labor on the moats and castles of his lord and chief. If it were not for the monks and the rabbis and the Arab scholar of the middle ages, the world might have lost the knowledge and the philosophy accumulated and sent down by the Greeks, the Romans and the other thinkers and students of classic civilization. Again, the church held up the saint as the highest type of man in an era when the political and social powers enthroned physical prowess. We Jewish people may differ as to the value of

the ascetic life as a permanent state for men and women; we may deplore the principle of depreciating the flesh and its legitimate demands; but we must express our admiration for the saintly type as one calculated to raise and exalt both the paragons and the imitators, and especially as having been of immense service at that time as an offset to the knightly, physical type so popular then.

It should be mentioned as a specific achievement of Christianity too that it is responsible for the abolition of the cruel gladiatorial combats that formed a blot upon the civilization of Rome. These brutal fights to amuse the grandees as well as the rabble in the imperial city and elsewhere, reaching the climax of viciousness under Trajan when a show lasting 123 days was given, in which 2,444 men fought with and killed each other, were resolutely attacked by the early Christians. It was Constantine, the first Christian emperor, who first prohibited them. When later they were revived, a monk by the name of Telemachus rushed into the arena to stop the fight. Stoned to death by the enraged populace, his death had a profound influence upon public opinion and gladiatorial combats soon became a thing of the past. Christianity likewise had a good deal to do with the abolition of slavery in Europe, with raising the status of woman and with many other moral advances.

In the short space allotted to a brief address of this nature one could not even name, let alone expatiate upon, all the good things Christianity has wrought for the world. Humanity owes it a debt which it cannot repay, and the Jews among others are grateful for its service to mankind.

If the coincidence of the Christian Christmas and the Jewish Sabbath be made use of as food for thought, it may be taken as a token of equal good will on the part of history and time to all the agencies that work for the true, the good and the beautiful. Either Christmas or the Sabbath, or rather both Christmas and the Sabbath, are institutions that refine and uplift. The sanctities of both Christianity and Judaism promote welfare and happiness. Thus though silent, speaks the day.

And so while rejoicing in the associations that the Sabbath day brings us, let us be glad that the same hour brings our neighbors a message too, another message, but a message of hope and good will for them. After all, the world would be much poorer if it missed either one of these two great agencies for good. There is so much wickedness to combat, so much ignorance to enlighten, so much distress to alleviate, so much sorrow to remove, that the world cannot spare a single power that makes for righteousness, that strives for the amelioration of bad conditions, or that labors to smooth away the wrinkles from humanity's brow. There are not enough warriors to battle with complete success against the aggregation of human evils. So let the champions not injure each other but aid each other. Let us to the best of our ability keep from pitting our forces against each other but rather battle side by side in behalf of goodness and God.

(We do not print this article as an evidence that Rabbi Frisch intends to patronize Christianity; we do not think he has any such intention; but we do print it as indicating the kindly attitude of the best Jewish thought of this day. What the rabbi says here is in line with what nearly all the leading rabbis of the world are saying. It is a good sign, and we are thankful for it.—Eds.)

From Dr. Godden.

Matanzas, Cuba, is sixty-five miles from Havana, and has 45,000 people, a most beautiful place. It is one of the important shipping posts of Cuba. From Havana to this place the railroad runs through a magnificent country. Some of the finest sugar plantations in the world is in this section. The sugar harvest is from December to May. There are over 900 miles of private railroad to haul cane to the mills. The smoke of the great mills, the push and energy, seen everywhere, give one some idea of the sugar interest. The sugar crop is worth over sixty millions per year. I saw corn nearly grown, some they were plowing, some just coming up, and some being planted. Flowers are in full bloom. All kinds of tropical fruits are plentiful. Cubans claim that Matanzas was the birthplace of Cuban liberty.

Their customs differ so much from ours. They take a cup of coffee in the morning when they get up, and at 11 o'clock they have breakfast; at 6 o'clock they have dinner. My special business was to attend the Cuban Mission Conference which met here on the 15th (yesterday) with Bishop Candler in the chair. This is his tenth, and right nobly has he administered the trust committed to his hands. It must afford the good bishop much pleasure to know that in these ten years it has grown from nothing to quite a strong power, as the herein figures will show:

Number of missionaries	14
Number of Cuban preachers	20
Number of schools	5
Number of pupils in woman's board.....	390
Number of pupils, general board.....	310
Number of members	3,210
Total amount of money raised on the field	\$13,790.10
Total amount of property owned by the mission.....	\$25,660.00

I met Miss Tolan, also Miss Carson of the woman's board. They spoke most hopefully of this work.

The fact is the gospel is slowly but surely filtering through the minds of this people. They are taking hold of the foundation principles of our holy religion and are being converted. Thank God for the work being done by our great church on this island. Dr. Winton of the Nashville Advocate, is here. Also Dr. Pinson of the Missionary Board is here, looking after the work. This mission is rich in promise. God is working among this people in many ways.

The Bishop is to preach at 8 o'clock p. m., to be followed by the ordination of the deacons. Then Dr. Winton will preach in English at 10 a. m. What think ye editors of that for easy work?

But this letter is long enough for this time, and it is Saturday night and I will cease.

C. C. GODDEN.

Matanzas, Jan. 16, 1909.

Galloway Notes.

Examinations were completed the middle of the week. It is most refreshing the way the girls are starting out on the last half of the school term.

Friday morning our chapel service was led by our new presiding elder, Rev. Galloway. He made an earnest, instructive talk. Saturday afternoon a private recital was given by some of the piano and voice pupils. This was greatly enjoyed, especially the playing of our little girls Horton and Katharine Williams.

REPORTER.

Send us your orders for religious books.

Indian Mission Conference—Fourth Session.

The 4th session of the Indian Mission Annual Conference met in the town of Doakville Choctaw Nation, on Thursday morning, 9 O'clk, Nov. 4th 1847.

Bishop Capers in the chair and after reading a portion of the Holy Scriptures, singing and prayer by the Bishop Revs Brethren Ruble and J. D. Cumming, the Secretary of the preceding Conference was directed to call over the list of members after which,

On motion, W. L. McAlister was nominated and appointed Sect.

The Conference ordered the appointment of a member of the mission committee to supply the place of Revd. J. C. Berryman, transferred to the St. Louis Conference, and W. L. McAlester was elected to supply that vacancy, and, on motion, Rev. N. M. Talbot and S. G. Patterson were appointed to serve as temporary members of the same committee in the place of absent brethren.

By motion of Bro. Stateley, an auditing committee consisting of two, was ordered and filled by the nomination and appointment of Rev. Thos. Hurlbert and E. B. Duncan.

The Presiding Elder of the Choctaw District and the preacher in charge of the Doakville circuit were appointed a committee to superintend the pulpit exercises. Revd. E. Couch was appointed a committee on Periodicals and book acct. in general.

A communication was received from the Rev. Editors of the Nashville Chrs. Advocate, and, after being read, was handed by order of the Conference to the committee on accts, and, also one from the Book agents at Cincinnati which was placed in the hands of the same committee. A small acct. from Rev. E. Stephenson, and from the Book Agents at New York, and they were ordered to be handed to the committee on accts.

An address from Rev. William Patton, late Supt. of the Indian M. L. School accompanied by a transcript of the accts. of that Institution as kept by himself the past year, was read before the Conf. And on motion were placed in the possession of the auditing committee.

A lengthy paper was presented the Conf. by the Bp. from Rev. W. Browning Supt. of the McKendree M. L. School of the Chickasaw Dist. the reading of which was called for; And on motion—placed in hands of the Mission committee.

W. A. Cobbs certificate of location accompanied by a certificate, as to the passage of his character, in the last Quarterly meeting Conf. of Fayetteville circuit Arkansas Con. by the Bp. and after the certificates were read, he was re-admitted.

The Bishop appointed Bro. Hurlbert a member of the examining committee to supply the place of an absent member of the committee.

The first question was then taken up.

Who are admitted on trial?

R. M. Parrett from the Kansas dist. and Jesse S. McAlister from the Cho. Dist were duly recommended and admitted.

And on motion the Conf. adjourned with the benediction by the Bishop.

Friday Morning 9 O'clk Nov. 5th Conf. met according to adjournment, Bp. Capers in the chair.

The Conf. was opened with religious exercises by Rev. Bro. Hurlbert.

The second question was taken up.

Who remain on trial?

Walter Cary and William Proctor passed in examination and were continued on trial.

The 3rd question was taken up.

Who are admitted into full connection?

M. Boachman, J. H. Carr, Isaac Chuckmubbee, D. W. Lewis and W. A. Duncan were examined before the Conf. by the Bp.

M. Boachman and W. A. Duncan passed on examination, and were received into full connection, and elected to Deacons orders.

J. H. Carr, Isaac Chuckmubbee and D. W. Lewis, in Deacons orders, passed in examination and were recd. into full connection.

C. Ketcham & Saml D. Akins cases were laid over.

And on motion the Conf. adjourned with the benediction by the Bp.

Saturday Morning 9 O'clk Nov. 6th. Conference met pursuant to adjournment, Rev. N. M. Talbot in the chair, and the usual religious exercises by Bro. Talbot.

The minutes were read and approved.

The Bishop having arrived took the chair and presented the Conf. the following paper.

The mission committee having recommended to the Bishop to leave the office of Superintendent of the Indian Mission Conc. vacant for the present, he recommends to the Conference the adoption of the following paper.

It being deemed best in our present circumstances, not to appoint at this Conf. to the Rev. Jerome C. Berryman in the office of Superintendent of the Indian Mission Conf. but to leave that office vacant, and provide otherwise for the discharge of the duties hitherto appropriated to that officer. Therefore,

Resolved, that we adopt the following items, and recommend the same to the Bishops & Missionary Board at Louisville as proper for our guidance in the management of our fiscal affairs of the Indian Mission Conference, so far as concerns the securing and disbursing of monies. The Bishop now present approving the same, To wit;

Item 1. That so much of the duties of the Superintendent of the Indian Mission Conf. as concerns negotiations or correspondance with the department of the U. S. government at Washington, and the receiving of monies from said Department, with the Indians (except where it is required for the monies to be paid by the Agent resident among the Indian) be confided to the corresponding Secy. of the Missionary Society of the Methodist Episcopal Church, South; with the understanding that the monies aforesaid be by him deposited for their in-

tended uses, in the treasury of the said Missionary Society of the M. Episcopal Church South, Subject to the drafts of our Bishops from time to time for the benefit of the schools &c, for which such monies have been granted.

Items; 2. That so much of the duties of said Superintendent, as consisted inagural oversight of the schools, & property belonging to them, be committed to the presiding elders of this conference, To each the oversight in his own district.

Item 3. That it also be committed to said presiding eliere (each in his District) to receive of the Bishops the Drafts on the Missionary treasury, as well for schools as for the support of Missionaries, and to procure the money for the same, from time to time, and pay over, for the schools to the Superintendent; of the schools, and for the Missionaries, to each missionary, without loss of time.

Item 4. That the Superintendent of each school make out, from the accounts of his charge, quarterly, a minute & full exhibit of his receipts and expenditures for each quarter, and forward it to the corresponding Secretary of the Missionary Society of the Methodist Episcopal Church South, and that he make out a yearly exhibit, with the like particularity and bring it up to the Conference at its yearly session.

The 5. question was then taken up. Who have been elected and ordained elders this year?

W. D. Collins against whom there was a charge of imprudence, on motion the Conference passed his character with a request that he be reproved by the chair, his election to elders orders was lost.

Andrew Cummings passed in his examinations and he was elected to elders orders. John Boston of three years standing, passed in examination and on motion he was granted a Superannated relation.

The examination of the character of Charles Ketcham was resumed and he was discontinued.

The examination of characters of elders was taken up, and the following brethren passed, Thomas Bertholf, John P. Boote, Ezekial Couch & W. Browning.

The time of adjournment having arrived conference closed with the Benediction by the Bishop.

Monday morning 9 O'clk Nov. 8th.

Conference met pursuant to adjournment Bishop Capers in the chair.

Conf. was opened with the usual religious exercises.

The Bp. presented the Conf. the following paper, for the benefit of bro. A. Cumming who had been given extra work, say the work of two men.

“Bro. Talbot P. elder of the Choctaw district, states to me, that not having been able to procure the supply expected last year for Moshulatubba circuit, he directed bro. Andrew Cumming of the Brushy circuit to travel round both circuits as one, that in doing this the rides being excessive and little or no grain to be had for horse feed bro. Cumming's horse failed

That by the failure of his horse, which was a good one, and quite sufficient for the brushy circuit itself, bro. Cummings necessarily incurred some expence, that he might prosecute the work assigned him; And that it appearing that bro. Cummings acted prudently, in all this matter incurring no more expence than could not be avoided in his circumstances I have advised bro. Talbot to refund bro. Cummings this expence, out of monies appropriated for Moshulatubba circuit last year
W. Capers.

Doakville, Nov. 8, 1847.

The Bishop called for reports of committees, and the auditing committee submitted their report which on motion was adopted, with the following resolution.

Resolved, that a committee of three be appointed by the chair, to audit the accounts of Rev. W. Patton, and report if necessary to the next Conf. he not being present.

E. B. Duncan

N. M. Talbot.

The Bishop called for numbers in society &c, and the following account was given.

	Indian	Local Preachers	Widows	School	Missionary Money	Sunday School
Indian M. L. School	201	19	3		\$36 00	
Shawnee	149	11			31 00	
Delaware	59	2			39 00	
Kickapoo	301					
Wyandotte	169	2				
Pittawatomy			3			
Chippaway, Wea & Sac	37				1 20	
Kansas						
Quapaw	1		2	1	2 75	
Seneea and Upper Cherokee	487	4	7	10	15 50	
Lower Cherokee	388	1			28 50	
Barren Fork	223	4	5	20	15 00	
Tahlequah	193	4	12	43	60 32	\$25 00
Creek Agency	314	1	1	22	5 00	
North Fork	184	1	2	23		
Webbers Falls	9		8		2 50	
Pl. Coffee & New Hope Sem.	37	1	7			
Moshulatubbee	137	1	3	42	4 62	
Doakville	143	8	5	53	47 12	
Kiemeche & Boggy	167		6	22	10 00	
Brushy	27		5	4		
Chickasaw	11		1	28	9 00	
Robinsons Schools					5 00	

The examination of the characters of elders was resumed, and the following brethren passed.

D. B. Cumming, E. B. Duncan, James Essex, Thomas Hurlburt, W. L. McAlister and W. McIntosh.

And on motion the Conf. adjourned with the benediction by the Bishop.

Tuesday morning 9 O'clk Nov. 9th. Conf. met pursuant to adjournment. Bishop Capers in the chair, and was opened with the usual religious exercises by Rev. Bro. Kingsbury.

The committee on Book and Periodical accounts, submitted their report, which after some amendments, on motion was adopted. And the Conf. directed the monies collected by the committee, to be placed in the hands of the P. elder of the Choctaw Dist for the purpose of crediting the amount, on the Missionary Drafts, affording thereby the treasurer of the Missionary Society at Louisville, the means of settlement with the respective claimants upon these amounts.

The amount allows the Conf. to be drawn upon the printing concern of the N. C. Advocate, Term, \$50.50.

By motion the Conf. ordered it to be placed in the hands of our Book Agent Rev. John Early for the purchase of Catechisms, and that he be instructed to forward us the amt. in Dr. Capers' Catechisms published by the M. E. Church, South, equally divided in the 1st and 2nd parts of that publication.

The examination of the characters of elders was resumed, and the following brethren past'd.

John Page, S. G. Patterson, Ed. T. Peery, John T. Peery, Thomas B. Ruble, Nathan T. Shaler, L. B. Statler, N. M. Talbott, Wm. Patton, and Thomas W. Mitchell.

The question, Where shall our next Conf. be held was taken up and the Indian M. L. School Shawnee Nation and Muddy Springs, Flint dist. Cherokee Nation, were nominated. On balloting Muddy Springs was found to have a majority of votes, and was announced by the Bishop, as being duly chosen.

Bro. John H. Carr, who is a deacon of several years standing, was decided by the president, as being eligible to elders orders.

The paper presented the Conf. by the Bishop on last Saturday and journalized with the business of that day, on motion was adopted.

The following resolution was unanimously adopted.

Resolved, that the Conf. tender to the citizens of Doaksville, and its vicinity their sincere thanks, for the very kind and hospitable manner in which they have been entertained, at their respective dwellings, and the very liberal spirit manifested in the support of our missions, and that this Resolution be read in the congregation at the place by the Rev. J. H. Carr.

E. B. Duncan
N. M. Talbott.

Conf. adjourned to meet this evening at 6 1-2 O'clock.

Prayer by the Rev. Bro. Wright.

Tuesday 6 1-2 O'clock P. M. Nov. 9th.

Conf. met pursuant to adjournment, and was opened by the usual religious exercises by Rev. D. B. Cumming.

Bishop Capers in the chair.

On motion the following resolutions were adopted.

Whereas the Indian M. L. school in the Quapau Nation, involve a great deal of care and responsibility and require great prudence in the management.

Therefore Resolved, that the Bishop be, and is hereby respectfully requested to appoint a committee of three for each of the above schools.

1 To advise with the Supt's in all business of importance connected with said schools; especially in reference to salaries of teachers; 2d It shall be the duty of said committee to audit the accounts of the Supt's quarterly, and assist in making out a full report, of the whole state of business connected with their highly responsible charges.- 3d that such reports from the Indian M. L. School, ought in addition to the other matters, to show in detail, the proceeds of the shops, Mills and Farm accompanied with the proper vouchers.

That a copy of the above resolutions shall be furnished the Supt's of each school by the Sec. of the Conf.

T. B. Ruble
W. L. McAlister


Be it Resolved, that the Secretaries, of the Conf. and missionary Sec'y be and are hereby requested at an early day to furnish the Cherokee Advocate, with a copy, of the following items, for publication accompanied with this resolution.

1. The appointments of the preachers.
- 2d The place of holding the next session of the Conf.
- 3 The amt. of Miss-y money collected the past year.
- 4 The separate amt. contributed at the Conf. Miss. meeting.
- 5 The number and names of those who were made L. members of this society.
- 6 The number, and names of those constituted L. members of the parent Society.
- 7 The names of those who contributed bales of cotton.
8. A copy of the resolutions of thanks to the citizens of Doaksville for their hospitable. Talbott & Ruble

The Bishop then proceeded to address the Conference, in very impressive and instructive manner, as to their various duties, Then read the appointments, sung and prayed, and dismissed the Conf. with the Apostolic Benediction.

W. L. McAlister
W. Capers.

Secry.



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Church Extension Receipts.

The following table shows the amounts paid by the several Conferences on the 25th and 26th Assessments; also, increase and decrease.

CONFERENCE	Amount paid 25th Assessment, 1906-'07.	Amount paid 26th Assessment, 1907-'08.	Increase	Decrease
1. Alabama	\$ 4920 32	\$ 5918 04	\$ 997 72	
2. Arkansas	1658 24	1720 70	62 46	
3. Baltimore	3962 50	7538 25	3575 75	
4. Brazil Mission	271 50	401 51	130 01	
5. Central Mexico	94 00			
6. China Mission	859 34	915 93	56 59	
7. Columbia	186 00	210 00	24 00	
8. Cuba Mission	500 00			
9. Denver	210 60	219 00	8 40	
10. E. Columbia	152 70	143 10		\$ 9 60
11. Florida	2306 00	2437 44	131 44	
12. German Mission	170 80	167 10		3 70
13. Holston	4449 00	5090 98	641 98	
14. Illinois	280 74	258 66		22 08
15. Kentucky	2071 90	2224 60	152 70	
16. Korean Mission				
17. Little Rock	2591 28	3187 03	595 75	
18. Los Angeles	480 00	600 95	120 95	
19. Louisiana	2039 50	2279 00	239 50	
20. Louisville	2822 30	3301 20	478 90	
21. Memphis	4378 04	5704 56	1326 52	
22. Mexican Border	101 00			
23. Mississippi	3780 50	3600 00		180 50
24. Missouri	4035 40	4939 92	904 52	
25. Montana	200 00	211 34	11 34	
26. New Mexico	402 34	414 00	11 66	
27. N. Alabama	4347 86	5611 20	1263 34	
28. N. Carolina	5334 76	6210 00	875 24	
29. N. Georgia	6693 56	7972 08	1278 52	
30. N. Mississippi	3223 72	4099 04	875 32	
31. N. Texas	3557 20	4569 60	1012 40	
32. N. W. Mexican	104 75			
33. N. W. Texas	7492 76	8363 56	870 80	
34. Oklahoma	2528 00	5600 00	3072 00	
35. Pacific	1159 00	1100 30		58 70
36. S. Brazil				
37. S. Carolina	5851 56	6624 56	773 00	
38. S. Georgia	5758 10	6116 50	358 40	
39. S. W. Missouri	2860 82	3398 80	537 98	
40. St. Louis	2747 30	3245 50	498 20	
41. Tennessee	5105 66	6173 40	1067 74	
42. Texas	4182 54	5398 16	1215 62	
43. Virginia	6810 90	8238 57	1427 67	
44. W. N. Carolina	4760 32	5866 78	1106 46	
45. W. Virginia	1094 98	1306 52	211 54	
46. West Texas	2300 91	2950 94	650 03	
47. White River	1569 54	1875 82	306 28	
Totals	\$120408 24	\$146204 64	\$26870 73	\$274 58

Central Mexican Mission, Cuba Mission, Mexican Border Mission and North-west Mexican Mission Conference have not been held. If these yield as much on the 26th assessment as on the 25th, viz., \$799.75, we will have a total of \$147004.39 paid on the 26th assessment, which is a net increase of \$26596.15.

The amount reported from the East Columbia Conference represents the Treasurer's remittance. It does not tally with the report of the Conference Board, nor the Statistical Tables.

The report of the Florida Conference Treasurer shows that the amount given in this table should be increased by \$55.00.

The Mississippi Conference is entitled to an additional credit of \$219.16. Under date of Jan. 8th, the Treasurer of the Mississippi Conference says: "There is still due your Board \$109.58, but six checks from the brethren have been turned down by the banks. As soon as I can adjust the matter with these brethren, I will forward check for the balance."

The North Carolina Conference paid on Church Extension \$95.00 more than this table shows. The explanation given us by the Treasurer is as follows: "As usual, \$95.00 was taken for expense by the Joint Board of Finance."

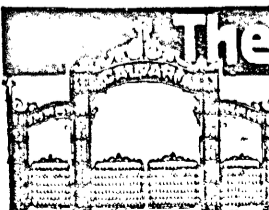
The Secretary's report shows a balance due of \$136.00 from the Oklahoma Conference.

The amount still due from the Florida Conference, the Mississippi Conference and the Oklahoma Conference, bring the total receipts up to \$147714, making a net increase over last year of \$27306.31.

I am persuaded that in the cases of two or three of the Conferences, not mentioned in these notes, the figures given do not represent the exact amounts paid on assessment; but, in the absence of the published minutes, and the Conference Board Secretaries' reports, I have nothing to go by except the amount of the draft sent in by each Treasurer.

W. F. McMURRY, Corresponding Secretary.

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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Griffithville.

This is a small sawmill town between Searcy and Des Arc. They have three sawmills, but are running only about half time, which makes it very bad on the hands. Rev. J. G. Parker and his consecrated wife are here for the second year. They have done a fine work and are held in high esteem. By the untiring efforts of Brother Parker, working with his own hands they have a nice church, when ceiled and painted will be a credit to the town and especially to the pastor. One man, Bro. A. J. Smith bought the shingles. The mill men furnished lumber and helped to put up the house. S. J. Patty and W. A. Riner subscribed for the paper. The snow was on and as the church was not ceiled, we had no service. Brother and Sister Parker did all they could for my comfort and made my visit very pleasant. Brother Parker has a good library and is an excellent preacher.

Des Arc.

Situated on the bank of White River and Rock Island railroad is the beautiful town of Des Arc. It came within only a few votes of getting the capitol when it was moved from Arkansas Post. They have a good town and it is growing. Two banks, a hoop factory, two saw mills, a very excellent cotton seed oil mill with gins, splendid court house, good churches and schools with high toned class of business men, make Des Arc one of the important towns of the State. They have the good fortune of furnishing the speaker of the house of representatives, the Hon. F. E. Brown. Rev. A. M. Robertson is the popular pastor here and at DeVall's Bluff. We have twenty-eight copies of the paper coming to this office, nearly all renewed. O. C. Baugh and G. W. Edmondson, successful merchants, brought me under special obligations. Brother W. H. Brock is eighty-three years old. When only eleven years old he taught some little negroes to read. So he claims to be the oldest teacher

TERRIBLE CRAMPS

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

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

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in this country. Sister Goodwin gave him a birthday dinner and invited about a dozen who had reached three score and ten. He reports they had a good dinner and a most enjoyable day. In heathen lands the old are not respected.

DeVall's Bluff.

A day was spent with Rev. A. M. Robertson at DeVall's Bluff. He is a perfect Christian gentleman and he and his cultured wife know how to treat a Field Editor. That church is fortunate who has such a preacher and wife. Sister Robertson is one of those gifted ladies who writes much for the religious press under a nom de plume. We have a nice two-story parsonage, a good church, an excellent membership. The town has good business houses. Several mills, court house, river and railroad connections. We did well here and at Des Arc for the paper, collecting from the old and secured four new subscribers, viz.: Mrs. S. A. De Forrest, T. B. Futch, Mrs. J. T. Beckham and Miss Minnie Shearer.

Brinkley.

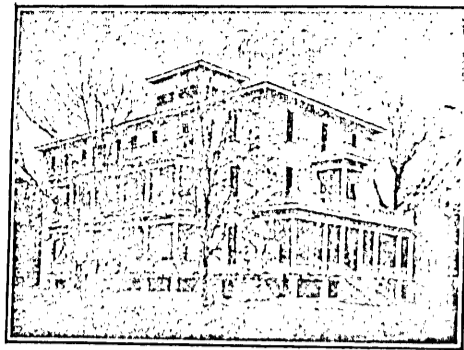
A few hours were spent in Brinkley between trains. I improved the time seeing several old subscribers and securing Brother H. B. Lewis as a new sub. Rev. W. P. Talkington starts off well in the second year. His salary has been advanced. The church is developing and is quite hopeful of a good year. Some who were so much in favor of the open saloon are now just as much opposed to them. Since they see how much better it is without the saloon.

Cotton Plant.

Situated in the finest of farming lands is the thrifty town Cotton Plant. They have two rail roads. The new road from Helena to Eureka Springs is running daily trains except between Cotton Plant and West Point. When the bridge across White River is completed through trains can be put on. This road opens up a fine country. A great quantity of first class hard wood and yellow pine. Excellent farming and fruit lands, and runs through the zinc fields. Cotton Plant has two banks, a two story brick court house and an excellent two story brick school house, nine brick stores and a business class of merchants. We have a good church and parsonage. Rev. W. T. Loek is the new pastor. He has had success at other places, so we shall expect him to succeed here. We enjoyed a good dinner prepared on short notice by his beautiful daughter. Sister Loek was kept busy nursing a bruised hand. We did real well collecting from the old and added two new subs. Dr. W. J. Matthus and J. R. Trice.

Lonoke.

Sunday was spent with Rev. J. C. Hooks and his good people at Lonoke, preaching twice to large and appreciative audiences. Brother Hooks is one of the best preachers in the conference. He is well pleased with his appointment and they equally well pleased with him. Lonoke is in the great rice belt which is attracting so much attention. Land that could have been bought for \$5.00 per acre a few years ago will sell for \$50.00. I am persuaded it will not stop at that. Lonoke is beautiful for situation and is one of the good towns of the State. They have an extra intelligent class of men and women, several who have a college education. The saloon has been out long enough for the



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

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good effects to be visible to even a transient person. A. C. Curtis is the Sunday school superintendent. Being a product of Hendrix College he is very efficient. Geo. Bule, his partner in business, is a fine man.

W. H. Blackwood, A. Q. Apple, J. M. Glover, E. O. Griffin, Dr. Cuning, M. L. Walt, A. F. Ellis and B. Brown are some of the business men of the town and old subscribers to the Western Methodist. We were prevented from making a full canvass, but to the twenty-seven old subs. we added fourteen new, viz.: Mrs. W. L. Corn, H. G. Folsom, Miss Emma Carr, W. R. Pratt, the obliging depot agent, P. O. Windsor, G. W. Percfull, L. L. Jones, J. A. Bell, the honorable mayor, Mrs. R. N. Ross, Dr. S. N. Thompson, Mrs. C. B. Hallum, S. S. Glover, D. Fred Colin and E. R. Robinson. As this is the year to make special effort for State-wide prohibition, and as the Western Methodist has ever plead the cause of prohibition and will continue to do so, every lover of civic righteousness can afford to read its columns and especially this year.

Hick's CAPUDINE Cures Sick Headache. Also Nervous Headache, Traveler's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Pike City Circuit.

After some delay caused by a carbuncle on my neck which kept me from conference, I reached my new field of labor, the Pike City Circuit. Soon after our arrival here the Pike City people gave us a "pounding" which we needed and very much appreciated. The people over the work where I have gone have received us very kindly. At the first quarterly conference the stewards raised the assessment above that of last year, making it \$400 for the P. C.

Our first quarterly meeting was good. Bro. Hilliard preached us some good, practical, Spiritual sermons. Our people seem to be well pleased with their P. E. I think the members of the quarterly conference present, and the church at Delight were greatly benefitted by attending the meeting. Many have resolved to do their part in making this a good year for the Pike City Circuit. From the way my people talk, and pray and pay (for they made a good start with the finance at the Q. M.) I think the outlook for a good year very bright. I am well pleased with the start we have made. When I came to Pike City there was no shelter for my

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horses, now we have a barn nearly completed with plenty of room for horse buggies and feed stuff.

The parsonage here at Pike City is comfortable, and if painted and equipped would look well, though it needs more furniture.

J. L. JOHNSTON, P. C.

BETTER THAN SPANKING.

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

Manila and Dell.

We have been kindly received at our new charge. Some of our temporary wants have been provided for by these kind people. On Tuesday, Jan. 12, we got our household goods arranged and set up to house-keeping. That night we had a generous pounding; they brought flour, meat, meal, lard, canned goods, leaving a well filled pantry as an evidence of their visit; in fact, everything needed in the way of provision. The preacher and his wife have been enjoying the feast of good things ever since; for which they feel grateful. At most every day some token of appreciation has found its way to the parsonage.

Good congregations attend the services of the church. A kind, generous, open hearted citizenship have greeted us with a cordial welcome to their homes. We have been kindly received everywhere we have gone. I am happy and praying for a year of great success on this charge.

The board of stewards met the other day and assessed the salary of the P. C. at \$600.00. We have a good Sunday School at both of our appointments.

May the Lord abundantly bless our work this year.

W. M. S. YARBROUGH, P. C.

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WOMAN'S H. M. SOCIETY.

EDITED BY

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

Bear Ye One Another's Burdens and So Fulfill the Law of God

The advantage of living does not consist in length of days, but in the right improvement of them. As many days as we pass without doing some good, are so many days entirely lost.

Then let's be up and doing
 With a heart for every fate,
 Still perceiving and persueing
 Learn to labor and to wait.

And this we must do as God would so have us, bear ye one another's burdens, do it through sympathy, we are so prone to criticise where we should sympathize. Love seeketh not her own, we who would help others must learn above all things else the first principle is Unselfishness. The other side of this spirit is that of sympathy for others. Just as God's sympathy lights God's personal work for us so our sympathy will reveal itself in personal work for our fellow men. Genuine unselfishness is very rare. The fact easily explains the widespread indifference to Christian work which honeycombs the church of today. The moment the

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Dudley E. Jones Company.
 Little Rock, Arkansas

cross begins to be heavy, then we who have taken the name of Christ decline very gracefully to continue in his service.

The selfish life of the professed Christian is in itself mockery. The world smiles at empty professions, but when we do reveal the Christ spirit of unselfishness instantly our worth is recognized and our power felt and God uses us with blessed results.

Humility bears a place in our duty as helping others. We must be emptied of self exaltation, with the spirit of being all of one family, it does not matter how low, how fallen and seemingly hopeless one may be, the truth which immediately invests that one of their dignity and importance is the fact that they possess the capacity of being changed, until Christ shall be seen through them. Assumption of superiority in us is fatal to the best results in attempting to help others share their burdens. Let us then be earnest, be more like Paul be able to say

"I live yet not I, Christ liveth in me."

Indifference is the deadly symptom of spiritual paralysis. Let God be in our life and every one will soon know it and respond to the efforts put forth. We must trust the allegiance of a true life; so far as we are counted true, we will be trusted. The strength of friendship rests in this, the happiness of homes exists in this, that the spirit of trusts, thrives in the mutual confidence of true lives. Let either cease to be true, trust is supplanted by suspicion and joy turned to ashes.

We will not even be allowed to share a burden, less we be trusted. We must not only feel that we can trust God, but also feel that God can trust us. Let us be patient with one another. Love beareth all things, believeth all things, endureth all things; we must learn the lesson well not to be weary in well doing for in due season, we shall reap if we faint not.

The poise of such a life begets a quiet purpose to wait patiently in the midst of all conditions no matter how aggravating. There are many phases of Christian work, but in all of them this grace of patience must ever be found in the life, be made useful in the service of God. True love will never let go; it is the explanation of unselfish sympathy of courteous humility, of earnest enthusiasm, of trustful allegiance and forbearing patience. It persevereth therein until the end, Tennyson's cry of adoration,

"Strong Son of God Immortal Love" must be the cry of every heart that has measured the tenacity of the purpose of fulfilling the law of God.

Love divine, all Love exelling
 Joy of heaven, to earth come down
 Fix in us thy humble dwelling
 All thy faithful mercies crown.

—MRS. REUBYE C. EDWARDS.
 Dermott, Ark.

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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. GERATY CO., The Cabbage Plant Man, P. O. Box 520, Young Island, S. C.

W. F. M. S., Little Rock Conf.
 Edited by Conference Officers and District Secretaries.
 Mrs. J. F. Giles, Editor.

Nashville, Tenn., Jan. 16, 1909.

Dear Sisters: The mid-winter Executive Committee met on the eleventh, twelfth and thirteenth of January to review the work and plan for the future. There was much to encourage. The treasurer reported collections to the amount of \$145,741.00. If the remainder of the fiscal year meets expectation, the appropriations will all be met and the debt decreased.

The demand of the Guadalajara authorities to pave around our new property was ordered paid, five hundred dollars granted last May not being enough.

Miss Martha Nutt, whose appointment as a missionary-teacher was reconsidered, was recommended as a missionary and her expenses for travel, outfit and salary to be paid.

The officers and managers present gave interesting reports of the work which has moved forward, notwithstanding financial stringency. Miss Davies, who with Miss Head, traveled throughout a part of Texas before Christmas, met with great success, not only in arousing the indifferent but in increasing the membership of our Societies 234.

Miss Hardynia Norville's application for work again as our missionary was accepted and her appointment referred to the next annual session of the Woman's Board.

Bishop Hoss gave a most interesting account of the work of our Board in Brazil.

The chairman of the committee to prepare uniform blanks for Secretaries explained the cause of delay and was advised to submit a form to the Conference Secretaries for their approval before printing.

Mrs. Cobb, Miss Bennett and Miss Davies were appointed delegates to the Interdenominational Conference of Woman's Boards of Canada and the United States which will meet in Boston, Feb. 24-25.

The time for the next annual session of the Woman's Board was fixed for Saturday, May 1; the Executive Committee to meet two days in advance.

The Missionary Advocate receipts are better than last year, but the large amount paid out to meet the debt on the Little Worker and the advance in price in paper will prevent as large a balance as reported in May.

A large, interesting class of Missionary candidates of the Sarritt Bible and Training School for the foreign field was reported by Miss Gibson.

Resolutions from Virginia Conference Society asking that the Young People of that Conference Society erect a building for a Bible Woman's Home in Huehow and in the meantime pay the rent of a suitable building for the purpose. Action referred to the Woman's Board at next Annual Session.

Miss Mary Fuller White, Miss Minnie Bomar and Miss Ida Anderson are on the Steamer Manchuria for their work in China; the first for her appointment in Soochow and the others for Huehow.

No news from Korea later than Dec. 25th. It is hoped that all the sick then reported have recovered. Miss Car-

Churchman's Stomach Weak

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

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



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

was more serious than she at first supposed, so she has had to keep in bed for absolute rest.

Holston Institute, Songdo, Korea is going up and its completion assured as soon as the funds promised are in hand.

There is much to be thankful for, not only in what has been done since June, but for the faith, work and prayer of our constituency. Yours,

S. C. TRUEHEART.

Cor. S. Woman's Board of For. Mis.

DROPSY Cured; quick relief; removes all swelling in 8 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box X, Atlanta, Ga.

Cheyenne, Okla.

We have started our first year at Cheyenne with great prospects for increased interest along all lines. We have good congregations to preach to. After we had been here a few days the pounding came in "due and ancient form." These are good people to serve. Cheyenne is a beautiful little town of 500; has been selected as the permanent county seat of Roger Mills county. Since coming here have organized two Leagues and we are at work.

Last night we closed a series of meetings that was a great success when you come to consider the zero weather that we have had to contend with. Rev. O. L. Martin, the district evangelist, did the preaching. He is so plain and practical that a child can understand him. He gives the devil no quarter. Prof. Lear, a soloist from Kentucky, conducts the singing.

W. W. ROBINSON.

Special Notice to Ministers

A minister, in small city, or riding circuit, can increase his income in a good, benevolent work; not a book, not agency business. Write

THE COLUMBIAN WOODMAN, 122 Peachtree St. Atlanta, Ga.

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.)

BOB'S BLUNDERS.

By Ruth Carr.

Jan. 5. It's awful cold here tonight and I got Ves to spend the night with me, and Jess made us some chocolate fudge—she knows how to make it just dandy too; if ever I get married I'm going to get a girl just like Jess, for she knows how to treat a fellow "white." She hasn't hardly forgiven me yet for turning that rat loose in the kitchen and making her spill a pitcher of milk and break the pitcher too.

Jan. 7. Ves and I have had loads of fun today. We took his billy goat out in the barn and tied a pillow with a rope and when we'd swing it Billy would butt it till we got him good in the notion to butt everything, then we got a heavy stick of wood and put the pillow case on it and swung it down to him. You ought to have seen him dash at it; he thought it would butt soft, but when the old fellow backed off and came at it with all his might I was afraid it would burst his skull and he gave a grunt, but Ves said goats have tough heads. We worked with him a long time in the barn till we all got hot and tired, and when the bell rang for dinner we went in. I saw there was something wrong with Jessie as soon as we set down, for she lifted her nose in the air. Papa got a whiff about that time and told me and Ves to go out and wash, which we did with bar soap, but we had been riding Billy so the smell was not on our hands, but on our pants, so when we went back papa said we could not come till the rest had finished, so we sat on the back steps in the cold, and if we get the grip or anything and die, why I guess they will all be sorry then; that's what I say about girls—papa wouldn't have minded that smell for himself, but Jess and Bonnie are too fastidious about their tastes and smells to suit me—we'll get even with them for it too.

Jan. 10th. This is Sunday and I went to Sunday school this morning and had a good lesson as usual; I haven't missed in a long time, for Mr. Green said he'd give a Bible to all who didn't miss a word in a whole year, so I am trying for it, and mama said if I get it, she'll give me a gold dollar to start a bank account and when I get twenty years old I will maybe have enough to go off to school or set up in business. I tried to get Ves to go with me to Sunday school, but his folks ain't like ours, and don't believe in our sort. I think he is an Italian, but Jess says he is a dago, only I don't believe it, 'cause he won't steal.

Jan. 14th. I spent the night with Ves last night and he has a big old black cat named "Mink," because he's so black, and that day a stray cat came there and me and Ves named him "Bilious" 'cause he's so yellow.

Aches

Are in the nerves—all feeling is. Headache, toothache, neuralgia, sciatica, rheumatic pains, backache, etc.—they're all there, but in different parts. It's nerve irritation. Dr. Miles' Anti-Pain Pills relieve nerve irritation, and pain subsides. They do not derange the stomach, or leave disagreeable after-effects. Your druggist can tell you that many use them, and would not be without them.

"I take Dr. Miles' Anti-Pain Pills for headache, neuralgia, stomach ache and pains of any nature. The best medicine."
MISS LULA LINCII, Macon, Ga.
If they fail to help, your druggist will refund the money on first package.
25 doses, 25 cents. Never sold in bulk.
MILES MEDICAL CO., Elkhart, Ind.

so we wanted to see what the two cats would do when they met and we put them on the front steps together and at first they only stood still and smelled each other's noses a minute, then they begun to growl and spit and in another minute the air was thick with black and yellow fur and me and Ves were rolling on the sidewalk laughing, when all at once Bilious got his fill of fighting and lit over the fence and took out down the street with Mink close on his heels and the last we saw of them Mink was gaining on Bilious.

Bonnie said we were cruel to make cats fight, but we didn't make them, we only let them, and it was best for them to have it out once for all.

Jan. 18. Dear old "Blunder Book" I promised to tell you everything I did both good and bad so I've been bad and must tell it. The smallpox is in our town, so the doctors came to the school house to vaccinate us all and me and Ves made it up to have some fun, so we got our coats off first and rolled up our sleeves and when the doctors begun to cut on our arms we gave each other the wink and you never did hear such taking on. I groaned awful and Ves he cried and screamed till we had every kid there as pale as sheets and Mary Dobson and Belle Butler both slipped out and went home and Nan Lacy was so scared that when the doctor started on her arm she fainted when she saw the blood and me and Ves were awful sorry we had done that.

\$56 PER MONTH Straight salary and rig, to introduce our Poultry Remedies. Bank refs given. Don't ask unless you mean business. Eureka Poultry Food Mfg. Co., Dept. 12, East St. Louis, Ill.

Faber, Ark., Jan. 5, 1908.

Dear Western Methodist: I will write the cousins a few words to let them know that I have not forgotten them all. How did the cousins enjoy Christmas? For one I did. I went to see my married sister in Pine Bluff, and I think old Santa Claus treated me mighty good; he brought me some little dishes and a little cup trimmed with gold. Well it will soon be my birthday, as it is the 23rd of this month, which is January. I will be eleven years old. I am four feet and six inches tall. Well I wish the cousins could see my sister's baby; it is a boy and its name is James Mauldin, and I think that it is the sweetest thing on earth. He can laugh. Our school is going on, but I am not going now.

We have been reading in a paper that over in Italy there has been an earthquake and there were several thousand people killed, and they still hear a rumble and noise of volcanoes and earthquakes. My half brother, Anderson Stinnett is here now. He has got a wife, and two children living and one dead. His wife and children are here too. We have got two hen turkeys and we have set one on seventeen eggs, and the other has a nest in the woods. Well if this escapes the waste basket I will write again. I hope to see this in print. I will close for this time. Your cousin,

AUGUSTA ANN DUTHERAGE.

Dell, Ark., Jan. 12, 1909.

Dear Western Methodist: I am a new cousin and I am nine years old. I go to school and am in the second grade. I like to go to school very well. My teacher's name is Mrs. Della Angleton. I have two chums in school; their names are Virgie Brown and Lula Bailey. I have two brothers—Robert and Elmer. Robert is fifteen years old and Elmer will be one year old Sunday. I go to Sunday school every Sunday. Our superintendent is Bro. Baker and the pastor is Bro. Yarbrough. We have preaching every second Sunday. What did Santa Claus bring you cousins? We had a Christmas tree there. I got a tea set and a big nice doll and lots of good things to eat. Santa Claus brought Elmer a ring and Robert some fireworks. Our presiding elder is Bro. Pope. Mama and papa belong to the Methodist Church and my little brother Elmer was baptized last spring. How many of you cousins took a trip Christ-

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mas? I did. Mama and I went to Aunt Minnie's, ahldafneti. (Sio ins | i Minnie's. I had a fine time and was awful glad to see her. How many cousins enjoy reading the letters? I do for one, and am always glad to see the paper. I could not do without it. It snowed yesterday and last night. The snow is about two inches deep. Well, cousins, I had better close. From a new cousin,
EDNA HALL.

CAPUDINE for "THAT HEADACHE."

Out last night! Headache and nervous this morning! Hlek's Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Lonoke.

Sunday was spent with Rev. J. C. Hooks and his good people at Lonoke, preaching twice to large and appreciative audiences. Brother Hooks is one of the best preachers in the conference. He is well pleased with his appointment and they equally well pleased with him. Lonoke is in the great rice belt which is attracting so much attention. Land that could have been bought for \$5.00 per acre a few years ago will sell for \$50.00. I am persuaded it will not stop at that. Lonoke is beautiful for situation and is one of the good towns of the State. They have an extra intelligent class of men and women, several who have a college education. The saloon has been out long enough for the good effects to be visible to even a transient person. A. C. Curtis is the Sunday school superintendent. Being a product of Hendrix College he is very efficient. Geo. Bule, his partner in business, is a fine man.

W. H. Blackwood, A. Q. Apple, J. M. Glover, E. O. Griffin, Dr. Cuning, M. L. Walt, A. F. Ellis and B. Brown are some of the business men of the town and old subscribers to the Western Methodist. We were prevented from making a full canvass, but to the twenty-seven old subs, we added fourteen new, viz.: Mrs. W. L. Corn, H. G. Folsom, Miss Emma Carr, W. R. Pratt, the obliging depot agent, P. O. Windsor, G. W. Percfull, L. L. Jones, J. A. Bell, the honorable mayor, Mrs. R. N. Ross, Dr. S. N. Thompson, Mrs. C. B. Hallum, S. S. Glover, D. Fred Wabin and E. R. Robinson. As this is the year to make special effort for State wide prohibition, and as the Western Methodist has ever plead the cause of prohibition and will continue to do so,

every lover of civil righteousness can afford to read its columns and especially this year.

DELICIOUS
Fruit Flavors

A peculiarity of Jell-O desserts that has much to do with their popularity is the clear-cut and smooth fruit flavor, without a trace of the "sickish" sweet that spoils most dessert dishes.

JELL-O

desserts are as nutritive, healthful and wholesome as they are delicious and beautiful.

By the way, it is scientifically admitted that any food that pleases the eye and appeals to the taste has the effect of increasing the flow of the gastric juices, and so stimulates the process of digestion. This applies to all Jell-O desserts.

Try this one to-day:
ALMOND CHERRY.
Dissolve one package of Cherry Jell-O in one pint boiling water. Pour half into mould or bowl. Just as it begins to harden, drop in a row of blanched almonds. When hard enough pour in rest of Jell-O and add another row of almonds.

A Jell-O dessert, in any of the seven flavors, costs only 10 cents and serves six. Two packages, costing 20 cents, make dessert for a dozen people.

The flavors are: Lemon, Orange, Strawberry, Raspberry, Peach, Chocolate and Cherry.



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Illustrated Recipe Book, free.
The Genesee Pure Food Co., Le Roy, N. Y.

Headrick, Okla.

It has been a little more than two years since I've become one of you and have never written to the Methodist. The time I've been here has been spent pleasantly, and we trust profitably. We reached our new field of labor a few days after Conference. We were received with a warm welcome and a brotherly hand.

From the beginning good things began to find their way to the parsonage and continued until it reached the climax Dec. 24, when it came by the load. Good things from a fryer to a gobbler, and a nice new dining table, the kindness and thoughtfulness of the W. H. Mission Society, from which to eat it. The ladies have also installed a nice new bell in the church.

If there is a tender cord in a fellow such evidence of appreciation will cause it to vibrate. We shall exert ourselves to prove our appreciation of every good deed shown us. As the people minister to us in temporal things, we shall endeavor to minister to them in double proportion in spiritual things.

The stewards, than which you will find none better, placed the salary the same as last year, notwithstanding one of the strongest places was given to another work. My predecessors have wrought well, and I shall strive to prove a worthy successor.

Our first quarterly conference is a matter of history, yet pleasant remembrances linger. The new beloved, Rev. C. F. Mitchell, was on hand preaching and presiding to the delight of all. His sermons were good to the use of edifying. Watch this new district, with this new leader and see things happen.

Have two fine Sunday Schools, with organized classes. As fine a class of young people as you will find, religious, enthusiastic, consecrated.

This people is as intelligent, religious and loyal as you will find anywhere. Prospects fine for a good year. Pray for us when in your closet that this may be a great year for soul saving.

M. C. DOBBS.

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.

Enfaula, Okla.

Soon after our arrival here the good people of Enfaula manifested their appreciation by giving us a nice reception, and since that they have shown us many tokens of their love and kindness.

We have a good board of stewards, with Rev. W. R. Smith, chairman. They have made a liberal assessment for the support of the preacher. I feel that I am very fortunate in following such a good religious man as Brother Wilmore Kendall. Our P. E., Rev. Sam G. Thompson, has visited us and held our first quarterly conference. He greatly endeared himself to the people here, both in the conference and the pulpit. We are getting along fairly well with our work, which has been prevented some by inclement weather and other impediments. We are praying, laboring and expecting this to be a great year in Enfaula for the cause of our Lord and Master, and that God will

give the preacher and the church great spiritual life and power to execute his work. Recognizing the fact, that it is not by might, nor by power, but by the Spirit of the God of Israel that this work is to be accomplished, we intend by the grace of God to push the fight, and being backed by the good people of Enfaula and the power of the Holy Spirit we expect to gain the victory. Brethren pray for us.

P. C. ATKINS.

THIS WILL INTEREST MANY.

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

Marietta, Okla.

We are entering auspiciously upon our second year's work here. The board of stewards have provided for their pastor as liberally as they could. Our congregations have been good—all we expected.

On Sunday and Monday nights, Jan. 3 and 4 we had our first quarterly conference. Rev. W. T. Freeman "that prince among men" was with us and preached to the delight of all that heard him. He spoke of its being the largest congregation during his administration in this church.

Our Woman's Home Mission Society gave us "that" delightful pounding on Jan. 9.

They left many good things that will last for many days. And by the way, let me say that our W. H. M. S. is one of the best in the Oklahoma conference. Much of their work has been local, but it has been necessary to make it so that our cause here might be cared for.

We are expecting a good year. We are looking to our God for it.

J. G. BLACKWOOD.

Vilonia Circuit.

We reached our new work, Vilonia circuit, Dec. 30th; found a good five room parsonage partially furnished and a wide awake set of people who seem to know how to make the new pastor feel at home among them. We also found a new paling fence around the place which adds greatly to the appearance.

A few nights after our arrival we were heavily pounded by the people of Mt. Olive church, which was greatly appreciated by myself and family.

Yours in the work,

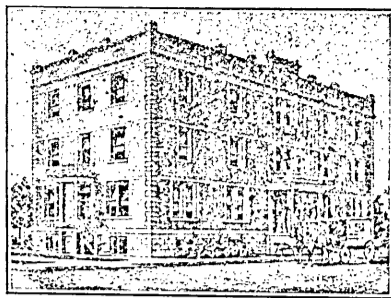
R. H. GRISSETT.

Jan. 18th.

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

Newport, Ark.

A real conservative service was that of Sunday morning in the Methodist church here. Bro. E. M. Pipkin, the newly sent pastor of this church, preached a most excellent sermon at the morning hour, his subject dealing principally with the Board of Stewards, the men of the church upon whom so much depends. Bro. Pipkin said their lives should be as an open book read of all men and that they should print in character, that they should



and cannot be excelled in this country. Special cases. Supervision at all hours by the house-keeper and well trained nurses. Conduct the advantages of a Sanitarium, a hospital and home. For further information address A. C. JORDAN, M. D. Telephone, Southwestern 848.

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print in service. At the close of the sermon, their names were called, and as they, fifteen in number, knelt at the altar, fervent prayers ascended that God might direct and lead these men. It was a beautiful service, deeply spiritual, and helpful to all present.

Our people are becoming more and more attached to Bro. Pipkin, whose strong and forceful sermons are greatly enjoyed, and beneficial to his constantly growing congregations.—Newport Independent, Jan. 18, 1909.

Weatherford, Okla.

The work here begins auspiciously; have received twenty-five into the church. I counted, on Sunday night, at the beginning of the League service even sixty. Others came later. Have just begun a meeting hoping for large results. With the South Western Normal located here and plans for a hundred thousand dollar building to be added; and new Public School building, and electric light plant, and every house in town occupied, the population will probably double within a few months; and with that will come many new Methodists, and we are believing that Weatherford will make one of the strong charges in the Conference. The present membership is one hundred thirty-five. We are striving for a hundred conversions and a hundred accessions this year. The intellectual atmosphere and moral tone make it a pleasant place to live. With its rapidly developing resources, and influx of people, this is today the most important part of the State, for our church work; and if our forces are organized properly now, we are entrenched permanently. JAMES E. SAVAGE.

Dermott and Arkansas City.

After three years at Carr Memorial church, Pine Bluff, the Bishop read us out to Dermott and Arkansas City. We arrived the 10th of December and have found a splendid and most loyal people. Have been most cordially received at both places, and at Dermott where the parsonage is located we are now comfortably domiciled and have received a bountiful poultice.

The stewards of the two churches met in joint session at Arkansas City the 11th inst, and after pleasant and harmonious discussion concerning the work made the assessment for the support of the ministry \$200 more than last year, \$950.00.

We have to the present received three members with more to soon follow and baptized two infants. We are visiting the people. Our congregations are large, and we are hopeful of a year of great prosperity.

R. A. McCLINTOCK.

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ASK YOUR GROCER FOR THE GENUINE **EUPION** The Family Safety Oil

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

Waters-Pierce Oil Co.

SAVE YOUR OLD CARPETS!
And have them made into new rugs. Can use any kind of carpet. We pay freight charges one way on out of town orders. Carpet cleaning in all branches. **Memphis Steam Carpet Cleaning Co. and Rug Factory** 436 and 440 Beal St.

Mrs. Winslow's Soothing Syrup
Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE SUFFERING WITH PERFECT SUCCESS. IT SOOTHES THE GUMS, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th 1906. **AN OLD AND WELL-TRIED REMEDY.**

PLYMNER BELL'S CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

THIS GOLDENING for selling seven 25c boxes "Meritt" Blood Tablets. 30 days allowed to sell Tablets, return money and get ring. Address "Meritt" Medicine Co. Room 80. Cincinnati, Ohio.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

OBITUARIES.

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

HUNTER.—Died, on Jan. 5th, at 12:30 a. m., Mrs. L. C. Hunter (better known as Grandma Hunter) at the home of Pearson Bros. Sister Hunter was born in Lawrence county, Tenn., 1824, and moved to Lawrence county, Ark., when six years old, and was married to Enos C. Hunter in 1843. Was converted and joined the M. E. Church, South, in 1849. After she had lived eighty-four years, five months and seventeen days God said, "It is enough, come up higher." Her funeral was conducted by her pastor, Bro. Shaw of the Baptist church and Bro. Robertson, pastor of the Presbyterian church, assisted in the service, for which we are grateful. We also acknowledge the kind assistance of the Masonic brethren. We laid her to rest in Erick cemetery to await the resurrection of the just. She leaves one daughter, Mrs. Elizabeth Pearson, and many grandchildren to mourn their loss. May the same faith which strengthened her for the battles of life be theirs through life. Her pastor, W. M. TAYLOR.

TERRAL.—Little Stacy Terral was born March 26, 1906, and went to heaven January 6, 1909, at 5 a. m. This sweet little boy was the oldest child of Mr. and Mrs. E. S. Terral; the pet and idol of their home. He had just begun to talk and play alone and always wanted to be with his papa. Mr. Terral would often take him to the store with him, and he would play with the

Charcoal Purifies 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 nor 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.

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.

things about the store. He would often take his papa's hat and stand in his way in the door when he started to the store and beg him not to leave him. He was a sweet, prattling little angel in human flesh. But the sweet little babe is in better hands than ours. The funeral was conducted by the writer in the home on account of the mother, who could not go to the cemetery. After all was done and said that could comfort the broken hearted parents, we laid him to rest in Selma cemetery. Rest in peace, sweet child, till Jesus comes to make up his jewels, while your spirit rests in the arms of Jesus, and we will meet you again. We will miss his little footsteps and his sweet, broken hearted parents may say with childish talk and laughter, but we will be submissive to him who doeth all things well, and we will look up and say, Thy will, not ours, be done. The David, "I cannot bring him back, but I can go where he is."
FRANK HOPKINS.

WELLS.—Emulous Ernest Wells, born April 8, 1882, fell asleep in Jesus Jan. 21, 1909, at his father's home, 702 East Ninth, Little Rock, Ark. He leaves a loving father and mother, brothers and sisters. The affection shown by his family is one of the rare treats thrown into the life of sorrow. While Ernest had not lived as he should his end came in peace and he confessed that Christ was with him.
J. M. WORKMAN.

TROY.—Rev. James F. Troy was born in Greensboro, N. C., Sept. 16, 1843, and moved to Newbern Tenn. When 19 years old he enlisted in the Confederate army. On Aug. 26, 1866, he married Miss Emma A. King, who survives him. He joined the White River Conf. M. E. C. S. in 1878 and was sent to Hopfield Mission afterward serving the following charges: Golden Lake, 2 years; Walnut Hill, 2 years; Mammoth Spring, 2 years; Melbourne, 3 years; Evening Shade and Laecross Sta., 1 year, and Mammoth Spring 1 year, rested 1 year and then served the M. E. C. as pastor at Mammoth Spring for 3 years. Locating in 1895 and a local preacher in the M. E. C. S., in Mammoth Spring church at the time of his death from paralysis on Jan. 8, 1909. A man much loved by his neighbors and one who has probably carried sunshine into as many homes as any one of our ministers. Our hearts go out in sympathy to his bereaved ones.
"His end was peace."
P. M. DANIEL.

FREE TOUR TO EUROPE Organizers of a party of six will be given a ticket to Europe absolutely free of charge. Write EDWIN JONES, 462 Putnam Ave., Brooklyn, N. Y. Apply at once.

PUGH.—Robert A. Pugh was born Dec. 29, 1840, in Mississippi, moved with his father to Ashley county, Arkansas, in 1850, where he lived until his death. He died in his home at Portland, surrounded by his devoted family, Jan. 7, 1909. He was married to Miss Martha Wilson at Hamburg, Arkansas, Nov. 22, 1871. Of this union were born to them six children; his wife and five of these survive him. He was converted and joined the Methodist Church at Keener Camp Ground in 1874. He lived to see all of his children converted and in the church. He served four years in the Virginia army under Gen. Robt. E. Lee. A braver soldier never marched under the Southern flag, or charged at the command of the great warrior; and this was true of him in all the walks of life. A devoted husband, a loving father, and a faithful servant of the Lord. He served as steward in the church for many years, and a better one this writer never knew. He was ever mindful of his pastor's needs and was liberal to a fault. He had the confidence of all in the community where he lived; the old and the young alike. As we bore him to his last resting place many asked, "Who will take his place?" He died in great peace; a short time before his death he called his eldest son to him and said, "Ask Bro. Watson and the church to pray for me, not that my days may be prolonged, but that I may have an abundant entrance into my Father's home on high." "He fell but felt no alarm," and now he rests from his labors and his works do follow him.
HARVEY H. WATSON.

Homeopathic Remedies.
Fresh and active. Sent post or express paid to any part of the U. S.
Schuessler or Biochemic Manual and our 142 page Manual of HOMEOPATHIC TREATMENT sent free postpaid upon request.
HALSEY BROS. CO.
Established 1855. 93 Wabash Ave., Chicago.

A Double Wedding.
At the residence of the bride's father, Mr. B. P. Steele, on Jan. 12, '09, at 4 o'clock p. m., J. J. Mellard officiating, Mr. Jno. H. Bryson Jr. to Miss Leola Steele, and Chas. J. Reed to Miss Viola Steele, all of Prescott, Ark., except Mr. Reed, who is from Arkadelphia. The brides are twin sisters. The two couples took the first south bound train on the same evening for their homes in Texas, where we wish for them a happy future.

CAPUDINE for "THAT HEADACHE."
Out last night! Headache and nervous this morning! Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

CATARRH
MEDICINE
FREE

If your Ears ring or your hearing is affected, if Eyes ache, water or burn, or sight is failing, if you Kneck, spit, cough or have had breath, scabs in Nose, Irritation in Bronchial Tubes, Lungs or Stomach, your name and address will bring to you absolutely free a 32 days course of medicine prescribed to meet your individual requirements and complications.
We have cured many who have tried various so-called Catarrh cures with little or no benefit, and we make you this liberal offer to introduce our splendid treatment in your section.
REMEMBER name and address, **NO MONEY**—and without cost you will receive a 32 day course of medicine prescribed especially for you.
GERMAN-AMERICAN INSTITUTE,
778 RIDGE BLDG. KANSAS CITY, MO.

Married.
At Arkadelphia, Ark., December 31, 1908, by Rev. D. D. Warlick, Mr. G. C. Stell of Ladonia, Texas, and Miss Cora Moore of Arkadelphia, Ark.

How to Get Rid of Catarrh.
A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from it well know the miseries of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty-three years has been engaged in the treatment of catarrh in all its various forms.

His treatment is unlike anything you ever tried. It is not an atomizer-spray, douche, salve, cream or any such thing, but it is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have. It avoids the wear and tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real, genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

QUARTERLY CONFERENCES.

Oklahoma Conference.

CREEK AND CHEROKEE DIST. 2D ROUND
 Cherokee Ct. at Paw Paw . . . Jan. 30, 31
 Okmulgee Ct. at Big Cusseta . . . Feb. 6, 7
 Wewoka Ct. at Wewoka . . . Feb. 13, 14
 Seminole Ct. at Hitchita . . . Feb. 21, 22
 Uchee Ct. at Sand Creek . . . Feb. 27, 28
 Hitchita Ct. at Old Hitchita . . . Mar. 6, 7
 Honey Creek Ct. at Little Cusseta, Mar. 27, 28
 Saline Ct. at Bat School House . . . Apr. 3, 4
 Broken Arrow Ct. at B. A. . . Apr. 10, 11
 Sapulpa Ct. at Buck's Chapel . . Apr. 17, 18
 ORLANDO SHAY, P. E.

VINITA DISTRICT—SECOND ROUND.

Inola and Talalla . . . Feb. 6, 7
 Claremore . . . Feb. 20, 21
 Wagoner Sta. . . Feb. 27, 28
 Choteau . . . Feb. 28, Mar. 1
 Vinita . . . Mar. 6, 7
 Wagoner Ct. . . Mar. 13, 14
 Peggs . . . Mar. 20, 21
 Prior Creek . . . Mar. 27, 28
 Adair and Big Cabin . . . Mar. 28, 29
 Afton . . . April 3, 4
 Miami . . . April 4, 5
 Welch . . . April 10, 11
 Blue Jacket . . . April 11, 12
 Chapel . . . April 17, 18
 Spavinaw . . . April 18, 19
 Fairland and Wyandotte . . . April 21, 22
 Chelsea . . . April 24, 25
 Centralia . . . May 1, 2
 Grove . . . May 8, 9

Please let pastors pay both missionary assessments this quarter. Also will the stewards please settle their pastor's salary up to date. District conference at Vinita May 27. Opening sermon May 26 at 8 p. m.
 JOHN W. SIMS, P. E.

Vinita District Conference.

The Vinita District Conference will meet at Vinita May 27. The opening sermon will be preached at 8 p. m., May 26, by Rev. W. P. Pipkin. The following are the committees:

- License to Preach—J. T. McBride, J. C. Fowler, W. P. Pipkin.
- For Admission and Readmission—R. K. Triplett, C. A. Burris, A. S. Cameron.
- Deacon's Orders—J. D. Salter, G. W. Lewis, J. N. Tinkle.
- Elders' Orders—G. L. Crow, G. M. Byars, Jas. Lambert.

The brethren will please clip this for reference as the Methodist can not be expected to run the notice so long. Let us work for a full attendance and expect a great meeting.
 J. W. SIMS, P. E.

MANGUM DIST.—SECOND ROUND.

Elmer at Carmel . . . Feb. 6, 7
 Carnegie and Boise at B. . . Feb. 13, 14
 Mountain View at Star . . . Feb. 20, 21
 Mangum Ct. at Reed . . . Feb. 27, 28
 Vinson and Deer Creek at V. . . Feb. 28, 29
 Duke at Victory . . . Mar. 6, 7
 Onstee . . . Mar. 7, 8
 Hobart . . . Mar. 14, 15
 Lone Wolf . . . Mar. 14, 15
 Willow at Ozona . . . Mar. 20, 21
 Granite and Gotebo at Gotebo . . Mar. 28, 29
 Martha . . . April 4, 5
 Altus . . . April 5, 6
 Blair . . . April 11, 12
 Dryden Ct. . . April 17, 18
 Hollis . . . April 18, 19
 Kelly at Kelly . . . April 24, 25
 Eldorado . . . April 25, 26
 Mangum Sta. . . April 29
 L. L. JOHNSTON, P. E.

Chouteau, Okla.

Our people here at Chouteau are doing such loyal and faithful service I am anxious to acknowledge it through our official organ. This is our fifth year in this, the Cherokee-Tulsa-Vinita District, and our third year at Chouteau. When we received the appointment at Lawton we found that some old time genuine Methodist work had been done; and three years of our administration have not been sufficient to uproot it. There has been no phenomenal growth in the town, but the church has had a steady forward trend. The ruling element here are cultured, elegant, people with considerable wealth. We have many substantial Cherokees. Three years ago, Chouteau was on a circuit with missionary appropriation. Last year we dropped the circuit and the appropriation and paid \$600 to P. C. The state of the work this year is

about this:—Preaching every Sunday morning and night, school house appointments Sunday afternoon; a good prayer meeting, a progressive Sunday School, "One of the best" Home Mission Societies, a Junior League that works, prays and pays, and a thoroughly alive senior League, and last but of wonderful importance, a "Layman's Association" in which our laymen are actively engaged in the work of the church. They have a "Pastor's Advisory Committee," a "Reception Committee," an "Entertainment Committee," a "Ways and Means Committee," a "Church and Parsonage Committee," and an "Auxiliary Committee." Already all these committees are at work. Jan. 31st they will give a public reception in the church, at which free lunch will be served to all. The Association has already provided for our conference collections, much to the relief of the pastor. The salary is in full to date. We have a new Church Conference record book, and have church conference every first Sunday. We are enjoying a good healthy growth, are planning for a revival service here and in four school houses out of town. We will easily pay \$700 to P. C. next year. We have a nice church building, a good five roomed parsonage, a half block of the best property in town, and a GOOD PARSONAGE COW.

"World Wide Evangelization" is our war cry. We have preached four times on Missions this year.

We had a good presiding elder last year—we have a good one this year, Brother Sims is making it "hum."

Yours fraternally,
 A. S. CAMERON, P. C.

SOUVENIR POST CARDS FREE.

Three choicest artistic Souvenir Post Cards, beautiful colors, absolutely free, if you send stamp for postage. W. H. Gates, 104 W. 8th St., Topeka, Kan.

Hot Springs Preachers' Meeting.

The Methodist preachers of Hot Springs met in their regular meeting, Jan. 25, 10 a. m.

Reports: Tigert Memorial, S. W. Rainey, pastor. Sunday services good at both hours. eighty-six present in Sunday School Epworth League service well attended; service good. Wednesday evening prayer meeting growing.

Park Ave., J. R. Rushing pastor. Dr. Corrigan preached an elegant sermon at 11 o'clock. Pastor preached at night. No accessions. Services good.

Malvern Ave., B. F. Mason, pastor. Congregations good at both hours service. Ninety-four in attendance at Sunday School. Thirty-five in League service. No prayer service Thursday evening; hindered by rain.

Third Street, J. A. Parker, pastor. Congregations large at both services. Two conversions at night service. 150 attended Sunday School. Epworth League service interesting. Wednesday evening prayer meeting well attended and had spiritual service.

Central, Forney Hutchison, Pastor. Sunday service at both hours encouraging. House crowded. Five accessions. 183 at Sunday School. Epworth League doing good work. Interest in prayer meeting good.

Arkadelphia Dist., H. M. Bruce, P. E. Held quarterly conference on Malvern circuit. Good service Sunday. Preached at Malvern at night. Things running smoothly over the district. Some

Making More Money Out of Cotton Crops

is merely a question of using enough of the right kind of fertilizers.

Virginia-Carolina Fertilizers

are the right kind.

The cotton plant cannot feed on barren land. Study your soil. Find out what it lacks. Then apply the necessary fertilization and the results will surprise you.

See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, and I expect to gather 30 bales from the 30 acres." This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

Get a copy of the new 1909 Virginia-Carolina Farmers' Year Book from your fertilizer dealer, or write our nearest sales office and a copy will be sent you free. It contains pictures of the capitols of all the Southern States.

Virginia-Carolina Chemical Co.

Sales Offices

- Richmond, Va.
- Norfolk, Va.
- Columbia, S. C.
- Atlanta, Ga.
- Savannah, Ga.
- Memphis, Tenn.



Sales Offices

- Durham, N. C.
- Charleston, S. C.
- Baltimore, Md.
- Columbus, Ga.
- Montgomery, Ala.
- Shreveport, La.

increase in preachers' salaries over last year.
 J. A. PARKER,

Stop It Now.

Stop what? That pain from that wound or bruise of the flesh in one minute. It won't cost you two cents. Gregory's Antiseptic Oil does it. 25 cents stamps will deliver a bottle by mail, or your druggist will supply you.
 GREGORY MEDICINE CO.,
 Little Rock, Ark.

Mangum, Okla.

Western Methodist: We began a revival meeting in our church here Jan. 3rd and closed Jan 19th. Rev. H. B. Ellis, our district evangelist, did the preaching, and he did it well. Bro. Ellis is a strong gospel preacher. There is entirely the absence of superficiality and mere emotionalism in his preaching. He seems to depend for success in winning men to Christ upon prayer, faith, sound gospel preaching and untiring effort.

During all the cold weather we did not miss a single service neither day or night, and our congregations ran from twenty to thirty in the day, and from 100 to 200 at night. But for the very disagreeable weather almost throughout the entire meeting, I am sure we would have had a great revival. We had a good meeting as it was, the church has been greatly helped spiritually, and some twelve or more were converted and added to the church. Bro. Ellis will do you good, brethren, when he comes to assist you in your revival meetings. Give him your hearty support, pray for him and help him in the great work to which he is called.
 J. S. LAMAR.

Leiper Brothers Seed Co.

Wholesale and Retail
SEED OF ALL KINDS

Implements for the Farm and Garden. Agents for the Planet Jr. line Poultry Remedies. Churns, Berry Boxes, Fruit Packages.
 104 East Markham,
 Little Rock - Arkansas

JEFFERY SANATORIUM

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

CHAHTA COLUMN.

Dear Methodist: Anompa kanomosi fehna kia holisso yamma foki la ehi hoke. Chahta micha Chikasha Ulhti Anukaka Sakit pehlich hash hieli ma: Anompa ilappa hash pisakbano ahni li hosh holissochi li hoke.

Holisso ilappa holissochit e foka ehi ho pim issa hoka, yohmi ittintakla ka ahlit hash holissochikma achukma hinla ahni lishke. Micho okla hat hoyo ehi ka hash atohnohohikma achukma hinla, Mihmakinla ka ishkali at ik im iksho hoh kia hoyo hinlakmat hoyo hokma hohchifo ya holisso ikbi ya pit hash ima hinla; yohmi hokmat ehikosi ahayehit atobba ehi ka yakomi hash ahnikma achukma hinla, holisso yamma abanompehi yosh hoyo hokma tali holisso achafa hoke. Amba abanompehi keyu hokmano tali holisso achafa eha iklannat aiena hoke. Holisso ilappa Chahta micha Chikasha aiena kat hoyo lawat taha hokma, holisso ilappa patta achafa keyukmat tuklo kanimma ka pim issa hinla tok oke.

Hach itibapishi,
 A. S. WILLIAMS,
 Glover, Okla., Jan. 22, 1909.

A Great Manufacturing Plant.

The development of the New South is nowhere more conspicuously illustrated than in the immense establishment of the DeLoach Mill Manufacturing Company, manufacturers of high grade mill machinery, at Bridgeport, Ala. The plant occupies forty acres immediately on the Tennessee river and its products are shipped not only to all parts of this country but all over the world. Its output embraces saw mills of all kinds, corn crushers, corn mills, flour mills, meal bolters, and almost everything in the line of high class machinery. The head of the concern, Mr. A. A. DeLoach, is the inventor of the variable friction feed that has made the DeLoach machinery famous. The company has just issued a handsome 250-page illustrated catalog which will be sent free to any one interested in machinery. Address DeLoach Mill Manufacturing Co., Box 777, Bridgeport, Ala.

"I MADE \$12 PER DAY
 Selling This 7-Piece Kitchen Set"
 From sworn statement of H. S. CUNNINGHAM.
AGENTS
 are coinng money—selling from 50 to 500 sets per week. You can do it. Send your address today and let us PROVE IT. Experience unnecessary. We show you how to make \$3 to \$10 a day. **FIT FREE** to workers.
THOMAS MFG. CO.
 466 Home Bldg.
 Dayton, Ohio

(From the Chicago Inter Ocean.)
 All readers of the Household Guest who have sick friends, suffering from rheumatism or kidney trouble will be interested:

FINDS NEW KIDNEY CURE

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

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

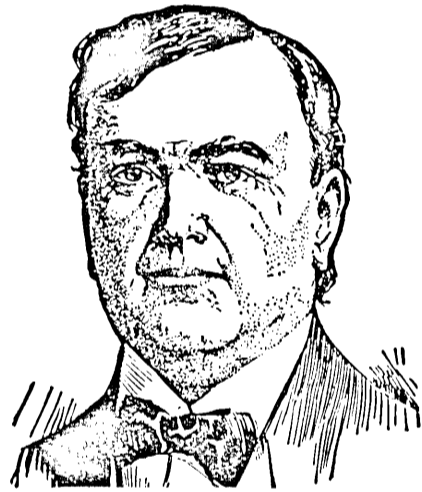
The editor of the Household Guest saw the above clipping from the Inter Ocean and wanted to know of this new formula for curing kidney trouble.

Arrangements were then made by which Dr. Lynott offers Household Guest readers a free treatment. Dr. Lynott, however, says that he proposes to give the free treatment only for a limited time to convince the public in every part of the United States of the positive wonderful efficacy of his treatment.

Furthermore, Dr. Lynott wants to make it clear that he has no "cure-all." He is a specialist in kidney and bladder diseases, and rheumatism, so please do not write to him unless you have one of these diseases. If you write at once, both the medical advice and the medicine are entirely free.

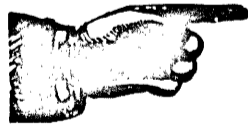
The editor of this paper, Household Guest, feels that with such a free offer, anybody who stays sick with kidney trouble or rheumatism deserves to be sick.

I know that a good many free offers have been advertised where the public had to send money, but this free offer really IS A FREE OFFER. And remember that instead of getting an ordinary physician, you get the medical advice free direct from America's greatest of all specialists on these diseases. See Free treatment certificate at bottom of this page and get relief right now.



Writing of Dr. T. Frank Lynott, who gives the medical advice free, a brother specialist writes as follows:
 "I have for years been considered an authority on urinary diseases; but I must confess my respect, my profound sense of esteem, for Dr. Lynott, whose wonderful success in treating urinary diseases has surprised us all. Dr. Lynott, by the way, is making a most remarkable free offer—the most genuine and generous offer ever made by a high grade physician. It seems to me the medical world ought not to be jealous of his success, but should praise him for what he has done and is doing for humanity."

Just Your Name and Address and the Symptoms



and your disease given by number. That is all Dr. Lynott wants. Read the free treatment certificate; read how it puts you under no obligations whatever, how it says specially and distinctly that you are under no obligations whatever.

SEND NO MONEY—just write for the free treatment

REMEMBER:—This free treatment offer is LIMITED. Only a certain number can be taken under Dr. Lynott's personal care. If you answer this offer the first time you see it you are GUARANTEED the FREE treatment. So better send the free treatment certificate today, at once, and remember, you need INSTANT, IMMEDIATE relief from those awful pains.

DR. T. FRANK LYNOTT, 2403 Occidental Bldg. CHICAGO

If you have a friend suffering with kidney or bladder trouble or other uric acid disease, such as rheumatism, don't you feel that you owe it to your friend to tell him or her of this free offer!

STOP!

Stop that back breaking, twisting, terrible, terrible unbearable agony! Oh, that awful, awful digging soreness---back all bent, the joints stiff, the heart-wringing pain---stop that pain RIGHT NOW!

Yes, Write For the Free Treatment==

a REAL Free Treatment that will give you relief—relief at once—not next week, not tomorrow, but relief AT ONCE—immediately after starting the treatment. It is so simple, so mild, yet so scientific and so sure—this treatment for rheumatism, kidney and bladder trouble. Write now, today.

See the Free Treatment Certificate below—sign it and send it today. No money—no obligation. At last you can get relief and, if you write at once, you get the treatment absolutely free. Just think—a genuine free treatment by America's and Europe's leading specialist—absolutely free—really and genuinely free to convince the public.

If you Have Kidney or Bladder Trouble or Rheumatism (the cause of those pains), then it's your loss if you suffer any longer. When Dr. Lynott says free, he means free—not one cent to pay; and it is "up to you" whether you want the best medical advice and medicine all without a cent of cost. Don't miss this wonderfully liberal offer. See the Free Trial Certificate at the bottom of this page.

DR. T. FRANK LYNOTT

whose photo is printed here, is, as you perhaps know, a great authority on kidney and bladder trouble and rheumatism. Rarely before has a physician of such high standing offered to treat patients by mail. But Dr. Lynott wants the people to get the benefit of this free treatment.

His cures have extended over America and Europe. In fact, Dr. Lynott received a special diploma on urinary diseases from the great New York University—of which the famous Bellevue Hospital, New York, is now an honored part.



LOOK at these poor sufferers bent with nerve racking pain—they are victims of kidney trouble; they think it is a rheumatic twitch. Friends say they grumble, but considering the awful pain, they bear up most bravely. Oh, it is terrible that there should be such suffering, when you can be relieved so quickly, so surely, so simply, at right now, free of charge.

WATCH These Symptoms

Trouble in the kidneys begins slowly, slowly. It creeps upon the unsuspecting patient like a thief in the night. Slowly, slowly, those stinging, racking pains foist themselves upon the sufferer; gradually, gradually the pains increase into daily, nightly, constant, endless torture. Watch the symptoms, and cure yourself. Here are the principal symptoms of uric acid disease:

The Symptoms.

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

NOW THEN This Certificate is FREE

You get the treatment, the medicine and Dr. Lynott's personal attention absolutely free, if you write at once. Instant Relief for those terrorizing pains!

Send no money—read the certificate, note that it puts you under no obligation. Dr. Lynott is glad to see a sufferer cured—write at once and get free treatment.

Free Treatment Certificate

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

Your Address?

What Symptoms have you?.....
 Give numbers from table above that is all

What is Your Age?..... Married?.....

Just fill out the above—nothing to sign, you see. Just answer the question and be sure to give your name and address. You are under no obligations whatever. The FREE treatment will then be sent at once, prepaid. Cut out this certificate (or write a letter describing your symptoms and get INSTANT relief from those racking, racking pains. Address personally

Dr. T. FRANK LYNOTT

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