

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 28.

Little Rock, Arkansas, November 18, 1909.

No. 46

EDITORIAL.

THE SPIRIT OF A PROPHET.

The church of today has no greater need than that her ministry should have the spirit of the old prophets. The most striking characteristic of this spirit is its courage, so far, at least, as relates to the majority of these ministers of God. Elijah appears as a man naturally courageous, though, it will be remembered, he reached times in his ministry when his courage utterly failed, so high did the tides run against him. But Moses trembled in the face of his mission. So did Isaiah. So did Jeremiah. So did Ezekiel. The solemnities of a divine commission are such that no true man will rush in where angels fear to tread. God's best ministers are and will always be men whose courage is of a higher order than that born of the flesh. Moses was full of argument against undertaking the work to which God called him. It took argument and miracles and the anger of the Lord to get him at it. Isaiah felt his utter unfitness, a man of "unclean lips, dwelling in the midst of a people of unclean lips." Jeremiah plead that he was nothing but a child in the face of his work.

Note the words of God to Jeremiah: "Say not, I am a child: for to whosoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them, saith the Lord." And as the words of the commission run on Jeremiah is given to know that God is setting him over kingdoms and nations, to pluck up and to break down, to destroy and to overthrow; to build and to plant. In other words his ministry was to be the rough and tragic roll of a revolutionist. Still God repeats the warning, "Be not dismayed at them, lest I dismay thee before them."

To Ezekiel came the message that the people to whom he was to preach was impudent and stiff-hearted and most rebellious. The intimation was that they would not hear him. Still came the solemn warning: "Son of man be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and though thou dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

On what ground can it be expected that a man assigned to a task so high and so fraught with possibilities of evil to himself shall undertake that task with courage such as is here commanded? It is on the ground of a personal relation to God, a relation clear and definite. God said to Moses: "Say that I AM hath sent thee, and certainly I will be with thee." He said to Isaiah, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." He said to Jeremiah: "Behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee." And to Ezekiel he said: "Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adam-

ant harder than flint have I made thy forehead."

"Give me," said John Wesley, "thirty men who fear nothing but God, and who hate nothing but sin, and we will stir all England." Such is the substance, if these be not the exact words, of his speech. "Fear nothing but God"—such courage never makes a fool of a man. It is not the courage of violence; it is quiet; it knows how to stand in its place, is strong there. It will not belittle itself by taking note of the insults of men, the envyings of men, jealousies of men. It gets its reckoning daily from its own polar star, and knows whither it is going. It stands unmoved amid the petty tempests of its enemies and smiles in the face of death. It will not be bribed by laudation, nor be cajoled into complicity with the evil that is about it. It does not rail upon those who oppose it; it knows its own day will come. Violence here is a sure token that your man cannot tread steadily and calmly; he must go with a rush if he go at all. He may appear to the onlooker to be a brave man—so is an infuriated bull brave. But it was not animal fury that God put into these men. That is a quality wherewith men make fools of themselves; it is not a quality wherewith God's work is to be done.

When a preacher is deeply annoyed, when he feels that he has been opposed, mistreated, when he thinks snares have been laid at his feet by his enemies and the enemies of the Gospel, when he meets wicked and unreasonable men—these are the times to draw near to God. If a man may ever grow petulant and violent it is not at such times as these. He needs at such times the courage that is born of an assured personal relation to God. Nothing else will give him a clear vision and a steady nerve. The most courageous man that the eyes of the angels look down upon is the man who knows in the very heart of him that there is nothing between him and his Maker, nothing but loyalty and love and communion. He is the unconquerable man. There is nothing that you can do to him that he needs to dread, and he knows it. All things are his, whether pain or joy, whether life or death. He that believeth in God shall not make haste.

As a large number of the pastors in our patronizing territory are already on the move and more will be after the meeting of the other conferences, a word to the churches is not out of order. These moves are expensive and the preachers are not able to bear this expense on the meager salaries they usually get. It may be expected that they will feel depressed. In this condition they need what may be easily given by the churches to which they are sent: a gracious reception. A few dollars freely given to help bear the heavy expense of the move and a kind welcome will help to offset the pain of parting from loved parishioners, often spiritual children, and the treatment of strangers during the move. We doubt not that the first week in a new charge often determines the success or failure of an entire pastoral term. It often determines the length of a term as well as the success. Then let our people beware of the first word spoken and the manner of the reception given. Nothing can affect a preacher more, yea can hurt one more, than a slow and doubtful reception among the people he is to serve.

The secular press has been having a good deal to say about the opposition of our Bishop Candler to Mr. Rockefeller's late gift of a million dollars to destroy the hookworm in Southern people. The Bishop has been reported to have disdainfully said of Northern capitalists: "They have been trying to regulate our brains, and now they are trying to regulate our bowels!" We wish our friends to understand that Bishop Candler speaks in this matter not as a bishop, but as a citizen of the South, in which latter capacity he has a right to his opinion. This is scarcely an ecclesiastical issue. We do not here undertake either to condemn or to justify his views either of Mr. Rockefeller or of the hook worm. We do not know that he has ever attempted to define the hook worm; but if we may venture to indicate what his definition would likely be, we would say it would be about this: The hook worm is a worm on the financial hook of the Northern capitalist to catch Southern suckers. Let the lexicographers consider it!

Not often do men act out of a single motive. We usually have more reasons than one for doing things. Such is the constitution of human nature that a man may have many good motives for his general course, or even for a specific act, and yet hidden away among good motives may lurk a sinister motive also, the existence of which is concealed largely from our eyes because when we inquire of our hearts for the reason of our conduct our eyes turn instantly to the good and we are not willing steadily to face the question of any other sort of motive than the good. Now, too much introspection tends to make men morbid and fanatical; too little will leave us deluded. But better than introspection is the clear and undoubted shining of the face of God into our hearts; for if we have this, we shall be able to see without making directly the effort, see as we see always when the light is clear and full.

It is vastly better to have the respect of yourself than to have the respect of all others besides yourself. The former can rest only on the truth, the latter may rest on a semblance; the former is based on what you know, the latter on what other people think. An honest and genuine self-respect is the most valuable asset you can have, next to the favor of God. All the honors men can give you are tawdry beside it. More, horrors are an internal shame to that man who knows inwardly that he is a knave or that he is pucilanimous; they are to such a man the badge of his own hypocrisy, the counterfeit coin which as a thief he passes on the world. But to stand and in your place and know that you are a man, and know that God knows you are a man, that is honor and that is peace and that is strength.

A man is frequently most defective in the spot where he does not know he has any defect at all. The reason is not far to seek: all honest men strive to cure the weaknesses that are known to them, but if the very existence of a weakness is unknown, no remedy will be applied. It is even worse where a weakness is believed to be a virtue, and that is not an uncommon thing in human nature. Vindictiveness, for example, may be mistaken for manliness. Conscience plays terrible tricks.

WESTERN METHODIST

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ANDERSON, MILLAR, & CO.....Publishers

Subscription in Advance, per Year.....\$1.50
Published every Thursday. Entered as second-class matter, January 8, 1908, at the postoffice at Little Rock, Ark., under the Act of Congress of March 3, 1879.
Address articles or communications for the paper to Editor Western Methodist.

Notes and Personals

ANNUAL CONFERENCES.

Little Rock Conference, Arkadelphia...November 24
White River Conference, Searcy.....December 1

Rev. W. F. Walker is closing the year at Harburg, Ark., in fine shape.

We were glad to have a brief and brotherly call on last Saturday from Rev. J. H. Barrentine, our pastor at Beebe, Ark.

Rev. F. N. Brewer, of Gurdon, Ark., was in the city several days this week and of course made this office a visit.

Mrs. S. L. Cochran called last week. She will go with her aged mother to South Alabama for the milder winter climate.

Dr. C. C. Godden on his way from DeWitt to Searcy called last week. He looks well and is in good spirits.

Rev. Sidney H. Babcock has been accorded a royal reception by the congregation of First church, Muskogee. He says the church knows nothing but advancement along all lines.

Mr. Dale McGaughey, one of the best laymen at Hartford, Ark., stepped in to shake hands with us this week, and to report that all is running well at Hartford.

Our dear brother Rev. W. S. Southworth and his household are in deep sorrow over the death, on the 13th, of Mr. J. C. Southworth, son of Brother W. S. Southworth. We extend to them our genuine sympathy.

Rev. J. L. Amos writes that he is now a member of the Pacific conference and stationed for the year at Maxwell and Williams, post office Williams, California. His many friends in Oklahoma will be glad to hear of his whereabouts.

While attending Grand Lodge of Masons this week, two of our leading laymen of Quitman, Hon. W. T. Hammock and Mr. Jno. W. Hammock, have given the Western Methodist offices part of their time. We are always glad to see our laymen when they come to Little Rock.

Rev. R. B. Snell, of Adona circuit, was in the business department of the Western Methodist this week and supplied himself with books for the year. He was admitted into the Arkansas Conference at its late session, and we are hoping for him good success.

Rev. J. A. Sage is closing his first year at Benton. He has worked faithfully and will report seventy-five additions to the church, and collections in full, it is confidently expected. Benton is growing rapidly and should soon be one of our best stations. Brother Sage's health is good and he is ready for another year's work.

Rev. C. M. Coppedge, presiding elder of the Choctaw-Chickasaw district, Oklahoma conference, writes that he is now in Vossburg, Miss., drinking the famous Stafford Mineral Springs water and hopes to be well soon. We were not aware that he was ailing as he was in attendance at the recent session of the Oklahoma conference. We trust his hopes will be realized.

Dr. T. E. Sharp will be able to report 117 additions to First church, Little Rock, and about \$21,500 paid by his people for church and benevolent purposes, of which at least \$12,500 is for objects outside of the expenses of their own church. The church debt has been reduced and will be practically wiped out in December. This great church is beginning to recognize the responsibilities of leadership. Progress in our city mission work is impossible without leadership.

The Oklahoma conference at its recent session decided to make Dec. 12 Sunday School Day in order to help the Sunday School Board along with the great work they have in hand. Let every pastor see that the day is properly observed and the funds speedily sent to the Teller so that there may be no delay in the plans of the Board. They wish to go forward in the Sunday school work.

Winfield church, Little Rock, under the pastorate of Dr. S. H. Werlein is making splendid progress. One hundred and seventy-two members have been added, fifty-nine on profession of faith. Congregations are fine and all the organizations are in good condition. Collections will be in full with the salary of a missionary in addition. The church building is not adequate. Steps should soon be taken to secure a new location and erect a house commensurate with their real needs.

The preachers of Little Rock District will report over 1,200 additions to the membership, about 800 on profession, a net gain of about 700. Five new churches have been organized. Six new church houses have been erected and two parsonages, increasing the value of our property about \$14,000. With the exception of two or three of the missions the charges are expected to report collections in full. Several new church enterprises in the suburbs of Little Rock should be taken up next year, and the rich bottom country and the prairies evangelized and organized.

Brother W. E. Robbins, father of Mrs. O. E. Goddard, and a good and true member of our church died at Ft. Smith last week. He was devoted to the church. He requested that his friends should put into envelopes any money they might be disposed to invest in flowers for his funeral and lay these envelopes, instead of the flowers on his coffin. Some may think this a rather novel suggestion, but we think it worth considering. At any rate the request was characteristic of this good man, and showed where his heart was even in death.

The Mid-Winter Conference to be held under the auspices of the Moody Bible Institute of Chicago, Dec. 2-5, will lay special emphasis upon the evangelizing of women. Gipsy Smith has stirred the Christian leaders of that city by his testimony that five men to one woman are now being saved in his meetings. If this means Godless mothers, what does it mean for the next generation of children? Miss E. Stafford Millar, the Australian evangelist, Mrs. Mary Foster Bryner, of the International Sunday School Association, and Miss Angy Manning Taylor, of the Moody Bible Institute, are expected to deal with this subject taking up such aspects as the mother and her soul, the mother and her child, and the mother and her Bible.

"Since the Editor wrote the article on the second page of this issue headed 'A Tempest in a Teapot' the Western Methodist has taken a somewhat more conservative position on the Vanderbilt question. Brother Anderson is now willing that the Tennessee Conference memorial should go to the General Conference. This is a long stride forward from his first position. He is, however, still of the opinion that there is no good cause for the action taken by the Tennessee and other Conferences.

As time goes on he will, we are sure, see something to convince him of his error in this also."—*Epworth Era*.

It is no stride forward at all, save as a tempest in a teapot has blown us forward. If men will raise a row, it is better to settle the row, even though it be a row over nothing.

One of the significant and important gatherings of the year was the Laymen's Evangelistic Conference, just held in New York. It was significant because it indicated that strong laymen of the churches recognize that they must do their first works, namely, go forth with the Gospel message to the multitudes out of the churches. The gathering was an important one in that it brought together representative laymen for the discussion of the most vital interests of the Kingdom of our Lord. Our laymen are in some danger of making the laymen's movement a financial machine, so great is the necessity of raising more money to carry on the work of the Kingdom. This meeting looked directly to the point of developing evangelistic power in the laymen. It found its keynote in a saying of Dr. David J. Burrell, that every member of the church must be an evangelist.

At Oak Hill on the Oak Hill circuit last Sunday in the presence of a large congregation, Rev. A. C. Millar dedicated a new church. It is 28x40, well ceiled and painted, with wainscoting, gothic frosted windows, carpeted aisles and pulpit platform, beautiful pews, pulpit and alcove. It is on a commanding elevation in a lovely grove near the old church and school, the three marking the progress from log-house to modern chapel. The cost is \$870, and it was all secured so that no collection was necessary. In many respects it is the best country church in Little Rock district, perhaps in the Conference. Honor is due the Barrons, Oglesbys, Thomases, Hyatts and others, who with Rev. J. F. Taylor the pastor and Rev. J. F. Mitchell the assistant pastor have worked heroically. While the circuit may not quite pay out Oak Hill church will meet all claims and pay a little over.

DEATH OF REV. J. M. BULL.

Rev. J. M. Bull, of the Arkansas Conference, passed to his reward on the 3rd of this month. He was a lovable character, a good preacher. He has been among us for about five years, coming from the M. E. Church. He was welcome always in life and he will be mourned in death. He died at his home in Gentry, Ark., of pneumonia, having been ill only four days. We extend sympathy to his lonely wife, herself a woman of talent and of lovely disposition.

A SUNDAY AT MORRILTON.

I was induced to go there at this time because I wanted to talk especially with Rev. M. N. Waldrup; because I wanted to talk temperance to the people; because I wanted to be with old friends; and because I felt like preaching to them.

The people are delighted to have Brother Waldrup back for his second year. If this seemed were not quite so public, I would say more than I deem quite proper, seeing that it is public. But a clear-headed and clear-hearted man is a blessing to any community. When you add abilities to a higher order, well—it is decidedly good.

We had a good Sunday, morning and night. The editor enjoyed his own preaching, from a right standpoint, he thinks, and that is a good token that others may have been profited by it. The temperance service was effective, nearly all the town uniting in it. The great State-wide campaign is fairly launched. All forces are united. Victory ought certainly to perch on our banners.

By a sort of natural gravitation I found myself lodged with my good friends the McClungs.

By a long standing affinity I was touching elbows with many friends.

The old friends of W. W. Garland will be glad to know that his good wife, whom he has left behind, is fairly well. Those who loved W. W. Garland, and they were many, would do well to write her a letter now and then. She is very lonely since he went away. Yet she knows and loves the Lord.

JAS. A. A.

THANKSGIVING.

Governor Donaghey issued last Tuesday the following Thanksgiving proclamation:

"In this year, drawing to a close the people of Arkansas have been prosperous and happy and it is meet and proper that we give thanks to the great Author of all our blessings. I, therefore, designate Thursday, the 25th day of November, as a day of thanksgiving and request all of our people on that day to lay aside all their work and meet in their places of worship and give public expression of their obligations to God for His mercy and loving kindness."

We subjoin the best exhortation on Thanksgiving Day we have seen for a long time, taken from our Canadian neighbor the Christian Guardian:

"It surely ought to be possible for everyone to be decently grateful for the blessings and providences of life on one day out of the three hundred and sixty-five. And to do that is something; yes, we fear it is more than some people succeed in doing. To sing one little song of real gratitude in a year of complaining and fault-finding and self-seeking—that would be a real achievement that might gladden the heart of many who heard it, that might even cheer heaven with its music.

"Many of us, most of us, are selfishly, paganly, wickedly ungrateful for the many good things of so many kinds which fill and crowd and overflow our lives. The very best things in life have come to us without our seeking or our asking, and we use them, enjoy them, let them slip through our fingers, carelessly, indifferently, with scarcely ever a thought that they are the priceless gifts of a Love and a Power altogether beyond our reckoning. We are so busy pushing and shoving and grasping for the things that are really of little importance or value that we have not time to appreciate and be grateful for the things that are worth while.

"We say that many of us do not succeed in being decently grateful even for one short twenty-four hours in the year, and the reason is because real gratitude is a habit of the soul. We learn to say 'Thank you' to the God in whom we live and move and have our being, the Giver of all our blessings and the Author of all our joys—we learn to say it as we ought to say it, with our hearts as well as our lips, only when we form the habit of cherishing the thought of His goodness. If we have only one thanksgiving day in the whole three hundred and sixty-five there is small chance indeed of it being in any sense worthy of the name.

"Gratitude is something to be cherished and cultivated; it is, indeed, one of the crowning graces of the Christian character. There is no danger but men will always pray, that is, in the sense of asking blessings of the hand of God. Men will always feel the need and insufficiency and narrowness of their lives, and they will always, in the time of their keenest realization, cry out to heaven for help. But there is a great danger that men should forget to thank heaven for the help and blessing when it comes. And forgetting that, they will surely miss the fulness that the blessing ought to bring them. The mercies we are grateful for are the mercies whose use brings real joy. Ingratitude makes life miserable, no matter how full it may be of good things."

CONFERENCE NOTICES.

LITTLE ROCK CONFERENCE. NOTICE.

Conway, Ark., Nov. 10, 1909.

The Board of Trustees of the Little Rock Conference will meet at Arkadelphia Nov. 24, 3 p. m.

J. E. GODBEY.

CLASS OF FOURTH YEAR.

The class of the fourth year will meet for examination at the Methodist church at 2 p. m. Tuesday, Nov. 23.

J. E. GODBEY.

THIRD YEAR.

The class of the third year, Little Rock Conference, will meet the committee at the Methodist church, Arkadelphia, Nov. 23, at 7:30 p. m.

T. P. CLARK,
W. M. CROWSON,
F. F. HARREL.

RAILROAD RATES.

I have asked the Iron Mountain and the Cotton Belt roads for the usual reduced rates to Arkadelphia on account of our conference. Be sure to get a certificate when you buy a ticket on either of these roads. Have that certificate signed by me at Arkadelphia and you can return for one third fare. You will pay full fare to Arkadelphia and the reduction will be on the return ticket.

W. P. WHALEY, Railroad Secretary.

CLASS OF SECOND YEAR.

The committee and class of second year will meet at the Methodist church at Arkadelphia, Tuesday, Nov. 23, at 2 o'clock p. m.

J. J. COLSON, Chairman.

WHITE RIVER CONFERENCE.

CLASS OF FIRST YEAR.

The class of the first year will meet the examining committee at First church, Searcy, Nov. 30, at 9 o'clock a. m.

Those who have not taken the course in the correspondence school will come prepared for written examination.

W. F. WALKER,
W. E. HALL,
J. W. THOMAS.

CLASS OF FOURTH YEAR.

The class of the fourth year will please meet the committee in First Methodist church, Searcy, Nov. 30, at 2 p. m.

H. V. JOHNSON.

CLASS FOR ADMISSION.

All persons who expect to come before the committee on admission, will please meet the committee at the First Methodist church in Searcy Nov. 30th at 2 p. m.

M. M. SMITH,
FRED LITTLE.

WHITE RIVER CONFERENCE LAYMEN.

On November 30, 1909, the day prior to Annual Conference, the Lay Leaders of all the churches of White River Conference are urged to be at Searcy Church at Laymen's Conference. Devotional exercises at 9 a. m., followed by full day's program.

F. M. DANIEL,
Lay Leader White River Conference.

NOTICE TO THE PREACHERS OF THE WHITE RIVER CONFERENCE.

The preachers will save themselves and others from annoyance and trouble by going right to the Conference Auditor's office in the Methodist church on their arrival in Searcy and making their settlements.

The local banks prefer that personal checks be not used in these settlements; hence we ask all to bring exchange or cash (exchange preferred). If you have receipts from the treasurers of Conference Boards, please bring them. Make all exchange payable to the chairman of the Auditing Committee. The Auditors expect to be in their office Tuesday afternoon and would like to have all the pastors' settlements by the close of Dec. 1st that all funds may be turned over to the various Boards early in the session.

If all the preachers will please observe these suggestions it will greatly expedite the work of

several departments of the Conference and avoid confusion.

E. K. SEWELL,
Chairman Auditing Committee.

WHITE RIVER CONFERENCE.

Please get certificates of railroad fare paid going to Searcy. Application for one and one-third fare on certificate plan has been made.

F. M. DANIEL, Secretary.

OKLAHOMA CONFERENCE MINUTE BUSINESS.

Ques. 1. Who are admitted on trial? Matthew C. Hamilton, Andrew M. Dupree, Solomon E. Kirby, Avery H. Dickerson, Albert N. Averyt, Jr., Charles L. Cole, Jasper J. Copeland, George L. Gilbert, Thomas A. Harkins, Willis B. Stanley, Henry B. Ellis, James J. Groves, John P. Cox, Miles F. Sullivan, Albert M. Miller, John V. Stanley, Charles E. Galloway.

Ques. 3. Who are discontinued? Elum McCurtain, Lewis McVea, W. J. Hale, Ed. C. Cain, E. A. Southard, E. A. Rippey, C. B. Campbell, E. M. Lemming.

Ques. 4. Who are admitted into full connection? M. A. Cassidy, James G. Frazier, H. C. Gullege, J. F. Russell, C. C. Williamson, J. N. Tinkle, W. W. Robinson, Griggs Durant, N. G. Gregory, L. N. Ischomer, Wilmore Kendall, E. P. Eubanks, G. W. Hooper, C. W. Hardin, J. C. Morris.

Ques. 5. Who are readmitted? J. L. Brown.

Ques. 6. Who are received by transfer from other conferences? J. T. McBride, Arkansas conference; D. T. Harden, East Texas conference; R. F. Lyon, S. W. Missouri conference; J. W. White, Little Rock Conference; R. H. Triplett, East Columbia conference; J. A. Greening, North Mississippi conference; D. D. Warlick, Little Rock conference; A. P. Johnson, North Texas conference; W. A. Lewis, Little Rock conference; J. E. McConnell, Arkansas conference; M. C. Roland, Alabama conference.

Ques. 7. Who are deacons of one year? John F. Roberts, C. L. Canter, C. W. Armstrong, R. C. Aubrey, A. S. Cameron, L. V. Colbert, M. Flanigan, C. A. Long, J. E. Martin, R. E. L. Morgan, W. M. Spain, J. C. Morris, O. B. Staples, E. M. Sweet, Jr.

Ques. 8. What traveling preachers are elected deacons? James G. Frazier, Herbert C. Gulledge, Winfred W. Robinson, Joseph F. Russell, James N. Tinkle, Clyde C. Williamson.

Ques. 10. What local preachers are elected deacons? James Broadnax, Billy Bruner, Siglon F. Cartubby, James Frazier, Jesse W. Fulton, Scott Gentry, Thomas A. Harkins, Holton J. Hayes, Nelson Jacobs, William M. Leatherwood, W. A. Lowery, John B. McCombs, C. E. Morris, Harrison B. Nohio, Daniel Roberts, James Sapulpa, Daniel A. Shaw, Wiley H. Smith, Willis B. Stanley, J. B. Turner, Fred Veal, John C. Wassom, John M. Woldridge.

Ques. 11. What local preachers are ordained deacons? James Broadnax, Billy Bruner, Siglon F. Cartubby, Jesse W. Fulton, Scott Gentry, Thomas A. Harkin, Holton J. Hayes, Nelson Jacobs, William M. Leatherwood, W. A. Lowrey, John B. McCombs, G. E. Morris, Harrison B. Nohio, James Sapulpa, Daniel A. Shaw, Wiley H. Smith, Willis B. Stanley, J. B. Turner, Fred Veal, John C. Wassom, John M. Woldridge.

Ques. 12. What traveling preachers are elected elders? Charles L. Canter, John F. Roberts, Oscar W. Stewart.

Ques. 13. What traveling preachers are ordained elders? Charles L. Canter, John F. Roberts, Oscar W. Stewart.

Ques. 14. What local preachers are elected elders? Lewis McHenry, N. G. Gregory, H. B. Ellis, Henry E. Carter, G. M. Byers, J. H. Setzer, Joseph Jackson.

Ques. 15. What local preachers are ordained

(Continued on Page 7.)

WHY I BELIEVE IN MISSIONS.

By MRS. J. V. STANLEY.

To begin with, in telling why I believe in "Missions," let me say that I do not mean either "home" or "foreign" missions as these terms are generally used, but Missions in the widest sense of the word. Christ said, "the world is the field," and the terms home and foreign are merely used by the church for convenience in carrying on the work.

I. My first reason for believing in Missions is my own self-interest.

(1) I am a loyal American, and, naturally believe in anything that will truly promote my country's interests.

Most of the so-called heathen lands have been opened and developed either directly or indirectly through the influence of Christian missionaries, and as a result our trade with those countries has become a great source of revenue to our own country.

Again, vast hordes of immigrants are coming into our land every year, and are congregating in the cities in great colonies, retaining their own customs, religions, and even their own forms of government, which are anything but the best. These people are for the most part the very off-scouring of the earth, and with their lower standard of living, those who have authority to speak say that it is only a question of a few years until our nation will have a lower standard of manhood, of morals, of government, and of religion, if these people are left in their present condition, and are allowed to intermingle and intermarry with our own American citizens.

Again, with many people the Yellow Peril is a vital question. Japan and China are no longer asleep, and China is fast rousing herself from her sleep of centuries. This nation, with its myriads of people, has been imposed upon again and again by so-called Christian countries, and the feeling against "foreign devils" is still very bitter. China is beginning to train her millions of men into soldiers, and with the modern implements of war at her back, and without the love of Christ in her heart, what may not the result be when she turns against her enemies.

So, because I am a loyal American, I believe in Missions.

(2) I am self-interested enough to desire my own self-development, and "Missions" is a great developer. Nothing tends to broaden one more than interest in others: the forgetting of our own narrow little world and extending sympathies to the ends of the earth makes us indeed citizens of the world. It has been said that anyone can love his own family, but it takes a high-souled man to love all men, and as it takes a high-souled man to love all men, so loving all men tends to make one high-souled. Again, I believe in Missions because of the development it brings to my own character.

(3) In this day of commercialism the question always arises, *Does it pay?* and in investing in Missions naturally we ask the same question. One has only to read the reports from the Missions fields to know how abundant are the returns from the smallest investment; the souls saved, the churches built, the Christian faith and character developed, the suffering relieved, are indeed the most satisfactory of results. I know it is a "paying proposition," and therefore I believe in Missions.

II. But all these reasons are selfish, and I have a higher motive than self-interest, and that is interest in my fellow-man.

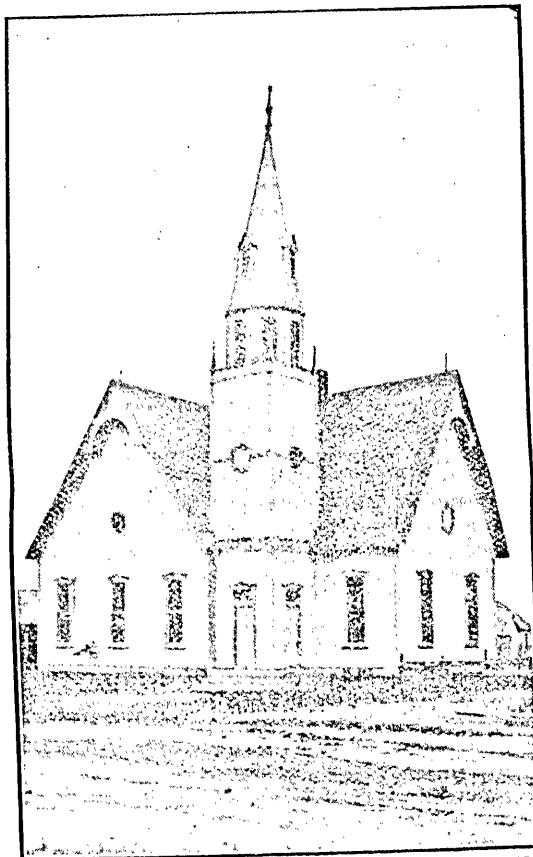
(1) And naturally his physical well-being appeals to me first of all. And how in need of help he is in this respect! Missionaries from all over the world tell of the needless suffering man is called upon to endure, simply through a lack of knowledge of the proper methods of prevention and cure. And not only has lack of knowledge caused suffering, but so has positive neglect and mistreatment—the inhuman methods resorted to by quack doctors are almost beyond belief, but the medical missionary comes along and often by some simple remedy or operation relieves the suffering of years; he gives sight to blind eyes, and hearing to deaf ears; he cures the tumor or some dreadful skin disease of years' standing;

he makes the lame to walk, and brings to physical life and strength those almost dead with suffering and disease.

In nearly all heathen countries the people are accustomed to torturing themselves in the most cruel manner in order to win the favor of the gods, but when the Christian missionary comes he teaches them that the true God is a God of Love, and wants his children to keep their bodies well and strong in order that they may serve him the better, and not to inflict such torture on themselves that they will eventually become helpless burdens on the public, spending useless lives, when they could be serving God and their fellow-men; and in the end gaining nothing in return.

In China, India, and Africa, more so than in other countries, infanticide is a most common practice; and thousands of little lives are sacrificed yearly, either through neglect or because they are not wanted, or, worst of all in the name of religion; but the Christian missionary teaches that these little ones are worth as much in the Father's eyes as the oldest man or woman, and that it is just as much murder to destroy them as to kill one's own mother or father, and thus much has been done in recent years to do away with this cruel custom.

Again, cannibalism is practiced in some parts



METHODIST EPISCOPAL CHURCH, SOUTH, CLAREMORE, OKLAHOMA.

G. W. LEWIS, Pastor.

of Africa and the islands of the Pacific, but wherever Christianity has gone men have learned that he who has the love of Christ in his heart cannot kill and eat his fellow-man.

(2) Man's physical and social needs are so closely connected that it is hard to distinguish between them in some respects, and this is especially true in the treatment of woman.

I am a woman, and therefore I believe in Missions because of what has been done for woman through the influence of Christianity.

It is almost impossible for us who live in "Christian America" to realize the condition of women in heathen lands. In Africa she is not considered as valuable as a cow, being bought and sold like "other" animals and frequently is not as well cared for.

In India it is considered a curse to be born a woman, and consequently she is treated accordingly. The little child-widows, who are accounted responsible for the deaths of their husbands, though absolutely innocent, are literally treated worse than the dogs of the street, and are so abused and ill-treated that thousands of them commit suicide in order to escape the miserable existence they otherwise would have to endure.

In China, among the poorer classes especially, as soon as it is learned that a girl has been born,

she is made way with by the angry disappointed parent, or if she is permitted to live it is only to be gotten rid of as soon as possible to become the veritable slave of a tyrannical mother-in-law. How different is this from woman's position in Christian lands where she not only has personal liberty, but holds a position of honor and influence among her people, has the power to rear her children as she thinks best, and is a veritable queen in her own house!

Closely connected with the position of woman is the practice of polygamy so common in heathen lands. In Africa, among the savage tribes, a man may have as many wives as he can buy; among the Mohammedans the custom of having several wives is indorsed by the Koran itself; and in China, though a man is supposed to have only one head wife, he can have any number of secondary wives who are subject to the jealous authority of the head wife.

Imagine the sorrow, the envy, the strife, the misery of such an existence.

It needs no comment!

But one of the first teachings of the Christian missionary is that one man and one woman only 'shall dwell together in the holy estate of matrimony,' and much has been done by him to create happy homes; and as a result, direct and indirect, to raise the standard of morality, one of the greatest social needs of the world.

I might refer you to volumes of testimonies of statesmen, travelers, military and naval officers, and men in all stations of life in corroboration of these results of the work of missionaries, had I the time, but I do not believe it necessary.

Some may say that these evils exist in Christian countries as well, and in reply I say, "that is true."

But to what a small extent as compared with the conditions in non-Christian lands; and if they exist in the very face of Christianity, what must be their power over those who know not the gospel!

(3) Man's intellectual needs are met by Christianity, as are his physical and social needs.

As far as his physical make-up is concerned the intellect is what makes man superior to the animals, and when his intellectual training is neglected he sinks toward the level of the brute creation.

The missionary as soon as possible, begins the training of his convert's mind, awakening him to a realization of what he can be, giving him an ambition; and infusing in him a spirit of thrift, soberness and industry.

(4) But more important by far than the physical, social, or intellectual question is man's spiritual condition. And in this respect too much cannot be said.

It has been objected that the heathen do not need the gospel, that they have light enough of their own. It is true that God may have revealed himself to some, but taking non-Christian peoples as we know them, "It is sorrowfully, irrefutably true that they are living in unknown sin, and that by no possible stretch of charity can they be considered beyond the necessity for the gospel of Jesus Christ." The hope that some are living under the same kind of dispensation as the Jews before the time of Christ does not lessen our duty to give them the clearer light and whether there are such or not, it does not lessen our obligation to the great masses who are living on a lower level. The light shines for all. Christ said: "I am the light of the world," and those who see it must spread the tidings.

We are all children of the same father, and they have only stumbled in the path that we have trod with such faltering steps.

You have doubtless heard it said that the heathen religions are good enough, and that there is no need of disturbing the people with another. Why if this is true, have great masses broken away from these old religions; and why is the character and life of the Christian convert so superior to what it was before his conversion? One missionary who had labored for years among a people whom he deeply loved, and among whom were many of his dearest friends, said that the bitterest experiences of his life convinced him that the non-Christian religions, instead of being

steps in an upward evolutionary movement of man toward the truth, were instead, devices by which men were drawn farther and farther from the truth; and the truth of God was made a lie. All of the important non-Christian religions except Mohammedanism were in existence during the time of the Hebrew prophets, and yet these men saw in all the religions around them only the falling away from a clear vision of the "Only Living God."

It may be said that the heathen religions have some good in them. That is true, but where there is a little good there is much to condemn: while in Christianity we find a combination of the good that is found in each and all of the others. And the very truth that is found in these religions is a hindrance to the acceptance of the fuller truth revealed through the gospel of Christ. It only tends to make men already loving sin satisfy themselves with less than the greater truth. The evils of our land are condemned by our religion and yet exist in spite of this, while the evils of non-Christian countries are imbedded in the religions, are often found in the worship itself, and consequently have gained great power from that fact.

In this limited space it is impossible to discuss these religions, but suffice it to say that they have been proved utterly inadequate to meet the intellectual, moral, social and spiritual needs of man.

We are seeing in our own day their own confession to inadequacy. Korea and Japan have thrown off their old religions as a wornout garment, and India is in the process. Our civilization destroys the confidence of the people in their own creeds and customs without giving any restraints to take their place. They take up our vices but not our virtues. Their religions are going, and history proves that a nation without a faith is a doomed nation. It cannot hold together. It inevitably dies, therefore we must see that we give something to take the place of what we take away and the only valuable thing we can give is the Christian faith. And last of all I might say what would have saved us all this discussion if said at the beginning. May I quote one who has dealt with this question in such a masterly manner:

"For us Calvary closes this question. All the non-Christian religions except Mohammedanism, which in actual consequence rejects and supersedes Christ, and therefore condemns itself, all the non-Christian religions except Mohammedanism were here when Jesus Christ came. If the missionary enterprise is a mistake it is not our mistake. It is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, to the best of all the non-Christian religions, the religion between which and all the other non-Christian religions a great gulf is fixed, Judaism, Jesus Christ came and that the best of all religions, he declared to be wornout and inadequate. The time had at last come, he taught, to supplant it with the full and perfect truth that was in 'Him.' It will be enough for us to recall his own great words, 'All that came before me are thieves and robbers.' I am the way and the truth and the life; no man cometh unto the father but by me. For us no other word needs to be spoken regarding the absoluteness of his faith and the inadequacy of the half-teachers who have gone before him, or who were to come after him."

As a follower of the Great Teacher and having the knowledge essential to the welfare of my fellow-men, I am under solemn obligation to convey that knowledge to them. It makes no difference who those men are or where they live, or whether they are conscious of their need, or how much inconvenience I may incur in reaching them. The fact that I can help them is the reason why I should help them.

III. I believe in Missions for my own self-interest and through interest in my fellow-man, but my third reason is the highest of all, *Interest in the cause of Christ.*

(1) The last words of a man who knows he is about to die are considered of the greatest im-

portance because they are his last wish, and so it was with Christ.

As he was about to leave his disciples and go back to his home in glory he gave them his parting message. "Go ye therefore and make disciples of all the nations," and again, "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth."

Had we no other motive for telling the gospel story, that command is sufficient. We have no choice in the matter; it is an imperative "Go," and how can professing Christians be indifferent to the work, or expect a blessing when they neglect his specific injunction?

Christ said, "If a man love me he will keep my word," and that word was "Go preach."

(2) Not only was the salvation of the world Christ's command, but it was his *supreme thought* throughout his earthly ministry. The fact that he desired the salvation of the world was seen in his every word and act and if it was *His* supreme thought should it not be that of his followers?

(3) And finally in proportion as one's *experience in Christ* is genuine and deep will we desire to communicate it to others. It has been said that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it. People who say they do not believe in Missions are usually quite unconscious of the indictment which they bring against their own spiritual experience. The man who has no religion of his own that he values of course is not interested in the effort to make it known to others.

What can you say about this matter for yourself? Do you believe in Missions? Do you believe enough to give your life for his service wherever he may want you? If not, friend, do not call yourself his follower, for you are not following him. And the answer is yours to make: Why am I not willing to serve my Master anywhere he may call me to go?

VANDERBILT—A POSTSCRIPT.

By G. B. WINSTON.

The editor of the Western Methodist discounts my fable joke about the "power" of the trustees of Vanderbilt University to sell its securities and abscond. Since others also insist on taking that remark of mine seriously I repeat that though meant as a pleasantry it is strictly true. The Executive Committee of the Board is obliged constantly to be reinvesting the funds of the University. (I did not say real estate, but "securities.") That we could sell enough of its bonds or notes to take us all to China, with each a snug sum in his pocket, and that all of us could be in China before the theft was discovered is, humanly speaking, altogether possible. For the sake of our serious and suspicious friends I suppose I had better add that we have no such step in contemplation.

In so far as the editorials of the Midland Methodist and the Epworth Era figure as replies to my communication in the Western Methodist I need only say that I abide by what I wrote. Dr. Schuler thinks that it does not follow that the church owns the University because the trustees recognize their obligations to the church. Perhaps it would have been better had the "trust clause" originally been inserted in the title to the University's real estate. The present Board had nothing to do with that, however, and can only hold the titles as it received them. But its members insist that they have given no ground for the aspersions upon their loyalty to the church which have of late become so fashionable.

Dr. Du Bose's long article contains only two points: First, certain questions propounded to me; second, the declaration that he does not believe what I say. He must clear up the latter before I shall care to give attention to his questions. He asks his readers to believe that he knows more about the University's affairs than I do. If they choose so to believe, under all the circumstances, I do not see why I need concern myself about it.

Our good friend Dr. Winton must have written from memory when he penned the foregoing, so far as relates to his view criticised by the Western Methodist. We need only to quote his very

words: "Under the previous enactment, mentioned above, the Board of Trust can give away all the University's real estate. We can also sell all the University's securities, put the money into our pockets and abscond to China!" To be sure the question is rather an academic one, so far as the editor of the Western Methodist is concerned, for he insists that if we cannot trust a board of trustees, we can find no way to hold the property, and he insists that if we cannot trust the Board of Trust of Vanderbilt University, then we may despair of constituting one that may be trusted. But since some seem to think they are not to be trusted, we thought it well enough, in the interest of these "weak brethren," to say that we could not agree to the position taken by Dr. Winton as to the powers of this Board of Trust, though we entirely agree with all else he says. It goes without saying that anybody who holds certain forms of "securities," government bonds for example, may sell the same. We are hoping that our dear brethren who are so alarmed may accept Dr. Winton's assurance that the Vanderbilt Board really has no intention of doing even this.—Editor.

PURITY OF SPEECH.

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You can shut your eyes and tell whether the woman next to you is a lady (or, should I say, a gentleman?) by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given the definition of lady as woman in a high state of civilization.

I am sure you prefer to be considered highly civilized to being thought savage and barbarians.

When a girl says: "Gee whiz," "It was something fierce," or "You're up against it," you need nothing more to convince you that she is not altogether a lady. She may be a good-hearted, well-meaning girl, but, friends, she proclaims to the universe that she is common.

Nobody wants to be stamped as common. To say to any one that she is kind-hearted, good natured, willing to serve a friend, and that she honestly pays her way, is to say that she is a respectable member of society, but to add to this that she is common and ordinary, is to indicate a fatal defect.

Purity of speech requires the omission of slang and silly, superfluous phrases. The latter, while perhaps not profane, are often not refined and show that one's associations have been with ill-bred persons.

To think before you speak is an excellent rule.

You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say, "Hadt'n ought," or "ain't" or use a singular verb with a plural noun.

Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English.

Vocabulary is another matter.

We acquire a good stock of words for daily use, a working vocabulary; that is, partly by our own pains and care, and partly by listening to others who use good language and partly by every-day reading a few pages in a book that is worth attention.

No matter how busy one is, she should try to keep one good book on hand and read it through page by page, although to do so may occupy several weeks. More than most people think they

eral weeks. More than most people think they enrich their vocabulary by regularly attending church services. The habit of listening to sermons does more for you than its first object which is to lift the mind into an atmosphere of devotion.

It adds little by little to your treasury of beautiful and well-chosen words.—*N. Y. Evening Telegram.*



Scripture Lesson for Nov. 21: Luke 14:16-24; 1 Cor. 9:19-23.

Topic: Our Master's Invitation Through Us.

The following treatment of the lesson is from the *Epworth Herald*:

Luke 14:16-24. The Jews were satisfied with themselves as the chosen people. Their leaders cared more for the form of religion than for any experience of its power. This feast in the Pharisee's house gave Jesus a chance to tell some of the guests that they had no exclusive right to God's favor, and that they were in a fair way to lose it altogether. So he spoke the parable of the great supper.

It is a story of ungracious and ungrateful folk. Invited, provided for with lavish liberality, they slight the invitation, perhaps expecting a second "bidding" as a tribute to their greatness.

The gospel is a feast provided for all. The invitation comes first to the nearest, but at last to everybody.

Proper interests may be poor excuses. Nobody thinks that the personal interests the invited guests mentioned are improper, for they are the everyday concerns of men. The mistake was, and is, in supposing that these things justify neglect of the soul's concerns.

God will always find guests for his feast. If I reject, I do not defeat his purposes, save as those purposes would have blessed me. My place is filled.

The servants of God are charged with a constant duty of invitation. The parable fails of fully showing the truth, because there is a limit to the number of guests at any earthly feast. So a sort of predestination is at work. Some are chosen as guests while others must be passed by. Not so in the Kingdom. Nobody who is in will be displaced by another's coming; nobody who is out need stay out for fear there is no room.

1 Cor. 9:19-23. Paul knew how to be a personal evangelist. Everywhere he did the thing which good sense and gospel zeal told him was needed to win souls to Jesus Christ.

He knew how to live like the Jew, and followed Jewish customs, where he could do so with a clear conscience, whenever he was among the Jews.

He knew how to live like the Gentile, in society which had no knowledge of the Jewish law. He came to Gentiles in their own world, as one of them, kept back by no barrier of prejudice on either side.

In a word, Paul's method was the method of seeing men through their own eyes. He put himself in their place. In our time he would have made a successful traveling salesman, for his evangelistic work was done on the psychological principles and by the methods of the highest sort of salesmanship.

So Jesus, telling the story of the great supper, puts on his servants the duty of getting everybody they can reach into the supper room of their Lord. And Paul, the most successful evangelist of Jesus' servants, tells us how we can be successful personal evangelists.

Command and method; principle and practice; duty and opportunity; on these the Scripture gives us all the light we need.

THOUGHTS ON THE THEME.

The intent of God is that every saved sinner shall be a means of saving other sinners. It is the most natural and simple plan that could have been devised. A sinner saved by grace knows how great a wretchedness he has escaped, and he knows others who are still in bondage. Who could be so attractive to a company of slaves as one of their number who had discovered a way to freedom? "If our religion is true," says a wise man, "we are in duty bound to preach it." But it is more than a duty. It is a joy. "To preach deliverance to the captives" is the finest of all occupations, when one has come into the liberty of Jesus Christ.

Smallness is often the disguise of the infinite. You may count the apples on a tree, but who can count the trees in the apple? You may reckon the acorns on the oak, but not the oaks in the acorn. A forgotten preacher in a barn led William Booth to Christ; another nameless one showed Spurgeon the Savior; Peter Bohler started Wesley in the right path. Who can count the gains from the seed sown in such hearts as Moody, William Nast, Joseph Parker, James M. Thoburn?

The true apostolic succession makes of the saved a savior. It would be bad enough if priestly selfishness or Levitical fear of contagion should cause the death of the despoiled and stricken man on the Jericho road. It is worse, as to results, though not as to the wickedness of the deed, when we remember that our refusal to serve may have infinite results. We never know what Samaritan service may be the forging of the first link of a chain that shall help to bind the whole round world about the feet of God.

We have power to speak the word that his salvation has put into our mouths. The plan of salvation means just that. God never intended that his kingdom should increase by addition, but by multiplication.

"He first findeth his own brother Simon." The instinct of a saved life is service. Only as we stifle it and spoil it by the laws of the old life does it become difficult. God's plan for the extension of his kingdom is simple, economical, adaptable. "First to your own." It is the law of contagion, which has its benevolent as well as its evil aspect. Properly applied, it would win the world to Christ with swifter pace than any other method.

ILLUSTRATIVE SUGGESTIONS.

Perhaps the greatest master of the art of personal work the Methodist church has known in recent years was the late Dr. J. O. Peck. His experience yields invaluable counsel on the theme, and he speaks as an expert. Some of his conclusions are here given:

"If the first effort is not successful, do not be disheartened. No lady learns to play the piano on the first or fortieth attempt. No man becomes an artist or an orator save by long-continued efforts. And in the art above all others—that of winning souls—Christians may not expect to succeed unless they persist. But if they persist they will certainly win.

"To have the good will of a person is half the battle. But if drawn to speak with a stranger, God will go before and prepare the introduction.

"One winter, in B——, the writer induced a prominent man and soldier, after an interview of two hours in his office, to promise to begin a Christian life. At least twenty more were afterward converted as a result of this man's influence.

"So great is my conviction of the value of personal effort, as the result of a life-work in winning souls, that I cannot emphasize this method too strongly. If it were revealed to me from

heaven by the archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time; and if it were further conditioned to this end that I might preach every day for the ten years but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the conversion of the thousand souls necessary to my own salvation. But God's plan, that pastors shall be both evangelical preachers and walking evangelists, is the better way."

THE QUIET HOUR.

Two very important departments of the first vice president's work in the League is the Yoke-fellow's Band and the Quiet Hour. The first is our topic for today, the other is the meal time in which the soul refreshes the spirit with meat and drink.

To the pastor who must always be giving out it is absolutely indispensable. A preacher does not really make a pastoral visit unless he holds prayer, and if he has fed upon the morning's meditation he has living bread and water of life for his parishioners.

The preacher is the general superintendent of all the church forces so we call his attention to The Quiet Hour. M. H. NEWTON.

SUGGESTED PROGRAM FOR EPWORTH LEAGUE.

(Week of Nov. 21.)

Opening sentence: O God, grant that in obeying I may know thy love and that in loving I may fulfill thy law.

Song—I want to be a worker.

Prayer—That I may be the means of someone leading a better life.

Responsive Reading—Psalm 121, 122, 123.

Song—Selected.

The Scripture—Luke 14:16-24.

Explanation by four persons: "Certain man," "supper," "servant," "invitation."

Excuses by three persons. (Get help from Methodist, Era, Concordance, etc.)

Recitation or Solo: "Behold a stranger at the door" from Methodist Hymnal.

The Fellow-workers Covenant—explain what it is. (See Era.)

Paul's plan, 1 Cor. 9:19-23.

Expert Testimony (Era page 9 1st col.) To be given by seven persons.

Motto—"He cannot guide his fellows who is not guided by his Father."

Close with testimony of those who are going to at least "win one." M. H. NEWTON.

THINK THE NOBLEST THOUGHTS.

You have length and breadth to your life, but have you height to it? You are a farmer—are your thoughts always of your farm and stock? You are a manufacturer, but do you think alone of raw materials, refined and shaped for sale and use? You are a lawyer—do you think only of briefs, verdicts, and decisions? You are a mechanic—how is it with you? Are your thoughts only of tools, products of your skill, hours, and wages?

Add height to your life. Rise to God in thought, faith, hope, and love. Yield yourself to the invisible forces that draw the heart upward. Let your soul return to find rest in the God that breathed it into being. As you draw near to God the air invigorates, the clouds disappear, the stars shine, the heavens open. Doubt decays, faith revives, fear sinks away, peace comes in, joy springs up, light breaks all around.—*Philadelphia Methodist.*

OKLAHOMA CONFERENCE MINUTE
BUSINESS.

(Continued From Page 3.)

elders? George M. Byers, Henry B. Ellis, Noah G. Gregory, Joseph Jackson, Louis McHenry.

Ques. 16. Who are located this year? N. B. Fizer, P. B. Hicks, J. L. Southard, H. G. Summers, Henry M. Vinson, R. F. Lyon, L. L. Thurston.

PERSONAL NOTES.

Rev. N. L. Linebaugh received more votes for delegate to the General Conference than any of the brethren. He is a choice man and will make a good representative.

Rev. L. L. Johnson is doubtless the oldest member of the delegation to the General Conference. He has not been a member of the conference very long but has made a fine record while in the connection and the brethren gave him the position.

Rev. O. E. Goddard will be prominent anywhere so the election to the General Conference was not much of an elevation still the honor was properly conferred.

Rev. Theo. F. Brewer was elected a delegate to the General Conference for the seventh time consecutively an honor that few have enjoyed in the church. We would like to know how many there are who have enjoyed the same honor.

Rev. S. G. Thompson is a safe man anywhere and the brethren made no mistake in sending him to the General Conference. He has served several responsible positions in the conference and always with good success.

Rev. G. B. Winton though a new member in the conference was elected a delegate to the General Conference. Dr. Winton is the editor of the general organ, the Christian Advocate, and it was fitting that he be made a member of the General Conference.

The conference was generous with the pastors and presiding elders electing two of each to the General Conference. Whatever may be said of the presiding eldership we venture the guess that when the roll of the General Conference is called more of them will answer than from any other position in the church.

The lay brethren elected a good strong delegation to the General Conference. Hon. D. H. Linebaugh is a brother of Dr. N. L. Linebaugh, one of the clerical delegates, rather remarkable to have two delegates from one family.

Muskogee was generous with the delegates and members of the conference and we heard no complaints. This editor had a splendid home with Rev. R. P. Witt, a very brotherly man, in the elegant home of Mr. S. P. Mann. The family belong to our St. Paul's and they made their guests feel at home and enjoy themselves.

OKLAHOMA CONFERENCE PERSONALS.

The clerical delegates to the General Conference are N. L. Linebaugh, O. E. Goddard, L. L. Johnson, S. C. Thompson, G. B. Winton and T. F. Brewer. Alternates, J. S. Lamar, W. F. Dunkle, and C. M. Coppedge. The lay delegates are D. H. Linebaugh, A. E. Bonnell, T. S. DeArman, B. C. Clark, I. D. Hitchcock and T. P. Howell. Alternates, Ed S. Vaught, Frank Jones and Ed Nix.

* * *

Rev. J. A. Parks was re-elected secretary of the conference. He selected some splendid help in the person of E. M. Sweet, Jr., and J. S. Lamar with others who made the task easy.

* * *

The brethren were much pleased with the results of the work of the evangelists that had been appointed during the year. Some had assisted the pastors, and some had gone into unoccupied territory. Everywhere success had fol-

lowed their efforts. The idea has been tried and is popular after the due trial. That is conclusive, it is not now an experiment.

* * *

Rev. E. M. Sweet, Jr., brought up the best report that was made at the session of the conference. He gave credit to the efficiency of those who had gone before him in the pastorate at Lawton, and they are a goodly company; Dunkle, Worley, Satterfield, Scales and Sweet.

* * *

Rev. W. A. Randle though for several years supernumerary, is full of fire and activity. His eye is bright and he moves around as though he had never been ailing. There are many years of useful service in him yet.

* * *

The laymen had an interesting program on the day preceding the session of the conference. They were disappointed in the speakers from abroad but home talent filled the bill and they had a good time anyway. We are sorry not to be able to give a more extended account of their speeches and work but the failure was unavoidable. Their speeches were extemporaneous and many items of interest were lost. We believe that the laymen would be much helped by reading accounts of the doings and sayings of their brethren. We would admonish them to make freer use of the columns of the church papers. These columns are open to them.

* * *

Our Indian brethren were on hand in force and showing great interest in the proceedings. We were sorry to see Bro. Cobb on crutches though we believe he exchanged them for a cane before the conference was over. The gospel among these people is a power and the Indian preachers have the spirit of the gospel grounded in them.

* * *

The conference decided to go to Ardmore for the next session. There was none to oppose Ardmore as it was clear that place was entitled to the session.

* * *

The policy of the conference heretofore expressed to establish one Woman's College was changed so that two may be established. Some flattering propositions were in the air but nothing was submitted to the conference. At present the conference has no female college but let us hope that those who have matters in hand may be able to make a happy deal before another session.

* * *

This editor has found it quite difficult to write up the conference. We could scarcely think of a preacher who is not deserving of mention on account of his good work during the last year. To mention all would overtax our space and seem irksome so we have decided to make our comments short.

* * *

Bishop Atkins, though in labors abundant, seemed quite fresh. He is kind to all allowing much latitude in discussions and some of the brethren are growing into conference debaters. With a little more practice they may be able to show unusual proficiency in this respect but such speech-making consumes much of valuable time. The address to the class to be received into full connection was interesting and full of well studied sentences.

CONFERENCE MISSIONARY EVANGELIST.

In the Methodist of October 14 Rev. J. L. Cannon in his "ipse dixit" style discusses the "District Evangelist" under the head of "The Ghost Again." He professes to have changed his mind during the year. It is a good omen, even if he does get on the wrong side. By thus changing from year to year he may be on the

right side half of the time. There is hope for him.

It is unnecessary to take up his argument in order, because much of it is based on things accidental. He argues that the Presiding Elder who is not doing the work of an evangelist is thereby disqualified. He shows ignorance of the real work of the Presiding Elder.

The Presiding Elder is primarily the Bishop's representative to secure reliable information concerning the preachers and the charges. The Bishop absolutely could not make appointments without such knowledge. The Bishop is not primarily an evangelist, nor is it necessary that his "subs" should be. Indeed it is generally believed that men with the evangelistic gift are not well qualified to weigh both sides of questions. They must be first of all advocates. Think of Sam Jones, Culpepper, or McIntosh on a District! I know of a Presiding Elder in another Conference who gloried in having a revival at every Quarterly Conference, but he utterly wrecked his District in making appointments. It was long a favorite argument to say that the pastor who could not hold his own meetings was not fit to be a pastor. Now Bro. Cannon turns the thread-bare argument upon the Presiding Elder, who, because he is "few," and between the nether millstone of preachers and churches on the one hand and the upper millstone of the Bishop on the other hand becomes grist for all.

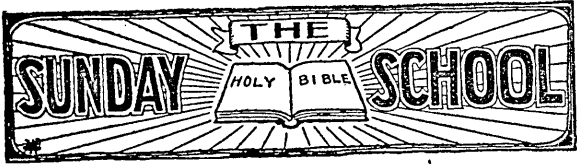
It is easy to say that a Presiding Elder ought to neglect the "Third Round" among the stations, but certain station preachers could testify that absence of the P. E. at that time left him in bad plight to round up at the fourth Quarterly Conference. In many places the third Quarterly Conference comes at the leisure time when both P. C. and people can freely confer with P. E.

But suppose the P. E. is a flaming evangelist, there are Districts with six circuits of eight appointments each. How could a P. E. help in forty-eight protracted meetings and do anything at all for the other ten charges. The P. E. who will not help in meetings when and where possible is unworthy and should be unhorsed, but he has other equally important duties. If he has cities in his District, he should enterprise new churches and missions, and ought to search out the unoccupied territory in the country. He cannot secure the funds for these things without cultivating the closest possible relations with his strong churches, and this cannot be done at long intervals between Sundays. The P. E. who fails to develop a District spirit by interesting his strong churches in the weak and undeveloped fields misses his opportunity for greatest usefulness.

Now there are places that should be besieged by an evangelist and others where the P. E. may start the new work but cannot stay to complete it. These need the missionary evangelist. If funds were available, an evangelist in each District could be kept busy, and the more he did the more the P. E. would have to do to perfect and strengthen new organizations.

We need at least one evangelist for Little Rock Conference, not because Presiding Elders are not evangelists, but because live Presiding Elders can be busy every day and then the work cannot be done. Statistics show that in recent years the Baptists have been gaining on the Methodists. It is largely because they have Association Evangelists. The Oklahoma Conference has had several District evangelists, and the results have been tremendous, the whole number received being about 13,000 or one-third of the previous membership. Last year I was in favor of a Conference evangelist, but doubtful whether we were quite ready to support him. All doubt is gone. We need him and can support him. Bro. Cannon has permission to change his mind again.

VOX POPULI.



Prepared by Rev. George McGlumphy, Ph. D.
November 28. Paul on Self-Denial—World's
Temperance Lesson. Rom. 14:10-21.

Golden Text: "It is good neither to eat flesh,
nor to drink wine, nor anything whereby thy
brother stumbleth." Rom. 14:21.

THE LESSON TITLE.

The English Sunday School leaders have for a number of years set apart one Sunday in November as Temperance Sunday. Many other countries have joined in the observance of this day; hence it is fittingly called "The World's Temperance Sunday," on which day many millions are studying the great and grave question of the liquor evil. Owing to the fact that our present lesson text (Rom. 14:10-21) considered from the expositor's viewpoint is very similar to our last temperance lesson (September 26), I should suggest to the teacher a general viewing of the Prohibition question from a practical standpoint. For such a study in reference to Arkansas I offer as a second Golden Text, "Let us go up at once and possess the land, for we are well able to overcome it." Numbers 13:30. Read the whole story.

1. The Irrepressible Conflict.

1. *War of Extermination.*—The words of the Lord to Israel (Deut. 7:2) are applicable to us today: "Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them." The sooner we of America learn this truth the better for us and our children. That awful trinity of death, the Brewery, the Distillery, the Saloon, must and shall be destroyed. No armistice, no compromise, no quarter! It is needless to say that there is, and will continue to be, heavy fighting. No evil ever voluntarily surrenders. The fact that we have won great victories has thoroughly aroused the enemy to the fact that the very existence of the liquor traffic is in imminent danger. "All that a business hath will it give for its life."

2. *The Enemy's Campaign.*—Good generalship always studies the character and tactics of the opposing force. Let us be thus wise. The character of our enemy is that of the trickster who cares nothing for the "laws of honorable war." It never fights in the open if it can help it; and never fights fair. Under the specious plea for personal liberty it violates the most sacred right of the republic, the ballot. It has three main plans of operation, to-wit: (1) Falsehood. Its lies are like the sands on the seashore for multitude. (2) Intimidation. It wields the "Big Stick." (3) Bribery. It buys if it must and can.

3. *Our Campaign.*—There are four imperatives for us of Arkansas, to-wit: (1) We must *get together*—division is foolish and fatal. (2) We must *stay together*. The enemy is certain to try to repeat its late Napoleonic move of piercing our center thus cutting the Temperance forces in twain. (3) We must *immediately advance* on the enemy's works. (4) We must *refuse* to receive a "flag of truce" from the enemy.

THOUGHTS.

1. "God said, Let there be light, and there was light." Force the liquor traffic out into the open and its destruction is assured. A viper is certain to be killed when men see it is a viper.

2. Prayer is to be one of the mightiest factors in winning our land for God and the home. Prayer has lost none of its wonder-working power.

3. Personal workers are needed by the thousands. The general staff can't win the battle by itself. Neither can the brave preachers. Thank God the laymen and women of our State are thoroughly aroused and are ready for action.

4. War is costly. One of the chief reasons why liquor has not already been driven from the field is its vast monetary resources. We want no money for bribery, but we do need a goodly supply to meet the necessary expense of literature, speakers, and the like.

5. The immediate and all-important objective point before us is the personnel of the next legislature, which will practically be decided in the

approaching primaries. Let us then be "up and doing" in every county of Arkansas.

6. God help us to—

"Ring out the old, ring in the new;
Ring out the false, ring in the true;
Ring out the narrowing lust of rum,
Ring in the valiant man and free;
Ring out the darkness of the land,
Ring in the Christ that is to be."

SUNDAY SCHOOL NOTES.

By W. J. MOORE, *Chairman.*

"SUNDAY SCHOOL DAY."

The late annual Conference set apart Sunday, December 12, as "Sunday School Day." The object was threefold:

1. To give inspiration to the Sunday School cause in each community, and to popularize it as far as possible.

2. To increase the enrollment and attendance upon the Sunday School.

3. To secure funds with which to carry on the work of the Board.

No one will doubt the importance of such an occasion.

It will not be difficult to arrange a program. We will, however, give

SOME SUGGESTIONS.

1. Advertise the occasion in the school, in your other services, and in the local papers. Begin it now.

2. On that day, hold your Sunday School session at the regular hour. At the 11:00 o'clock hour let the pastor speak on the Sunday School work. Or, if he chooses, he might have several short addresses on different phases of the work. Let the music be inspiring, and such that the children may sing. We suggest that some songs by the children as a school, or by classes, duets, quartettes, etc., would uend interest to the occasion.

3. We suggest that the evening service also be devoted to the Sunday School. Let a program be prepared that will include all the school or as many as possible. Wherever there are "organized classes," this evening service might be turned over to them.

4. Take an offering at all these services for the Sunday School work. The Board is enlarging its plans, and will need much more money than ever before.

Finally, make the most of this occasion. Let it be a great "Sunday School Day." It will help you in every way, and hinder in none.

* * *

SHOW PROGRESS.

The figures gathered from reports at our late annual Conference show that the Sunday School interests have made very gratifying progress. Have increased in every item. Some things cannot be tabulated, but we are sure that the following figures will be an indication of what has been done in other lines:

Number of Sunday Schools	432
Number of officers and teachers	3,221
Increase	310
Number of pupils	39,517
Increase	7,943
Amount raised for Missions	\$ 3,338
Increase	\$ 805
Amount raised on Children's Day	\$ 1,171
Amount Birthday Offering	\$ 870
Collection for other purposes	\$15,698

The above figures ought to be an inspiration to us all, and cause us to take hold with a new zeal and strengthened hands this great work for another year.

* * *

GENERAL SUNDAY SCHOOL STATISTICS.

There are a great many who do not get the Sunday School reports made by our Boards, and do not know the magnitude of the work we have in hand as a church, nor the wonderful progress that is being made in this department. So we append some encouraging figures which show what our church is doing:

Number of Sunday Schools	15,410
Increase last year	455
Number of officers and teachers	116,764
Increase	3,110
Number of pupils	1,204,684

Increase 77,324

Remember the "Sunday School Day," December 12. Make it a great day.

* * *

"The Sunday School alone is capable of providing missionaries sufficient for the world's evangelization." If the above question is true, and we believe it is, then ought not the church turn a large portion of efforts toward teaching the subject of Missions in the Sunday School? In fact, the study of Missions brings a fourfold blessing:

1. It broadens the intellectual horizon.
2. It deepens the spiritual life.
3. It encourages personal service.
4. It creates a broad sympathy with the world-wide mission of Christ.

* * *

OUR SUNDAY SCHOOL BOARD AND ITS POLICY.

No Conference ever had a more loyal, enthusiastic, harmonious, Sunday School Board than our own. Every member is profoundly interested in the plans and progress of the work, and is willing to give his time and thought to the task. The Board is perfectly harmonious in every respect; and when a policy is adopted, every member chimes right in to make it go.

Yes, and the Board has a policy, adopted three years ago. We have pursued that policy as strait as a string, and have steadfastly refused to be turned to the right hand or to the left. And our plans are winning their way to success and popularity. We, therefore, beg the heartiest co-operation from all in the great work we have in hand. The efforts of last year were blessed of the Lord. And shall we not now look to Him for still greater blessings for the next year? Even so.

* * *

AN INSPIRING OCCASION.

That was an inspiring occasion at First Church, Muskogee, on the first Sunday, when the classes turned in their morning offerings amounting to \$113.00. This Sunday School is supporting a missionary, Miss Bonnell, in Japan. The offerings on each first Sunday go into this fund. This collection paid all of the past year's pledge and some \$40.00 on the next. Every member of this fine school is enthusiastic over the subject of Missions, and when a vote was taken on whether this support should be continued or not, it was unanimous in favor of it. Of course, the vote was taken merely to intensify the interest. This was a great occasion! and this a great Sunday School. But how could it be otherwise when Dr. A. E. Bonnell is superintendent?

* * *

READ IT.

If you have not already done so, please turn to page 714 in November "Sunday School Magazine," and read Brother Satterfield's article on "A Successful Teachers' Meeting." If you are trying to solve the problem in your own school and charge, it will help you. With him you must fully agree before you can hope to success: "You can succeed if you will pay the price. It takes time, hard work, and patience; but no work you will do will count for more."

Read it. Don't fail.

* * *

Let no pastor and superintendent allow Sunday, December 12, 1909, to pass by without using it to advance the interests of the Sunday School.

* * *

To pastors: From some of you we failed to get a "Special Sunday School Report" at Conference. When we write you, will you not answer us promptly? We are endeavoring to get this correct and detailed information to assist us in our future plans.

Oklahoma City.

"Pardon my ignorance," said the lady passenger to the captain of the big ship, "but how do you manage to find your way across the trackless ocean?" "By means of the compass, madam," answered the captain. "The needle invariably points to the north." "But," queried the lady passenger, "suppose you wish to go south?"—*Exchange.*

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.)

UPS AND DOWNS OF THE TWINS.

BY RUTH CARR.

When the wind blew from the north the snow fell and drifted in great white sheets all over the yard, the garden and even in the street, 'just to keep us from going anywhere,' said Martha, who was always restless and wanting to 'go somewhere.'

'There's not a thing to do, I wish it would quit snowing, and we could go over to see Annie May.'

'Why don't you make some traps, children,' said their uncle Will, who was always interested in their affairs, and often appointed himself a committee of one to see that they were entertained on rainy or snowy days.

'What sort of traps uncle Will?'

'Bird traps, made of split shingles.'

'O let's do, Captain,' Martha's pet name for her 'twin.'

'All right, I know where there are some nice thin shingles, and we can get them and go to uncle Will's room where mama won't get mad about the trash, and you get a butcher knife to cut the triggers; I'm going to catch that big pretty red bird that I saw in the tree by grandma's window.'

'I hope I will catch one of those robin-red-breasts I saw eating china berries yesterday, he would be good to eat.'

'Would you kill a poor little bird that wants to live and sing to make us glad, ain't you ashamed of such a thing?'

'Well there are enough of them not to miss a few, and they make a fine pie, for black mammy said if I'd catch enough she'd make a pie for dinner.'

'O Martha, don't, please don't, I think it is a sin,' begged the tender-hearted Caroline.

'Well if you are going to have a spell over it I won't have any pie, cause our preacher said las Sunday, if anybody don't want you to eat certain things, like meat and pie, you musn't eat no more meat and pie as long as the world stands, so no more bird pie for Sister Martha.'

'Come on now children,' said their uncle Will, 'and get the strings ready for the benders.'

'What are the benders uncle Will?'

'The strong apple limbs that we put across the top of traps to hold the slats in place.'

'I can make the triggers for my trap,' said Martha, 'for papa taught me last winter, and I know how to set it too.'

When the traps were all done the children put on their over-shoes and coats and went out with their uncle Will, who scraped off the snow and set the traps near the window, where the children could watch them.

Half an hour later Caroline gave a scream of delight and Martha ran to the window.

'O I've got him—I've got him, that pretty red bird,' and dashing out the door two pairs of little feet were soon making tracks in the snow.

'How shall I get him out Martha?'

'Get out of the way and let me get him.'

'No, I want to get him,' said Caroline as she knelt beside the trap and reached her fingers under the edge of it; as her fingers closed around the beautiful red form, she tenderly lifted him out and started for the house.

'I'm going to show him to mama—O isn't he lovely?'

Holding him close to her face she rubbed his soft crimson side against her cheek.

'You are my own 'little birdie, ain't 'oo,' as she held him close to her lips, 'and I am goin' to 'teal a tiss.' The bird seemed to be planning to 'steal a kiss' too, so in a twinkling he caught hold of Caroline's nose with his long hard bill, and pinching with all his might he caused the child to turn loose her hold on him and scream with pain.

Martha saw the ridiculous side of the whole affair, and a moment later she was rolling in the snow, laughing till the tears came to her eyes, while with a loud chirp, the 'beautiful bird' turned loose his hold on Caroline's nose and flew to the top of a tree.

The children's mother came to the door, and failing to see anything to laugh at, called to Martha to get up out of the snow, and come into the house, where she could hardly explain for laughing, and the more she had to tell about it the madder Caroline got, for Martha had a way of adding more to it, and even acting the part just as her sister did.

Martha felt that she was now even with Caroline, for when the latter mentioned the 'goose nest,' Martha had only to say 'red bird,' and the affair was called even.

(To be continued.)

* * *

Aloboon, Ark., Oct. 9, 1909.

Hello Cousins: What are you doing this cool morning? It rained here last night for the first time in three months. Well cousins, I am still going to Sunday school and to school. My class still holds the banner. Come girls and boys, let's do not let the advertisements fill our page. But girls do you not believe the boys are bashful? I do because they won't write like the girls do.

Ruth Carr come again with your new letters; they are so interesting. I want to ask a question, cousins. Some of you cousins answer this question. What is the shortest verse in the New Testament? I wish you were all here to go to the singing school with me. We have the nicest singing. There is about twelve in the class. Two or three Sundays ago we all went to Forum, about six miles from home to sing. The people wanted us to come. I sing alto and my chum sings soprano. One of my cousins sings tenor, another bass and the rest soprano.

Well, cousins, our Sunday school is still doing good, and I hope it will remain that way. Hello, Myrtle Hayle; I will guess your age to be eighteen. Am I right? I hope so. Well cousins, we have moved since I wrote my last letter; papa bought a stock of goods at Aloboon and we moved up there. But I don't like to live there. But I can't help myself, for papa rented a farm, so I guess I will have to stay. Well my letter is getting entirely too long. Although I would like to write some more. I will close with love to all.

Sincerely,

HABEL HATFIELD.

* * *

Altus, Ark., Oct. 8, 1909.

Dear Cousins: I will write for the first time. I am a little girl eight years old. My father takes the paper. I go to Sunday school every Sunday. I go to the Methodist Sunday school. My Sunday school teacher's name is Mrs. Brown. I like her. I won a Testament by getting my lessons and having the best lessons and got a card for being there every Sunday for three months.

KEEP
ALWAYS
ON
HAND

BOND'S LIVER PILLS

One small pill at bedtime will cure Headache, Constipation, Biliousness, Torpid Liver. Do you doubt it? Send for free sample. Satisfaction guaranteed. They NEVER ACT UNPLEASANTLY. Your druggist can supply you. Bond's Pharmacy Co., Little Rock,

Our school house burned down and is not built up yet. I will close with a riddle. What is the difference between a donkey and a postage stamp? If this escapes the waste basket I will write again.

Your new cousin,
OLA MAY PENDERGRAS.

* * *

Dear Methodist and Cousins: As I have never written, I thought I would surprise you all by a short letter from an 'Arkansas Blonde.' How are you all enjoying this cool weather? I think its just fine.

Come over cousins, and attend our quarterly meeting this week. Bro. Warlick is our pastor. We all think so much of him. 'Ruth' I certainly enjoyed your letter. Come again, also Arkansas Brunette. Your letter was fine. I think all the cousins should write more, so that 'our' page won't be full of advertisements. Don't you think so? Why are the boys so 'bashful' as to never write?

Cousins, how many can guess my age? It is between twelve and twenty. My birthday is next month, Nov. eleventh. Would like to have a post card party. Will answer all that I receive.

As my letter is growing lengthy, must stop.

A new cousin,
'ARKANSAS BLONDE.'

* * *

Mountain View, Ark., Sept. 11, 1909.

Dear Methodist and Cousins: I have been reading the children's page. I like it, don't you cousins? I guess Ruth Warlick to be thirteen years of age. Am I right? Boys write more don't let the girls take the page. School will begin here Monday.

I will be eight years old the 15th of October. My teacher's name is Mrs. Beeham; she married the 10th of September. She married Mr. Sampson. I guess I had better close.

Your cousin, MAY LACKEY.

* * *

Capps, Ark.

Dear Methodist and Cousins: I will write for the first time. I am a little girl eight years old. I go to school. I am in the first reader at school. I have one brother and six sisters. My brother and I have a good time with my dolls and wagon. We play in our playhouse, when I am not at school.

I went to church today. Our pastor preached his last sermon today unless he is sent here another year. Well, cousins, I will ring off for this time.

Your new cousin,
ULA YOUNG.

* * *

Capps, Ark.

Dear Methodist and Cousins: Here I come again. It has been some time since I have written so I thought I would write again a few lines. Well, cousins, I have been to Sunday school today and had a nice time. I have been going to school. Our school has seventy enrolled. I am in the sixth grade. I like school fine. Miss Ova York is our teacher. Well cousins I wish you all had been here while we had lots of peaches. I live on Dr. Vance's fruit farm. I go to Sunday school. I haven't missed but one Sunday in one year. I have three sisters and one brother at home and three sisters married. Well cousins I fear my letter is getting too long. I will quit. Hope Mr. Wastebasket is gone away on a visit. With much love to all the cousins, I remain,

HATTIE YOUNG.

MUSIC.

What is it, that always brings
To the heart a bit of cheer;
What is it that, that makes us think
That Christ's dear presence is near?

Music, oh, sweet music,
How dear to the heart it sounds,
It clears away the shadows
When sad dark sorrows abound.

Music has helped build churches,
Has saved many, many a soul;
Has helped many a struggling Christian
To reach the shining goal.

Early in the morning,
When the sun begins to rise,
The little birds sing gladly
Their praises to the skies.

There's music of every description;
So dear friends far and near,
Don't go 'round with solemn faces,
But give to the world some cheer.

—Evelyn.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever but drives every trace and taint of Malaria from the blood.

Victims of Malaria put on ten pounds in sixty days by using three bottles of this splendid medicine.

BIG SUNDAY RALLY.

At the Methodist church Sunday morning at ten o'clock, the Sunday school will observe Rally Day. A special program is being arranged for that occasion, and the church choir will assist with the music.

Ten or twelve of the Christian ladies of the town are visiting all the homes, inviting the children to come to Sunday school, and it is expected that many new scholars will be enrolled. All the children are invited to come and to bring their parents, relatives and friends.

At the 11 o'clock service, Rev. Leonard B. Padgett's theme will be 'An Unsuccessful Search for the Right.' At the evening service, 'The Dawn of Christianity.' There will be special messages in song at both services.

Good singing by a large choir.—
Marked Tree Gazette.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Brannaman, 1100 Walnut St., Kansas City.

ROWELL CIRCUIT.

I am closing out my fourth year on this charge. I think finances will be in advance of any year since I have been on the circuit. Pastor's salary will probably be in full, but will not get all on claims. We have had a pleasant year and are sad at the thought of leaving so many good friends. There are some good loyal people here who will give the 'new preacher' a hearty welcome. I rejoice that I will leave the charge in better condition in some respects than I found it. To God be the glory.

JOHN E. WADDELL.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or over-heating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at drug stores.

LYON & HEALY'S
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We make a specialty of large reed organs, voiced to closely resemble pipe organs. These church organs will be found much richer in effects than any cheap pipe organ.

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W. H. M. SOCIETY.

EDITED BY

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Mrs. J. L. Bryant...Arkansas Conference
Huntington, Ark.
Mrs. Tom McSpadden...Oklahoma Conference
Chelsea.
Send all communications to the editors.

L. R. CONFERENCE W. H. MISSION.
WHAT ABOUT OUR DUES?

Dear Friends and Coworkers: One afternoon during the meeting of the Woman's Board in Savannah, Ga., Miss Bennett held what she called a Home Mission class meeting. She said the amount of dues paid by a Conference Society shows better than anything else the real condition of its auxiliaries. So she called the roll to know which Conferences during the year ending March 1 had increased or decreased in payment of dues.

Can you imagine how those delegates from the Conferences that had fallen back in dues feel?

I can tell you, they were grieved and almost ashamed of themselves. I know this because the Little Rock Conference Woman's Home Mission Society was in that small list of delinquents. Was it my fault or yours? Or was it the failure of us all? No, not quite all are to blame for a few auxiliaries paid their dues in full. But how many auxiliary treasurers did their very best to collect all dues; and how many members honestly tried to help these treasurers?

Every auxiliary is rated by its number of members, and the dues are a just debt willingly assumed by every woman who joins it. We were only \$17.00 behind in dues but that deficiency put us near the bottom of the class.

I fancy I hear a half dozen sweet voices exclaim, "Why we could have made that up privately and saved our good reputation." Perhaps we could, but that method might encourage greater deficiency next year. Though I do believe every auxiliary should be jealous of her good name. The Little Rock Conference did very well in special donations for which I was thankful in that class meeting.

But anybody can do well spasmodically. It takes the grace of God to be faithful and steady day by day.

The love of Christ alone can enable us to lay aside the cares and pleasures which beset us that our duties may not be neglected.

With December 1, the third quarter closes and shall not each auxiliary strive to send in entire amount of dues? We need to love more truly; pray more earnestly and to give more liberally of time, thought and money to accomplish anything worthy of children of the Heavenly King. The morning paper chronicles the death of Mr. Charles Crittenton, who loved to work for friendless and helpless girls, and women enslaved by sin.

We can only repay our debt to him by trying harder to help carry on his Christly work. Sincerely,

MRS. W. H. PEMBERTON.
Corresponding Secretary Little Rock
Conference Woman's Home Mission
Society.

BOARD MEETING.

To the Members of the Woman's Home Mission Society, Oklahoma Conference:

As the Oklahoma representative, it was my privilege to attend the Board meeting held in the beautiful historic city of Savannah. The trip in itself was altogether pleasant. Savannah, the most representative of our old Southern cities, is full of interest to all visitors, and especially so to Methodists.

The meetings of the Board were held in Wesley Monumental Church; we attended services Sunday in Trinity Church, which stood, as now, during Wesley's day. We visited Christ Church, still the property of the Epis-

copal Church, where John Wesley worshipped.

In the house where we stopped was a great-great-granddaughter of George Whitfield. Just outside of Savannah stands Bethesda Orphanage, founded by this "Pioneer Methodist." So you may readily see the very air was full of Methodism. This, combined with the unbounded hospitality of the people, made our stay very enjoyable.

The program from first to last was full of good things. There was little time for sightseeing, for there was never a moment when we felt we could afford to absent ourselves from the meetings. The Bible study given each day by Dr. John A. Rice, of New Orleans, the consecration of Deaconesses and the sermon by Bishop Hendrix, the reports from departments and institutions, the transaction of the business of the Board, all were intensely interesting. Many new ideas were gained, some of which I hope will prove a help to us in our Conference.

There was a feeling of unrest among all the women in regard to the delayed report of the Unification Council and what the General Conference will do with us. Feeling that the Home Mission Society, as now organized, has developed too many women, and has been too successful in its results to risk any change, a resolution was unanimously passed that we ask the General Conference to allow us to retain our own autonomy. In any case we will have one more meeting of the Woman's Board of Home Missions, for the next meeting will be held in April, 1910, in the city of Nashville.

Oklahoma was not at all backward about asking help of the Board this year, as we had in applications amounting to near \$2,000.00. Some of these had to be thrown out on account of irregularities, incompleteness, etc.; but we received in grants \$725.00, and loans \$2,100.00. All of our Southern Church is interested in our development, and they gave us gladly what they can afford to give.

We have the promise of Miss Mabel Head to be with us in our annual meeting next spring, and I hope that each one will begin to plan now to do all in her power to help to make that meeting the best attended and most successful we have ever had.

Respectfully,
MRS. R. M. CAMPBELL.

FROM A SUPERANNUATE.

My Dear Brethren: A line or two from this superannuate would not be out of place possibly at this time. My health has been greatly disturbed for some time. I am now under treatment from a specialist of Chicago, Ill., and if my condition doesn't improve will not be able to attend our approaching annual Conference. I did want to go this time especially because of the election of delegates to General Conference, and because it is made the duty of all members to attend if practicable, and because of much spiritual good one may get out of such occasions, not to mention the mental treat of the great sermons and speeches and addresses from the Bishop and editors and our connectional men generally; and, last, but not least, the reports from almost a hundred battlefields of the shouts and triumphant victory of our great Methodist Church. God of all grace let the clear bugle note of triumph ring out and reverberate in all our temples and in every land. Closing, I pray the blessings of God upon all the local and connectional interests of our great church and all Christendom, and the especial grace and presence of our blessed Lord in all the deliberations of our next General Conference, which I regard as paramount to most any General Conference held since the year 1844. Pray for me and mine.

Fraternally,
J. F. ARMSTRONG.

Ravenden, Ark.

The Wonderful Growth

OF

The State Mutual Life Insurance Company

OF ROME, GEORGIA

Figures
Prove

that this
company leads
all Southern
companies in
Assets, Divi-
dends paid,
policies in
force and
Insurance
Carried.

Consider this Seriously

Granted you are in good circumstances today—working on a good salary or assured of a steady income from your profession, should you die suddenly is your family provided for?

Life Insurance composes seven-eighths ($\frac{7}{8}$) of all estates left for administration today. The great majority of men long ago recognized the merit of this wonderful form of co-operation.

The wisdom of insuring one's life is second only to the selection of the company patronized. A MUTUAL COMPANY IS BEST. We have over FORTY MILLION DOLLARS of insurance in force and are growing daily.

We will gladly furnish detailed information of the various policies we issue, or our nearest representative will personally do so upon request.

The State Mutual Life Insurance Company
C. R. PORTER, President. Home Office, Rome, Georgia

IRRIGATION OF ALFALFA.

The importance of alfalfa to Western farmers cannot well be overestimated. A single ton of alfalfa may save the lives of many head of stock by providing feed during short periods of cold, stormy weather. Alfalfa cannot be excelled as a preparatory crop on soils that have long been unproductive. Likewise it maintains the fertility of soils naturally rich in plant food, and if used as a base of rotation makes possible abundant crop yields of various kinds.

Notwithstanding its present importance and great value in irrigation farming, the profits on the area now in alfalfa can be greatly increased if more care and skill are exercised in growing it.

Perhaps the most essential conditions for the production of alfalfa are abundant sunshine, a high summer temperature, sufficient moisture, and a rich, deep, well-drained soil. All of these essentials, save moisture, exist naturally in the arid region of the United States, and when water is supplied it makes the conditions ideal. Although alfalfa can be successfully grown under a wide range of soil conditions, yet all Western lands are not equally well adapted to its growth.

How to determine the suitability of land for growing alfalfa under irrigation, as well as how to prepare the land, is told in Farmers' Bulletin 373, "Irrigation of Alfalfa," recently issued by the United States Department of Agriculture. The bulletin discusses the various methods of irrigating the crop and gives much useful information in connection therewith.

Quit Tobacco by using Haggard's Tobacco Tablets. Cure guaranteed. Send \$1.00 for a box to P. H. Millar & Co., Box 239, Little Rock, Ark.

EL DORADO STATION.

Our Conference year is almost up. Soon we shall leave our charges and go up to report and be reported as to our year's work. "We have had a good year." Truly the Lord has been good to us. I think our report this year will exceed that of any other year. With seventy-five additions to the church and financial report of more than four thousand dollars speaks well for our little church. I think we have the banner

Women's Home Mission Society of the Little Rock Conference, as their report will show. So we shall go to Conference feeling good but don't know just how we shall feel on our return—good I hope.

Well, we are to elect men to represent us in the coming General Conference. At this point we should exercise good judgment. We want and should have, wise and level-headed men, men who love God and our great church. Perhaps a few changes should be made in our book of discipline but not many. I don't think the name of our church should be changed at all, at least at this time.

J. W. HARRELL.

You Can Quit Tobacco by an easy method. Send \$1.00 for treatment (guaranteed) to P. H. Millar & Co., Box 239, Little Rock, Ark.

WALNUT RIDGE STATION.

We are coming up with full reports along all lines, and such organization and hearty co-operation as will insure advancement another year, no matter who the pastor. We are surely winning in a hard fight against worldliness and Christian Science.

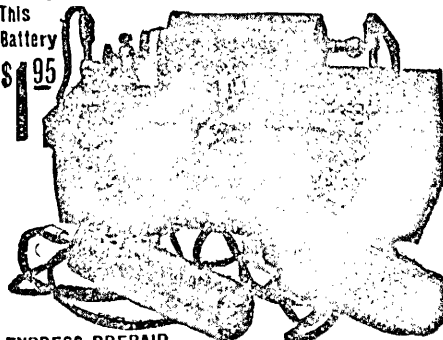
L. C. CRAIG.

"CURE YOURSELF BY ELECTRICITY"

New Book—Illustrated from Life—Sent FREE to all who write.

Write today for our new Free Book—"Cure Yourself by Electricity"—Illustrated with photos from life. Shows how the New Home Batteries cure Rheumatism, Neuralgia, Lumbago, Headache, Insomnia, Constipation and all nerve affections and diseases arising from sluggish circulation; also, how they afford electric baths and beauty massage without cost at home.

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Battery
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EXPRESS PREPAID
Every Home Should Have a Home Battery.
We send our batteries prepaid without a cent in advance (prices \$1.95 and up) and allow 10 DAYS' FREE TRIAL.
Write for our Book.
DETROIT MEDICAL BATTERY CO.
400 Majestic Bldg., Detroit, Mich.

KING'S ROYAL Germeteur

Is the KING of all remedies, for the REASON that it DESTROYS THE CAUSE OF ALL DISEASE.

GERMS, FERMENT, AND DECAY in the Stomach ARE the ORIGIN of all our troubles.

KING'S ROYAL GERMETEUR KILLS the germs and DESTROYS THE POISONOUS GASES in the stomach and STOPS the trouble.

One bottle, \$1.00.

SOLD by Druggists or sent prepaid by Germeteur Company, Memphis, Tenn.

HOT SPRINGS PREACHERS' MEETING.

The Methodist preachers of the city of Hot Springs met at Central Church Monday morning, November 15, 1909. Present: Hutchinson, Parker, Mason, and Rainey. Visiting: Rev. French W. Thompson, of the Presbyterian Church.

Prayer by Brother Parker.

REPORTS.

Third Street, Rev. J. A. Parker, pastor.—A good week and Sunday too; 143 at Sunday School. Juvenile Society and Class meeting at 3:30 very fine. Preaching services at 11 a. m. and at night by the pastor. Two accessions.

Malvern Avenue, Rev. B. F. Mason, pastor.—Splendid prayer meeting; 90 present at Sunday School. Large congregations; one accession. Preaching by the pastor.

Tigert Memorial, Rev. S. W. Rainey, pastor.—Fine prayer meeting and quarterly conference Wednesday night. Fair congregations Sunday both hours. Preaching by the pastor.

Central Avenue, Rev. F. Hutchinson, pastor.—A good week all around; 219 present at Sunday School. Large congregations. Services as usual by the pastor. Three accessions.

Park Avenue, Rev. J. R. Rushing, pastor.—Not present. Rev. M. B. Corrigan preached at 11 a. m. and the pastor at night.

S. W. RAINEY, Secretary.

For Stomach Misery

Distress Vanishes in Five Minutes When MI-O-NA Is Used.

MI-O-NA stomach tablets are guaranteed to relieve in five minutes and cure permanently indigestion and all diseases of the stomach, or money back.

Have you gas on stomach? One MI-O-NA tablet and the misery is ended. Are you bilious, dizzy, or nervous? MI-O-NA tablets will put you right in a day; give relieve in five minutes.

Now, dear reader, don't go on suffering with stomach trouble. Be fair to yourself; throw aside prejudice and try MI-O-NA. It's a great doctor's prescription. No doctor ever wrote a better one.

All leading druggists are selling MI-O-NA Stomach Tablets at 50 cents a large box. But beware of substitutes. If you cannot get MI-O-NA at your druggist's send us 50 cents in stamps and we will send you a box by return mail.

If you have stomach trouble, no matter how chronic, put your faith in MI-O-NA Stomach Tablets. Test samples free for the asking. Address, Booth's MI-O-NA, Dept. 2, Buffalo, N. Y.

Hyomei guaranteed to cure Catarrh
Complete Outfit with Inhaler \$1.00
AT LEADING DRUGGISTS EVERYWHERE

A CORRECTION.

I understand that the pastor of Dye Memorial Church of Argenta has reported that the assessments ordered by the Annual Conference and proportioned by the Searcy District stewards of last year for that church were not paid in full, the annual minutes showing a deficit. Every cent assessed against that church for all purposes were paid, except two personal subscriptions to salaries made to Dr. Dye just before going to Conference. The secretary of the District stewards' meeting made a mistake of \$10.00 on our assessment for Conference claimants and so informed me, but he overlooked the correction in the sheet turned over to the statistical secretary at the session at Jonesboro. I have taken a personal pride in collecting all assessments in full for the past fifteen years in the regular work. I make no false reports to make or to keep up a reputation for full collections. This correction is due those people and me as their pastor then.

A. B. HALTON.

Largo, Fla.

"SPEAK TO PORTER."

I went to college from Georgia; I always used to be on the lookout for college men from there. I had been there two years, and one day I heard a man read out his name and State: "Porter—Georgia." After the lecture we soon became friends. Next Sunday I went to the Young Men's Christian Association afternoon class, and was glad to see him sitting a few seats ahead. I was glad when, some Sundays later, we were asked whether anybody wanted to become a Christian and wanted us to pray for him, and Porter held up his hand. Just then I got a knocking in my chest as I had never had before, saying, "Speak to Porter. Speak to Porter."

But I hate to tell anybody of what I did. It might have turned out very much worse but happily God did not let it. We took up our hats together for our usual walk. I spoke of everything else I could think of—the weather, the events of the day. "I will speak to him when I get to that tree," I thought, eyeing one some way off. We reached the tree. I did not speak. "I will do it at that one," fixing another in my mind. I passed one and another. "I will do it at this one." My mouth opened. My tongue would not speak. No words would come. Presently we parted.

The next Sunday he was at the meeting again. Again he held up his hand; again the thumping; again the walk; again I did not speak. Before the third Sunday I was becoming desperate. I was losing my sleep, and one evening found me at his doorstep. I knocked. He was not at home. How glad and relieved I was!

I now began to find that he was getting colder toward me. He did not wish to be in my company. I could not get him out with me. It was some months after this that I heard he was getting in with a fast set—drinking and going out at night. I do not care to think of that time.

At last a revival broke out. Porter professed himself a follower of Jesus Christ. The crowd was going out. I pushed aside the chairs, made my way to the front and soon was beside my friend. "I am proud of you," I said as I warmly shook his hand. He didn't seem pleased. "Wait a minute," he said: "I've got something to say to you. Let us take a walk." And outside: "You're the fellow that would have let me go to hell! Do you remember one Sunday afternoon we were out here? I don't suppose you do. It was after class, and as soon as we were walking under these trees, somehow the feeling came to me—I don't know how, and I've never felt like it about anybody else—but the words came to me, 'Brockman is going to ask you to become a Christian.' I was praying every step



We speak of the good old days—the charming graces and courtly ways.—But do we forget that they did not know

Uneda Biscuit

The Soda Cracker that is the delight of this day and generation.

NATIONAL BISCUIT COMPANY

that you would do it, but you didn't. And for three Sundays you didn't do it."

He is now a great Christian worker, but I never hear his name or any of his great work without also hearing again: "You're the fellow that would have let me go to hell!" Is there not some friend you could speak to about Jesus Christ?—Selected.

THE HARVEST OF POLAR RESEARCH.

One of the results of this tremendous accomplishment (the discovery of the north pole) is the relief to many minds in the reflection that hereafter the explorations in that region of the earth will be conducted with less strain upon human endurance, and in the quieter paths of scientific research. Perhaps now, for existence, the somewhat neglected magnetic pole will receive the attention it deserves. And yet the restless and costly quest of the boreal unknown is not to be counted waste of money, effort or life. The cultivation of an indomitable spirit and a Herculean endurance has uses not less valuable to humanity than any result of the patient inquiries of science.—From an Editorial in the November Century.

SEVEN WAYS OF GIVING.

1. The careless way. To give something to every cause that is presented without inquiring into its merits.
2. The impulsive way. To give from impulse—as much and as often as love, and pity, and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased, if it were generally practiced.

6. The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Selected.

The Youth's Companion enters its eighty-fourth year strong in resources and strong in the appreciation of its more than three million readers. Its special articles are written by authors of the highest rank, eminent men and women who are making history by their own achievements, and who are leading the world's advance in science, exploration, art, literature and industry. Faithful to its old traditions, it nevertheless keeps abreast of modern needs. Its purpose is to be solid but not heavy, informing and inspirational but not abstruse or difficult. It shuns the sensational and superficial—all those things that are designed to excite rather than to instruct, to amuse rather than to convince, and that are without authority and responsibility.

SAVE THE BOYS AND GIRLS.

In our Home Mission meeting in Savannah, Ga., the call above every other was for earnest, aggressive and determined effort to save the boys and girls from vice and shame.

It is impossible for us in the sheltered life to realize how many temptations surround the youth of our land.

Woeful facts are repugnant to us and too long we have ignored some that have been brought to our notice.

That boys and girls are being led from the path of rectitude and honor is not denied.

Impurity and dishonor wear the guise of pleasure and independence.

Ignorant boys and girls are decayed and innocent ones are deceived and led astray.

Mr. Charles Crittenton, Mrs. W. H. Johnson, and many workers in missions, tell of the awful pitfalls laid for the destruction of souls, and we dare not neglect work in behalf of the boys and girls.

Let us begin with the little children, teaching them the proprieties of behavior; the sacredness of the human body; helpfulness to one another and faith in God.

A little five-year-old girl refused to kiss her grown-up brother "because you are a man," she said. This tot lacked confidence in no man and loved her brother yearly, but she had been told how ladies should behave and applied the lesson for herself.

Boys and girls with genuine self-respect and consideration for others are not easily led into evil ways.

Familiarity is the first step downwards.

It has been said it is wiser to build a fence at the top of a precipice than a hospital at the bottom of it. Let not our boys and girls be bruised and mangled before we take them into loving arms.

Let us tell them much about good men and women, and only what is necessary about bad men and women.

Distrust of men robs life of sweetness and inspiration.

Rescue homes are God-given for in them friendless girls find solace and needed protection from the Devil and his emissaries.

The fact that girls are ensnared and enslaved for the greed of gold is well known.

Accounts of the white slave traffic in

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, catarrhal bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

the large cities have shocked the world; nor is it confined to large cities.

The man who votes for or in any way aids the perpetration of this iniquity makes demons laugh, but does he not hear the angels weep? Is his soul dead to the prayer of his mother, and the wail dishonored and desecrated womanhood?

Would he sell the virtue of his daughter as he does that of his neighbor's child?

Why not stop the march of this army of degraded and disgraced men and women who maintain the brothels? They devastate the land of its most priceless possessions.

Their homes are already desolate and these poor wretches will soon die.

Shall recruits for that army of dying and disgraced men and women be the boys and girls we love?

Shall any of the boys and girls who are manly and lovely today be outcasts tomorrow?

If they are to be saved from the pitfalls Christian men and women must bestir themselves now.

It is high time to stop "civic improvements" bought with the virtue and the blood of boys and girls.

It is the duty of God-fearing folks to restrain vile men and women whose business is to debauch and destroy the young life of our nation.

Outraged decency demands the suppression of the white slave traffic.

Enraged justice demands protection for innocent and defenceless women of every race.

The preservation of a noble nation depends on the chastity of its manhood and womanhood.

Truth learned in early life may be disregarded, but is never wholly forgotten.

To save the boys and girls is not beyond our power, for with the help of God we may vanquish Satan and all his hosts.

As we look into the eager faces of the boys and girls in our homes, in the streets, anywhere and everywhere, let us thank God for their possibilities and potentialities.

Let us do our duty towards them, and be not afraid to face our Lord, the righteous judge when He cometh to judge the world.

VIRGINIA C. PEMBERTON.

LAKE VILLAGE AND PORTLAND.

Dear Methodist: The year is soon to close and we hope to meet in Conference assembled at Arkadelphia, November 24. We have been looking over the year's work and find much for which to be thankful.

Our God is merciful and gracious. We are closing one of our best years. The church at Lake Village is a thing of beauty. A nice new Brussels carpet and new furniture to match, adorn the house of God. Quite a sum of money has been paid out this year on improvements.

Our reports will all be full with a handsome increase in membership. We are closing our third year with this people. The increase is multiplied by three both in membership and finance. This is now one of the best charges in the Conference.

A bigger and nobler hearted people cannot be found than they who constitute the membership at Lake Village and Portland.

Thanking God for the past, and taking courage for the future, I am, cordially,

HARVEY H. WATSON.

To Clergymen.

Any minister of the gospel or singer who needs a clear voice, a sound throat, strong lungs, and quickest possible relief from cough, can have all these good things by sending 25 cents stamps to Gregory Medicine Co., Little Rock, Ark., for a bottle of Gregory's Anti-septic Oil by mail. Stamps back if not satisfactory. Just report to us on postal card.

One Pill

Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

J. C. Ayer Co., Lowell, Mass.

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. The dose of Ayer's Pills is small, only one pill at bedtime. All vegetable.

COMPLETE ONLY \$15.00



Burns Wood or Coal

Just Send Me One Dollar

and I will ship C. O. D. to any open railroad station in the U. S., east of the rocky mountains, this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x26 inches. Guaranteed to reach you in perfect order. Shipping weight 400 lbs. "Write for Catalogue." Agents wanted to take orders for this range.

No. 135 Willard Bldg. 320 Chestnut Street

WM. G. WILLARD,

ST. LOUIS, MO.

Sister Woman!

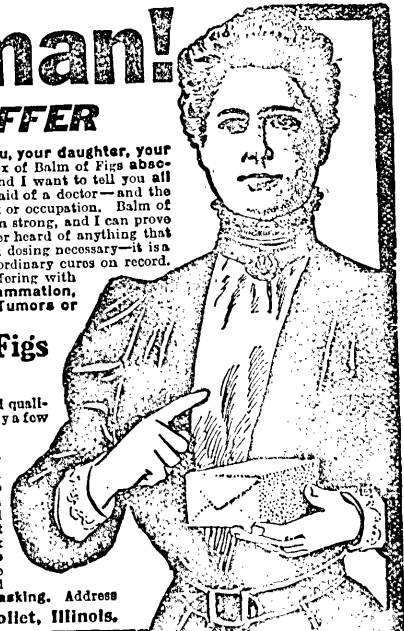
READ MY FREE OFFER

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

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

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

MRS. HARRIET M. RICHARDS, Box 248 D Joliet, Illinois.



"EARNING WHILE LEARNING."

George Brooks lived in New York City. His parents died when he was but four years old. Little George was fortunate enough to be taken care of for a while by his bachelor uncle.

When George was ten his uncle also died and the boy was left without anyone to care for him. Fortunately he was a gritty lad and would not despair. He had always gone to school and would not give up now.

George disposed of the furniture that was in the house for \$15, but that money was soon gone, for the winter was coming on and he bought shoes and clothing, which he greatly needed. He next started out to find work to do after school, on Saturdays, and during vacation. He found employment in a grocery store. His work was delivering groceries and running on other errands for the grocer. In return he got a loaf of bread, a piece of cheese, a pint of milk, and fifteen cents extra each day. A woman living near the store let him sleep in the garret of her house provided he would carry in her wood before he went to school.

Although George studied diligently he also worked honestly for his employer and found very little time to play with the other boys.

Thus he lived for many years, except that he earned more money as he grew older by doing extra work in the mornings. He graduated at fourteen, but he did not stop here.

When he graduated from high school he worked honestly for two years. He earned much and spent little, and by the end of that period, had enough money saved to take a course in the study of law, which was the ambition of his life.

Now he is one of the noted lawyers

PRINT Your Own Cards, circulars, book, newspaper, Press \$5. Larger \$18. Rotary \$60. Save money. Print for others, big profit. All easy, rules sent. Write factory for press catalog, TYPE, paper, etc. The Press Co., Moridon, Ct.

of New York City. His motto was, "Where there's a will there's a way." —Irving Grover in the World's Chronicle.

WARNING ORDER.

State of Arkansas, County of Pulaski.—ss. In the Pulaski Chancery Court. Lou Ripley Smith, Plaintiff,

vs. The Unknown Heirs of Sim J. Ripley, Deceased, Defendant.

The Defendant, The Unknown Heirs of Sim J. Ripley, Deceased, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, Lou Ripley Smith.

F. A. GARRETT, Clerk.

By T. J. OLIPHINT, D. C.

October 26, 1909.

Jones & Hamiter, Solicitors for Plaintiff.

WARNING ORDER.

State of Arkansas, County of Pulaski.—ss. In the Pulaski Chancery Court. J. E. Aldridge, Plaintiff,

vs. Minnie C. Aldridge, Defendant.

The defendant, Minnie C. Aldridge, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, J. E. Aldridge.

F. A. GARRETT, Clerk.

T. J. OLIPHINT, D. C.

October 23, 1909.

Bradshaw, Rhodon & Helm, Solicitors for Plaintiff.

W. M. H. ARKANSAS CONFERENCE.

One of the strongest teachings of the New Testament is responsibility. If we are abiding in Christ it is incumbent upon us "to walk even as He walked," to manifest His life and love to the world around us. This is the highest standard but it is one which we should covet and there is no excuse for any personal consent to a lower plane of living. "Ye are my witnesses" is His word to us. How can we reach this standard of life and power for the fulfillment of that purpose of holiness which they express? By communion with God. Those who will not take time for the study of the Word of God and for communion with Him in prayer can never know the fellowship of God's power working through them. Our lives before our friends in the meetings of our Society are reflections of our lives before God. We should see the need of this time spent in preparing ourselves for this contact with the world and with those we should lead to the Throne of God. There was about our Lord that which instinctively convinced men that He came from God, and as His witnesses this quality should characterize us in all our service. It

is true that we are at times surprised when someone tells us she is a Christian, for we would never have known it by any reflection of the life of the Savior in her actions. Why? Because conversation did not bespeak a Christian life, and such a condition exists because we do not feel the responsibility of studying to be a Christian. Some time during each day the cares of life should be laid aside, if only for a few minutes, and that time given to earnest study and prayer. We cannot excuse ourselves for lack of literature and helps for we have it in abundance. Yield to God the whole life. We are His, purchased at the cross, and we dare not live as though our lives were our own. Claim the promises of the Holy Spirit. His conscious presence is necessary to make ourselves fruitful and a blessing to others. We must study God's Holy Word and cause until we "count all things but loss for the excellency of the knowledge." The Home Mission cause is worthy the highest endeavor and fullest obedience of our redeemed lives.

Mrs. W. J. DOUGLASS.
Berryville, Ark.

CLAREMORE, OKLA.

Dear Methodist: Annual Conference is over and I have been returned to this charge for another year. Many of the members of the church have expressed themselves as being more than pleased to have me returned to this charge for another year. Also many of the outsiders have spoken of being glad that I was returned. These Claremore people know how to make a preacher feel at home among them. Last year when I came to this charge they met wife and I at the train and took us direct to the parsonage and here we found a large crowd of the members and friends at the parsonage waiting for us with a nice supper. So on Thursday after wife and I returned home from the conference which met at Muskogee one of the members (Mrs. Chambers) made arrangements to take wife, the children and I out pecan hunting and keep us out until after dark and when we returned home behold we found that the parsonage was occupied by over sixty persons men, women and children and such a supper I haven't seen in a long time. They had taken up the carpet off of two rooms and put two large dining tables in the rooms and had them loaded with everything good to eat. Wife cried for joy and I tried to pray with and for the people but could not for joy and gladness. But this is not all. After the crowd had left wife and I began to look around to see how much damage had been done to us and the parsonage and behold we found flour, sugar and canned goods and everything good to eat. This morning a lady came and told wife that there was \$4 to our credit at the meat market. I must say this for the people of Claremore, that I have never served a better and more loyal class of people than these people have been to me, and I pray that God will help me to administer unto them in spiritual things this year and that many may be brought to Christ this year. Claremore is a town of four thousand and is growing, and if it keeps growing the next two years as it has the past two we will have a town of five or six thousand. I would be glad to correspond with some good Methodist families who want to come to Oklahoma. GEO. W. LEWIS, P. C.

Nov. 12, 1909.

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

MARRIED.—At the Methodist parsonage, Rowell, Ark., Mr. James L. Woolly to Miss Tennie Wilson, both of Calmer, Ark., Rev. J. E. Waddell officiating.

A BOY WHO REFUSED TO SERVE LIQUOR AT A HOTEL.

Paul had been wanting to help his mother by earning money, and at last she consented to have him take a position in a large and fashionable hotel. One day the clerk called Paul and told him to carry a cocktail up to Mr.—'s room.

"What's that?" asked Paul.

"Oh, that's—," giving a wink.

"Do you mean any kind of liquor?" Paul inquired.

"Yes," said the man. "Now, hurry up, for he wants it in a jigy."

Bravely Paul told the clerk he could not do it.

"I'd like to know why," said the man.

"I have signed a temperance pledge, and will not break it," replied Paul.

Then the man grew angry and threatened but had to call another boy.

At the end of the week as the proprietor handed Paul his pay envelope he asked, "Are you the boy who refused to carry the cocktail to room 10?"

"Yes, sir," Paul respectfully answered, "and I expect to get my discharge."

"No," said the proprietor, "we want to keep such boys as you."

Then he asked some more questions, and Paul told him about the Temperance Legion, and what a lady Miss Hattie Lee, their leader, was, and how many other boys had signed the pledge. His employer not only told him he need never carry any liquor, but that his wages would be raised.

A gentleman, in the church Paul and his mother attended, heard of the boy's stand and offered to send him to school, and at the completion of the course to take him into his office, to study law. The delighted boy could hardly believe his ears, for to study law had always been the great desire of his life.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on ten pounds by taking three bottles.

PREACHER WANTED.

I want a preacher for Texhoma and Goodwell on Rock Island Railroad. We are building a brick church in each of the towns and we want a good pastor, a good preacher, and a good builder. The place will pay the right man \$1,000.00. Do not answer unless you can send good recommendations. Write J. F. LAWLIS, P. C.

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 tasteless form, and the most effective form. For grown people and children.

HE WAS A PRINCE.

I saw a prince today on Clark Street, in the congested down-town district, at the congested hour of noon. He was no effete, defunct, unsavory and fragrant specimen from over the water—just an American prince, a Chicago prince, if you please.

He was going south, one of the tangled, double stream of humanity which fills every inch of the walk at this tired and hungry hour. As he came to an alley crossing, two steps down, littered with debris because of repairs going on near by, he met an old lady, poorly clad, crippled, wrinkled, feeble, and tottering. This young prince in smart business clothes stopped, turned around and took this old, overlooked flotsam on the selfish, hungry tide tenderly by the arm, and, with all the affectionate consideration which could be shown to a queen, helped her down and across and up on the other side, lifted his hat and was caught up again in the fevered current of the bread-hunters.

As we touched elbows for a moment, I said: "Young man, your soul has grown a foot taller in the last minute."

He looked about with a suggestive moisture in his eyes and only answered: "Oh! we've all got mothers at home."

Tomorrow a prince will be walking the streets of Chicago about noon. You may not see him. He wears no crown on his head, but on his heart rests a diadem that outshines all the stars.—Ben Bradford, in the Chicago News.

A. B. POE

The Shoe Man

Second and Main Streets.

Largest retail Shoe house in the State. Mail orders given careful attention. We will appreciate your business.

LITTLE ROCK, ARKANSAS.

ILLUSTRATED WINTER EDITION.

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(Battle Creek Methods.)

Booklet now ready for mailing. Write for it today.

Largest, finest and best equipped sanitarium west of Battle Creek. Finest winter climate in the world.

W. Ray Simpson, Mgr., Long Beach, Cal.

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You need our New Perfect Egg Separator, and we will send it FREE with our Handsome, Large New 1908 Illustrated Catalogue of necessary up-to-date Household articles. The separation of the egg is perfect. Not a drop of the white remains in the separator, and the yolk is held perfect and unbroken. We will send the Egg Separator, Large Catalogue of our Free Premium Plan with Beautiful Illustrations, on receipt of 12 cents, stamps or silver, to pay postage.

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P. O. Box 24, Little Rock, Ark.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for 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. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

ESTABLISHED 1858 CHURCH AND SCHOOL BELLS

Write for SPECIAL DONATION PLAN Cat. No. 57 THE C. S. BELL COMPANY, HILLSBORO, O.

RED CROSS BRAND LINSEED OIL

Is absolutely pure and is the best. Ask your dealer. Guaranteed by us.

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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.

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On \$82 Investment.
DeLoach All Steel "Mustang" Shingle Mill; 10,000 with 4 h. p.; 20,000 with 8 h. p. As smooth as a \$300 mill. Send for 254 page catalog, describing extensive line of Saw Mills, Shingle Mills, Planers, Edgers, Lath Mills, Grinding Mills, Water Wheels, Engines, Boilers, and Gasoline Engines.
DeLoach Mill Mfg Co., Box 777, Bidgeport, Ala.

Three Years' Credit
If Needed, On This
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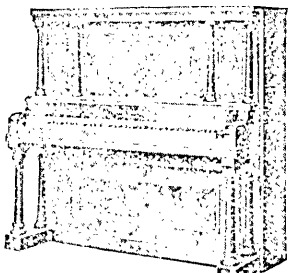
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We will send direct from our factory, any Cornish piano or organ that you may select from our catalog, on any terms of payment that you may choose, with the distinct understanding that if the instrument does not come up to your fullest expectations you will be under no obligations whatsoever to keep it, and that the

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If the instrument does not prove better value for the money than you can get anywhere else—if it is not as good an instrument as you can buy for one-third more than we ask—if at any time within a year you feel that you have not a good bargain, send it back; we won't find one word of fault with your decision, and you will not be one cent out of pocket for freight or for use of the instrument.

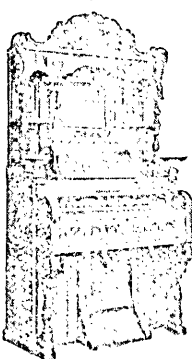
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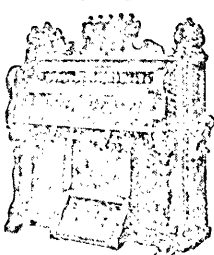
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which holds us strictly to this offer. You risk nothing. We assume all responsibility, because we know all about the great beauty of material and workmanship in Cornish pianos and organs and we know all about the pure, sweet, rich tone quality of our instruments and we know what a quarter of a million satisfied purchasers think of them.

If you keep the instrument it will cost you the Rock Bottom Factory Price, not one cent more, and you will receive with it our Bonded Guarantee which insures the instrument for 25 years against defect in material or workmanship.

Chapel Style



Discount To Religious and Charitable Institutions

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Established One-Half A Century.

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 pressure, 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.)

WOODWARD.—Rev. Albert H. Woodward was born in Alabama April 30, 1849, and departed this life at his home, near Desha, Arkansas, August 8, 1909, leaving a wife and eight children to mourn their loss. Brother Woodward was twice married, first to Miss Margaret A. Stark, in 1874. To them were born seven children, of which six survive. She died near Vanndale, Ark., in 1890. He was then married to Mrs. Sarah McFarland. To them were born three children, of which two survive. Brother Woodward was a loving father, a good neighbor, and a good preacher. He was converted in early life and joined the M. E. Church, South, in which he lived and loved until his death. He was licensed to preach about 1870. Was ordained deacon in 1874, and joined the White River Conference about the same date. On account of the death of his father in 1881 he took a location and remained a local preacher until his death. Brother Woodward loved his Bible and his church. He was followed by a large crowd of friends to the grave. The funeral service was held by the writer. God bless the loved ones and bring them all to their father's God and to a home in heaven, where there will be no more parting, sickness, sighing, nor death. For blessed are the dead which die in the Lord; yea, saith the spirit, they shall rest from all their labors and their works do follow.

W. S. STOREY.
His Pastor.

CASEY.—Mrs. Lou Casey, wife of John W. Casey, was born November 19, 1885, and died August 21, 1909. She leaves a husband and two children. She was a member of the Asbury M. E. Church, South, Twelfth and Schiller Avenue. She was a gentle Christian woman, with a cheerful disposition. A character that appealed to all who knew her. I was called to see her the day before she died and talked with her about dying, and the future. With a smile she said she felt ready to go. I have

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

no doubt of her happy state now in the better world, for she was a good woman who loved God and the right. May her mantle of character, disposition, and Christian living fall on her children. It was my privilege to take her into the Methodist Church from the Presbyterian Church, perform the marriage ceremony and baptize the children. The funeral was conducted by her present pastor, Rev. Frank Barrett. May the Lord bless the bereaved ones.

W. A. SWIFT.

September 13, 1909.

BAGBY.—A sad ordeal passed over Benton and the entire county of Saline, and especially the community in which he has lived, when on the 14th of September, 1909, it was heralded throughout the country that H. N. (better known as Jack) Bagby was dead. For none knew him but to love him. I met Brother Bagby about three years ago, when I became his pastor, and when we parted I said to myself, I am willing as a preacher to risk myself in the hands of that man. I was feeling just a little gloomy about his particular church (Bauxite), but the gloom was driven away when that new friend said if you get in need come to me. I found him to be the same up to the day of his departure, and the only time I saw him after his search for health in Colorado and return home, that saintly old mother of his was sitting by his cot, nursing him. He whispered to me to come in, for he had lost his voice. I had to choke back the tears, when I looked at the thin face, and emaciated form of one of my best friends. But oh how cheerful! I never saw him more so in the best of health. He was resigned, but of course he hated to leave his afflicted wife, whom I think is one of the most noble pieces of God's workmanship that I ever met, and his two sweet children. But that some pleasant smile was on his face just before the spirit took his flight to God and home. Our dear brother leaves a dear wife, two children, a mother, one brother, and five sisters, and many, many friends to mourn his departure. But "weep not loved ones, as those who have no hope," but make him your constant companion who has prepared a mansion above for our deceased brother, and may the God of heaven put His everlasting arms underneath you, and sanctify your afflictions to the good of all concerned, and bring you at last into that haven of rest, where there may be an unbroken family, to praise God throughout the eternal ages, is the prayer of your friend and brother,

J. H. MCKELVY.

SLAIGHT.—Mary Ellen, the third daughter of James and Sarah Slaight, was born October 24, 1868, in Hot Spring County, Arkansas. Was baptized in infancy by the Rev. W. S. McAdoo. Professed faith in Christ and joined the M. E. Church, South, at about ten years of age. She was married to Rev. J. Y. Christmas, of the Little Rock Conference, November 30, 1891. Her husband preceded her to the better land some five years ago, leaving the wife and three children to fight the battles of life alone. Little Nora, a bright little girl of 13, passed over the river about two months before the mother. This death leaving only two children, Edith and Yancy. Sister Christmas had many hardships to bear, many battles to fight. She gave her life for her children, always struggling to feed, clothe, and educate them. She lived a consistent Christian life to the end and died a most triumphant death. She was an intelligent, consecrated Christian. She loved her church next to her family. She was a wise church worker, and filled her place in church well, as long as she was able. She was sick for four or five months, being shut in most of the time. She was a patient sufferer, always bright and cheerful,

OUR STORE

Has long been noted for the superior quality of its goods and their moderate prices.

On those foundations we have built up our magnificent business, and are not likely to change our policy for the future.

Every patron is absolutely certain to receive the full value of their money and merchandise that will prove entirely satisfactory, or if, as in spite of all our care, a little difficulty occurs, will find us ready to adjust it in the most liberal manner.

It is unnecessary to say we carry full lines of everything any person can wear, both in the piece and in made-up garments, which represent the latest style in Ladies', Gentlemen's, Misses', and Boys' goods ready to step into. With larger stocks than ever before we offer superior advantages to prospective customers.

If You Live Out of Town

And will purchase Twenty-five Dollars' worth (\$25.00) for cash, we will pay your railroad fare up to 100 miles; or up to 200 miles if purchase amounts to \$50.00.

If you can't come write to our Mail Order Department, which has pleased large numbers of judicious buyers and will undoubtedly please you.

The M. M. Cohen Co.

LITTLE ROCK, ARKANSAS.

with a faith that was unshaken. Being her pastor, I talked and prayed with her many times. She always expressed herself as being prepared to go. She said that her preparation for death was made long before the time came. She kept the fire burning on her family altar until the last. Her death was something wonderful, which occurred October 22, 1909. Just before she breathed her last, she said with perfect consciousness, "I had an insight to heaven as never before." She died with prayer and praise on her lips. Truly a noble woman has fallen. But her children and friends know where to find her.

Her pastor,
J. A. PARKER.

REED.—Mrs. Zillah L. Reed, wife of Mr. George Reed, and daughter of W. P. and Susan Lazenby, was born October 23, 1867, and departed this life on October 25, 1909, at her home in the Bell Chapel community, Pope County, Arkansas. She was converted and joined the M. E. Church, South, at Bell Chapel when she was only fourteen years old, and was ever afterward a true and consecrated Christian. She leaves a husband, several children, a father, and two brothers to mourn her death. Besides these, a host of friends are left to mourn the loss which we so keenly feel at her departure. Sister Reed was a true Christian, a devoted wife and mother, and a friend to all. And her home was the home of the preacher. Many tired and roadworn preachers have stopped and found rest and food with Brother and Sister Reed, and it was no hard thing to do, to fall into the habit of stopping with them, for a welcome was always waiting. Though Sister Reed has gone to her reward we all miss her, but her frail form will no more carry the burdens of life. To the sorrowing loved ones we bid look up, and with them we join our tears. God knoweth best, so we submit to His will in all things.

A. E. GOODE.

BUSSEY.—John J. Bussey was born in Georgia, January 16, 1845. He came to Arkansas in 1873, where he lived until his death, October 31, 1909. He was married to Mary G. Marks in 1875, who, with three sons, is left to mourn his going away. For about twenty-five years before his death he was a member of the M. E. Church, South. He loved his church and its interests, and was kind and generous to his pastor. He was a member of the board of stewards at the time of his death, and during his fatal illness collected from those who came in to see him more than his assessment, thus proving his faith by his works. He expressed himself as having no dread of death, and as being ready to go, and when the end came passed peacefully away. Brother Bussey was a kind husband, and father, a good neighbor and citizen, an humble Christian. The writer prizes his memory as that of a true friend, and faithful parishioner. His funeral was attended by a large number of friends at Prosperity Cemetery, where we laid his body to await the resurrection of the just.

His pastor,
JOHN E. WADDELL.

EVANGELISTIC NOTICE.

The brethren who are wanting my services write me at once, so we can begin to make out my slate. I wish to hold three meetings before Christmas. Address me at Wagoner, Okla.

J. D. EDWARDS.

TOBACCO CURE.

Testimonial to the value of Haggard's Tobacco Tablets. Judge G. A. C. Holt, of Memphis, writes: "In my wish to benefit those who may be addicted to tobacco I write this. My son-in-law had used it, chewing and smoking for many years. I gave him a box of your Tobacco Cure and it was prompt in relieving him and now for three months he has had no desire whatever to resume it. I believe it a sure cure." Send \$1.00 for box, cure guaranteed, if directions are followed.

P. H. MILLAR & CO., Box 238,
Little Rock, Ark.

QUARTERLY CONFERENCES.

Arkansas Conference.

FAYETTEVILLE DIST.—FIRST ROUND.
 Fayetteville 11 a. m. Nov. 21
 Parkdale and Farmington at F., 7 p. m.
 Nov. 21
 War Eagle at Pace's Chapel Nov. 27, 28
 Goshen at Zion Dec. 4, 5
 Springdale Dec. 5, 6
 Elm Springs, at E. S. 11 a. m. Dec. 10
 Springtown at Mt. Tabor Dec. 11, 12
 Siloam Springs Dec. 12
 Centerton Ct. at Oakley Ch. Dec. 15
 St. Paul Mission at Sulphur City 11 a. m.
 Dec. 16
 Lincoln Ct. at Lincoln 11 a. m. Dec. 17
 Viney Grove at V. G. Dec. 18, 19
 Prairie Grove Dec. 19
 Winslow at Brentwood Dec. 20
 Huntsville Ct. at Huntsville Dec. 22
 Gravette and Gentry at Gentry, Dec. 26, 27
 Pea Ridge at Pea Ridge Jan. 1, 2
 The District Stewards will meet at Rogers at 10 a. m. November 18.
 J. M. HUGHEY, P. E.

MORRILTON DISTRICT—FIRST ROUND.
 Holland Ct. at Bethlehem Nov. 27, 28
 Dover Ct. at Dover Dec. 4, 5
 Russellville Station Dec. 5, 6
 Flat Rock Ct. at Flat Rock Dec. 11, 12
 Quitman Station Dec. 12, 13
 Appleton Ct. at Appleton Dec. 18, 19
 Quitman Ct. at Mt. Pleasant Jan. 1, 2
 Conway Ct. at Round Mountain Jan. 8, 9
 Conway Station Jan. 9, 10
 Damascus Ct. at Steel's Chapel Jan. 15, 16
 Springfield Ct. at Springfield Jan. 22, 23
 Pottsville Ct. at Pottsville Jan. 29, 30
 Atkins Station Jan. 30, 31
 Plumerville Ct. at Oak Grove Feb. 5, 6
 Morrilton Station Feb. 6, 7
 Adona Ct. at Adona Feb. 12
 Houston and Perry Ct. at P. Feb. 13, 14
 Bigelow Station Feb. 14
 The District Stewards will meet at Morrilton Tuesday, December 7, 1909, at 1 o'clock p. m.
 JOHN H. GLASS, P. E.

FORT SMITH DISTRICT.
(First Round.)

Van Buren Mission Nov. 14
 Van Buren Ct. at Longbell at night Nov. 14
 Mulberry Circuit at Mulberry Nov. 15
 Hartford Nov. 21
 Mansfield and Midland at Midland
 at night, Nov. 21
 Huntington Nov. 22
 Booneville Circuit at Carlon Nov. 27
 Booneville Station Nov. 28
 Magazine and Wesley at Magazine Nov. 28-29
 Midland Heights Dec. 1
 Paris Station Dec. 2
 Branch Circuit at Cole's Chapel Dec. 3
 Charleston Circuit at Charleston Dec. 4-5
 Fort Smith Circuit at Springhill Dec. 6
 Waldron Circuit at Mt. Pleasant Dec. 11-12
 Waldron Station Dec. 12-13
 Bates Circuit at Bates Dec. 13-14
 Hackett Circuit at Bethel Dec. 16
 Abna and Kibler at Abna Dec. 18-19
 Van Buren Station Dec. 19
 Greenwood Station Dec. 20
 First Church Dec. 26
 Dodson Avenue Dec. 26
 Central Church Jan. 2
 The district stewards will meet at Central church, Fort Smith, November 30, at 1 p. m.
 P. S. H. JOHNSTON, P. E.

DARDANELLE DISTRICT.
(First Round.)

Roseville and Webb City, at Roseville
 Dec. 4-5
 Altus and Denning, at Altus Dec. 5-6
 Ozark Circuit, at Pleasant Grove Dec. 7-8
 Beech Grove Mission, at Beech Grove
 Dec. 9-10
 Ozark Station Dec. 11-12
 Clarksville Station Dec. 12-13
 Lamar and Mount Olive, at Lamar, Dec. 18-19
 Spadra Mission Dec. 19-20
 Hartman Circuit, at Hartman Dec. 20-21
 London and Knoxville, at London Dec. 22-23
 Gravelly and Wing, at Wing Jan. 1-2
 Danville Station Jan. 2-3
 Walnut Tree Circuit, at Camila Jan. 4-5
 Belleville Circuit, at Belleville Jan. 6-7
 Havana Mission, at Southern Home, Jan. 8-9
 Ola Circuit, at Ola Jan. 15-16
 Prairie View Circuit at Prairie View
 Jan. 22-23
 Dardanelle Circuit, at Liberty Hall
 Jan. 29-30
 Dardanelle Station Jan. 30-31
 J. H. O'BRYAN, P. E.

OKLAHOMA CONFERENCE.

VINITA DISTRICT.
(First Round.)

Choteau Nov. 20-21
 Pryor Creek Nov. 21-22
 Claremore Nov. 27-28
 Chelsea Nov. 28-29
 Wagoner Circuit Dec. 4-5
 Wagoner Station Dec. 5-6
 Inola and Talala Dec. 6-7
 Grove Dec. 11-12
 Afton Station Dec. 13
 Fairland and Wyandotte Dec. 14
 Miami Dec. 15
 Blue Jacket Dec. 18-19
 Welch Dec. 19-20
 Vinita Dec. 23
 Adair and Big Cabin Dec. 25-26
 Centralia Jan. 1-2
 Chapel Jan. 8-9
 Spavinaw Jan. 9-10
 Afton Circuit Dec. 15-16
 Peggs Jan. 22, 23
 District Stewards will meet at Pryor Creek December 2, at 10:30 a. m.
 J. W. SIMS, P. E.

CHOCTAW AND CHICKASAW DISTRICT.
(First Round.)

Sans Bois Nov. 20-21
 Sugar Loaf Nov. 27-28
 Bethel Dec. 4-5
 Kullituklo Dec. 11-12
 Bennington Dec. 18-19
 Atoka Dec. 25-26
 Owl Dec. 31, Jan. 1
 Chickasaw Jan. 8-9
 Kiowa Jan. 15-16
 Kiamitia Dec. 22-23
 Long Creek Dec. 29-30

Rufe Feb. 5-6
 The District Stewards are called to meet at Hugo December 1. Brother Ainsworth will assist you in census work.
 As the brethren have so kindly volunteered to assist me the first quarter, I have apportioned the work as follows: Sans Bois and Sugar Loaf, Griggs, Durant, Bethel, Kullituklo, and Rufe, A. S. Williams; Bennington, Atoka and Owl, Ishomer; Chickasaw and Kiowa, Homer; Kiamitia and Long Creek, L. W. Cobb.
 C. M. COPPEDGE.

TULSA DISTRICT NOTICE.

Please announce that the Tulsa District Stewards will meet in the First Church, Tulsa, at 1:00 o'clock p. m., Monday, November 22. Pastors will please see to it that every pastoral charge is represented. Shall be pleased to have the pastors present.
 SAM G. THOMPSON, P. E.
 November 15, 1909.

MANGUM DISTRICT.
(First Round.)

Mangum Station Nov. 27-28
 Granite, at Granite Nov. 28-29
 Martha, at Martha Dec. 4-5
 Blair, at Blair Dec. 5-6
 Willow Circuit, at Willow Dec. 11-12
 Metcalf, at Metcalf Dec. 18
 Dryden and Red Hill, at Dryden Dec. 19-20
 Hollis, at Hollis Dec. 19-20
 Altus Station Dec. 26-27
 Vinson and Deer Creek, at Deer Creek
 Jan. 1-2
 Mangum Circuit, at Reed Jan. 2-3
 Lone Wolf and Gatebo, at Lone Wolf
 Jan. 8-9
 Hobart Station Jan. 9-10
 Duke Circuit, at Duke Jan. 15-16
 Olustee Jan. 16-17
 Mount View, at Mount View Jan. 22-23
 Carnegie and Boise, at Carnegie Jan. 23-24
 Looney Circuit, at Looney Jan. 29-30
 El Dorado Station Jan. 30-31
 Elmer Circuit, Elmer Feb. 5-6
 C. H. McGUIRE, P. E.

The District Stewards of the Mangum District will meet in the Methodist Church at Mangum at 3:00 p. m., Wednesday, December 8. Each charge ought to be represented. The pastors and the church lay leaders are requested to meet at the same place and time to confer concerning the campaign for the year.

C. H. McGUIRE, P. E.

OKLAHOMA CITY DISTRICT.
(First Round.)

Capital Hill Nov. 21
 Epworth Nov. 21
 Franklin Circuit, at Franklin Dec. 4-5
 Norman Station Dec. 5-6
 Washington Circuit, at Fox Dec. 11-12
 Purcell Station Dec. 12-13
 Union Chapel Circuit at U. C. Dec. 18-19
 McLoud Circuit, at McLoud Dec. 19-20
 St. John's Dec. 26
 St. Luke's Dec. 26
 Shawnee—Trinity Jan. 1
 Shawnee—First Church Jan. 2
 Tecumseh Station Jan. 2-3
 Shawnee Circuit, at Bethel Jan. 8-9
 Earlshoro Circuit, at Earlshoro Jan. 9-10
 Blanchard Circuit, at Blanchard Jan. 15-16
 Lexington Station Jan. 16-17
 Noble and Shiloh, at Noble Jan. 17
 Stilwater Station Jan. 21
 Guthrie Station Jan. 22-23
 Perry Station Jan. 23-24
 Arcadia Circuit, at Arcadia Jan. 29-30
 St. James Jan. 30-31
 Piedmont Station Feb. 5
 El Reno Station Feb. 6-7
 Oklahoma City Circuit, at Moore, Feb. 12-13
 The pastors and District Stewards are called to meet in the parlors of St. Luke's Church, Monday, November 22, at 2:00 p. m. A full attendance is urged.
 A. L. SCALES, P. E.

CHICKASHA DISTRICT.
(First Round.)

Comanche Nov. 27-28
 Waurika Nov. 28-29
 Marlow 11 a. m. Dec. 5; 7:30 p. m. Dec. 6
 Ryan and Terral, at Ryan Dec. 6
 7:30 p. m. Dec. 5; 9:00 a. m. Dec. 6
 Purdy, at Purdy Dec. 11-12
 Lindsay Dec. 12-13
 Rush Springs and Bailey, at Rush Springs
 Dec. 18-19
 Mineo and Nunnakah, at Mineo Dec. 19-20
 Duncan Station Dec. 26-27
 Oak Grove, at Banner Jan. 1-2
 Wayne, at Wayne Jan. 8-9
 Paoli and Florence, at Paoli Jan. 9-10
 Whitehead and Mayssville, at Whitehead
 Jan. 15-16
 Paul's Valley Jan. 16-17
 Alex, at Alex Jan. 22-23
 Verden and Tuttle, at Verden Jan. 23-24
 Wood Reserve, at Woodlawn Jan. 29-30
 Velma, at Doyle Feb. 5-6
 Chickasha Feb. 12-14
 L. L. JOHNSON, P. E.
 Duncan, Okla.

MUSKOGEE DISTRICT.
(First Round.)

Fort Gibson and Oktaha, Fort Gibson
 7:00 p. m. Nov. 17
 Stillwell Circuit, New Hope Nov. 20-21
 Stillwell Station Nov. 21
 Wanhilla Circuit, Caney 7:00 p. m. Nov. 22
 Westville Station 7:00 p. m. Nov. 23
 Tahlequah Station 7:00 p. m. Nov. 25
 Tahlequah Circuit, Union 7:00 p. m. Nov. 26
 Hulbert Circuit, Victor 11 a. m. Nov. 28
 Muskogee Circuit, Frozen Rock
 7:00 p. m. Dec. 1
 Brushy Mountain Circuit, Brushy Mountain
 7:00 p. m. Dec. 2
 Warner Circuit, Warner 7:00 p. m. Dec. 3
 Whitefield Circuit, Whitefield Dec. 4-5
 Stigler Station 7:00 p. m. Dec. 5
 Cowlington Circuit, Keota 7:00 p. m. Dec. 6
 Tamaha, Tamaha 7:00 p. m. Dec. 7
 State Line, Dora 7:00 p. m. Dec. 9
 Muldrow Station 7:00 p. m. Dec. 10
 Sallisaw Circuit, Price's Chapel Dec. 11-12
 Sallisaw Station 7:00 p. m. Dec. 12
 Brushy Circuit, Akin 7:00 p. m. Dec. 13
 Vian Circuit, Vian 7:00 p. m. Dec. 14
 Webber's Falls, Webber's Falls
 7:00 p. m. Dec. 15
 Checotah Station Dec. 16
 First Church 7:00 p. m. Dec. 17
 Baldhill Circuit, Baldhill Dec. 18-19
 Boynton and Morris, Morris 7:00 p. m. Dec. 19

St. Paul Dec. 20
 In each case where the date is 7:00 p. m. the pastor will please announce preaching followed by the quarterly conference. The District Stewards will please meet in St. Paul, Muskogee, November 30, 2:00 p. m.
 O. E. GODDARD, P. E.

CLINTON DISTRICT.
(First Round.)

Weatherford Station Nov. 14
 Elk City Nov. 20-21
 Clinton, Preaching at night Nov. 21
 Berlin at Berlin Nov. 27-28
 Sayre Station Nov. 28
 Rhea Circuit at Sunshine Dec. 4-5
 Texmo at Texmo Dec. 5-6
 Roll at Dudley Dec. 7-8
 Hammon at Pleasant Hill Dec. 9-10
 Butler and Shiloh at Butler Dec. 11-12
 Burnham at Mt. Zion Dec. 18-19
 Custer City Dec. 19-20
 Cheyenne and Washita at Cheyenne Jan. 1-2
 Sweet Water at Enterprise Jan. 3-4
 Erick Station Jan. 8-9
 Texola Circuit at Pioneer Jan. 9-10
 Delhi at Delhi Jan. 15-16
 Foss at Foss Jan. 16-17
 Doxey at Fulton Jan. 22-23
 Dill City at Ural Jan. 23-24
 Cowden at Buck Creek Jan. 29-30
 Cloud Chief Jan. 30-31
 Rocky and Sentinel at Sentinel Feb. 5-6
 Cordell Feb. 12-13
 The district stewards will meet me at the Methodist church in Clinton on Tuesday, Nov. 30 at 1 o'clock p. m.
 WM. D. MATTHEWS, P. E.

LAWTON DISTRICT.
(First Round.)

Snyder Station Nov. 20-21
 Manitau Circuit at Snyder Nov. 20-21
 Mountain Park Ct. at Cold Spring
 Nov. 22 at 10 a. m.
 Grandfield Circuit at Grand Nov. 27-28
 Randlett Circuit at Randlett Nov. 28-29
 Headrick Circuit at Navajo Dec. 4-5
 Frederick Circuit at Apeon Dec. 11-12
 Davidson Station Dec. 12
 Frederick Station Dec. 13 at 7:30 p. m.
 Hastings Circuit at Hastings Dec. 18-19
 Temple Station Dec. 19-20
 Walter Station Dec. 21 at 10 a. m.
 Lawton Station Dec. 22
 Walter Circuit at Val-V Jan. 1-2
 Alpestone Circuit at Junction City Jan. 2-3
 Ft. Cobb Circuit at Un. Star Jan. 8-9
 Anadarko Station Jan. 9-10
 Glenwood Circuit at Hazel Dell Jan. 15-16
 Geary Station Jan. 16-17
 Comert Circuit at Cyril Jan. 19 at 2 p. m.
 Indian Work at Mt. Scott Jan. 22-23
 The stewards of each charge will please meet and fix salary for the pastor. The pastors will please be prepared to answer Question 5 at first quarterly conference.
 O. F. MITCHELL, P. E.

ARDMORE DISTRICT.
(First Round.)

Broadway 11 a. m. Nov. 21
 Carter Avenue 7 p. m. Nov. 21
 Wapanucka Nov. 25-26
 Tishomingo and Mansville at Tishomingo Nov. 27-28
 Ravia Circuit at Ravia 7 p. m. Nov. 29
 Davis and Oak Ridge at Davis
 7 p. m. Dec. 1
 Hennepin Circuit at Hennepin, 7 p. m. Dec. 2
 Elmore Circuit at Fairview Dec. 4-5
 Wynnewood Station 7 p. m. Dec. 5
 Berwyn and Dougherty at Dougherty
 7 p. m. Dec. 6
 Ardmore Mission at Chapel 7 p. m. Dec. 8
 Thackerville Circuit at Bowman 7 p. m. Dec. 9
 Marietta Station 7 p. m. Dec. 10
 Lebanon Circuit at Lebanon Dec. 11-12
 Leon and Burneyville at Burneyville
 7 p. m. Dec. 14
 Lone Grove Circuit at Hewitt 7 p. m. Dec. 16
 Cornish and Loco at Cornish 7 p. m. Dec. 17
 Petersburg Circuit at Petersburg Dec. 18-19
 Woodford Circuit at Woodford 7 p. m. Dec. 21
 Springer Circuit at Springer 7 p. m. Dec. 22
 The district stewards are called to meet in Broadway, Ardmore, at 2 p. m. Dec. 8th.
 Nov. 11, 1909. I. K. WALLER, P. E.

CREEK AND CHEROKEE DISTRICT.
(First Round.)

Cherokee Circuit, Butler's Chapel Nov. 20-21
 Seminole Circuit, Hitchita Nov. 27-28
 Honey Creek, Honey Creek Dec. 4-5
 Cedar Bluff at Cedar Bluff Dec. 11-12
 Broken Arrow, Hage's Chapel Dec. 18-19
 Wewoka, Thelwarley Jan. 1-2
 Sapulpa, Buck's Chapel Jan. 8-9
 Okmulgee, Flat Rock Jan. 15-16
 Uchee, Pickett's Chapel Jan. 22-23
 Hitchita, Enfanta Jan. 29-30
 Saline, PawPaw Feb. 5-6
 ORLANDO SHAY, P. E.

HOW OLD MUST I BE?

"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and always shall. But you have not told me how old I shall have to be."

hTe mother replied: "How old must you be before you can trust yourself wolly to me and my care?"

"I always did," she answered, "but tell me what I want to know," and she put her arms about her mother's neck.

The mother aske again: "How old will you have to be before you can do what I want you to do?"

ing what her mother meant: "I can

BEAUTY'S CHARM

Why tolerate freckles, pimples and wrinkles, due to weak skin, when they are quickly and permanently cured by

"Freckeless"

Renews, Freshens and Invigorates the Skin, removing Muddiness and Blemishes.

Mrs. Grant writes: "There has been such a change in my complexion since using 'Freckeless.' I am often asked what I have been doing to improve it. I never intend to be without 'Freckeless.' For sale by druggists, or sent postpaid on receipt of price, 50c.

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 Sole Manufacturers.

now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered: "Yes." Then they both knelt down, and in her prayer the mother gave to Christ her little one who wanted to be His.—Selected.

JUST GOING TO.

"Why didn't you shut the gate, Peter, and keep the hens in?" asked his father. "I was just going to when I saw they were all out."

"Why didn't you look after baby and not let her fall off the porch?" asked his mother.

"I was just going to get her when she fell."

"Why didn't you study your lesson more?" asked the teacher when he failed in reciting.

"I was just going to when you called the class."

"Oh, Peter," father said. "Just going to never gets there."

TO PREVENT BLOOD-POISONING.

Every parent is a doctor and must treat the simpler maladies of his household as well as his domestic animals. Simple injuries sometimes lead to blood-poisoning. For festering cuts, bruises, old sores, chronic ulcers, boils, carbuncles, bone-felons, burns, poison oak and many other ailments, parents will find "Gray's Ointment" an ever-helpful and efficient friend. In thousands of homes all over America and in foreign countries Gray's Ointment has been the valued friend and helper of parents for more than half a century. Get a 25c box at your druggist's, or if you have never used it, send your name for a small free trial box, which we will gladly send postpaid to demonstrate its value. Address, Dr. W. F. Gray & Co., 801 Gray Building, Nashville, Tenn.

Dr. Charles R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles, and unhealthy granulations, ulcers and blood-poisoning."

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 13th day of November, A. D. 1909, in a certain cause (No. 12408), then pending therein between M. S. Griggs et al., complainant, and Mose Shepherd, defendant, the undersigned, as Commissioner of said court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court-house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Saturday, the 11th day of December, A. D. 1909, the following described real estate, to-wit: Lots One (1) and Twelve (12), in Block Thirty (30), in the town of Wrightsville, Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 15th day of November, A. D. 1909.

F. A. GARRETT,

Commissioner in Chancery.

GEORGE L. BASHAM, Solicitor for Plaintiff.

The Significance of A Poor Appetite

Good Digestion Usually Produces a Good, Healthy Appetite for Substantial, Nutritious Food.

In nearly all cases of good keen appetite, and a hearty relish for food are significant of good health and indicative of a strong digestion—one which is capable of handling properly all of the food eaten, so that the person will not be annoyed for hours after each meal with bloating sensations, a feeling of weight in the epigastric region, sour eructations, heartburn and waterbrash.

Practically everyone is aware of the fact that if the appetite fails for any length of time, the strength and energy wane considerably, and the blood and nerves are appreciably affected, the condition of the one indicating anemia, or thin blood, and of the other, neurasthenia, or nervous exhaustion. Then follow such symptoms as want of energy, "that tired feeling," a state of languor, lassitude and weariness, together with melancholia and despondency.

A good hearty appetite usually indicates a good, healthy digestion, though, of course, there are exceptions to this rule, for example, as in diabetes, or in bulimia, conditions in which the appetite is tremendous, in fact, downright ravenous, and cannot be satisfied no matter how much food may be eaten. The "exaggerated appetites" of these diseases are just as unnatural, and just as sure indications of stomach disorder, either directly or indirectly, as is anorexia, or loss of appetite.

In ninety-eight cases out of a hundred, however, a large, hearty, capacious appetite means a good, active condition of the stomach, a healthy, powerful digestion, an excellent absorption and assimilation, so that when the appetite is lost it may be correctly assumed that the stomach is at fault and needs attention.

STUART'S DYSPEPSIA TABLETS are wonderfully powerful tonic-stimulants to the "hunger nerves" of the stomach, and secretory glands of the alimentary canal generally, and they greatly increase the appetite, and promote the flow of the natural digestive juices, so that in a brief time the stomach is restored to a natural and physiological condition, which then enables it to perform its functions without outside assistance, and the immensely improved appetite remains permanently good.

These tablets act first as a digestive secretant, which means that they stimulate the secretion of the gastric, pancreatic and other digestive fluids, while in the second place they are also powerful digestives of all kinds of food themselves, and this rare and happy combination, acting in unison restores the stomach to its natural condition, supplies the blood with well-digested food for the reconstruction of the general system, and also whets a "keen edge" on the appetite.

If your appetite is poor and digestion weak, purchase a box of Stuart's Dyspepsia Tablets from your druggist for 50 cents, and both conditions will be speedily cured. They furnish the only sure way of acquiring a good appetite and to thoroughly digest afterward all that is eaten. A free sample will be sent you by the F. A. Stuart Company, 150 Stuart Building, Marshall, Mich.

A CHILD'S PRAYER.

A young mother left her guests one evening to go up and bid good night to the small daughter whom the nurse had just left.

"Why, Esther, you haven't said your prayers!" exclaimed the mother, as the child climbed into bed.

It was a perfunctory reminder, for

she was anxious to be downstairs again. She herself had almost given up the custom of saying her prayers, but her two children had been taught the ceremony at bedtime.

"Oh, mother, I'm so very sleepy to-night. You know our Sabbath School prayer begins:

"To say my prayer is not to pray
Unless I mean the words I say,
Unless I think to whom I speak,
And with my heart I His favor seek."

The mother did not like making excuses, and she little understood the spiritual life of this child of hers.

"Do you think it's nice to go all day without saying your prayers?" she asked.

Esther sat up in bed, surprised and hurt, and her blue eyes widened as she exclaimed, "Why, mother dear, you don't suppose, you don't think, that this is the only time I pray, do you?" She was wide awake now.

"When do you pray?" demanded the mother, in her turn.

"Oh, many times in the day!" answered the child, "whenever I need to."

The mother's glance fell before that of her child, and a tinge of crimson mounted to her cheek.

"Whenever I need to." Could she say as much with the same simple truthfulness? Were there not many times when the fretfulness, the selfishness, the sordidness had persisted, times when her better nature might have overcome if she had prayed "whenever she needed to?"

"What do you pray about?" she asked again, with a strange sense of distance between her heart and that of the child.

"Oh, I talk to God about the things I'm doing!" said Esther, falling back on her pillow, "and when I do wrong I ask Him forgiveness and His help to do better next time. Because He understands and is so great, you know," she added.

Yes, her mother knew; she had known for many years; but was she as conscious of that Presence and Power in her own daily life, or had her own praying degenerated into a more or less perfunctory "saying of prayers," at stated times, or a petulant demand for something which she could not secure through mortal assistance?

"And then," continued Esther, unconscious of the long pause, "sometimes I pray because I'm so happy. I just have to."

The mother suddenly felt her soul to be a small, darkened thing compared to the clear shining of her child's. How undeveloped her own spiritual nature seemed in the moment! She was a good woman; she cared for the little family; she took them to church on Sabbath; she made her contribution indifferently when she was asked to give something for missions; but beyond that her life was mostly one of pleasure. And her pleasures were many, but were they the sort which made her "pray because she was so happy?" Was it not usually only a trial or a disappointment that reminded her for a moment of her dependence on a higher Power?

Esther's idea of praying was surely a very different thing from the "saying of prayers." Where had she learned the difference?

Her head dropped in self-accusation. Like many mothers, she had taught her child to repeat a childish prayer, but had she ever really taught her to pray? Now it seemed, in some strange way, the child was to lead her.

She stooped to kiss the earnest little face on the pillow. "We will talk about it more," she said, "and if you are sleepy you need not say, 'Now I lay me,' tonight, for God likes waking prayers best, we know. But," she added, wistfully, "won't you just pray one prayer for mother before you go to sleep? She needs it."—*Youth's Companion*.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whilish discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVICE" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

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

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NASHVILLE, TENN.

THE SUNDAY NEWSPAPER.

What influence does the Sunday newspaper exert upon American life and thought? For one thing it undoubtedly promotes the increasing secularization of Sunday. The natural man is inclined to sleep late on Sunday, and by the time that he has completed his toilet and breakfast, the church bells are ringing. Will he heed their call? Perhaps. But there on his doorstep lies the Sunday paper, with its flaunting comic supplement, and its fifty to one hundred pages of miscellaneous material. It offers itself with jaunty assurance as a substitute for church going. It prints a picture of the ideal American family—the father tilted back in his chair, reading the news of the stock-market report; the mother absorbed in the fashions and bargain sales; the older children busy with the fiction, society gossip, theatrical news, and answers to correspondents, and the little boy or girl reveling in the comic supplement, puzzle page, or "cut-out" inset from which, with the aid of a pair of scissors, can be evolved ingenious cardboard constructions, squads of soldiers, or hideous masks. The picture is not exaggerated. It might be produced photographically in hundreds of thousands of American homes. Its counterpart may be seen in remote villages, as well as in the cities and larger towns. A family which has saturated itself with the Sunday newspaper is in no mood for church-going, nor for any serious occupation. It is fit for nothing but amusement or sheer idleness.

In some sections of the country a baseball game offers itself for the afternoon, and the theater—possibly under the guise of a "sacred concert" out of deference to some obsolete statue—for the evening. Or, in sections where the restraints of law or decorum forbid such decorum, social visiting employs what energy remains. It is not surprising that religious conventions discuss the problem of the "evening service," and that many churches solve it by giving up the service altogether, and others by arranging special musical attractions and announcing sermons on topics calculated to pique curiosity. American preachers who are charged with sensationalism are not so blame-worthy as they seem. They are engaged in a desperate competition. To a man who wants to preach to full seats, the first essential is to catch his congregation. He cannot offer comic supplements or portraits of stage beauties,

FITSCURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 324 Grand Ave., Kansas City, Mo.

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and he has no prize coupons to distribute, but he may do something by advertising sensational subjects. So the pulpit competes after its fashion with the Sunday newspaper by such topics as these: "The New Woman," "Popular Vices," "Missing His Chance," "Prize Winners," etc.

If the sensationalism of the American pulpit, especially in the cities, is deplored, it should be borne in mind that it has great provocation; and, moreover, that however grotesque the subject announced, the preacher, having got his congregation, does often contrive to convey to it wholesome and practical counsel on morals, and even on religion. The beguiling title covers a serious and helpful purpose, and if some of the preacher's auditors have a vague sense that the sermon is not exactly what they expected, they may nevertheless get some good from it in spite of themselves.—*Littell's Living Age*.

THE QUAPAW CORN SALVE.

A quick, painless, safe, successful remedy for all kinds of corns. If you need relief for suffering feet, try it. Money refunded, if salve is used according to directions, and is not satisfactory. For one box send 25 cents to P. H. Millar & Co., Sole Agents, Box 239, Little Rock, Ark.

OKLAHOMA CITY DISTRICT.

The pastors and district stewards are hereby called to meet in the parlors of St. Luke's church, Monday, Nov. 22, 2 p. m. A full attendance is urged.

A. L. SCALES, P. E.

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 Building, 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.