

# 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 25, 1909.

No. 47



## AGRICULTURAL DEVELOPMENT.

The Western Methodist desires to express once more its abiding interest in all efforts to improve the agricultural condition of the country. We have a deliberate conviction that there can be no great improvement in our rural churches and schools until we amend the economic conditions that surround them. Before God could have a church or a school it was necessary to make a world, to provide a physical basis, to provide resources. A rural community without natural resources can never have strong churches or efficient schools. Therefore it is that we are interested in making every acre of land in the country produce twice what it is now producing. Therefore it is that we stand for agricultural schools. Therefore it is that we urge all our pastors to take a lively interest in all manner of efforts to improve the agricultural condition of the country, all efforts to improve in all ways rural conditions. What we need in the rural sections of this country is a happy and prosperous people, able to support the church twice as well as they are now supporting it, able to pay twice the pastor's salaries they are now paying. Many could do much better than they are doing even as conditions now exist; but when ability to do is doubled, as it ought to be doubled, we may look for a great advance, provided we also preach faithfully the Gospel meantime.

Let us remember that good roads enter vitally into this problem. It would be of little use to produce an abundance and yet have no way of getting to market, except under such conditions as will eat up the profits. With thriving farms, rural free delivery, rural telephones, good roads, we shall have a physical basis on which to build prosperous country schools and churches—and not otherwise. But we can never till the end of time make prosperous churches where we cannot command as much salary for our pastors as a good day laborer gets, and there is no use to talk about it. We may work at it till doomsday, but we cannot do it, and we had as well know it, and know it definitely. With circuit salaries in our conference averaging two or three hundred dollars, we can never build up the country churches. We have personally watched these charges in Arkansas for over thirty years, and we are pained to record that on the whole almost no advancement has been made. Many of them are not as good as they were thirty years ago. The stronger people have moved into the towns, gone to other regions. They will ever move somewhere till we bring country life up. And yet in the country, near to the soil, near to nature, is the best of all places for a man to live and to rear a family, if we rightly provide opportunities there.

The Western Methodist proposes to keep its eye on this work. We have recently established close relations with the Agricultural Department at Washington, and propose, as far as multiplicity of duties will admit, to render some real service to our readers along this line.

In this connection we suggest that it will be well for any of our people who can to attend the great Southern Commercial Congress, to be held

in Washington, Dec. 6 and 7. It promises to be the liveliest sort of a gathering, and will discuss the vital problems that are in front of us.

## GIVING THAT INSPIRES.

The bequests of Mr. John S. Kennedy, a shrewd and godly Scotchman who recently died in New York, are an inspiration to the Christian world. He left \$60,000,000, and after giving, very properly, half to relatives and friends, he gave the other half to the cause of God. He very properly remembered first the institution of his own church, the Presbyterian church. For instance, he gave their foreign mission board two and a half millions, their domestic mission and their church extension work each an equal sum, with an additional million and a half to the Church Extension Committee of New York Presbytery. He gave the American Bible Society three-quarters of a million. He gave to Roberts College, Constantinople, a million and a half. This institution has been for fifty years beating like a great electric battery at the heart of the Turkish nation and, more than any other influence, has contributed to the regime of the Young Turks, now on in that country. It is today sought by the leading spirits of Turkey as the place to educate their sons, and has recently been much hampered for lack of facilities to meet the increased demands upon it. Mr. Kennedy has solved for them, and largely for the Turkish people, their problem. Besides, he gave another educational institution in Turkey \$50,000, and one in Syria \$25,000. To the United Charities of New York, an institution which largely owes its existence to him, he gave a million and a half, and to the School of Charities, three-quarters of a million.

This sort of giving is, we say, an inspiration to the Christian world. It is a direct and practical recognition of God among men, in those forms in which God most shows himself among men, the Church, Christian Education, Charities. It is also a recognition that a man who has made his money off the public owes the public. We shall see, with praise to God, an increasing number of such men as Mr. Kennedy among us. We would reverse a saying of Shakespeare, and say, The good that men do shall live after them; let the evil be interred with their bones. The good is the immortal.

The letters of Judge Lindsey, of Denver, Colo., contributed to Everybody's Magazine are stirring the thoughtful among our cities and the questions that confront thoughtful people who live in them. The corruption that has been recently exposed in New York City has helped to augment the conviction that something must be done and vigorously done, if our country is to be saved. Some have thought that the remedy might be found in a separate and independent government for the city. But to this it may be objected that the influences that corrupt are to be found in the cities and hence that to segregate them to themselves would not help conditions but rather serve to augment the difficulties. Corruption and the corruptionists inhabit the cities mainly and seem in many instances to outnumber and outweigh the better element. It seems strange that any should be found who are willing yea anxious to lend their influence to every and any evil influence

that corrupts if only it can be shown that the evil is financially profitable to them or promises to furnish evil and sinful enjoyments for a season for them. Whether there exists sufficient leaven of righteousness to right these evils in the cities remains to be determined. It must be apparent to anyone acquainted with the conditions that exist in our cities that there is need of all the outside influence for good that can be had. Our country population, at least the moral element, should be slow to relinquish any rights that they may possess to exert an influence in city affairs and to exercise those rights for good at every opportunity. Public attention has been called to these revolting conditions so frequently of late that here is some hope that by a united effort some agencies may be inaugurated capable of bringing reforms that are sorely needed. The white slave traffic and political corruption are to be found in nearly all our large cities. They are curtailed it is true but they exist and need to be put out of business. They live in the dark and their friends are free to deny any knowledge of their existence, but they have been shown to exist and are known to exist by the well-informed. The corruptionists need to be literally cast out, root and branch, and such agencies employed as will keep the moral atmosphere pure and wholesome.

There is much goodness which is not good for much. It is the goodness that is harmless, but does nothing. You cannot depend upon it to take a stand. You do not know whether it will be found standing in its place the next time you see it. It tolerates; it cannot and will not fight, even when the Lord most needs to have fighting done. Such goodness will run away from duty when duty requires nerve and sacrifices. It is a goodness that is good only on the passive side. A man who sins occasionally is often a better man! Good-for-nothingness is in itself a sin.

It is truly inspiring to see the bright and happy face of the pastor who is able to report everything paid in full at Conference and this happiness is much augmented if he can also report a healthy increase in the membership of the church. He feels deeply the necessity of pressing forward toward the final conquest of the world and an increase of membership is a movement in that direction.

The habit of constantly growling about things you do not like is a dishonor to human nature. If you do not like the ways of people with which you have to do, sit down quietly and talk matters over; don't whine; don't growl.

Every honor conferred upon a man really worthy honor will be a call to that man to be more gentle and more humble and more worthy. If his honors make him turgid his friends will do well to beware.

Ambition, the sin by which the angels fell, the last infirmity of great minds.

To conquer your own spirit, that is the first great necessity.

# WESTERN METHODIST

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER.....Editors

REV. D. J. WEEMS.....Field Editor

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

Subscription in Advance, per Year.....\$1.50  
Published every Thursday. Entered as second-class matter, January 2, 1902, 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

Dr. John H. Dye, of Searcy, was in the city on business Wednesday and made us a pleasant call.

Rev. M. H. Newton reports a church organized at Haefer, Ark., on the Marion and Gilmore charge, White River Conference.

Rev. J. H. Bradford, of Sherrill charge, looked in on us in the early morning Tuesday on his way to Arkadelphia to the Annual Conference.

Rev. H. E. Snodgrass has entered upon his work at Tigert Memorial, Tulsa, Okla., with bright prospects. He is well pleased with the outlook.

Rev. J. M. Cannon and family, of the Hickory Plains charge, spent a while in Little Rock visiting relatives on their way to the Annual Conference at Arkadelphia.

Rev. A. P. Few closes his year at Carlisle and Hazen with all collections in full and in favor with his people. Prospects are bright in those two prosperous towns. Carlisle feels almost strong enough to become a station.

Rev. W. D. Sauls, of the Oklahoma Conference, writes that in addition to the new church already reported a new parsonage is being erected on his charge. His post-office address will be Wister instead of Howe, Okla., as before.

We were glad to have a pleasant call from Rev. J. R. Dickerson, our pastor at Wesson, as he passed through on his way to Arkadelphia. He reports a prosperous year with a splendid new church building to show for his year's work.

Hunter Memorial Church, under the care of Rev. J. M. Workman, has enjoyed a year of fair prosperity. Collections are full and fifty-nine have been added to the roll. They are well organized and in good trim for another year.

Rev. J. M. Cannon has closed a very successful year on Hickory Plains Circuit. He has had some unusual difficulties and the circuit is too large, but he has handled the situation well and is thoroughly established in the esteem of his people. They say he preaches better every week.

Rev. W. W. Gibson, County Clerk of Fulton County, Arkansas, was in the city last week on business and made us a pleasant and brotherly call. He was once a member of the White River Conference and is now much interested in the work of the church keeping up regular preaching appointments.

The fourth Quarterly Conference at Asbury, Little Rock, was much like a lovefeast. The salary assessed was double that of the previous year and other assessments somewhat higher, but all claims were met in full. Rev. F. Barrett is in high favor. The church is now well organized. The roll has been proved. The official members now have greater faith in themselves and in their church, because of distinct achievement. They

look with great confidence to the future and expect to take and hold the position of a strong church.

### THE CHURCH.

By J. C. Hooks.

Editor Western Methodist: I desire to give in as concise a manner as I possibly can the Scriptural definition and teaching touching the origin and import of that institution in the world known as the church. There seems to be a very vague, and to me erroneous, conception of the subject in some quarters and I may say, even among Methodists. Some denominations hold to the doctrine that the church had no existence prior to the incarnation. How anyone can come to such a conclusion in the light of revelation is amazing. But those who hold to this idea are sadly at sea as to the exact date of the organization after the incarnation; whether it took place before or after the crucifixion they are undecided. No man, living or dead, has ever been able to point to the verse, paragraph, or chapter, which even insinuates that Christ or his Apostles organized a church or even authorized such a thing. The teaching of the Bible on this subject is so clear that it seems none would be so blind as not to see it.

In the first place, let us define what a church is and then turn to the Bible and see if we can find such an institution. It is commonly given out by scholars that our word church is derived from the Greek *ekklaesia*. But that is not true any more than it is derived from certain Hebrew words. There is no similarity between the spelling of the English word church and the Greek word *ekklaesia*. It is only in the ideas which they contain that we can trace any affinity. There are three Hebrew words which express identically the same ideas expressed in the English and Greek words given above.

The Hebrew existed several thousand years before the birth of the English and also antedates the Greek, and in fact is almost exclusively a sacred language and therefore better authority on all religious subjects. Now there are three Hebrew words which express the idea of a church as conveyed to us by English and Greek. The first one of these words is *Edah*—pronounced *Ay-daw*. The definition of it is "assembly, a course, a congregation, a family." Carrying the idea of a "witness, testimony." This word is used in the Old Testament one hundred and twenty times. It is translated "congregation" one hundred and sixteen times and "assembly" eight times. Every Hebrew word has what is called a root to which we must refer for its first meaning. The root of this word and in fact of all three of the words referred to, is *ed*—pronounced *ayd*—which means to "witness," "to give warning."

Let me give an example of the use of this word in the Old Testament. Numbers 8:9: "And thou shalt gather the whole assembly of the children of Israel together." Note one fact in this quotation. The assembly existed as well in an unorganized, as in a congregated, capacity.

So with the church. The church does not have to come together in order to be a church. The church exists as well when its members are scattered and pursuing the various vocations of life as when assembled for worship. The same as a man has a family whether they are under the parental roof or scattered abroad. Therefore, it would be perfectly legitimate to translate this passage into English "and thou shalt gather the whole church of the children of Israel together."

The second Hebrew word is derived from the same root as given above. *Moed*—pronounced *moayde*—the meaning of which is about the same as the first with some variations which need not here be given. It is translated "congregation" 138 times and "assembly" three times. As an example of its use, I refer to Zeph. 3:18: "I will

gather them that are sorrowful for the solemn assembly."

The third word is *Quahal*. As a verb it means to convoke, call together, assemble. As a noun, "assembly," "congregation," "company." This word is translated congregation seventy-six times and assembly fifteen times. I quote a passage illustrating the use of this word. Lev. 8:4: "And Moses did as the Lord commanded him and the assembly was gathered together." Here again we may translate "And Moses did as the Lord commanded and the church was gathered together." The assembly was called together. It was as much an assembly before it was called together as while it was gathered together.

Now, let us turn to the Greek word for church, *ekklaesia*, and we shall see that so far as it has any significance for the people of God it is synonymous with the Hebrew. In other words, whatever meaning it has for us it has borrowed from the Hebrew. *Ekklaesia* is from a verb *ekkaleo*, to call out, to convene, to assemble. *Ekklaesia* expresses the thing done by *ekkaleo*, "congregation," "assembly."

Now, the Hebrew being a sacred language, never having been anything else, is fuller, clearer, more expressive of our idea of a church than the Greek. In other words, the Christian idea of a church was not in the origin of the Greek word, whereas it was in the Hebrew. Therefore it is absurd to suppose that the Greek can give us a better idea of church than the Hebrew, for the Greek itself borrows from the Hebrew.

Now, for some reason which we need not stop to inquire into, the English word church does not occur in the Old Testament.

But we have seen that the three Hebrew words and the one Greek word and our English word church are identical so far as their sacred meaning goes. That is, "congregation," "assembly," in the Old Testament mean the same that *ekklaesia* in the Greek and church in the English do in the New Testament. So St. Stephen understood when referring to the Old Testament church. Says Acts 7:38: "This was that Moses who was in the *ekklaesia*—church—in the wilderness."

There is another Greek word which is kindred in meaning to *ekklaesia*, namely, *sunagoga*—in meaning to *ekklaesia*, namely, *sunagoga*—from which we have "synagogue." These two words are used interchangeably in translating the three Hebrew words in the Old Testament. The Old Testament was translated into Greek 270 years before Christ by seventy of the most learned Hebrew and Greek scholars of the age. This translation is known as the Septuagint. It is evident that Christ and his Apostles used this translation almost exclusively because they used the Greek tongue. Now, these seventy scholars invariably used either *sunagoga* or *ekklaesia* in translating the foregoing Hebrew words.

Throughout Exodus, Leviticus, and Numbers, they use the word *sunagoga*—"congregation," "assembly." They use this word 121 times. When they reach Deuteronomy, they drop *sunagoga* and take up the word *ekklaesia*, which they use throughout the remainder of the Old Testament, only occasionally using the former word *sunagoga*. Now, I do not know why this is so. There can be no real reason for it except that the books of the Old Testament were divided up among the various scholars translating. Exodus, Leviticus, and Numbers were given to one scholar and he used the word *sunagoga*. The remainder to others and they used *ekklaesia*, which to them was synonymous with the Hebrew.

Let me give just a few passages in the Old Testament where they use the word *ekklaesia* which is the New Testament word for church: Deut. 39:1: "And Moses spoke all the words of this song even to the end in the ears of the whole *ekklaesia*—church." Certainly these seventy Greek scholars knew Greek and they also knew

Hebrew and they considered *ekklaesia*, *sunagoga*, and the Hebrew *edah*, *moed*, and *quahal* as synonymous. Read Joshua 8:34: "And afterwards he read all the words of this law, the blessing and the cursing, according to all that is written in the law. There was not a word of all that Moses commanded which Joshua read not before all the *ekklaesia—church—*of Israel, with the women and little ones and strangers that joined themselves to Israel." This is certainly a conclusive passage as to how these Greek and Hebrew scholars understood the words I have before given, and it is also conclusive as to another point, namely, as to the people who composed the church—"men, women, children, strangers who joined them." Read Judges 21:5: "Who of all the tribes of Israel went not up with the *ekklaesia—church—to the Lord.*" I Chron. 19:1: "And David said to the whole *ekklaesia—church—*bless the Lord our God, and all the *ekklaesia—church—*blessed the Lord." Does that read like a political gathering. II Chron. 20:13: "And all Juda was standing before the Lord and their wives, and their children and Oziel . . . and upon him came the Spirit of the Lord in the *ekklaesia—church.*" Mark here the parties that compose the church. Hear II Chron. 30:17: "And they stood at their post according to the commandment of Moses, the man of God and the priest received the blood from the hand of the Levites, for a great part of the *ekklaesia—church—*was not sanctified." Don't that fit our modern churches—which contain a great many unsanctified people and even some who do not believe the doctrine.

Turn to Psalms 22:22: "In the midst of the *ekklaesia—church—*will I sing praises unto thee." Psalms 147:1: "His praise is in the *ekklaesia—church—*of the saints. Let me close these quotations with a passage from Joel 2:15: Proclaim a solemn service. Gashrdluetaocmfwp "Sound the trumpet in Zion, sanctify a fast, proclaim a solemn service, gather the people, sanctify the *ekklaesia—church—*assemble the elders, presbuteroi—gather the infants at the breast." By the way is not this a clear case of infant baptism? "Sanctify the church," infants were a part of the church—water was always used as a sanctifying ordinance, as we shall prove further on.

Now, it has been claimed by some who have a theory to maintain at all hazards, that these congregations were political and not a church in the New Testament sense. This position is not only unscriptural but absurd.

Let us inquire more particularly into the constituent elements of a church as set forth in both Testaments. Certainly no one can object to this definition of a church contained in the Methodist Discipline: "The visible church of Christ is a congregation of faithful men"—men here is used in its generic sense to represent the human race—"in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

Did the Old Testament church have any sacraments? The New Testament has none that had not their origin in the Old. In the very dawn of history, in the initiation of the church upon its grand career, we have an account of the institution of the Passover which in the New Testament became the Lord's Supper. Nobody can show any other origin of the Lord's Supper than this, and whatever was its meaning in the Old Testament has been transferred to the New Testament and is figured forth in the Lord's Supper.

Did the Old Testament have any ordinance that corresponds to baptism? To give the passages that set forth this would be to transcribe much of Exodus, Leviticus, Numbers and Deuteronomy. Even the New Testament tells us this much: "For when Moses had spoken every pre-

cept to all the people"—men, women, and children—"according to the law he took the blood of calves and goats with water and scarlet wool and hyssop—and sprinkled both the book and all the people."

I guess if some of our modern antipedobaptists had been there they would have ridiculed this baby sprinkling. "I would like to know what good that sprinkling of blood and water on those children will do. They don't know what it's for." Num. 19:20: "But the man that shall be unclean and shall not purify himself, that soul shall be cut off from the congregation (church) because the water of separation hath not been sprinkled upon him."

You have but to read the Old Testament to learn that water was frequently and officially used in connection with the Jewish religion. The author of Hebrews in chapter 9:10 speaks of "divers baptisms." I Cor. 10:3: "They were all"—men, women, and children—"baptized unto Moses by the cloud and by the sea." If all were baptized unto Moses, may not all be baptized unto Jesus Christ? Giving the ceremony for the consecration of the priest Moses says: "And Aaron and his sons then shalt bring unto the door of the tabernacle of the congregation (church) and shalt wash them with water." "And he set there a laver between the tent of the congregation (church) and put water there to wash." The Psalmist referring to this custom prays: "Wash me thoroughly from mine iniquity." "Wash me and I shall be whiter than snow."

So thoroughly was this doctrine of baptism, the use of water as an emblem of purification understood that when Philip joined himself to the Eunuch, who was reading the Old Testament, and he perceived beyond a doubt that the Messiah had come, he spontaneously, without any prompting, exclaimed, "See here is water." Turn to the place which he was reading. Isaiah 52:15: "So shall he sprinkle many nations." Turn to Acts 2 and see the account of the sprinkling of many nations. See Ezek. 36:25: "And I will sprinkle clean water upon you." Hence the Jews so readily received the baptism of John. Had it been an innovation does not every sensible man know that they would not have flocked out by the hundreds and thousands to submit to it? No time was taken up to explain its import. No argument needed to persuade them to receive it? Why? Because it was an ordinance with which they were familiar and which was as old as their church. John the Baptist was nothing more nor less than a Jewish preacher. The man who will claim that John was a Methodist, Presbyterian, or Baptist preacher is either grossly ignorant or he is presuming on the ignorance of his audience.

What about circumcision? Was that political and national? So considered by those who claim that the world existed 4,000 years without a church. One clear passage from St. Paul ought to be enough to settle the design of circumcision. Rom. 4:11: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had." Circumcision and baptism had in a measure the same significance in the Jewish economy. That is to say, both were symbols of heart purity. "Circumcision," says Paul, "is of the heart, in the spirit, not in the letter." Circumcision also had in it the function of an oath. "Whosoever is circumcised," says Paul again, "is a debtor to do the whole law." Therefore he says, "Circumcision profiteth if these keep the law." Baptism practically means the same thing under the larger and more aggressive spirit of the new dispensation. Circumcision was a bloody ordinance and limited in its application. Baptism is of universal application. It is therefore enlarged in its significance and made to do the work of both ordinances under the new dispensation. Hence St. Paul says: "There is neither male nor female" under this advanced

and more fully developed state of the church. It is only in this sense that baptism takes the place of circumcision.

Now these were the sacraments of the Old Testament church. They were divinely commanded and duly administered by God's ordained ministers. The Old Testament church was supplied with ministers and officers who correspond to those of the New. The text calls them the presbuteroi—elders and priests.

Was the pure word of God preached to this Old Testament church? Read Acts 6:7: "And thou hast also appointed prophets to preach of thee." Jonah 3:2, "Preach unto it the preaching that I bid thee." Hear David: "I have preached righteousness in the great congregation" (church). The writer of Hebrews tells us "The word of God is quick and powerful." Such was its effect as preached by Ezra. 10:12. I quote from the text here: "Then all the church—ekklaesia—answered and said, this thy word is powerful upon us to do it." Paul tells us in Gal. 3:8, "And the Scriptures foreseeing that God would justify the heathen by faith preached before the gospel under Abraham." The Hebrew word for preacher and church came from the same root. Quahal, church, quarhelette, preacher; showing that the two are inseparable. What is a church without a preacher? No church ever had a truer, nobler, more self-sacrificing ministry than the Jewish church. For fidelity, piety, devotion to God and duty the annals of human history do not furnish the superior of Ezra, Nehemiah, Jeremiah, Isaiah, John Baptist. The records of the Jewish church furnish a long list of heroic martyrs to the truth.

Did the Old Testament church teach the doctrine of repentance and faith? Ezek. 14:6: "Therefore say unto the house of Israel, thus saith the Lord God, repent." "Repent and turn from all your transgressions so iniquity shall not be your ruin." Jonah 3:2. "Arise and go unto Nineveh, that great city and preach unto it the preaching that I bid thee." Repentance was the burden of his preaching. Solomon in that great dedicatory prayer emphasizes repentance. "Yet if they shall bethink themselves in the land whither they were carried captive and repent and turn unto thee with all their heart and all their soul." Turn to 1 Peter 3:18, 19: "For Christ hath also once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached to the spirits in prison which sometimes were disobedient when once the long suffering of God waited in the days of Noah while the ark was preparing."

Now there are but two possible interpretations of this passage. The first and only rational one is that through the Holy Spirit Christ preached unto the antediluvians who were under arrest, so to speak while Noah was building the ark in order that they might repent and escape destruction. The other interpretation is given by the Catholic church, namely, that Christ went to hell after his resurrection and preached to the damned. This is without support by reason or scripture.

Was faith a cardinal doctrine of the Old Testament church? The whole of the 11th of Hebrews is a record of the triumphs of faith as exemplified by Old Testament saints.

God has never had but one condition of pardon, but one plan of salvation for Jew or Gentile, ancient or modern. Read Rom. 10th chapter: "Say not in thine heart who shall ascend into heaven," etc. Referring back to Deut. 30:11, 12, we see that Paul is making a quotation here from the Old Testament to establish the doctrine of faith. "For this commandment which I command thee this day it is not hidden from

(Continued on Page 7.)



### LITTLE ROCK CONFERENCE LAYMEN TAKE NOTICE.

Dear Brothers: Mr. John R. Pepper and Mr. W. B. Stubbs, president and secretary, respectively, are expected to attend our annual conference at Arkadelphia, which convenes on the 24th inst.

A meeting of the laymen, and especially the district and church leaders, is called to meet at a place to be announced at conference Wednesday, the meeting to begin at 7:30 o'clock p. m. The following program has been suggested:

1. Prayer—every man present offering a short prayer.

2. Call of roll of districts and a report from every district showing names of leaders and committees in each church and what has been done in arousing the men to

(a) Pray—Privately, in the Family, in Public.

(b) Give—Systematically, Proportionately, Cheerfully.

(c) Study—The facts about world evangelization and missions.

(d) Worship—In every church every Sabbath.

3. What can we do to increase the efficiency of our leaders and committeemen?

4. What can we do to bring every church to the standard of \$2.00 per member for Missions, in 1910?

5. Has a list of the names and addresses of all our district and church leaders been furnished the secretary of the annual conference and will they appear in the minutes?

6. What can we do to induce all our lay leaders to attend the meetings of the Laymen's Missionary Movement in their State?

7. Who are elected delegates to the Little Rock Conference which convenes Feb. 11-13, 1910? Who are elected alternates?

8. Who is elected conference leader for the ensuing year, and who is vice-leader?

9. What other business can we do to advance the spread of Christ's Kingdom?

Everybody is cordially invited to attend this meeting, and all laymen are especially urged to be present.

Yours for service,

J. O. A. BUSH.

### THE PREACHER AND THE REVIVAL.

One of the sad things in connection with the work of the church today is the number of preachers who do not believe they are called to conduct what is popularly called revival meetings. They depend on the evangelist and wait for his coming before they will believe souls will be converted in their charges. They claim not to be revivalists, but are called to indoctrinate the people, to see after the financial affairs of the church and to visit the membership. They seem to forget that a call to preach is a call to save souls. We are all reapers in the great harvest field and if we are not gathering sheaves for the Master there is a wrong somewhere. God is not more willing to bless the ministry of one preacher than he is another if both are serving him acceptably. A man can be a doctrinal preacher and not be a soul winner. He can be a popular entertainer and command what the world terms the best appointments and lead no soul to Christ. It takes less prayer and consecration to be a popular preacher than it does to be a soul winner if he will pay the price. Fifty years ago the per cent of "revivalists" was greater than it is today. But what is the price of such a ministry?

1. A man's own personal knowledge of Christ must be clear and definite. If he is not saved himself he cannot lead others to salvation. It is possible for a man "of good intentions" to believe he is called to the office and work of the Christian ministry and to assume its responsibilities and not be regenerated. And it is possible

for a man truly converted and called of God to this ministry to "fall away" and get out of communion with the Holy Spirit. A confident, careless, unconsecrated life will lead to such a state.

2. Constant communion with God. A man can know every day and all the time he is saved. But such a state in grace will require a great deal of self-denial and many hard fights, but there must be no compromises with sin. He must come out from among the world and be separate.

3. He must have the "endowment of power." The apostles tarried at Jerusalem until they received it. Then they were ready to "go into all the world and preach the gospel to every creature." Sometimes fasting and prayer are necessary before we can get into this close communion with the Holy Spirit. Fifty years ago the preachers and their congregations fasted often. Especially "the Friday before each quarterly meeting." The old class books have their exhortation written on the page opposite the roll of members. Dr. Peck had a great revival in his church in New York. Many wondered how it came. It was known afterwards that the Doctor after a day of fasting and prayer went to his study after the night service telling his wife not to be uneasy if he should be gone long. His soul was burdened. He sought relief in prayer. He struggled in prayer until the "light came." The Doctor arose from his kneeling and looking through the east window he saw the gray streaks of the morning piercing the skies. He had prayed all night and did not know it! John Knox in an agony of prayer for his people said, "give me Scotland or I die." Our Christ spent a whole night in Gethsemane in prayer for the world. His agony was so great he sweat "great drops of blood falling down to the ground." And we are to follow his footsteps even into Gethsemane. A true ambassador will follow him "whithersoever he goes." Such importunity will bring the power to lead souls to Christ. Brother, is your soul troubled on account of the unsaved condition of your people? Try fasting and prayer, and ask your people to join you in the effort. Some spirits "can come forth by nothing, but by prayer and fasting."

I am not decrying our evangelists. On the whole they are good and useful men. But every preacher ought to be an evangelist.

THEO. F. BREWER.

Norman, Okla., Nov. 14, 1909.

### SEVEN-GIANT EVILS.

In accordance with our national custom the 25th of this month is the day of thanksgiving. In the one hundred and thirty-sixth Psalm David exhorts his people to give thanks for deliverance from national evils and perils. Would God that we as a people had occasion for a song of national thanksgiving over a similar deliverance. Great evils encompass us, curse us, and threaten us with unspeakable woe and disaster. The first we name is the decay of moral virtue in individual and public life. Every day brings revelations of dishonesty, embezzlement, fraud, selfish greed and scandal, scramble for office and unholy gain, which sicken the heart and alarm the patriot and the Christian.

2. The terrible greed for wealth which rages like a consuming fever, sacrificing honor, principle, our neighbor's interest, body and soul, to gain its unholy ends.

3. The whisky power which has its grasp on the throat of the nation, and by its money and "leagues" and political influence dictates to political parties, and largely controls municipal and State legislation and will rule or ruin this great nation if let alone.

4. "The influx of a large and increasing foreign element, ignorant, corrupt, hostile to free

institutions, and ready for anarchy and the overthrow of liberty and law."

5. The enormous growth of our cities, fast absorbing the population and virtue of our rural districts vast vats in which lies "simmering and hid" as Carlyle expressed it, the fifth of humanity—cities largely dominated by "bossism" and controlled by political rings in the interest of corruption and party and personal gains. It was under such influence and power that ruined ancient republics and kingdoms, unless there come a change, the great cities of this mighty teeming republic will cause "Ichabod" to be written on all its greatness and glory.

6. The presence and insidious aims and influence of an alien Power, quietly and perseveringly pushing its way towards conquest. The Romish Church is an organized hierarchy with sworn allegiance to a foreign potentate, the historical foe to liberty, progress and the Bible, actively hostile to our public school system, putting forth every effort secretly and openly with but one end in view. Our danger from this source would not be so great if our people were awake to the spirit and interest and scheming of this hierarchy.

7. The American Sabbath is fast becoming an institution of the past. Its strict observance is now the exception. It is largely a day of pleasure, travel and amusement, baseball games, open theaters, all sorts of gatherings. And with the decay and extinction of the Christian Sabbath will fall one of the strong pillars of our national life and hope.

R. H. GRIMSTEAD.

Purdy, Okla.

### BISHOP SETH WARD'S FUNERAL.

The funeral services over the remains of Bishop Seth Ward were held in St. Paul's church, Houston, Texas, at 10 o'clock, Thursday, October 28. Bishop W. A. Candler, of Atlanta, Ga., conducted the services and preached the sermon from Acts 20:24. The remains reached Houston on the morning of the 27th from Kobe, Japan, where his death occurred in the evening of September the 20th.

The day was clear and balmy. Long before the appointed hour the fine new church was filled with people, some of whom had known him from his boyhood days on the little farm not far away where he was born and reared in the religious atmosphere of a country church. A still hush seemed to fall upon the entire city when the great bell began to toll announcing the departure of his remains from his residence three blocks away. Many were in tears when Bishop Candler, Revs. C. F. Smith and Sam R. Hay, followed by the Japanese casket, his sorrowing wife, daughter, two sons and a hundred ministers marching in the rear, entered the church, the Bishop reading our beautiful burial form. The organ whispered its dirge, and Bishop Candler, although much moved, preached a great sermon on the unselfish life and labors of St. Paul which he compared to the life and labors of his departed colleague and friend. Brother George Sexton, Assistant Secretary of Church Extension, read a beautiful tribute from Bishop Fitzgerald and the congregation sang the song Bishop Ward loved so well and that was sung at his dying bedside by the missionaries and Japanese Christians across the sea:

"Forever with the Lord,

Amen so let it be,

Life from the dead is in that word,

'Tis immortality."

His remains were then borne to beautiful Glenwood where we buried them among the flowers and the trees, his great spirit having

crossed bar. As Bishop Candler said "He fell asleep in the sunrise kingdom of Japan to awake in the Sunrise Kingdom of God." It is well for his body to sleep here. He spent nearly his entire life on Texas soil. Many years were spent in and around Houston; first as a farmer boy, marketing his father's cotton with an ox team, then as a Methodist preacher on missions, circuits, stations, and districts. There is hardly a community a hundred miles around in which he has not preached and many are the Methodist homes in which he has slept. He moved his family to Nashville, when he was elected Assistant Secretary of Missions, but he moved them back when elected Bishop, they uniting with St. Paul's church. It was he whose hands turned the first shovel full of dirt when work on St. Paul's great new temple was begun. From its pulpit he preached his last sermon in July just before he sailed for the East. He was then a sick man. Now his body rests among friends with whom he had rejoiced and wept, where the flowers bloom always and the great ships anchor from the ports of the world. We shall see him again when:

Some sweet day, we slip away,  
To join the hosts not far away,  
Behind the curtain.

I. E. THOMAS.

Rosenberg, Texas.

#### A STRONG PULPIT.

I was in position not long since, where I was almost nervous with the desire to say a word, and that was that the hope of this world, under God, is on a strong pulpit. Yes, thought I, as I looked upon the world in miniature before me, it will take that sort of a pulpit to meet the exigence of the case as regards sin; it cannot avoid the issue. Sin has entered this world, whence it originated, I know not, am not concerned to know, the fact is enough for me, here it is all around us, a kind of perpetual epidemic, its victims fallen angels, devils, wicked men and wicked women, dominated by every species of sensual vice and pleasure that satanic and human ingenuity can invent.

All this, and more, right here in this Christian land, confronts the pulpit of today with an energy and devilish wisdom that is fearful to contemplate. And yet, silly souls there are, who can look on this picture with complacency, and the preacher whose spirit is not stirred at the sad spectacle that brought tears to the eyes of the Son of God, is surely in the wrong place.

But to the true man of God there is but one alternative, that of uncompromising antagonism to sin, wherever and in whomsoever found, a man himself ashamed of nothing but sin, one, too, who has the happy art of loving the sinner yet hating the sin, a man whose integrity is above price. Ah yes, like the skilled and beloved physician, fully apprised of the real danger of his patient, goes right to work, applying such remedies as in his judgment will defeat disease and save his patient, doesn't think for one moment of dealing in medical technicalities, or making any display of professional learning, nor of asking her patient or any one else if they are pleased or displeased with the treatment, nor do I believe he stands much on the question of pay. So let the incumbent of God's pulpit stand upon his feet, face the foe with a "Thou art the man," give no uncertain sound, but with holy boldness meet the Goliaths of sin "in the name of the Lord of hosts, the God of the armies of Israel." "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Israel their sins." It will take a strong, united and pure pulpit to do this. Or it does seem to me that every honest preacher

will do his best to learn and inwardly digest the words, "Preach the preaching that I bid thee," trusting with all his heart in his Savior's promise, "Lo I am with thee." Such a pulpit is strong in its faith. What is that faith? St. Paul answers this question without any equivocation—"The faith of Christ." Who can read his epistles and see that this is the very soul of all his preaching. Hear him: "Not having mine own righteousness which is of the law, but that which is through the faith of Christ." "We preach not ourselves, but Christ Jesus the Lord." God forbid that I should glory, save in the cross of our Lord Jesus Christ." "Christ died for our sins, according to the Scriptures." "I determined to know nothing among you save Jesus Christ and him crucified." Yes, verily this is the sort of preaching that made Paul's pulpit a very powerhouse itself and only this kind of preaching will give tone and power to the twentieth century pulpit. The pulpit stands for Christ all through, from the individual to the nation. Said an old preacher to a junior, who had preached a very fine sermon, "Not enough Christ in it, my brother." Just think of a sermon without that name, which is above every name, being once mentioned! It is a very deeply felt conviction with me, that the world's greatest need today is the faithful holding up of Christ to the eyes of dying sinners as the only almighty Savior. Time makes no changes here. Let the good work of raising the standard of ministerial education go on, even to perfection, let our houses of worship all be in keeping with modern improvements, if possible, let every pulpit be manned with master workmen on all lines, let them be esteemed very highly in love for their work's sake, let the good sisters fairly bank the chancel with rare and fragrant flowers, let the organ and choir (if they will have it that way) dispense rolling volumes of the grandest music the world ever heard, but do, O do let us understand what this meaneth: "Not by might nor by power but by my Spirit saith the Lord."

JAMES E. CALDWELL.

Tulip, Ark.

#### THE METHODIST TRAINING SCHOOL.

The Methodist Training School for Christian workers has passed more than two months on its present session with the brightest outlook in its history.

Twenty-five of the former students returned and more than forty new ones came, representing in all every Southern State except Mississippi. The new students have come as graduates from high schools, colleges, and normals, and are well equipped for the course, but above all they came heartily recommended for their zeal and purpose in Christian service.

Already they have past the testing time. As our dear matron and "school mother," Mrs. McCulloch, was ill in the hospital at the time of the opening, there was ample opportunity for loyalty and support from the very first. Every student entered heartily into the co-operative house-keeping, and with energy and skill soon had the buildings not only orderly but shining, and looking better than ever before. Our aim is to have the best sanitation and house-keeping, to be classed as a "model institution" by any philanthropist who comes investigating.

Among the new students Arkansas has furnished two: Miss Carrie Trusty of Ft. Smith, candidate for deaconess; and Mrs. Lulu Hale Dortch formerly of Winfield Memorial congregation, Little Rock, candidate for kindergarten work in the foreign field. Mrs. Dortch has for several years made her home in Old Mexico, and there from the missionaries gathered inspiration to give her life to the work. From Ada, Okla., has come Miss Lillie Reed, a teacher from the public

schools, who has entered into earnest preparation for foreign service.

Prof. and Mrs. Trawick have returned from their studies in the New York School of Philanthropy with new zeal and ideas for the practical and class room work. Prof. Gray has returned from the University of Chicago. Miss Rebecca Corwin, Ph.D., former instructor in Mt. Holyoke, Wellesley and Scarritt has the majority of the Bible classes. Miss Kate Hackney of Ashville, N. C., has opened a new department of kindergarten Teacher Training and with her eleven pupils has opened one school in the city and sends assistants to another. Mrs. Irene Trufant has come to us from Dallas, Texas, to teach Domestic Science in a model kitchen where the students do practical work and where night classes are received from the city hospital. This department can hardly be overestimated. For a Christian worker to go out a good cook, able to teach cooking and food values in our crowded ghettos and tenements is invaluable. A home cannot exist, as such, without pleasant, cleanly meals; and a well nourished body offers a better brain and temper for all improving work.

The cotton mill settlement owned by the school has for new head resident Miss Mabel Wheeler, deaconess graduate of last year. Her double flats are daintier than ever, and every room is open to her people day and night. The sitting room is at the disposal of any young lady, the assembly room is nearly always occupied with boys with games, the dispensary and food supplies for invalids are in constant demand.

Miss Estelle Haskin has applied methods, and has put fifteen clubs, cooking classes and sowing schools into operation. These are conducted by the students and endeavor to make an appeal to the best in children, young people and older people. Each one has physical culture, manual training, and many of them systematic Bible study. Some of the students teach in Sunday schools and two of the young men have mission churches.

We are a very busy, happy lot. I shall be glad to tell you later of the distinguished visitors with whom we have been favored.

ELEANOR NEAL.

Nashville, Tenn, Nov. 15, 1909.

#### HARGROVE COLLEGE.

Mr. Editor: When I returned from conference at Muskogee, I found our lady teachers and girls pleasantly, and comfortably situated in the splendid new brick dormitory. The teachers are doing splendid work. The pupils are making good progress in their studies. New pupils are coming almost every day. Let all true Methodists say amen. There is no greater work in the world than the proper intellectual training of boys and girls and development of solid Christian character. This is the way to make the next generation wiser and better than the present. The home and Christian schools must do this work. The church must do it, through her Christian schools, and Christian homes. I think our conference made a leap in this direction at Muskogee. May it be so. Quite a number of the brethren at conference joined the one thousand club for Hargrove by giving \$5.00. I want one thousand people to give \$5.00 each to help make Hargrove College one of the great schools of our great church. Send me your subscription and pay it some time this year, name the time when you will pay. Who will be first to join the club? Come on. We want more boys and girls for Hargrove. Terms reasonable. Accommodations good. Teachers competent and ready. Come on boys and girls and be one of us in our splendid new buildings.

J. M. GROSS.

Hargrove College, Ardmore, Okla.

## PRESIDING ELDER OR DISTRICT EVANGELIST.

I have just read the article of Vox Populi in this week's Methodist, and wish to say that Vox Populi's *vox* is not Vox Populi.

Mr. Editor, it seems to this writer a little presumptive in any *nom deplume* to be *vox populi*, when he does not know *vox populi*. If we come Conference perhaps we may learn to know what or who Vox Populi is.

The question of missionary evangelist was presented to our last Annual Conference in some measure, but was not very well threshed out. The matter was before our Mission Board, and was considered from two standpoints.

1. A Missionary Evangelist, either as a Conference, or district official, must disseminate missionary information among our people in the rural places, promotive to a better intelligence along these lines. Many places being thus enlightened, may develop into greater strength and usefulness.

2. The work of a Missionary Evangelist in addition to the above, shall raise all the missionary funds he can, in addition to that collected by the regular pastorate. Now, any one with judgment can see at once what the result would likely be, were any man to undertake the above work.

In the territory where his educational work would be most needed, he would secure the least funds. Where he could secure most money, the people are supposed to be already informed, and are doing what they can.

Vox Populi seems to have entirely missed the only true conception of the original design of the Presiding Eldership, namely, evangelizing. The one which has been for a number of years, discounting the Presiding Eldership, "Statistical Reporter," possibly covers the ground comprehended in his thought.

It will doubtless be new intelligence to many to learn from Vox Populi that evangelistic work and the Presiding Elder's work are incompatible.

I agree with him in part at least by saying that I have seen and heard some "evangelists" whom I thought wholly incompetent to weigh accurately sensible propositions.

I submit that a man who is "not well qualified to weigh both sides of questions" is not a safe man to trust with responsibility anywhere.

Wesley was evangelistic in the fullest sense, and who questions that he was capable of thorough discernment in his investigation of a proposition?

A man's wisdom is apparent in what he accomplishes in his life-work. Men who are incapable of weighing both sides of a proposition are not considered wise. Therefore, according to Vox Populi, evangelists are not wise men.

The question of salary will confront the church should evangelists be appointed. How could this be provided? By special contributions in revival work? This would be weighing only one side of the question. Should an evangelist be put into the field to collect missionary funds, his work would militate against the pastor's work in the field of missions. Now, notwithstanding Vox Populi, if we have good evangelistic timber in our Conference, "wise as serpents and harmless as doves," there is also in this material, the elements of Presiding Eldership. If a man is tried one year as Presiding Elder and found to be incapable, one-sided, put him aside, and keep on trying till men are found who are capable.

The one-sided man would be an object of pity either in the evangelistic work or any other place. The man who can see but one side of a question is the man on a "hobby." Now, back to my subject, "Presiding Elder, or Evangelist?"

The Presiding Elder is indispensable to the itinerant system. The office is already discounted to the hurt of the church. The incapacity of men

to measure up to the full comprehension of the office has made it so. The call for evangelists, if acceded to, will accelerate the already rapidly increasing rate of discount. Now, let me suggest to Vox Populi, that we get strong men "in whom the Spirit of God is," change the name of the office, let Presiding Elder stand for Presiding Evangelist, and turn them loose to do the work that is now being neglected.

Mr. Editor, I have not jumped into this to defend my brother, J. L. Cannon. He is able to take care of himself. I am writing from a layman's point of view. I do not presume to express here Vox Populi, but the voice of many laymen.

GEORGE N. CANNON.

Foreman, Ark.

## FEATS OF THE AIR.

Aerial achievements do not flag. It is only three months since Bleriot flew across the English Channel. Three weeks ago Wilbur Wright navigated his aeroplane from Governor's Island in New York Harbor ten miles up the Hudson to Grant's Tomb and back, alighting on the spot he started from, almost before the onlookers could realize that he was gone. Now Count de Lambert, a pupil of the Wright brothers, who uses one of their machines, has made a flight which has the same qualities of picturesqueness and sentimental appeal that marked the two other feats. Record-breaking flights round and round an aerodrome or over a measured course are all very well. But when a man sets out for a given goal, and goes there 'cross country, regardless of whether he is over towns, forests, rivers or the sea, the exploit arouses the imagination and sets the blood stirring as no formal trial could ever do. Count de Lambert, taking part with the Wright aeroplane in the aviation meet at Juvisy, France, suddenly sailed away out of the inclosure and disappeared toward the north. That way lies Paris, fifteen miles away. Half an hour later passers along the quays of the Seine discovered a strange bird sailing at tremendous speed through the sky from the south. Steadily it passed over the city, watched by gathering thousands, to the Champ de Mars. In a broad curve it circled the Eiffel Tower, three hundred feet about its thousand-foot-high head, and raced back whence it had come. Less than thirty minutes later the crowds in the aerodrome, who had meanwhile learned the well-concealed plan of the Count, saw the plane appear a couple of miles away, quickly approach, circle the track a couple of times, and drop lightly to earth. The voyage had been made without stop, mishap, or untoward happening. The thirty miles were made in less than fifty minutes, and at an unusual height. When he circled the Eiffel Tower, the Count was nearly as high as any man had ever been in an aeroplane. His flight sticks in another peg along the way toward the ultimate conquest of the air. Already Bleriot, the Wrights, deLambert, and their rivals have accomplished vastly more than the world would have believed possible a very, very few years ago. To predict the limits to which they will go would be a bold undertaking. Last week also another aerial exploit of a different kind was brought about on the other side of the world. The Great Northern Steamship Minnesota, sailing from Seattle to Yokohama, was in communication by wireless with one city or the other every night during the voyage. She exchanged messages with the Seattle station over a distance of 3,628 miles. This establishes a new record for wireless communication between ship and shore. In fact, the distance is greater than that between Nova Scotia and the Irish coast, between which messages are occasionally sent by the means of high-powered apparatus and high towers. The Minnesota's

feat is apparently unequalled; it is certainly remarkable.—*Outlook*.

## SOUTH TO THE NATIONS OF CHRISTENDOM.

Many will recall the spirit of unity and the grace of compromise. Recently shown in South Africa when with noteworthy quickness the British colonies were enabled to agree upon articles of federation acceptable to all. The noteworthy of this achievement toward unity grows with the recollection that the colonies thus reaching union through harmonious conference are made up of races late engaged in bitter war.

Now the same section gives the world another concrete lesson in harmony and union. This time it is not political but a union more difficult of attainment—that of denominations and creeds. Four great denominations—Congregational, Baptist, Methodist, and Presbyterian—propose to form one body and have agreed upon the following as a common creed:

"1. This Church acknowledges and receives the Word of God delivered in the Old and New Testaments as its standard of faith and life.

"2. It accepts and holds as the central message of Scripture the evangel of the Lord and Savior Jesus Christ, who loved and gave Himself for us; in whom God is revealed as the righteous and loving Father, who is not willing that any should perish but that all should come to repentance; through whom God has established His kingdom on earth; and by whom the Holy Spirit draws men to faith and penitence, inspires them to a life of service and brings them into ever deeper harmony with God's holy will.

"3. This church exists for the proclamation of Christ's gospel and the extension of His kingdom."

Here we have the vital truths and spirit of our faith. Why cannot the denominations in this country thus unite? We fear the day is yet distant, but we feel that the movement is thitherward. Strange that Africa, long most backward of the earth, should be among the first to set the example of Christian union.—*Ex*.

## MAKING A FARM PAY.

Under the head of "Making a Farm Pay," the Washington Post has the following to say: "Southern farmers cannot fail to find much of interest and profit in a recent Department of Agriculture publication, 'A Profitable Cotton Farm,' by C. L. Goodrich, one of the government's experts. The farm in question is located in South Carolina, and in 1902, when its present owner took possession, it was in a deplorably bad condition, after having been under cultivation for about eighty years. Now it is fertile, well improved with fences and farm buildings, and is producing crops which yield the owner a handsome profit and a large income. All this has been accomplished by a deep and thorough cultivation of the soil, by the use of a barnyard manure and some commercial fertilizer, by rotation of crops and by the industry and good judgment of the farmer himself. The farm, is not an especially large one, containing only 132 acres, half of which are planted. The farmer has divided his tilled land into three equal fields, on which he raises corn, oats and cotton in succession. Before he took the farm it was producing only five to eight bushels of corn or about 300 pounds of seed cotton to the acre. The first year he made it produce one and one-half bales of cotton and thirty-seven bushels of corn to the acre. Now his yields per acre are two and one-fourth bales of cotton, eighty-five bushels of corn and eighty bushels of oats." That is certainly an object lesson. We commend it to all the farmers and farmers' sons who read the Advocate."—*New Orleans Christian Advocate*.



## THE CHURCH.

(Continued From Page 3.)

thee neither is it far off. It is not in heaven that thou shouldest say who shall go up for us to heaven and bring it unto us, that we may hear it and do it. But the word is very nigh thee, in thy mouth and in thy heart that thou mayest do it."

You notice that all the New Testament writers, not excepting the Savior, appeal to the Old Testament in confirmation of their doctrines and in no instance do they conflict.

Was the Old Testament church a Holy Ghost church? Many people talk about the Holy Spirit as if he were never in the world before Pentecost. All such views show a profound ignorance of the divine economy. It is only through the Holy Spirit that God ever influences men at all, whether under the new or old dispensation. It was before Pentecost that the Savior said: "Whosoever sinneth against the Holy Ghost," etc. Away back in the very dawn of history, God said: "My Spirit shall not always strive with man." In Zech. 4:6, God says: "Not by might, nor by power, but by my Spirit." The Psalmist says: "Whither shall I flee from the Spirit." And when involved in that awful sin he prays most pitifully, "Take not thy Holy Spirit from me." 2 Peter 1:21: "For the prophecy came not in old time by the will of man, but holy men spake as they were moved by the Holy Ghost." 1 Sam. 16:14 telling of the awful fall of Saul says: The Spirit of the Lord departed from him. Num. 20:29: "And Moses said, would God that all the Lord's people were prophets and that the Lord would put his Spirit upon them."

Now in my next I shall take up what we call the Christian church and shall prove that it is no more a Christian church than the Jewish church was a Christian church. There is not a single moral principle contained in the Christian church that was not in the Jewish—not a single doctrine. There is a difference, but it is only in dress—only in ceremonies that have served their purpose and passed away. The fundamentals, the essentials are the same with the church triumphant as the church militant. I grant that many things are plainer and more fully developed, but the germ, the root was in the Old. Destroy the Old Bible and you have done to the Bible what a man would do to a steamboat were he to destroy the hull.

Did Jesus Christ have any connection, any place in the Old Testament church? Many speak of Jesus Christ as having no existence prior to his incarnation. Such a view belittles the Son of God and detracts from his infinite glory.

It is only through Jesus Christ that God has ever had any communication with mankind. Christ is called the Word of God. That means God's speech. God's address to men. This word is as old as God. "In the beginning was the Word and the Word was with God and the Word was God." Now here is a passage which I want you to consider. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him." Now this passage throws a flood of light on the Old Testament Scriptures. When we read in the Old Testament the numerous instances where God appeared to Adam, Abraham, Moses—it does seem as if God held frequent communications with man and face to face. If we admit that he did then the statement of John that "No man hath seen God at any time is not only misleading but absolutely untrue. To avoid this we must interpret the Scriptures so as to make them harmonize. Gen. 12:7, "The Lord appeared unto Abraham." Who was the Lord? None other than Jesus Christ. Hence Jesus says: "Abra-

ham rejoiced to see my day," and "Before Abraham was I am." All through the Pentateuch we read "And the Lord spake unto Moses." Who was this Lord? It can be no other than Jesus Christ. So we may as well read it: "The Lord Jesus Christ spake unto Moses." When we read in Deut. 23:3 "The Ammonite and Moabite shall not enter into the *ekklesia*—church—of the Lord"—by all sound reasoning we may read "The Ammonite and Moabite shall not enter into the church of Christ."

## IN FULL, BISHOP.

I wonder if any other preacher and wife have had an experience like ours in getting ready for conference, which meets tomorrow.

For 330 days we have been getting ready for this occasion. Unavoidably we lost a few days work at the first of the year. The last thirty or more days the preacher has tried hard to bring financial matters to a focus. Promises were made heretofore. We were hopeful and anxious, alternately, until the last week, we have figured days and laid awake nights trying to perfect a plan to make \$1.00 fill a \$1.25 hole.

Monday, early, we hoped to write out our final report. But can't. Finances not all in. Can't make other reports, the one that has the data has gone bird hunting. By the co-operation of the telephone to talk and children to "go after most of the "mission money" he hoped to get was in by dark Monday night. Preacher and faithful stewards meet Tuesday morning. He has to leave on eleven o'clock train. They all together work and figure until about ten. Then the books close and he rushes home to dress for conference. He has no time for dinner, he says, and I most cry 'cause I have prepared a chicken for the occasion, and then he promises to eat. The telephone rings. Some one had sent their assessment to a certain place. "Please call and get it." "Certainly, thank you."

Then, "Hello Steward, change your book. Etc. has sent his(?) assessment." Less than one hour till train time. Everything hustling. While preacher eats wife tries to fill in a number of belated reports. Between mouthfuls of half masticated chicken legs and sweet potatoes he says, "You're kind to help me so; I appreciate it."

Twelve minutes till train time. He snatches what he aims to take, says good-bye, promises to tie his necktie on the train, then starts by for his much needed, lately arrived money.

Telephone rings, "Hello wife, come down—street and bring me"—some important papers. "I'll meet you." Providence finds the papers for me, I start. I hear the train whistle. I rush across the street. A lady has just driven up. I bounce into her buggy and then ask her permission. The train nears the depot.

I give the horse the whip and away I go. "Mind the train," she says, like I was minding anything else all the time. I turn the corner and see him coming, running, hot as August, suit case, umbrella and overcoat in his hands, prepared for Arkansas weather. "God bless you, you're so kind," he pants. In the buggy he tumbles and we make for the train. Passengers already going aboard. He enters and they are gone. I recall forty 'leven things I meant to do for him. When I enter his room on returning home the first thing I see is his nice fresh collar I meant for him to wear, and he is gone with—I don't know what—man like, around his neck. Anyway, he is gone. I then remember his suit case would have held his overcoat and four more, possibly, like it, but we had no time to think of that. He left hurriedly, worried, and matters unsatisfactorily rounded up—but who is to blame? Not he. He had tried to collect until any one but a Methodist preacher would have given up in despair, and certainly the delinquent member isn't, because "any time will do just so it is paid by

conference." O for the time when people will be anxious (as some are) to give the Lord's work earnest, prompt attention.

He is now speeding away to Arkadelphia and I am here wondering "if the place that knows me now will soon know me no more forever."

Paul had many Methodist experiences but I doubt if he had one quite so busy as "getting ready to attend annual conference."

A PREACHER'S WIFE.

## CONFERENCE NOTICES.

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 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.

## SPECIAL CONFERENCE NOTICE.

Brethren coming to Conference over the "Iron Mountain," will get off at Higginson, and change to the "Rock Island," leaving Higginson at 1:15 and 9:15 p. m. By getting off at Kensett, connection can be made with the "Missouri and North Arkansas," at 10:00 a. m. The hacks meet all trains at Higginson, and will bring you over without having to wait, but will cost you 50 cents. The train fare is only 10 cents.

Dr. Wilson suggests that you get here on the day trains, if at all possible.

J. M. PORTER.

## CLASS OF THE SECOND YEAR.

The committee and class of the second year will meet at First Church, Searcy, November 30, at 9:00 o'clock a. m.

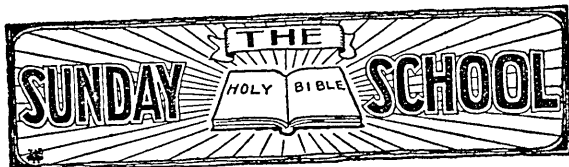
W. L. OLIVER, Chairman.

Searcy, November 19, 1909.

Brethren: Please announce through the Methodist that Rev. Fred Little will preach the opening sermon for the White River Conference, at Searcy, Tuesday night, November 30, 1909.

Yours very truly,

R. P. WILSON.



Prepared by Rev. George McGlumphy, Ph.D.  
December 5. Paul On the Grace of Giving.  
II Cor. 8:1-15.

Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

THE APOSTLE HIMSELF AS A GIVER.

"Those things which ye have . . . seen in me, do." Phil. 4:9.

Paul could well afford to write to the churches on the grace of liberality, for he himself was like his Lord in that "Though he was rich, yet for the world's sake he became poor, that all mankind through his poverty might be rich." He commands our attention and inspires our obedience who truthfully though humbly says of himself "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands ministered unto my necessities, and to them that were with me. I have shewed ye all things, how so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

#### I. The Soul-Joy of the Giver.

Let us look in upon the soul of the man who gives, and we shall find many things which blending together make life full of the highest joy.

1. *Self-Forgetfulness.*—The giver is so occupied that self has faded out of his sky, and with it have gone the aches and pains and worries that make the life of many a thing of misery. Talk to the misanthrope, the hypochondriac, the blase, and you will find the real secret of each one's trouble is that he is self-centered. Let these sad, lost—for such they are—souls begin giving to their fellow-men and lo, a fountain of purest joy has sprung up in the wilderness.

2. *Real Brotherhood.*—We are interested in things or persons in proportion as we invest in them. Our horizon is as wide as our gifts. Benjamin Franklin understood the force of this fact and applied it in a very unusual way. He says that whenever he discovered that a certain man was his enemy he contrived to have that same man do him a personal favor. His plan nearly always succeeded in changing an enemy into a friend. We love those whom we help.

3. *The Sanctification of Toil.*—Working to give makes holy the humblest labor. It is the motive behind the sweat that determines the dignity and worth of work. The scavenger on the street is far higher and holier in God's sight if the dirty work be for the sake of giving to his fellow men than the most popular minister who preaches for applause.

#### II. The Practice of Giving.

Paul lays down for our guidance some very wise rules which are based upon the true principles of benevolence. Let us note some of them.

1. *Systematic.*—"Upon the first day of the week, let every one of you lay by him in store." The Apostle knew full well the inadequacy of spasmodic giving to either develop the spirit of generosity or to meet the needs of God's work. Hence he lays upon all the duty of regular gifts once each week. The weekly offering plan evidently has the Divine approval.

2. *Proportionate.*—He re-enacts the principle though not the rule of the ancient tithe. The Christian is under obligation to give in proportion as God has given to him. "Unto whomsoever much is given, of him shall much be required." We are to give not as other men may or may not give, but as heaven has given to us ability to give.

3. *Religious.*—"As God hath prospered." We

have here the acknowledgment of our stewardship; that we are simply agents for the disbursement of our Lord's bounty. The man who realizes and practices this rubric finds in his own life the truth of the Master's words, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men (and God) give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

4. *Child-training.*—Blessed are the Sunday Schools that by precept and practice develop its young life into a broad, systematic, proportionate, intelligent and religious benevolence. May their tribe increase.

#### SUNDAY SCHOOL NOTES.

BY W. J. MOORE, *Chairman.*

MAKE IT A GREAT DAY.

That "Sunday School Day," we mean, on December 12, 1909. Arrange an interesting program—have good music, in which the children can join. Let the pastor be in good trim, with a helpful message on the Sunday School work. Try to get the parents to be present. Send postals to them, and to others. Let folks know that your Sunday School is one of the live institutions of the community. Don't be afraid to boost it.

EVERY OFFICIAL IN THE SUNDAY SCHOOL.

We have before us an announcement of the services of a certain church in which we find this statement: "Every member of the official board of this church is a member of the Sunday School." If every official would throw himself and his influence into the work, it would prove a great blessing to him, and to the school. No wonder the additional statement is made that "The visible results to this church are 83 2-3 per cent of the additions come from the Sunday School."

\* \* \*

Have you invited any one to attend your Sunday School? If not, do it *now*. You might confer a great blessing.

\* \* \*

Let your welcome to visitors and strangers be cordial, genuine, sincere. Even a child can detect the other kind.

\* \* \*

No, I would not allow much time to intervene between the Sunday school service and the 11:00 o'clock service. About three to five minutes will be sufficient. A longer period begets restlessness, and gives suggestions to go home or elsewhere.

\* \* \*

THE YOUNGEST? THE OLDEST?

We should like to know who is the youngest superintendent in our church in Oklahoma. Also we should like to know the name and address of the person who is oldest in the service.

\* \* \*

Pastors, don't be satisfied until you get your Sunday School pupils to remain to hear you preach. The following suggestions will help to get them:

1. Invite them to remain.
2. Interest them when they do remain. Adapt your sermon, prayers, songs, to the young people. The older will enjoy it, too.
3. Preach specifically to the young people once a month—at least once a quarter. It will indicate personal interest in them, and thereby draw them to the church.
4. Don't preach too long, nor too low, nor too slow.

Other things can be done to induce the young folks to attend the church services, but this is the pastor's part. Try it.

\* \* \*

There are two very important departments that every Sunday school can have, and ought to have. And they can be organized and con-

Sunday, December 12, 1909, ought to be a great day in Oklahoma Methodism! And it will be if the pastors take right hold of the proposition.

\* \* \*

ducted successfully even if there be no Sunday school at all. We refer to the Home Department and the Cradle Roll Department. They will furnish opportunities for a blessed ministry to those who are at the extreme ends of human life. And ought we not to give that blessed ministry to those who are aged and decrepit, and standing with their faces toward the sunset? And ought we not to take the little ones as they enter life, and lead them into the good "before they know anything?" Pastor, superintendent, put these two on foot if you are able to do no more.

\* \* \*

FOUR THINGS POSSIBLE.

There are four things that each Sunday school can have, ought to have, if no more. Here they are:

1. A Home Department.
2. A Cradle Roll Department.
3. A missionary offering one Sunday in each month.
4. And birthday offerings for Church Extension.

Is your school in line on these things? If not, put it in line next Sunday.

\* \* \*

That pastor who has caught the vision of the possibilities of his Sunday school, and gives it the intelligent, enthusiastic consideration and service which its importance demands, has already the prophecy of success in his pastorate this year. Think of it—about 8,000 of the additions to the church the past year came from the Sunday school!

\* \* \*

The Conference ordered it and it ought to be done—and will be done by nearly every pastor—that December 12, 1909, or as near thereto as practicable, shall be observed as "Sunday School Day."

\* \* \*

A GREAT ARMY!

Here we are, on the field of battle, in training for Christian service, to help to conquer the world for our Christ! In Oklahoma Conference 44,000 strong, and moving forward with a steady tread, singing, "Onward, Christian Soldier." Fall in line, catch the step and the inspiration, and help by your prayers, service, consecration, to make this the greatest in the history of the Oklahoma Conference.

#### A STRANGE WILL.

A curious figure was that of Naphtali Herz Imber, bohemian and poet, who died recently in New York. His claim for undying remembrance rests upon a national hymn dedicated to, and sung everywhere by, Jewish believers in the Zionist movement. No one knew where or how he lived; though his appearance could be counted on at any meeting where his hymn was likely to be sung. That he took account of life is seen in the humor of his last will and testament which reads as follows:

To the rabbis I leave what I don't know; it will help them to a longer life. To my enemies I leave my rheumatism. Between the Republican and the Democratic parties I divide the boodle they have not touched. To the Jewish editors I leave my broken pen so that they can write slowly and avoid mistakes. As an executor there shall be appointed a man who knows Barnum's philosophy through and through. Written on my deathbed. Witness Mr. Pluto of the Underground, and his Famulus, the doctor. As an afterthought I leave to my publishers the last bill unpaid by me. They can frame it and keep it as an amulet to ward away that class of authors.—Ex.



## 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.

After the cold days of the winter were gone, and the warm spring days had come, Martha and Caroline decided to build a dam across the little stream, branch they called it, in their father's lot. So, armed with spades, pick and a wheelbarrow they set to work; the dirt was hard and sticky, but the children worked with a will, bent on having a pool in which they might spend much time during the hot summer.

The neighbor children soon became interested and came over to watch the building of what to them was a wonderful pond, and most of them assisted in the work, with the promise that they should "have a swim" in the "good old summer time."

The work went well all day, and the water was almost knee deep when they went to supper, but when they went to look at it early next morning, hoping it would be deep enough to swim in, they were much disappointed to find that the dam had broken and all the water was gone. Almost in tears they appealed for help to their father, who always took a great interest in the affairs of his children, and who at once went to the "branch" to see what could be done. He found that the children had made a very poor choice of a location, and after looking around found a much better place and gave suggestions as to the best way to work.

After that, the dam was built at each side with a gap in the middle, where the water was to run out till the time to sop it. Martha thought the water would all run away and waste, but Caroline insisted that "papa said this is the right way," so what he said generally was the law with Caroline.

After several days the sides of the dam were finished strong and good, and now all hands were busy stopping up the gap, which must be made very high, as it was nearly dark and no one could stay there to watch it through the night to keep it from breaking again. The neighbor children worked till late, and finally it was pronounced done by Caroline, "the boss," and all went home.

It was with fear and trembling that they ran back as early as they could in the morning, and great was their joy to find it deep and clear.

Measuring it with sticks at different places they found it to be almost waist deep to the twins, while to their smaller sisters the wet place on the stick came to their little necks.

"You must never go over to that side," said Martha to the children, "for you will be sure to be drowned, but Caroline and I are big girls and we can go all over it."

"We must have a boat and a paddle like the one we saw on the lake when

papa took us fishing," said Caroline, so casting about for something with which to build it, she spied a barrel, which if sawed in two, in her judgment would be the very thing, so the twins set to work in earnest with a dull saw they found at the work bench, and after sawing nearly half a day they finally got it to suit them and with a paddle they made of a shingle, they set out for the pond.

"I must be the first to ride, for I am the oldest," said Martha, who always wanted the best of everything.

"Well, I am as big as you, and I made the most of the boat and the dam too, so I ought to have the first ride," said Caroline.

After much arguing and many promises that she would only take a short trip Martha got in the boat and shoved off from the bank, little thinking how short a trip she would take, nor how soon she would have enough of the boat riding.

She leaned over the side of the tub-boat to give a long sweep with her paddle, "like papa did in the lake," and looking back at those more unfortunate ones on the bank who could not have the first ride, she called out with a merry wave of her hand:

"Good-by, I'm going to the other side of the world," when in an instant, her craft upset and she was turned out into the water at the deepest place. The tub dipped full of water and went down on Martha's back, and as she struggled to rise she set to coughing and spitting out the water till she lost her breath and went under again. The little children became alarmed and cried but Caroline, who never lost her head, waded out till she could get hold of Martha's dress and gently pulled her to the bank, where half-crying and half-choking she said:

"You may take a ride, Caroline, I've had my fill of it."

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.

Bryant, Ark., Nov. 2, 1909.

Dear Methodist and Cousins: I would like to join your happy band. My father does not take the Western Methodist but I hope he will soon. I have read some of the papers of my friends and surely like the children's page and especially the stories by Ruth Carr. I live a mile and one half from church and school but I like to walk to school in winter for I have such good times. I go to Sunday school every Sunday unless it is raining. My Sunday school teacher's name is Miss Estelle Martin and I like her fine. I joined the Methodist church when I was ten years of age. I have three brothers and two sisters. I am the youngest. My sisters and I help our father in the field and I don't mind working much. I can do nearly anything in the field except plough and I have never tried that. I guess all cousins like flowers. I do for one, but I haven't but a few. My favorite flowers are the violets and roses.

I am five feet and eight inches in height and weigh one hundred and thirty pounds. I have light brown hair, dark eyes and fair complexion, and my age is between twelve and sixteen and to the one who guesses my age I will send a post card. My birthday is the seventeenth of April.

As this is my first letter I will close and if this misses the waste basket I will try again. Your new cousin,

NELLIE ELLIOTT.

\* \* \*

Paragould, Ark., Nov. 3, 1909.

Dear Western Methodist and Cousins: I will write for my second time. I go to Sunday school every Sunday. My teacher's name is Mr. Diggs. I like him fine. I am not going to school now but my school will start Monday. My teacher's name is Miss Went Mack.

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,

I am staying all night with my cousin and we are having a time. I will let you guess my age, it is between six and fourteen. I would be glad to exchange post cards with any of you. I will write again.

EDITH WOOD

R. F. D. No. 1.

\* \* \*

Paragould, Ark., Nov. 3, 1909.

Dear Western Methodist and Cousins: Will you admit a stranger into your happy band? I go to Sunday school every Sunday, I can. My teacher's name is Mr. Diggs. He is a fine teacher. I am not going to school now but my school will start Monday. My teacher's name is Miss Went Mack.

My cousin is staying all night with me tonight and we have been having a time playing on the organ and singing. I will let you guess my age, it is between eight and seventeen. I would be glad to receive post cards from any of you. I will write again.

Your loving cousin,

ELMA VIRGIN.

R. F. D. No. 1.

\* \* \*

Doyle, Ark., Oct. 27, 1909.

Dear Methodist and Cousins: Will you open the door and let a little Arkansas girl in to your jolly band? I am a little girl eleven years old, have blue eyes, golden hair and have light complexion. I live in the country. I am going to school. Ivy Taylor and Oma Shields are my deskmates. I study the fifth grade studies. Mr. Tommy is my teacher. I like him fine. I go to Sunday school every Sunday. Mr. J. M. Walston is my Sunday school teacher. Our pastor's name is Bro. Warlick. We think he is a fine preacher. Come again Ruth Warlick, your letter was fine. I think the boys should write more than they do. How many of you cousins like to get postals? I do. I have over three hundred. Guess I had better stop before my letter gets too long. Hoping to see this in print as I want to surprise papa and mama, I am,

Your new cousin,

LULA BELLE NORWOOD.

\* \* \*

Doyle, Ark., Oct. 27, 1909.

Dear Methodist and Cousins: I will try to write for my first time, as I haven't seen many letters from Doyle. I live out in the country. I go to Sunday school most every Sunday. My teacher's name is Mr. J. M. Walston. I think he is a fine teacher.

I am going to school. I study the fifth grade studies. I like my teacher. I think he is a good teacher. His name is Mr. Tommy.

I am twelve years old. I have dark hair and blue eyes. Brother Warlick is our pastor. We like him fine. Well I had better close before I make my letter too long. Hoping to see this in print as I want to surprise papa and mama.

Your new cousin,

OMA SHIELDS.

\* \* \*

Arkadelphia, Ark., Nov. 2, 1909.

Hello Cousins: May I join your happy band. How are you all? I am just fine myself. My papa takes the Western Methodist and I surely do enjoy reading the children's page. I am a member of the Methodist church. Bro. Harvey is our pastor. He surely is a fine preacher. He and Bro. Hansford held a fine meeting this summer at Cad. do Valley. If I see this in print I will write again some time. I will close for this time. Bye-bye to all.

EVA ROKER.

## 8 HOLIDAY POST CARDS 10c

Send 10c for 8 High Grade Colored or Embossed Christmas and New Years Cards. We send you quality cards not quantity. 24 cards for 25 cents. Kansas Post Card Co., Dept. 453, Topeka, Kans

Bryant, Ark., Nov 1, 1909.

Dear Methodist and Cousins: Will you let another girl join your band of cousins? What are you all doing these days? I am going to school. We have a good Sunday school here; I go nearly every Sunday. My teacher is Miss Estella Martin. I belong to the Methodist church. Brother J. H. McKelvy is our pastor. We all like him fine. Miss Elenor, I guess you are fifteen, and Miss Ruth Ward I guess you are seventeen. Am I right? I am fifteen. Come again Miss Ruth Warlick with another nice letter. I see none of the cousins have suggested time to give the little deaf and dumb girl a card party. I would suggest Xmas. Let's all of the cousins send her a card. Xmas will soon be here. I guess all of the cousins will be glad, won't you? I will. I must close before my letter gets too long. Now, Miss Lillian please print this and I won't bother you for a long time, and may never. So by-by.

Your cousin

PEARL COUCH.

\* \* \*

Bryant, Ark., Nov. 2, 1909.

Dear Methodist and Cousins: Will you let another girl join your happy band? This is my first time to write. I am going to school every day. I like my teacher fine; His name is Mr. W. A. Bishop.

I go to Sunday school every Sunday. I love to go and I have a nice teacher; she is my teacher; her name is Estella Martin. I am a member of the Methodist church at Bryant and have been for some time.

Who will guess my age? It is between twelve and seventeen. I will send a postal card to the one that guesses it. I am in the seventh grade.

I will guess Elenor to be fourteen and Ruth Ward to be sixteen.

Hoping to see this letter in print, and if it is not I will write again. Good-bye cousins. Your new cousin,

BERTIE MARTSN. . .

\* \* \*

Poteau, Okla., Oct. 31, 1909.

Dear Cousins: I want to enter a letter on the children's page. I have just finished reading the letters and enjoy them so much. I send my tenderest sympathy to Edna Turney in her sorrow. We have just moved in our new church and the first sermon was preached by Rev. J. J. Clark, of Paris, Texas. It was the beginning of a great revival in our church.

I am the older of five boys. Three of us go to school. I like to read and have read several good books.

My mother has been elected superintendent of the Junior League and we have seventeen members.

We go to Sunday school and six of the boys in our class are going to pay 25 cents a month on our pastor's salary. With best wishes to all the cousins. Guess my age, between nine and thirteen.

CHARLIE GOSSETT ADKINS.

## 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. Branaman, 1100 Walnut St., Kansas City.

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

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

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

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

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

## PREACHER WANTED.

I want a preacher for a \$700.00 station in the Vinita District. Good church and parsonage, both heated and lighted with natural gas, and there are other excellent comforts. Refined people. None but perfectly satisfactory man will be accepted. Send recommendation and not references.

J. W. SIMS, P. E.

Vinita, Okla.

## TILLAR CIRCUIT.

We are now ready for the annual conference which meets at Arkadelphia Nov. 24, and will be glad to meet the brethren, both laymen and preachers, at that date and place. This has been a busy year with me, and also one of the best of my whole life. I have secured 30 new subscriptions to the Western Methodist, sold some Bibles, reinstated one old church that had been dropped out, organized one new one, so I started in with four churches in the bounds of my circuit, and am winding up with six. The salary has been paid in full, with a margin over, which I received from my two new churches. The general claims are all paid in full, and there have been exactly 100 added to the church, and yet I have three more sermons to preach before conference meets, and I may receive one or two more yet. The parsonage debt has nearly all been paid, the parsonage has been papered, the church painted, with other items of repair and insurance expenses paid up. Have not lost a single day this year, except a day or two, when I took a hunt with Dr. Pipkin. I am convinced that it takes hustling for a Methodist preacher to succeed. I must not fail to mention our ladies' societies, our Sunday schools, and our newly organized league lately put in motion by Prof. Barnett, our progressive district league president.

Our board of stewards and all our people are true and loyal, and if the eye of Bishop Hendrix happens to fall on this item let him be kindly reminded that I have no objection to coming back. But if he in his wisdom sees fit to ap-

point me to another place I will just as willingly go. Our most excellent presiding elder, Rev. J. A. Henderson, has rendered marvelous and successful service throughout the whole bounds of Monticello district, and in my opinion he ought to come back.

To God be all the glory for the year's success here and elsewhere, and we pray and hope for greater things in the future. May God's richest blessings rest upon our great church and all Christianity. FRANK HOPKINS, P. C.

## MANILA AND DELL.

We are winding up our work for Conference. The visible results of our work this year are gratifying. Sixty have been received into membership in our church. There seems to be a better feeling among our people than there was a year ago. The financial report will equal that of last year. There have been no clap-trap methods used in raising our finances. Last year a pair of 50-cent gloves were sold at auction—for the prettiest girl in the house. This secured \$115.00, but left a bad feeling in the community. This year we have not resorted to such things.

A lot and church house worth at least \$100.00, located at Leachville, has been deeded to the M. E. Church, South, by B. W. Cowan and R. A. Nelson. Our houses at Manila and Dell are now free from any indebtedness. Something like a hundred dollars has been spent on the parsonage property. Mrs. Yarbrough secured money to place a kitchen cabinet in the cook room. We have also placed carpet and matting on floor of two rooms, a heater, rocker, center table, and some work tools for use in the garden, also a saw, hammer, etc., as belonging to the parsonage. I have in my pastoral work been in from fifty to one hundred homes each quarter.

WM. S. YARBROUGH, P. C.

## TO DRIVE OUT MALARIA

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

## PARKSDALE AND FARMINGTON.

Rev. J. M. Hughey, our energetic Presiding Elder held his District Steward's meeting on the 18th inst. with 15 of the 19 stewards present.

Every preacher in the Fayetteville District is at his post and starts well. The first quarterly conference was held on my charge last Sunday night at Farmington.

Two weeks ago this morning I returned home from Conference and I am now at work in my second quarter.

In this country, "the church is now going at the rate of about sixty miles an hour."

We preachers must be men of wisdom, of clear-eyed vision, of discriminating foresight, and the victory shall be ours.

O. H. TUCKER.

## 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 288,  
Little Rock, Ark.

## Assets Increased \$1,972,698.76

By extending protection to thousands of families through issuing the fairest and strongest policies, and by conducting its affairs in such manner that each policyholder has received the most insurance for the least money, accounts for the phenomenal growth of

## The State Mutual Life Insurance Company

of ROME, GEORGIA

In less than four years this company has become the acknowledged leader in the Southern insurance field. In that time its assets have grown from \$402,082.58 to \$2,374,781.34. In 1908 it paid policyholders more dividends than twenty-one other Southern companies combined.

Every man, woman, and child should carry life insurance in some form, and no one can successfully dispute that Mutual Life Insurance is the best and most equitable scheme devised since men determined to band together for protection.

## Over \$40,000,000 of Insurance in Force

If your life is not insured, it would be wise for you to write us about our attractive terms and excellent policies, or better still, call on our nearest representative and let him explain to you in person.

## State Mutual Life Insurance Company

C. R. PORTER, President,  
Head Office, ROME, GA.

## MONEY LOANED

ON REAL ESTATE

LONG TIME EASY PAYMENTS

RELIABLE REPRESENTATIVES WANTED

The Jackson Loan & Trust Co.

120 West Capitol St. JACKSON, Mississippi



DON'T SEND ME ONE CENT

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the ~~gold~~ pair forever without a cent of pay and

## JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~gold~~ Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), Haux Building,  
St. Louis, Mo.

NOTE.—The Above is the Largest Mail Order Spectacle House in the World, and Perfectly Reliable.

254 PAGE CATALOG FREE  
SEND NO MONEY NOW TO SAWALUMBER, SPRINGFIELD,  
WOOD, CHINA, CORN AND WHEAT, ALSO DISCLOSURE  
HOW TO RUN AN ENGINE, MOTOR, GASOLINE  
ENGINE, PUMP, WHEEL, AND MILL, GRINDING  
MACHINE, AND MANY OTHERS, FOR \$1.00

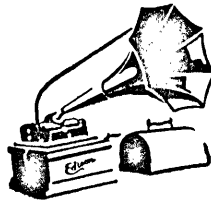
Every day is  
Christmas  
when an  
Edison Phonograph

is the holiday maker. What is Christmas but a time of joy, of entertainment, of peace and good will?

What produces these things so much as a jolly family circle with the addition of a few friends, all listening to the wonderfully varied programs produced by an Edison Phonograph playing Edison Amberol Records?

You can have just such a real Christmas.

Hear the Edison Phonograph today play some of those new Sousa Band Records, and you will learn for the first time what Edison has done for sound-reproducing machines.



Edison Phonographs - \$12.50 to \$125.00  
Edison Standard Records - 35c.  
Edison Amberol Records (play twice as long) 50c.  
Edison Grand Opera Records - 75c. and \$1.00

There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records and get complete catalogs from your dealer or from us.

National Phonograph Co., 149 Lakeside Ave., Orange, N. J.

# 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.

## 5 Christmas CARDS FREE

Send only 2c stamp and receive 5 colored gold embossed cards free, to introduce post card offer. Capital Card Co., Dept. 146, Topeka, Kan.

### 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.)

Pocahontas, Ark., Oct. 30, 1909.

Dear Western Methodist As I have just finished reading the nice letters in the Methodist I will attempt to write my first letter. I enjoy reading the children's letters so much. My papa is pastor of Pocahontas and Hoxie. We have a fine Sunday school. My teacher is Miss Helen Leahman. I love her so much. She is also my school teacher. We will soon have a new church at Pocahontas. I am fifteen years old. I go to Sunday school every Sunday. Well my letter is growing long so I will close.

Your new cousin,  
CLAUDE BICKLEY.

\* \* \*

Doyle, Ark., Oct. 27, 1909.

Dear Western Methodist and Cousins: Will you allow me space to chat a while with you. O how I would like to know you cousins face to face and then we would not have to write to get acquainted. Brother takes the Methodist and I think it is a fine paper. I

### A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

Only the BEST is Good Enough for the Family—

# THE YOUTH'S COMPANION

for 1910

The Contents of the 52 issues of the 1910 Volume, if printed in book form, would make 20 volumes costing ordinarily \$1.50 each. Each week's issue will be packed full with reading that delights every member of the family circle. Some of the good things for next year are

- 250** GOOD STORIES; a number of Serials; Stories of Adventure; Humorous Tales and Stories of Character and Heroism.
- 300** CONTRIBUTORS who will write on many subjects, useful and entertaining, including many of wide fame.
- 1000** UP-TO-DATE NOTES on Happenings in Science and Natural History; on Current Events of Importance everywhere.
- 2000** ONE-MINUTE STORIES; Bits of Humor and Sketches; Timely Editorials; Children's Page; The Weekly Health Article.



SEND FOR FREE SAMPLE COPIES OF THE PAPER AND ILLUSTRATED ANNOUNCEMENT FOR 1910.

**FREE**  
To January  
**1910**

EVERY NEW SUBSCRIBER who at once cuts out and sends this slip (or the name of this publication) with \$1.75 for the fifty-two weeks of The Youth's Companion for 1910 will receive

ALL THE REMAINING ISSUES FOR 1909, INCLUDING THE BEAUTIFUL THANKSGIVING AND CHRISTMAS NUMBERS.

THE COMPANION'S "VENETIAN" CALENDAR FOR 1910, LITHOGRAPHED IN THIRTEEN COLORS AND GOLD.

Then The Youth's Companion for the fifty-two weeks of 1910—a library of the best reading for every member of the family.

ox 215

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

guess most of the cousins are going to school. I am going. Mr. Walter Tommy is my teacher.

Thank you, Miss Ruth Carr, for your nice story. We are very proud to have you able to write for us again. We have felt very sorry for you while you have been sick.

Miss Ruth Warlick, I guess your age to be twelve. Am I right? I will let you all guess my age, it is between twelve and fifteen. I am at school now and will have to close and get my grammar lesson.

Wishing the cousins and Western Methodist much success, I am,  
Sincerely, BERTHA WALSTON.

### 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.

Hello Cousins: Now that's good. I knew you would open the door if I would just keep knocking until you heard me. Oh! thank you, I'm very glad to get a seat by the fire for I have come a good ways and it is very cold this evening.

Now Ruth Ward you must not laugh at me if I make a mistake during my stay with you all for I am so bashful if you were to laugh I would have to take my old hood and go home before I was ready.

Well cousins, how many of you are going to a Halloween party? I don't suppose I will go. We only have one more month of good old autumn to frolic in and I hate to see it pass for spring and autumn are the sweetest seasons of the year to me. Perhaps it is because

my mother loved them so. You know a girl will always love anything her mother does, at least I always did. Dear girls, how many of you have your mothers with you now? All of you that have should certainly appreciate them for some day their places will be vacant in your home, then you will often wish to see their loving face and to hear their gentle voice as I have for the last eighteen months. I have been keeping house since mother's death for papa and brother. Wish some of you girls were here to help me. We surely would have some jolly old times. I guess the most of you are going to school this winter, are you not? I believe we are all school children and cousins together. Say cousins, if one of you will guess my age and give your name and address I will send you a card. It is between fifteen and twenty. Well if Mr. Editor will be kind enough to publish this letter I will write again some day. With much love to Miss Lillian and all the cousins, I am your new cousin,  
JESSIE.

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.

Wister, Okla., Nov. 1, 1909.

Dear Methodist and Cousins: I will write for my first time. Papa takes the Western Methodist and I enjoy reading the children's pages fine. Our school started the 6th of September. I have three sisters and two brothers. I go to Sunday school every Sunday that I can. I go to school every day. My teacher's name is Prof. Ware. I like him fine for a teacher. I will guess

Devere's age to be ten. Am I right? I will let you all guess my age, I am between fifteen and eighteen. I hope my letter will not reach the waste basket. I like Miss Ruth's letters fine. I will close. Good-bye to all. Your new cousin,  
GRACIE HUNNICUTT.



**Pews and**  
Everything in  
Furniture for  
the Church.

THE De WOLF FURNITURE CO.  
Fifth and Pine Sts., Garnett, Kan.

### INDIVIDUAL COMMUNION SERVICE.



We have a "SPECIAL INTRODUCTORY OFFER" which makes it easy for every church, large or small, to adopt this cleanly method. Our service is used by over 6,000 churches. Our "Self-Collecting" tray saves ONE-FOURTH cost of other systems. Address, THOMAS COMMUNION SERVICE CO., Box 61, LIMA, OHIO.

## BEAUTY'S CHARM

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

**"Freckleless"**

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

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

J. E. BARRY & CO., Paris, Texas.  
Sole Manufacturers.



## FROM OUR FIELD EDITOR.

REV. D. J. WEEMS.

For twenty-eight years I have been a member of the Arkansas Conference. The personnel has almost entirely changed, many have transferred to Oklahoma, Texas and other conferences, while several have been transferred to heaven. But few changes were made in the appointments, hence general satisfaction prevailed. James McClung and wife furnished most delightful entertainment to eight. Dr. J. A. Anderson and wife, J. A. Reynolds and wife, Mrs. Morris, Miss Villines, Rev. S. S. Key (my conference chum) and myself. Rev. M. N. Waldrup proved an ideal host. He is a man royal, and has a bright future.

WHEATLEY, ARK.

Passing through Brinkley, where the storm did such havoc last spring, you would not think it was the scene of wreck and ruin a few months ago. The recuperative powers of our people is wonderful. Wheatley is a prosperous little town, six or eight miles east of Brinkley, at the crossing of the Rock Island and the North Arkansas and Helena road. The rice fever has struck this town. They have a large rice mill, have stored in the warehouse enough rice in the rough to keep the mill running for several months.

Prof. J. W. Henry has for several years had charge of the school, which is doing well. Rev. H. E. May is closing his second year. The cause has prospered. He will make a good report at conference. He has a pleasant address and knows how to get along smoothly with people. He has a large and interesting family. Miss Stella, his accomplished daughter, is his organist. We had a very pleasant service with a fairly good congregation of young people. Collecting from all the old we secured four new subscribers, Mrs. R. West, Mrs. H. K. Smith, Mrs. T. M. Scott, and D. H. Smith.

HOWELL.

A few hours were spent in Howell.

## Quickly Cured at Home

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

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

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

We mail a trial package free to all who write.

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

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

Insist on having what you call for.

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

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

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

It is well worth trying.

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

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

No knife and its torture.

No doctor and his bills.

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

This town is in the great cotton belt. While there were only about a half dozen stores they do a good business. Rev. W. T. Locke is pastor here and at Cotton Plant. With very little effort I secured four new subscribers, D. I. Carter, Mrs. G. R. Hornbeck, J. A. Smith and D. T. Keath who has charge of the supply store.

COTTON PLANT.

With two railroads and very rich land surrounding Cotton Plant, there is no reason why it should not continue to grow and prosper. There is a two story brick court house for the eastern district of Woodruff county, two banks, solid brick business houses, good school and a real prosperous town.

There was a street carnival which prevented us having a service. Many of the best citizens were heartily sick of this foolishness. When will we learn to prohibit all such. The talk is a new brick church and all the time of the pastor. Brother Locke has had a good year. He, wife and beautiful daughter are highly appreciated. With his help we collected well from the old and secured six new subscribers, Mrs. Dr. L. B. Moore, S. W. Kennedy, Warren Fraser, Mrs. J. C. Hayes, O. L. Crofford, and G. M. Cochran.

WELDON.

For five or six years I have made annual visits to Weldon. There have been but slight changes. They have escaped fires and storms. They have built a good school house and enlarged the parsonage. We have a good church. It is an excellent farming country and there are a good solid class of citizens. Prof. Pierson has charge of the school. Sickness in his family has put Brother Roberts, our pastor, in the school room for a few days. The Methodist preacher is a useful man and truly a public servant. We had a delightful service at night principally with the young people and secured three new subscribers (besides collecting from all the old) viz., C. Harris, W. G. Baker and I. M. McLain. Brother Roberts preaches at Weldon, Auvergne and Tupelo. He is highly acceptable both as a preacher and a man. He is developing into one of the most useful preachers of his conference. He has an interesting family of bright children. His good wife's father is with them. He has passed four score years, and is ripe for the garner on high.

TUPELO.

A short run brought me to Tupelo. This like Weldon is in a good farming country. Rich valley lands for many miles in all directions, which make this a good business point. Prof. J. W. Porter has charge of the prosperous public school. We have a neat church and some excellent members.

I secured six new subscribers, Mrs. Nettie Crittendon, Dr. E. W. Johnson, Clarence Pierce, Mrs. T. W. Collier, Prof. J. W. Porter, and Mrs. M. L. Morgan.

TUCKERMAN.

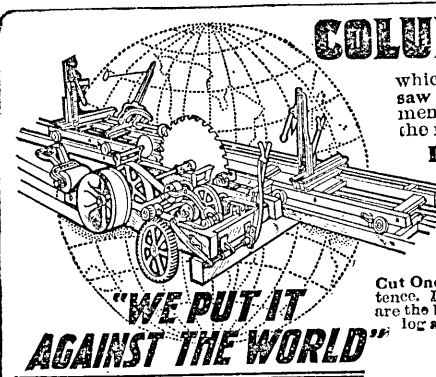
Met at the train by Dr. J. S. Cash, our pastor at Tuckerman and Kenyon. A pleasant night was spent at the parsonage. The new brick church is a joy to all our people. It is quite a credit to them. They should be made a station. Tuckerman is a town of wealth and has a rich body of land around it. Dr. Cash and his most excellent wife are refined, cultured Christians, and very much loved by their people. We went out to Kenyon and had preaching Sunday night. The excessive rain prevented many from attending services. We collected well from the old and from C. E. Maxey as a new subscriber. We enjoyed the hospitality of Brothers C. E. Maxey and R. F. Tyer. Brother J. W. Lindley is still patronizing Galloway College. Brother Ellis assisted in a good meeting at Kenyon. The congregations were large and ten professed faith in Christ.

## Weak Lungs

Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice.

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

Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It soothes. It heals. Just the help nature needs.



## COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ing Bearings.

Using the same horse power we guarantee it to cut one-third more lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalogue and prices. Manufactured by

COLUMBIAN IRON WORKS  
Chattanooga, Tenn.

## YOU CAN AFFORD

OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS"

## THE WORTH OF FOOTBALL.

The physical and mental development produced in the individual player is not all that may be cited in its support. Those who look beneath the surface find in football in the United States something to supply that rigid discipline for which the American youth, except possibly at West Point and Annapolis, suffer in comparison with those of other peoples. Not only does the rigid training establish self-control in those who play, but the game holds up a standard of discipline to those who observe it. And it must be admitted that this side of the argument is a strong one, while the fact that it offers almost the ideal measure of effort followed by immediate relaxation renders it far less a tax on the vital organs than the majority of our contests. As it involves personal physical contact, it always will be a strenuous sport, appealing to the vigorous, healthy boy.—From Walter Camp's "American Sports" in the November Century.

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 have two charges in the Durant district that will pay \$450.00 that I want preachers for. A fine chance for young men. Apply at once to

T. P. TURNER, P. E.,  
Durant, Okla.

**DROPSY** Cured: quick relief; removes all swelling in 8 to 20 days; 20 to 30 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box 1, Atlanta, Ga.

## 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.

## FREE TO HOUSEKEEPERS

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.

## SUMMIT SPECIALTY CO.

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

## USE HAGGARD'S VITALIZER.

For Kidney and Bladder Troubles and for ALL DISORDERS OF THE REPRODUCTIVE ORGANS.

Both Curative and Restorative. Box \$1; 6 for \$5. Sold by SNODGRASS & BRACY, Little Rock, Ark., or sent by mail by Memphis Remedy Co., Memphis Tenn.

## VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Palmettona for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of the stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A trial bottle is sent free and prepaid to any reader of The Western Methodist who writes to Vernal Remedy Company, Buffalo, N. Y.

Vernal Palmettona will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun, with only one small dose a day.

Every sufferer from catarrh, stomach troubles, constipation, torpid or congested liver and kidney troubles should write to the Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

about  
**Think Right** an organ

A well-built organ will last a lifetime. A few dollars more makes an Estey cheaper than its cheapest competitor

ESTEY ORGAN COMPANY  
Makers of Pipe and Reed Organs  
BRATTLEBORO, VT.  
Send for catalogue

## W. H. M. SOCIETY.

## EDITED BY

Mrs. J. A. Lowney... White River Conference  
Wynne, Ark.  
Mrs. V. S. McLellan... Little Rock Conference  
1818 Chestnut St., Pine Bluff.  
Mrs. J. L. Bryant... Arkansas Conference  
Huntington, Ark.  
Mrs. Tom McSpadden... Oklahoma Conference  
Chelsea.

Send all communications to the editors.

The history of ancient Mexico is full of thrilling interest. It exhibits two distinct and widely differing periods. The first being that of the Toltecs, which appears to have begun about the Seventh Century, and ending in the Twelfth, while in the second period were the Aztecs, beginning in the Thirteenth and ending with the conquest of Cortez—a Spanish General, in 1519.

The origin and primitive seat of the Toltecs are shrouded in mystery. All that can be learned of them is that they came from a northerly direction, and brought to Mexico the first elements of civilization. Their laws and usages stamp them as a people of mild and peaceful instincts, industrious, active, and enterprising. They cultivated the land, introduced maize and cotton, erected monuments of colossal dimensions, and built cities, temples, whose ruins in various parts still attest their superior skill in architecture. They could fuse metal, cut and polish the hardest stones, knew the causes of eclipses, employed hieroglyphics for recording their events. These with many other useful arts, with a mild form of religion, and a simple but just mode of administering their laws, they bequeathed to the Aztecs. After a period of four centuries they disappeared from Mexico, as mysteriously as they came. Nothing is known of the cause of their departure. "They folded their tents and silently stole away," leaving behind a shadowy history, reminding one of those primitive races, who preceded the ancient Egyptians in the march of civilization. It has been conjectured that they perhaps wended their way south, and that those grand old architectural ruins in Central America are the work of their hands.

The Aztecs were different people, yet they seemed to have borrowed their religion from the Toltecs. They were cannibals, but professed to believe in one Supreme Being, who controlled the Universe, named Taotle. Under this God was other divinities. Each one had his sacred day to celebrate. Their chief god was the Mexican Mars, whose temple was most splendid and imposing. His fantastic image was loaded with costly ornaments. His altars reeked with the blood of human sacrifice. We are told that the smell of the place was like a slaughter house. Every month was consecrated to some deity. To supply victims for these sacrifices, the emperor made war on their neighboring States, or in case of revolt in any city of men, women, and children, by way of indemnity. These victims were borne in triumphal procession amidst the sound of music to the summit of the temple, where the priest stood in sight of the great crowd who had gathered to witness the ceremony. He bound them to the sacrificial stone and opening their breast with a razor tore from it the bleeding heart, which was eaten by these worshipers after being carefully mixed with maize.

According to their mythology, Taotle,

# 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.

who delighted in these sacrifices, had once reigned in the golden age, but being obliged to retire from the earth, departed by the way of the Mexican Gulf, promising to return the same way. It is said that this tradition greatly accelerated the success of the Spaniards. When they saw the Spaniard who in some way resembled their God, they, believing that he (Cortez) was their long-looked-for divinity returning, received him kindly.

Cortez found people not inferior to Spanish civilization. "He entered Mexico with sword in one hand and crucifix in the other, saying confess allegiance to the church of Rome or die." After many struggles he took possession in the name of the king of Spain. The people were forced into the Roman Church. The Inquisition was set up to confirm those that were weak in the faith. After destroying the beautiful city erected another laying its foundations in the blood of the people. For three hundred years Spain ruled as she had all her other dependencies, for her own selfish aggrandisement. She sought to employ the rich mines of the country, ruthlessly sacrificing life in the keen haste to get rich. Every peculiar treasure of this wonderful land she made her own. The value of the treasures that she secured from Mexico will never be known. As she robbed it of its material riches, the Roman Church robbed it of its intellectual birthright, leaving it to ignorance, superstition, and almost despair. She controlled marriages and made the fees so high that honorable marriages were beyond the reach of the common people. She controlled education, and placed it beyond the reach of the masses. She controlled baptism and burials, which led into darkness, where it should have been her joy to lead into light. She oppressed the people a thousand ways until their unhappy condition prompted one of our own Fathers to say that "Mexican faith is a dead faith." The church of Rome grew rich in Mexico, while the people were in abject poverty. The Archbishop became owner of nearly one-half of the property of the City of Mexico. In 1850 the annual income of the priests was estimated at twenty-five million dollars. Spain had advanced to the position of the richest and most powerful nation in the world. The great wealth that she accumulated enabled her to carry on her wars of conquest.

Mexico gained her independence in 1822. Her population is twenty-five million, consisting of Indians, Spanish and mixed races. The present form of government is republic. Similar to our country. The Catholic religion is the dominant power. Travelers of all nations speak of the religious condition as something too terrible to describe. The Roman Catholics of our country give us no idea of their religion as it is today. They still worship images, believing that they have power to heal the sick, and to perform all manner of miracles.

It was a woman's hand that drove the first wedge of Protestant religion into this priest-ridden land. Miss Melinda Rankin, a New England girl. Her opportunity came after the close of the war between the United States and Mexico. Through her influence, Bibles were distributed in Mexico. She established the first Protestant Mission in 1865. After twenty years of patient work she returned to her home, and her work was transferred to the American Board.

Railroads, telegraphs, and many other wonderful things (not including our own missionaries, who have been face to face with this great evil) are bringing "our next door neighbor" within our very doors. Let's become acquainted with them by studying them, praying for them, and helping to send them the Gospel, which will clear away the smoky clouds of battle and sorrow that have hovered so long o'er them, bring-

ing them peace and teaching them to love each other, and learn war no more.

MRS. H. C. STEWART,  
District Secretary.

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

The Youth's Companion announces seven new serial stories for its next volume. One of them, "The Collerton Engine," by Hollis Godfrey, author of "For the Norton Name," will make its appearance before the first of January. It is a tale of the science of aeronautics, very modern in its depiction of mechanical progress, quite old-fashioned in its portrayal of human courage, ingenuity, and quick wit. This will be followed by others written by such popular writers as Arthur Stanwood Pier, C. A. Stephens, and Charles Miner Thompson, whose "Calico Cat" made such a hit recently.

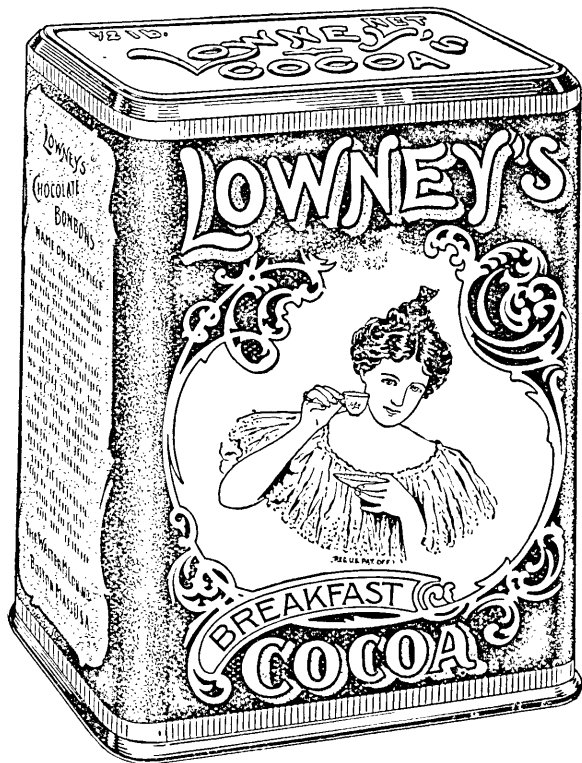
### PILES CURED AT HOME NEW ABSORPTION PROCESS

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of those home treatment free for trial, with reference from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

### KINGSTON CHARGE.

At the late session of the Oklahoma Conference this pastor was assigned to Kingston and Woodville. In one week's time we were in the parsonage at Kingston. Our reception has been all that any preacher should expect. Last night the parsonage was stormed by 47 persons, the most of them young people, who left a supply of good things to eat. It was no small affair and was in good Methodist order. Blessings on these people.

W. W. WILLIAMS, P. C.



## Why Lowney's Is Best

The reason for the richer flavor and more nourishing quality of Lowney's Cocoa is, because it is purely the choicest cocoa beans, ground finer than flour, without adulteration or chemical "treatment."

The Dutch Cocoas are rotted with strong alkali to make them dark and "soapy"; of these a State Food Commissioner says: "Most of the alkali is active and should not be taken into the human stomach."

No cocoa goes as far in satisfying as LOWNEY'S.

The WALTER M. LOWNEY CO., Boston, Mass. Cocoa, Chocolates, Bonbons

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs 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. 87  
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.

Waters-Pierce Oil Co.

**PLYMNER BELL** 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.

**\$10 A DAY PROFIT  
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 274 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, Bldgeport, Ala.

## CATARRH

Quickly Cured By a Pleasant, Germ-Killing Antiseptic.

The little Hyomei (pronounced High-o-me) inhaler is made of hard rubber and can easily be carried in pocket or purse.

Into this inhaler you pour a few drops of magical Hyomei.

This is absorbed by the antiseptic gauze within, and now you are ready to breathe it in over the germ-infested membrane where it will speedily begin its work of killing catarrh germs. Hyomei is made of Australian eucalyptol combined with other antiseptics and is very pleasant to take.

It is guaranteed to cure catarrh, bronchitis, croup, coughs and colds or money back. It cleans out a stuffed up head in two minutes.

Sold by druggists everywhere. Complete outfit including inhaler, \$1.00. Mail orders filled by Booth's Hyomei Co., Dept. 2, Buffalo, N. Y. Send for free sample bottle and booklet, "Booth's Famous People."

**Mi-o-na CURES**  
Indigestion  
or Money back  
LARGE BOX 50 CENTS AT DRUGGISTS.

### 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 pressive, 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.)

**ROBINS.**—W. E. Robins was born near Dalton, Ga., September 3, 1844, and died at Fort Smith, Ark., November 8, 1909.

August 22, 1869 he was married to Miss Elizabeth Jane Sloan, who survives him. Shortly after their marriage they lived for many years and reared Knoxville, in Johnson county, where they lived for many years and reared their family of nine children. He lived to see all of his children converted and in the church. He was converted in early life and lived a devoted life to the end. It has not been my privilege to visit any one who was more resigned to the will of the Lord. It was a benediction to be with him in his last illness.

Brother Robins was the father of Mrs. O. E. Goddard of Muskogee, Oklahoma.

We all extend sympathy to the bereaved family and pray our Father's blessings upon them.

WILLIAM SHERMAN, Pastor.

**BRILEY.**—M. G. Briley was born in Lawrence County, Tenn., came to Greer County, Okla., about five or six years ago. Mote professed religion about five years ago and joined the M. E. Church, South, and lived a consistent member until death called him. When I came to the Mangum circuit I found him an official member. He lived neighbor to me, and I always found him on the right side of all moral questions. You could trust him anywhere and he would do anything the church asked him to do. His last service here was as Lay Leader. He went back to Tennessee to die. He told me a few days before he left here that he wanted to go back to his sister's to die. Mote leaves a grandfather and grandmother, several uncles and aunts, also some sisters. One lives in Mangum.

He lived an exemplary life. Let me say to all his relatives and friends, be faithful and some sweet day we will meet him on Canaan's happy shore.

There was a committee appointed to write an obituary, but they failed, so as his pastor I write after this long time.

His pastor,  
J. C. SCIVALLY.

Reed, Okla.

**LEE.**—Miss Rachel Jackson Lee, daughter of E. J. and Mrs. Mary C. Lee, and granddaughter of the late John S. and Mildred A. York, was born in Jackson, Tenn., and in her early life her mother moved with her family and grandparents to Arkansas and settled at Auvergne, where she professed faith in Christ in childhood. She joined the Methodist Episcopal Church, South, under the ministry of Rev. George A. Dannelly. She spent the greater part of her life in home and church, doing the will of God. Several years ago the mother and family moved to Newport, where they united with the church. She lived a lovely Christian life to the end, which came November 8, 1909, at 12:15 p. m. Miss Rachel was endowed with a spirit of love and contentment, always dutiful, kind, and affectionate. No wonder that she entered so fully into the heart and life of home and friends. So gentle, so full of interest for others. Christ in heart and life, hence there was no guile, no deception—pure as the lily. She loved the church and was always ready to attend and give inspiration to the service when not detained by sickness. The comfort and benediction she was to the loved ones at home can never be expressed. God only understands the aching void in the hearts of mother, sisters, and brothers, that the world cannot fill. But, blessed assurance, our Father will speak to the troubled heart and all is well. May we all consider that our loss is her gain. Though we are robbed of her love and friendship, we feel that heaven in made richer by her presence. The funeral service was conducted on the 9th by her pastor, Rev. E. M. Pipkin, assisted by the writer. We laid her to rest in the beautiful cemetery at Newport, there to await the resurrection of the just. God's blessings on the mother and loved ones. You will see her again.

M. B. UMSTED.

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

### NEW PARSONAGE FOR FIRST CHURCH, BLYTHEVILLE, ARK.

This congregation has not only erected a magnificent \$16,000.00 new church at the corner of Main and Seventh Streets in the central part of the city, but now proposes to erect a new parsonage "to match" on an adjoining lot to the lots of the church. The parsonage committee consisting of C. H. Windt, J. J. Ledbetter, and A. G. Little, have met our Woman's Home Mission Society, and have determined to let plans to bidders for the contract in the near future. About \$2,000.00 is in sight to apply on said structure, so the pastor of this church for the coming years will have a good home. The parsonage can be completed, I should think, by the first of February, 1910.

We hope to have some new subscribers and renewals for the Methodist by Conference. With best wishes.

A. M. R. BRONSON.

## Do Holiday Shopping Now

While stocks are full and clerks are at leisure to give you the time and attention your patronage is entitled too. You know how it is just before Christmas. You can hardly get anyone to wait on you; are pushed and jostled about by the crowd, and then have to buy, not what you want but what you can get.

We beg to announce that our Fall, Winter, and Holiday Stocks are now in our stores ready for your inspection.

We call particular attention to our Ready-to-step-into garments, of which we have large assortments of every article that can be worn by Ladies, Men, or Children. We show the finest and largest stock of Ladies' Suits, Wraps, Coats, Skirts, Waists, and Furs. Men's Suits, Overcoats, Shirts, Underwear, and Neckties. Children's Dresses, Coats, and Head Wear. Boys' Clothing of every description and every single article above we give an absolute guarantee to be of superior quality and as good if not a little better, than can be obtained elsewhere for the same price.

We have the best Hats made for men; the most stylish Millinery for ladies, and a great stock of children's head covering.

We sell all kinds and sizes of good Shoes too.

Our Holiday Stock is now on exhibition and contains thousands of new, beautiful, useful, and ornamental articles well worthy careful attention.

To patrons outside of the city we make the following offer: If cash purchase amounts to twenty-five dollars (\$52.00) we will refund railroad fare up to 100 miles.

Write our Mail Order Department if you cannot come in person.

**The M. M. Cohn Co.**  
LITTLE ROCK, ARKANSAS.

In answering, mention the Methodist.

### HOT SPRINGS PREACHERS' MEETING.

The Methodist preachers of Hot Springs met in regular session Monday, November 22, 1909.

Present: Hutchinson, Mason, Hotchkiss, and Rainey.

#### REPORTS.

Tigert Memorial, Rev. S. W. Rainey, pastor.—Everything regular. Preaching at Dodson's Chapel at 11:00 a. m., and at Tigert Memorial at night, by the pastor. Fine congregations.

Malvern Avenue, Rev. B. F. Mason, pastor.—Fine prayer meeting and quarterly conference Thursday night, conducted by Brother Bruce, our Presiding Elder. Sunday School full. Fine congregations morning and night. City League Union at 3:30 p. m. Delightful services.

Central Avenue, Rev. F. Hutchinson, pastor.—Prayer meeting fine; 219 present at Sunday School. Packed house, morning and night. Church conference and installation of officers with good effect. One accession.

S. W. RAINEY, Secretary.

### 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

**MORPHINE** Before you pay a cent, we will convince you that Manine permanently cures any drug habit. Guaranteed not to contain Morphine, Laudanum, Opium or any other habit forming drug. No money required in advance, a full month's treatment sent to those afflicted without one cent of deposit. Manine has cured thousands, it will cure you. Give it a free trial. You are to be the sole judge. Address  
Manine Medicine Co.  
3217 Locust St., St. Louis, Mo.

**FREE ON APPROVAL**

**UNCLE SAM PAYS WELL**

The salaries paid by Uncle Sam to Civil Service employees equal and exceed those paid in any branch of private commercial life. Thousands of appointments are made annually. To learn how you can secure a good government position by qualifying at home to pass any Civil Service Examination, write to-day for free Civil Service Book. International Correspondence Schools, Box 1028 Scranton, Pa.

entrance of the Pulaski County Courthouse, 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: Lotes 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.

**You Look Prematurely Old**

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.



## QUARTERLY CONFERENCES.

## Arkans. Conference.

**FAYETTEVILLE DIST.—FIRST ROUND.**  
 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.  
 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  
 Damascus Ct. at Steel's Chapel.....Jan. 9, 10  
 Springfield Ct. at Springfield.....Jan. 15, 16  
 Pottsville Ct. at Pottsville.....Jan. 22, 23  
 Atkins Station.....Jan. 29, 30  
 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.)  
 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  
 Alma and Kibler at Alma.....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.  
**F. 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.**

**ADA DISTRICT.**  
 (First Round.)  
 Byars and Stratford.....Nov. 28-29  
 Vanoss Ct., at Chism.....Nov. 29-30  
 Fitzhugh Ct., at Fitzhugh.....Dec. 3-4  
 Sasakwa and Yeager, at Sasakwa.....Dec. 4-5  
 Ada Ashbury.....Dec. 6  
 Ada, First Church.....Dec. 7  
 Konawo.....Dec. 11-12  
 Maud and Mission.....Dec. 12-13  
 Calvin and Allen, at Calvin.....Dec. 19-20  
 Wewoka and Seminole, at Wewoka.....Dec. 19-20  
 Holdenville Sta.....Dec. 22  
 Wetumka Sta.....Dec. 26-27  
 Pontotoc Ct., at Bird's Mill.....Jan. 1-2  
 Stonewall and Tupelo, at Stonewall.....Jan. 2-3  
 Hickory Ct., at Hickory.....Jan. 8-9  
 Roff and Mill Creek, at Roff.....Jan. 9-10  
 Sulphur, First Church.....Jan. 11  
 Sulphur, Vinita Avenue.....Jan. 12  
 Wanette Ct., at Wanette.....Jan. 16-17  
 Moral Ct., at Moral.....Jan. 17-18  
 St. Louis and Asher, at Oakgrove.....Jan. 18-19  
 The District Stewards are called to meet at First Church, Ada, December 2, at 10:30 a. m.  
**S. F. GODDARD, P. E.**

## OKLAHOMA CONFERENCE.

## VINITA DISTRICT.

(First Round.)  
 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.**

## 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. MCGHEE, 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.  
**O. H. MCGHEE, P. E.**

## OKLAHOMA CITY DISTRICT.

(First Round.)  
 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  
 Shawnee—Trinity.....Dec. 26  
 Shawnee—First Church.....Jan. 1  
 Tecumseh Station.....Jan. 2  
 Shawnee Circuit, at Bethel.....Jan. 8-9  
 Earlsboro Circuit, at Earlsboro.....Jan. 9-10  
 Blanchard Circuit, at Blanchard.....Jan. 15-16  
 Noble and Shiloh, at Noble.....Jan. 16-17  
 Stillwater 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.....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  
 Minco and Ninnkah, at Minco.....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 Maysville, 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. 13-14  
**L. L. JOHNSON, P. E.**  
 Duncan, Okla.

## MUSKOGEE DISTRICT.

(First Round.)  
 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  
 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  
 Roynton 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.)  
 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  
 Buttler and Shiloh at Butler.....Dec. 11-12  
 Burmah 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  
 Doney at Fulton.....Jan. 22-23  
 Dill City at Ural.....Jan. 23-24  
 Cowden at Buck Creek.....Jan. 29-30  
 Cloud Chief.....Jan. 30-31  
 Port.....Feb. 5-6  
 Rocky and Sentinel at Sentinel.....Feb. 12-13  
 Cordell.....Feb. 14  
 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.)  
 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  
 Ahepatone Circuit at Junction City.....Jan. 2-3  
 Et. 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  
 Cement 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.  
**C. F. MITCHELL, P. E.**

## ARDMORE DISTRICT.

(First Round.)  
 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  
 Wynwood 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.  
**I. K. WALLER, P. E.**  
 Nov. 11, 1909.

## CREEK AND CHEROKEE DISTRICT.

(First Round.)  
 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, Thlewarley.....Jan. 1-2  
 Sapulpa, Buck's Chapel.....Jan. 8-9  
 Okmulgee, Flat Rock.....Jan. 15-16  
 Uchee, Pickett's Chapel.....Jan. 22-23  
 Hitchita, Eufaula.....Jan. 29-30  
 Saline, PawPaw.....Feb. 5-6  
**ORLANDO SHAY, P. E.**

## HARRISON DISTRICT.

(First Round, in Part.)  
 Harrison Sta.....Nov. 28-29  
 Leslie Sta.....Dec. 4-5  
 Edgemont and Higdon, at Ed.....Dec. 7-8  
 Clinton Ct., at Clinton.....Dec. 11-12  
 Eureka Springs.....Dec. 19-20  
 Berryville.....Dec. 21-22  
 Green Forest.....Dec. 22  
 Fairview Ct., at Fairview.....Dec. 22-23  
 Let all pastors see that the class books from each class are present at the Quarterly Conference. Also urge each steward to be present.  
**W. T. THOMPSON, P. E.**

## CHOCTAW AND CHICKASAW DISTRICT.

(First Round.)  
 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.**

**Hicks' OAPUDINE Cures Sick Headache.**  
 Also Nervous Headache, Travelers' Headache and aches from Grip, Stomach Troubles or Female Troubles. Try Oapudine—it's liquid—effects immediately. Sold by druggists.

## 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.

## Wonderful Absorbing Power of Charcoal

One Hundred Times Its Own Volume In Gases Rapidly Absorbed By It.

As a reliable remedy for stomach gases and intestinal flatulence, charcoal is without a peer. More than a century ago a French physician discovered the marvelous absorbing powers possessed by charcoal, and he experimented with it very extensively until he finally ascertained that charcoal made from willow wood possessed far more powerful and valuable medicinal properties than that made from any other wood.

Charcoal is a black, shining, brittle, porous, inodorous substance, insoluble in water. It possesses to a wonderful degree the remarkable property of absorbing many times its own bulk in any and all gases, condensing and retaining them within itself. In addition to this, charcoal is a disinfectant and antiseptic, and is used with great advantage in all cases of stomach and intestinal derangement, constipation, diarrhoea, dysentery, cholera morbus, and true cholera, as the toxins which these conditions bring about in the alimentary system, are completely destroyed by its use.

Dr. Belloc recommended it strongly in gastralgia, as it abates the pain, nausea and vomiting from the functionally diseased stomach; while as a remedy for obstinate constipation, Dr. Daniel speaks of it in the highest terms. It has the advantage over other laxatives of acting mildly, though efficiently, instead of drastically, or harmfully.

Until the exclusive process by which STUART'S CHARCOAL LOZENGES are made, was discovered, people who suffered from stomach troubles, flatulence and offensive breath, were accustomed to use ordinary powdered charcoal, which is extremely disagreeable to the taste, and many persons after trying it once, could not be induced to resume using it.

Since the Stuart Company perfected their process of combining pure willow charcoal with sweet, palatable honey, all objections to the use of this powerful absorbent have been removed, and thousands of persons who were annoyed with stomach gases, bad breath, rumbling noises in the intestinal system, constipation, diarrhoea, liver torpor, etc., have voluntarily testified that not only do they find Stuart's Charcoal Lozenges extremely agreeable to the taste, and all that could be desired in that respect, but they also obtained complete relief from the above-mentioned diseases, after many other medicinal agents, previously tried, had failed completely.

If you are suffering from any of these annoying complaints, you cannot do better than to give this remedy a thorough trial, as relief from such troubles is absolutely assured. But be sure you get the genuine, as there are many imitations on the market, inferior in quality, and altogether worthless.

Secure a box from your druggist for 25 cents and send us your name and address for free sample package. Address, F. A. Stuart Company, 200 Stuart Building, Marshall, Michigan.

## Reliable Agents Wanted

IN ARKANSAS.

to represent strong "Old Line" Life Insurance Company.

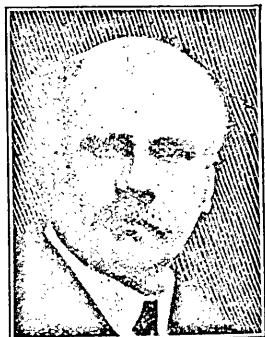
Southwestern Underwriting Company, Gen. Agt., 931 Southern Trust Bldg., Little Rock, Ark.

Reference: A. C. Millar, Editor Western Methodist.

# CHRISTIAN HERALD

1,200 Large Pages Yearly. Our Wonderful "Dreamland" Art Calendar Free with Every Subscription. Always Full of Bright Pictures  
Published Every Wednesday (52 Times a Year) at the Bible House, New York. Subscription \$1.50 per Annum. Louis Klonach, Proprietor

## Different From Others and Better!

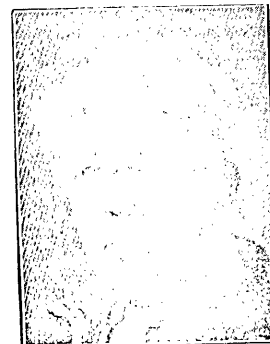


REV. CHARLES M. SHELDON  
Regular Contributor for 1910

THERE are over 22,000 papers published in this great country of ours, but there is only one Christian Herald. This differs from all the rest; it is the only one of its kind. It is a great Weekly Magazine aggregating over 1,200 Large Pages a Year. It is always sunny, optimistic, hopeful. It helps to make the world better, and its every page sparkles with life and beauty.

To invite the weekly visits of The Christian Herald, "The Best of Magazines," to your home is like opening the shutters to let the glorious sunshine in. Gloom and despondency instantly disappear. The wife will revel in its wealth of pictures and stories; the children will devour its contents, and the husband will declare that it was indeed a happy day for the entire household when he accepted our cordial invitation to become a member of the Christian Herald Family.

Although The Christian Herald contains in the course of a year as much as Any Four of the Dollar Magazines, its Subscription Price, Including our Superb "Dreamland" Calendar, is only \$1.50 Per Annum. If you subscribe to-day, you get the Five December Issues Free.



MRS. MARGARET E. SANGSTER  
Member Editorial Staff

### A Weekly Magazine, Clean from Start to Finish

YOU do not have to carefully scan the pages of The Christian Herald before letting it lie around where the younger generation can read it, yet it is the liveliest kind of a Family Magazine, bristling with world-wide interest the year round. The policy of The Christian Herald finds expression in four brief words: Bright, Timely, Optimistic, but above all CLEAN. If this appeals to you, The Christian Herald will unquestionably be your choice of Magazines for 1910.

## Enchantment For a Hundred Nights

### "Dreamland" Calendar

What Margaret E. Sangster Says of it!

"There is not a Mother, or, for that matter, a Grandmother, in this wide land, from coast to coast, who will not want the 'Dreamland' Calendar for her own, as soon as she sees it. The artist has chosen an ecstatic moment in home life, when the household darling, weary with play, has been caught in the toils of slumber. Here she lies, every muscle relaxed, the dimpled hands and the dancing feet quiet in repose. It is all one can do to keep from dropping a kiss on the rosy cheek; but we must not do that, for we might waken the baby and call her back from Dreamland."

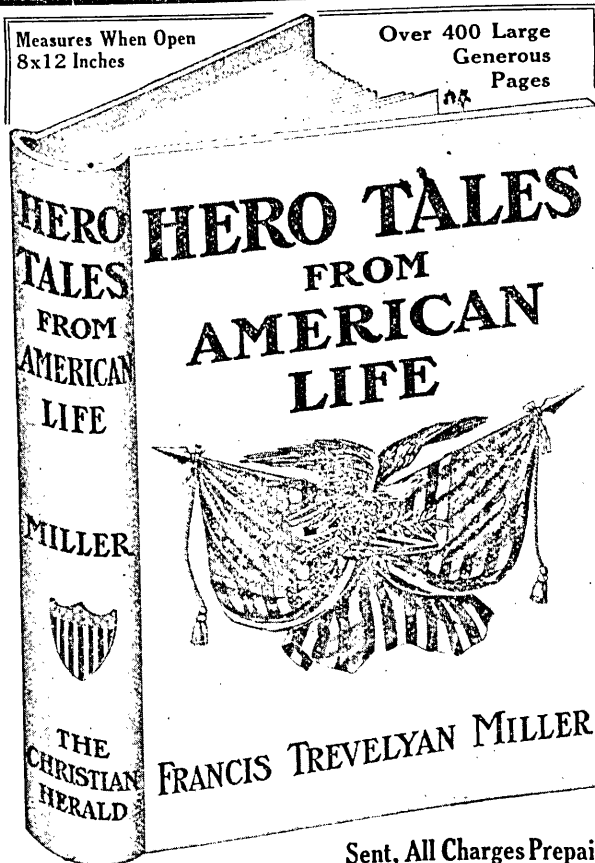
"The 'Dreamland' Calendar will lend an additional touch of grace to the family's best room. It will win a smile from the tired father who cares as much for the little maid as the mother herself. Here is our darling fast asleep. Sleeping or waking, she is the joy of the house."

"The Christian Herald has offered its readers many beautiful Calendars, but this one surpasses all former productions."

### What \$2.00 Will Buy

This Richly Illustrated Volume, "HERO TALES," 400 pages, Bound in Turkey Red and Gold; Our Incomparable "DREAMLAND" Calendar and THE CHRISTIAN HERALD to January 1, 1911 (ALL THREE), for TWO DOLLARS. ACT TO-DAY!

For THE CHRISTIAN HERALD with CAL-  
NDAR, but without this Premium, send only \$1.50



Sent, All Charges Prepaid

### Heroes at Your Fireside

Tales Aflame With Courage and Daring

Would you like to know the Man who Walked Four Thousand Miles Through Six Bleak Winter Months to Add Three Stars to the American Flag? Would you like to shake hands with a Woman who Saved Sixteen Children? Would you like to look upon the Lad who Rescued a Thousand Lives in a Storm at Sea? Would you like to see the Girl who Sacrificed Her Life for Honor, and a Boy who Gave His Life to His Country? You can meet all these heroes and scores of others in Francis Trevelyan Miller's latest Book, entitled Hero Tales from American Life.

### Throb With Patriotism

These Hero Tales throb with genuine patriotism. They grip the heart; they thrill the emotions; they bring out the best that is in human life. They bristle with truth that is "stranger than fiction." They make one not only glad to be an American, but proud of the whole human race. They renew faith in the world and in humanity.

### A Book For Every Home

Just think of it! Sitting down at your very fireside with Heroes of War, Heroes of Peace, Heroes of Conscience, Heroes of Science, meeting them practically face to face in your own home. What a treat these One Hundred Tales of Heroism will prove when read in the Family Circle for One Hundred Enjoyable Nights around the Evening Lamp!

## An Ideal Christmas Gift—FREE!

THOUSANDS of beautiful pictures have appeared in recent years, but "Dreamland" is the most artistic and the most charming. Purity and peace breathe from the face of the sleeping child. Every one who looks upon it feels a sense of calm repose. That is why we selected it to illustrate our Dreamland Calendar, which we have designed to be the Handsomest and Richest Photogravure Ever Issued by The Christian Herald.

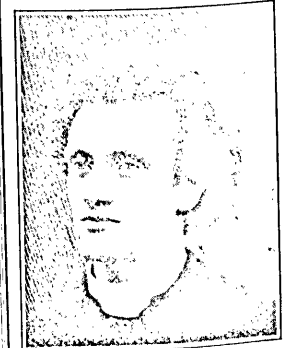
Our "DREAMLAND" Calendar, Measuring 18 x 21 Inches, Goes FREE with Every Subscription to THE CHRISTIAN HERALD. UNCREASED AND UNDAUNTED DELIVERY GUARANTEED

ADDRESS TO-DAY

THE CHRISTIAN HERALD, 535-555 Bible House, New York



FRANCIS TREVELYAN MILLER  
Editor-in-Chief, Journal Am. History



DR. HUGH BLACK  
Eminent Pulpit Orator