

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 28.

Little Rock, Arkansas, and Oklahoma City, Oklahoma April 15, 1909

No. 15



Two Vital Interests.

They are religious education and the religious press. Our reason for mentioning them in the same connection is that they have at least two things in common; they are alike vital to the very existence of the church and they are alike in special danger of neglect.

Let any man who will, take as an example any Annual Conference he will, and make an inspection of its members with reference to ascertaining what the church schools have done in educating them for the ministry and he will see that that conference has depended for its very life upon such education as the church has given. Ministers might be educated elsewhere, after a fashion, but, as a matter of fact, they are not educated in anything like sufficient numbers, anywhere else than in church schools. And they never have been. They never will be. It takes the special atmosphere which the church school furnishes and the special quality of education which it alone furnishes to keep up our ministerial supply. To undertake to do the work of the church in this day, or of any future day, without an educated ministry—well, there is surely no need to multiply words about that.

Against education by the State, all grades of it, we are not uttering a word. We believe the State has a right to educate, in all grades, from the primary to the post graduate work. The State has its own work to perform and must develop instrumentalities through which the work is to be done, must have properly prepared men and women to do the work. She needs well educated men and women. We are therefore cordially and sincerely friendly toward the efforts of the State to educate. The church should be the cordial friend of all agencies that seek to elevate human beings. But so also has the church her special work to do; and she must prepare the agencies through which that work is to be done. She can never delegate the work, never abdicate her duty with reference to it.

Nobody who keeps his eyes open in these times ought to need to be told that with the special stress which the State is now laying upon education, and the State, we repeat, has a right and a duty here, and with the special stress that is being laid upon education by other great agencies, chiefly private, like the Carnegie Foundation, the church must push her work or be left in the rear, which is only another way of saying that the church must push her work or die.

It will appear to any who will consider for a moment that the church press is no less vital to the existence of the church. What can any great organization do in these days without printer's ink? If the secular schools, the secular press is setting up a competition that is far fiercer, with this difference, that the secular schools are not at war with the church, they are really allies of the church, while very much that the secular press advocates is directly at war with all the church stands for. It is a competition that does not seek to substi-

tute something that is not so good for the church as the church itself furnishes, it is a competition that seeks to substitute something that is contrary to the church. Witness the infinite details of crime, the advocacy of races, of liquor, of cheap and iniquitous theaters—witness, in short, all the features of yellow journalism. And yet there are many of our church homes into which these papers go, many that have a great conscience about the perfection that ought to characterize a church paper.

We do not know a church paper in all the land, North or South, that has not for the past few years felt severely this fierce competition. Almost all of them have been and are at this moment in a dead struggle for life. Their circulation has been diminished, their advertising accounts have constantly grown less valuable. At the same time the expense of making them has greatly increased. What the issue is to be finally we do not know. We do know that the church cannot do its business without its periodical press. In this view of things we are not ashamed to say to all readers of church papers that the church has need of your special loyalty at this point. Every family needs for its own benefit the church paper. It is worth while to have a church paper lying around the house even if it is never read, worth the cost as an exponent of loyalty. But it will be read by some members of the family, ought to be read by all who can read at all or who read anything. There is no other source in the world from which members of the family can get information about the great and vital movements of the church. But if nobody in the family read the paper, it would still be necessary to maintain it for the benefit of other families who do read it, seeing that the church can not do its work without its press. We are not ashamed to say that every man who is interested in the progress of the church ought to be a regular subscriber to its papers, whether he personally reads them or not; it is a contribution to the progress of the church in a most material way. To be sure we have our view about any man who does not read the church papers, who thinks he is too busy, or who may think himself too intellectual to fool away his time on what appears in their columns. But yet, if he does not read them he ought to know that they are nevertheless vital to the interest of the church. Some men do not think it worth their while to attend preaching; yet we take it that few who would be so foolish as to suppose the church could go on without preaching or so foolish as to suppose that preaching could go on without financial support of preaching.

Despite all these considerations it is not uncommon to come upon good Methodists who play fast and loose with the church paper; they are taking it this year, allowing it to lapse next year; they need to be looked up and persuaded to renew. Why should any man ever think of trying to get on without his church paper? How can he expect that his children will be intelligent and loyal members of the church, feeding as they do only on such secular matter as comes into their homes?

An Inside View.

The editor of a paper of general circulation, like the Western Methodist, often finds himself wishing his readers understood some of the inside facts about how the business of his paper is done in the office. It would contribute no little to a good understanding between the editor and the reader if it were so. Things happen often that are very amusing, and not unfrequently things happen that are quite annoying—things that would be otherwise if the inside workings of the office were understood.

In the first place, it ought always to be remembered that a paper with the large circulation of the Western Methodist must do systematically its business, following a set of fixed rules. It must also be remembered that the business must be done by employing clerical help, that the editors never see the tenth of it, unless some one of the clerks calls attention to certain items. In other words, when a subscription is to be entered, or when an amount sent in is to be credited, or when some error is to be corrected, or when there is a change of post offices ordered, any and all of such items are attended to by the clerical force, and the editor does not know that such an item has come into the office. Similarly, when the paper is mailed out each week it is mailed by some one of the clerical force. In this case the mailing clerk does not even know the name of the party to whom the paper is being mailed; the names are all run out of a machine, in regular order, by post offices, and all the mailing clerk knows about it is that some name goes on to each paper on each postoffice list. An editor would like to keep in personal touch with all his readers, know each one, if he could, but the thing is impossible. If he did the mailing himself, with his own hand, he would be compelled to adopt a machine system, else he would never get the job done; but as a matter of fact he does not do it at all, cannot, for the simple reason that he must be very busy at something else, while one of the clerks is doing the mailing, or while three or four of them, to be more accurate, are mailing out on mailing day. Yet we often get letters that seem to indicate that the writer believes the editor personally mails him the paper every week, and assumes that the editor, if he chances to know the writer personally, catches a mental vision of the writer's face as he addresses the paper to him each time. This subscriber will therefore imagine that the editor personally looks at his account as shown by the label each week, and knows all about the state of the case. Meanwhile it may very well happen that the editor has not seen the account in two years. Nor does the editor know about any particular thing that the subscriber has said in a business letter to the office. The only way to reach any one of the editors of the Western Methodist is to write him a letter, addressed to him, and mark the letter "personal." This will take that letter to the desk of the editor addressed.

This editor seldom ever goes out into the field that some one does not address him, saying, "I wrote you thus and so." My reply is usually that I did not see the letter alluded to. We can readily understand that a sub-

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WESTERN METHODIST

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

Subscription in Advance, per Year.....\$1.50

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

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

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

Notes and Personals

METHODIST CALENDAR.

We desire to list District Conferences and all meetings of general interest in this column. If any here listed are incorrect we would be glad to make correction. If any are omitted we would be thankful for the information:

Harrison District Conf., Yellville, Apr. 20-23.
Ft. Smith District Conf., Magazine, Apr. 20-23.
Tulsa District Conf., Henryetta, Apr. 21-24.
Dardanelle District Conf., Prairie View, 7:30 p. m. April 28.
Morrilton District Conf., Plumerville, Apr. 26-29.
Ada District Conf., Holdenville, Apr. 27-29.
W. H. M. S. White River Conf., Newport, April 30-May 2.
Little Rock Conf. Woman's Home Mission meeting, Crossett, Apr. 30 to May 3.
Fayetteville District Conf., Centerton, 11 a. m., May 4.
Lawton District Conf., Walter, May 12-15.
Mangum District Conf., Altus, May 20.
Paragould District Conf., Black Rock, 3 p. m., May 26.
Vinita District Conf., Vinita, 8 p. m., May 26.
Vinita District Conf., Vinita, May 27-30.
Arkadelphia District Conf., Malvern, May 27-30.
Ardmore District Conf., Davis, May 28-June 1.
Durant District Conf., Hugo, June 15-18.
Little Rock District Conf., England, June 15-18.
Weatherford District Conf., Custer City, June 23-27.
Camden District Conf., Hampton, June 24-27.
Guymon District Conf., Hooker, July 1-4.
Monticello District Conf., Hamburg, July 13-16.
Chickasha District Conf., Pauls Valley, 8 p. m., July 29.

On his way to visit his father in Kentucky Rev. W. A. Swift of Mena, passed through our city last Wednesday.

Pres. Anderson spent a few minutes in our office on Monday on his return from Hope, where he had preached on Sunday.

Rev. T. L. Rippey is having a great meeting at St. Pauls Church, Muskogee, doing his own preaching. Report says that all things are going his way.

On the recent visit to El Reno at the district conference this editor found a most excellent home with the Ellisons, who were exceedingly kind to their guests.

Rev. J. J. Galloway, assisted by the presiding elder, Dr. F. S. H. Johnston and Rev. L. H. Eakes of Booneville, began a meeting at Paris, Ark., last week.

The two elder daughters of Rev. M. L. Butler, Miss Grace and Miss Elizabeth Butler, have opened a kindergarten school in Chickasha, which is operating very successfully.

Dr. S. H. Werlein's son Ewing has been very sick at Vanderbilt University. His mother has been with him for two weeks. We are glad to report that he is greatly improved.

Rev. S. L. Cochran had a fine Easter service at Gardner Memorial, Argenta. Governor and Mrs. Donaghey were present by special invitation and enjoyed the cordial greeting of pastor and people.

Rev. J. C. Hooks and wife passed through our city last Tuesday on their return from Hot Springs, where Bro. Hooks has been tak-

ing a course of baths. He reports himself much benefited.

Rev. M. L. Butler of Chickasha, Okla., has moved into a new and handsome parsonage, one of the best in the Oklahoma Conference, with all modern improvements, including, he says, a prophet's chamber.

Out of 119 counties in Kentucky ninety-six are dry. Indiana, with ninety-two counties, has sixty-two dry, and it is expected that by the end of summer there will be only eight wet counties in that State.

Rev. J. H. McKelvy at the second quarterly conference of Bryant circuit reported the Salem Camp Shed rebuilt, the Salem church well under way, the parsonage greatly improved and plans on foot to rebuild Mt. Carmel church.

Rev. G. L. Taylor and his forces at Purcell, Okla., have reshaped all our property interests in that good town, having acquired new parsonage property and having made arrangements to build a new church, to cost some twelve or fifteen thousand dollars.

Rev. J. D. Edwards, missionary evangelist for the Muskogee and the McAlester districts, is having great success in his work. The meeting at Stilwell, in which he was engaged with Rev. W. L. Anderson, the pastor, resulted in seventy-eight additions to our church.

Rev. D. A. Gregg, missionary evangelist of the Oklahoma City district, is doing a work worthy of all commendation, in a spirit that is above the praise of mere words. He has the zeal and the heroism of an apostle, and God is crowning his labors with great success.

Though he belongs to the Oklahoma Conference, the Western Methodist desires to express its welcome into its territory of Dr. Winton, of the Christian Advocate, who is now circulating among the district conferences, preaching to the edification of his brethren and aiding by his counsels.

Rev. Frank Hopkins gives a good account of work done thus far on the Tillar circuit. The parsonage fence has been remodeled and repaired, a walk has been built around the church house and the church house is being treated to a coat of paint. Arrangements are in progress for a protracted meeting in the near future.

Rev. R. L. Ownbey, of Stillwater, Oklahoma Conference, is one of our new men in the West, brought out last fall by Bishop Atkins. He has made a most excellent impression upon all his fellow itinerants with whom he has rubbed elbows. If Bishop Atkins has any more like him in North Carolina let him bring them on.

Southwestern University, Georgetown, Texas, will have a home-coming on the 21st of this month for all old students. They are expecting a thousand, and Georgetown throws open all her doors to receive and entertain them. This is a good thing, an excellent thing, for communities in which our institutions of learning are located to do.

Rev. J. E. Disch is proving himself a master workman in Oklahoma City. He has on hand two church enterprises. One of these is to be known as St. John's Church, in one of the very best residence sections of the city, to cost \$50,000. They expect to get the chapel of this building up this year and to complete the entire plant in three or four years.

Mrs. Mary R. Feild, one of the oldest and best members of our First Church, Little Rock, died at the home of her son, W. P. Feild, last Monday. She and her husband,

the late W. H. Feild, were Methodist pioneers in our city. She is survived by three sons, W. P. Feild, E. J. Feild and J. H. Feild, who have our sincere sympathy in the loss of their noble mother.

Rev. Frank Barrett, as predicted, is bringing things to pass at Asbury Church, Little Rock. He has just moved into a fine eight-room parsonage, built next to the church in less than thirty days after the contract was made. It cost about \$2,400, and, on account of discounts secured, is worth about \$2,700. His Epworth League has raised about \$600 with which to finish the basement for League and Sunday school purposes.

The spring number of the Arkansas Sketch Book is a perfect gem. It is beautifully illustrated and contains pictures of most of the members of the Legislature and much valuable historical and literary matter. Mrs. Bernie Babcock, the editor, deserves cordial and liberal support. Her work is highly creditable from every standpoint. We advise our readers to subscribe; price 25 cents a copy, or \$1.00 a year. Address the editor at Little Rock.

Senator Davis has the sympathy of all good people in the death of his wife which occurred at their home in Little Rock, April 10, after an illness of nearly five weeks. She was the daughter of Rev. D. G. L. McKenzie, a prominent preacher in our church, and at the time of her birth, Oct. 6, 1862, pastor of our First Church, Little Rock. Her father died when she was an infant. She became a member of the Baptist Church and was a consistent Christian and good mother to her large family.

The effort of the whiskyites in Oklahoma at this time is to make the prohibition law odious. Of course! One thing in particular they resort to is the effort to elect men who will not try to enforce the law. Our civic righteousness forces showed them something in Shawnee the other day when they turned down everything these fellows had to offer and nominated for city officers men of approved characters. And Shawnee has been one of the hardest places in Oklahoma to control.

Last Sunday Dr. T. E. Sharp of First Church, Little Rock, received about thirty-five into the church. Most of these were on profession of faith, the results of several gracious Sunday afternoon meetings for the young people. The finances are in admirable condition. Dr. Sharp will preach at Nashville, Tenn., on Christian education next Sunday, and goes from there to Richmond, Va., to the meeting of the General Board of Education, of which he is a member. He expects to be in his own pulpit again April 25.

The relation of St. Luke's Church, Oklahoma City, to the work of the Oklahoma City district is an inspiration. This church sends a representative to the district stewards meeting who stands willing to take on for his church almost all that other churches want to kick off. St. Luke's Church wants it understood that they stand for the broad and liberal thing. It is not because it is a big and rich church either; it is simply because they have some heroic men, and because they are led by a pastor that is not afraid to undertake the heroic. Other churches simply get ashamed to be little in the face of such an example.

Rev. C. R. Powell, for the last three years editor of the Arkansas Baptist, has resigned to take up other work, and Rev. Ben M. Bogard, well known as editor, pastor, debater and college agent, has been elected. While we differ from them radically in their views of doctrine and polity, and do not approve of many things in their paper, we know them to

be bright, aggressive men, devoted to the cause which they represent, and we enjoy and appreciate our personal acquaintance with them. Bro. Powell has done a monumental work in re-establishing the Baptist, and Bro. Bogard will vigorously maintain the standard set by Bro. Powell.

An Inside View.

(Continued from page one).

scriber who thinks the editor got his letter about a certain matter might get a little vexed that the editor does not seem to understand.

The foregoing remarks hold equally as good when it comes to sending out statements of accounts. The usual rule in our office is that a clerk receives instruction to take the books and send out all accounts that have been due since such and such a date. The editors do not know whose accounts may be behind. It often happens that these statements go to personal friends of the editors, and these friends think "they are getting very particular down there in that office: so and so knows I will pay this account." It has happened within recent months that names of personal friends have been removed from the books, under the postal regulations, and these friends have felt aggrieved at some one of the editors and all the while the editors knew nothing at all about it. They were simply very busy trying to make a good paper, and were expecting their friends to keep up with their own papers, so far at least as not to get behind as much as a year, and so get under the postal law. It can be readily seen that no editor can travel over the country visiting churches, be busy writing for the paper, studying the problems that concern the church, and at the same time keep up with the details of a business such as we conduct. Any number of things must be committed to the hands of others. When mistakes arise we try to deal patiently with them. If the situation is understood the subscriber also will know how to be patient.

An amusing incident occurred several years ago: A subscriber came into the office and complained to the bookkeeper that he was being dunned every week. The bookkeeper told him that he did not remember having sent him a statement. The subscriber said: "But it says in my paper every week, 'pay up,' and I don't owe you fellows anything, and I want you to quit dunning me!" This is not a joke but a piece of actual experience. We wondered if this good brother thought we went to work to make a paper exactly suited to his peculiar ease, keeping him in the mind's eye as we wrote each line. Now, it is precisely the supposition on the part of individual subscribers that we know all about them, even all about the peculiarities of their respective cases, all about some special talk that was had when they began taking the paper, or all about some special thing that may have been said since, it is precisely such suppositions that give us more trouble than anything else that occurs in our business.

The truth is, beloved reader, that your editors are always hard-worked men, that they are often very weary, and that they need your sympathy and your prayers and your co-operation. The editors of the Western Methodist, whatever may be true of other editors, will always appreciate your loving sympathy and your prayers.

Modern Reader's Bible.

We desire to call the attention of all our readers to this edition of the Sacred Writings. No student of the English Bible can afford to be without it. The work is not new. Some

ten years ago the present writer called attention to it in the columns of this paper. But at that time the only form in which it could be procured was in a twenty-one volume edition, and the expense put it beyond the reach of most of our people. Within recent months the work has been brought out in a single volume, handy enough for ordinary use, on good paper, well bound, at the price of \$2.00. The editor is Dr. R. C. Moulton, who is professor of literary theory and interpretation in Chicago University.

We remember a statement of Dr. Moulton's in the preface to the first edition, to the effect that there is not a country newspaper in a back township which would not be ashamed to come out in as poor literary form as the form in which our ordinary Bibles appear. We speak of the Bible as literature; yet we continue handling our Bibles as if we were handling some stiff legal document, with never an intimation that there is any variation of literary form to be found in the whole book.

The simple truth is that we are dominated by a species of fetishism in our dealings with the Bible; we make such a fetish of it, of the very form in which we received it from the hands of mediaeval commentators, that we have been afraid to undertake to interpret it. This is nothing more than a vague superstition, and all superstition is a curse. There are some people who, could they get hold of an original manuscript of Isaiah or of Paul, would bow down and worship the manuscript. There are some people who can scarce avoid the feeling that to change the words of King James's translation is a sacrilege. Such people are worshipping a book, instead of the God whom the book was intended to reveal. Such people are so blinded by their false conception of the book that they can never come to understand the meaning of the book. The words of the Lord are so awful that the very form in which we see them is sacred, and we do not dare to change that form even for the purpose of making the words understandable. We are seized with the heathen fear that characterized Simon Peter when he first realized that he was in the presence of divinity, at the first miraculous draught of fishes, and are ready to cry out with him, Depart from me; for I am a sinful man, O Lord.

Now, this is not the spirit in which we ought to approach the Word of God, nor the spirit in which we ought to approach the Almighty himself. We are not come into the presence of some deity of heathen conception; we are not even come to the mount that cannot be touched, and that burns with fire, nor unto blackness, and darkness, and tempest; but we are come to our heavenly Father and to Jesus the mediator of the new covenant. It pleases the Father to have us draw nigh as children, to listen without fright to what he has to say to us. It pleases him to have any able and devout man make plain his messages, in words that the people can understand. For this purpose he has commissioned preachers; for this purpose he raised up translators of the Scriptures; for this purpose he raises up literary interpreters, such as Dr. Moulton.

Dr. Moulton is manifestly correct when he says: "The revelation which is the basis of our modern religion has been made in the form of literature: grasp of its literary structure is the true starting-point for spiritual interpretation;" for how can we begin interpreting the meaning of a piece of writing if we do not know whether we are dealing with prose or poetry? There is a great variety of literature in the Bible; it is great as literature; it has histories, epics, lyrics, essays, sonnets, treatises, like other great literatures. But what reader of our ordinary versions can

tell us where to find these various forms? It is to put the Bible before us in its proper literary form that Dr. Moulton has written. On another page we let him tell his own story, by quoting from his preface. We heartily recommend the work to all our readers, and shall take pleasure in supplying all orders for it.

Oklahoma City District Conference.

This conference met at El Reno on the 6th. It was to have met on the 5th, but it chanced that the 5th was municipal election day in Oklahoma, and the presiding elder moved the date of the conference up one day on that account. We shall depend upon the secretary for any detailed report he may think it good to make. The occasion was a very pleasant one throughout. The unfailing courtesy of the presiding elder, Rev. A. L. Scales, the equally unfailing courtesy of our chief host, Rev. H. C. Garrett, the undisturbed good fellowship of the brethren and the presence of quite a number of the good women, who were on hand representing their missionary work, contributing an intelligent interest in all our work, with two days hard and steady work, sent us all away in a good humor with the world.

It is practically certain that the district will hereafter support a missionary through its Sunday schools. The reports of the pastors showed progress in nearly all directions and in nearly all places in the district. There is inspiration and there is hope and there is courage in the air. There is something wonderful in the movement of affairs in Oklahoma. So much was to be done when work began out there, so much has been done, at such a rapid rate of movement, so great are still the demands, and so heroically do the brethren pour out effort and money in many places, that one looks on with wonder and is continually inclined to ask whether the speed at which they go can be kept up. But our men on that field do not dare to rest, not yet, for they know the procession is going to keep moving, and the typical Oklahoma Southern Methodist preacher has no mind to bring up the rear. No more does the typical Southern Methodist layman of Oklahoma. These remarks apply to all sections of the State. But it is an especial gratification to record that our branch of Methodism has within the last three years moved up from a doubtful position into the very first rank in Oklahoma City, the city that continues to be the municipal marvel of the West.

Jas. A. A.

Sunday at Heavener, Okla.

Rev. W. D. Sauls and his people had prepared for an Easter service on the first Sunday in April, that being the nearest day to Easter on which he could be at Heavener. Heavener, Howe, Monroe and Wister constitute a pastoral charge, each place having one Sunday in the month.

Mrs. Murdock, the wife of a lumberman who lives in Heavener and who came from Indiana, has rendered our people great service in the matter of their music, and had prepared most excellent music for this Easter service.

We had a large audience morning and night. The people gave most respectful attention to the word and to the good music. The evening service was given chiefly to the service of song, with a short sermon by the editor. I had an interest in these services from a different standpoint to that of any one else in the audience. One night in September nearly thirty years ago Rev. H. W. Brooks, now of the Memphis Conference; Mr. Walter May, then of Waldron, and now in Heaven, and myself were riding along where Heavener

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The Fourth General Conference for Education of the Methodist Episcopal Church, South.

To be held in Richmond, Va., April 21-23, 1909, in connection with the Annual Meeting of the General Board of Education.

Pursuant to the action of the General Board of Education of the Methodist Episcopal Church, South, taken at the close of the last quadrennium, for several years a conference for education has been held in connection with its annual meetings—the first at Dallas, Tex., the second at St. Louis, Mo., the third at Atlanta, Ga. The fourth Convention will be held in the historic city of Richmond at the date above indicated.

It is believed that a program has been prepared of general interest, and of great practical value to those interested in the advancement of Christian education, and all such are cordially invited to attend this meeting, including all pastors of churches and other ministers, members of annual conference boards of education, and laymen concerned about the problems whose solution is fundamental to our civilization.

The theme for discussion is "Illiteracy"—as to its causes, its retarding influences, both in religion and civilization, and the best methods of its removal. All topics are grouped around this central theme and will be discussed by men and women especially qualified by their experience and relation to this subject to speak with authority.

The exercises will begin with a public session Wednesday evening, April 21. At this session the Rev. J. C. Kilgo, D.D., President of Trinity College, Durham, N. C., will preside, and the Hon. Claude A. Swanson, Governor of Virginia, will deliver the address of welcome, to which Dr. Kilgo will make response. After these gentlemen have spoken there will be an address by some distinguished publicist or educator. This will be followed by public sessions Thursday morning, afternoon and evening, and Friday morning, afternoon and evening. During these sessions such speakers as the following will take part in the discussion of the general theme—viz.: The Hon. Lawton B. Evans, Superintendent of Schools, Augusta, Ga.; Edwin Mims, Ph.D., Professor of English Literature, Trinity College, Durham, N. C.; Benjamin W. Arnold, Jr., Ph.D., Professor of History and Economics, Randolph-Macon Woman's College, College Park, Va.; Gus W. Dyer, Assistant Professor of Economics and Sociology, Vanderbilt University, Nashville, Tenn.; Miss Mary N. Moore, President of Athens College, Athens, Ala.; Henry N. Snyder, LL.D., President of Wofford College, Spartanburg, S. C.; Rev. R. G. Waterhouse, D.D., President of Emory and Henry College, Emory, Va.; Professor Bruce Payne, University of Virginia, Charlottesville, Va.; The Rev. James Atkins, D. D., Bishop of the M. E. Church, South; Professor W. R. Webb, Bellbuckle Tenn.; Rev. J. H. Light, Front Royal, Va.; and others.

The opportunity will also be given for general discussion, open to any who may be present and desire to take part. Papers, addresses, and extemporaneous discussions will be limited according to the discretion of the Conference.

J. D. HAMMOND.

Book Reviews.

Three Centuries of Southern Poetry.—By Carl Holliday. Issued by Smith & Lamar. Prof. Holliday has here rendered valuable service. The South especially should be grateful, for here is a fair exhibit of the movement of the Muses upon the Southern mind from

the beginning of our American history. Nor is the showing one of which we have the least cause to be ashamed. There are here some poems that will live forever. The Civil War made a distinct contribution to our literature, but it is no less true that the war produced also a distinct hiatus, for it left poverty and struggle which turned the minds of our people away from literature to grapple with the common affairs of daily life. There can be no doubt, also, though Prof. Holliday does not allude to the fact, that one of the heaviest handicaps now on the South is "the solid South," for this fact is depriving us of any real influence in the life of the Nation; sets us off into provincial forms of life. It will be only when we take our place with true individual independence in all the great affairs of the country that all that is deepest and greatest in us will be called into action. That will mark the real renaissance of literature in the South.

Training the Teacher.—Written by several authors and published by the Sunday School Times Company. The Sunday School Times Company is issuing a number of books in aid of Sunday school work which no teacher can afford to ignore. The Western Methodist is trying to keep up with their work. We have now in our book stock the very best of helps for the teacher of the Beginner's Department, for the teacher of the Primary Department. These books are exceedingly vital and helpful. We are amazed that our Sunday school workers are so slow to procure them. The book we here mention is a very valuable course on the Bible for teachers.

From the Preface of Moulton's Modern Reader's Bible.

And in this mediaeval form of numbered texts the Bible has come down to our own day.

I instance a very simple passage: more adequate illustrations would be too long to cite. Such a passage as Hosea, chapter xiv, verses 5-8, would in an ancient manuscript (if we assume the language to be English) have appeared thus:

I WILL BE AS THE DEW UNTO ISRAEL
HE SHALL BLOSSOM AS THE LILY
AND CAST FORTH HIS ROOTS AS
LEBANON (etc.)

This the mediaeval commentators broke up into short masses—sentences, texts, propositions—of what they considered convenient length for discussion, and numbered them for reference.

5. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the vine of Lebanon.

8. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir tree; from me is the fruit found.

Yet a brief examination of the passage is sufficient to show that it is a portion of a dramatic scene; and its structure ought to be exhibited as that of dramatic dialogue.

The Lord

I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow

shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

Ephraim

What have I to do any more with idols?

The Lord

I have answered and will regard him.

Ephraim

I am like a green fir tree—

The Lord

From me is thy fruit found.

It appears that the ordinary version of Scripture, however accurate may be the translation of words, yet presents a double divergence from the sacred original: first, that they give no indication of the varieties of literary form and structure that distinguish different parts of the Bible; secondly, that they impress upon the whole another structure that does not belong to it, but was the creation of mediaeval commentators. In the face of obstacles like these it is indeed difficult to apply the principle that the Bible should be its own interpreter.

To give assistance in meeting this difficulty has been the purpose of the Modern Reader's Bible. Its scheme has been, accepting for translation the results of our Revisers, to investigate, from internal evidence of the writings themselves, and by principles of comparative literature, the exact literary form and detailed structure of the books of Scripture; and then to use all the devices of modern printing for the purpose of indicating such structure to the eye of the reader. Introductions to the books, and notes, have been added, but those are secondary; the page setting, if only it is correct, is itself the best of commentaries.

Church Extension Meeting at Memphis, Tenn. Things to be Remembered.

1. The meeting of the representatives of the Conference Boards of Church Extension will be held in the lecture room of the First Methodist church, Rev. Lewis Powell, D.D., pastor, Tuesday and Wednesday, April 27th-28th.

2. Entertainment. The Methodists of Memphis will entertain the brethren attending this meeting. Names that have been sent to this office have been forwarded to the Entertainment Committee. Those who failed to send their names to us should forward them at once to Rev. Lewis Powell, D.D., pastor of First Methodist church, Memphis, Tenn.

3. Nearly one hundred representatives, elected by the several conference boards of Church Extension, will spend two days discussing questions of vital importance to the work they represent. Four sessions will be held beginning at 9:30 a. m. and 2 p. m. each day. The first thirty minutes will be devoted to devotional exercises in charge of a competent leader. One brother will have charge of all the devotional services.

4. Mass Meetings. Tuesday evening at 8 o'clock the meeting will be in the interest of Church Extension—two speakers. Wednesday evening at 8 o'clock the meeting will be in the interest of the Woman's Home Mission Society—two speakers. These are to be great meetings.

5. The Annual Meeting of the General Board of Church Extension will be held Thursday, Friday and Saturday, April 29-May 1st, and those attending the meeting of the Conference Board representatives are invited to remain through the sessions of the General Board.

6. During the three days the Board is in session, there will be public meetings in the auditorium at 11 a. m., 3 p. m., and 8 p. m.,

each day. Live questions will be discussed, and the gospel of Church Extension will be preached.

7. Sunday, May 2nd, members of the General Board and visitors will occupy the pulpits of the Methodist churches in Memphis and the surrounding communities. These services will be in the interest of a Loan Fund for Memphis Methodism.

W. F. McMURRY,
Corresponding Secretary.

Doings in Oklahoma.

Rev. T. L. Rippey, of St. Paul's, Muskogee, is in the midst of a great revival, many have been brought into a new life, many added to the church, the congregations fill the large church, night after night, while the pastor preaches to them the gospel of a living, ruling Christ.

Never in the history of our work in this new State, have we as a church been brought to a place of so great opportunity, as today; ours is the church, to which the hundreds who are coming into our bounds, look for the gospel of life. And yet while the Lord of the harvest has been preparing this condition he has also been preparing the men for the work. No department of our work means so much as our Sunday school and now, just when we were in need of some one to lead us out into a larger sphere of operation, our own W. J. Moore is appointed, and how well he is doing this work is known to all. Everywhere he goes, reports that a revival in Sunday school centers follow. He is holding the congregation, inspiring the workers, and as a result of this year's work, on his part, our Zion will reap a harvest, that she has not dreamed of.

On the 29th of March the Tulsa District Laymen's Conference was called to meet at Okmulgee, by the presiding elder. The opening number was an address by Dean Crowell of Epworth University, on the "Call of God to the Laymen." To describe this lecture, would require gifts that the writer does not possess. The Doctor never does anything without preparation, and his message on this occasion was the result of much labor. It was great in thought, arrangement and delivery. It was a great treat to hear it. For once, I felt that I wanted to be a layman, one of the thousands that God is calling into this great modern revival, which is prophecy of the coming of the Lord's kingdom, in its large sense.

The address of Rev. O. E. Goddard was full of interest bringing before us the opening of providential doors, and the address of A. F. Smith of our First church, Tulsa, was the climax of a day in the courts of the Lord's house. The paper read by Dr. O. A. Lambert of Okmulgee, on "Why should the business of the church be committed to the laymen" was the text of the convention, every speaker referring to it. So strong and sane was it that it was voted to have ten thousand copies printed, and thus another contribution to the literature of the movement. Judge Orlando Swain of Okmulgee was elected District lay leader; Dr. Lambert secretary and treasurer.

The building committee of the First church, Okmulgee, have let the contract and work is now in progress on the new parsonage. It will be a two-story, nine room house, with bath added, porches, with large colonial pillars that extend both stories, and when completed, which will be soon, it will be the most attractive and best arranged preacher's home in the State. Work will begin on the new \$25,000 church May the 1st. This will place our church in this growing city, in the

front, and give it a position where it will lead all Christian forces.

W. J. SIMS.

Rating the Preachers.

By Rev. J. E. Godbey, D.D.

Mr. Editor: I would second the protest of Rev. W. R. Williams, which appeared in your issue of March 4, against the growing tendency among our people, and even of the preachers themselves, to rate preachers, as to usefulness of talent, according to their salaries.

If the salaries of our preachers were estimated by a common board and paid out of a common treasury, the salary might better be taken as a criterion by which the Church's estimate of the preacher's service could be approximately estimated. Even in that case it would be unseemly to measure ourselves by ourselves, or to compare ourselves among ourselves. For, if the preacher is not a hypocrite in his profession of a call to the ministry, and his zeal for the salvation of souls, he is no hireling. He does not estimate his service by money, nor could the church claim to measure it really by a money value. When the work of the ministry ceases to lead us to self-denials, or respects temporal compensation, it will no longer appear to others, or even to ourselves, that we are called of God—that the love of Christ constraineth us, or that we have even a conscience in the matter. But, if, indeed, we are in the ministry because the Holy Ghost has called us, fidelity to the call is the only criterion, which we or the church should recognize by which to value service. It must, also, always appear to the church that fidelity to our calling should lead us, without murmuring, to accept reduction of salary whenever and wherever the general good of the church may require it.

The arguments against the salary standard for rating ministerial service is much stronger, however, when we remember that the preacher's salary is paid by the people he serves, and is a measure of their ability—not his. That the rank and file of our preachers receive only five or six hundred dollars a year has no significance as to the ability or efficiency of these ministers. If the well-paid station preachers were put on circuits their salaries would be little better than those of their predecessors on those circuits. The small salary in most cases, means that the church has not ceased to preach the gospel to the poor and that most of her ministers are still ready for the service, as long as they can possibly render it. Nothing could be so ill-seeming as for any brother to assume to be better than these self-denying men, or hold his services as of more value to the church. Jones receives \$2,000 a year for service, and Brother Smith \$400. Now, the reason of this is that there are a few very rich men in Bro. Jones' congregation, while Bro. Smith preaches to a large and more appreciative congregation, and one that pays better in proportion to means, but his people are all poor. But, as to the real interests of the church, Brother Smith has the more important charge of the two. I have seen a city preacher who receives \$3,000 put on a mountain district at his own request, which assessed for his support only \$1000 and paid less than \$400. We shall not have many such examples as this; yet the apostolic injunction stands: "Let the brother of high degree rejoice in that he is made low." I have seen a circuit preacher whose salary was \$400 passed next year to a station that paid \$1200. It is to our credit that salaries are subject to sudden changes.

In the Methodist church the salary which a preacher secures is not a matter of bargain or

contract. Our preachers are not men who go about to hire at a price. During a ministry of a score of years most of them learn how to abound and how to suffer want. It is the glory of the Methodist church that she carries the work forward as steadily and faithfully in her vast number of poor charges as in her few rich ones, and that her ministers are ready for the work, and pursue it joyously. Shall we disparage the least of them? They are God's servants, and it is of God they expect their reward.

The people on our circuits are worthy of a faithful and efficient service as the people of our rich stations. They are not to be humiliated and wronged by any suggestion that their preacher does not serve them gladly for love of souls and love of Christ.—New Orleans Christian Advocate.

Purifying the Saloon.

The Texas Brewers' Association has been having a rather strenuous campaign for eighteen months trying to purify the Texas saloons. Its attorneys have been prosecuting all violations of liquor dealers' bonds, and it has spent, we are told \$200,000 in this vigorous effort. Now they lament that, in spite of all their efforts, the Prohibitionists have gained thirty counties, and outside liquor manufacturers' sales have increased thirty-five per cent. Evidently the Texas saloons do not appreciate being "purified." Bonfort's Wine and Spirit Circular laments the fact of their failure, and says in reference to it: "This is decidedly discouraging, as it is becoming more apparent every day that unless the retail end of our business can be made to conform more fully to the law and public opinion, it will eventually be driven out of legal existence. The reputable dealers of Texas, and, in fact, those of all other States, should not give up the fight to purify their ranks because of this failure, but should persevere in their efforts to place the business on an equality with that of the rest of the mercantile world." We take it for granted that the Texas brewers have been doing all that is reported, but we fear that the reformation is all too tardy to avert for one moment the "purification" which the prohibitionists desire to apply. In Canada the trade seems to be too sleepy or too indolent to make any exertion at all towards reforming the trade, but persists in the assertion that the traffic is all right. Mean while, the storm is slowly gathering, and in the not distant future the trade will find that no amount of money and no political alliances can shield it from the righteous indignation of a justly aroused people.—Christian Guardian.

Fountain Pens.

We have just received a shipment of what we believe to be a first class lot of fountain pens. We have the self-filling pens at \$1.50 and \$2.50. We have others at \$1.00 each. We believe these to be strictly high-grade pens and equal to any other, price considered.

Anderson, Millar & Co.

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

The Thornburgh's Stewards Collection Book. Every steward needs one. Convenient, compact. Price 5c. each, 50c. per dozen.

(Continued from page 3).

now stands and were seeking a place to lodge for the night. Nobody would take us in. The country was wild; there were many outlaws who had taken refuge there, and United States Marshals were constantly riding over the country. Everybody was suspicious that this was our occupation. About eleven o'clock we were taken in by a man to whose house we had gone back, telling him that we would just have to stay all night with him; that we would consent to do without supper, though we were all as hungry as wolves and very tired. We were on our way to a session of the Indian Mission Conference, which was about to sit at Double Springs, a camp ground about fifteen miles from Ft. Smith. This conference we attended, it being my first meeting with the Old Guard, only two or three of whom are still left. To be at Heavener, to preach there to a splendid congregation, to listen to excellent music marked a great change from the situation of 1879.

Bro. Sauls is doing a good work, and so is his wife. They were most kind to me. I found a good lodging place with Bro. O. J. M. Brewer and other hospitalities with Bro. Pope and Bro. Wise. Much more was offered, but time was all too limited to enable me to accept. I was compelled to hasten away to the Oklahoma City district conference. JAS. A. A.

Sunday at Norman, Okla.

Our church at Norman is in a prosperous condition. This editor spent Sunday, the 11th there. Rev. R. E. L. Morgan is the pastor, and is highly acceptable to the people both of his own church and the community. A splendid pipe organ has been installed. I have not heard better music anywhere in Oklahoma. Mrs. Cora Pritchett, the widow of the lamented Rev. J. J. Pritchett, who is the first assistant in the voice department of the University of Oklahoma, is in charge of the choir and Miss Virginia Brewer, daughter of the late Rev. S. R. Brewer, and niece of Rev. Theo F. Brewer, who is the head of the piano music in the same institution, presides at the organ.

It was a great pleasure to be in the homes of Rev. T. F. Brewer and of the pastor, Bro. Morgan. A few hours and a fine dinner in the home of Bro. Jas. McDaniel were also greatly enjoyed.

The university is running smoothly and successfully under the administration of President A. Grant Evans. Our own church is for the first time properly represented in the faculty, and we have no reason to be ashamed of our contingent there. The Brewers are an accession to any church and to any community. All our affairs in Norman are moving well, and the church is growing. Jas. A. A.

Randolph-Macon and the Virginia Conference.

The whole church is interested in the settlement of the case which has arisen between the Virginia Conference, and the Baltimore Conference, but specially the former, on the one hand, and the Trustees of the Randolph-Macon System, on the other hand, over the ownership of the property of the system. It will be remembered that the case arose out of an effort to renounce the ownership of the church, in order to get on the Carnegie Foundation. In a private letter Dr. Cannon tells us that the Virginia Conference was never more united on any question than on this. We take from the Baltimore and Richmond Christian Advocate the resolutions passed by the Virginia Conference at its last session, as follows:

Preamble and Resolutions.

Whereas, the Virginia Annual Conference,

at its session in Petersburg, Va., November 1907, appointed a committee to confer with the Randolph-Macon Board of Trustees and to request that the Conference be given a voice in the selection of trustees, either by nomination or by direct election; and

Whereas, the said committee has reported that it did confer with the said Board of Trustees, and did present the request of the Virginia Conference to said Board at its annual meeting in June, 1908, and that the said Randolph-Macon Board made reply to said committee, declaring that it had neither the legal nor the moral right, under the charter to grant the request of the Virginia Conference; and

Whereas, the said Board of Trustees, at its session in June, 1908, furthermore declared that Randolph-Macon College was founded through the efforts of Methodist people, and has since the organization been fostered and built up chiefly through the active efforts and contributions of Methodist people; and

Whereas, in the year 1870 a committee representing a majority of the said Randolph-Macon Board of Trustees made official declaration to the Legislature of Virginia that "the creator of the College was the Virginia Conference," and that "the College is in moral law and justice the property of the Conference," therefore, be it

Resolved, 1. That we hereby express our unqualified agreement with the official declaration of a committee representing a majority of the Board of Trustees made to the Legislature of Virginia in 1870 that "the creator of the College was the Virginia Conference," and that "the College is in moral law and justice the property of the Conference."

Resolved, 2. That, in view of the said declaration of the said Board of Trustees that it has neither the legal nor the moral right, under its charter, to comply with the request of the Virginia Conference, made in November, 1907, we hereby respectfully but earnestly request the said Board of Trustees to unite with the Virginia Annual Conference, through its committee, to be hereafter provided for, in an application to the Corporation Commission of the Commonwealth of Virginia to amend the charter of Randolph-Macon College in the following particulars:

First. To amend the charter by the insertion of a trust clause, similar to that which the Discipline of our church provides for holding other church property, so that the property held by the Randolph-Macon Board shall be bound to the M. E. Church, South, as closely as the laws of the State of Virginia will permit.

Second. To amend the charter by the insertion of a provision that, before taking the oath of office, all trustees shall be confirmed, nominated or elected directly by the respective Conferences which they represent on the Board of Trustees, in accordance with such regulations as may be agreed upon by the present Board of Trustees.

Resolved, 3. That, in the event the joint application of the Board of Trustees and of the Virginia Annual Conference to the Corporation Commission for the aforesaid amendments to the charter shall be denied by the said Corporation Commission, then the said Randolph-Macon Board of Trustees, whenever a vacancy shall occur in its representation in said Board, to nominate three persons, from which persons so nominated by the respective Conferences the said Board of Trustees agree to fill all vacancies that may occur in the membership of said Board.

Resolved, 4. That in the event the said

Randolph-Macon Board of Trustees shall decide that it cannot join with the Conference in an application to the Corporation Commission for the above mentioned changes in the charter, then, and not until then, the Board of Trustees is requested to submit the matter of the rightfulness of these suggested charter amendments to a commission of five persons, said persons to be selected from among the clerical or lay members of the Methodist Episcopal Church, South, residing within the bounds of the Virginia and Baltimore Conferences, two to be selected by the Board of Trustees and two by the committee appointed by the Conference, the fifth member of the committee to be selected by the other four members, chosen as indicated above, it being mutually agreed by the Board of Trustees and by the Conference that the findings of said commission shall be accepted by both parties.

Resolved, 5. That a committee of seven members consisting of four preachers and three laymen, none of whom shall be members of the Randolph-Macon Board of Trustees, or connected in any official way with any of the institutions under the care of the Randolph-Macon Board, be selected by the Conference by ballot, and the said committee so selected be and is hereby instructed to communicate promptly with said Randolph-Macon Board of Trustees, and to present to the said Board the above preamble and resolutions, and to take such action as may be necessary to carry into effect the wishes of the Conference as indicated above; and the said committee is instructed to request the Board of Trustees of Randolph-Macon College to meet in special sessions at as early a date as possible after January 1st, in order to confer with the committee hereby constituted by the Virginia Annual Conference. If a vacancy occur the remaining members of the committee are hereby empowered to fill said vacancy.

Resolved, 6. That the above action is taken with a high appreciation of the work which has been done by the Randolph-Macon Board of Trustees, and with no intention of reflecting in any way upon the motives of the said Board, but, in view of all the facts, the Conference is obliged to meet its own responsibility and to safeguard the interests of the church which have been committed to its care, and this it must do in accordance with its judgment as to what is for the best interest of the educational work of the church.

McAlester District Conference.

The McAlester district conference met at Wilburton, Okla., April 7-9. Rev. Sam. G. Thompson, presiding elder, conducted the opening services Wednesday at 4 p. m. This was a very spiritual service and it seemed that every service was a spiritual feast.

Bro. Thompson had planned well for the conference and presided with his usual dignity. The individual reports were dispensed with and all reports of the pastoral charges were handed to committees and said committees submitted to the conference a summary and these reports will be recorded in the minutes of the conference.

I said Bro. Thompson had planned well for the conference, and may I add prayed much, for God was in every service. Our church has no better man than our beloved presiding elder. He is on his fourth year now and it is with regret that we even contemplate his going from us. To say he is loved by both preachers and laymen of his district would be saying too little.

This scribe was elected secretary with Rev. C. P. Cox assistant.

The preaching at this conference was I be-

lieve, divinely appointed. Never in my life at any kind of a conference have I heard better preaching. The spirit of God was upon every preacher and in every sermon.

The opening sermon was delivered by Rev. Sydney Babcock of Atoka. It was a most excellent effort and showed that the man is a close student. Other sermons by Dr. G. B. Winton, editor of the Christian Advocate and Dr. Du Bose, general secretary of the Epworth League Board were very uplifting. Dr. Winton was at his best and gave us a great sermon. The Holy Spirit was present and there was a good old time feeling and regular Methodist handshaking. We love our editor very much.

Dr. Du Bose preached to the young people and Leaguers. His was a great sermon. Dr. Du Bose is one of the greatest speakers of the South. I believe I have never heard a man who has such command of the English language. We shall always be glad to have him to visit us and help us with the young people's movement in our great conference. Dr. Geo. H. Crowell, dean of Epworth University, was present and delivered an address on Christian education. Some of our old preachers said that Dr. Crowell's address was the most practical treatise they had ever heard on the subject. We are proud of the man of our church which represents us in Epworth.

Dr. O. E. Goddard, secretary of the Conference Board of Missions, was present and preached a great sermon on the subject of missions. He presented the needs of the preachers of the Guymon district and the preachers and laymen responded gladly. The amount raised was more than one hundred and twenty dollars.

Rev. N. L. Linebaugh was present and presented the work of the Board of Church Extension. Bro. Linebaugh is a great worker and no man suits better for the great forward movement of the church than does Bro. Linebaugh.

Rev. W. J. Sims was present and spoke on the work of Epworth University.

Rev. W. J. Moore was present and presented the Sunday school work. Bro. Moore is one of the best Sunday school men in our church. The Sunday school superintendent who fails to hear Bro. Moore on the Sunday school work is missing some very useful material for his work.

We had with us the following visitors: Rev. W. F. Dunkle of the Muskogee district, Rev. S. F. Goddard of the Ada district, Rev. J. W. White of Tahleah, Rev. W. M. Wilson of Ada station, Rev. J. D. Edwards district evangelist, Mrs. Fowler of Poteau district secretary of the Woman's Home Mission Society, who presided with grace and dignity over the meeting of the woman's work.

We had with us as visitors Mrs. Sam G. Thompson and Mrs. C. P. Cox. We are always glad to see the preachers' wives at these conferences.

The conference closed with the League rally. There are a few things in this that deserve special mention. The Junior greeting by the Wilburton League, the special music by the choir and especially the solo by Mrs. Sam G. Thompson of the McAlester League and Dr. Du Bose's lecture and sermon. Rev. Wilson, president of the conference League Board, was present and made an address on the district organization. The district was duly organized and the complete organization will be given in the League column later.

Bro. Geo. Lovett, our host, is one of our fine young men. He and his good people gave us royal entertainment. He is in great favor with his people and we bespeak for him a great year.

H. B. VAUGHN, Sec.



Scripture Lesson for April 18: Mark 8:1; Matt. 14:14; Mark 2:13-17.

Topic: The Appeal of Our Necessities.

It is comforting to know that all our needs appeal strongly to our Lord's compassionate heart. No man ever came to him with a real need, earnestly and honestly, who did not get a hearing, whether it was the need of bread or the need of health or the need of spiritual life, that need made a straight appeal to the tender heart of our Lord. His heart is so tenderly compassionate as to be easily touched with the feeling of our infirmities, for we have not an high priest which cannot be touched with the feeling of our infirmities." Every need we have makes a direct and successful appeal to Him.

1. First of all, there is the appeal of our material necessities, the need of food and clothes and shelter. These are real necessities, for we could not live without them. We must have food and clothing and houses to live in. And our Lord is concerned that each of his shall have at least what is necessary of these, and it ought to be of more than average interest to God's children, many of whom have a hard struggle at this point, to know that one of his promises covers this ground completely. (Read Matt. 6:25-34.) "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." It was the hungry stomachs of the multitude that made a direct appeal upon the heart of Jesus in our lesson. Mark 8:22: "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat." So sure is God's promise, covering the bread and meat question of his children, that the Psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psal. 37:25.

2. Then there is the appeal of our bodily infirmities. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." Matt. 14:14. The multitude of folks healed of various diseases, some paralyzed, some leprosy, some burning up with fever, some lame from birth, some blind, some deaf and dumb, others with other diseases, speak eloquently of the deep interest our Lord has in suffering humanity. There is not an ache nor a pain, not a tired limb nor an overworked nerve but that receives his attention and engages the concern of his heart. This conclusion is easily reached from the statement of God's concern in the blooming lily of the field and in the dying sparrow of the forest. He whose concern reaches to these extremities does not fail to encompass every infirmity of our bodies within the limits of his care.

3. Then most of all, there is the appeal of our spiritual needs. "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." The need of the sinner's soul makes the strongest appeal to Jesus. Greater than his need of bread and shelter, greater than his need of bodily health, is the sinner's need of salvation from sin. And more than any other of his needs, this need appeals most strongly to the great tender heart of our Lord. Nothing in this world so appealed to him as a poor, unhappy, dwarfed, sin-cursed soul. This at once enlisted his attention and engaged his concern and called into activity every resource of his divine skill

and of his infinite power. It was the obstinate unyielding, determined, persistent position of the sinner whom Jesus was trying to save that broke his heart and caused him to weep like a mother over her wayward sons. Unsolicited by man Jesus came into the world, being moved by the unspoken but none the less real needs of his soul. So mightily and so really did the needs of our souls cry unto him that He came seeking to save that which was lost.

Membership Bureau for the State of Oklahoma

Thousands of Methodist people are coming to Oklahoma and it is surprising how large a per cent of these people coming into our cities and new communities cease their religious activity. They leave their membership in their home church or place their church letter away in some place for safe keeping. This has resulted in much loss to our church, and thus to the kingdom, to say nothing of the souls eternally lost. We suffer from no other form of leakage equal to this. Look over the pages of our Church Register and take note of the "lost sight of's," add to these the names of those who are gone or who have not been marked off. Compare this with the death list. The comparison will reveal facts that many pastors have possibly overlooked.

To keep the new comers shepherded if possible we ask the cooperation of every pastor in the following plan: Send the names of all the members moving to the State of Oklahoma from within the bounds of your charge to the Membership Bureau, St. Luke's Institutional Church, Oklahoma City, Okla., immediately after their removal together with the following information: Name of place from which member has moved and to which he has gone, and whether the member has taken his certificate of membership with him. Every pastor will readily realize the help this work successfully and continually carried on will be to the churches in the new State of Oklahoma.

As soon as the names are received by the Bureau they will be sent to the proper pastor so he can receive them into the church without unnecessary delay and thus prevent much leakage.

ROY MOORE,

Sec. Institutional Dept. St. Luke's, Okla. City.

Suggested Program for Epworth League, Week of April 18.

Song. Oh Worship the King. Call attention to "His mercies, how tender."

Responsive. Psalm 37:1-25.

Prayer. Pray for temporal blessings. (For example, if your church needs repairing ask the Lord to help you).

Solo. "I Know He Cares."

Scripture. Let every one present have a verse or so. Look up "help," "need," etc. Leader, followed by two or three others. Get help from Methodist, Era, commentaries, etc. Selected song. Requests for prayer. Prayer for things requested.

Announcements. Next meeting is a missionary meeting. The League ought to help prepare for Children's Day.

Benediction.

M. H. NEWTON.

Have You?

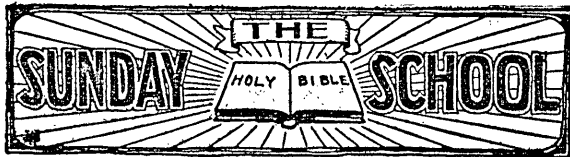
Children's Day is near and your programs will cost you only a postage stamp. Have you ordered? If not do it now.

J. M. WORKMAN, Sec.

Little Rock Conf. S. S. Board.

Little Rock, Ark.

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Prepared by Rev. George McGlumphy, Ph. D.

April 25. The Gospel in Antioch.

Acts 11:19-30; 12:25.

Golden Text: "The disciples were called Christians first at Antioch." Acts 11: 26.

Locating the Lesson.

Time—Several years ending about A. D. 46. Places—Antioch, the third city of the Roman Empire, about 300 miles north of Jerusalem. Jerusalem, the first city of the church. Principal Persons—Some Cypriote and Cyrenaic disciples; Barnabas, the church messenger from Jerusalem; Saul of Tarsus; Agabus, a prophet who appears twice in Acts; the "elders" of the "mother" church; the famine sufferers; John Mark, kinsman of Barnabas; the Antiochian congregation. Parallel Passages—Read Acts 22:17-21; Gal. 1:15 to 2:10.

Introduction—Peter Anticipated.

We are so accustomed to regard Cornelius as the first convert from heathenism and Peter as the "opener" of the church to the Gentiles that we do not give proper place and weight to the testimony of Acts 11:19-21. We cling so tenaciously to "regularity" that we shut our eyes to the fact that it is practically certain that Gentiles were in the church before ever Peter preached to Cornelius. The Holy Spirit in his working is not confined to any certain human channels, nor does He move according to set rules, being "able to do exceeding abundantly above (and beyond) all that we think."

I. The Passing of Jerusalem.

1. The city of David "knew not the time of her visitation" when the gospel of a risen and ascended Christ was being preached in her streets and courts. The early success soon gave way to bitter and obstinate opposition. Jerusalem might have remained the city of God "whither the tribes go up" had she welcomed and heeded the message of Peter, James and John, but the atmosphere of the capital city became too heavy for free breath and full life. Already the ominous words were whispering "Let us depart." The parable of the wicked husbandman was about to be fulfilled.

2. The Jerusalem church full of promise as was its first years lagged far behind its Lord as He went forth to evangelize the world. As Ramsey says, "The primitive church had clung to Jerusalem, and lived there in a state of simplicity and almost community of goods, which was an interesting phase of society, but was quite opposed to the spirit in which Jesus had said, 'Go ye into all the world and preach the gospel to the whole creation.' It seems never to have risen to its obligation and privilege of being the new fountain whose streams were to make glad the hills and valleys and plains of all the earth. So dominion was destined soon to pass from the 'mother' church. 'From him that hath not shall be taken away even that which he hath.'"

II. The New Center, Leadership and Name.

1. Antioch was the scorn and horror of the "hand-washing" and "mint-tithing" Jew, yet it was destined to be the new city whence the evangel of the cross were to preach the glad tidings. So far as human eyes could see, Antioch was the most unpromising soil for the "seed of the kingdom." It was the chief center of paganism in its violent form. Through it surged at full tide the mighty currents of the Roman world. Never-

theless the spiritual sceptre was taken from Jerusalem and given for a season to Antioch.

2. Successful as was Peter's evangelism yet his work was limited almost wholly to his own nation. He bulks large in the first chapter of Acts where the church was well nigh wholly Jewish; but when the gospel began to break down and over and beyond the barriers of race he was unable to be the Joshua to lead in the conquest of the new Canaan. The "keys of the kingdom of heaven" were so to speak, taken from him and given into the hands of Barnabas and Saul. Peter largely drops out of view and stronger leadership took the way into all the world. This fact effectually disposes of the Roman Catholic fiction of Peter the first pope of Rome.

3. We need not be surprised that "all things are becoming new" in those stirring days. The old names were passing and, strange to say, the wits of Antioch selected the immortal appellation that was to be man's chiefest glory, "Christian." Those early disciples surely witnessed frequently of the Christ; and their manner of life in its unusualness of self-sacrifice and brotherly love must have attracted attention of that great city of 500,000 inhabitants. The nickname was really the highest praise and soon became a badge of honor throughout the world.

Thoughts.

1. Barnabas did not need a vision to see the fruits of the Spirit among the heathens of Antioch.

2. Barnabas was a "good man," hence was humble enough to recognize his own insufficiency for the work at hand and he sought for Saul.

3. "It took Saul to make the most of Antioch, but it also took Antioch to make the most of Saul."

4. The "disciples" were true to their new name in sending help to the starving Judean brethren.

5. The church of Antioch is a model to the ages in many ways: (a) great pastors, (b) strong laymen, (c) prayer, evangelism, missions and liberality. No wonder it was spirit-filled and flourished.

Practical Christianity.

He went about doing good. "He that knoweth to do good and doeth it not to him it is sin." These two sayings of the great apostle and a close observation of the needs of humanity, lead us to believe that the crying need of the twentieth century is not so much theory, but more real life demonstration of divine truth coined into deeds of kindness and character. A mere profession of Christianity will profit the world nothing unless we incorporate into our lives the principles which Jesus taught and practiced. Christ was not a fanciful dreamer but pre-eminently practical in all of his dealings with humanity. He seems to have rejoiced in the opportunity to do good to others and always availed himself of that opportunity no matter what inconvenience or suffering it may have caused Him. He left us an example that we should follow in His steps and Paul clearly states that if we know these things and refuse to do them, to us it is sin. Christians are asking themselves the question, how can I reach the pinnacle of greatest usefulness to others. We have the answer in Luke 6:38, GIVE and it shall be given you, good measure, pressed together shaken down and running over shall men give into your bosom; in other words, give away what you have and you will have more to give. Love wrought through our pocket-books and lives into deeds of kindness will dignify labor, sweeten life and fill the soul with a song

of praise and joy. Do not stand on some high pinnacle and look through an imaginative telescope through the skies and expect to find God. Do not search our cities for glittering steeples and cathedral domes, where the architect has displayed his strength, beauty and splendor; but search yon tenement district where ragged, half fed, homeless children crowd the streets; where neglected wives and mothers, sick and careworn, spend their lives in abject poverty, knowing little, or perhaps nothing about God with no hope in the world to come. Yonder where over-worked and unpaid millions breed ignorance, poverty and crime because of the lack of gospel advantages to suit their station of life. Yonder where widows and orphans are ground under the iron heel of greed, avarice and lust; where innocent office and shop girls are at the mercy of unscrupulous men. THERE you will find God and your opportunity to reach a point of great usefulness. Says the Master: 'I was hungry and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not. In-as-much as ye did it not unto the least of these ye did it not unto me.'

Shall we sit idly by with folded hands, enjoy the liberty and privileges of the gospel and worship the thought of being a Christian, while millions are crying for our sympathy and help. We need a veritable Christianity; one that pleases God, sets the angels to shouting and is a blessing to all humanity. The world tips its hat to the religion that enters the arena of every day life with a strong courage and a steady faith seeking to elevate the down-trodden. "The soul that blesses others will be blessed" on the other hand, the niggardly, stingy soul, will shrivel into nothingness. Trust in the Lord and DO GOOD, so shalt thou dwell in the land and verily shalt thou be fed. W. D. MITCHELL.

Henderson Chapel.

A Touch of Humor.

Two boys strayed into the mummy room of a museum, and thus exhibited the reverence of the boy of the street:

"Wots these?"

"Them's guys wot's been dead a long time."

"Wots that number B. C. 1400 over that guy over there in the corner?"

"O I guess that's the number of the automobile that run over the poor bloke and killed him."

* * *

Everybody's Magazine carries this story which may or may not be useful to some whose eyes fall upon it in these columns: "A truly eloquent parson had been preaching for an hour or so on the immortality of the soul. 'I looked at the mountains,' he declaimed, 'and could not help thinking: "Beautiful as you are, you will be destroyed, while my soul will not." 'I gazed upon the ocean and cried: "Mighty as you are, you will eventually dry up, but not I." '—Epworth Era.

The Southern Methodist Handbook.

The Southern Methodist Handbook for 1909 is now ready for delivery. The editor in preparing the Handbook has striven to carry out the motto, "The best yet." Send all orders to Anderson, Millar & Co., Little Rock, Ark. Fraternally, THOS. N. IVEY, Editor.

When you need a fountain pen give us a chance. Our \$1 pen is proving a very popular one. It fills the bill and is a small investment. Write for description. Anderson, Millar & Co.

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, Arkansas.)

Pontotoc, Okla., Feb. 23, 1909.

Dear Western Methodist: I thought that I would write for my second time. I have been going to school every day. How many of you that go to school celebrated Washington's birthday? We did. I had a speech to say. We had a nice time. The 21st day of February was my birthday. I was eleven years old. We have League every Sunday night. My chum is staying all night with me. Her name is Lizzie Stewart. We are going to have a contest the last of our school. I am in the contest. The teacher is going to give a gold medal to the one who wins. Our teacher in Sunday school is going to give a present to the one that comes every Sunday for two months. Have any of you cousins got any of your pictures? If you have send me one. I have had my picture taken. How many of you like to play dolls? I do. I will close with best wishes to all the cousins.

ORBRA MARTIN.

Boswell, Okla., Feb. 20, 1909.

Dear Methodist: This is my first time to write. I have just been reading the children's page. I saw so many little letters I thought I would write too. I am a little girl eleven years of age. I go to school and am in the fourth grade. My teacher's name is Miss Martha Davis; I like her fine. I go to Sunday school every Sunday I can. I have two chums at school. Their names are Willie Banker and Bertie Turner. I live in a nice little town. I have two little sisters. Their names are Evelyn and Hazel. Evelyn is eight years old and Hazel is three years old. I have a brother dead. Bro. Burrus is our superintendent. Bro. Roberts is our pastor. My mother takes the Methodist. Papa and I enjoy reading it so much. Our Sunday school teacher's name is Mrs. Emma Keeter. I like her fine; she is a good teacher. My desk-mate's name is Willie Banker. I go to the Epworth League every Sunday. I will close for this time. Your new cousin,

GRACE GLEN LOWDERMILK.

Sulphur Rock, Ark., Feb. 26, 1909.

Dear Cousins: As I never see any letters from this place I thought I would write. We have a good Sunday school. W. R. Rice is our superintendent. Papa is our pastor. I will answer Leroy Parker's question. The shortest chapter in the Bible is Psalms 131. I would like to exchange post cards with any of the cousins. I am a boy between ten and fifteen, now guess

Your new cousin,

ALEX HINELY.

Gracemont, Okla.

Dear cousins: I will try to write you a letter. I go to Sunday school. I went to school until the first of March when I quit and went to farming. I am in the eighth grade. Dear cousin Maudie Tripp, Adam and Eve made their first clothes themselves out of fig leaves. Guess at my age, it is between twelve and sixteen, in February between 10th and 20th. There is four boys in our family and two sisters for every boy. How many girls? All the pets I have is a pony; his name is Dick. Come again cousins. From

ROY HACKETT.

Wheatley, Ark., Feb. 14, 1909.

Dear Methodist: I thought I would write a letter to the cousins. I am seven years old. I like to read Bob's Blunders. I live in a rice country. How many of you cousins ever saw rice growing? You ought to see the ducks and ricebirds now eating rice. I am in the second grade at school. I saw a letter from Thelma Cochran at Beebe; I know her. My papa taught school there once. He is the principal of the school here now. I will close. Your new cousin,

ORIS HENRY.

Texmo, Okla., Feb. 15, 1909.

Dear Cousins: I am a little girl eleven years old. I go to school. The name of our school house is New-Site. I am in the third grade; I study spelling, reading, arithmetic, language, geography, and history. I like to go to school

very much. My teacher's name is Mr. J. L. Johnston. I live on a farm near Texmo, Okla. I have three dolls, a Teddy bear and a horse and two mules. I have a fine Maltese cat. Dear Miss Ruth Carr do write us another story soon. I love to read them. Mama and papa take the Western Methodist. I always read the cousins' page the first of all. I am a member of the Southern Methodist church and so are papa and mama. We raised a fine garden this year but we never raised any flowers. Dear cousins, I would like very much to exchange post cards with some of you. As this is my first letter I will close. I am your new cousin,

OLGA RUTH ELLISON.

R.F.D. No. 3.

Sentinel, Okla., Feb. 8, 1909.

Dear Methodist: I thought I would write a letter to the cousins' page. I have written once before and my letter escaped the waste basket. I am a little country girl and think that I would much rather live in the country than in town. There is a school house on papa's farm, so you see I haven't far to go to school. I like my school teacher fine. Her name is Miss Eliza Risher and my Sunday school teacher's name is Mr. Wilson. My mama is dead. It was a year the 22nd of last May when she died. I have two sisters and one brother. My oldest sister is seventeen years old. Her name is Theo, and my other sister is fifteen years old; her name is Bernice. My brother is just eight years old; his name is Eddie. We all go to school and it keeps us real busy mornings and evenings and my sisters have to stay at home some days. Well I will close by asking all the cousins to send me post cards.

AVA CRAWFORD ORMAND.

Booneville, Ark. Feb. 15, 1909.

Dear Cousins: I will write you for my first time. I am a little boy nine years old. I have one little sister seven years old. We go to school now. She is in the second grade and I am in the third grade. For pets I have two cats. Papa and mama both belong to the Methodist church. I had a very nice time Xmas and New Year. I received several nice presents. It snowed last night and has been snowing some today. How many of you cousins received valentines? I received some nice ones. As this is my first letter I will stop. If I see this letter in print I will try again. A new cousin,

CLARENCE B. COCHRAN.

Harrison, Ark., Feb. 20, 1909.

Dear Western Methodist and Cousins: I thought I would write another letter to the Methodist. What have you cousins all been doing? You boys must wake up and not let the girls beat us writing. I see there are several advertisements on our page every week. We ought to write enough to keep them out. I haven't gone to school since the holidays. I am twelve years old and in the fifth grade. I live on a farm four miles south-west of Harrison. The population of Harrison is about 2,500. The principal part of the business houses are brick and stone. It also has a U. S. building that cost one hundred thousand dollars. It has six churches and a high school building. I used to live in Greene county, Ark., near Iarado. I had lots of friends down there but I don't see any letters from them. I don't know whether they take the Methodist or not. That girl that signed her name Evelyn and said for us to guess her age, well I guess she is fifteen. So goodbye,

OTIS HARRIS.

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

Searey, Ark., Feb. 28, 1909.

Dear Cousins: I will write my third letter. I am still going to school. We had vacation on Washington's birthday. I go to Sunday school all the time. My Sunday school teacher's name is Miss Robinson. I like her fine. Can any of you cousins guess how old I am? I am between ten and fifteen years old. There were several questions asked this time. I will answer all that I can. One was, who was the first worker in iron and brass? Tu-

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bailein was the first man to work in brass. It is found in the fourth chapter of Genesis, the 22nd verse. Another was, who made the first clothes Adam and Eve wore? It was Adam and Eve that made the first clothes that they wore. It is found in Genesis the third chapter and seventh verse. I will ask some questions: Who prolonged his life by prayer? How long did the Israelites eat quail? Well, I will close because I am afraid that my letter is too long. I will come again if this is put in print. Your cousin,

LEROY PARKER.

Pottsville, Ark.

Dear Methodist and Cousins: This is my second attempt to write. My first letter I suppose went to the waste basket as it was not published. I suppose it was not addressed right or perhaps it was overlooked; but if you don't first succeed, try, try again.

Well, I have had a birthday since I last wrote you, and I am fourteen years old. I go to school every day. I am in the eighth grade. Say, I don't know what it is to miss Sunday school. I have been going every Sunday for a year, I guess. Our pastor's name is Bro. Goode; he sure is a fine man. I have five sisters and two brothers. Two of my sisters are married, two of them are in school at Galloway, and one at home with me. My oldest brother is also married. After spending the holidays at home his business called him to New York City, but he is in Georgia now. How many of the cousins play the piano. I do for one. We have a piano, and my married brother is staying with us now. He has an organ and so I can play on either one. I have to be organist when my sister isn't here. What did all of you do for Xmas? I certainly did have a good time. All of us were home for the first time in five years. I got several nice things too. My letter I fear will be too long if I do not close. I will send some of the cousins some post cards when I get time. Lovingly your new cousin,

VESTAL POTTS.

Feb. 26, 1909.

P. S. I will guess Jewell Perdue to be eleven years old. Hope I'll guess it, so I will get a post card.

V.P.

Richmond, Ark., March 1, 1909.

Dear Methodist: I want you to admit me into your happy band. I seldom see any letters from Richmond, so I thought I would write. My mama takes the Western Methodist and I enjoy reading the children's page very much. Who of the cousins have my birthday? It is the 10th of January. I will leave my age for you to guess. I am between ten and fifteen. I go to school and am learning fast. My teacher's name is L. W. Holmes. Well for pets I have a cat and some little kittens. I have two sisters and three brothers. I will guess Veda Patterson to be fourteen. Now if this misses the waste basket I will come again. Your cousin,

HENRY SYKES.

Mineral Springs, Ark., Feb. 16, 1909.

Dear Methodist: Will you let me join your band? I am a little girl eleven years old. I go to school and my teacher's name is Mr. John Holcombe. Our school has been in session three months and a half. I have not missed a day and I hope I won't. I have five studies. My mama is dead. She died

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the 15th day of July, 1907, and I hope to meet her in heaven where there is no parting. I have two brothers and six sisters. All of them are married but one sister and one brother. I will close, hoping this will miss the waste basket. Your new cousin,

PARALEE SAMPLE.

Hensley, Ark., March 1, 1909.

Dear Cousins: Will you admit another little cousin. I have never written to the Methodist before. Mama has been a subscriber to it for years and years. I will ask a question: How many times are hen and chickens mentioned in the Bible? I will answer Lillian Butler's question: Girl is mentioned twice in the Bible, Joel 3:3 and Zeek 8:5.

I fear the waste basket, so will close, asking for a post card party on April 20. Your new cousin,

LUCY HUCKS.

An Extreme Case of Eczema Cured.

Winston-Salem, N. C., July 13, 1908.

Mr. J. T. Shuptrine, Savannah, Ga. Dear Sir:—Nothing gives me greater pleasure than when I am singing the praise of Tetterine. I consider it beyond doubt one of the best skin preparations ever offered the suffering ones.

Some ten years ago no mortal could have been in a worse state from eczema than myself. I had tried every remedy, blood purifier, skin salve, yet I seemed worse, until I was one mass of itching sores. Life simply a burden, I could not sleep. Could do no work. The physicians could not help me. I was simply desperate. Glancing over a newspaper I received from a lady in Texas who wrote you telling her condition and what Tetterine had done for her; her case was so much like mine that I concluded that I would try it, feeling that if she could receive so great a benefit it might help me. After two or three applications I never saw such a sudden change. I am happy to say that I am well again. My case being so bad it took a lot of it. I have never known it to fail to cure every case yet. I make a special offer to any one suffering with Tetter, Ringworms and Eczema, etc., that if it is used properly and fails to cure, I will refund their money. I have yet to repay any one. Tetter, Ringworm, etc., I prevail on them to get a box, stating to them that if it fails, come to me and get their money back. I have had the pleasure of curing many with it.

Sincerely yours,

P. S. EARLY.

Tetterine cures Eczema, Tetter, Ringworm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Canker-ed Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

OBITUARIES.

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

HUFFMAN.—Miss Maggie E. Huffman was born in Columbia county, Ark. Aug. 31, 1875, and fell on sleep in Christ March 5, 1909. She professed saving faith in Christ during a meeting conducted by the late Rev. Sam P. Jones and George Steward at Magnolia Springs, Ark. She did not join the church for twelve months after. There being no M. E. Church, South convenient she united with the M. P. church, living with them about a year. She severed her connection with them joining the M. E. Church, South during the pastorate of J. H. Cumming on the Magnolia circuit, he having reorganized the church at Kilgore's chapel. Miss Maggie was a truly devoted Christian taking an active part in Sunday school work. She loved the church and her Lord and was loved and highly respected by everybody in the community in which she lived. She was confined to her bed for several months but amid her affliction she was patient and resigned to the will of God. She leaves an aged father and mother, eight brothers and sisters to mourn her departure. May the grace of God sustain the deeply bereaved father, mother and brothers and sisters and may they all finally meet in the God-built city and walk with Maggie the golden streets.

J. J. MENEFEER, P. C.
Magnolia, Ark., March 31, 1909.

CRAIG.—Uncle Dave Craig was born in the State of North Carolina, Jan. 21, 1836. His health failed last November. He was only confined to his bed about a week. Growing weaker each day, he sweetly fell asleep near five o'clock, March 27, 1909, to awaken on the other shore of that stream that flows clear as crystal, near the throne of God. We laid his body to rest at three o'clock Saturday afternoon to await the sounding of the trumpet.

He was married to Miss Lizzie Campbell March 20, 1887.

His life was spent as an editor. He published the "Izard County Register" since January, 1887, until last year when his health failed. His life was largely given to others, and many kind acts will bear blossom to his credit in the Beautiful Beyond.

He was converted in a meeting conducted by Dr. Hendrix, in January, 1892, and joined the M. E. Church, South in 1895. His home was the preacher's home and Uncle Dave was their friend. For the past six or eight years he served as steward. When he became ill his wife, Aunt Lizzie would take his place. They were known to all as "Uncle Dave" and "Aunt Lizzie." He so lived that when his summons came, he felt no fear and called out Lizzie and said, "Do not weep for me if it is God's will." Yet Aunt Lizzie feels sad, for she is alone to lament his death.

From Uncle Dave's death we can

but say, "O death, where is thy sting?" and know Aunt Lizzie, that "The Lord is a present help in time of trouble."

Let us so live "as the long train of ages glide away" that when our time comes to go, our faces may meet Uncle Dave's and others and be o'er shadowed by the shining white plumes of angel wings, in the city of God.

FIZER M. NOE.
Melbourne, Ark., March 30, 1909.

HOLLIS.—Mitta Lorena Hollis was born Nov. 2, 1871, in the town of Locust Bayou, Calhoun county, Ark., and was married to Munrow Witherington, Dec. 13, 1888, Judge James officiating. Sister Witherington was the mother of eight children of which six are living and two dead. She professed the religion of Jesus Christ and joined the Methodist church, where she lived for a while and then joined the Baptist church. Sister Witherington was a devoted Christian. Those who knew her best loved her best. She was taken sick and confined to her bed December 2nd, 1908, where she remained, bearing her afflictions patiently, often speaking of her faith in God till on the night of April the 6th the death angel came to her bed and moved the soul out of the old house of clay to a beautiful mansion in the skies. She leaves a husband and six children behind to mourn her loss together with a host of relatives and friends. The funeral procession was the largest that has ever been seen in this county; the train of wagons and buggies were more than a quarter of a mile long. Her body was carried to the Plunkett cemetery where we preached her funeral after which the remains were put in the cold vaults of the earth to await the resurrection morning. May God bless the bereaved ones.

J. C. WILLIAMS.

COPE.—John Cope, the subject of this notice was born in Wake county, N. C., June 29, 1829, and died Feb. 17, 1909. Most of his life was spent in Arkansas. He was a devoted member of the Methodist church in the Caroline circuit and Prescott station. He loved the church and was a true friend to his pastor. He was seldom out of his place in the services of the church and contributed liberally of his means. He had great faith in God. A few years ago he moved to Atlanta, Tex., where his nephew could care for him. Soon after moving his devoted wife died. I buried her at Queen City, and beside her they laid the body of Bro. Cope to rest. A good faithful servant of God and the church is gone to his reward. Old and worn out with afflictions he rests. Peace to his ashes. He lives in the memory of many.

R. W. McKAY.

CROWDER.—John Thomas Crowder, son of John F. and Mary E. Crowder was born May 31, 1904 and died April 3, 1909. His mother, Mary E. Crowder was the daughter of John H. and Ann C. Clement, and was born Feb. 8, 1872, and died Sept. 30, 1908 and therefore preceded her son to the other world. She was a member of the M. E. Church, South and was a woman of faith in Christ. Hence she was ready when the summons came. And she was therefore awaiting the coming of little Johnnie whose presence only makes the glory world more bright. He was a child of very great affliction and hence had many friends. He will be missed in the home very much. But sorrow not as those who have no hope for Jesus said that such he suffered to come unto Him. So when death had accomplished his work God in His goodness in Christ took little Johnnie unto himself.

M. K. ROGERS, P. C.

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Hollis, Okla.

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In answering please mention this paper.

lar close by. My people deserve a good deal of credit for building such a nice house in the midst of pressing times.

The Home Mission Society has also rendered a great deal of assistance in the enterprise.

One night shortly after moving, our H. M. S. accompanied by a number of other members brought in a nice pounding and served light refreshments.

We are preaching every Sunday at Hollis this year and give the afternoon of two Sundays to an appointment seven miles out, where we organized last year with over sixty members.

Our F. M. assessment has been paid in full. Other benevolences will be. Our church was paid out of debt last year—indebtedness \$1,300.

An error in minutes of last conference makes me receive eight members on profession of faith when I received eighty-one.

The grand financial total shows \$1641 when it should be \$2,766.

We are praying for a great revival.

G. E. HOLLEY, P. C.

April 7.

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

Junction City, Ark.

Dear Editors: Our second quarterly conference just passed. Bro. McKay, our P. E. was at his best. His Easter sermon Sunday morning was the greatest sermon I ever heard on that subject. The choir rendered some excellent music. This is a loyal good people to serve, they know how to appreciate and care for their preacher.

We expect to be in our new church by the first of June, this will be the second best church in the Camden district when completed.

F. E. DODSON.

Fish Will Bite like hungry season if you use MAGIC-FISH-LURE. Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted.
J. F. GREGORY, Dept. 70, St. Louis, Mo

From Bro. Edwards.

We closed out at Stilwell last night. Had a great meeting. Many saved all the way from small children to old men. Quite a number were reclaimed. The clerk told me this morning that even 100 had joined the different churches. I believe about seventy joined ours. The board of stewards said just before I left that the church never was in anything like as good condition as now. The last night seemed to be the best. Some eight or ten saved and joined the church. Bro. Anderson is good any way you take him. A power for God and the church and a terror to sin. He has such a good consecrated companion. Sorry she was not well and had to miss a few of the services. His girls are all boys but are nice and obedient and all now belong to the church but the baby. Stilwell has a lot of good people and some of the salt of the earth. I go by home for one night and thence to McAlester district conference and back to Canadian Friday night. Pray for us. Yours for victory.

J. D. EDWARDS.

Monticello District Conference.

The Monticello district conference will be held at Hamburg July 13-16.

J. A. HENDERSON, P. C.

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, Mo.

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



25 Doses 25 CENTS.
125 Doses \$1.00

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.



The Queen of Arkansas Insurance Company was organized and commenced business in September, 1903.

By careful management and straightforward dealing with its policy holders, it has built up a good reputation throughout the State.

The company's losses have been promptly adjusted and paid.

The company insures property against fire, lightning and cyclones at reasonable rates. Only Standard, non-assessable (Old Line) policies are issued.

The officers of the Company are:

DR. R. E. WOODARD, Pres.

A. W. FILES, Vice Pres.

G. H. KIMBALL, Secy.

Little Rock Conference Minutes.

The Little Rock Conference minutes were sent out this year on the basis of the amount paid by each church for printing the minutes. Some of the churches did not pay anything and therefore no copies were sent to such churches, but I sent a copy to the pastor, whether his church paid anything or not. Heretofore it was the custom to send the minutes out on the basis of membership. That was not satisfactory as some churches which received a large number of minutes paid nothing for printing them. I call attention to the matter, so it may be known how they were sent out, why some churches received fewer copies than heretofore and why some churches received only one copy, and that for the pastor. I think that the plan followed this year is the proper one. The Annual Conference should designate what plan should be followed in the distribution of the minutes.

GEORGE THORNBURGH,

Editor Little Rock Conference Minutes.

The Trained Leader Question.

I give herewith extract from letter received from Mr. J. R. Pepper and Mr. W. B. Stubbs:

"We feel that one of the most important things before us at the present time is to train leaders to do their work intelligently. To do this we are arranging three Conferences, as follows: Hot Springs, Ark., Aug. 11, 12; Monteagle, Tenn., Aug. 13, 15; Montreat, N. C., Aug. 17, 19.

We are expecting at these conferences some of the ablest leaders who are interested in this Movement. We feel that we ought to have just as many of our leaders as can possibly come. It is about the time that our men are taking their summer vacations, and as all three of these places are in the mountains, we believe that if we will begin work on this matter early enough and in the proper way, we can induce many of our men to go there for the benefit of the training."

Yours truly,

A. TRIESCHMANN.

GOOD NEWS FOR THE DEAF.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home.

He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite 480, No. 40 West Thirty-third street, New York City, and we wish to assure them that they will receive by return mail absolutely free, a "Trial Treatment."

Who Will Respond?

Brethren, notice this: Our camp shed and church at Salem on Bryant charge was destroyed by fire just before conference and at the first appointment after conference we took steps to rebuild and at the same time we went to work to paint the parsonage and church at Alexander, which was a heavy burden on people who are as poor as we are. The cyclone came and demolished our church at Mt. Carmel and tore up the whole community around Mt. Carmel. We have painted the parsonage and church at Alexander. We have rebuilt the camp shed and we expect to have a neat little church so we can hold our next regular service in it (fourth Sunday in this month) if not hindered in some way. So you see, brethren, we have not been idle. But listen, we met on the floor of the old wreck at Mt. Carmel last Sunday at 3 p. m. with no shelter but the heavens above and resolved (D. V.) that we would rebuild and, my brother, if you had seen us worshipping God on the bare floor with no walls or roof, I am sure you would call on your congregation to help. These are fine people, and many of them lost residence, barn, fence and all. There never was a more worthy cause presented to the people, and I know that if you just realized our condition your sympathy would be touched and you would be moved to action. Dr. Sharp and his good people of the First Church and Bro. Workman and his big hearted people at Hunter have helped us on our church which burned at Salem. Now brethren, won't you give your people an opportunity to contribute to the rebuilding of this church destroyed by the cyclone at the same time that Brinkley was destroyed, and will the good women of the Home Mission Society hear our cry? Don't say you can't give much. I tell you that any amount will be appreciated, and you see from the above that our load has been heavy. We are carrying it, with the help of the good people at Benton and some others; but brethren, we are almost tottering as we walk. Won't you come to our rescue. I believe you will. Who will be first. Send to Dr. A. C. Millar of Little Rock or direct to me at Clarendon, Ark. Your brother in need,

J. H. McKELVY,
Approval. A. C. MILLAR, P. E.

Churches, Aid Societies, etc. Do you want to raise funds easily and do missionary work at the same time? Our Lord's Prayer Book Mark will do it. Send stamp for particulars; sample 25c. Novelty Selling Co., Box 863, Spencer, Mass.

Mangum District and Our Missionary.

I take the liberty to send you the following letter received by Rev. O. W. Stewart, pastor at Eldorado, Mangum district, from Dr. W. T. Reid, Songdo, Korea, who is supported by the Sunday schools of Mangum district. I am sending this without the consent of Bro. Stewart:

Ivey Hospital, Songdo, Korea, Feb. 12, 1909.—Rev. O. W. Stewart, Eldorado, Okla. Dear Bro. Stewart: Yours of Jan. 5th to hand. Some time since a letter from Dr. Lambuth made me acquainted with the interest Mangum district had in the work that has fallen to my lot, and in the regular quarterly letters home I have had you in my mind. If it will help in the great cause so near to our hearts I shall be glad to let you use my picture, and am sending one herewith. Thank you for your interest and prayers. It is such a help to know of the intercession that is going up to God in one's behalf. It strengthens and arms the missionary for his daily battle with the forces of evil. If the church would fully realize the measureless power thus given to her, and would act thereon, the powers of evil would melt before us in the advance guard in a way that would soon bring a penitent world to the feet of our Christ. Then would surely come to pass the saying: "And a nation should be born in a day."

From my quarterly letters to the Board of Missions you should be able to keep fairly well in touch with what is being done here, and with the problems that face us daily.

Thanking you again for your kind wishes and prayers, I am, yours for Christ and for Korea,

W. T. REID.

P. S.—Will the pastors and Sunday school superintendents please be sure to

have this letter read to all our Sunday schools at once.

L. L. JOHNSON, P. E.
P. S.—The Go Forward for April is a Korean number. I plead that every subscriber in the district read, digest and file this excellent number. Many good pieces can be selected from it to read to your Sunday schools. Please do not overlook this number. There are two Dr. Reids in Korea. Dr. W. T. Reid and Dr. J. W. Reed. "W. T." is the one our schools support. L. L. J.

London and Knoxville.

We are moving along nicely on this work. We have just completed a nice little parsonage since conference.

The night after we moved into the parsonage, before we had got our belongings straightened up, a number of the good people of the town made their appearance at the door of the preacher's house, threw open the door, entered singing "Nearer My God to Thee." They wended their way to the dining room and there deposited their gifts and left our dining table groaning under its load and the preacher feeling thankful that his lot had been cast among such a people.

Some were unable to attend but sent their regards along in the shape of a large bottle of pickles and eatables by their neighbors.

We are expecting great things of the Lord this year. We pray God's blessings upon the Western Methodist and its staff.

C. E. GRAY, P. C.

Liefer Brothers Seed Co.

Wholesale and Retail
SEED OF ALL KINDS
Implements for the Farm and Garden. Agents for the Planet Jr. line Poultry Remedies. Churns, Berry Boxes, Fruit Packages.
104 East Markham,
Little Rock, Arkansas

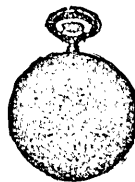
The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY



Girls Free. This beautiful Gold Watch with standard movements together with Watch Pin given away absolutely Free for a few hours of your time. Send us 40¢ for a sample of our latest Household Novelty to take orders with. Send us in the orders you take and the Watch and Pin are yours. Address,

Gem Mtg. & Supply Co., La Jolla, Cal.

Bearden, Ark.

I took a collection yesterday at both of my preaching places for the Brinkley church building relief fund. We raised a total of \$12.50. Eagle Mills paid \$7.50 and Harmony Grove \$5.00. I have sent same to Tim Shults, Brinkley, Ark. The town of Bearden sent \$25 to the general relief fund some weeks since.

F. P. DOAK.

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 23d day of March, A. D. 1909, in a certain cause (No. 11869), then pending therein between Young Men's Building Association (perpetual), complainant, and G. M. Barron et al, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Monday, the 26th day of April, A. D. 1909, the following described real estate, to-wit:

Lots 28, 29, 30, 31, 32 in Block 8 in Military Heights Subdivision, same being southeast quarter (¼) of northeast quarter (¼) of Section twenty-seven (27), Township two (2) North, Range Twelve (12) West, in 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 9 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 29th day of March, A. D. 1909.
F. A. GARRETT,
Commissioner in Chancery.
GEORGE L. BASHAM,
Solicitor for Plaintiff.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Okolona.

On the road between Gurdon and Womble is the good town Okolona. They have some good stores, a bank, an excellent cotton seed oil mill, a splendid school, Prof. G. C. Hardin and Rev. J. E. Cooper, principals. This is Rev. J. W. Berry's second year as pastor. His fidelity and consecration guarantee his success. He has some good country churches. We had a very pleasant service and did some business for the Western Methodist. Two new subscribers, T. M. East and M. M. Orsburn. Brother and Sister East were especially kind to me. Brother Winn, a superannuate of the South Carolina Conference, is here to recuperate his health.

Amity.

For years Amity has been noted for its fine school. Prof. S. M. Sampson has been here for many years and has maintained a very excellent school. The railroad has brought mills and quite an increase of population. The prospect of the road from Nashville to Hot Springs makes them quite hopeful for the future success of Amity. They had a mass meeting the night I was there and agreed to assess the real estate at ten per cent for the new railroad. This is what they did for the Gurdon and Fort Smith road. Amity is on an air line from Murfreesboro to Hot Springs and the topography of the country is favorable for this route. Rev. J. D. Dunn seems to have won the hearts of his people. He is a four year man and always builds up the work he serves. He also preaches at

Glenwood.

Where he has built up a beautiful church since conference. Glenwood is a new mill town and is a fine field for usefulness. We worshiped with them Sunday night.

The Pursell Hotel is new and everything is bright and clean as a new pin. We had a large and attentive congregation. Sold two dozen Revival Praises and secured seventeen new subs, eight at Glenwood and nine at Amity, viz., W. J. Wisner, J. B. White, J. J. Jolly, T. M. Coker, Mrs. Dora Lively, S. B. Brunley, J. A. Lawlis, H. C. McLean. At Amity Mrs. H. A. Davis, P. T. Harvey, Mrs. D. A. Stell, W. J. Conine, Mrs. D. A. Martin, Mrs. J. H. Deal, Fred Runyon, H. B. Griffis and Mrs. Ruth Buck.

Brother Dunn has an interesting family and is striving to give them a liberal education. Father Runyon keeps cheerful and vigorous; his aged companion is quite feeble, but hopeful of a blessed immortality.

Gurdon.

We have a nice brick church at Gurdon. This is an important railroad junction and division, and for some time has been a good point. They have rebuilt the school house and have had a fine school. Prof. Whaley is principal. Rev. F. N. Brewer, the zealous pastor, is doing a good work, especially with the young people. He has large congregations; has his young people well organized. We had a large week service. Brother Brewer has a cultured night congregation and a very pleasant family. They all take deep interest in the church. They were especially kind to the Field Editor. We secured seven news subs.—A. W. Newton, Mrs. Moss Olmsted, Hugh Moore, G. W. Newton, C. V. McDaniel, Mrs. M. E. Harnady and Mrs. Dan Simmons.

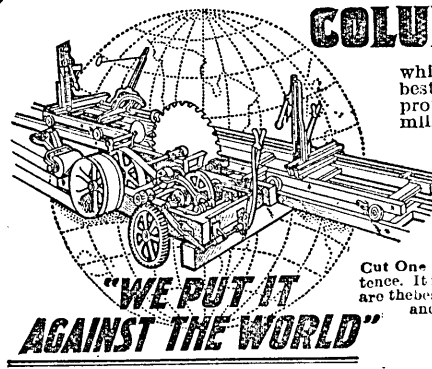
Caddo Gap.

One of the most historic places in Arkansas is Caddo Gap. It is the natural pass from points north and south. The Gurdon and Ft. Smith road has been completed to Womble for more than a year, which is six miles north of the gap. There is some prospecting in the country for minerals, quite a number of mills run both by steam and water. Good springs are abundant and Caddo is becoming a health resort. Dr. J. H. McLean, Dr. Dale and Hon. R. B. F. Key each have a fine spring.

The brethren of Caddo have built a large church and have it neatly papered and painted. We had two very precious services with them. The singing was most delightful. They have a very interesting Sunday school. Rev. John J. McKinnon is the popular young pastor. He is deeply pious, a cultured gentleman and will have the confidence of his people. He has a large and difficult field but will do his best to cultivate it. We secured three new subscribers—J. R., J. H. and D. R. Vaught. The latter is an attorney at law. J. H. Vaught and wife and Dr. McLean and wife brought me under special obligations.

Arkadelphia.

Sixty miles southwest of Little Rock is the school town Arkadelphia. Including the students they have a population of over 4,000, and a very choice class of citizens, high toned business men. Henderson and Ouachita colleges have made Arkadelphia a desirable place to live. Henderson, our co-educational school, Hon. J. H. Hineman president, has an enrollment of 250 students, and will graduate the largest class this year in its history. It was inspiring to see the large student body of fine looking young gentlemen and ladies. Rev. Forney Hutchinson and I gave short talks to the school, which they seemed to appreciate. Prof. Hineman is one of the best educators of the State. The Methodists have built a fine brick church which is valued at \$40,000. The auditorium will seat 500; the Sunday school room, separated from the auditorium by a portable partition, seats 450. By using chairs 1,000 can be seated. They have twenty class rooms and all the modern equipments and conveniences. The Sunday school has an enrollment of about 600. The church membership is about the same. They claim to have one of the best Sunday schools in the State and their claim is well founded. They have advanced pastor's salary to \$1,800 and furnish a good two story parsonage. Rev. A. O. Evans, the pastor, is one of the most cultured ministers of the State and succeeds wherever he goes. He has a lovely family. He deserves much credit for the building of the elegant church and the happy condition of matters there. They have an excellent Epworth League, a large choir of charming singers. Brother Hutchinson was assisting Bro. Evans in a real interesting meeting. We collected well from the old and added fifteen new subscribers, viz., Dr. F. R. Fleming, Mrs. A. H. Allen, Mrs. W. H. Brown, Mrs. J. W. Haltom, J. H. Culp, Neil Sloan, Carl Easterling, Mrs. J. R. McDaniel, Mrs. M. M. Jones, Dr. O. H. Tatum, Paul T. Davidson, E. H. Demsey, Mrs. C. R. Thomas, T. S. Cress and L. E. Tennyson. We had a pleasant visit to Brother and Sister Caruth, who have furnished two excellent preacher wives in Mrs. Roberson and Mrs. Owens. Brother Caruth is quite joyous over the prospect of his heavenly home. It was a benediction to be in his presence.



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 catalog and prices. Manufactured by

COLUMBIAN IRON WORKS
Dept. M., Chattanooga, Tenn.

Southern Safe & Lock Co.

117 E. Markham St., Little Rock, Ark.

A full supply of new and second-hand Fire-Proof Safes on hand. Correspondence invited.

Rev. H. M. Bruce, the faithful presiding elder, is enthusiastic over the success of his district. He reports encouragingly of all the charges. A restful night was spent in his pleasant home. It will be joyous some sweet day to meet those we love in the home of the soul.

FILES 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.

Monticello District Missionary Institute, Monticello, April 20th and 21st.

April 20th, 7:45 p. m.

A sermon on Foreign Missions—J. D. Hammons.

April 21st, 9 a. m.

Devotional service twenty minutes—R. A. McClintock.

9:20 a. m. How can we best collect the general claims ordered by the annual conference? Twenty minutes—Hugh Revelly.

9:50 a. m. How can we more thoroughly promote missionary intelligence among our people, twenty minutes—J. L. Cummins.

10:20 a. m. How to organize our Sunday schools into Missionary Societies, twenty minutes—J. B. Sims.

10:50 a. m. The pastor in the Sunday school, ten minutes—W. H. Woodfin.

11:45 a. m. What can we do to improve our mid-week prayer meetings? ten minutes—John Hoover.

11:20 a. m. Making a sermon—Dr. J. H. Riggins.

2:20 p. m. Devotional service, twenty minutes, led by A. T. Clanton.

2:40 p. m. Pastoral visiting and how, twenty minutes—H. H. Watson.

3:10 p. m. How can we reach the unchurched? twenty minutes—A. M. Shaw.

4:40 p. m. How can our Epworth Leagues best advance the cause of missions? twenty minutes—J. L. Cannon.

7:45 p. m. Devotional service, twenty minutes, led by C. W. Drake.

8:05 p. m. The need of missionary work in our own district and how can we best do it? J. E. Titus, A. Treisch-

man.

What financial system has your official board for raising the pastor's salary and the general claims ordered by the annual conference? J. A. Henderson, P. E.

ALL SAFETY RAZOR BLADES 2¹/₂c

We sharpen Gillette and other safety razor blades for only 2¹/₂c each. You can't afford to throw away old blades when we will sterilize, resharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now Keenedge Co., 250 Keenedge Bldg., Chicago.

Morrilton District Conference.

The Morrilton District Conference will convene at Plumerville April 26-29, 1909. The opening sermon will be preached Monday evening, April 26, by H. W. Wallace. A large attendance is expected.

Committees: License to Preach, J. B. Stevenson, H. W. Wallace, and J. C. Floyd. Admission on Trial, and Deacon's and Elder's Orders, M. N. Waltrip, G. M. Barton, and G. G. Davidson. JOHN H. GLASS, P. E.

Tulsa District Conference Notice.

I would like for all who expect to attend the Tulsa District Conference to notify me at once. Fraternally, J. B. BLACKWELL.

Henryetta, Okla.

Unexpected Company

has no terrors for the housewife who knows about

JELL-O



She simply stirs the contents of one package into a pint of boiling water, sets it away to cool, and dismisses the subject from her mind, knowing that when dinner is finished the finest dessert in the world will be ready to serve.

10c. per package, enough for 6 people. 7 fruit flavors. Sold by all grocers.

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

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

A Call to Young Women for Missionary Work.

Isabella Thoburn.

A call for missionaries, from whom? From the millions who have never heard the Name that to us is above every other name. We say millions, and the word passes out of mind as easily as its liquid sound is spoken, leaving little realization of its significance. Begin to count it—one, two, three—and count on, with the recollection that each unit represents a Christless soul, and while your task is scarcely begun you will stop, appalled at its magnitude. Then think that there are more than ten hundred millions in the world who are without the gospel, and yet are included in the "every creature" named in the Lord's farewell commandment to his disciples.

The call is from each and all of these, but especially to you, my sister, from the women among them, to whom only you can go. They are in harem and zenana, they are field laborers and burden bearers, they are caste-bound and foot-bound and soul-bound, in a bondage you who breathe this free air cannot understand. They suffer in body and soul. If some one were sick and dying in your street and without care, would you not go to help? Across the sea has come to be as across the street in these latter days, and millions there are sick and dying and in the prison house of ignorance and superstition; millions are in poverty that reaches down to famine. They need you; they are within your reach. Will you go and tell them of the world's Saviour and of woman's best Friend?

The call is from your divine Master, who knows and cares for all his creatures, and whose last words on earth committed this care to his disciples. Are you his disciples? Then to you he has spoken and speaks today with the pleading that stoops to patience with our slow obedience, and with the authority of a King's command. "But," you say, "all of his disciples cannot go, and how am I to know that I am chosen?" The answer is a simple one. Ask him. Ask, "Lord, what wilt thou have me to do?" and if you wait before him with a willing heart, he will surely answer in some way. You may be shown a disability such as poor health, a necessary home duty, a want of adaptation to new work, a lack of education that cannot be made up; if any of these things are in your way, you can readily read that you are among those whose duty it is to send instead of go. You will always work more faithfully in sending if your heart has been stirred to ask if you may go. The most active workers on

the home side of our Woman's Foreign Missionary Society are those who would have chosen to go themselves if they had had the privilege.

Do not consider it a "necessary home duty" that you are a successful teacher here. Twenty other young women would do your work as well and be glad of the opportunity; there the work will not be done at all unless you go, and they ask for the teachers who succeed here and want no others. The fact that you are useful only makes your call more apparent. The most difficult places require the highest talent and the best preparation and the most experience. If you have these, take them where you have the widest use for them.

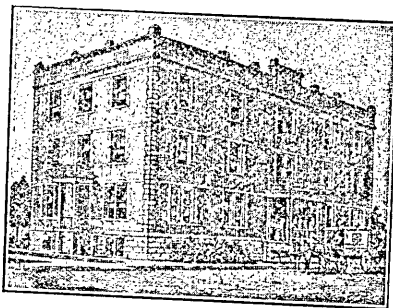
Do not stay because you have some gift with your pen and a literary life allures you. The literary world is alive with pens and brains as gifted as yours, that can well fill all the room you leave them. Take yours to those who have no one to plead for them, and who have nothing to read. There is wide room for your talent in the future Churches of Asia.

Do not refuse to go because you are a musician. That talent, too, can now be more used to the glory of God in Japan and India than in America. Take it with you, and all the cultivation bestowed upon it, and be thankful that it is yours to use for Christ where his little ones are learning to lip the new song, instead of folding it in the napkin of self-culture in some social club or paid choir.

Do not stay for the sake of friends, unless they require your service. I write these words solemnly, for I know that they may mean that you cannot stay even for a mother's sake. Did not the Lord's words mean that? As long as your own flesh needs you for service there is your duty, but only for service, not for pleasure, not for the comforts of sight and touch and dear companionship, for then He who left his Father's home for you may say you are not worthy of his love. He is able to give you strength to go your way alone, and to keep his promise to give you and those you leave a hundredfold more here and hereafter.

You may say: "I am not ready." Perhaps; but you can begin to prepare. You need education in the fullest meaning of that word—a knowledge of books and things and of their uses (especially of The Book), a knowledge of people (yourself among them), the divine art of winning souls, and of leading forward in Christian life those you have won. You cannot be too well prepared; but with schools and colleges everywhere, with the advice and help of Christian friends, and now with the advantages of a Training School established for the purpose, the preparation is assured if only your will is assured. You may have no money; but you can make it (any brave girl can in these days), and the lessons you will learn meanwhile will be a large part of your preparation. If you ask how, you can be put in communication with those who have worked their way, and who are so much stronger for the effort. It may require time, but you need time; there is more danger in going too young than too old. If you are called and consecrated to the work, you will find a way for the preparation.

If you obey the call to live not for yourself, but for others, and to go for Christ's sake to work where you are most needed, he will lead you out into a large place and give you more than you can ask or think of all good gifts.



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on the work.

The Annual Meeting.

The annual meeting of the Woman's F. M. Conference Society held at McAlester March 23 to 25 was a great spiritual feast and a financial success. There was a larger attendance than ever before and greater interest and enthusiasm manifested on the part of each delegate to "aim at great things for God and expect great things from God."

Our pledge for a foreign missionary was cheerfully met for the year closing March 20th and all the delegates repledged for the next fiscal year to aid all in their power to support a missionary in the foreign field, as well as do their part in the home field. God has greatly blessed our labors for which we give Him the glory.

MRS. G. B. HESTER,
 Conference President

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 "It has the appearance of having been written by Dr. Jacob Ditzler."—Rev. U. S. Thomas, Baptist.
 "Excellent work." * * * Not a line of it did I write."—Dr. Jacob Ditzler.
 "Fine." * * * Decisive and Scriptural."—M. C. John, M. D.
 "Clear-cut Scriptural argument. The spirit of the treatise is admirable."—Rev. Sidney H. Babcock.
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 "We know nothing better in the same space."—Western Methodist.
 "This little book * * * we cordially commend."—St. Louis Christian Advocate.
 Order through Western Methodist, or of the author, W. C. Davidson, Jonesboro, Ark.

List of Officers of W. F. M. Conf. Society of Oklahoma Conference for Fiscal Year 1909 and 19010.

Mrs. G. B. Hester, conference president, Muskogee, Okla.; Mrs. J. C. Fowler, first vice president, Chelsea, Okla.; Mrs. R. E. L. Morgan, second vice president, Norman, Okla.; Mrs. J. H. Ball, recording secretary, Durant, Okla.; Mrs. H. B. Spaulding, conference corresponding secretary, Muskogee, Okla.; Mrs. Wm. J. Strange, conference treasurer, Chelsea, Okla.; Mrs. J. A. Bivens, editor of F. M. Column, Ardmore, Okla.

The first vice president is to have charge of the young people's work of the conference. The second vice president to have charge of the Foreign Missionary Society. Each charge being a work of faith and labor of love, for the uplift and betterment of our dear young people, and creating greater enthusiasm in the work of evangelizing and christianizing the whole world.

District Secretaries Appointed to the Various Districts of Oklahoma Conference of Foreign Missions.

Mrs. A. L. Seales, Oklahoma district, Oklahoma City, Okla.; Mrs. S. F. Goddard, Ada district, Holdenville, Okla.; Mrs. W. F. Whittington, Ardmore district, Ardmore, Okla.; Mrs. C. E. England, Durant district, Durant, Okla.; Mrs. Tom McSpadden, Tulsa district, Chelsea, Okla.; Mrs. W. F. Dwayne, Muskogee district, Muskogee, Okla.; Mrs. L. L. Johnson, Mangum district, Mangum, Okla.; Mrs. J. A. Savage, Weatherford district, Weatherford, Okla.; Mrs. A. C. Brewster, Vinita district, Pryor Creek, Okla.; Mrs. Johnson and Mrs. A. S. Williams to act with Bro. A. S. Williams of Choctaw and Chickasaw district, Glover, Okla.; Mrs. Orlando Shay, Cherokee and Creek district, Okemah, Okla.; Mrs. C. F. Mitchell, Kiowa district, Lawton, Okla. Each district society is lovingly requested to visit the district conference of their district, and with the aid of preacher in charge, or presiding elder, organize a F. M. Society wherever it may be possible; and give out literature

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Wilmar Station.

It is due our people that we should write a word in their behalf. This is my first year in this conference but I have been so kindly received by the good people of Wilmar that we think it would be difficult to find in any conference a better people to serve. Before coming we had heard many good things of this place but we find that "one-half had not been told." It has never been our privilege to be in the hands of a more faithful board of stewards. They are men of piety, wide awake and progressive. Then, we have a faithful band of women who are putting a new carpet in the church and adding new furniture to the parsonage. Our Sunday school superintendent, J. T. D. Anderson is progressive. He has added the cradle roll and home department to the Sunday school. The active Sunday school attendance is greater than at any time in the past, the record last Sunday showing 158 present.

The laymen's movement under the leadership of Judge S. A. Bird is moving. They are now studying the mission fields of China and they will pay every dollar of this obligation.

Rev. F. F. Harrell, my predecessor, wrought well. Many kind things are spoken of him. During his pastorate the best churches of Monticello district were built.

Our beloved presiding elder captured the hearts of our people. They look forward with great delight to his coming again.

Pray for us at Wilmar. Oh, how we need a great revival.

J. B. SIMS, P. C.

Beebe, Ark.

We have just closed a great revival at this place, assisted by Rev. W. M. McIntosh, of Iuka, Miss. Our meeting was in every way a great success. There were over one hundred conversions and reclamations, and many more who pledged to live a better life. Every business house, including the banks, and some of the manufacturers closed, for one hour, during the last week of the meeting. There has been twenty-five additions to our church of the best men and women of our city. Others will follow from the Sunday school and

LEG SORES

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some grown up people soon. If the children that confessed conversion in this meeting could be put under good, wholesome influence at home, and encouraged in the divine life, we might easily count seventy-five or more conversions among them, ranging from eight to sixteen years old. We find many fathers and mothers yet who are afraid their children will profess religion too young. Between twenty and thirty have pledged to join the other churches of the city; some have already carried out the pledge. It is the almost universal decision that McIntosh is the strongest evangelist and best revivalist Beebe has ever had. He will be long remembered by our entire city.

Our Easter services were a great success. The largest communion service that we have had this year. Many who have not been taking the sacrament communed, and all of our new converts present partook of the sacrament of the Lord's Supper. After the services were over at the church the pastor and family were taken by entirely a new surprise by the good women of the church and community, led by Sisters Bishop and Brown. We were accompanied to the parsonage by Sister Brown where we found Sister Bishop and her daughter, Miss Carrie, and Miss Kate McIntosh, awaiting, to serve us with the nicest Easter dinner we have seen for a long time. This storm left the table loaded for supper and furnished with a complete new set of china and linen for all of which we return our heartfelt thanks.

We earnestly request an interest in the prayers of our brethren that we may do a great work here in the salvation of souls. Beebe has many good people in all our churches and many fine people not in any church, and in many sin is deeply rooted, and on account of so much religious fanaticism they are hard to reach.

J. H. BARRENTINE, P. C.

FOR SALE—One 10 acre lot in Western Fordyce, just outside incorporation, one mile from business center, high, dry, rolling and rich sandy loam, a beautiful location. Wire fence now, 5 acres in cultivation second year; 400 Elberta peach trees 2 years old put out last spring; 2 acres Bermuda grass well set; 3 acres in heavy timber. For terms address
J. J. MELLARD,
Prescott, Ark.

Hampton Circuit.

Our third quarterly conference was held at Postina Saturday and Sunday, April 3 and 4. Our well beloved presiding elder and his good wife were there on time for services Saturday at 11 a. m. Our presiding elder preached us a good sermon to a small but attentive congregation, after which a good dinner was served at Bro. J. M. Dunn's. The presiding elder and wife, the preacher in charge and wife and others met a warm reception at Bro. Dunn's. Our conference was fairly represented by the official board together with a goodly number of laymen. Saturday night at 7:30 and Sunday 11:30 the presiding elder preached to packed houses. There was a number of people old and young who gave their hands for prayer and made resolutions to live better in the future. We all know that Bro. McKay is a good preacher and always preaches good sermons. The sermon at 11 a. m. Sunday was especially good. His subject was How Am I to Know I Am Saved. The Holy Ghost was with him in power. My people were all delighted with his preaching and all fell in love with his good wife. We are expecting the district conference at Hampton June 24 and 27. Some time in May we will say more about it through the paper. God bless the brethren everywhere.

J. C. WILLIAMS.

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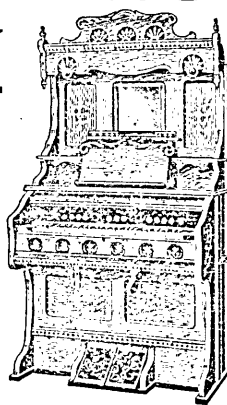
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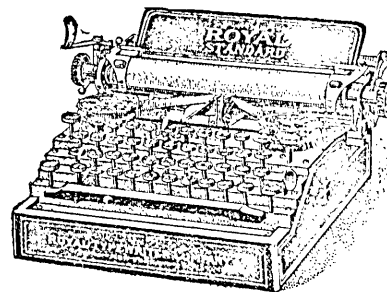


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Sumpter-Little Bldg.,
Hot Springs, Ark.

Ada District Conference.

Thursday the 29th will be Missionary Day. The Laymen will occupy the forenoon and the Woman's Missionary Societies will have their program in the afternoon. Let all the societies in the district send delegates.

We would be glad to have many of our laymen this special day in addition to the regular delegates. We will have a number of strong addresses on the Laymen's Movement.

S. F. GODDARD, P. E.

Stuttgart, Ark.

The first of March we decided to name Easter Sunday as Decision Day, and to begin the work of leading the unsaved of our Sunday school and League to Christ. Special services were held, and personal work was done by the Superintendent and teachers, assisted by the pastor.

As a result I received a class of fourteen into the church Easter morning. Thirteen of these were received on a personal profession of faith, one by letter. Ten were baptized.

We thank God, to whom belongs all the glory.

T. P. CLARK.

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REX FAMOUS COMPLEXION POWDER, the king of all beautifying powders. It is absorbent and non-irritating and may be used where other powders are impossible. It will enhance the beauty of the most perfect complexion and render less apparent the defects of the poorest. It is endorsed by the leading professional and society people, and we guarantee every package to give perfect satisfaction. To further introduce this wonderful powder we make this special offer to

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send for new information how to remove it easily and effectively without chemicals or instruments, (only safe way). Correspondence confidential in plain sealed envelope.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

MANGUM DIST.—THIRD ROUND (In part)
 Elmer at Francis May 1, 2
 Altus May 2, 3
 Mangum Ct. at Dean May 8, 9
 Vinson and Deer Creek at D. C. May 15, 16
 District Conference will include. May 20, 23
 Carnegie and Boise at Boise May 29, 30
 Mt. View at Mt. View May 30, 31
 Granite and Gotebo at Granite June 5, 6
 Hobart (Sunday night) June 5, 6
 Duke at Prairie Hill June 12, 13
 Olustee June 13, 14
 Lone Wolf at Lugert June 19, 20
 L. L. JOHNSON, P. E.

Hot Springs Preachers' Meeting.

The Methodist preachers of Hot Springs met in their regular meeting April 12, 1909. Rev. J. C. Hooks of Loneoke station opened the meeting with prayer.

Present: Forney Hutchinson, J. A. Parker, S. W. Rainey, B. F. Mason, J. R. Rushing, J. C. Hooks and F. S. Zaugg.

Park Avenue, J. R. Rushing, pastor. Congregations fairly good. Rev. J. C. Hooks occupied the pulpit both morning and night and preached two most excellent sermons.

Tigert Memorial, S. W. Rainey, pastor. Regular services tolerably well attended. Good League and one accession to the church.

Molven Avenue, B. F. Mason, pastor. Good congregation. Ninety-one in Sunday school, and good Epworth League; one accession.

3rd Street, J. A. Parker, pastor. Fine congregations. 190 at Sunday school; an excellent League; two accessions.

Central Avenue, Forney Hutchinson, Pastor. Excellent day; large congregation morning and evening. Forty-one accessions to the church, and three infants baptized.

J. R. RUSHING, Sec'y.

A Statement.

As I served Heber station last year I feel that this statement is due the church. I note from the minutes that the church has no credit for anything on the assessment for the orphanage, when in fact we paid the assessment, which was \$8.00, and something like \$15.00 besides, making a total of more than \$23.00. I sent this money to Rev. M. B. Umsted, agent, Beebe, Ark.

FRANK P. JERNIGAN.

MARRIED.—At the residence of G. H. Caldwell April 11, 1909, Mr. Walter W. Abston, to Miss Bessie May Newton, Rev. Frank Hopkins, officiating.

MARRIED.—At the Methodist parsonage at Holland, Ark., April 4, 1909, Mr. Allen D. Duran and Miss Lunie Raines; Rev. J. Lee Lucas, officiating.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

CHOCTAW COLUMN

Toksali Isht Anompa Hosh Plafab Akochcha Hoke.

10:4. Ibbak nan ahah ahait toksa-hanli yat nan i lawachi hoke.

10:16. Hatak ai alhpesa nan isht ahanta kat okchaya imma kak o mahaya hoke.

12:11. Hatak at i yakni a okehahli hosh ahanta hokato palaska yat im ona achukma hoke.

12:24. Ibbak nan aiokpachi achukma yak osh pehliehi a iesha hi oke.

13:11. Toksalit nan il ahayuchi hosh nan ittahobbi kat ishaht mahaya hi oke.

14:23. Toksali puta ka isht ayukpa yat asha hoke.

20:13. Nusi ka anuksitiat ish ahanta na, nan ik im iksho ya ish ona hinla hokat; chi nishkin a ish fatummashke, yohmi cha palaska yat chim ona achukma hosh ish ahantashke.

22:29. Hatak at nan isht im ai attaya im ai ahli achukma hosh ahanta ka ish pisa cho? Miko ahleha ha itikba hikia hi oke.

23:4. Nan i lawa he ahni hosh chik toksalo kashke.

28:19. I yakni a okehahli hosh ahanta hokato palaska yat i lawa hi oke.

From Owl Circuit.

March 27 & 28 ash ai anompuli ilappa Hashi tuchina Itanaha atukla yat Hapih Bok ak o asha tuk oke. Il itibapishi C. M. Coppedge at ant ahanta ma anonti il itibapishi L. N. Isheomer Atoka sakit ai anompuli mat ant ahantat abanompa hochukma fehna pim anohonli tuk oke.

Hashi tuchina Itanaha nan isht asha ma nan annowa yakohmi hosh toba tuk oke: Sakit pehliehi im atobbi ka \$29.65 akmat Ulhti pehliehi yano \$3.40 yo im atobbi hoke; akmat abeka impalammi isht apelaehi kat \$4.35 tuk o annowa tuk oke; Afammi Itanaha yat sakit ilappa alhtoba onuchi kat \$32.56 tok o \$16.30 ho il atobbi hoke; akmat Ulhti pehliehi isht im alhtoba yano \$35.00 ho alhtoba onuchi tok o \$10.35 ho il atobbi hoke, hatuk o afammi taha ai alhi ke e hlopulli pulla ehi sayimmi hoke; amba sakit pehliehi immi yano akanoihma chi ka akithanoshke.

Iksa falama kat ushta tuk, baptismo kat tuklo achaffa kat assano, akma achaffa kato alla iskitini atuk oke.

Hashi tuchina Itanaha atuchina kato Kalih Akhehi ak o asha hi osh pit kanali tuk oke.

Ulhti Itanaha asha ka aya ehi hosh taliket alhtoka kat Eastman Willis, Alex. Brown, Castin Palmer micha George Lewis ak atuk oke; akma alhtomba yat Reuben Palmer micha Colbertson Lewis ak atuk oke. Anompa iklawo ilappak illa ho holisso atoba pit fokili hoke.

Haehi kana Haeh itibapishi, THOMAS S. WADE, P. C. Coalgate, Okla.

Wanted—Cultured, Southern lady taking select party to Europe, desires several ladies or gentlemen to complete number. References exchanged. Address 935 North State Street, Jackson, Miss.

Afton Station.

We are moving along slowly but nicely. Have held three church conferences, at which several names were dropped and some given certificates. Have held one protracted meeting which lasted five weeks. I did most of the preaching for three weeks; then Bro. H. H. Everett of Lexington, Okla., preached for us two weeks. We had large congregations all of the time. All business houses closed for two and a half weeks from 10 to 11 a. m. Results—eighteen conversions, several additions to the church and the church greatly revived. We have reorganized both the Junior and Senior League. The Juniors have about fifty members. Seniors have about thirty members. March the 14th I preached on the League and its work, at the evening service, and at the close we had the public installation of the officers. It was very impressive and we hope beneficial. We have a splendid Sunday school with an average attendance of about 150. It is doing a great work. We have a very good prayer meeting, though it could be improved if a few more of the members would take more interest in it. We also have a good W. H. M. Society though it can be improved and we think will be. Our

official board is hard to beat. They are men who have the interest of their church and the welfare of their pastor at heart, and are men who know and fear God. Our second quarterly conference was held April fifth. Every steward was present and had the salary in full to date. Rev. J. W. Sims, our P. E., was at his post of duty. He preached two good sermons for us (one Sunday morning and the other Monday evening). He looks well after all the interests of the church and so is growing on our people.

I submit the financial report for second quarter.

To pastor	\$166.25
To P. E.	27.70
Foreign Missions	15.55
Domestic Missions	40.95
Building and furnishing church	267.00
S. S. Supplies	28.50
Relief of poor	7.00
Incidentals	74.79
S. S. Mission collection	14.00
S. S. Birthday offering	7.41
Towards furnishing the 1st. Parsonage	25.50
Ministerial assistance	29.75
Christmas tree	25.00
Special for Missions	98.50
For Parsonage	16.75

We are hoping and praying for a great revival. Truly the lines have fallen to us in pleasant places.

Yours in the work,
W. P. PIPKIN.

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.

St. Luke's at Oklahoma City Now a Seven-Days-in-the-Week Church.

Our new St. Luke's church at Oklahoma City, just recently completed at a cost of \$85,000, including in its equipment a department for institutional work. The department has been open only a few weeks, yet it has developed very rapidly and is proving a helpful and practical feature of the church's activities. The Oklahoma metropolis, a city of large undertakings and many new comers, is a place peculiarly needful of the work and to its people the church is known as the "open church."

The following lines are being undertaken: Reading Room, Library and Social Room, Lectures and Entertainments, Boarding House Register, Employment Department, Church Membership Bureau, Weekly Bulletin Church News, Baths and Gymnasium, Special Work for Boys including Outings to the Country, Literary Clubs and Summer Camp. The only fee charged is a small one, for the baths and gymnasium—\$2.50 a year for boys and women; \$5.00 a year for men—all other features being without cost.

Rev. P. R. Kniekerbocker is pastor of St. Luke's Church and Roy Moore, for several years a secretary in the Young Men's Christian Association, is the General Secretary of the Institutional Department.

Mill Creek, Okla.

We have recently closed a meeting of two weeks' continuance at this place. Rev. D. A. Shaw, the pastor-evangelist of Tishomingo was with me and did good work. His sermons were strong and went to the heart. He denounced sin in an uncompromising way. Yet his message was given in such a way as to draw men to him and to Christ rather than to repel them. This is a rare gift. The meeting touched all classes and both old and young came alike under its influence. An old gentleman who has been an infidel was found at the altar for prayer.

Our work prospers here. Our Sunday school has about doubled in attendance since conference. We had a most excellent Easter exercise last night. Mill Creek as a town is forging forward. Our new brick school building is nearing completion. It is quite an imposing structure. A local company has been organized to bore for oil or gas and all the stock has been subscribed. Almost boundless quantities of glass sand is found here which assays a very high percentage of purity, I am told.

I came very near forgetting to state that we have a flourishing Junior League. We re-organized it early in the year and we now have a large enrollment and a splendid attendance. We



Unequaled for indigestion and all Stomach and Bowel disorders; such as sick headache, nervous headache neuralgia, diarrhoea, cholera morbus and cholera infantum. Cures, rheumatism, sciatica, lumbago, grippe and colds, whooping cough, asthma and all disorders of the lungs and throat.

It's wonderful antiseptic, tonic and curative powers make it the greatest of all family medicines. One bottle \$1; six for \$5.

Sold by all druggists.

have one of the finest boards of stewards here I have ever had the pleasure of being associated with. They will see that the salary is paid in full.

T. O. SHANKS.

April 12, 1909.

Ada District Conference.

Editor Western Methodist: Please announce that the Ada district conference will be held at Holdenville April 27, 28 and 29. Yours fraternally,
S. F. GODDARD, P. E.

MAKE MONEY SELLING BOOKS. We equip you, teach you, allow you credit and pay freight. We publish Bibles, Testaments, "Cook Books," "Children's Bible Stories," "Business Guides," "Cotton Calculators," 75c outfit on "The Masterwheel of Love" free for 12c postage. Write THE SOUTH-WESTERN COMPANY, Publishers, Nashville, Tenn.

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 No-Tar, Three Grades.
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 One, two and three ply Felt.
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 Little Rock, Arkansas

W. H. M. SOCIETY.

EDITED BY

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

Thanks From Brinkley Auxiliary W. H. M. S.

Through your valued paper, we the Woman's Home Mission Society of the M. E. Church, South, of Brinkley, Ark., desire to thank our good sisters of Cotton Plant, Clarendon, Forrest City, Hot Springs, and other places for the boxes of nice clothing, beautiful and cheering letters, words of love and sympathy.

The tornado, though terrible to us, has been the means of causing numbers of strong men to realize their weakness in the power of God, and they have resolved to lean upon the everlasting arm of salvation. Though we often bow our heads in sorrow, there is a blessing in every trial, and a silvery lining behind every dark cloud. We praise the Lord for his goodness, and again express our sincere gratitude to our friends everywhere for their loving remembrance, and the Western Methodist for so many encouraging articles. May God be with you all. Very truly,

MRS. T. S. NETTLETON,
Cor. Sec. W. H. M. S., Box 304.

Berryville Station.

According to promises I want to give a statement of the help we have received for the rebuilding of our church and parsonage in Berryville which was destroyed by a cyclone last November.

Little Rock.....	\$122.47
Methodist Church at Paris.....	9.55
R. E. L. Bearden.....	2.50
A. L. Cline.....	1.00
Methodist Church at Atkins....	4.00
Methodist Church at Bellefont..	5.00
Methodist Church at Eureka	
Springs	5.55

Total\$150.07

Notwithstanding we have only received help from the outside to the amount of \$150.07 we will try to rebuild this spring. We feel that now is the opportune time for us, as we can build a church now for \$5,000.00 that in the near future will cost \$8,000.00 or \$10,000.00.

If we build now we can get brick laid in the wall \$8.00 a thousand, and lumber on the ground for \$10.00 a thousand. The house we want and must build will cost us considerably more than we have in hand or in sight. The most we have is in good subscriptions, half to be paid when walls are completed, balance when roof and floor are complete.

The Methodists of Berryville are not able to build, therefore we are dependent to a great extent on those who are outside of the church, most of whom subscribed what they did on condition that we build a nice brick, and one party gave a lot on that condition. So if we cannot raise the money to build a nice brick we will lose at least half of what we have subscribed.

But we have not lost hope that the Methodists of Arkansas, and especially of the Arkansas Conference, will help us. I have received letters from some of the charges in the Arkansas Conference recently telling me they will help us soon.

Yours,
T. J. TAYLOR, P. C.

For COLDS and GRIP.

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

Mangum District Conference.

The Mangum District Conference will be held at Altus, Okla., beginning Thursday, 9 a. m., May the 20th, and will include Sunday. I trust that none of the pastors will arrange for meetings at that time, and that all will remain over Sunday.

Friday afternoon will be turned over to the laymen for a district rally. We greatly desire that every Lay church Leader, and as many other laymen, as possible, be present.

Rev. W. J. Moore, our stirring conference Sunday school superintendent, will be with us. Let Sunday school superintendents and other workers be there. The time given to this work announced later.

Dr. O. E. Goddard will represent the Board of Missions, and Rev. Geo. C. French the Board of Education. Then we hope to have with us Dr. Geo. H. Crowell, Dean of Epworth University, and Rev. N. L. Linebaugh, our Assistant Church Extension Secretary, and possibly others who would give interest to the occasion.

To the editor of the Western Methodist we extend a pressing invitation, and if he deems it a proper thing to do he shall have the privilege to round us all up for not sending in a larger number of clubs for the "Methodist."

All the local preachers will please see that they have short written reports the first day, and as many of these brethren present as possible.

Committee for license to preach, J. S. Lamar, R. P. Witt, T. M. Allen. Deacons and Elder's Orders, W. D. Sasser, R. L. Reese, C. H. Armstrong. Admission and readmission, O. W. Stewart, M. C. Hays, G. E. Holley.


The District League Conference will be held on Wednesday, the 19th, the day before the opening of the District Conference. A committee has the program in hand.

Altus is located on the Frisco and Orient railroads between Snyder and Quanah, and is one of the liveliest and most progressive towns in the district, surrounded by an attractive country. It is composed of a clever and intelligent citizenship, and the members of the conference and visitors will receive a warm welcome.

L. L. JOHNSON, P. E.

Williford Charge.

This writer has been serving our little though liberal church at Williford till other arrangements are made, if indeed such could be made by Bro. Farris the presiding elder. A town more liberal and hospitable than Williford this preacher never served. Last Sabbath was a success with us there, notwith-



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OF all the farm equipment the wagon is most in use. It must carry all kinds of loads over all kinds of roads and be out in all kinds of weather.

You cannot afford breakdowns and repairs.

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The Weber—king of all farm wagons—is an oldtime favorite. For more than two generations it has been manufactured and has always stood in the first rank. Weber quality never deteriorates. It is a well known fact that every Weber wagon built has the same excellent materials and the same high class workmanship as a made-to-order wagon. The man who buys a Weber buys certain quality.

THE COLUMBUS WAGON

The Columbus wagon is a synonym for high quality in wagon service. The gears are made of selected, properly seasoned wood—the thorough ironing and superior workmanship are ample reasons why every owner stands up for his Columbus wagon. In painting and finish the Columbus wagon is second to none.

THE NEW BETTENDORF WAGON

This is the standard all-steel gear wagon of the country. It is a wagon for all purposes and all climates. The steel gears with one-piece tubular axles give greatly increased strength and capacity with no increase in weight or draft. A removable malleable iron sleeve takes all the wear off the axle. There can be no such thing as poorly seasoned or defective materials in a New Bettendorf wagon. It is the standard wagon of its class.

It will pay you to call on the International agent in your town and arrange to buy one of these wagons. He will show you the wagon he handles, and supply you with illustrated wagon booklet and lithographed hanger. Or, if you prefer, write direct for full information.

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(Incorporated)

standing I was sick. The Word was poorly and feebly dispensed, but the congregation both morning and night right patiently heard me through and good, I am sure, was accomplished. Not only does our own church pay the preacher there but the other churches as well and those who do not belong to any church. Tell Bro. Weems to come back to Williford again and we will show him more hospitality and liberality if possible than we did before and give him a splendid congregation to preach to. This writer was made sad in reading the death notices of Bro. Troy and Bro. Church; also of the death of Bro. Warner Moore of Ripley, Tenn. The brethren were all good and useful men. Bro. Moore and the writer with other good brethren were in the same class for two years. T. L. Boswell, D. D., and Joe Evans, D. D., Dr. Mayhon and Bro. Maulden the examining committee. Only Bro. Mayhon

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of the examining committee survives, while so far as the writer knows Bros. Young of Memphis Conference and Honnell of North Mississippi Conference and this writer of the class are living. Bro. Bowen of Imboden charge is doing well. Tom can preach. God bless all the Methodist force. Fraternally,

J. F. ARMSTRONG.

Married.

John W. Kirk and Miss Willie Toombs both of Piggott, Ark., were quietly married at the home of the bride's father, Robert Toombs, Sunday, April 4, John E. Kember officiating. The bride is a niece of Rev. Clay Toombs.

You Look Prematurely Old

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