

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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No. 17



A Feature of Our Lord's Humanity.

Let it be said first that our Lord Jesus Christ is divine, that he proceeds from the Father and is equal with the Father, the very and eternal God. This being clearly and distinctly understood let us propound this question: Was he not as clearly and completely a man as any other man, and did he not have as clearly as anyone else an individuality as a man? We believe he had. If this be true then can we not with perfect propriety treat his humanity as we would in all kindness treat the humanity of any other man?

If the life of Christ was and is valuable to the world as an example of right doing and right thinking it certainly will be best understood as the acting and thinking of a man. There is but one point in our Lord that exists in common with other men, that of his humanity, and if we are to derive from him a comparison by which men may be raised to a better manner of life it must come from a view that may be properly taken of his humanity. If we are to know how men are to live by the living example of his life it must be along the lines of his humanity. Then let us see at least one of his peculiarities as a man.

We are at once struck with the intense hopefulness of his manner and teaching. Consider the parable of the lost sheep. When the shepherd came to the safety of the sheep fold and looked over his flock he found that one only was absent. Our Lord wishes to tell us about the kingdom of God and as he is God, and in all things, we see that he is really trying to make us understand himself. He is the great shepherd. Only one sheep has strayed. No smaller number could have strayed; then he selected the best possible condition in order to illustrate his great truth. He might have selected a much darker picture. We could truthfully say that many a shepherd had found a larger number missing and some have found all safely housed in the fold but this last would not serve as an example to illustrate the truth he is trying to teach. The one is missing. He goes out and finds it and brings it home. It matters not where he went to find it the point is he found it. He may have gone out on the mountain bleak and cold, or across the valley deep and drear or across the raging floods. Let our imagination have full play but he found his sheep and there is where our lesson of hopefulness comes in and he found it alive and well.

Take the parable of the lost piece of money. The woman had lost the piece of valuable coin. It is not of interest to inquire as to the worth of the piece of silver or of the importance of finding it the same lesson is to be taught as in the parable of the lost sheep. One piece of money is lost and the house is swept diligently and the piece is found and the rejoicing follows. He is telling of himself in the effort to save the world. The idea held out is that he will succeed.

The parable of the prodigal son has practi-

cally the same spirit. The father had only two sons, enough to illustrate the truth he is after. One of them goes astray, enough to illustrate the lesson. It matters not where he went or what descents he made into the underworld, he came to himself and decided that he would go back home and be a loyal son of his father. See the spirit of hope. Many a prodigal son has gone away never to return again. Though he may have often contemplated a return to the parental home, though he deplored the misery and suffering into which his wayward life had thrust him he dies among strangers unwept and unsung. But this darker picture was not to our Lord's liking. The prodigal in his parable got home and was able to join in the feast. Then the sequel for the father in this parable is full of joy. Many dim eyes have looked in vain for the return of the prodigal, many lamps have been hung out for the welcome of the wanderer that burned down to the last drop of oil and to the last inch of the wick and yet not a familiar footfall or a sound of the familiar voice ever rewarded their quiet vigils. But this father saw his son while he was a great way off and while he was yet able to run to meet him and impart the kiss of affection.

There is not a more pitiable heartache probably than that of the servant of God who does his level best to preach a good sermon or make a supreme effort to do some good in the world and must remain for weeks and perhaps for years in ignorance of the results of the effort. See the prophet of God under the juniper tree. He has done a great work and it seems to have utterly failed and he is miserable. The Lord had compassion on him and sent the ravens to feed him. Our Lord is doing this very thing, only he is doing it with his own hands, when he speaks the parable of the sower. Some seed fell by the wayside. That was waste. Some fell on the stony ground. That was more waste. Some fell among the thorns and thistles. More waste. But, glorious thought, some fell into good ground and brought forth some thirty, some sixty and some an hundred fold. Now is our Lord speaking of one sermon or of a full life in the ministry? What is the difference? The same point is illustrated. There is some loss but there is sure results. Not all will be garnered into the granary but some of the very best will be. Remember, oh worker in the Lord's vineyard, that our Christ who is the Lord of the harvest says that some fell into good ground and some of that brought the finest grain. Or in other words there is no effort so weak, no work however insignificant but that if done as unto the Lord it will have its fruitage in the very best.

We might give many more illustrations but those given will suffice to show the disposition of our Christ. His individuality shines out in these lessons. He was not only the meekest man that ever lived but the most hopeful as well.

Limiting God.

In a very important sense we make our own God. The only God we know is the one we conceive of. The poverty of this conception

makes for the most of us, we fear, a very poor God. We think of God under the limitations that we know belong to ourselves. Smallness of nature, that is our own curse, and one of the penalties of it is that we figure other natures on the same pattern. If we could but think in larger terms, if we could but feel in larger measure, if we could but resolve with profounder wills, we should have a deeper appreciation of the possibilities of all intelligent and moral life, and we should therefore attribute more of majesty and power and love to God.

How far, for example, are we from understanding what is the meaning or the measure of the love of God. When we say that God loves us, do we attach any real meaning at all to the words, or are we simply using a traditional phrase that conveys no intelligent idea? The truth is that we ourselves love so meagerly, our love covers, so to say, so narrow a field and is so weak of grip, so lacking in vitality, that we are not sure that we know much about the love of God. This is to miss the knowledge of God at the central point, for God is love; and if we cannot understand him in terms of love, we do but poorly understand him at all. Moreover, we are so very conscious that we deserve nothing good at the hands of God that we can find no true measure of the love of God in our sense of desert; indeed it seems almost inconceivable, from this point of view, that God's love can be a reality at all. We know that, as for ourselves, we do not love beings whose attitude toward us had been such as has been our attitude toward God. Toward them we find it difficult to hold any other feeling than that of contempt. Grace is amazing grace, love is wondrous love. To be told that God loves us with a great and infinite love, we can scarcely understand what the words mean. We are looking at him through the refracted rays of light that come through the broken images of our own natures. Only as God reveals himself in his effort to save us, especially his effort through Christ, can we take hold of the truth at all, and begin to believe that God's love for us is a living, active flame, interesting itself mightily in our behalf. St. Paul has a prayer that we may be able to comprehend with all saints what is the breadth and length and depth and height, that we may know the love of Christ which passeth knowledge. It is one of the most daring conceptions of that apostle's imperial thought. He dared to pray for such a thing. But how far are we from the realization of it!

He is a shabby man who will compel a steward to come to him again and again to collect money which he ought to hunt up the steward to pay. What is it to the steward? How much does he get for his services?

It is the business of every pastor to transform his church, as far as he is able, from a feeble flock to a fighting force. This is not an original thought, but it is a very true sentiment.

The perfect man that you are looking for is not now living; there are many good men, however, that may be found with moderate effort.

WESTERN METHODIST

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

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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:

W. H. M. S., White River Conf., Newport, April 29-May 3.

Little Rock Conf. Woman's Home Mission meeting, Crossett, Apr. 30 to May 3.

Fayetteville District Conf., Centerton, 11 a. m., May 4.

Annual Meeting W. F. M. Society Little Rock Conf., Pine Bluff, 4 p. m., May 6.

Lawton District Conf., Walter, May 12-15.

Annual Meeting W. H. M. Arkansas Conf., Conway, May 16-18.

Annual Meeting W. F. M. S. White River Conf., Corning, 8 p. m., May 20.

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.

Jonesboro District Conf., Manila, May 27.

Vinita District Conf., Vinita, May 27-30.

Arkadelphia District Conf., Malvern, May 27-30.

Ardmore District Conf., Davis, May 28-June 1.

Helena District Conf., Clarendon, 2:30 p. m., June 2.

Durant District Conf., Hugo, June 3-11.

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.

Creek and Cherokee District Conf., Springfield Church, 8:30 a. m., July 14.

Searcy District Conf., Heber, July 15.

Choctaw-Chickasaw District Conf., 8 p. m., July 20.

Chickasha District Conf., Pauls Valley, 8 p. m., July 26.

Recently we had a pleasant call from Geo. C. Tatum of El Dorado, Ark.

We have heard nothing but the very best reports about the ministry of Rev. S. H. Babcock at Atoka. His people think he is fit timber for a bishop.

Bishop Hendrix will be at Hot Springs May 8-9 and will officially open the auditorium of Central Church. Bro. Hutchinson, the pastor, extends a cordial invitation to all former pastors and other friends to be present on Sunday the 9th.

Last Monday Rev. H. W. Wallace of the Arkansas Conference paid us a pleasant visit. He is doing good work at Fourche and appreciates his opportunity to advance the interests of the kingdom among the mill people.

On Monday we had the pleasure of a call from Rev. A. T. Galloway, presiding elder of Searcy district, and Rev. W. E. Hall of Dye Memorial, Argenta. Bro. Galloway reports his district in good condition and is enjoying his work.

We are sorry to chronicle the death, on Tuesday night, at Heber, Ark., of Rev. P. B. Wallis, our pastor at that place. We have only the above facts as stated by the daily press. Bro. Wallis was a good and true man and a suitable notice will appear later.

Judge John H. Linebaugh of Atoka, Okla., is likely to be a candidate for judge of the

court of criminal appeals for the eastern district of Oklahoma. No better man could be put in the place. He is a lawyer of fine abilities, a gentleman and an incorruptible man.

The Mangum district, Rev. L. L. Johnston, presiding elder, has paid in full its missionary assessments, both foreign and domestic, for this year. The same is true of the Creek-Cherokee district, Rev. Orlando Shay presiding elder. Good for the brethren; good for their preachers; good for their people.

Through Rev. J. W. Harrell of El Dorado we learn that Bro. Vantrease is shut in with the smallpox. His wife and son Fred have it. She has a severe case. Fred will soon be out. We trust that all may soon be well. It is reported that there have been about 250 cases there this year.

Mr. Albert C. Weems of Rome, Ga., made this office a pleasant call last week. He was on a visit to his brother, Rev. D. J. Weems of Conway. Although he can be at home only about one Sunday in the month, the people in his home church retain him as the superintendent of their Sunday school.

Through the North Carolina Christian Advocate we learn that Dr. Edwin Mims, who has been for many years professor of English in Trinity College, N. C., has accepted the chair of English in the University of North Carolina. Dr. Mims is an Arkansas man, and his many Arkansas friends are gratified with his success.

A church bulletin issued quarterly by Rev. C. W. Hardin, pastor, in interest of the church at Broken Arrow, Okla., has been received which states that sixty-six members were received into the church during the first quarter of this year. This long list of new members should give the church much added strength and will make certain of a good report for the year's work.

We note that some of the Oklahoma public schools are making use of our preachers. Rev. W. L. Anderson, our pastor at Stilwell and Westville, will preach the commencement sermon for the school at Westville May 9 and Rev. W. F. Dunkle, presiding elder of the Muskogee district, will render the same service for the school at Stilwell.

Prof. Geo. H. Harrell, who was one year in the Hendrix College faculty, then in Epworth University, and at present in Centenary College, Shreveport, La., has been elected to the presidency of Mansfield College, at Mansfield, La. This is the female college for the Louisiana Conference. We wish for Prof. Harrell a large measure of success in this responsible position.

We are in receipt of an appeal for help to build a church at a country place near Maude, Okla., which we believe to be worthy of help which any of our people could give, but the request lacks the endorsement of the pastor and presiding elder, which are necessary in order to put it in regular form for publication. However if any can help it will be very much appreciated by the membership of the church at that place and any funds may be sent to Mrs. M. A. Warhurst, R. F. D. 2, Maude, Okla.

We have information that Revs. J. B. McDonald, N. L. Linebaugh, W. J. Sims, J. R. Abernathy and W. F. Dunkle, presiding elder of Muskogee Dist. of Oklahoma Conference, passed through Little Rock Wednesday morning on their way to attend the meeting of the Board of Church Extension at Memphis. The Oklahoma Conference has great need for help from our Church Extension funds at the present time and these brethren will look after that interest.

Rev. Amos Kendall, a member of the North Mississippi Conference, died in Aberdeen,

Miss., April 12. He was born in Lincolnshire, England, December 25, 1830. He joined the Memphis Conference in 1855, and became a member of the North Mississippi Conference when that territory was taken from the Memphis Conference. He had served many of the leading stations and districts in the conference and retired from active work in 1902.—Christian Advocate (Nashville).

Dr. E. B. Craighead, president of Tulane University, New Orleans, visited our city last week and delivered a great address at the Capital theater on "What Constitutes a Great University." He also spoke briefly at the High School. In company with one of the editors and other friends he visited points of interest in and around Little Rock. It was a great pleasure to hear such complimentary words about our city from one whose travel and observation enabled him to make just comparisons.

Rev. T. L. Rippey, Rev. O. E. Goddard and Rev. W. J. Sims have each arranged for Western Methodist day in his charge. We commend the idea. The purpose is to bring the paper before the congregation, point out in detail the meaning of taking a church paper, and then do business, just as we are in the habit of doing in other departments of the church's work. Rev. P. C. Fletcher adopted this plan one Sunday several years ago, and a large list of subscribers have been at Fayetteville, Ark., ever since.

Bishop A. W. Wilson is at his home in Baltimore, seriously ill. During the recent session of the Baltimore Conference he was taken ill, and had to resign the chair to Bishop Candler. A few days later he took a trip to Toronto, Canada, to meet the Methodist Commission on Unification in Japan, hoping that the trip might benefit his health. He was made worse by it, however, instead of better. Severe symptoms of neuritis, from which he had been suffering, were made graver by bronchitis and asthma, and for several weeks now he has been confined to his bed. Many prayers will go up from all over the church, which he has so long honored with his services, that the hand of disease may be withdrawn from our beloved Senior Bishop. He has suffered and is suffering much pain but has the constant and assiduous care of his daughters and the best attention which medical skill can give.—Christian Advocate (Nashville).

The whole State of Oklahoma was greatly shocked about ten days ago by a quadruple lynching at Ada. Four desperate men were hanged by a mob of sixty or seventy people. There is no doubt at all that the men hung deserved all they got. They had long trails of blood and crime behind them. Two of them were quite wealthy. They had boasted that no Oklahoma court would ever convict them. If a mob could be justified in a settled State it seems that this mob could be. The best people about Ada knew of the atrocious nature of the crimes of these men; they had great doubt that they would be convicted; they were rich, and the courts of the State had only recently miscarried in several atrocious cases; and there were perhaps a score of good citizens whose lives would have been in jeopardy if these criminals had gotten out of jail. Yet we cannot justify the mob; we dare not do it. The mob is not a remedy; it is usually a dreadful curse, letting loose all evil. But the officers of our courts may as well know that the inefficiency of the courts will always invoke mobs. Even-handed justice, administered without delay is the only preventive.

A PLAIN DUTY.

Several other perplexing problems having been fairly solved, the Arkansas Senate should promptly redeem the pledge of the Democratic platform by cheerfully and quickly passing the Henderson-McKenzie Submission Bill. There can be no reasonable excuse for failure to pass this bill, and unless it passes soon enough to permit the House also to pass it, the Senate must bear the blame. Under this law the people themselves will settle the liquor question within sixty days. Without such legislation the next two years will witness the most terrific political battle ever waged in Arkansas. We are ready for it, if necessary. Do our Senators wish to become responsible for such a fight? For the spending of thousands of dollars by the liquor people? Uselessly, because they will inevitably lose when the people become thoroughly aroused. *Delenda est Carthago.*

A Lesson in Psychology.

We have taken the following clipping from our neighbor the New Orleans Christian Advocate:

"Two men fell from the fifteenth floor of a Kansas City building. They were L. E. Trout and Charles Pepperdine. Trout, who was not seriously injured, tells this dramatic story of his experiences: 'When the scaffold broke in the middle, I realized I was too far from the ropes which descended at either end to seize one. I resigned myself to fate. It took about two and one-half seconds to descend eighty-four feet, or half way down. In those two seconds I thought of enough things to make a volume. My first thought was this: 'Will my wife forgive me for working in a dangerous place and telling her I was working inside?' I wondered if the news of my death would kill my wife. Then I wondered why I did not strike the bottom. It seemed that I had been in the air an hour, and I longed to reach the bottom to end my suspense. I knew that my companion was ahead of me in the descent through space, and I wondered what luck he was having. Every unkind word I had ever uttered to my wife in little quarrels stood before me as if painted in flaming lines on a billboard. They cut me to the quick and I thought how differently I should have acted if I had known what a terrible death and abrupt parting was coming. I wished that instead of an instantaneous death I might have a moment to comfort her, but I knew there was no hope for that. And through all my thoughts there ran as a sort of undertone a feeling of wonder why I hung suspended in the air and could not get to my journey's end. My life from boyhood days was reviewed. I saw every act that I have done which I am ashamed of. I saw the windows passing up and I knew I was not yet half way down. Then I felt the rope in my hands burning and cutting my flesh. The vibration of the rope, which was fastened at both ends, had carried it inward twelve feet at the middle, and in my lightning-like descent I had hapened to make about half of my fall at the instant the rope came nearest me. I would have reached the bottom in two-thirds of a second more. I heard Pepperdine strike and scream. The pain in my hands made me want to relinquish my hold, for I thought that I would be killed anyway. But I decided to be game. Next I saw darkness illuminated with millions of sparks. I knew then that I should see my wife again. I knew that if death came it would not be immediate. Then I lost consciousness.'"

This remarkable experience set us to thinking. So far as we know there is no other instance of the sort on record. There are records of many cases of people that were drowning and that were afterwards resuscitated, who have told remarkable stories as to what passed through their minds during experience. But the process of drowning is a much longer one than the the process of falling here described, and there are records of cases falling longer distances from balloons, but with such suport as give hope of life. This man, who believed he was certainly doomed, tells us that he reviewed his whole life in two sec-

onds of time! It illustrates the infinite capacity for action in the mind.

We suggest further that there is indicated as being within the mind itself infinite capacity of rapture or of suffering. A man may have within himself his own heaven, his own hell.

Progress on Our Educational Work.

Having the interest of Hendrix and Galloway Colleges almost constantly before me, I am constrained to write this. I am doing my very best, with the lights before me, to solve the problems which confront us.

I have met with some degree of success. Have found our preachers generally earnestly endeavoring to ballast our colleges. Many of them are good givers in more ways than one. When our present plans are finished and our purposes accomplished, it is my wish that their names be in some way perpetuated. Again I have found a few laymen with an appreciation of present needs and a perspective that stamps them as great, and removes them from the crowd. Arkansas Methodism, yea, Arkansas as a whole, owes to these modest business men, who for the love of Christian education, influenced by no local conditions, are helping us to solve our problems.

I announced before taking up this work, in the Arkansas Methodist, my plans; I have adhered to them mainly and, if we can hold steady, our two great State schools will come out all right.

I had earnestly desired a satisfactory correlation of all our Methodist schools and rejoiced when the commission made their unanimous report, which report has been in the main accepted by the three Annual Conferences in the State. We must not grow impatient nor criticise anyone. The price of success in any great movement is criticism and else. I think all the brethren are sincere, and after all none of us have any corner on wisdom. In the end all will come out right.

I have been organizing the forces and representing from every pulpit and platform the needs of our two State schools—that I have made no better success I am sorry. The tardiness can be attributed to only two things, the mind of the people and the weakness of the commissioner. God knows that if I could correct the latter I would do it, but I can't help it. Others I feel sure could do better and I sincerely wish the authorities would let me go and employ them.

I care more for the cause than for any man's opinion. Personally, I am going to do my best with the matter, whether officially connected with the movement or not. Brethren, let us all pull together. I am not only trying to interest Arkansas, but men in other States, and shall gladly accept any sum given from all these sources; same given us without any conditions, save only those conditions dictated by business rules, the opinions of others to the contrary notwithstanding.

I beg our men and women to stand steady. The leaders of educational matters in Arkansas are in accord with the leaders of the world. I am now within \$78,000 of the endowment of Hendrix. We have but a few months to accomplish this task in. I shall do my very best up to that time, and, if I fail, will simply say I have not the ability to accomplish it. I have no word of criticism for anyone. If this can be done and the debt paid, the present plans concerning Galloway can be accomplished, towit: needed improvements and the starting of an endowment. President Williams is making us a fine school. The truth is progress and improvement are the watchwords there.

Let us run Galloway College over with bright girls, and he and his faculty will do

the rest. In all his great work he is supported by his good wife, who some of us think is indeed the power behind the throne. I was never more in love with Galloway College and never more heartily approved of her work.

I am sending a pupil there and let this be an answer to many letters received concerning the matter.

Now brethren I feel encouraged and hopeful. To be sure, if I could I would solve all our matters in a few hours. But I can only say in the midst of solid progress such as we are making, that we will solve them all in some way. My prayer is that we may solve them for the future good of our State, and not for the present only. I am constantly praying that our leaders may have a perspective, the ability to look beyond local conditions and local environments.

Lastly, we will succeed grandly if we will only trust each other and pull together—"United we stand, divided we fall."

Should the eye of any business man fall on this, I beg you to read it and think over it and write me your conclusions. I appeal to you to come to our help now.

Finally brethren, pray for me; so many demands—such a short time to do the work. I am just in receipt of two invitations to go to other States to help solve the problems of the church, one from a great city in the West, another from a city in the East. Pray for me, brethren. Yours,
JAMES THOMAS.

Little Rock, Ark., April 26.

Report of Brinkley Methodist Church Building Fund to April 27, 1909.

Reported April 20, 1909.....	\$1170 33
Church, Wynne, Ark., by L. M. Ellis.	14 55
S. S., Thornton, Ark., by C. C. Green.	2 10
Lawrence W. Neff, Demorest Ga.....	1 00
S. S., Marianna, by Fred Little.....	16 00
Church, Marianna, by Fred Little ..	36 50
Church, Tuckerman, Ark., by J. S. C	3 75
Church, Salado, Ark., by W. R.	
Sheepman	1 53
S. S., Cash, Ark., by J. P. Shultz....	1 25
Mt. Carmel S. S., Jacinto, Ark., by	
W. R. Green	1 66
S. S., Corning, Ark., by C. V. Beloate	30 00
S. S., Piggott, Ark., by J. H. Thomas..	5 00
J. B. Dunlap Jr., Helena, Ark.....	5 00
S. S., Batesville, Ark.....	38 98
J. C. Fitzhugh, Batesville, Ark....	1 00
S. S., Bellflower, Mo., by W. M.	
Metts	5 28
S. S., Imboden, Ark., by T. A. Bowen	1 59
Church, Imboden, Ark., by T. A.	
Bowen	11 00
Church, New Madrid, Mo., by J. T.	
Self	6 50
Y. W. H. M. Society, First Church	
Little Rock, Ark.....	25 00
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	\$1378 02

TIM SHULTS, Sec.

Brinkley, Ark., April 27, 1909.

A Request.

Will the pastors of the Little Rock Conference please send names of their Sunday school superintendents to me.

J. M. WORKMAN, Sec.

Little Rock, Ar.

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.

Notes From Japan.

At the service conducted in the chapel of the Hiroshima Girls' School on the first Sunday of the month eight persons were baptized and received into the church. One of these was a teacher in the school and the remaining seven students in the graduating class.

This year, for the first time since the school was founded, every member of the graduating class is a Christian, and it is an event worthy of particular mention.

In addition to the Christian work done in the school itself much good work outside in chapels and Sunday schools is carried on through the help of the teachers of the school. As an indication of the extent of this auxiliary arm of work may be mentioned that out of the 1,500 children in Sunday schools in the district not quite one-half the number are in the city of Hiroshima.

The night school known as Frazar Institute, located in the Southern part of the city, was started a few years ago by the missionaries living in Hiroshima. It has from the first attracted a goodly number of young men seeking to learn English. At the present time there are about eighty names on the roll-books of the school. A chapel has been fitted up in the building which is one of the regular preaching places in use in the city.

Friends at home will regret to know that Mr. A. H. Shannon has been for several weeks undergoing a severe illness at Nagasaki, where he had been engaged as an instructor in a government college, and that on account of his illness he has thought it best to give up his position. He is gaining strength but it may be some time before he is strong enough to take up work again.

His two sisters are missionaries of our church in Japan and highly esteemed.

The school in Kobe for Bible women, known as the Lambuth Bible Training School and conducted by Miss Maud Bonnell as principal, is becoming increasingly successful. Miss Parks, one of the teachers, has been visiting the field in the interest of the work. Miss Bonnell has associated with her some efficient teachers who are deeply interested in the welfare of the school.

The present term closes the end of this month. There are three students who have completed the course and graduate this year, Mrs. Okamoto, Miss Miura and Miss Ushijima.

The following notice is copied from The Japan Evangelist in regard to our principal school in Kobe:

"The Mombrusho, (Educational Department—C. B. M.) on the 10th of February granted to the Kwansai Gakuin, Kobe, the 'Government Privileges,' that is, to the Biblical Department the rank of a Semmon Shingakko, with exemption from military service also (choheiyuyo); and to the Academic Department the Nintei with rank of a Chugakko and exemption from military service. The teachers, students and friends of this institution were happy in the announcement on the day of Kingen setsu, the 11th, and all feel that a new era is now being entered upon."

Miss Virginia Garner, one of the faculty of the Kwansai Gakuin, and one of Arkansas' representatives in Japan, by special request from the Normal College of Hiroshima, read a paper before the English Speaking Society of that institution and invited guests, on the subject Milton. It was the occasion of the tercentenary celebration of the birth of the great poet.

The paper was ably written and well presented. Looked at from the point of view of an analysis of character or that of a summing up of the teaching of the poet in both these

respects the paper showed fine comprehension of the whole field of investigation and a skillful handling of the facts.

Rev. T. H. Haden and Rev. Mr. Yoshizaka, representing the Biblical faculty of the Kwansai Gakuin, have been on a ten days lecture tour to the west coast of Japan, and intervening places. They spoke in seven different cities and towns and in some of these several times.

In spite of severe weather they had a cordial welcome everywhere and several good meetings were held.

The Western Annual Conference of the Japan Methodist Church, which embraces in its territory all that of the Southern Methodist Mission, will meet at Tuknoka, Kynsher, on the 26th of this month.

It is expected that there will be a full attendance of the members of the Conference and of the missionaries of the co-operating missions. Bishop Harris of Korea will also be a visitor to the conference.

CROWDER B. MOSELEY.

Hiroshima, Japan, March 12, 1909.

A Correction.

To the Brethren of the Oklahoma Conference:

I find that an impression is abroad, that we as a church, have not, and are not meeting our share of expenses, of Epworth University.

I give the following that all have a right to know.

Last year the Board of Missions gave us \$10,000 of the proceeds of the sale of Willie Halsel College, to be used in building a Hall for young ladies; to this is a \$5,000 subscription given by Mr. I. M. Putnam of Oklahoma City, to be applied on this hall; Mr. J. O. McClester, of Mangum, gave \$1,000 to be applied on the hall. Now all this is available at any time they will build the hall. Judge Ames gave \$1,000 to the expense account and the Board holds his receipt for same; Dr. T. P. Howell, of Davis, gave \$1,000, as a loan fund for worthy young men. This has all been paid and the Board of Education paid the insurance on \$15,000 on the building for a period of three years, which cost \$160. They paid \$50 in the spring, as I remember now, for printing; they gave over to the Trustees at Conference \$150. Since conference, \$232. I hold in notes and subscriptions about \$4,000. Now while we should do far more than we are, and we must do more, still, we have borne our part so far and while we did not give as much last year to the running expenses as did our M. E. brethren, still we did far more than did they for the school. I give this, that all may know. About forty per cent of the student body is from the city, about twenty per cent are Southern Methodists, a good per cent are there through the work of our pastors and agents, and so from this point, we are much better than is believed by some. The school is doing well. Our opportunity is one that calls loudly and is worthy of the support of our people, preachers and Bishops.

W. J. SIMS.

The Anti-Saloon League and the Commission of Inquiry.

Because of criticisms being made in certain quarters for the part the Anti-Saloon League took in preventing the passing of the Commission of Inquiry Bill before Congress, it is proper that a brief statement of the reasons for that opposition be given.

First. The chief reason offered by those who criticise us is that "such a large number of temperance societies favored its passage." It is true that a few temperance societies favored its passage, but that is not a sufficient reason. It has only been a few years since the

Anti-Saloon League favored the appointment of such a commission, but it was at a time in the history of this reform when we had but little authoritative information concerning the liquor traffic, and when we especially needed something that would furnish a sane working basis. Then neither Congress nor our State legislatures, with rare exception would give even scant consideration to the request. The temperance people of the country have themselves at their own expense gathered the necessary information for waging the most effective warfare against the traffic everywhere. Already more than forty millions of the people of the United States have passed upon the question by abolishing the saloon, and millions more are ready to do so as soon as proper State legislation will permit.

Second. A further reason for criticising the League for its opposition to this measure is, that "the liquor people opposed it." It is true that some liquor men did oppose it, just as some temperance people favored it, because they had opposed it so long they had gotten the habit. Some of our best temperance people favored it because they have worked for it so long and earnestly that they did not stop to observe that we have passed the point where it could possibly do good, but would do actual harm. The League does not question the good faith of those both in and out of Congress who favored the Commission, but the League is in possession of information, confirmed by some of the leading liquor journals themselves, that their opposition to the appointment of such a commission was withdrawn. If further confirmation of the attitude of the liquor people to such legislation is needed, we call attention to the fact that in a number of States they have been and are seeking the appointment of such commissions. As far back as four years ago in Ohio, while a local option bill was pending in the legislature, certain persons who opposed it, at the instigation of the liquor people, made overtures to the Anti-Saloon League to have such a commission appointed, and offered to make the State superintendent of the League a member of that commission, with a good salary and the opportunity to travel over the country at the State's expense, if he would not interpose objections to it and withdraw pending local option legislation until that commission could report.

Within three weeks after the Commission of Inquiry was disposed of by Congress, and within one week after the local option bill had been killed in Pennsylvania, a member who voted against local option introduced into the Pennsylvania legislature, undoubtedly at the behest of the liquor people, a measure substantially the same as the one that was before Congress for the creation of a Commission of Inquiry into the liquor traffic. What is the purpose of this? Simply to check and postpone proposed temperance legislation. If Congress had created the Commission of Inquiry, as proposed, the wheels of temperance legislation, both State and nationally, would be locked until that commission made its report. Not only liquor interests, but every legislator who wanted an excuse for not going on record on this question would demand it.

Third. The difference between the work of the Anti-Saloon League and the temperance societies has much to do with the difference of viewpoint. The sphere of operation of temperance societies, and especially church temperance societies, is of a didactic and oratorical nature—fervid denunciation and general arraignment of the liquor traffic before public assemblies, hence the more facts ready made the better. The Anti-Saloon League is

everywhere in a hand-to-hand grapple with the liquor traffic before every legislature throughout the Union as well as before the national Congress, struggling for and securing legislation, the operation of which is developing facts about the traffic more numerous, practical and effective for successful warfare than a dozen commissions could find or temperance advocates can use. The Anti-Saloon League, by securing legislation and then by the help of all other agencies putting it in operation, has made commissions of inquiry unnecessary. When such commissions were necessary the temperance people could wait for their report because they were not securing legislation, but to stop now in the midst of a winning fight, when the liquor traffic is on the retreat everywhere, to secure information that we already have, is to surrender the advantage gained by years of sacrifice and service.

The League deeply regrets that in taking this position it is temporarily compelled to appear in opposition to some temperance forces, especially the Women's Christian Temperance Union, which for twenty years has been fighting for such a commission, and which has done more to lay deep and strong the foundation upon which the recent splendid victories have been won than all other agencies combined except the church. But much as we regret it, we cannot yield one iota in our opposition to giving the liquor interests this advantage at this time, even though it should cost the estrangement of some valued friends. This great nation-wide movement is more important to the coming kingdom than General Supt. Anti-Saloon League of America.

P. A. BAKER,

General Supt. Anti-Saloon League of America.

Some Notes from Muskogee.

A few notes from Muskogee. One of the growing young cities of Oklahoma State may be of interest to the readers of the Western Methodist. I have been here since the 20th of March watching most of the time, in the sick room of my sister, Miss Mary E. Wier, who has been confined to her bed for some weeks. I have however been out to preaching every Sunday since my arrival.

Last Sunday was Easter and it was my great privilege to attend a service at First M. E. Church, South where Dr. Winton, editor of the Christian Advocate, preached an appropriate and edifying Easter sermon. Dr. Winton, by the way, is a member of the Oklahoma Conference and is out, I suppose, attending one or more District Conferences.

Southern Methodism seems to be in the foreground in this great Southwestern State. Here in Muskogee we have two handsome brick houses of worship. Rev. O. E. Goddard is pastor of First church, greatly esteemed by his people, and Rev. T. L. Rippey is pastor of St. Paul's. A very gracious revival meeting at St. Paul's closed last Sunday night. Great crowds attended the night services. One hundred and twenty-five persons professed conversion. Nine persons consecrated themselves for special work, some as ministers, some as missionaries, and some as deaconesses.

A local paper reporting the meeting speaks of it as the greatest religious revival in the history of Muskogee. Owing to the serious sickness of my sister I was able to attend only a few services during the meetings. I had the privilege of preaching for Bro. Goddard and his congregation one Sunday morning since my coming to the city.

Rev. O. E. Goddard, who is pastor of First church, is also Conference Missionary Secretary. Either position would seem to be sufficient to occupy the time and strength of one man. In the North Mississippi Conference,

Rev. W. S. Lagrone is our conference evangelist and secretary and gives his whole time to this special work.

Bro. Goddard, however, has the assistance of ten district evangelists who cover the most of his territory.

It has been my pleasure to meet Rev. T. F. Brewer during my present visit to Muskogee. In his earlier ministry he was a member of the North Mississippi Conference. Bro. Brewer has done much for the cause of Christian education in this Territory, having spent many years in teaching. He is now an agent or commissioner, to visit the high schools of the State, and affiliate them with the State University. It pays him a good salary. And having to travel extensively over the State he is said to preach somewhere every Sunday. His old friends will be glad to know that he is doing well. He is one of the leading members of his conference. It is my pleasure also to acknowledge a fraternal call from Bro. T. L. Rippey, of St. Paul's church and his father, Bro. W. M. P. Rippey, pastor of one of our churches at McAlester. The elder Bro. Rippey was formerly a member of the North Alabama Conference, and his son, T. L. Rippey was partly educated at the Southern University, Greensboro, Ala.

Muskogee is a prosperous young city, and still grows apace. Its population is estimated from twenty-five to thirty thousand people. Already there are several large public school buildings, and others are to be erected. One, a high school building, at a cost of more than two hundred thousand dollars.

But the winds, the winds! They sweep, in strong gales over this open country, reminding one of the words of the poet, Longfellow: "And the wind is never weary."

We still keep anxious vigils by the bedside of our dear sister. Now in her eighty-seventh year. She has been a member of the Methodist church from her childhood. She has enjoyed the prayers and songs of friends in her room. We would still keep her with us, but it looks like the end was not far away. We have tried to commit her to the keeping of our Father in heaven who doeth all things well. She is tenderly cared for in the home of my daughter, Mrs. Bonnell, whose husband, Dr. A. E. Bonnell, is an active member of First church, superintendent of the Sunday school and leader of the Laymen's Movement in his conference.

T. C. WIER.

Muskogee, Okla., April 16, 1909.

Walk According to this Rule. Gal. 6:16.

1. Daily Bible reading and prayer.
2. Kindness and discipline in the home.
3. Do something worthy each day.
4. Sympathize with suffering of all kinds.
5. Trust all men with love—no men with secrets.
6. Never let naughty tempers fall from tongue or pen.
7. Tolerance toward people of other views.
8. A pound of charity for each ounce of merit found in all people and all things.
9. Never expect trouble till trouble comes.
10. Keep humble when the sun shines.
11. Trust the Allwise when the clouds come.
12. Never get in a hurry, but keep busy while the lamp burns.

I. E. THOMAS.

Rosenberg, Texas.

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

The Guest.

(Dedicated to J. E. Godbey, by A Friend.)

One long and quiet Sabbath afternoon,
When we had laid aside our week-day cares,
And yet our spirits lagged in dullness vain
Untouched by joy's quick flame of pure desire,
There came to us an hour of life's uplift
To make us prize the name of guest and friend.

Our guest had spent this three-score years
and ten

In noble work, in high endeavor, and
In lofty thought. Upon his face the years
Had worn deep lines; such marks as speak of
pure

And wholesome ways of life. His whitened
hair

Bespoke the whiter soul within. Great store
Of ripened mental energy, the glow
Of spirit ever lit, shone out from eyes

Still bright with joy of living, and resounded
In tones all strung to thought and sympathy.

He read to us a book now rare; one which
Meant much to him; from out its pages he

Had gained full many a lesson; his mind
Had grasped with keen insight the writer's

thought,

His love of beauty had been charmed with
such

Felicity of phrase as rarely falls

From pen of man, and yet still more his soul

Had caught new glimpses of the ideal dream
And been swept on to higher heights of truth.

He read to us of "Death in Life;" the fate

Of souls encased in worldly love and pride,

Of souls laid bare, of souls made desolate,

The poison and subtle power of sin.

Our hearts were vaguely sad and yet our

minds

Dwelt most on how the strong and noble

thought

Flowed on in words of limpid, clear beauty,

And on the richness of the reader's tones,

His perfect mastery of the author's thought,

Thus all the while his inner self revealing.

Again he read to us in "Life in Death"

In tones made richer now with deep emotion.

Forgotten was the humble room, life's pain,

Forgotten were our apathy and ease,

Forgotten was the book's untoward fate,

Forgotten was the reader and his charm;

Our souls were lifted to those heights of truth,
Where earthly mists and storms no longer

cloud,

And ours the vision of a soul who knew,
Whose faith had weighed the whole of life

and death,

And who on heights serene, still unafraid,
Put down grim death as nought and took up

life.

Eternal, changeless, one, victorious.

This hour, this friend, this vision of God's

love,

This sense of life's unending power, and

death's

Seant weight, we count as love's great, price-

less gifts

Which lift our steps above the common road,
And make us see our paths led on by God

Upon an overglorious upward way.

Conway, Ark.

A New Book on Personal Evangelism by a Southern Writer.

I have just finished reading "Christ's Way of Winning Souls," by John Calhoun Sligh, a member of the Northwest Texas Conference. I find it the most helpful and instructive book of the kind I have ever seen. The author brings out in a most striking way Christ as a Personal Worker, his conversational methods of teaching, and his wonderful skill in ap-

proaching and winning different types of men.

The three chapters on Christ's Message to the Man of Culture, Christ's Appeal to the Business Man, and Christ's Claim on the Aristocrat, are well worth many times the price of the book to any preacher or Christian worker.

This book differs from anything I have ever seen on the subject of personal work. It presents in brief compass a real Philosophy of Soul Winning. The author indicates with a sure hand the successive steps by which Christ infallibly approached and won human hearts. He says, "There is a road into every man's thoughts, or at least a pathway, however twisted and tangled it may be. How to follow the road, or find the trail—this is the task before the personal worker."

This book is published at our Publishing House, Nashville, and may be ordered of Anderson, Millar & Co., Little Rock, Ark. Price 60cts. Do not fail to order a copy. We are now in the midst of a great meeting in the wealthy town of Dublin, Texas.

W. M. McINTOSH.



Scripture Lesson for May 2: Luke 9:28-36.
Topic: Mountain-top Experiences.

The transfiguration took place at night on a mountain height. It was probably Mt. Hermon, situated in the extreme north of Palestine, whose peaks are perpetually white with snow and which stands majestically at the head of the Jordan, that was chosen by the Master for this sacred purpose. It was evening and as we have suggested, the evening after the Sabbath, when the Master and those three of His disciples who were most closely linked to Him in heart and thought, climbed the path that led to one of the heights of Hermon." It was in the stillness and darkness of night, far into the night perhaps, that this beautiful and mysterious scene was enacted with its supernal light, its glorified attendants, its heavenly voice, its conversations, and its strengthening and inspiring lessons. There is much about the scene that is wrapt in deepest mystery, yet there are some vital lessons that may be gathered from it.

1. It was at night and in a solitary place and with only a few present. The night with mantle of darkness is often the time for debauchery and wicked and shameless conduct. It is not necessarily so. It may also be the time of the most sacred and real experiences of the soul with God. With the Master as with most busy men perhaps, it was the best time for prayer and communion with the Father. (See Luke 6:12; Matt. 14:23; Mark 14:32). This company were also separated from the busy scenes of the world and were withdrawn into a solitary place. "The streams that turn the machinery of the world rise in solitary places." And there were only four persons present besides the heavenly visitors. Jesus centered this scene with all its teaching force not upon all the twelve but upon three of the disciples. "In all the most solemn transactions of earth's history, there has been this selection and separation of the few to witness God's great doings. Alone with his son as the destined sacrifice, did Abraham climb Moriah; alone did Moses behold, amid the awful loneliness of the wilderness, the burning bush, and alone on Sinai's height did he commune with God; alone was Elijah at Horeb, and with no other companion

to view it than Elisha did he ascend into heaven."

2. It was while Jesus was at prayer that He was transfigured. "And as he prayer," the fashion of his countenance was altered and his raiment was white and glistening. Is it not true that the great experiences of the soul with God, the mountain-top experiences of life, are closely associated with prayer. It was secret communion with Jehovah upon the mountain that lit the face of Moses with the shining glory of God. It was while at prayer that the sainted Edwards received such a revelation of God's presence that he cried out, "O Lord, stay thy hand lest the vessel break." It was while Jesus prayed that he was transfigured before them "and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them."

3. The transfiguration was aimed both for the benefit of the Master and for the disciples. Jesus was approaching his death. This was the subject of the conversation between Him and the heavenly visitors. Humanly speaking, and Jesus was as truly human as He was divine, He needed help for his coming crisis. This we may believe He got out of what occurred. This event was also aimed at helping his disciples to more fully realize his divine nature. He used different methods of revealing himself to them. This was one method and it was effective. He burned into the lives of these three disciples a lesson they never forgot. Listen to what one of them says of it long years afterward: "For we * * * were eyewitnesses of his majesty. For he received from God the Father honor and glory when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18. It helped them believe that He was the Christ.

* * *

District League Organization and a District Meeting.

An important step was taken at the recent session of the Ft. Smith district conference with reference to the League interests of the district. A committee was appointed to arrange a program and select a time and place for a district League meeting to be held as soon as possible. At this meeting the district League organization is to be perfected. Let each district within our bounds that has not already done so provide for such organizations and such a meeting. Let the district conferences look after the matter. We can thus forward our League interests.

Little Rock Conference Epworth League.

Fourth annual session. First Church, Texarkana, May 18-20, 1909.

Officers—Forney Hutchinson, president, Hot Springs; A. O. Evans, first vice president, Arkadelphia; W. C. Watson, second vice president, Camden; Erma Richardson, third vice president, Devall's Bluff; W. W. Christie, fourth vice president, Pine Bluff; Mrs. Forney Hutchinson, secretary-treasurer, Hot Springs; J. M. Workman, field secretary, Little Rock; Miss Myrtle Richardson, Era agent, Arkadelphia.

Junior Superintendents—Miss Doris Davis, Mabelvale; Mrs. A. M. Robertson, De Vall's Bluff.

T. O. Owen will have charge of the music. "The Voice of Praise" will be the book used.

Program—Forney Hutchinson presiding—Tuesday, May 18—

8:00—Welcome address. John Sims.

8:15—Response. Harvey T. Harrison.

8:30—Address, "Pioneers of Methodism." Dr. Sam Steele, Texas.

Wednesday, May 19—

9:00 a. m.—Devotional. W. C. Watson.

9:30 a. m.—President's address. Appointing committees.

10:00 a. m.—Devotional department (reports and round table). A. O. Evans.

11:15 a. m.—"Why I am a Methodist." J. L. Cannon, Monticello.

Afternoon—

3:00 p. m.—Devotional. W. C. Watson.

3:30 p. m.—Charity and Help Department (reports and round table). W. C. Watson.

4:15 p. m.—Report of Junior Superintendents.

4:30 p. m.—"Work in the Average Junior League." Miss Flora Ramsey.

Evening—

8:00 p. m.—Devotional. W. C. Watson.

8:30 p. m.—Lecture, "Backbone." Dr. S. A. Steele, Texas.

Thursday, May 20—

9:00 a. m.—Devotional. W. C. Watson.

9:30 a. m.—Literary and Social Department (reports and round table). Miss Erma Richardson.

10:30 a. m.—"Are the Pastors of the Little Rock Conference Alive to League Interests?" Rev. Jas. Thomas.

11:15 a. m.—"How to Be Happy." Rev. George Sexton, Texas.

Afternoon—

2:30 p. m.—Devotional. W. C. Watson.

3:00 p. m.—Missionary Department (reports and recommendations). W. W. Christie.

4:00 p. m.—"The Local League as a Missionary Force." H. F. Buhler, Little Rock.

4:30 p. m.—Reports of Committees.

Evening—

8:00 p. m.—Devotional. W. C. Watson.

8:30 p. m.—"Going After the Best." Rev. George Sexton, Texas.

Adjournment.

Third Sunday in May.

The number of programs ordered up to date for Children's Day are twice the number up to the same time last year. This means we are waking up. Let every pastor and superintendent order now stating number desired. Thy cost nothing if you agree to take collection. Order now. This applies to Little Rock Conference. J. M. WORKMAN, Little Rock, Ark. Sec.

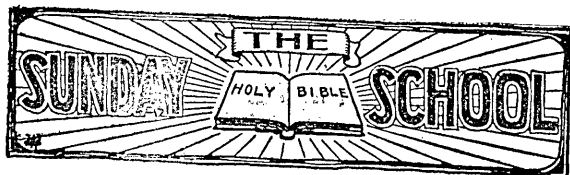
Thanks for Correction.

I am sincerely thankful to President Williams of Galloway College for pointing out and correcting the error in my second article about our Arkansas schools, to the effect that Hendrix College alone was entitled, by the General Board, to confer the A. B. degree. For my own sake as well as for the cause represented, I certainly desire to be correct in any statements I make. Nothing that I have written regarding the endowment of Hendrix College should be interpreted as unfavorable to increased financial support to the other schools. Only this needs to be stressed that circumstances make this the opportune moment for accomplishing the long cherished hope of the church for this institution if only harmonious action can be secured.

Galloway College has ever been a cherished child of the church. We are proud of her record, and the church is to be congratulated on her advancement to undisputed college grade.

J. E. GODBEY.

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



Prepared by Rev. George McGlumphy, Ph. D.
May 9. Paul's First Missionary Journey.
Antioch in Pisidia.

Acts 13:13-52.

Golden Text: "The word of the Lord was published throughout all the region." Acts 13:49.

Locating the Lesson.

Time—A. D. 45-47. Places—Perga, a city in the province of Pamphylia; Antioch (a different city from the Syrian Antioch of our recent lessons), "the center of the Roman government and influence for the southern half of Galatia; Pisidia, a district lying north of Pamphylia, and at this time a part of the Roman province of Galatia. Persons—Paul; Barnabas; John Mark; the Jews and Gentiles of the cities visited. Parallel Passages—Read 2 Cor. 12:7-10; Gal. 4:12-15. Connecting Links—Our lesson follows immediately upon that of the last week.

I. The Missionaries in Perga, verse 13.

1. The Thorn in the Flesh. If the student will read and connect 2 Cor. 12:7-10, Gal 4:12-15 he will find strong ground for believing that Paul's physical infirmity originated before he preached in Pisidian Antioch (Galatia), and probably came upon him in the low, flat districts around Perga. If this is true the "thorn in the flesh" was likely a severe attack of malarial fever. It is hard to accept the theory of some scholars that it was a disease of the eyes caused by the blinding light at Damascus, when we read in Acts 13:9 of the piercing gaze of Paul.

2. Faith Tested. It is necessary to keep in mind that the apostle to the Gentiles was a man of like passion and infirmities with us. He was severely tried at the very beginning of his missionary work. In some four ways his faith-filled obedience to the "heavenly vision" was put to the test. (a) The malarial fever (if this theory is correct) incapacitated him for missionary work both physically and mentally. (b) It (according to the prevalent conceptions of the day) should have caused him to doubt his "call" (c) It "proved" to others that the wrath of God abided on him. (d) The desertion of John Mark in the darkest hour of the new movement.

3. Paul's Triumph. After a continued struggle with his own soul in prayer, the apostle comes out in the sunlight of a new day and shouts, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:10.

II. The First Sabbath in Pisidian Antioch, verses 14-43.

1. The Preaching Place. It is impossible to understand New Testament times without some knowledge of the synagogues which were thickly scattered over the Roman world. These were not temples for sacrifice but "meeting-places" for worship, reading of the Scriptures and teaching or preaching. The Christian church house is a successor not of the temple with its priests and sacrifices, but of the synagogue with its reading of the word and preaching.

2. The Audience. While the congregations were composed largely of Jews, yet the Gentiles were welcome, especially if they conformed in whole or in part to the Mosaic law. Thus every Sabbath thousands of Gentiles hungry for knowledge of the true God were to be found in the Jewish synagogues. These were indeed the "good ground" destined to bring

forth "an hundred fold.

3. The Preachers. It was customary to invite any "likely" visitors to address the congregation; hence after the reading of the lessons Paul and Barnabas were asked to speak to the people. It is probable that the apostles were unknown in Antioch and the rulers expected an "ordinary" address on some common-place subject. No one suspected that a "greater than Moses" stood before them as the frail bodied Paul arose to speak. Let your imaginations picture the scene.

4. The Sermon. It suited exactly the mixed audience. In his opening sentence the preacher swept in the whole congregation, "men of Israel" the Jews, "ye that fear God" the Gentiles. Then followed the sermon. It may be divided into three parts: (1) Paul sets himself to prove that Jesus represents the culmination of Israel's history and the fulfillment of the prophetic idea (17:25); (2) Paul explains the reason for the death of Christ and insists on the fact of the resurrection (26-37); (3) He asserts that Jesus is the instrument of divine forgiveness and appeals to his hearers to repent (38:41)."

5. The Result. It is evident from verses 40 and 41 that some of the Jews disliked the sermon and showed it by their looks and gestures. This was the gathering of the storm. On the other hand the Gentiles and many of the Jews rejoiced in the message of hope and salvation and "besought that these words might be preached to them the next Sabbath."

III. The Second Sabbath in Antioch, verses 44-48.

1. The Stirred City. The leaven of this new, strange doctrine worked with amazing rapidity. It became the talk of the town. Many hard things were probably said. The next Sabbath found a "packed house." The "orthodox" Jews were thoroughly aroused and the preaching service became a heated debate. Unable to withstand the wisdom and power of Paul, his opponents hooted and hissed and blasphemed, an awful crime. The chosen people publicly repudiating the gospel which was to have been their glory.

2. The Turning Point of Jewish History. Looking sadly yet calmly upon the turbulent mob—for such it had become—Paul pronounced upon them their sentence, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo"—It seems to me that the preacher paused for a moment that they might take back their words—"we turn to the Gentiles." Paul has crossed the "Rubicon" and from henceforth is "the apostle to the Gentiles."

3. The Expulsion. Jerusalem would have none of Jesus, the Master. Antioch likewise drove Paul and Barnabas the servants from its gates. It was no irresponsible mob, but it was composed of "the devout and honorable women and the chief men of the city." Yet within the city there was a band of true disciples full of joy and the Holy Ghost, so the mission had not been in vain.

Announcement.

To the Pastors and Sunday School Superintendents of White River Conference:

Please allow me to call your attention to the report of our Sunday School Board as submitted at last conference, that you may not fail to see it I quote some of the recommendations: "We urge each school to set apart one Sunday in each month as Missionary Sunday, as the Discipline directs. We also insist on the observance of Children's Day in each school. The Board will furnish programs if notified in time. Let the pastors and superintendents see to it that every Sunday school is provided with a complete set of missionary

maps. To encourage this, the Sunday School Board will provide all Sunday schools not able to buy the set with same, by having the pastor to make application to the Board."

Now please allow me to urge you to see that these recommendations are observed and carried out. Last year there was a marked decrease in Children's Day collections. May we not hope to have this statement changed this year to a "marked increase" in Children's Day collection. Let the day be observed in all our schools. Order programs at once through Rev. T. B. Williamson, Sec., Paragould, Ark.

W. P. TALKINGTON, Chairman
 White River Conference Sunday School Board

Sunday School Notes.

By W. J. Moore, Chairman.

Teacher Training.

We are anxious that every teacher training class be reported promptly to Dr. H. M. Hamill, Nashville, Tenn. It will put each class in touch with the great movement, and will secure some privileges and considerations not to be had otherwise. Will pastors and superintendents see to it that this report is made, to include name of teacher, students, address, etc.

Dr. Chappell.

Dr. Chappell, our Sunday school chief and leader, will be with us for two lectures at the Summer School of Theology at Epworth University, June 8-18. The exact date will be given later, so that our Sunday school people may avail themselves to hear him if they cannot attend the school the entire time. We count ourselves most happy in securing Dr. Chappell for these lectures.

Tulsa District Conference.

We have recently had the privilege of attending the Tulsa district conference at Henryetta, Okla. There, as at all other places we had been, we were royally treated, and the great cause we represent was given a large place on the program. We have not found a livelier Sunday school interest and spirit anywhere than in this district. This interest was manifest by the large number of books taken by our Sunday school workers. This fact promises and prophesies great things for the Sunday school movement in this district. We had been trying to get to this section of the State for two or three years; but had failed until this date. Bro. McDonald is a live man on the Sunday school proposition; and gave us great help and encouragement.

Organize your young men and young women if you want to see some real, genuine, live Sunday school work done and progress made. Put them in separate classes; and stir up a little laudable rivalry, and "something will be doin'." If you want to know about the matter write the chairman.

The Children's Day Service.

We are glad to report that more than twice as many schools have ordered the programs for this delightful service this year, to date, than did last year altogether. This is fine, and we rejoice! But it is not as fine as it ought to be. Let no superintendent or pastor think of letting this fine opportunity pass by unused. If you have not already ordered a program do so right now—today. Several districts are starting out to have no blanks on this score. Will you help to make it unanimous?

Oklahoma City.

My Rejoinder.

In my rejoinder to the replies of the Board of Missions, and Bro. Davidson, to my criticism on the appropriations made by the board of our domestic mission funds in the White River Conference, I wish to say, first, that the communication in last week's Methodist, by my co-laborer, Rev. W. E. Hall, on "Men or Money, Which Do We Value Most?" has effectually demolished every argument made by the board and Bro. Davidson in favor of the policy of the board, which is to help the strong and let the weak take care of themselves, which is contrary to every principle of justice, and to the teachings of God's word. See Acts 20:35. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive. The confessed policy of the board—and endorsed by Bro. Davidson—is to give only to those charges that promise the greatest amount of money in return, which is a policy, or spirit, of commercialism, and antagonistic to the teachings of Christ, as I see it. Bro. Davidson mentions Marked Tree as one place that has developed so rapidly under the policy of the board, and says, last year it had a strong and aggressive man, whose salary was supplemented with an appropriation of \$150 (but does not tell his readers that this charge paid this strong man an additional \$1000 for his services). Does Bro. Davidson believe that the predecessor of this strong man, who served this charge before him, and had succeeded in having the best revival ever held in the place, and in building the church for this strong successor of his to preach in, and did it all without an appropriation from the board, was a weakling? And, does he and the board not know that just about the time Bro. Barrentine left this work several well to do Methodist families moved to Marked Tree and put their letters into the church, which helped to make it the strong church that it is? Again, Bro. Davidson says, if we have charges too weak to support a pastor, and too sterile to respond to reasonable cultivation, the logical thing for the church to do is to combine two or more of these charges into one so that they may become self-supporting. Now, I submit that the pastors serving these poor charges have all they can do without having additional territory given them. However, I am willing to try it—provided the bishop will appoint Brothers Davidson, Smith, Little and Farris to serve these large and unappreciative charges. If you really believe this is right, then you ought to be willing to do the right thing, and serve them. "Whatever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Now as long as we continue to send our brethren to charges that will not support them I am in favor of appropriating our mission money to help them, and when the board ceases to make appropriations to these unappreciative charges, let the conference leave them without a preacher. Again, Bro. Davidson and the board refers to Gardner Memorial Church, of which I am pastor, and says that the board had helped it, and made it a self supporting charge. Strange that the board did not know when they were appropriating the mission funds at Jonesboro that Gardner Memorial only paid \$360 to its pastor last year, and take some of the money they so cheerfully gave to charges that were paying from \$600 to over \$1,000 and give it to Gardner Memorial. Again Bro. Davidson says people who live in glass houses ought not to throw stones. Well I have never lived in an \$1,800 glass house like Bro. Davidson occupies hence I am not guilty of his charge. Isn't it

funny to see a preacher who is getting an \$1,800 salary advising his brethren who are getting less than \$400 not to throw stones. We poor preachers who are serving charges that do not support us, when we ask the board and its friends for bread, get a stone, with the admonition not to throw stones. Bro. Davidson, in his conclusion, says, "May the giving Christ help me and my charge to give—first ourselves and then our substance." To all of which I say amen and amen. In conclusion, I make this proposition to the board. In looking over the minutes I see that Bro. Farris gets \$1756.67, Bro. Smith \$1,800, Bro. Little \$1,400 and Bro. Davidson \$1,800, which makes a grand total of \$6,756.67 received by four preachers—all good men and my friends. Now I propose that each one of them agree to give all the salaries that they receive over \$1,000 to help their poor brethren who are receiving less than \$500. If you will, brethren, you will put \$2,756.67 into the domestic mission fund to help to support your brethren that are serving in the poor charges of the conference and will prove to the world that you have indeed the spirit of the giving Christ. Now, brethren, what say you? Will you or will you not? God being my judge, if the conference will give me an appointment next year that will pay me an \$1800 salary I will give \$800 of it to the preachers of the conference that are getting less than \$500. Just one word here. The brethren all over the conference are writing me letters of endorsement. Bro. Barrentine tells me that the leading laymen of his charge told him that if the people knew how the board was appropriating its funds that it would ruin the domestic mission collections. I may be wrong in this fight, but I do not believe it, and unless I am convinced, I shall continue to keep it up until the board changes its policy or resigns, to let some one else take their places who will appropriate the money to the preachers that are needing it most. I love the preachers of my conference—especially those that are serving the poor paying charges of the conference. And if I was getting a \$1,000 salary I would refuse an appropriation of \$150 by the board.

S. L. COCHRAN.

Kindness.

Extract from the speech of Judge J. T. Dickerson of Chickasha, Okla., to the Epworth League of the Methodist Church.

The subject being "Kindness," the address is based upon "Let not kindness and truth forsake thee, bind them about thy neck, write them upon the tables of thine heart."

Love or kindness should solve the questions that confront capital and labor; kindness of heart should compel the everlasting truth to come home to us again and again, that religious organizations everywhere should use their best efforts to adjust these difficult questions. Manhood, exalted manhood, should be the watchword; homes, happy homes our constant efforts to procure. Only those who reason from a premise of this kind can reason well.

All work that is of public nature, its performance being demanded by the public at large, is for the public good, and if its performance brings more than ordinary hazard, the public should assist in carrying the burden.

For example, the life expectancy of the railway employee is much less than that of the ordinary person; the hazard is greater, the possibility of being a cripple for life, of being taken from one's family becomes almost a probability.

The great railway system, however, must be kept up; the perfumed letters of love, the distressing messages of death, and the letters of

commerce must be delivered, and that quickly; the great crops must be transported from the producer to the consumer.

The hours men work, the pay they receive, the strain they are on are all matters of public concern.

The doctrine of "assumed risk" as it is now laid down in books, and as courts are compelled to apply, should be transferred from the individual to the corporation employing, or to the public generally.

I have been distressed, beyond my power to express, at the sight of a widow and seven children in court, in absolute want, the father having been killed in a railway accident. The doctrine of "assumed risk" making it impossible for recovery.

There should be advanced steps taken; the enforcement of the use of improved machinery. There should be pensions for the widows and maimed, where the employment is of public nature, and where the dangerous and hazardous risk is for benefit of all.

This question will never be settled right until it is settled along the lines of brotherly love. If every man who loves his fellowman, every organization that is based on charity, justice and religion would get back of this question, it would be settled soon, and settled right.

Young man, young woman, think on these things.

Church Extension.

The Committee on Applications has just finished its work. For three weeks this committee has been trying to make \$50,000.00 (the amount which the Board can appropriate for donations at its annual meeting in Memphis, Tenn., April 29-May 1st) supply the demand for \$205,750.00. It has also been wrestling with a proposition created by a demand for loans amounting to \$282,793.00, with only \$75,000.00 in its hands for distribution.

We have done the best possible, and a report is ready for the Board, which has final authority in every case.

There is not a preacher in the church who would not earnestly press the claims of the Board of Church Extension, if he could sit for one hour with this Committee on Applications.

It will be observed that the amount asked for in loans is about equal to our total Loan Fund capital. When it is understood that it is impossible to turn this capital over in a shorter period than five years, the necessity for a larger loan fund capital will at once be seen.

It will also be observed that the amount asked in donations is more than \$30,000.00 larger than the total Church Extension assessment. When it is remembered that this assessment is not paid in full, and that the Conference Boards receive fifty per cent of the amounts paid, our trouble will be manifest to all.

W. F. McMURRY,

Corresponding Secretary.

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.

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.

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.)

Red Oak, Okla., March 1, 1909.

Dear Methodist and Cousins: I am a little girl seven years old and I want to join your happy band. My sister Rezzie has been writing to the cousins and I don't intend for her to get ahead of me, though she is three years older. I do enjoy reading the children's letters. I thought it would be so funny to read one of my own. For pets I have two little puppy dogs. Their names are Don and Susie. It is school time. I must close. If this misses the waste basket I will write again.

ETHEL STEPHENS.

Texarkana, Ark., March 2, 1909.

Dear Western Methodist: Will you admit a new cousin into your happy band? Well I have joined the Sunday school and church and love the church and Sunday school and hope all the cousins do. Well I will ask a question: How many times is husband mentioned in the Bible? Well who has my birthday? It is the 25th of January. Well I will leave it to you to guess my age, it is between fourteen and eighteen. Your new cousin,

ANNA B. KNAUF.

Beebe, Ark., March 5, 1909.

Dear Western Methodist: As I have just been reading the cousins' letters I thought I would write. I am a little girl nine years old. I go to school every day and I am in the third grade. I go to Sunday school every Sunday that I can. Well I thought I would tell about my little rabbit we found. The other day brother and I were out in the yard playing and we saw our old cat run under the house with a rabbit in its mouth and L. D. saw it. He ran and crawled under the house and picked up a brick and hit the cat in the head and he dropped it. Then we went and got the rabbit. We thought sure it was dead. L. D. put it in my lap and doctored and rubbed it and then he made it a little house. We got some hay and put in the house and then put the rabbit in. A few night came we went and found it was well, so we took it out to the pasture and turned it loose and it ran off. We were afraid some one would see it and kill it. Well I guess I had better close for fear my letter is too long. Your cousin,

KATHERINE COCHRAN.

Bailey, Okla., 1909.

Dear Western Methodist: I will write for my second time. I am going to school now. Well I will tell you what kind of time I had my last birthday. My friends came to see me and we went fishing in the afternoon and had a big old time. My teacher's name at school is Mrs. Russell. I love to go to school. For pets I have a doll, a cat, and a little dog. My desk mate is

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C. E. Brooks, 266 Brooks Bldg., Marshall Mich.

Please send me by mail in plain wrapper full information of your new discovery for the cure of rupture.

Name
Address
City..... State.....

Pearl Miller. Evelyn, I guess you are sweet sixteen. Am I right? Well I will close with love to all the cousins. ARMA GIBBINS.

Scotland, Ark., March 5, 1909.

Dear Methodist: I thought I would write for my first time. I am a little girl eleven years old. I enjoy reading the children's letters. I go to school every day. I am in the fifth grade. I have two sisters and four brothers. One of my sisters is married. My teacher's name is Mr. O'Neal. I like him fine. I haven't missed a day in school. For pets I have one cat. I go to Sunday school every Sunday. My teacher's name in Sunday school is Mr. Leffer. I like him fine. My sister's names are Minnie and Etta. Minnie is married. My brothers' names are Dvkes, Garner, Verner and Guy. Papa takes the Western Methodist. He went to Little Rock the 4th of January to the Medical School. He will be back before long. I belong to the Methodist church. I wish Ruth Carr would write us another long letter. Our school is on the hill close to the church. I guess I'd better close for this time. If this misses the waste basket I will write again. Your new cousin, NELLIE HATCHETT.

Alexander, Ark., March 1, 1909.

Dear Methodist and Cousins: I thought I would write again as I saw my other letter in print. I live in the country and like to live on the farm. I am a boy. Vina Hall, I guess your age is thirteen years. I have three sisters, two brothers and one half brother. I have two sisters married. My half brother is also married. My father is fifty-four, mother is fifty-two, and grandfather is eighty-four years old. Our school was out Feb. 23. Miss Mamy Jackson was our teacher. I go to Sunday school every Sunday I can. My teacher's name is Miss Bertha Smith. I like her fine. Papa is the superintendent. Our preacher's name is Bro. J. H. McKelog. He is a fine preacher. I want you all to guess at my age. I am between ten and sixteen. Hope this will miss the waste basket. Your new cousin,

SUMTER GREGORY.

Alexander, Ark., March 1, 1909.

Dear Western Methodist: As brother is writing I will write too. Boys come on, we need you in our children's page. The advertisements are running us away as fast as they can. They will soon change our children's page to an advertisement page. I hope not though. Vida Patterson you asked who had your birthday. I have a little nephew whose birthday is January 23rd. Well Evelyn I guess you are sweet sixteen. Am I right? Hope I will get the card. I will let you guess at my age. It is between ten and fourteen. Who has my birthday? It is June 14th. How did you cousins enjoy Christmas? I enjoyed it fine. Santa Claus came to see me. He brought me a lamp, two handkerchiefs, a handkerchief pocket, candy, oranges, coconuts, and some pecans. Well I saw a little girl had written a riddle to the paper, and I will write too. Black upon black, black upon brown, three legs up and six legs down. Who can answer it? Well I will close as it is late. Your cousin,

ETELLA GREGORY.

Imboden, Ark., Jan. 16, 1909.

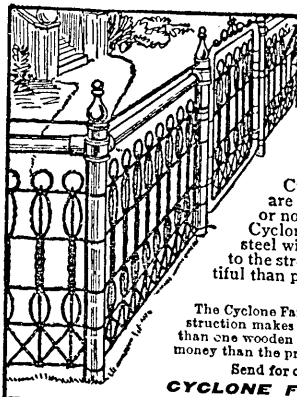
Dear Methodist: Have you room for another cousin? This is the first time I have written. My father takes the Methodist. I enjoy reading the children's page very much. I am ten years old. I go to school every day I can. I am in the fourth grade. I go to Sunday school every Sunday. I have four brothers and one sister. Their names are Charles, Rufus, Ira, and Henry. My sister's name is Susie. Two of my brothers live in Oklahoma. If this misses the waste basket I will write again. Your cousin,

EULA PETTLEJOHN.

Eula your letter has been misplaced. That is the reason it has not been printed.

Austin, Ark., March 11, 1909.

Dear Methodist and Cousins: As my last letter escaped the waste basket I will write again. Our school is out and I get lonesome sometimes. We have been having the worst rains around here that can be imagined. I live on a farm and enjoy farm life. I am thirteen years old, five feet two inches tall.



Make Your Grounds Neat and Trim

The cost will be small and the increase in the value of your property great. At the same time you can make your home one of the show places of the community if you enclose your lawn and gardens with

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Cyclone Fences are made in many beautiful patterns. They are strong—they are durable—they last a lifetime. They add to the appearance. They need little or no attention and never fail to please and satisfy. Cyclone Double Top Ornamental Fence Fabrics are made of the best Bessemer steel wires, heavily and thoroughly galvanized. The corrugated pickets add greatly to the strength and long life of the fencing, and at the same time are much more beautiful than plain pickets. The two heavy cables at the top and the doubled pickets give

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The Cyclone Farm Gate is light, strong and the high carbon structural steel tubing used in its construction makes it absolutely rigid and enables us to guarantee that it will never sag. It costs less than one wooden gate and will outlast a dozen. Our large output enables us to sell this gate for less money than the prices asked for inferior iron gates.

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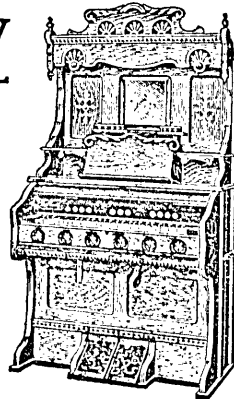
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I weigh eighty-five pounds. I wish all the cousins would give a description of themselves. I have several pets and among the best are the dishrag and other kitchen utensils. My father takes the Methodist and I make a rush for the cousins' corner as soon as the paper comes. I will close by asking a question, which I hope some one will answer for I sure want to know. "How old was Moses when he led the children of Israel out of Egypt?" I would like to exchange post cards with cousins in Little Rock. I will close with love to all.

ALICE GUNTER.

Route 2, Box 21.

BETTER THAN SPANKING.

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

Brinkley, Ark., Feb. 28, 1909.

Dear Western Methodist: Will you admit another cousin into your happy band? I am a little girl nine years old. My papa takes the Western Methodist. I like to read the children's page. I go to school and am in the third grade. I love my teacher. I love my studies; have been perfect every day for three weeks. For pets I have a little baby sister. She is so cute. I will guess Evelyn to be sixteen. I will answer Ruth Jacob's riddle. Four legs up, four legs down, soft in the middle, and hard all around. I say it is a bed.

Your new cousin,

RUTH VOIGHT.

For HEADACHE—Hicks' CAPUDINE.

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.

Brinkley, Ark., Feb. 28, 1909.

Dear Cousins: Here I come again. How did you cousins enjoy Christmas? I enjoyed it fine. Ruth Jacob's riddle was four legs up, four legs down, soft in the middle and hard all around. It is a bed. Am I right? I have been sick and had to miss three weeks of school. I like my school teacher fine. My school chum is Mabel McCreight. I like to study fine. Last week I was perfect all week in school in my studies. This week I just missed two, and

those two were in geography. I guess I had better close as it is getting late. Love to all the cousins. I remain your cousin,

NAOMI VOIGT.

Do Roche, Ark., Feb. 17, 1909.

Dear Western Methodist: It has been sometime since I wrote to the children's page and I thought I would write again. We are having a lot of bad weather. Our school is just out. Bro. Holcomb was our teacher. Bro. Harvey is our preacher and I love to hear him preach. I went the last time he preached and I love to hear him talk. We live about two miles from the church. For fear of the waste basket I will close. With love to all the cousins,

VIOLA LAIRD.

T. W. O. O.

Just think of these four letters, next time you are ill. They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wins of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

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

Dear Co-workers: The Annual Meeting of the Woman's Foreign Missionary Society, Little Rock Conference will meet in Pine Bluff May 6 to 10. Delegates are earnestly requested to be present at the first meeting 4 p. m., May 6, and remain through the entire meeting. Send names of delegates to Mrs. M. C. Cross, 626 Laurel St., Pine Bluff.

Application has been made for reduced rates to this meeting. In order to avail yourselves of this reduction, should we secure it, it will be necessary for each delegate to get a certificate with ticket which will entitle her to a reduction on return ticket. This is important. Let no one neglect it.

The following is the program:
 Program Annual Meeting.

Woman's Foreign Missionary Society
 Little Rock Conference, Thursday,
 May 6, 4 p. m.—

Executive Committee meeting,
 Thursday, 8 p. m.—

Devotional service, Mrs. James Thomas, president.

Program in charge of local Auxiliary.
 Response to Welcome Address, Mrs. Rule.

Friday, 9 a. m.—
 Devotional service, Mrs. Lou A. Hotchkiss, Hon. Pres.

Organization.
 Announcement of committees.
 Roll call of ascended members, Mrs.

R. H. M. Mills.

"Courting the Shekels," Mrs. E. W. Gates, treasurer.

Corresponding Secretary's report,
 Mrs. J. F. Giles.

Adjournment.

Friday, 3 p. m.—

Devotional, Mrs. Stanley Rice.

Summary Reports of District Secretary.

Special music.

"Open Parliament," conducted by
 Mrs. J. M. McClintock.

Paper: Individual Responsibility,
 Mrs. Fouch.

Corresponding Secretary's Catechism.
 Adjournment.

Friday, 8 p. m.—

Devotional, Rev. Ramsey, pastor First church.

Music.

President's Address, Mrs. James Thomas.

Report from Woman's Board of Foreign Missions, Mrs. J. F. Giles.

Special music.

Address, Miss Daisy Davies, Traveling Secretary Woman's Board Foreign Missions.

Adjournment.

Saturday, 9 a. m.—

Devotional, Mrs. J. H. Riggin.

Roll call. Minutes.

Reports of Delegates. Music.

"Delegates' Exchange" Our Difficulties and How to Meet Them, Mrs. P. P. Bacon.

Noon hour devotional, Miss Daisy Davies. Adjournment.

Saturday, 3 p. m.—

Devotional, Delegate from First church, Little Rock.

Young People's Institute, Mrs. Workman.

Paper: Young People and Missionary Responsibility, Mrs. Spencer.

Adjournment.

Saturday, 8 p. m.—

Evening with Juveniles.

Devotional, Miss Shoppach.

Program by Juveniles, superintended by Miss Shoppach.

Paper: Miss Jennie Howett.

Sunday, 11 a. m.—

Sermon, Rev. Frank Barrett.

Sunday, 3 p. m.—

Mass Meeting of Young People's and Juveniles of all churches, superintended by Mrs. Reeves.

Addresses by four young ladies representing four foreign fields.

Address, Miss Davies.

Special music, by Young People and Juveniles.

Sunday, 8 p. m.—

Devotional, Rev. T. O. Owen.

Address, Miss Davies.

Monday, 9 a. m.—

Devotional, Delegate from Malvern.
 Roll call. Minutes of previous session. Reports of committees. Extension of work. Young People's work. Juvenile work. Publication. Music.

Paper: "What shall I render unto the Lord for all his Benefits?" Mrs. C. R. Thomas.

Where shall we meet next year?

Noon hour devotional, Miss Davies.

Monday, 3 p. m.—

Devotional, Delegates from Prescott.
 Roll call. Minutes.

Treasurer's Catechism, Mrs. Gates.

Reports of committees, on Financial Literature.

Election of Officers.

Report of committee on Resolutions.

Closing exercises.

MRS. J. F. GILES, Cor. Sec.

W. F. M. S. Little Rock Conference.

The ladies of Asbury church met

Friday, April the 23rd, and organized

a W. F. M. S. enrolling eighteen mem-

If It's Seasonable, Wearable, of Latest Style and OF BEST QUALITY

we undoubtedly have it, whether for Ladies, Gentlemen, Misses, Boys or Babies. Either made up and ready to put on or in the piece ready for home manufacture. We want more letters commencing, "I saw your ad. in the Methodist." We cannot offer Methodist readers any particular advantage, as we treat all alike and have but one price to every one, but we do offer them

**LARGE STOCKS,
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Do you want any more?

Ladies' Dresses, Suits, Costumes, Skirts and Waists, not to mention Undermuslins, Hosiery, etc.; Men's Spring Suits, Ties, Hats and Furnishings; Girls' Dresses, Slips and Hats; any and everything a Boy wears.

Come to us or write to us!

We've got them all, and will be more than glad to have you as one of our army of satisfied patrons.

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LITTLE ROCK

Write—"I saw your ad. in the Methodist."

bers. The following were elected officers: Mrs. Frank Barrett, president; Mrs. J. H. Pritchard, vice president; Mrs. Mattie Northrup, recording secretary; Mrs. Joe. Geotz, corresponding secretary; Mrs. Avie Wilson, treasurer.
 MRS. J. H. PRITCHARD.

W. F. M. S. Annual Meeting, White River Conference.

The Twenty-Seventh Annual Meeting of the Woman's Foreign Missionary Society, White River Conference, will be held at Corning, Ark., May 20-24. The opening service will be May 20 at 8 p. m. Miss Davies, Secretary of Young People's work, will be with us during the entire session. Mrs. Neill, our president, who has been spending the winter in Mexico, visiting our school and stations there, will have much of interest and profit to tell us. Let every auxiliary in the conference be sure to send a delegate, and a cordial invitation is extended to any one interested in mission work.

Send names of all delegates and visitors to Mrs. B. F. Johnston, Corning, Ark.
 MRS. M. A. NEILL, Pres.
 MRS. A. L. MALONE,
 Rec. Sec'y.

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.

Corning.

We have just held a very successful meeting here. I had engaged help for the meeting but owing to sickness the promised help failed to reach me. It was the general opinion we should proceed anyway. Which we did with gratifying results.

Bros. LeRoy, Farris and Smith at

different times were with us about half the time during the services. Each of these brethren rendered valuable, much appreciated assistance. The remainder of the time I did the preaching. All through the meeting the church labored earnestly for the conversion of sinners. There were about twenty-five conversions—mostly adults. Twenty-one have given their names for membership.
 W. L. OLIVER.

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

District Conference Notice.

I wish every pastor in the Lawton district to kindly send me the names of all who will attend the Lawton District Conference which meets at Walters, May 11. Brethren please do not neglect to attend to this matter at once.
 ROBT. A. BAIRD, Pastor.
 Walters, Okla., April 22, 1909.

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Jonesboro District Conference—Notice.

The following committees for Jonesboro District, White River Conference, at Manila, May 27th-31st, together with all pastors, delegates and local preachers, will please study Section III. of the Discipline, especially paragraph 72 on page 35 with the subdivisions thereof. Definite and full reports from each pastor on these several heads will be called for, with supplemental reports from laymen. Free discussion of all these will be invited.

Local preachers are urged to be present and when this is impossible to be certain to send written reports as required by the Discipline, paragraph 169, page 77.

The district conference will include the fifth Sunday and it is hoped no engagements will be made for that day other than at the conference. A full attendance is greatly desired as the presence of members and active participation in the exercises and duties of the occasion with God's blessing will secure a pleasant and profitable meeting. A bishop will be present if possible.

The Laymen's Movement will with the consent of the conference be made the special for Saturday at 10 o'clock. The Woman's Missionary Societies both foreign and domestic will be given the afternoon of the Sabbath for such exercises as they may determine and they are earnestly requested to be present.

Editors of our church papers and representatives of our schools are cordially invited to be present, and visitors from other districts will be heartily welcomed. The committees are as follows:

To examine applicants for license to preach—A. C. Cloyes, F. S. Brown, W. S. Southworth. To examine applicants for orders or for admission into the traveling connection—T. O. Rorie, F. C. Sterling, E. K. Sewell.

CADESMAN POPE.

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Under the control of the three Conferences in Arkansas. To be located at Hot Springs, the greatest health resort in the United States, and have bath-house and all necessary adjuncts. Stockholders will own buildings and equipment. Want to begin building at once. Best investment in the State. Good returns on money invested. It is needed and will be a great blessing to humanity. You are invited to take stock now. Preachers as well as laymen are invited to become stockholders. For full information address

DR. M. B. CORRIGAN, Supt.,
Sumpter-Little Bldg.,
Hot Springs, Ark.

Sallisaw and the District Conference.

It was a great District Conference, well arranged and well planned in every way and it made a fine impression on the town. Sixty-eight lay delegates, twenty-four clerical delegates, and twenty-five visitors made a total of a hundred and seventeen, the largest attendance I ever saw at a District Conference in the more than twenty years I have been in the ministry. We entertained them easily and in a way that pleased both hosts and guests. Our people fell in love with Bishop Atkins, he has the faculty of growing on you, the more you know of him the better you like him. Drs. Winton, Anderson,

Linebaugh, Crowell and others from other parts of Oklahoma and Arkansas made it an occasion long to be remembered. Brother Dunkle, our presiding elder who was with us during the entire Conference and who was in the chair before the Bishop came; has the work of the district on his heart and is planning wisely for its future; he knows the ground and is working hard. The territory of this district is in many respects a hard field with the exception of two or three charges, but we are going forward in the name of the Lord Jesus.

Sallisaw station should be a good charge and has in it great possibilities, but they are largely undeveloped. Our people are kind and pleasant, congregations fair, much better than hitherto, people say, an advance of more than twenty-five per cent in membership, Foreign and Domestic Missions paid and most of the other collections provided for. And last but not least, the best Sunday school for the size of our church membership in the State. Our superintendent, Hon. Luther Kyle, is a splendid fellow, and up-to-date in every way. We will begin a revival (D.V.) the first Sunday in June to protract indefinitely. We ask the prayers of God's people for a great meeting. This is the supreme need of the Methodist church in Sallisaw and of the entire town a mighty outpouring of the Holy Spirit.

A. C. PICKENS, Pastor.

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.

Notice.

We publish this week the program for the coming League Conference. The cabinet has done its best to make the gathering inspiring and helpful, and we hope the Leaguers will show their appreciation by unusually large attendance. The Texarkana League is planning to give us a warm reception. Let me urge every League in the conference to be well represented and every charge without a League to send a delegation of representative young people. Let every one who expects to attend send his name to Rev. T. D. Scott, Texarkana, Ark., at once. Plan to be at the opening and stay to the close.

FORNEY HUTCHINSON,
Chairman.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard, GROVE'S TASTELESS CHILLI 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.

Revival at Magnolia, Ark.

After continuing for ten days, the protracted meeting at the M. E. Church came to a close last Monday night. The meeting was a success in every way, many uniting with the church, and the congregation greatly uplifted under the effective sermons. Rev. W. F. Evans, who conducted the meeting, is one of the strongest evangelists in the State, and he has left his impression on our church-goers that will be for good. During the meeting services were held both morning and

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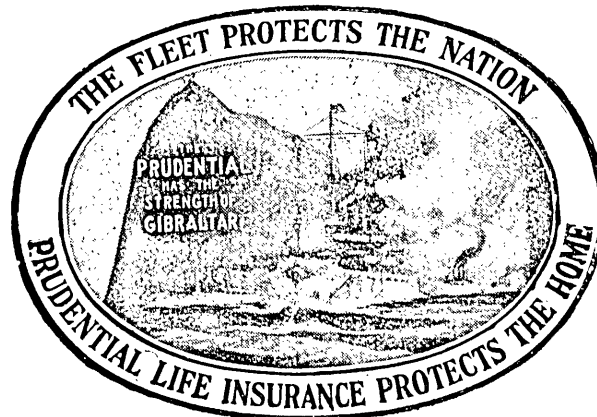
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night, and the seating capacity of the church was taxed, and on a few nights many remained on the outside. Our citizenship generally has been greatly benefited.—Magnolia News.

Harmony Circuit.

We are having a good year. Have built one new church and are doing some repair work on others, all amount-

ing to \$600.00. We are about even with the finances in every respect and our people have begun to talk about good meetings this summer. These results are encouraging, as we have been here only one-third of the year, under the direction of our most excellent P. E., Bro. Hilliard, and by the help of the Lord we are expecting a good year.

W. A. GREER, P. C.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Texarkana.

As the name indicates, Texarkana is at the junction of Texas, Arkansas and Louisiana. The state line between Arkansas and Texas runs through the entire length of the city. Decidedly the best portion of the city is on the Arkansas side. Though there are several thousand people on the Texas side. The state line runs through the center of the large two story post office. Texas has a fine Methodist church built quite near the site of the old State Line church. Arkansas has three churches—First Church, Fairview and College Hill. First Church is complete in all its apartments, costing \$40,000. Dr. T. D. Scott, the efficient pastor, is doing thorough work. Whether on station or district he has had eminent success. We shall confidently expect the same results at First Church. Sister Scott is quite active in the societies and thus helps the church work. Sir Walter Scott is a very promising youth, while Thos. D., Jr., is a prodigy. He is only five years old and can play on the

Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through
the Use of Stuart's Calcium
Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukoemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with the food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood current, is carried to all parts of the system in the circulation and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphide, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Michigan.

piano almost any song or music he has ever heard. He can start the piece as soon as you call for it. He plays in the dark as well as in the light. Miss Maybel, their niece, a beautiful young lady, is also a member of the family. Several have joined the church this year. The Sunday school and other societies are doing a good work. Brother Scott did everything possible to make my trip pleasant and profitable. By his help we rounded up the old subs and secured five new ones, viz., Hon. J. M. Summerville, J. C. Riddick, W. A. Barrow, Rev. T. L. Babb and Dr. F. M. Leonard. Brother Dean had sent up a club of ten subscribers from Fairview, so I had but little work in his congregation. This is Brother Dean's fourth and last year. It promises to be his best year, as the fourth year often is. My observation convinces me that our preachers move too often either for their good or for the best interest of the church.

Rev. L. W. Evans has been doing earnest work at College Hill. The five Evans brothers met at College Hill last year and had a fine meeting. But they had to leave too soon for the best results. I did not meet Rev. T. H. Ware, the presiding elder. He has been one of the most influential members of the conference. His bow still abides in strength.

Lewisville.

The day spent in Lewisville was both pleasant and real successful. There is no better class of people to be found than those who live here. They have had floods, fires and other troubles. I hesitated about stopping, knowing of these things. But not a single person asked to stop his paper or refused to renew for another year.

Rev. J. R. Sanders, here as elsewhere, is making full proof of his ministry. We have no better or truer man than he. Sister Sanders was not well. Their children have all gone out to build their own homes and fortune.

There is an excellent court house here, and neat brick stores. Two large hotels well kept—the Atkinson and the Mulkey. N. E. Mulkey is a brother of Abe Mulkey, the noted evangelist. He says he has been reading the Arkansas Methodist over twenty years.

Stamps.

One of the largest mill towns in the State is Stamps. They have kept running through the panic, which was a great blessing to their employees, if not profitable to the company.

Rev. W. M. Hayes, the worthy and well qualified pastor, and his excellent wife, were in Texas helping a noble son in a protracted meeting. So my work was principally with the old subscribers. Bro. C. L. Cabe is the manager of the large company store. By invitation of Sister Cabe a most excellent dinner was enjoyed in their lovely home. Miss Hall, whose father was for years an honored member of the White River Conference, has had charge of the school for several years.

Waldo.

A few hours were spent very profitably in Waldo, having a good service, as it was the night for their union prayer meeting. Rev. J. L. Leonard, the pastor, was absent, but I heard good reports from his brethren. Waldo holds her own. They maintain a very fine school. Profs. S. E. Brown and J. D. Nash have charge.

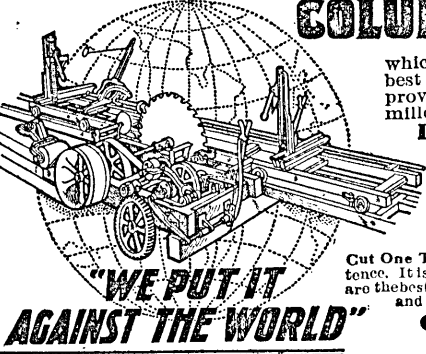
Magnolia.

There is no better town in South Arkansas than Magnolia. The saloons

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have been out long enough for the good effects to be felt. There is a high toned business class of men. Most of them members of some church; two banks, compress, oil mill, ice plant, electric lights, extra fine canning factory, several mills and a thrifty town. They have prided in their school. Prof. Womack has been elected principal for next year. We have a good parsonage and a nice brick church. The congregation and Sunday school are about to outgrow the capacity of the church. They have plans to enlarge. They have a Junior and Senior League. Miss Birdie Gladney, president of the former, and Miss Maud Boroing of the latter. A. D. Pope, teacher of the Baraca class, and Miss Florence Whiteside of the Philathea class. The primary department of the Bible school is one of the best features of the church. Rev. B. A. Few is the successful pastor. He has had fine success as pastor and presiding elder and is helping up his record at Magnolia. He has received fifty members since conference. Rev. W. F. Evans has recently helped in a very gracious meeting that resulted in much good.

Brother Few has a very interesting family. Bennie is preparing for the ministry. Last year at Eldorado Bro. Few helped me to secure forty new subscribers to the Western Methodist. This time with a partial canvass we secured twenty-nine, viz., I. W. Couch, S. S. McMath, J. E. Walker, J. G. Brown, P. A. Crawford, N. K. McNeill, Bert Keith, Mrs. J. D. Gladney, Irvin Couth, C. B. Dunlap, R. L. Owen, Dr. C. D. Stevens, A. D. Pope, Mrs. T. H. Matlock, Mrs. L. A. Blewster, Herbert Keith, Mrs. G. L. Hall, Mrs. C. R. Huckerion, Mrs. W. N. Reed, J. I. Baxter, Mrs. C. D. Dodson, Mrs. A. C. Maxwell, Mrs. J. D. Wood, Mrs. M. E. Boreing, Mrs. J. A. Langston, Mrs. Fannie Curry, J. W. Joiner, Mrs. J. W. Story and Ed H. Stockamp. While here I met Rev. T. J. Reynolds and wife, for many years one of the leading preachers of the Arkansas Conference and enjoyed the hospitality of Judge Wm. Askew and his family, son-in-law

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of Brother Reynolds. This is where my oldest son found his life companion, so it makes Magnolia a dear place to me.

Stephens.

For upright business men and good citizens it would be hard to find better than those at Stephens. For seven years Prof. Womack has taught them a fine school. Rev. R. H. Cannon, who graduates at Hendrix College this year, has been elected principal for next year. Rev. C. O. Steel, for many years a high grade preacher of the conference, is the successful pastor. He and his good wife are in loving favor with everybody. He had sent up a club of ten new subs., so we only had to collect from the old which was easily done. However, Mrs. L. A. McKeithen and Brother W. D. Futrell voluntarily subscribed. We had large congregations and two precious services, and enjoyed a fine turkey dinner at Sister Blake's. It was here I met my brother, Albert C. Weems of Rome, Ga., after a separation of twenty years. What a joy it will be to meet our loved ones in the Heavenly home, never to be separated any more.

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Let us prove to you, at our expense, that BOND'S LIVER PILLS are an infallible remedy for Headache, Constipation, Biliousness and Malaria. We will send you a liberal sample by mail at your request.

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W. H. M. SOCIETY.

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Mrs. J. W. House. Arkansas Conference
Bostonville.
Mrs. Tom McSpadden. Oklahoma Conference
Chelsea.

Send all communications to the editors.

A Great Entreaty—As Given by Our Pastor in Installing the Officers for the New Year.

"I intreat thee also, true yoke-fellow, help those women who labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Philippians 4:3.

Women have occupied and held a very unique place in the evangelization of the world from the beginning of Christian enterprise until now.

I.

Consider her work in the church at Philippi, a city of Macedonia.

1st. The gospel reached Philippi about eight years after Pentecost, through the instrumentalities of Paul and Silas.

2nd. Paul was called into this country by the Holy Ghost, and the church here was of the Spirit's planting. "Come over and help us," cried a hungry hearted man in Paul's night-vision as he slept on the banks of the Egean.

3rd. Man's cry for help is God's cry, and both men and God are helpless in some undertakings till the help comes from consecrated men and women.

4th. Their first convert here was Lydia. In her house the missionaries found a home for themselves and a place in which to organize the church. Oh what a shepherdess!

5th. This woman's entire family she brought with her into the church. Certainly! No one is surprised at that. She could have kept them all out of the church just as easily, and if she had lived like some women of whom I have read she would have done so even while feigning to be a Christian herself.

6th. The first opposition to the gospel of Christ that arose in Philippi grew out of a work of mercy to a poor young woman. To speak in New Testament language, she was possessed of a spirit of "divination" and "brought her masters large gain." Mighty Heaven, when will men cease to make merchandise of the weakness of young womanhood?

Paul cast out this evil spirit and made a lady of the poor unfortunate girl, and restored her to woman's true place in society. This work of mercy brought on a storm of opposition on the part of the Philippian "Business Interests," similar to the one which arose in Hot Springs over the casting out of a few devilish spirits there by the strong arm of a Christiana commonwealth, and for precisely the same reasons—"Their Masters' Gains Are Gone!"

(a) The disciples were mercilessly whipped and cast in prison for the offence. But who would not rather be in prison for such a work, or even dead as for that, than to have all the money the devilish "Business Interests" ever got out of the merchandise of young womanhood, and liberty too?

(b) No wonder the heavy football of mighty angels was heard in Philippi's prison that night! When womanhood comes to her own in the church of God, there are always some angels around, and dungeons are abolished,

and heavenly light flashes.

(c) The disciples were forced to leave that country. But Lydia will care for the church. She has the thing in her house and in her heart and it is there to stay.

II.

Consider next the church in Ephesus. The gospel was first preached there by Paul. But he was not able to stay there long. What will the little church do for a leader? While this problem was up Priscilla with Aquilla her husband (some men ought always to write their wife's name first just as we find it here) came down from Corinth and dwelt at Ephesus.

1st. Priscilla was converted under the ministry of Paul while he preached in Corinth. She was educated, gifted and spiritual. Of all the places where such workers were needed, Ephesus was that place.

2nd. Just at this time Apollos, a young Jew of Alexandria, was converted, and began to preach at once. He was a man of power. But he went to preaching before he had learned much about theology. Paul sent him over to take charge of the "station" at Ephesus. He was not there long before it was discovered that he was "far afield" in his views. Fortunately for the church "Priscilla taught him the way of the Lord more perfectly," and all friction ceased. There are preachers in Methodist pulpits today who could not do a better thing than to take a few lessons in theology from some good woman. Give them to me when I need them, and you need not wait till I see my need either.

III.

Paul forbade women to preach, or even speak in that old Corinthian church. And for the very good reason—she was generally too drunk to speak with any sense. The men were no better prepared to speak than were the women as for that. But they would hold more wine and not lose their temper over trifles.

1st. We put a woman in to teach a class in one of our mission Sunday schools and she soon got into a dispute over trifles and resigned, giving as her excuse—"My Bible teaches me that it's wrong for a woman to speak in church." "What shall we do about it?" the superintendent enquired of me. "Let her go," said I, "right now, with the distinct understanding that she is to keep her mouth shut in church." I heard that she afterward returned and wanted to debate the mode of baptism.

IV.

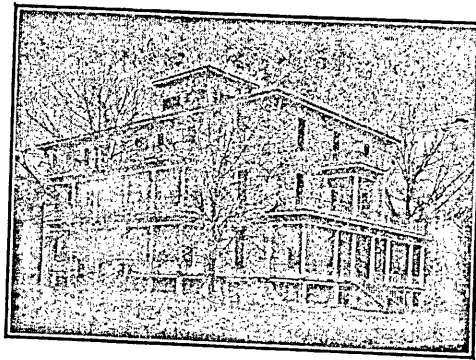
In the Jewish Theocracy a woman was not even allowed to sing in church. If she showed peculiar symptoms, she might prophesy a little. But no one appeared to take much interest in it. (I suspect it was because she always kept such a smiling face.)

1st. When she came to worship she was shut off from the men in a little court to herself. (I have seen this done in a Methodist church.)

2nd. Even in the time of our Lord it was considered a disgrace for a rabbi to speak to a woman in a public place. The disciples marvelled that Jesus talked to a poor woman at Jacob's well.

3rd. But poor as were a woman's privileges in Judaism, yet they were better than any other set of women enjoyed at the time.

(a) Womanhood never came to her own till Jesus was given to her, and became her gift to the world, not less than God's. A woman's largest opportunity in the world today is in the



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

church of God.

(b) The majority of women in the days of Plato were as veritably slaves as my grandmother's black cook was over fifty years ago. And her place was as high then as it ever would have been but for the coming of our Lord Jesus Christ. It was he who emancipated womanhood and called her to her own in the heart of men and the society of Heaven.

V.

What the women of New Testament times were to the church in those days, the Woman's Home Mission Society is to the church today.

1st. If Christ emancipated womanhood, it would be the most contradictory thing on earth if she did not in turn give her heart to God.

2nd. Your Society, my dear women of Methodism, means that a woman's heart, a woman's hand, a woman's love, a woman's all has been consecrated to Jesus Christ.

(a) And yet I read of women who have no interest in the kingdom of God, and still less in the blood of Christ. God pity them.

VI.

While the late Bishop Marvin was pastor of one of our churches in a large city, he went out on a tour of pastoral visitation one afternoon in company with a young preacher named Hendrix. They turned into a pretty little home toward eventide and were met with a pretty young lady. A Christian charm was in her manner that was at once attractive and beautiful.

"Father will be here directly," she was saying as a heavy foot-fall was heard at the door. She ran to greet the visitor, recognizing his walk as her father. When he was comfortably seated in his easy chair, she drew near and slipped her hand through his arm and sat listening to all that was said in pleasing delight. Ever and anon she would raise her father's old scarred hand to her cheeks and kiss it again and again. It caught the young preacher's attention at once.

(a) "Tell me the secret here," he said to Bishop Marvin, when they had taken their leave.

"That man," the Bishop began, "used to live in one of the most beautiful mansions in St. Louis. But one day by some chance it burned. He was late in reaching the fire, and when he did, it was only to see a blazing timber fall in upon his daughter who was escaping the building. Wildly leaped the flames and flung their forked tongues against the defiance of the very heavens. "My child!" shrieked the father and plunged in like an arrow. A heavy beam of burning timber held down his child fast to the floor. He seized it with his naked hands and hurled it back with almost superhuman strength. Then gathering his child flew to safety. He found but that for a few bruises which soon were gone his

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daughter was not hurt. But poor old man; he will carry the scars of his burned hands with him to the grave.

(b) Oh my sisters, this is what Jesus did for you. When the heart was crushed to earth with heavy burdens, and the very elements threatened your life, it was Jesus who reached through death to lift a burning load from your hearts. And you are healed today, and your hands are beautiful, and you look so happy. But in eternity we shall still behold the scarred hands of our Heavenly Father who rescued you. Can you ever despise those hands? Never! never!

Go then, and sing and fill the world and heaven with your songs and your beauty and your love. For your joy and crown is the delight of God and the glory of heaven.

This is my charge. Amen!

J. L. CANNON.

The Tulsa District Conference.

The Tulsa District Conference which met in Henryetta, Okla., April 21, 1909, was a very helpful and inspiring one. The opening sermon was preached by Dr. Jas. A. Anderson of the Western Methodist, which is of course to say that the sermon would have done credit to any of our Bishops, for such is Dr. Anderson's ability as a preacher.

The several connectional interests of our conference were well represented by able men such as Rev. O. E. Goddard, Conference Missionary Secretary, Rev. N. L. Linebaugh, Assistant Church Extension Secretary, Dr. Crowell, Dean of Epworth University and Rev. W. J. Moore, the Conference Sunday School Secretary. The lectures given by our Sunday School Secretary each day were especially strong and helpful. Brother Moore is a capital man for the position he holds. Of course the other men mentioned above did themselves and the church credit in representing the work.

Although the Tulsa district is a new one, made up of parts of four or five other districts, and some of the parts having been in three or four different districts, the attendance and interest manifested in the work were very encouraging indeed.

The District Organization of the Laymen's Missionary Movement which convened in Okmulgee March 29, elected Judge Orlando Swain chairman and Dr. O. A. Lambert, secretary. These two men, although, of course, very busy men, were at the conference during the entire session and manifested great interest in the work they have in hand. The selection of such men as officers means an aggressive campaign to enlist all the laymen in the work of the church. As a beginning of real activity in the laymen's work Dr. Lambert (Sec.) announced that funds would be provided to assist one of our local preachers to attend Epworth University where he expects to prepare for the itinerancy.

This being a new district we have no district parsonage but have some interest in that of another district of which a part of this district was formerly a part. Accordingly a Board of District Trustees was elected with power to act, so by request of the conference, I give here the resolutions relating to that matter.

Resolved (1). That W. A. Holder, W. C. Adair, Crittendon Smith, H. R. Cline, G. C. Hughes, S. W. Gallimore, and F. L. Haymes be elected a board of District Trustees for the Tulsa District. (2) That they be authorized to secure property for a District Parsonage and take such steps as may be necessary to pay for same. (3) That they be authorized and empowered to take over and hold in trust for the church all property that may be secured to the district and to mortgage or sell same and rebuy if in their judgment it may be necessary to build the District Parsonage. (4) That all matters pertaining to the securing or disposing of District Property be turned to this board with full power to act for the church until the next sitting of the District Conference. (5) That they be instructed to make report of all their actions to this conference at its next sitting." So you see we may hope ere long to have a home for our Presiding Elder.

The conference adopted resolutions protesting against the sale of lots in Oklahoma City by certain real estate dealers, on the claim that the Woman's College of the M. E. Church, South is to be located there, the matter of the location of the college not having been

settled.

The afternoon occupied by the Woman's Home Mission Society was a most interesting part of the program. The papers read before the conference were of a very helpful and encouraging nature. The church may count herself happy that she possesses such a spiritual force in the consecrated, earnest, intelligent women. As the church is now organized in Sunday schools, Epworth Leagues, Missionary Societies, and the Laymen's Movement, all working under the leadership of him who said "All power is given unto me in heaven and in earth, and, lo I am with you always." She ought to win a great victory this year in her effort to evangelize the world.

There were other distinguished visitors with us who by their counsel and advice added much to the occasion. The visit of Rev. W. F. Duzkle, P. E. of Muskogee District and that of Rev. S. F. Goddard, P. E. of the Ada District were equally appreciated by the conference. Rev. G. L. Crow, the District Evangelist for Tulsa and Vinita Districts, while belonging properly to the Vinita District conference, was present and gave a very encouraging account of his activities since going into this field of labor. Dr. Anderson was with us during nearly the entire time and rendered himself useful in many ways as only a man of his wide experience and large ability can do. The conference greatly appreciated his presence. The delegates elected to the annual conference are: W. A. Holder, R. J. K. Davidson, C. C. Cole and Judge Orlando Swain. The presiding elder, Rev. J. B. McDonald, had his work well in hand and gave us one of the most helpful district conferences it has been my privilege to attend.

The good people of Henryetta entertained us handsomely and even invited us to come again.

The next conference goes to Welectka.

We have however, an occasion of regret in the fact that there were no applicants either for license to preach or for recommendation to the Annual Conference for admission on trial. There were the recommended for recognition of orders to take rank as local elders, one from the M. E. Church, one from the Baptist, one from the Presbyterian.

All alike testified to the general uplift of helpfulness of the conference.

Fraternally,

WILLIAM C. SAVAGE, Sec.

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

Five Months in Comanche, Okla.

Five months ago today myself and family reached Comanche. We found a town of 2,000 people (all white) with two newspapers, an ice plant, electric lights, four cotton gins, a good brick plant, three banks, (then two, now three) the best park in Western Oklahoma, and four churches, all poorly attended.

We had only the beginning of a house,—very open,—not usable at all on cold days. On account of this we were handicapped and crippled all winter. My predecessor, Bro. M. T. Allen, wrought well for the church he had.

We now have our church completed, the neatest, and best in town. The acoustics are perfect and the inside a beauty. There are larger, and more costly churches, but I have seen none surpassing it in beauty of finish. Our people are exceedingly proud of it. We

What are you doing towards making your home attractive?

Would you not gladly provide for it a form of entertainment that at very little cost and no trouble would make your home brighter, more cheerful and more interesting?

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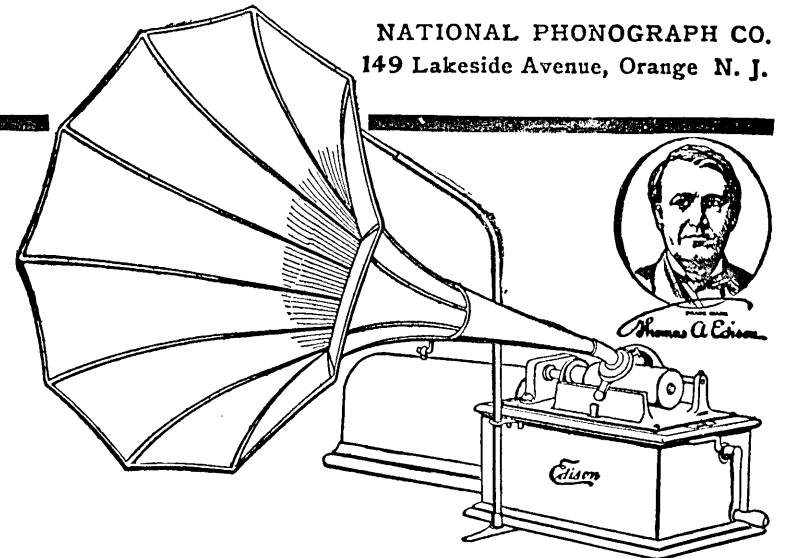
the wonderful invention of Thomas A. Edison, an instrument planned and perfected for the sole purpose of so multiplying the songs of great singers, the music of famous bands and the jokes and stories of great entertainers, that everybody may enjoy what otherwise would be the pleasure of the few.

Consider the attraction such an instrument would mean in your home, bringing it in touch with all that is popular and best in music and songs.

How could your hours of rest be better and more profitably spent than by listening to a song by a prima donna or a music comedy favorite, a rousing march by a band of distinction or a monologue by a man who has made the whole country laugh?

There is probably an Edison dealer near you who has the new Edison Phonographs and all the latest Records. Ask to hear them. Learn about the Amberol Records—Mr. Edison's latest invention—Records that play twice as long as the standard Edison Records and longer than any other Record of any kind. If there is no Edison dealer near you, write us for a complete catalogue of Edison Phonographs and Records.

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have made no rapid strides, but have gone steadily on, gradually lengthening our cords, and strengthening our stakes. The inharmonious, and divisions among our people has given away, congregations have grown and the outlook is more hopeful.

We have had two little poundings, and recently a large one. The latter seems to be protracted. The W. M. M. Society have just completed an excellent storm cellar for us, at a cost of about \$60.

We are planning for a special effort at a revival to begin about the last of May. Mineral water of a fine quality has recently been found here. Many people have tried it for various ills, and they are loud in its praise. There is talk of bath houses, a natatorium, and special hotels. It may prove the making of a city. I go next week to Memphis, Tennessee, as a representative of our Conference, in the great Church Extension meeting.

C. F. ROBERTS.

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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 us the names and addresses of ten ladies and ten cents in money or stamps to cover charges and we will send you prepaid a sample package of REX COMPLEXION POWDER, a sample jar of REX SCIENTIFIC BEAUTY CREAM and our handsome illustrated BEAUTY BOOK. This handsome book is thirty-two pages and cover, and complete in detail; telling you how to preserve your beauty and create new charms. REX SCIENTIFIC BEAUTY CREAM is without a peer, we positively guarantee that it contains nothing that will produce or encourage the growth of hair or down on the face. It has more body and a better working cream than any other cream manufactured, and will not turn rancid.

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QUARTERLY CONFERENCES.

Arkansas Conference.

FT. SMITH DIST.—SECOND ROUND. Charleston Ct. at Vesta... May 1, 2

HARRISON DISTRICT—SECOND ROUND. Bellefonte Ct. at Rogers School House

MORRILTON DIST.—SECOND ROUND. Holland Ct. at Pleasant Valley... May 1, 2

FAYETTEVILLE DIST.—THIRD ROUND. (Partial List) Siloam Springs... May 8, 9

Little Rock Conference.

ARKADELPHIA DIST.—SECOND ROUND. Ussery at Ussery... May 1, 2

MONTICELLO DIST.—SECOND ROUND. Snyder Ct. at Prairie Grove... May 1, 2

CAMDEN DISTRICT—SECOND ROUND. Atlanta... May 1, 2

PINE BLUFF DIST.—SECOND ROUND. Kingsland... May 1, 2

TEXARKANA DIST.—SECOND ROUND. Umpire... May 1, 2

LITTLE ROCK DIST.—SECOND ROUND. Austin at Providence... May 1, 2

PRESCOTT DISTRICT—SECOND ROUND. Center Point... May 1, 2

White River Conference.

JONESBORO DIST.—SECOND ROUND. North Jonesboro and Lake City at Lake City

HELENA DISTRICT—SECOND ROUND. Hamlin Mission at Ellis Chapel... May 1, 2

McCrory Mission... May 29

PARAGOULD DIST.—SECOND ROUND. Walnut Ridge Station... May 1, 2

BATESVILLE DIST.—SECOND ROUND. Smithville Ct. at Shiloh... May 1, 2

SEARCY DIST.—SECOND ROUND. McRae Ct. at Antioch... May 1, 2

MACERATED WHEAT. One of the greatest discoveries of the age.

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Helena District Conference. Will convene in Clarendon at 2:30 p. m.

Committee on License: W. T. Locke, W. P. Talkington, and W. A. Lindsey.

Committee on Admission and Ordination: F. A. Jeffett, B. L. Wilford, and H. E. May.

Eczema on Face. Edgar Springs, Mo., July 15, 1908.

District Conference Notice. The Searcy district conference will meet at Heber, Ark., July 15th and continue over Sunday.

TOBACCO CURE. Testimonial to the value of Haggard's Tobacco Tablets.

Robt, Okla. Have just closed a ten days' meeting, having been assisted by District Evangelist Rev. Willis F. Jordan and his singer, Prof. Waltemire.

not the fault of the preaching. I have never heard a series of stronger revival sermons than Jordan preaches.

The Annual Meeting of the Home Mission Society of the Arkansas Conference will be held May 16, 17 and 18 at Conway.

Every Auxiliary is urged to send delegates and its president. If these will come with pencil and paper, sit near the front, never miss a session and ask questions, they can carry home 'stacks' of information and inspiration.

Home Mission sentiment is growing rapidly in our conference. We have forty-five auxiliaries with 1200 members.

Let's have representatives from all these and make this a helpful meeting.

MAKE MONEY SELLING BOOKS. We equip you, teach you, allow you credit and pay freight.

Davis Charge. You may not hear much from us, yet that is no reason to think we are not doing at least a little.

We have built a new parsonage at a cost of \$1,650, improved the parsonage grounds in various ways.

Our appointments in the country at Howell is doing good work. The Sunday school is growing.

We are getting ready for the district conference the 28th of May. We hope to see a representative of the Methodist present.

This is quite a lengthy epistle, but



Unequaled for indigestion and all Stomach and Bowel disorders; such as sick headache, nervous headache neuralgia, diarrhoea, cholera morbus and cholera infantum.



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

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FREE RIFLE. This handsome 1000 Shot Rifle absolutely free to any boy who will send us 45 cents for one of our samples.

this is the first in about three years, so I think I am entitled to a little space, if I haven't said much.

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This line is strictly Veterinary and so can be made to do more for stock than some that are made for man and Beast, as the proportion is not the same in both.

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If your horse is sick try a bottle, as it is Guaranteed and costs nothing to try if the medicine fails to do the work.

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