

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

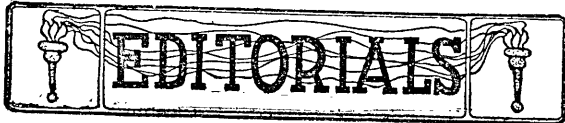
Successor to Western Christian Advocate

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

Vol. 29.

Little Rock, Ark., February 10, 1910.

No. 7



RELIGION AND THE BLACK ARTS.

That all our readers, the learned and the unlearned, may understand, let us say at once that by the black arts we mean all those professed relations with the supernatural that lie outside the region of revealed religion. The earliest form of it known to us is to be found among the magicians whom Moses met in Egypt, who were able to imitate many of the wonders Moses himself performed. To the same class belong the magicians of all times, the Hindoo juggler, the astrologers of Chaldea, and other places, the witches of all times, the necromancers; to them belong also, in some measure the medicine man of savage peoples; soothsayers and diviners of omens, of more enlightened peoples to some extent, the oracles and priests of what we name false religions. In the same class we enumerate also certain forms of hypnotism, spiritism, and certain phases of various psychic performances. These are the black arts.

It must be noted that religion and the black arts find common ground in the fact that both deal with the preternatural, both stand in touch with powers that are beyond us; both appeal to those powers. Religion appeals, generally speaking, to the good powers, though not always, for there has been, and is, such worship as devil-worship, such conception of this universe as that held by the ancient Persians, wherein the mastery of it is divided between one vast good personality and one vast evil personality, Ormuzd and Ahriman, a conception that we meet, in one form or another, over wide areas of the world. Yet in a general way religion has appealed to good powers, while the black arts, whether allied or not with religion, are supposed to have to do with evil powers; hence black arts.

Let it be noted that not all practices named as black arts deserve to be called black. It depends upon the motive that is in the user of the art, depends upon the sincerity or insincerity back of the practice. There are, for example, certain forms of jugglery which are not meant to deceive, only to exhibit cleverness of performance, the operator and the spectator alike understanding that things are only made to appear as they really are not. The same is to be said of hypnotism and some other psychic performances, as telepathy. About the fact of hypnotism there has ceased, we believe, to be any doubt. Many able men believe also in the fact of telepathy. If the user of any of these arts is honest, does not intend to deceive, the art is not properly a black art. Both the operator and the spectator know very well there is no appeal to powers either infernal or supernal. The laws that underlie the operation are more or less understood, and these laws lie within the region of what we call natural.

But if the operator, in the use of jugglery, in the use of hypnotic or other psychic powers be consciously imposing upon the spectator or the subject; especially if he seeks to make a gain of the subject, either in money or in obtaining a predominance over his being so as to rob him of self-direction, and so make a gain of

him, he is practicing a black art. To this class belong all the fakirs of all times; they would have you believe they have powers beyond the region of the natural, have some special relation to the invisible.

How much of black art, as thus defined, has entered into the religion of mankind it would be difficult to say. For, in the first place, it must be remembered that there are forces in the region of the natural that are as yet but little understood. A medium, or operator, moved upon by these forces, may not himself understand them. He knows he has with them a genuine experience. But he is not able to interpret his facts. If he be ignorant, if he be in a benighted savage state, he may easily believe himself the subject of genuine supernatural experiences. So is, in large part, your savage medicine man, with his devil-worship and god-worship of such god as he knows. So are many of the incantations and enchantments of heathen life. So are your misguided spiritual mediums. So are your misguided psychics. In so far as these are sincere they are genuinely religious and not spuriously so. All religions that are religions, truly set about regulating the lives of men, truly set about bringing men heavenward, are true religions. They may not be true in a credal way, but they are true in a way deeper than the credal way, in the fact, the great fact, namely, that they are a genuine struggle of the soul Godward. In this sense they are not false religions; all such as honestly struggle toward God are true, true in precisely the measure in which they do so struggle. And in precisely the measure of such sincere struggle they are to be accounted as a matter different from the black arts.

And, in the second place, as we seek to separate religion from the black arts, we are to remember that there are genuine forces coming in upon men from the region beyond the natural, forces supernal and forces infernal. There are alliances of the human soul with powers of the nether world. Both sorts of alliances have been used in the name of religion. Your worshipper of Ahriman, devil-worship, may be under a compulsion of an honest conscience, for he knows no better way. Yet he is not a devil-lover; his worship is born of far other motive; he is, at bottom, a devil-hater, and looks for the time when Ormuzd, the Good, will extinguish the devil. Such a man is no black art man. Scorn him not; rather pity him as he struggles, poor man, in his darkness, toward God—and send him, if you can, light, wherever he may be found in the wide wastes of this world.

But the alliance with infernal powers may be born of an evil life, of a preference for the bad. If this be used in the name of religion, the art, however performed, under whatever name, is entitled to be ranked as the blackest of black arts. How far men may actually pass under the black influence of the devil and be used by him for such purpose, we are not able to say. The orthodox view is that there have been such men, and are yet, among us sons of Adam.

Another phase of the matter is that men who have genuine experiences with the supernatural are ever in danger of pretending to experiences they do not have. This is especially true of mediums and workers of psychic wonders. We

tread here upon that strange borderland between the seen and the unseen, a land in which there are genuine phenomena, as we know, for in it lie the deepest things of true religion. We really know not its contents. Men have experiences coming out of this borderland which they cannot explain. It is ever, therefore, a fertile field for imposture. Men claim to have experiences for which we have no tests as to their genuineness. Men have set up claims to experiences that have been found to be utterly false when we found ourselves in position to test them. Spiritism, for example, has exhibited phenomena for which we have found no explanation, which seem to be in some sort real; but spiritism has also been indubitably detected in many abject frauds. The medium, failing to conjure up the spirits, if that ever be a real fact, which we doubt, pretends to conjure them up. His professional reputation is involved, and he must produce results. How much of this sort of sad performance there has been in this world, within its divinations, its enchantments, its astrologies, its alchemists, its witchcrafts, its psychics, its spiritists, is what no man can truly say.

But the final phase of this thing is that the practices of the Christian religion may get mixed with it. The Christian religion is based upon the fact of communication with an unseen world. Its written revelations came out of the unseen. Its constant personal communings lie in the region of the unseen—they are communings between the unseen soul of man and the unseen Spirit of God. Here then we are again upon our borderland, and the fact opens the way for experiences, genuine experiences within ourselves which we think to be genuine, professed experiences in others which we believe not to be genuine. It is, in short, a field for fact, for self-deception and for imposture. That it has produced all of these is undoubted.

How shall we clearly separate here between religion and the black art? We shall do it precisely as we do in all the other phases of the question. We shall make room first for the man who thinks he has an experience of a certain sort, but who, as a matter of fact, cannot rightly interpret his situation—who is simply deluded. We shall find, also, the man who knows what he has felt and seen and heard, and who honestly reports his facts. We shall find, lastly, the man who is consciously seeking to deceive, who pretends to experiences that were never his or are not now his. In other words, in so far as the man is sincere, he is no black art man. In so far as he is seeking to palm off on you what he never had he is a black art man, and belongs with the black art craft of all times and all places. This man may stand forth, for example, as having had a vision, as having been swept into an ecstatic and rapturous experience of grace, as having had a "baptism of fire," as having received the gift of tongues. His own vision may be of the genuine sort, or it may not be; his ecstasy may be well grounded, or it may not be; his baptism of fire may be real or imagined; his speaking in unknown tongues may be hypnotism or it may be the conscious gibberish of a hypocrite—real as a Christian experience it cannot be, this last, for neither God, angel, man or devil can understand what the

(Continued on page 3.)

WESTERN METHODIST

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

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

Subscription in Advance, per year.....\$1.50
Published every Thursday. Entered as second-class matter,
January 3, 1903, at the post office at Little Rock, Ark., under
the Act of Congress of March 3, 1879.

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

Notes and Personals

Rev. J. F. Mitchell, pastor of Oak Hill Circuit, paid us a pleasant visit last Tuesday.

Rev. William Sherman is this week visiting his mother, at Elm Springs, Ark., taking a little rest from his labors at First Church, Fort Smith.

Last Thursday we had an appreciated visit from Rev. W. W. Christie, of Crossett, who is in fine spirits and reports his work in good condition.

Passing through Mansfield, Ark., recently we had a brief time with the pastor, Rev. M. A. Fry. Brother Fry also has Midland, Ark. We found a good report of him among his brethren.

Brother J. C. Wiggins, of Hope, Ark., while attending the Good Roads Convention this week, did Methodist duty in coming around to this office—where all our brethren are welcome always.

The Scoville meeting which has been running at the First Christian church, Little Rock, for some two months, has resulted in about one thousand professions and a large number added to their three churches.

The new building of the Second Baptist church, Little Rock, was opened to the public last week. It is a marvelously fine up-to-date structure. Dr. Christian and his congregation are to be congratulated.

Rev. G. L. Horton, Hartford, Ark., who seems to be moving well with his work, brought this editor under obligations recently for courtesies while in his charge, as did also the Adairs and others of that church.

A message from Dr. J. H. Dye states that the revival meeting at Searcy is growing in interest and that for lack of room for the congregations the meeting has been moved to the courthouse. Sixty have been converted.

Rev. John P. Lowry, one of our most faithful local preachers and successful revivalists, would be pleased to arrange dates with brethren for meetings during the spring and summer. Address him at Little Rock, Ark.

We were told the other day, when in Fort Smith, that our good brother, Rev. J. W. Herring, of Fayetteville, had gone to West Virginia to bury his father. His brethren in Arkansas will sympathize with him in this sorrow.

The State Good Roads Convention, in session at Little Rock this week, brings together an enthusiastic body of our most progressive men under the presidency of Hon. H. L. Rammel, who is always enthusiastic for Arkansas.

Rev. C. H. Newman, who transferred last year from the White River Conference, writing from Columbia, Mo., says he has a pleasant charge up there, and he seems to be getting on well in the world. We wish for him abundant success.

The Laymen's Missionary Movement will hold one of its great meetings in San Antonio, Texas, February 22-24. Our laymen there are active

in its interest. This is the laymen's day—and a great day it is truly. God speed them!

We are obliged to our brethren at Fayetteville for an invitation to their Men's Banquet, held last night. An interesting program accompanied the invitation. A year ago we had the honor of being present, and the banquet was every way a great success.

Rev. James A. Reynolds and his good wife are happy in their work at Huntington, Ark. It was a pleasure to this writer to spend a night with them recently, having gone to Huntington on prohibition business, speaking there to a good midweek congregation.

If any of our farmers are troubled with what is called "smut" in small grain, let them write to the Department of Agriculture at Washington for a free circular on the subject. Smut affects sorghum, milo, Kaffir corn and dura, and is the product of what is called spores.

The Forestry Service of the United States is making the experiment of raising cork oak in this country. It is not altogether an experiment, as cork of considerable size has been grown in California. It seems probable that cork can be successfully grown both in California and in Florida.

Our Baptist brethren are holding a Workers' Institute at Second Church, this city. A number of their most distinguished preachers are on the program. We heard fine addresses by Dr. Frost, of Nashville, Tenn., and Dr. E. Y. Mullins, President of the Theological Seminary, Louisville, Ky.

Last Thursday, Rev. H. H. McGuyre, of Austin circuit, made us a brief call. His circuit is in splendid condition. He and some of his laymen will attend the Laymen's Conference. His sister, who is his housekeeper also, has been sick with typhoid fever, but is now nearly recovered.

Rev. M. N. Waldrip, of the illness of whose brother we spoke two weeks ago, has had the sorrow to bury this brother. We extend him our sympathy. Brother Waldrip, who is always in demand where a speech is to be made, was slated for a speech at the Men's Banquet at Fayetteville last night.

A private note to the editor from Rev. Peter A. Moses, Corvallis, Ore., brings testimony of long-cherished love for Arkansas. We are truly obliged for his high opinion of the Western Methodist. He sends an article which will possibly excite the fancy of some of the curious among our readers.

Mr. F. M. Daniel, the only laymen we have from Arkansas on the directorate of the movement for Southern Methodism, expresses the fear that he will not be able to attend the great meeting in Little Rock this week, owing to some responsibilities in connection with a temperance battle in his county.

Our Field Editor, Rev. D. J. Weems, will be for the next few weeks in middle and southwestern Oklahoma. We ask our brethren in those parts to assist him in his work, as he certainly will be of assistance to them and their work. It means something to place the Western Methodist in the homes of the people.

A poor widow, a shut-in writes us that she so much wants the Western Methodist, needs it to read in her loneliness, but is not able to pay for it. There are many such. But the paper is scarcely able to comply with all such requests. Does any one wish to contribute five or ten dollars or even \$1.50 for such a purpose?

We beg the pastors to give immediate attention to the names on their lists which must soon be taken off unless looked after. It will take

no little work to replace these names, once they are taken off. But the postal regulations must be observed.

Russellville has secured one of the Arkansas State Agricultural Schools, offering a bonus of \$40,000.00 and 200 acres of land and free light and water for three years. Russellville is one of our best towns, and the location gives opportunity to study agriculture for the upper Arkansas River valley and the fruits of the Ozark foothills.

Rev. C. W. Lester, Dodson Ave., Fort Smith, has been having a most serious and alarming time of it with sickness in his family. His wife and three children have all had pneumonia within the last few weeks, the baby boy being ill at this writing. Our Leaguers, for whom he has done such good work in this paper, should remember him.

Interest in the anti-tuberculosis campaign now being waged throughout the United States is evidenced by the fact that in the year 1909, 163 new anti-tuberculosis associations were formed, 133 tuberculosis sanatoria and hospitals were established, and 91 tuberculosis dispensaries were opened. Compared with previous years, this is the best record thus far made in the fight against consumption in this country.

We sometime ago made mention of the fact that Rev. John W. Boswell, D. D., was to retire from the editorship of the New Orleans Christian Advocate, and Rev. R. A. Meek was to take the place. Bro. Boswell has now retired—with the respect and good will of everybody; and Bro. Meek has assumed control, his work giving every promise of success. He moves off like an old hand. We give him a welcome, a cordial welcome to our Southern Methodist press fraternity.

We are advised by Rev. J. A. Phillips, Presiding Elder Monterey District in Mexico, that he purposes going with Consul Miller on a tour for distributing seed among the people of that region. Our readers will remember that we made some weeks ago an appeal that seed corn from Oklahoma and Arkansas be sent these suffering people. If any wish to respond to this call even at this late date it would be a good thing to do. Seed may be sent direct to Rev. J. A. Phillips, L. Valle 45, Monterey, N. L., Mexico.

This editor spent last Sunday with Rev. E. R. Steel and his family and charge, at Central Church, Fort Smith. This is Brother Steel's fourth year. The church has gone steadily forward under his ministry. We found Mr. W. D. Young rejoicing over the success of the Sunday school, of which he is superintendent; we found the pastor in a good humor about the Epworth League, and, for that matter, in a very hopeful state about all the work of his church. The good women are alive with their departments. The board of stewards do the financing, apparently without trouble, paying one of the best salaries paid in this State.

Bishop Cyrus D. Foss, of the Methodist Episcopal Church, passed away on the 29th of January. It was the end of a long, honorable, and greatly useful record. He was fraternal messenger to our church in 1878. The writer remembers hearing from him a most edifying sermon, in McKendree Church, Nashville, as he passed through on his way to our General Conference. Both there and at Atlanta he made a most pleasing impression upon our people. He was a Northerner, but he was kindly in his feelings. He had many honors in his own church, and was worthy of them all. Since 1904 he has been upon the retired list, and died at the age of seventy-six. We join our brethren of the North in honoring his memory.

RELIGION AND THE BLACK ARTS.

(Continued from page 1.)

man says—the tongue is so truly unknown.

But what is the practical test for us in the case of our man? The same always and everywhere, in all ages, in all places: Does the man practically walk with God? Would you say as you observe his life that he is going heavenward, and leading others heavenward? If it be so, he may be ignorant or extravagant, but he is no black art man. Black art goes not heavenward, but always hellward.

The Board of Managers of the Anti-Saloon League met last Friday in first regular meeting and organized by electing Hon. Geo. Thornburgh president, Rec. F. Barrett, secretary, Dr. J. W. Conger treasurer, Rev. G. W. Shepherd vice-president, and Rev. Ben Cox, Rev. W. M. Webb, Rev. J. N. Jessup, and Rev. A. C. Millar, members of the executive committee. The president, Secretary and Treasurer were appointed a finance committee, and its active work left in the hands of the executive committee. As soon as the finance committee is ready to report plans the work will be taken up. The third Sunday in February was set apart as a day on which all the churches should be requested to use their services in the interest of temperance with especial reference to the success of State-wide prohibition in the coming campaign.

FINISH THAT HENDRIX ENDOWMENT

There is very great need that our people should be thoroughly awake just now on the \$300,000.00 endowment for Hendrix College. We have reached the final stage of this campaign. We asked the Commissioner, Rev. James Thomas, the other day, what his further plans are. He replied that he had no plans except to call on all the people to help. All must help. Nobody thinks this campaign will fail; everybody believes somehow that we shall succeed. But how are we to succeed? Men of larger means have given largely; it is the smaller contributions that must now come; and every loyal Methodist in the State of Arkansas ought to hasten to get himself represented in this great work—the most notable achievement in all the history of Arkansas Methodism. It would be the most notable humiliation we ever endured if we should fail. But we are to succeed by hearing from several thousand of our people who have not as yet given a cent. Will the reader, if God moves his heart, sit right down and write Rev. James Thomas, Texarkana, how much he will give. Notes for one, two, and three years on all deferred payments will be acceptable.

A HOME FOR DR. RIGGIN.

One thing seems to be settled by common consent—the church in the Little Rock Conference must provide a permanent home for the honored veteran whose name stands at the head of this communication. But while all are agreed that it must be done, the matter has lagged somewhat because no one felt authorized to assume the direction of the movement.

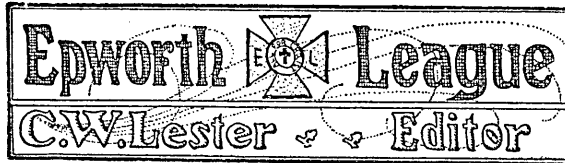
Some initial steps have been taken, however, by that prince among laymen, Capt. W. R. White, of Prescott, and by Rev. W. F. Evans, who is always forward in every good work. At the request of these brethren and others who are vitally interested, I have consented to take the lead in the matter and endeavor to direct it to its consummation.

I may be permitted to say that I wish this important enterprise might have been committed to more competent hands, but my official duty as chairman of the Joint Board of Finance and my deep solicitude for the success of the movement forbid that I should refuse to comply with the request of these brethren as indicated above.

In the next issue of the Methodist I hope to give some definite information as to just what we propose to do and how we expect to do it. In the meantime we greatly need \$500.00 at once to make the first payment on the home. Will not a host of friends send a contribution each for this purpose. Send to Rev. W. F. Evans, Arkadelphia, or to the undersigned at Crossett, and prompt acknowledgment will be made of the same.

J. A. SAGE.

Crossett, Ark.



Scripture Lesson for Feb. 13: Luke 11:1-13; Mark 11:24, 25.

Theme: How to pray.

To know how to pray is vital to Christian living and is an accomplishment of the highest order. To learn how to pray successfully one could well afford to spend a lifetime. Happily for us Jesus did not leave us without instruction upon this theme, a part of which is given for our study today.

It is encouraging to know that successful praying is an art that can be learned. This truth is implied in the situation in our first passage. The disciples were very ignorant of the meaning and manner of praying. This is the meaning of their request in verse 1. As ignorant as they were of its meaning and as poorly prepared for doing it as they were at the time yet we are encouraged to remember that later they became successful in the powerful art. They learned how to pray. So, we may believe can the weakest and most ignorant Christian among us. It is important to remember again, however, that to learn how we shall have to give the matter serious study.

In these passages Jesus touches upon some important matters relative to prayer. (1) The attitude of God toward his children who pray; (2) The attitude of those who pray toward their fellowmen; (3) The spirit of the prayer; and (4) A model prayer. A brief paragraph to each of these: (1) The attitude or feeling of God toward his children who pray. Jesus would have us understand at once that God is our Father. So he teaches in vs. 2 and 13 of this passage. He enlarges upon the thought in the paragraph included in vs. 11-13, teaching that our Father is not only willing but anxious to give his children the best gifts. What parent would give a stone, or a serpent or a scorpion, to a hungry, begging child? More anxious than our natural parents is our Heavenly Father to give good gifts to his children. Anxious willingness is the feeling of our Father toward his children with reference to giving his best things to them in answer to prayer. (2) Jesus does not overlook the important matter of how one who prays ought to feel toward his fellows. This is strongly put in Mark 11:25-26. One who prays successfully must be willing to forgive a wrong. More than that; he must be so deeply interested in the welfare of all men as to frame a part of his prayer for them. "Thy kingdom come," is really a prayer for the higher interests of one's fellows. He who would pray successfully must be deeply moved by the needs of all men. Their needs must incite a part of his prayer. (3) The paragraph including in Luke 11:5-8 has prominent in it the thought of importunity. Otherwise stated it is that successful praying is the kind that does not easily let up, does not quit discouraged if the answer does not come at the end of the first few minutes, or hours, or weeks or years. It keeps right on asking, seeking,

knocking and like the midnight friend does not take no for an answer. An undiscourageable spirit marks successful praying. (4) Then Jesus gives example of a modern prayer, Luke 11:2-4. It contains within its brief compass all that should enter into Christian prayer, and therefore it involves all elements in Christian living. The duty of giving is in it, as we cannot pray, "Thy kingdom come," and withhold our money in bringing it to pass. So with every other duty. Note that this prayer first centers on God. Its opening parts are all of God, his name and relation, his kingdom, his will. The latter half centers on man, his temporal needs, his spiritual needs, his temptations and trials. A prayer like this is not one merely to be repeated from memory in our praying but it is to be studied in its simplicity, its comprehensiveness and its spirit and thus deepen our prayer life.

LITTLE ROCK AND ARGENTA METHODISM.
SUNDAY, FEBRUARY 6.

Winfield Memorial, P. C. Fletcher, pastor. The pastor preached at both hours. Number of communicants unusually large. Dr. Alonzo Monk took part in the night service. Three accessions, one of which was Dr. F. E. Thornburgh, by baptism.

Capitol, L. C. Beasley, pastor. A good day in all departments. The pastor preached at both hours. Two accessions. Epworth League led by Miss Ruth Simpson. Church conference before preaching at night.

Twenty-eighth Street, W. D. Mitchell, pastor. A good day along all lines, with two additions. Pastor occupied both hours.

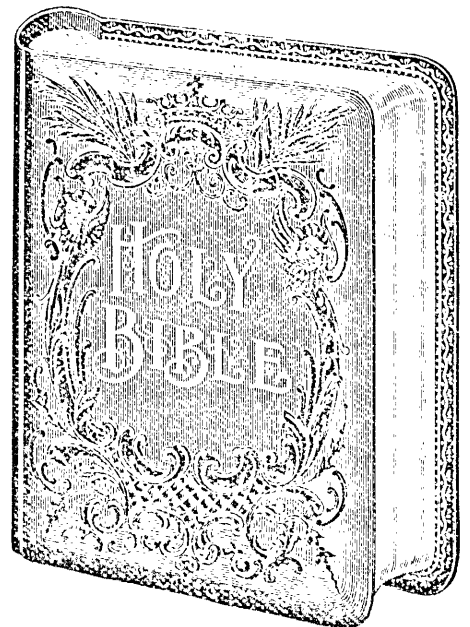
Gardner Memorial, H. H. Hunt, pastor. Congregations large at both services. Two accessions. Rev. D. J. Weems, field editor of *Western Methodist*, preached a fine sermon at the evening hour.

Henderson and Highland, S. W. Rainey, pastor. The pastor preached at both services to large congregations. Organized a Sunday school at Highland with fine enrollment.

Asbury, Frank Barrett, pastor. The pastor spent the day at Brinkley, where he dedicated the new church. Hon. George Thornburgh spoke at the morning hour at Asbury on the "Layman's Movement."

Hunter Memorial, T. J. Norsworthy, pastor. The pastor preached to large congregations at both hours and administered the sacrament at the morning hour, with a large number communing. One accession.

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THE END OF A WELL ROUNDED LIFE.

Rev. Chas. M. Coppedge was born in Coffeyville, Texas March 15, 1858 and died in McAlester, Oklahoma January 7, 1910. Between these two dates was lived a splendid, well-rounded Christian life. Remarkable for its uniformity and regularity both religiously and temporally. Brother Coppedge undertook to "do everything at the time" and he was seldom behind time. Whatever the church directed him to do he did with his might and he did it well. Early in life he became a Christian and joined the M. E. Church, South. He laid the foundations of his faith deep and wide and built his after life upon it. He had implicit faith in God and the leadership of the Holy Spirit and it can be truly said of him that "he walked by faith and not by sight." The lives of few men were more exemplary than was his.

While Brother Coppedge was "fervent in spirit" he was not "slothful in business." He religiously looked after his temporal affairs, and left a competency of this world's goods to comfortably satisfy all the demands of his family. But he never let money-making interfere in the least with his duties as a minister of the gospel. In all of his possessions not a dishonest dollar can be found. While he was to a degree successful in making money he was also liberal in his contributions to laudable causes. Before he died all his business was arranged to the smallest detail and instructions given concerning it. He directed in the simple service of his funeral. He wanted the ritual of his church without ostentation. He named the persons he wanted to officiate even naming the pall-bearers. After all directions were given he asked to spend the last night on earth alone with his family. When the end came he was resting in the arms of his faithful wife talking of the things of the Spirit when, at the midnight hour, he peacefully went home to glory. "Let me die the death of the righteous and let my last end be like his!"

Brother Coppedge was educated at the Murry Institute and the State University of Texas. He spent some time in teaching in Texas before he joined the North Texas Conference on trial in 1883. After traveling five years in that conference, he transferred to the Indian Mission Conference in 1888 and served the following charges: Superintendent of Collins Institute two years, Wynnewood station, Canadian district, Cherokee district, president Spaulding Institute two years, Marietta station, Holdenville district, and Choctaw-Chickasaw district when the end came.

Brother Coppedge was married to Miss Lula Todd at the residence of Hon. H. B. Spaulding in Muskogee, April 29, 1894, the writer officiating. Five children were born unto them, three girls and two boys. The oldest little girl died in infancy. He enjoyed his family and at the first thought of death he was troubled but afterwards he seemed to be perfectly reconciled to the will of God.

A large audience, many of them preachers of the conference, attended his burial and wept at his grave. Brother Coppedge was my friend faithful and true and my feelings at his burial were close akin to those I had when I stood by the open grave of my own beloved brother.

THEO. F. BREWER.

Norman, Oklahoma.

ARKANSAS METHODIST ORPHANAGE.

I have just received our Conference Minutes and was a little surprised to see that so many of our charges had paid so little on the Orphanage; some paid none. This is about the easiest money to collect of any of our claims. I did not organize my little Junior League until over half of last year was gone. I asked the little folks to raise our assessment for that purpose and their

little eyes brightened and sparkled and they said "Yes," and before Conference met it was paid and in the hands of the Conference Treasurer. They are collecting it again this year. I think Col. George Thornburgh is crowning his life's work in the evening of his days, with a monument that will make his crown shine brighter in heaven and remain as an enduring monument to his memory for many, many generations to come. I wish that all Arkansas Methodism and other friends of Brother Thornburgh over the State fully realized how he is giving his time without compensation and his means as well to build this noble and worthy institution. May I not appeal, earnestly appeal, to hundreds and hundreds of our Methodists in the State to send to Brother Thornburgh, Little Rock, Ark., anywhere from \$1.00 to \$1,000.00 to be put into this Orphanage. I have written this feeling that many of our people are not awake to this important interest. Brother, don't wait when you read this, but send in your contribution at once. This is our institution, and it should not be necessary to urge people to care for their own. Brother Thornburgh has faith in the Methodism of Arkansas. We should not disappoint him.

M. M. SMITH.

SOME GENERAL CONFERENCE SUGGESTIONS.

Apparently the most insistent demand of those who have written (and of those who have spoken to the writer) is for "higher efficiency" in the working parts of our machinery. The desire is good; how to get it is the problem. It seems that a larger democracy might help diminish the waste of energy. If so, then by all means let us have it. And this writer is of opinion that fuller recognition and use of the lay-power would very much reduce the present loss of energy in the working of the church. For this reason, as well as for some others, I favor the following:

First. Elect enough bishops to get all for the church that the episcopacy can contribute to it, and provide that they shall all be eligible to reelection. And provide further that the entire college of bishops shall be elected quadrennially. By so doing efficiency alone will be made the test of tenure.

Second. Remove the time limit from the pastorate, leaving the appointing power free to appoint, or reappoint, for as many terms as the efficiency of the man and the needs of the field make profitable. Let this same policy prevail as to presiding elders. It may freely be conceded that this would make very little difference in the larger part of our pastors and pastors, but the exceptional case is just the one to be provided for. And it seems so very unwise to limit ourselves by any other test than that of efficiency. Why fix a rule that does not permit us to further use a man even when he has proven the very man we want and most need? Let there be no other test but efficiency, no artificial bolstering of men by mere almanac dates, no continuing a man in a place merely to end his quadrennium. For a church to be compelled to endure a man even for months after his local efficiency is gone is poor policy, hence surely the shortest length of such time that can be legislatively arranged is best. With our pastors and presiding elders an annual appointment is all we can arrange for under our system of annual conferences; for bishops, quadrennially is our shortest time. Let it be possible in both cases to give the work into fitter hands at the end of such time.

Third. Let the Annual Conference be composed of all who are in full connection with it, one lay member from each pastoral charge, and the lay members of the Annual Conference Boards.

The center of Methodism is its annual conferences. Here is its dynamo. It must be con-

ceded that most laymen who attend the annual conferences as delegates go back to their charges with a fuller sense of what the church is attempting and with better will to help. They become centers around which the pastor can gather his working forces. Why should any charge be deprived of this help, and especially those weaker and less developed charges known as "circuits and missions?" By all means let provision be made for "one lay delegate from each charge." Perhaps this is the most important single thing the General Conference could do.

That the lay members of annual conference boards are entitled to a place and a voice in the annual conference is so patent that the wonder is that it was not long ago so ordered. What an anomalous position it is they now occupy! They are expected to attend the session, devise policies for the conference, be responsible for what the boards advise and the conference orders, and yet they have neither voice nor vote upon any measure save by courtesy. It cannot reasonably be expected that they should become vitally interested in this sort of predigested food.

Fourth. Let the local congregation elect annually all its officials, and make them amenable to the body that elects them.

Fifth. Let women be eligible to every local office of the church, where State laws do not conflict, and to election as delegates to every body of the church save the General Conference. Later, it may be wise to give them right to that body, but wisdom seems to dictate that they be first trained in the other bodies.

Sixth. Change the name of the church so as to eliminate all that hinders its fullest efficiency. It has not yet been seriously contended that the present name brings us the largest possible efficiency as a working body. If that contention be made and proven, then let the name stand. But to the efficiency test the followers of Jesus must be willing to surrender and submit all things, however dear, however hallowed, however human sentiment would cling to and prize them. The church must have "the mind that was in Christ Jesus," who gave up even equality with the Father at the call of larger service.

Seventh. Give the annual conference power to elect, if it choose, its presiding elders; and to determine whether they shall serve salaried or unsalaried as pastors, or as having no other work. Also let the annual conference fix the ultimate number of charges a district may have and the boundary lines of the same. These are almost wholly local matters and should be determined by those who are locally affected.

Eighth. Make it possible for the joint board of finance, upon recommendation of the annual conference, to make appropriation to a local preacher or his family who has become superannuated or died while serving as "supply." This is but simple justice to that large body of men, especially in the West, who do most of the pioneering work and serve the less remunerative charges and often wear themselves out in the service of the conference and church, and who are worthy of all honor.

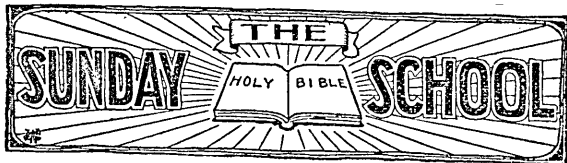
There are many things else, here and there, in our machinery that needs a little tinkering, and no doubt will have it in due time. The above are some of the larger things.

Finally. Let a commission be raised and empowered to treat with all other Methodist churches in the United States along the lines laid down in the famous 'Oklahoma Memorial on Organic Union of American Methodism.'

W. F. DUNKLE.

We keep in stock Holman, Oxford, Nelson, Bagster, and some other kinds of Bibles. Write us your needs and we will send you descriptive catalogue.

ANDERSON, MILLAR & Co.



PREPARED BY P. R. EAGLEBARGER.

Golden Text.—“Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”—Matt. 6:33.

Lesson Text.—Matt. 6:19-34.

Our present lesson is a continuation of the “Sermon on the Mount.” Four verses are omitted, referring to fasting, between this and our last lesson. Our lesson begins with a contrast between earthly and heavenly things. Moths eat earthly riches, they can not destroy the heavenly. Rust defaces the glitter of earthly things, this does not happen in heaven. There are thieves on the earth; they break through and steal, there are no thieves in the pure society of heaven and whatever belongs to us up there will remain for us as long as needed. Reference is doubtless made to eastern conditions and holdings. Those holdings consisted largely, at least among the common people, of wearing apparel and jewelry. Purple and fine linen along with trinkets of steel constituted the personal effects of the Orientals of the higher classes. Moths destroyed the wearing apparel and rust and canker ruined the metal possessions. By this means they took to themselves wings. They deserted their owners as if by design. The costly garment that had been procured at great cost and pains was laid carefully away when in a short time it was found to have been devoured by these ever present pests. The bright glittering sword or other implements were attacked by the floating dampness and rust and all its brightness and usefulness destroyed. The Master advises that we place our affections on heavenly things, and that we lay up our treasures in heaven. Two reasons are given: They are safer there and then our hearts will be in the regions of the blessed. The highest conception of human existence is association with God our maker. God is in heaven and so we should desire above all else to live in heaven. He who has made us is able to bring us to the highest ideal of life. We have life, we need to have life more abundant.

Singleness of purpose is next introduced. The eye is the member that is introduced. The eye responds to light and light is the emblem of life. A good, single eye, enables us to comprehend the light, to realize the existence and nearness of light (life). If the eye is clear and admits the light into our very being how blest we are. But if blind how hopeless is our condition. We have no member that takes cognizance of the very element of our highest state. Jesus would have us seek the best that is in the universe and in doing this we need that member that enables us to find the way.

The master's referred to in verse 24 are not acting in harmony. If they were, how difficult it would be for a person to serve or obey both at the same time. But they are not in harmony and it is impossible for the servant to obey both. Light and darkness; right and wrong; good and bad make demands upon men. How fortunate is he who swears allegiance to the light, the right, and the good.

Have no undue or unnecessary forebodings over the conditions of tomorrow. God has not created our lives to allow them to perish. We are above the things that are kept and provided for by his wisdom. Plant life is able to live and multiply among its enemies and that without intelligence. Instinct enables animal life, to prolong itself and saves it from destruction. Yet those who have been endowed with intelligence are subjected to undue anxiety and care

for the morrow. Many are actually distressed with fear of starvation. How foolish. If God provides for the inferior creatures and things of his creation will he not also care for us? If we have placed our trust in God we need not fear. But if we have placed our trust in some weaker element then we may well fear for all time. A proper thoughtfulness of the things of tomorrow is not unscriptural as will appear from II Cor. 12:14, “for the children ought not to lay up for the parents, but the parents for the children.” It is the distressing fear that is condemned.

Verse 27 is taken, properly, by many to refer to length of life. Distress shortens life and our Lord here draws the conclusion that we may not expect that the processes that shorten may be expected to operate in the opposite direction. He wishes us all length of days, the promised blessing of the obedient, and a full measure of happiness.

God knows our every need. He knows that we must have food and raiment and it is in the economy of His grace to supply it. If we ask Him and trust Him we need not fear. In the “Lord's Prayer” we are taught to pray for “daily bread,” and this kind of trust is pleasing to Him and it is in His plans to grant such things as we need.

The outer circle (the Gentiles) are concerned about these things. They strive independently to acquire the necessities of life, but we should live above them. The inner circle of the children of God should have no tormenting fears.

But we come to the summing up. The 33d verse is the answer to not only this lesson, but probably to the whole of the “Sermon on the Mount.” God's kingdom and the righteousness of that kingdom is our highest duty. All else is low and groveling. If we forget God and undertake to combat the strong elements of the material universe we shall find ourselves beset on every hand with care and trouble. But if God is our first and chief aim we shall be able to mount above those things that are inferior to us and that annoy and rise to delights that are God-like and akin to the soul. To seek God and obey him is our chief concern.

SUNDAY SCHOOL NOTES.

By W. J. MOORE, CHAIRMAN.

OTHER SCHOOLS HEARD FROM.

Brother Mauldin writes from Erick that “We observed the Sunday School Day here. It was well attended. Had a fine service. It helped our school. Collections did well.” And so is nearly every report. I hope those who have not observed the day will do so now.

Rev. W. C. Fleetwood of Rush Springs writes: “We held our rally day yesterday (January 30). It was a success. Our Sunday school is making rapid strides.” And this is one of the ways by which you can make your school a success. It will give inspiration to the work, and will help to popularize it. If you, reader, have not given your school the privileges of such occasions, do it now.

Our pastor at Comanche, Rev. W. M. Spain, says: “Our Sunday school day was a success in every way.” With them the chairman greatly rejoices.

Brother John P. Cox, pastor at Piedmont, says they had their rally day service on the 30th, with good congregation; fine service. Of course it was an interesting occasion, for the children's services are always so.

ANOTHER DISTRICT IN LINE.

Rev. L. L. Johnson, presiding elder of the Chickasha district, writes: “I am giving special attention to missions on this round. And the schools are falling into line.” It will be remembered that his church (the Mangum) assumed the support of a missionary in the foreign field some three years ago and has been eminently

successful. His present district now is directing its offerings of the Sunday school to the support of Rev. H. P. Jones and wife in Korea. In less than 12 months that district will be supporting them by itself.

THE DURANT DISTRICT AGAIN—A REPORT.

From the 14th of January to the 22d of February, the chairman was in the Durant district, doing his best to help those people out on Sunday school lines. We hope and believe that some permanent good was done. That is a section of our Zion that has unusual possibilities, if we can only man and hold the situation. We need more men and money, just as we do in every other section of the State. We found the brethren hopeful in the main. Brother Turner has succeeded in getting men for every place, and the outlook is hopeful. He has planned for a great forward movement on all lines.

On this tour eight teacher training classes were organized, with 85 members; eight cradle rolls were promised; eight home departments; eight birthday jars ordered and this service will be observed; two schools adopted the “Banner method;” held 30 institute sessions; spoke 37 times and sold 76 good books and distributed thousands of pages of Sunday school literature for the promotion of the cause.

SEND TO THE SECRETARY.

Send your applications for literature for needy schools to Rev. R. A. Crosby, secretary Sunday School Board, Guymon, Okla. He will give prompt and careful attention to same.

WOMEN AS SUPERINTENDENTS.

In the Oklahoma Conference we have 16 superintendents who are women. They all, so far as this chairman knows, are capable and enthusiastic in their work. The women attend conventions and institutes better than men, as a rule. May the Lord bless these 16 consecrated women who are filling these responsible positions.

PENCIL AND TABLET.

Many things which we hear, and worth remembering, are lost to us because we do not jot it down. So we urge every one who attends a Sunday school convention or institute to supply himself with a tablet and pencil. You have no idea how many good things this plan will help you to preserve and to remember. Try it.

TEN THOUSAND ADDITIONS.

From the best information obtainable there were about 8,000 additions to the church in the Oklahoma Conference last year that came by the way of the Sunday school. Our pastors are finding that childhood is the most fruitful field. Is it too great a stretch of our faith to pay for and to expect 10,000 of the Sunday school people to commit themselves to the Christian life this year and to come into fellowship of same? We think not. And we call upon every pastor to preach specifically to the young people once a month this year. And we beg every Christian who reads these lines to join us in the prayer that the good Father, “who loves the children so,” may grant us this great blessing—and even more.

IF YOU HAVE NOT—

A Cradle Roll department in your Sunday school you are missing some of the great joys and blessings of your life. Besides, this department is a kind of “recruiting station” for your main school. While pupils are going out at the other end of Sunday school work we ought to be bringing them in at this end. And it is such a blessed ministry! Who would not enjoy it?

And if you have not a Home department in your school, you are missing another blessed ministry. By and through this department we can take the Sunday school to the “shut-ins” and the “shut-outs.” To these we owe a debt of service, and it will bring a blessing to every soul and to every school.

If you have not a Birthday jar in your school,

and if you are not celebrating these happy days with the young people and rejoicing with them, you are missing another opportunity of popularizing your work, and of making another bright spot in the life of childhood.

If your school is not a missionary society you are failing to join the forces that make for the conquest of the world. If every school were fully imbued with the missionary spirit it would not be a generation until we would have enough men and money to cover every field.

And shall we not avail ourselves of these four apparently small items in Sunday school work, and thereby greatly advance the Kingdom of God?

Say, pastor, superintendent, have you a teacher-training class in your Sunday school? If not, organize one, if you are the only member. Report to Dr. Hamill as an "individual student" and go on your way rejoicing, for it will be a blessing. Oklahoma City.

THE SUPERANNUATE AND HIS HOME.

Dear Methodist: Quite a little has been said and written since our last annual conference about Dr. Riffin and his future home, all of which has been interesting. You will please allow me a word more.

In Dr. Riffin the Little Rock conference and Southern Methodism has had a helper in every way true to the principles of our Itinerary. For more than forty years he has answered the roll call, and when marching orders were given went without complaint, and at once entered upon his labors. At our last conference while he stood awaiting marching orders he was asked to stand aside and take his place among the superannuates. As had been his custom he obeyed. The church had no further place for him in its active ranks. He had never known anything but to obey, so he bowed to the will of his brethren and stepped aside.

For more than forty years he had chosen no field of labor, neither had he selected a home for his family. He had simply gone where the church said go, and received what his official board paid him; if sufficient for their comfort, well; if not it was received without complaint. If a surplus was found the church received it back at a conference collection or at an college commencement, so that at the close of a long and fruitful ministry as pastor and presiding elder he was found without money or home. Homeless, he turned his eyes to meet a wife as true and courageous as ever graced a parsonage home, and five children with the inquiry, "where will we go?"

When from enfeebled health he could no longer answer to the bugle call nor march to drum beat, should not he be allowed to select the future home for his wife and children where he might spend the evening of his life and go Home? Who would refuse this last request, or withhold one dollar that he would pay to give him home comforts, were he located elsewhere? Surely no member of the Little Rock Conference would think of such a thing. Dr. Riffin with his family has chosen Arkadelphia as the place to spend his last days. He with his family belong to the whole conference; will not the entire conference join in building him a home? \$2,000 would do this noble deed. This should be a Superannuate home and decided to the church. And Dr. Riffin and his family should occupy it as long as they used a home, and then pass it to the hands of another.

This should be the work of the Joint Board of Finance. For that reason the matter has been turned over to the Rev. J. A. Sage, of Crossett, who is chairman of that board. Arkadelphia district assesses one-fourth of this amount, and Capt. W. R. White of Prescott has sent a check for \$50 more. Who will be the next

to report to Bro. Sage?

Let me say before I close that this appeal has been made personally for Dr. Riffin and his family, not because he is more worthy than Bro. Logan and Johnston, who also surrendered their garments of active work and retired to the superannuate ranks, for men have not graced our ranks more true than they. Their names linger dear in our memory and they occupy a sacred place in our hearts; but Dr. Riffin is more needy, as they had their homes and will rest and wait there. Let's build these homes as they are needed, and where they are desired.

Yours in brotherly love,
W. F. EVANS.

A HAPPY FATHER AND ELSE.

I was reared on a farm in the hills of northern Arkansas, and although my father was a man of very limited means, yet he took advantage of all the schools we had in the neighborhood, and all the children of a family of ten received a common school education, and although that good father has long since passed to his reward, every child he now has living is grateful to his memory for his efforts along this line.

More than three years ago I was induced to send an only daughter to a girls' school, and from what she and fathers and mothers who had daughters there and had visited them, would tell me, I had formed a favorable opinion of the school, but when our daughter was at home Christmas, she reminded me that this would probably be her last year there, as she expects to graduate in June, and that she hoped I would not let the time pass without visiting the college, and I promised her that I would try to go some time next spring; but as I was in Little Rock a few days ago, I ran over to Searcy to the school—Galloway College.

Many Methodist fathers and mothers in Arkansas will read these lines who have daughters who should be in high school or college, but they may be undecided what to do about it, and to them I desire to say, of my own free will, that after four years' patronage I am delighted with the school, and I advise every one of you to send your daughters to Galloway, which is an economical, Christian school.

A PATRON.

HENDERSON COLLEGE NOTES.

Henderson College is saddened by the death of Mrs. Reynolds, mother of Mrs. Hinemon, which took place on Friday night at the Presidents home. Mrs. Reynolds has been ill for many weeks. The sons and daughter took their mother's remains to their old home in Union, Tenn. to lie with other members of the family gone before.

Spring is knocking at the door of our school. A tint of green can be detected in the campus grass; our sweet peas have been planted for commencement; you can hear the girls say, "a little more than three months before we go home;" spring uniforms are under way; "sweet girl graduates" are planning their futures; the violets are blooming—and all this in spite of the timid ground hog that was frightened at his own shadow.

The literary societies have chosen their representatives, and the students are impatient for the preliminary contest, which will decide the orator for the inter-collegiate.

The health of Henderson students still remains a matter of congratulation.

The Book Reception given by the faculty to the students was an important social event of the week past. Every guest brought at least one volume—poetry, fiction, science, history—the whole number contributed being 368. These gifts were only prefatory to the real business of the evening, which was pleasure. Henderson

College is still true to its tradition that the social nature must be taken into account in the normal development of girls and boys. On this occasion the students gave satisfactory demonstration of the vision of our theory. Toward the end of the evening a buffet lunch of sandwiches and salads were served by the dignified members of the faculty.

On Sunday afternoon in the College Auditorium, Mr. Farrar Newberry, Professor of History, made an address on Christian Citizenship to the Y. W. C. Associations. The orator defined most clearly and brilliantly the American citizen and placed before the students an ideal, both political and religious. R. K. B.

HARGROVE COLLEGE AND ELSE.

Mr. Editor: Brother Waller, presiding elder of Ardmore district, has already told your readers about our home-coming at Hargrove College January 14. I only regret many more of our pastors were not with us, and also many prominent laymen. Our laymen have no greater work before them than to help put our educational interest on a sensible business basis. There is a business side to the kingdom of God that needs the good business sense of our laymen as much so as banks and other great financial interests need their plans and advice. Hargrove College is a child of the church and for the church, and needs work, prayer and money just like any other enterprise of the church. We have a plant that any church or any community can justly feel proud of. We have a good school. Splendid work is being done. Our teachers are of the best. Our enrollment is increasing every week.

We still have room for more boarding pupils. We can give them nice, comfortable rooms and as good service as they are likely to find anywhere, also at more reasonable rates than many other places. I want the brethren to come and see for themselves. We (my family) are living in the college and have entire management.

Brethren, come, also send us some new pupils. By God's help we will do them good.

Brother Roper is moving smoothly at Broadway. I hear good reports of Brother Waller's work as presiding elder of Ardmore district. He is an old new man at the business and knows how to act like "a beloved." Brother Calvin Morris, who is a student in Hargrove, is also a pastor, and is doing nicely. I hear well of Brother Blackwood at Wynnewood, and Rodgers at Marietta.

The "beloved" says a new church at Tishomingo this year. Brother Lee is in good favor with his flock at Carter Avenue.

What we need all over our conference is an old-fashioned, sin-killing revival of spiritual life and power. May we have it this year.

J. M. GROSS.

February 3.

THE ALABAMA SITUATION.

United States Senator John H. Bankhead of Alabama has made the following statement concerning the result of the Alabama election:

"One thing that has been demonstrated very clearly by the recent campaign is that the saloon has gone from Alabama. It is not possible to even hope to establish the saloon with the present state of public opinion.

"It is not probable that any local option candidate for governor will offer in the coming campaign. The people who defeated the amendment are just as strongly opposed to the return of the saloon as were the men who voted for the amendment. In a letter announcing my position on the amendment, I declared that it was not an issue of the saloon or no saloon. I believe that prohibition is stronger than it has ever been in Alabama."—*Baltimore and Richmond Christian Advocate.*

OBITUARIES.

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

TILGHMAN.—Miss Kittie Tilghman, the subject of this notice, was an accomplished young lady and a leader among the young people, and in her death her many friends are made sad. She died at the home of her father, M. E. Tilghman, near Mount Tabor Church, January 8, 1910, after a long illness caused by typhoid fever, which made its attack while she was away from home teaching school. Her father and mother were called to her bedside, and after many days, when it seemed she had about recovered, she was taken home, but relapsed, and everything that loving hands could do was done, yet she ascended into glory.

Miss Kittie joined the church at the age of 9 and lived a devout Christian life. She was a great worker in the church. Though earnest, she was al-

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One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

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ways cheerful, causing sunshine wherever she went. She delighted in deeds of kindness, especially to visit the sick. She was affectionate in the home and much devoted to her mother. The church and whole community suffer a great loss in her departure. The funeral services were held by the writer in the presence of a large congregation, after which her remains were laid to rest in the Mount Tabor Cemetery to await a glorious resurrection. She leaves a father and mother, two brothers and one sister heart-broken to give her up, yet they "sorrow not as those who have no hope," for they know that great joy will come "in the morning" of that glad day when they shall meet her in that beautiful land beyond.

R. A. McCLINTOCK.

* * *

PIPKIN.—John W. Pipkin was born in Conecuh county, Alabama, February 12, 1832, and moved with his parents to Arkansas at an early age, where he departed this life January 5, 1910. He was married to Rebecca J. Murphy, June 17, 1859. To this union were born seven children, four of whom with his wife, still survive to mourn the departed.

Mr. Pipkin had lived in Buckner, Lafayette county, since about 1885, and was a leading citizen here. He was a law-abiding citizen and loved his country. He was good, and very kind to all whom he met. His friends loved him; especially did children show special fondness for him. His disposition was to love everybody. He did not meddle with others' affairs; when nothing good could be said he spoke no evil. If he had an enemy, no one knew it. His nature was always tranquil, congenial and reserved, never given to public demonstration.

While he did not belong to any religious denomination, he was of Methodist persuasion, and attended church. He believed in Christ, loved the gospel and the church, and made ample provisions for his family to go to church. His highest regards were for Christian character, and his greatest strength of character was demonstrated in the home life. He dearly loved his family, and provided for wholesome entertainment and instructions at home. He heartily joined his children in their amusements. He took delight in entertaining his friends.

Mr. Pipkin's leave-taking is mourned by all who knew him. The family has their deepest sympathy. He is missed not only in the home, but on the streets among his friends, where his presence so often brought cheer and gladness. May his great qualities be instilled into others, for the world is better by his having lived. We who mourn the departed lift our hopeful eyes and await that day when there shall be an eternal happy reunion.

J. L. LEONARD.

Buckner, Ark.

* * *

BLACKBURN.—Sister Levina Blackburn was born in Lincoln county, N. C. in the year 1827, and departed this life Dec. 22, 1909.

Sister Blackburn was married to John H. Blackburn in North Carolina in August, 1846, and they moved to Arkansas and located in what is now known as the Bell Chapel community in Pope county, Arkansas, in the year, 1858, where they lived till death.

Brother Blackburn and four children preceded Mother Blackburn to the spirit world, and there are four who yet live to follow after. These are Sister Lazenby, Sister Reed, Sister Coffee, and David McSwaine Blackburn.

Mother Blackburn was a Christian of the truest type, professing religion and joining the Methodist church in her youth she ever remained true and faithful till death. Though it had been about two years since she had been able to attend church, she remained at her post like a brave sea pilot, praying for victory to crown the church, admonish-



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

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

JUST DO ME A GOOD TURN

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

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye

Tester, absolutely free of charge, also full particulars of your handsome 10-karat **ROLLED GOLD** Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), Haux Building,

ST. LOUIS, MO.

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

ing the preachers to lead the battle with courage and determination, advising and mothering her children and all who came under the radius of her influence. She lived among her children who were all anxious to have her blessed motherly council. And they did all that could be done for a loving and beloved mother.

She was a habitual Bible reader—spending most of her time reading her much cherished book of books, and her church paper. I think she was one of the first subscribers to what is now the "Western Methodist" and was always in the paid up column. From the Bible she learned the way of life and the Master's will, and through the church paper she kept in touch with the progress and victory of the church. With these two great swords she fought her way to the front—there to live and die. She was not willing to fight in the back ranks but lived and died on the firing line in the front ranks. I find it difficult to pay a worthy tribute to so great a character. Though only a woman endowed with no special qualifications, her long and heroic career for Christ and his church can never be told by words. Methinks it will summon eternity alone to tell of the great good done through her long and relentless life for the right. Her name will never mar the pages of history to swell the ranks of the heroes of the battlefield, but I am sure eternity will reveal that there was as much courage and fortitude displayed in her Christian life as was displayed in Hannibals scaling the Alps, or in Napoleon's victory at Toulon.

Mother Blackburn lived in readiness to respond to the Master's summons to the spirit world and was not in the least surprised when it came. Feeling that her life's work was done and that she could never call forth energy from age and decrepitude to carry the heavy loads and lead an active life in church and home, but not knowing how much her presence was worth to the community at large, she often expressed her anxiety to go home.

On the night of the 22nd of December, though when retiring, she apparently retained some of the strength which supported her in youth, and the indications seemed to justify our hopes that she would live through the winter,

USE HAGGARD'S VITALIZERS

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

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

but instantly the mystic hand on the eternal dial plate stood still at her name and she went home to God. Loving hands would fain have warded away the relentless arm of death but such could not be. Her work was done. Death seized the sword with which she had so long fought her way to the battle's front, and the angels swept out and up to the heavenly home carrying her resting soul to its well earned rest. She is not dead, but lives in the hearts of those who knew her. Really we are most alive when we live in the hearts and lives of those about us.

May her life which was so well lived be an abiding incentive to us to live better and more consecrated to duty. And may the spirit which supported her likewise support those who mourn.

To those who mourn we only recommend the all sustaining and helping presence of the unseen friend to guide till you are reunited with mother and friends at home on high.

ALVA E. GOODE, Pastor.

* * *

HARTSFIELD.—Mrs. Bettie Hartsfield (nee Roper) was born in Macon county, Georgia, January 14, 1839; was converted in early life and joined the church; was married to Louis Hartsfield December, 1859, and five children, one girl and four boys, were born to this union. One boy, B. J. Hartsfield, was a member of the Indian Mission Conference, who died at family prayer at Council Grove, Okla., several years ago. Two are living, J. D. Hartsfield of Wilburton, Okla., and Mrs. Marietta Bell, at whose home she died. Her funeral was held in the old Harrell Chapel by her old-time friend and brother, Rev. T. P. Miller, assisted by her pastor, among the people she had lived such a spotless life. She died as she had lived, in the faith. May her ashes rest in peace.

A. G. WHITE, P. C.

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Lillian Anderson, Conway, Ark.)

Jan. 14, 1910.

Dear Miss Lillian and Cousins: How are you all getting along by this time? I am fine and dandy. Hope you are the same. Well, cousins, my school is out now. We had a four months' school this year. My teacher's name was Miss Rose Gilbert. She was nice teacher. Our pastor is Brother J. Sherman. Well, cousins, how did you all spend Christmas? I went to a Christmas tree. Got several nice presents. Clemmie Gregory, I will guess your age to be 10 years, and Paul D. Jernigan's 12. Am I right? Say, you bashful boys, why don't you write for the children's page? We girls are beginning to think you all are lazy. Ruth Carr, come again. Your stories are fine, and also the Country Girl's. Well, as my letter is getting rather long I will close by asking you to correct my mistake in the following verse:

"Blessed is the man that walketh in the way of sinners and sitteth in the seat of the scornful."

Now, you may guess my age. It is between 11 and 14. Now, good-night to all of you. Your cousin,

BLUE-EYED JULIA.

* * *

Nashville, Ark., Dec. 31, 1909.

Dear Methodist: Having some leisure time I will write you cousins a few lines from the country. This is the last day of this year. I hope you all enjoyed Christmas. Boys, the girls think we cannot write, but we will show them, won't we? Miss Ruth Carr, come again with those fine stories. Some of the books I have read are 'Robinson Crusoe,' 'Jack, the Giant Killer,' and many others. Juda Brown, I guess you are 13 years old. I will let the cousins guess my age. I am between 8 and 13. I go to school. My teacher's name is Miss Katie Word. I am in the fifth grade. Well, I will close, with best wishes for the Methodist and cousins. Your new cousin, H. AUTREY YOUNG.

* * *

Bono, Ark., Jan. 2, 1910.

Good Morning, Cousins! I thought I would run in and chat with you awhile, as I am so lonesome. This is Sunday and I am sorry to say we are not having

How to Get Rid of Catarrh

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

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

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

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

Sunday school, but will start soon. I guess you all had a fine time Christmas. I did. Two of my cousins spent Christmas with me and we certainly had a time, but we didn't get to go to any Christmas tree. We intended to go to one, but it rained us out.

Our new pastor has just moved in. We gave him a pounding the other night.

Ruth Carr, you certainly wrote a nice letter last week. I agree with you.

Miss Evelyn, you write some good poetry. Come again.

Juda Brown, I guess your age to be 14. I hope I have guessed it.

Well, I guess I had better be a going. I hear some more cousins knocking at the door who have more interesting things to talk about than I have; but I will answer Grace Shoffer's question before I go: 'Grandmother' is found in the Bible once only, in II Tim. 1:5. I will answer all postcards received. I remain your cousin,

WILLIE JOHNSTON.

* * *

Little Rock, Ark., Jan. 22, 1910.

Dear Cousins: This is my first attempt to write for your papers, but I enjoy the children's page very much.

I go to Winfield Memorial Sunday School and my teacher is Miss Minnie Buzbee. We all love her. I have one brother and a sweet baby sister 15 months old. Her name is Mary Louise. I go to school every day. Miss Maggie Powers is my teachers. I am learning fast. My papa has promised to buy me a knife if I will be good one whole week. My time is most out and I can hardly wait to get it. I will send a postal to the one who guesses nearest my age. I am between 5 and 8.

GIRARD SHOFNER.

2401 West Sixteenth St.

* * *

Shawnee, Okla., Dec. 16, 1909.

Dear Methodist: I will write for my first time, as I have been reading the letters. I am 12 years old. I am in the sixth grade at school. I have a bicycle and love to ride it. I went to Colorado last summer and I went up to the Seven Falls, also the Cave of the Winds. I like to go Sunday school and church very much. My papa is pastor of the Methodist Episcopal Church, South, here. I will tell you all some of the books I have read: 'Emmy Lou's Book and Heart,' 'The Tin Box,' by Alger, and others.

I will answer your question, Clarissa Taylor—"Who was the Wisest Man in the World?" It is Solomon. I will ask you cousins a question now: Who was the strongest man in the world? As my letter is getting very long I will close. I hope I will skip over the wastebasket. Your new cousin,

ALICE BALL.

* * *

Vinson, Okla., Dec. 24, 1909.

Dear Cousins: Will you admit another little girl in your happy band? This is my first time to write. I will let you guess my age. I am between 10 and 15. I guess Martha Taylor is 14 years old and Juda Brown is about 14 years old. I am in the fourth grade and go to school every day. My teacher's name is Miss Kittie House. I like her fine. I have three sisters. Their names are Oral, Lola and Lila. I have four brothers. Their names are Wiley, Frank, Jasper and Gerret. Our pastor is Brother Witte. I like him fine. My letter is growing long. I will close. Fear this will hit the wastebasket. From your cousin,

FANNIE ROPER.

* * *

Lorine, Ark., Dec. 23, 1909.

Hello, dear Methodist and cousins! Will you admit another cousin to your happy band? I have just been reading the children's page. I have one little brother and one little sister. Brother is 7 months old, and my sister is 6 years old. I go to school every day. My teacher's name is Mr. Ernest Harrison. He is sure a fine teacher, I think. Ora

KEEP
ALWAYS
ON
HAND

BOND'S LIVER PILLS

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



Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy.

Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

The National Mutual Church Insurance Co. of Chicago—The Methodist Mutual

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to know, write for information to

HENRY P. MAGILL, Sec'y & Mgr., 184 La Salle St., Chicago, Ill.
MRS. ALICE HARGROVE BARCLAY, Agent, Mc. E. Church South, South Brook 1116, Louisville, Kentucky.

James, I will guess you to be 13.

Wretha Best, guess you to be 17. Am I right? I am in the fourth grade. I went to school today and had a good time. My seat mate is Miss Jennie Mondy. Our pastor is Brother Gatlin. I have never heard him preach. My papa is a Methodist preacher. The books I have read are "Some Women I Have Known," "The Young Indians of America." I am going to let you all guess my age. It is between 11 and 15, and the one that guesses it will receive a postcard. I had better close. It is getting bedtime. Good-night to all of the cousins. I hope the wastebasket is gone to sleep. From your new cousin,

ETHEL REID.

* * *

Greenwood, Ark., Dec. 20, 1909.

Dear Cousins: I am a little girl 10 years old. I am at school today. My teacher's name is Ora Carlisle and I like her fine. I go to school every day and I go to Sunday school every time I can. My Sunday school teacher's name is Delia Moore and I like her fine. Well, if this escapes the wastebasket I will write again. So by-by.

BESSIE LEWIS.

(Bessie, the letters from you, Mae and Addie were exactly alike, so as you were the younger I accepted yours. They can write again some time.—COUSIN L.)

* * *

Atlee, Ark., Dec. 31, 1909.

Hello, Cousins! How are you? I am all right. My! It's so cold! My bottle of ink froze last night and I had to thaw it out before I could write any this morning. What did Santa Claus bring you? He didn't bring me very much.

Ruth Carr asked us to tell her what books we had read. I have read "Pilgrim's Progress," "Alice in Wonderland," "Swiss Family Robinson," and many others. I like "Pilgrim's Progress." It sure is a fine book. I am going to school. My sister-in-law is my teacher. May God bless all the cousins and the dear paper.

BLUE EYES.

* * *

Booneville, Ark., Dec. 19, 1909.


Dear Cousins: I have just been reading some of the letters on the children's page. Ora James thinks the ads are crowding the boys out, so I will write and crowd out one ad. I am in the third grade. For pets I have a pair of cats, a pair of bantams and a pair of guinea pigs. One is white with red eyes and the other is spotted, with black eyes. Our town is white with snow and it is very cold. Before next Sunday Santa Clause will have been here with his presents. I am waiting and wondering what I will get. Wishing you a merry Christmas,

HUGH C. DICKSON.

* * *

Colony, Okla., Dec. 19, 1909.

Dear Western Methodist: As I saw my letter in print I will write again. The last time I wrote it was awful hot, but the ground is white with snow. Now I



GET IT NOW
One of the Best
EYE and EAR
Books Ever Published
I Send It Absolutely
FREE

My book is handsomely bound in cloth and contains 160 pages of most valuable information. Full from cover to cover with interesting information concerning the Cause and Cure of Eye and Ear Troubles.

The book tells how to test and cure the Eye and Ear. Illustrated charts are shown and methods for testing the sight and hearing are given and remedies suggested. Send for this book for yourself or a friend. Don't delay—do it at once.

F. GEO. CURTIS, M. D.
681 Gumbel Bldg.
Kansas City, Mo.

BLINDNESS
DEAFNESS
AND
CATARRH

THIS
ILLUSTRATED
BOOK
FREE

WE OFFER YOU A POSITION

We want 20 men right away. Must have them and will pay good money \$200 to \$500 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager, 104 W. Adams Street, Dept. 5588, Chicago, Ill.

PRINT Your Own

Cards, circulars, book, newspaper, Press \$5. Larger \$18. Rotary \$60. Save money. Print for others, big profit. All encls. rules sent. Write factory for press catalog, TYPE, paper, etc.

The Press Co., Moriden, Ct.

AGENTS!! HERE IS THE MONEY MAKER

The quick best selling household article made. The HILKER HOT COMPANY 1266 Grand Ave., CHICAGO, ILL.

PLYMER BELL CHURCH BELLS

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE, OUR FREE CATALOG TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

filthy cigarette in my mouth. And another thing, I wouldn't be caught with a big cud of tobacco in my mouth for a pension for life, for I know I wouldn't live more than 10 or 15 minutes after the first one even. I will ask every church member who reads this to read I Cor. 14:34, 35.

I will ask a few questions:

How many letters does the Bible contain?

Can a person have religion and not belong to the church?

What does repentance mean?

What is the best name you can give a little party?

What does "good-bye" mean?

I will answer Clarissa Taylor's question: Solomon was the wisest man that ever lived. Come again, Evelyn; your letter sure did interest me. Now, Miss Lillian, don't get scared at this letter because you can't read it. If you can't just throw it aside and let it go. So I will close, wishing you all a merry Christmas and a happy New Year. Your loving cousin,
NICK PARRISH.

* * *

Hot Springs, Ark., Dec. 22, 1909.

Dear Cousins: Will you take another little girl into your happy band? What did you all get for Christmas? I got a doll and a set of dishes and all I wanted and more, too. My Cousin Edith gave me a bracelet. How many of you cousins had a program at your church? We did and I was in it.

How do you cousins like to go to Sunday school? I do, for one. Well, we are having some bad weather. The wind is blowing bad today. It has snowed twice here. Well, I will close for this time. Yours truly,
MAE PARKER.

* * *

Petersburg, Okla., Dec. 20, 1909.

Dear Cousins and Methodist: I have read many letters from the cousins and I thought I would try to write one. I go to Sunday school every Sunday that I can. My Sunday school teacher's name is Miss Jennie Carson, and I like her fine. I belong to the Methodist Church. Our pastor's name is Brother Taylor. We all think he is a nice preacher. We have a fine choir at Petersburg. We practice every Thursday night. Well, as this is my first time to write I will close for this time. Some of the cousins guess my age. It is between 11 and 15. To the one that guesses my age I will send a postcard. Hoping this will escape the wastebasket, I will close. From your true cousin,
DAISY WILLIAMS.

* * *

Nashville, Ark., Dec. 31, 1909.

Dear Methodist: I am only 6 years old. I am going to school. I am in the second grade. My teacher's name is Miss Katie Ward. I have four brothers, but not any sisters. My playmate is Eula Wakefield. This is the last day of this year. I had a good time Christmas and hope all you cousins did. I like to read the children's page. Your little cousin,
ADDIE MAE YOUNG.

BLYTHEVILLE STATION STATISTICS.

Printed statistics in our Minutes for 1909, fail to print \$5,600.00 reported expended last year on new church at Blytheville. Add this \$5,600.00 to \$2,916.40, which it prints as sum of all three tables, and the sum is \$8,516.40, which is about the correct statistics as raised for all purposes last year in Blytheville Station.

Yours very truly,

A. M. R. BRANSON.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effectual form. For grown people and children, 50c.

Please mention this paper.

SECRETARY'S REPORT.

Report of Little Rock Conference W. H. M. Society for the quarter ending December 1, 1909:

Dues	\$ 433.34
Baby roll	7.81
Honorary life members	100.00
Brigade fee	14.01
Week of prayer offering	537.06
Mae McKenzie fund	178.85
Adult mite boxes	2.22
Baby mite boxes	23.42
Brigade mite boxes	46.09
Conference pledge	89.56
Conference expense	55.89

\$1,488.25

LOCAL WORK.

Supplies sent off	\$ 191.95
Supplies given locally	331.85
Assistance of needy	418.45
Expended on parsonages	374.62
Expended on churches	1,440.28
Other locals	92.65
Conference expense, local	106.10
City Missions	7.50

\$2,963.40

MRS. F. C. FLOYD, Treasurer.
Lockesburg, Ark., February 1, 1910.

MONTICELLO DISTRICT PREACHERS' MEETING.

The Monticello District preachers' meeting convened at Dermott February 1, 1910, with Rev. J. A. Henderson, P. E., in the chair. The following pastors were present: J. L. Cannon, Monticello; Frank Hopkins, Tillar circuit; J. A. Sage and W. W. Christie, Crossett and mission; R. R. Moore, Dermott and Portland; T. P. Clark, Lake Village and Eudora; R. Spann, Eudora mission; R. A. McClintock, Mount Pleasant circuit; J. B. Sims, Wilmar; W. F. Lasitor, Snyder circuit; Hugh Reveley, Hamburg circuit; C. W. Drake, Parkdale and Wilmot; J. W. Williams, Collins circuit; B. F. Christmas, Dumas and Watson; J. H. Cummins, McGehee and Arkansas City; A. T. Clinton, Lacey circuit.

Rev. Denson of the Baptist church and Rev. Tims of the Presbyterian church were present.

Rev. J. A. Henderson conducted religious services.

We had no special program, but every man felt free to speak on any subject. The first question discussed was "How to Conduct the Mid-Week Prayer Meeting." After some very interesting remarks, Mr. Ford, the depot agent at Dermott, read us a paper on the subject, "How to Organize a New Movement Class." Brother Ford has caught the vision of Christ and is heroically working it out. His talk was inspiring to all. We preachers found out that laymen can make good preachers, too.

Rev. T. P. Clark spoke on the subject "How to Evangelize the Church," in connection with the question, "Why Should Not Each Preacher Conduct His Own Meeting?" Brother Cannon said to the laity: "Brethren, why are you feeding us? Is it for generalship, to help plan, and you to help execute the plans? If not, better send us back to our homes."

The first question discussed during the afternoon session was "Why Do We Not Have Conversions at the Regular Services." Rev. J. S. Sims led the discussion. Brother Clark, speaking on this subject, said that "we neglect the hand-picked fruit."

"Should We Advertise Our Church Services, and If So, How Can We Do It?" by Rev. T. P. Clark.

Rev. J. B. Sims, our Sunday school preacher, led in the discussion on "How Can We Secure the Best Results in Our Sunday School Work?"

Rev. J. L. Cannon preached Monday night and Rev. T. P. Clark preached Tuesday night.

Every preacher went back to his charge feeling keenly alive to the needs of the church and hungering for souls, helping each other and assisted by J. A.

Henderson, that prince of presiding elders, we are going to evangelize Monticello district.

A. T. CLANTON,
Secretary.

A MISSIONARY MEASURING-ROD.

Let us measure our duty in giving. What shall be the measuring-rod?

1. Capacity: "She hath done what she could."

2. Opportunity: "As ye have opportunity, do good unto all men."

3. Convictions: "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessity of others: "If a brother or a sister be naked, or destitute of daily food," etc.

5. The providence of God: "Let every man lay by him in store as God has prospered him."

6. Symmetry of character: "Abound in this grace also."

7. Our own happiness: "It is more blessed to give than to receive."

8. God's glory: "Honor the Lord with thy substance."—Ex.

GIVERS ARE OF SEVEN KINDS.

First, those who give spontaneously and generously, but only to themselves—autogivers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?

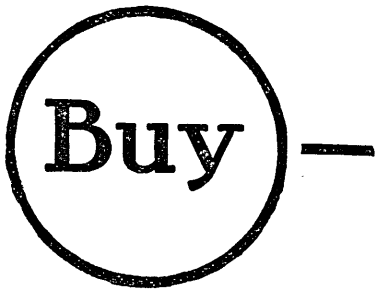
PROVEN BY TIME.

Don't fail to read the large Vitæ-Ore announcement and thirty-day-trial offer on the last page of last issue. Vitæ-Ore is proven by time, by over twenty-five years of successful cures. It has succeeded because of the work it has done. You can test it without a penny payment and you ought to do it.

MARRIED—At the residence of Mr. Wm. Harris, brother-in-law of the bride, on West Twenty-first street, Saturday, January 29, at 9 o'clock a. m., Mr. Earl N. Whitwell and Miss Jennie M. Bland, S. W. Rainey officiating.

MARRIED—By their pastor, S. W. Rainey, at the residence of Mr. W. H. Beadle, the bride's father, on West Twenty-third street, Little Rock, Ark., at 8 p. m., Mr. Joseph H. Merton and Mrs. Birdie Beadle. The happy couple will reside in West Little Rock.

The wise man never hires a brass band when he bids farewell to a wrong way.



soda crackers when
and where you will,
there is only one way
by which you can
absolutely depend on
their freshness and
goodness, and that is
to say

Uneeda Biscuit

5¢ (Never sold in bulk)

NATIONAL BISCUIT COMPANY

QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

TULSA DISTRICT.

(Second Round.)

Boston Avenue, Tulsa	Feb. 5-6
Tigert Memorial, Tulsa	Feb. 6-7
Dustin and Lamar, at Lamar	Feb. 12-13
Henryetta and Weleetka, at Henryetta	Feb. 19-20
Beggs and Mounds, at Beggs	Feb. 26-27
Okmulgee Sta.	Feb. 27-28
Coweta Sta.	March 5-6
Broken Arrow Sta.	March 12-13
Sapulpa Sta.	March 19-20
Bixby and Red Fork, at R. F.	March 26-27
Stroud Sta.	March 27-28
Bristow Sta.	March 27-28
Sparks and Davenport, at D.	April 2-3
Prague and Paden, at Mt. Hope	April 3-4
Okfuskee Ct.	April 9-10
Okemah Sta.	April 10-11
Bearden Ct.	April 11-12
Haskell Ct.	April 16-17
Porter Sta.	April 23-24
Tulsa District Conference	April 26-28

S. G. THOMPSON, P. E.

GUYMON DISTRICT.

(Second Round.)

Sampel Ct., at Glenn	March 5-6
Boise City Ct., at Boise City	March 12-13
Nabisco Ct., at Liberty	March 19-20
Grand Valley Ct., at Grand Valley	March 26-27
LaKemp Ct., at Golden	March 30-31
Tangier Ct., at Tangier	April 2-3
Woodward Sta.	April 3-4
Mutual Ct., at Mutual	April 9-10
Iolani Ct., at Redden	April 13-14
Ellis Ct., at Deering Chapel	April 16-17
Guymon Sta.	April 23-24
Hooker Sta.	May 1-2
Texhoma and Goodwell, at Texhoma	May 7-8
Tyrone Sta.	May 14-15

J. F. LAWLIS, P. E.

CLINTON DISTRICT.

(Second Round.)

Hammon Ct., at Kiowa, 11 a. m.	Feb. 21
Sayre	Feb. 26-27
Elk City	Feb. 27-28
Butler-Shiloh, at Shiloh	March 1-2
Custer, at Mount Hope	March 5-6
Weatherford, at night	March 6
Clinton	March 13
Burnham Ct., at Center Point	March 19-20
Rhea Ct., at Friendship	March 20-21
Texmo Ct., at Bethel	March 22
Roll Ct., at Hamburg	March 25
Cheyenne-Washita	March 26-27
Berlin Ct., at Bethel	March 27-28
Sweet Water Ct., at S. W.	March 27-28
Texola	April 2-3
Erick	April 3-4
Delhi, at Whitest	April 4-5
Doxey, at Doxey	April 5-6
Foss, at Hager	April 6-7
Dill, at Hefner	April 10-11
Port	April 12-13
Rocky-Sentinel	April 13-14
Cowden, at Pleasant View	April 16-17
Cordell	April 22
Cloud-Chief	April 23-24
District Conference, at Cordell	April 19-21

Pastors will please raise the Conference assessments and have at least fifty per cent in the hands of the Teller by the District Conference. Brother Stewards, look after the needs of your pastors and their families. You stand between them and the necessities of life. The people will support the pastors if the Stewards will only do their duty.

WILLIAM D. MATTHEWS, P. E.

CHICKASHA DISTRICT.

(Second Round.)

Purdy, at Purdy	Feb. 12-13
Lindsay	Feb. 13-14
Rush Springs and Bailey, at Little Rush	Feb. 19-20
Marlow	Feb. 20-21
Wannika	Feb. 26-27
Ryan and Terral, at Terral	Feb. 27-28
Mingo and Ninnekah, at Ninnekah	March 5-6
Will preach at Chickasha night of March 6	
Pauli and Florence, at Florence	March 12-13
Wayne, at Rosedale	March 19-20
Oak Grove, at Corum	March 26-27
Comanche	March 27-28
Alex, at Amber	April 2-3
Verden and Tuttle, at Tuttle	April 3-4
Wood Reserve, at Oak Lawn	April 9-10
Duncan	April 10-11
Maysville and White Bear, at White Bear	April 16-17
Paul's Valley	April 17-18
Chickasha	April 18
Velma	April 23-24

L. L. JOHNSON, P. E.

MANGUM DISTRICT.

(Second Round.)

Granite, 11 a. m.	Feb. 13
Quarterly Conference, 7 p. m.	Feb. 14
Blair, 7 p. m.	Feb. 13
Quarterly Conference, 10 a. m.	Feb. 14
Martha	Feb. 19-20
Mangum Sta., P. 7:30 p. m.	Feb. 20
Dryden and Red Hill, at R. H.	Feb. 26-27
Hollis	Feb. 27-28
Mangum Ct., at Gyp Hill	March 5-6
Willow, at Ozona	March 6-7
Vinson and Deer Creek, at Vinson	March 12-13
Lone Wolf and Gatebo, at Gatebo	March 19-20
Hobart	March 20-21
Duke, at Victory	March 26-27
Altus	March 27-28

O. H. McGUIRE, P. E.

DURANT DISTRICT.

(Second Round.)

Tuskahoma	Feb. 12-13
Conference, 3 p. m.	Feb. 12
Soper Ct., at Kent	Feb. 19-20
Antlers and Boswell, at Boswell	Feb. 26-27
Remington-Bokchito, at Bokchito	Feb. 27-28
Albany Ct., at Albany	March 5-6
Colbert-Kemp, at Kemp	March 6-7
Grant Ct., at Sawyer	March 12-13
Hugo	March 13-14
Bryan County Miss., at Silo	March 19-20
Cumbarland	March 20-21
Woodville	March 26-27
Madill	March 27-28

Caddo April 2-3
Durant April 3
District Conference will be held at Durant April 6-10. All pastors will be expected to report at least half of the Conference assessments in hand at the District Conference, and of course the Stewards will be able to report preachers' salaries paid up to date.
T. P. TURNER, P. E.

MUSKOGEE DISTRICT.

(Second Round.)

State Line, Hales, 7 p. m.	March 1
Muldrow Sta.	March 6
Sallisaw Sta., 7 p. m.	March 7
Brushy Ct., Brushy, 7 p. m.	March 8
Vian Ct., Vian, 7 p. m.	March 10
Webber's Falls, Webber's Falls, 7 p. m.	March 12
Muskogee Ct., Jobs	March 19-20
First Church, 7 p. m.	March 22
St. Paul, 7 p. m.	March 23
Bald Hill Ct., Natura	March 26-27
Boynton and Morris, Boynton, 7 p. m.	March 29

The pastor's efficiency is revealed by the amount of preparation he makes for the quarterly conference. District Conference at Stigler, April 5-8.
O. E. GODDARD, P. E.

ADA DISTRICT.

(Second Round.)

Gurtie Ct., at Gurtie	Feb. 12-13
Calvin and Allen, at Allen	Feb. 13-14
Wewoka and Seminole, at S.	Feb. 26-27
Wetumka	Feb. 27-28
Pontotoc Ct., at Jesse	March 5-6
Stonewall and Tupelo, at T.	March 6-7
Hickory Ct., at Palmer	March 11-12
Roff and Mill Creek, at M. C.	March 12-13
Ada, First Church	March 13-14
Holdenville Sta.	March 16
Byars and Stratford, at B.	March 19-20
Wanette Ct.	March 20-21
Moral Ct.	March 21-22
St. Louis and Asher	March 26-27
Sulphur, Vinita Avenue	April 9-10
Sulphur, First Church	April 10-11
District Conference at Sulphur	April 11 to 13

S. E. GODDARD, P. E.

VINITA DISTRICT.

(Second Round.)

Wagoner Sta.	Feb. 12-13
Wagoner Ct.	Feb. 13-14
Chouteau	Feb. 19-20
Afton	Feb. 26-27
Fairland and Wyandotte	March 5-6
Afton Ct.	March 6-7
Maimi	March 12-13
Grove	March 19-20
Welch	March 26-27
Blue Jacket	March 27-28
Spavinaw	April 2-3
Adair and Big Cabin	April 3-4
Chelsea	April 9-10
Inola and Talala	April 10-11
Chapel	April 16-17
Peggs	April 17-18
Centralia	April 23-24
Vinita	April 24-25
District Conference at Wagoner	April 29

JOHN W. SIMS, P. E.

LAWTON DISTRICT.

(Second Round.)

Grandfield Ct., at Grandfield	Feb. 20-21
Davidson Sta.	Feb. 26-27
Frederick Sta.	Feb. 27-28
Hastings Ct., at Pecan Grove	March 5-6
Temple Sta.	March 6-7
Walter Ct., at Rose Valley	March 12-13
Walter Sta.	March 13-14
Pt. Sill Ct., at Albert Gatts	March 19-20
Manitou Sta., at Deep Red	March 26-27
Lawton Sta.	March 29
Cement Ct., at Cement	April 2-3
Geary Sta.	April 9-10
Glenwood Ct., at Glenwood	April 10-11
Alphatone Ct., at Alphatone	April 16-17
Pt. Cobb Ct., at Valley View	April 23-24
Anadarko Sta.	April 24-25
District Conference at Anadarko	April 27-30

Opening sermon, 8 p. m., Tuesday, Feb. 26 by Rev. W. E. Humphreys. Delegates to District Conference will be elected this round. Let all the pastors have half of Conference assessments in hand by District Conference, and Stewards will please get half pastors' salaries by this time.
C. F. MITCHELL, P. E.

GOOD NEWS.

A good meeting is now in progress at West End, Searcy. Yesterday was the eighth day, and seven conversions to date. Brother Tol Tatum arrived about the middle of the week and has easily sung and talked his way into our hearts. It will go on all week. Brother Forrest and his good wife and splendid daughter have been warmly welcomed. They have made a good impression and will have a successful year. Brother Skinner has taken to the district like a duck to water. Put me down \$1.00 on Dr. Riggins' home, and also same for Sister Edwards.
JOHN H. DYE.
Searcy, Ark., Jan. 31, 1910.

CHURCH EXTENSION—ARKANSAS CONFERENCE.

The Executive Committee of the Board of Church Extension of the Arkansas Conference is hereby called to meet in Bentonville at 10:30 a. m. March 14. All applications to go before the General Board should be in the hands of the committee before this date. Let those making application see that every question in the application blank is correctly answered.
J. M. HUGHEY,

FORD'S BUSINESS COLLEGE

STANDS for the best of everything—latest methods; thorough training; character building. Best equipped business college in the State. Owned and conducted exclusively by HOME people—not a branch school. BOARD in Christian homes at reasonable rates. Clean moral surroundings.

PREMIUM: Send five or more names and receive special penholder. Or a 1910 calendar; it's a beauty.

REFERENCES: Our students, any bank, well-known business man, or pastor of any church in city.
Masonic Temple, Fifth and Main Streets, Little Rock, Ark. Phone 1487.

H. K. FORD,

President and Superintendent.

LONO CIRCUIT.

We have been kindly received on the Lono Circuit and have started off well. We found some spiritual life in the churches in the way of Sunday schools, interest and attendance. We have one Sunday school at Leola forty years old and have never gone into winter quarters, and have only had three superintendents. We have received one into the church. I am hoping and praying that this may be the greatest year's work of my life. Will you help with your prayers.

D. P. FORSYTHE, P. C.

WHITE RIVER CONFERENCE MINUTES.

I am pleased with the work of the printer but you will find on pages 37-38 apportionment of the Board of Missions. It should be on pages 16-17 with other missionary report. Paragould circuit and station have exchanged figures.

In table No. 3, Helena district shows American Bible Society figures instead of Orphanage. This one is our error.

There may be others that I have not caught. If so I regret it.

Your secretary,
F. M. DANIEL.

HOW SOME GIRLS MAKE MONEY—SMALL ENTERPRISES THAT PAID.

"A Pennsylvania girl writes me that she gathered and washed feathers and down for a whole year," says Anna Steese Richardson in Woman's Home Companion for February. "The next summer she made it up into pillows, using attractive ticking and chintz and sold them to guests at a mountain resort eight miles away. She offered the pillows at a trifle less than the price asked in city shops, but the appeal to city folk lay in the fact that they were real feather pillows from the country."

"A girl who lived in New Jersey, within commuting distance of New York, started a hotbed raising fresh lettuce and radishes. These she boldly carried to New York in a suit-case and sold to other people working in the office where she was employed. Today that girl has a good-sized truck-farm, employs several hands and does not have to work in a city office."

"Away out in Nebraska a farmer's daughter tried to do the same thing, believing that she could induce the green grocers in the nearest town to handle her fresh lettuce and radishes rather than those shipped in by commission merchants. The dealers were afraid to give her any encouragement. Her supply might not be up to the standard. She might not raise enough to supply them and then they would not know how much to expect from her and how much from the commission merchants!"

"The girl made a house-to-house canvass among housewives and offered them freshly picked vegetables at the same price they had been paying for the hothouse supply shipped in. She was just brave enough not to cut under the prices of the local grocers. Her

Fruit Trees for Sale.

Grown in central Arkansas. Are better suited to her climate and adjoining States than trees grown far away. Sold by mail and agents.

Agents wanted to sell and collect, who can furnish good references and make a good bond.

FRUIT FARM NURSERY,
J. E. GREGORY, Prop.

Cabot, Ark.

list of customers grew. She came to town three times a week. The green-grocers discovered that she was cutting into their trade. They capitulated. Today she supplies them all, sends hot-house products to town three times a week in winter, and garden truck every day in summer.

"Another girl visiting a meat-packing plant was told by the guide of the poor quality of aprons furnished the butchers. She boldly offered to provide aprons of better material and appealed to the purchasing agent and got her chance."

METHODIST PREACHERS MEETING HOT SPRINGS.

Present: Hutchinson, Parker, Keadle, Rushing, Mason, Hotchkiss. Visitors: Rev. Mr. Jolly of the Baptist church, Rev. French Thompson of the Presbyterian church, and Rev. Mr. Wylie of the Orange Street Presbyterian church, Rev. T. D. Scott, presiding elder and Mr. Cunningham, a layman from Central church.

Prayer by Brother Keadle. "Did Christ Over Sinners Weep," was sung. The usual reports were made by the various pastors, all of which indicate a good day yesterday in the vineyard of the Lord. Brother Parker reported good work being done in the study circle of the League. And 130 at Sunday school. Brother Hutchinson reported 313 in Sunday school, and an all round good day with three accessions, and two infants baptized.

Brother Rushing reported a fairly good day with 112 in Sunday school.

Brother Keadle was indisposed yesterday, and stayed close to the house.

Brother Hotchkiss was glad he was able to assist the pastor yesterday, and had a good time in general.

Brother Mason reported good services. Bro. Scott, presiding elder, preached for his people last night, and they appreciated the sermon very much. He said that he found things in good shape and there was no trouble in preaching to those people, as all seemed to be happy.

Brother Cunningham reported a visit to the Barry Hospital yesterday; they had a profitable time.

B. F. MASON, Secretary.

NO BENEFIT, NO PAY.

You ought to try a thirty-day trial treatment of Vita-Ore on the no benefit, no pay plan. This plan is fully explained in the large announcement on the last page of last issue. If you have never used Vita-Ore, you can secure a dollar package on trial, without a penny in advance, simply by writing for it.

THE KING'S ROYAL GERMETEUR

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

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

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

One bottle, \$1.00.

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

PLUMERVILLE CIRCUIT.

At the last session of the Arkansas conference I was moved from Cotter in the Harrison district to Plumerville in the Morrilton district.

A move almost as long as the longest in the Arkansas conference.

Eleven years ago when the conference convened at Morrilton I joined, and had to move overland with a team to the extreme northeastern part of the Arkansas conference. And a beautiful blanket of snow was spread over the hills and the valleys. This we would rake away at night to get a place big enough to build our house to camp in. For seven days we kept this up before reaching my appointment (the Lone Rock Mission).

We have now been serving the Plumerville circuit just one quarter, and we have found a clever, hospitable people to serve, a people that are ready and willing to do what they can to build up the work.

Rev. D. J. Weems, the field editor of the Western Methodist, was with us on the fifth Sunday and preached a most excellent sermon at 7:30 p. m. from the text, Gal. 6:7. Bro. Weems has a fine stock of zeal and energy, as well as understanding and strength of character. Monday morning he had me out early assisting him in looking up new subscribers, and getting renewals to the Western Methodist. He

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try it that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

succeeded in getting all the old ones to renew and to add on thirteen new subscribers. This pastor was certainly proud of his work among us. He is welcome to come any time he wants to.

Our quarterly conference convened the 5th and 6th and we had our beloved P. E. Bro. Glass with us. He preached on Saturday at 11 a. m. to a good congregation for a week-day service. His text was 2nd Kings 13:21. The business session afternoon was well attended, and the brethren all seemed to be very hopeful of a good year.

Sunday at 11 a. m. Bro. Glass preached from Mark 12:41, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much." His sermon was instructive and impressive, and will not soon be forgotten.

JNO. T. GOSSETT, P. C.

A HORRIBLE DEATH RECORD.

Hardly a day passes that you do not hear or read of a death resulting from some trivial injury. Blood-poisoning, erysipelas, or gangrene follow, and with them, death. Easy to have prevented, but impossible to cure. Every parent has a great responsibility in the medical care of the members of the household, not to mention the domestic animals. Those who have used 'Gray's Ointment' rely upon it implicitly in cases of festering wounds and cuts, bruises, burns, old sores, chronic ulcers, carbuncles, boils, bone felons, sprains, poison oak and all inflammations. Get a 25c box at your druggist's, or if you have never used it send for small sample box which we gladly send free, postpaid, to demonstrate our claim that no medicine shelf is complete without it. Address Dr. W. F. Gray & Co., 801 Gray Building, Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years."

S. S. INSTITUTE AND LAYMEN'S MEETING, HELENA DISTRICT.

Dear Methodist: Let me say this week to all your readers in the Helena District, that I am much encouraged over the prospect for a great and very helpful meeting at Brinkley on Thursday and Friday, February 24 and 25. We have already definite promises that we are to be favored with the presence and services of Rev. Drs. W. R. Lambuth, W. F. McMurry, Stonewall Anderson, and George McGlumphy, and Hon. T. B. King, with conditional promises of attendance and service by Judge W. B. Stubbs, Mr. J. R. Pepper, and some other notable leaders in our church. To their counsels and addresses much will be added by preachers and laymen of our district to make the occasion memorable for its educative and inspirational value.

Under the ratio of representation stated last week each Sunday School and local church and also each Auxiliary of the W. F. and W. H. M. Societies should be well represented in the Brinkley meeting February 24 and 25.

Reduced fare over the railroads will be asked for all attending this meeting. Rev. W. P. Talkington, pastor of Brinkley Station, should be early advised by each pastor how many may attend from his charge.

Fraternally,

Z. T. BENNETT.

Forrest City, Feb. 8, 1910.

OKFUSKEE, OKLA.

We are thankful and glad to say our lots have fallen in a goodly land and among good, kind, Christian people.

On February 1 we moved into our new parsonage, the first parsonage at Okfuskee, so we can say we are at home again for a short time. And now,

Brother Editor, listen. Just after our first supper in our home we heard a rap at the door. On going and opening the door, we were met by kind and loving people. They came laden with good things that made the preacher and wife glad such things sustain the mortal man. Quite a nice pounding.

On January 23, our much-beloved and highly appreciated Presiding Elder came to us at Okfuskee and preached a good sermon, after which he held our first Quarterly Conference. Our people manifested some appreciation for their preachers by assessing themselves more than ever before—about twice that of the last year. Brother Thompson, our Presiding Elder, was much pleased. May God's blessings rest on these good people.

S. H. MATTHEWS, P. C.

PREACHERS' MEETING, TEXARKANA, ARK.

Present: Swift, Hundley, Harwell, and Thomas.

Meeting called to order by Chairman Thomas.

Prayer by Brother Swift.

Fairview.—Good work. Prayer meeting well attended. Sunday school increasing in interest. Services at 11 a. m. and at night, well attended. One accession. League well attended.

College Hill.—Brother Hundley was absent a portion of the week—at Berea. Good interest during the week. Sunday school good. Several new pupils. Need more room for Sunday school. Preaching service well attended; good interest. Epworth growing in attendance and interest. Woman's Home Mission Society growing.

First Church.—Busy week. Large audiences. Fair attendance at prayer meeting. Good Sunday congregations. Two accessions. League growing. Mission study classes organized. Finances up in full to date.

L. E. N. HUNDLEY, Sec.

SHOWER OF METEORS.

Dear Western Methodist: Several of the strongest and brightest astronomers fully agree that on February 21, at good dark, a little to the right or west of overhead, in the neighborhood of Taurus and Gemini, Halley's most famous and enormous comet will be plainly visible to the naked eye. You will certainly see it on that night, or on the night before, or on the night after that date; certainly on one of said three nights. About that time will be an enormous shower of meteors. The whole heavens will appear to be shooting and falling; similar to that of 1833, of which you have heard your aged or departed grand-parents speak. Do not be alarmed. Trust in God! "The Lord of Hosts is with us: the God of Jacob is our refuge!"

JAMES M. CLINE.

January 7.

DENTIST WANTED.

Dear Western Methodist: I would like to be put in communication with a good Christian Methodist dentist. I know an opening for such a man and tender my services to assist him to the facts.

Very truly yours,

W. L. ANDERSON, Pastor.

Stilwell, Okla.

CALICO ROCK.

We have just closed the most successful revival in the history of this town. About sixty conversions and thirty-eight joined the Methodist Church. Some will go to the Baptist and Presbyterian churches. The meeting was conducted by Rev. W. M. McIntosh, of Iuka, Miss. He preaches the old-time gospel and believes in the old-fashioned mourner's bench religion. We are on the up-grade in this most pleasant charge. Our people received us kindly the second year, and we are expecting great things this year.

H. V. JOHNSON, P. C.

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FROM BROTHER EDWARDS.

Dear Methodist. Closed out at Coal-gate yesterday, January 24, at high noon, with a great shout of victory. A good meeting, took forty-three into our church and baptized fourteen children. I think Brother Murry and his good wife will do a fine work this year. The little Methodist Church, South, is putting on her garments of usefulness. At the close of the year, and before, we will be in a nice new church building. Brother Murray said he would write up the meeting. During the time of the meeting I was called by phone to Haskell to attend the funeral of sweet little Alice Way, that I baptized last summer. It was so very sad. I send herewith a notice of the same. I will begin this week at Hulbert. I am, Yours for victory in him, J. D. EDWARDS.

MISSOURI PACIFIC IRON MOUNTAIN

LAYMEN'S MISSIONARY MEETING, M. E. CHURCH,

DALLAS, TEXAS,

FEB. 19-23, 1910.

Reduced rate tickets on sale from all points Feb. 17 and 18. Final return limit March 15, 1910.

Through sleeping car service.

J. G. HOLLENBECK,

Asst. Gen'l Passenger Agent,

Little Rock, Ark.

W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney, White River Conference
Wynne, Ark.
Mrs. V. S. McLeellan, Little Rock Conference
1818 Chestnut St., Pine Bluff.
Mrs. J. L. Bryant, Arkansas Conference
522 N. Eleventh St., Fort Smith.
Mrs. Tom McSpadden, Oklahoma Conference
Chelsea.

Send all communications to the editors.

HOME MISSION BOARD MEETING.

At the Home Mission board meeting in Savannah, Ga., last October, Dr. Jno. A. Rice of New Orleans conducted the Bible study and gave unusually helpful thoughts. It's a pity to leave them shut up in a note book, so I want to give them as jotted down. "Amos, or Selfhood and Service." Joel Chandler Harris says "I neber see de like since I was born. The folks keeps comin' an' de train dun gone."

A wise saying, for in life only one class of people are rightly prepared for the right hour. Amos was reared twelve miles south of Jerusalem, in desolate, barren country; apparently no touch with outside world. No learning, no chance, out on hills alone—a "hill-billy." He can only produce selfhood. While watching sheep he had seen world movements. He drops on lascivious people like a thunderbolt on a clear sky.

His soul and the hour met. Amos dates a new era, a selfhood ready for the hour.

Our Savior gave great principle of life, "Go."

Personality is great. Back of great institutions—great anything is personality.

If a man at forty has not philosophy of life, he is a fool.

Let Me Send You A Treatment of My Catarrh Cure Free



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I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage It is In, and Prove ENTIRELY AT MY OWN EXPENSE, That It Can Be Cured.

Curing catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. GAUSS, and he will send you the treatment referred to. Fill out the coupon below.

FREE.

This coupon is good for a package of GAUSS COMBINED CATARRH CURE, sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 6877 Main St., Marshall, Mich.

We cannot give the world what we have not. The rose's red comes out of its heart. One's worth is measured by the things he busies himself about.

Difference between savage and civilized man is, one has few tools, does little; the other conquers the world. The world's mastery is the highest phase of riches.

Cultivate habit of reality—too many live in artificial world. Remember our real inheritance is in things of mind, spirit. Two world's open before us—world of sense, eat, feed, do nothing; world of sentiment, thought, aspiration, life.

Don't live in a small world. We may live in a circle from back to front gate and drop from sheer exhaustion.

Or we may live in larger circle each week, each month, each year. Get possession of ourselves. "Built thee, more stately mansions of my soul," etc. How many of us fumble at life. Measure of life is sensitiveness to environment—measure of responsiveness. Some lives no larger than fist. Society butterfly, nonsense clubs (not intellectual) an abomination of desolation for light-headed know-nothings. If we clear obstructions all things will come to us.

"The Ascended Life." Christianity begins in the resurrection. Three births, fleshly birth, an awakening to God, death, a birth to higher levels.

Brute level; intellectual level; moral level; spiritual level where the far traveling hearts come home to find peace in the "Ascended life." Are we seeking to work with mighty stream of Christ? Five attitudes we can take toward it: deny, defy, ignore, miss, work with it. If we are working against it, we are on the verge of a mighty tragedy.

Too many live alone the line of least resistance.

An eagle released from a cage went around the cage again and again; a boy threw him into the air, he felt himself and flew.

Ascended life creates its own thought world.

I build my palace of art—you build yours. We shall spend eternity looking at memory's pictures. I hang my pictures—you hang yours.

Four men in a park: one sees the pavement, one sees the trees, one hears the birds, one feels God.

You reate your world—I create mine. Two things are true. No man can persistently think bad thoughts and be good. No man can think good thoughts and be bad. No bicycle rider can think of a tree. Ascended life calls for house-cleaning. Take down dirty pictures, trash and disease. Let Heaven's air and sunshine in. Religion is the foundation of life. Ascended life begins in the resurrection; committed to lofty ideals; is centered in religion of universe; waits with Him. The forgotten man among the mountains is looking to us for his lifting up.

"Jonah, or Self-expression and Salvation."

The most fruitful way of studying the sections or the books of the Bible is by way of historical approach.

A detached Bible is a calamity. The strongest antidote for fads in religion is the careful historic study, sitting by the author's side. By what processes do we date literature?

Historical references. Political background, Social background, Industrial background, Ethical background, Religious background. What are ideas in the book itself? What does it mean? What message for me?

Many books are red-hot messages from red-hot messengers, to red-hot occasions.

For complete salvation we must express the thing we have, or the thing disappears.

The whole book of Jonah is a protest against narrowness.

Series of pictures: Restless soul

Does not Color the Hair

Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinin, Sodium Chlorid, Capsicum, Sage, Alcohol, Water, Perfume. Show this to your doctor. Ask him if there is a single injurious ingredient. Ask him if he thinks Ayer's Hair Vigor, as made from this formula, is the best preparation you could use for falling hair, or for dandruff. Let him decide.

Amberol

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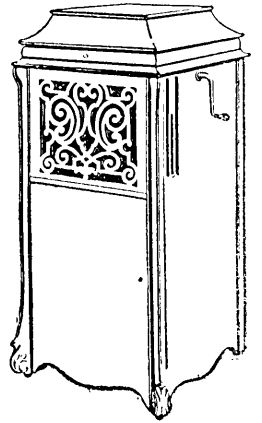
—A wonderful musical instrument, a beautiful piece of furniture—a Phonograph with the horn built in as a part of the cabinet.

A trained musician may purchase a piano, simply for the beauty of its tone and the lightness of its action. The real home maker will purchase for this and more. The Instrument purchased must be a delight to the eye as well as to the ear—a part of the home. And that is just "the why of the Amberola"—combining as it does, all the tonal beauty of the Edison Phonograph, with added richness, simplicity and charm of masterpiece of cabinet work comparable only to the highest grade piano.

The Amberola comes in several finishes of Mahogany and Oak to harmonize with surroundings in your home. It has drawers in the lower part for holding 100 records. The price is \$200.00. Hear the Amberola at your dealer's today play both Amberol and Standard Records.

Slezak—And be sure to ask to hear the new Grand Opera Amberol Records by Slezak—the great tenor of the Metropolitan Opera House, New York, who is the greatest Grand Opera sensation since the days of Jean DeReske.

Edison Phonographs, \$12.50 to \$200.00. Edison Amberol Records (play twice as long) \$1.50. Edison Standard Records .35. Edison Grand Opera Records .75 and 1.00. There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records. Get complete catalogs from your dealer or from us. National Phonograph Co., 149 Lakeside Avenue, Orange, N. J.



struggling with known duty; storm at sea; whale, Jonah on strange land; one man preaching one sentence and all fall on their knees and call for mercy; one man discouraged, wanting to die, gourd vine growing over him; withered vine.

God calls every soul that knows to tell what he knows.

God's call is relentless.

Jonah a religious bigot.

"Power of message is always message plus area of power of one who delivers it."

God's call neglected at our peril.

God's call is reinforced by normal human hearts.

God's call confiscates our outgrown lives.

"Isaiah, or vision and life."

The driving power of world is out of sight.

Dewdrop not motionless, but moving at cannon-ball rate.

World we see is to world we see not as what we can see of ocean through key hole.

Earth, sun, planets, all moving rapidly, quietly.

Marconi's first message was taken by only one vessel, because one was ready.

We can not see higher than we live. Levels of our living are levels of our seeing.

Not ready, God Himself speaks to us in vain. Isaiah's eyes only one ready to receive vision.

Oh, to walk through the universe with the mind of philosopher, the eye of artist, the soul of poet, the heart of Christian.

We need to remember we are now in eternity. We'll be no nearer to God than we are now.

Isaiah saw conditions. I'm sick and tired of working with handful, while thousands know nothing of church.

Isaiah saw remedy. Hot coal from altar. Saw himself, God and world in new perspective.

Would we could see with God the far

Don't Throw It Away

USE MEND-IT

They mend all kinds of tin, brass, copper, granite, hot water bags, etc. No solder, cement or rivet. Any one can use them; fit any surface; three million in use. Send for sample pkg. Complete pkg. assorted sizes, 25c postpaid. Agents wanted. Collette Mfg. Co., Box 1141, Amsterdam, N. Y.

A. B. POE

The Shoe Man

Second and Main Streets.

Largest retail Shoe house in the State.

Mail orders given careful attention.

LITTLE ROCK, ARKANSAS.

We will appreciate your business.

side of near things and near side of far things.

Isaiah confiscated comforts in interest of service.

Costliest thing we have is vision.

Vision grows with use.

Reward of service is more service.

Reward of beauty is more beauty.

Reward of power is more power.

Unequal faithfulness to equal opportunities brings unequal reward.

MRS. F. M. TOLLESON.

HAYGOOD MEMORIAL.

We are having a fine meeting at Haygood Memorial. Have been running one week. Fifteen conversions and reclamations to date. Rev. John H. Dye and Brother Tatum, with others, are assisting. Pray for us that God may wonderfully bless this town. Will write more later.

EDW. FORREST.

Searcy, Ark., Feb. 1, 1910.

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

am of our mis-
 sionary friend, begin with the edito-
 rials and read through. A wave of genu-
 ine enthusiasm will strike you, my
 friend. Your heart will be full to over-
 flowing with love and gratitude to God
 for His bountiful blessings to you.
 Your first thought will be, What can I
 do to help this great cause? God has
 given me this call through this wonder-
 ful little magazine. The second read-
 ing, my friend, will help you to find that
 call. If you are not to go as a mis-
 sionary auxiliary in your town, your
 enthusiasm starting a missionary epi-
 demic. If you are elected as president
 of said auxiliary, accept that office as a
 call from God and with His help make
 it the best year that the auxiliary has
 ever known. If your call should be the
 treasurer's office, God has made you his
 financial agent for the year. It remains
 with you whether this office shall be a
 success or failure. Will your enthu-
 siasm cause the woman of your auxiliary
 to remember to lay by in store on the
 first day of the week according as the
 Lord has prospered them. Will it cause
 them to remember to bring their dues
 the first meeting of the month? Only
 15 cents—10 cents dues, 5 cents con-
 ference expense fund. A small amount
 you will say. But do you realize that
 this part of the work will suffer if the
 women fail to pay their dues. Are you
 strong in faith and is your love for God
 and your enthusiasm in the work so
 great that you will cause the women of
 your auxiliary to remember that who
 hath received good gifts from God, even
 so must minister the same to others as
 good stewards of the manifest grace of
 God. And as His stewards you will
 raise the amount that was pledged by
 your auxiliary for the support of our
 missionaries who have left home, loved
 ones and friends to work for God and
 the salvation of the world. As the treas-
 urer of this auxiliary will you allow
 your enthusiasm to spread throughout
 the Little Rock Conference, causing the
 women of all the auxiliaries of our ter-
 ritory missionary work to remember that
 this month closes our fiscal year? That
 if we raise the amount that has been
 pledged for this conference each mem-
 ber must do her part—yes, more than
 her part. We would not have one mis-
 sionary recalled. The fields are white
 unto harvest. The Macedonian cry is
 heard. Shall we of the dear home land
 fail to hear this cry? No, a thousand
 times no. May God help us to find
 and know our call. May we be full to
 overflowing with love and gratitude to
 Him for His goodness and mercy to us
 this past year. May our hearts be so

hungry for the salvation of souls and
 the world that any sacrifice for him will
 be a pleasure.

My friends, will you remember that
 the treasurer of your auxiliary cannot
 send her reports in full and on time.
 If you are not prompt in paying your
 dues she cannot report the pledge for
 your auxiliary paid in full if you have
 failed to pay that pledge. Catch the
 enthusiasm. Help your president, your
 treasurer, and by all means see that
 your corresponding secretaries send
 their reports to the different district sec-
 retaries in full and on time.

Help them to remember how many
 members you have in your auxiliary—
 how many you have lost, and especially
 the new members you have gained. If
 you have any honorary life members do
 not fail to report them. Catch the en-
 thusiasm. May God bless and prosper
 us and cause His face to shine upon us,
 is the prayer of

District Secretary of the Arkadelphia
 District.

A TREASURE IN THE HOME.

Some time ago we placed a baby girl
 from the Methodist Orphanage, in one
 of the best families in South Arkansas.
 There were two fine boys in that home
 and they begged so hard for a baby sis-
 ter that the parents asked for one, and
 upon good recommendation we gave it.
 Recently the boys sent us a photograph,
 which we have reproduced above. On
 the back of the photo one of the boys



wrote: "She is the sweetest baby in
 the world and the treasure of the home."
 A homeless child found a happy home
 and home found a treasure in the home-
 less child. A two-sided blessing. This
 is the work of the Methodist Orphanage.
 It is the highest form of benevolence;
 the essence of Christianity.

GEORGE THORNBURGH.

THIS WILL INTEREST MANY.

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

LADONIA, MO.

Our meeting at Ladonia, Mo., closed
 Jan. 24 with very gracious results. The
 meeting was conducted by Rev. O. L.
 Martin of Oklahoma City, and his
 singer Rev. W. L. Burks, of Anniston,
 Ala. Bro. Martin is a strong and most
 effective preacher; he makes every
 man's sins find him out. His work
 greatly strengthens the church and
 reaches all classes. As a result of his
 earnest and effective preaching our
 little city was stirred as it has not been
 for many years. The meeting was cut
 short on account of sickness in Brother
 Martin's home. However, it continued
 long enough to stir up the people and
 convince them of the fact that we can
 do no better than to prepare for and
 secure his return for a great tabernacle

FREE TO YOU—MY SISTER



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

I am a woman.
 I know woman's sufferings.
 I have found the cure.
 I will mail, free of any charge, my home treat-
 ment with full instructions to any sufferer from
 woman's ailments. I want to tell all women about
 this cure—you, my reader, for yourself, your
 daughter, your mother, or your sister. I want to
 tell you how to cure yourselves at home with-
 out the help of a doctor. Men cannot understand
 women's sufferings. What we women know from
 experience, we know better than any doctor. I
 know that my home treatment is safe and sure
 cure for Leucorrhoea or Whitish Discharges, Ulceration, Dis-
 placement or Falling of the Womb, Scanty or Painful
 Periods, Uterine or Ovarian Tumors, or Growths; also pains in
 head, back and bowels, bearing down feelings, nervousness,
 creeping feeling up the spine, melancholy, desire to cry, hot
 flashes, weariness, kidney, and bladder troubles where caused
 by weaknesses peculiar to our sex.

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

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

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

Methodist Benevolent Association.

Ministers and Laymen of Southern Methodist Church. Benefits at Death, or Old Age,
 or Disability. Over \$80,000 paid to Widows, Orphans, Disabled. Insurance at cost. If in
 good health, write for rates and other information.
 CARE METHODIST PUBLISHING HOUSE NASHVILLE, TENN.

meeting next summer. And looking to
 this all the churches here have gone
 together in a move to prepare for a uni-
 on meeting for all, and will work with
 the momentum we have now attained,
 until Bro. Martin can return with his
 helper and complete the work so well
 begun.
 J. L. ROBERTS, Pastor.

EL DORADO CIRCUIT.

Dear Methodist: We received the
 Minutes of our last Annual Confer-
 ence after waiting a long time for them.
 Please allow me to correct some mis-
 takes in the financial reports of El Do-
 rado circuit: The Minutes do not
 show that we paid anything on the Or-
 phanage or on Children's Day. We
 have the receipt from Bro. Ramsey,
 our conference treasurer, which shows
 \$12.00 paid on the Orphanage and \$4.00
 on Children's Day.

We are hoping for a good year. We
 organized a church last Sunday with
 eighteen members. We have five Sun-
 day schools which is five more than
 we had last winter. The outlook is
 hopeful for a good year on all lines of
 church work in this circuit.

We are expecting to send list of
 new subscribers to Western Methodist
 in the near future. Respectfully,
 L. M. POWELL.

WHAT THE EDISON PHONOGRAPH OFFERS TO THE HOME.

Songs and melodies of the South-
 land—"Dixie" and "Swanee River"—
 dear to our forefathers and because of
 their associations, dearer still to their
 sons; patriotic selections—"America"
 and "The Star Spangled Banner"—
 whose strains find a responsive chord
 in every true Southern breast; sacred
 hymns such as "Nearer My God to
 Thee" and "Jerusalem Mournin'";—
 these are the records with which the
 Edison phonograph makes its appeal to
 the home lover. Other selections there
 are in plenty, instrumental and vocal,
 in the monthly four and two-minute
 Record lists,—Grand Opera, concert
 and vaudeville numbers by the most
 famous artists of the day—but the
 records that survive the process of
 elimination and are retained in the
 catalog are those whose popularity is
 not of today or tomorrow, but rather
 those inspirations of gifted composers
 that seem, like old wine, to grow mel-
 low and improve with age.

They are the type of selection that

furnishes Edison Phonograph with the
 "open sesame" to the home,—the true
 abiding place of all entertainment.
 Equipped with a catalog built upon such
 lines, and with the present state of mu-
 sical perfection to which the genius of
 its wonderful inventor has brought it
 small wonder indeed that the Edison
 Phonograph has emerged victoriously
 from the strife of competition and is
 daily becoming more and more recog-
 nized as the ideal home entertainer.
 Its versatility, which permits it to
 offer entertainments for all occasions,
 —an impromptu affair, a vaudeville
 program, an evening of classical selec-
 tions, a Grand Opera Recital or a pro-
 gram of sacred numbers—is one reason
 for its constantly increasing popular-
 ity; another is the fact that all this en-
 tertainment can be assured at a price
 well within the reach of every home.

NOTICE TO COMMISSION OF EDUCATION OF OKLAHOMA CONFERENCE.

The Commission of Education of
 Oklahoma conference is hereby called
 to meet in St. Luke's church, Okla-
 homa City, Feb. 15, 1910, 2 p. m. Bus-
 iness of importance is up for consid-
 eration. Let every member of the com-
 mission be present promptly on time.

Every member of the Conference
 Board of Education is a member of this
 commission and is expected to be
 present.
 GEO. C. FRENCH,
 Secretary to Commission.

Locomotor Ataxia

"I suffered intensely from Loco-
 motor Ataxia, and Dr. Miles' Anti-
 Pain Pills gave me great relief. I
 have taken them for a long time,
 and some people say they are not
 good for me. Well, maybe not, but
 they relieve my pain and I will take
 them as long as they continue to do
 so. Anti-Pain and Nerve and Liver
 Pills keep me up and I assure you
 I am thankful for that."

JACOB HIRGEL, Covington, Ind.

Many persons who suffer con-
 stantly from chronic diseases, find
 great relief by the use of Dr. Miles'
 Anti-Pain Pills, and after several
 years use, say that they have in no
 way injured them or created a habit.

The first package will benefit; if not,
 your druggist will return your money.

Reliable Agents Wanted

IN ARKANSAS.

to represent strong "Old Line" Life
 Insurance Company.

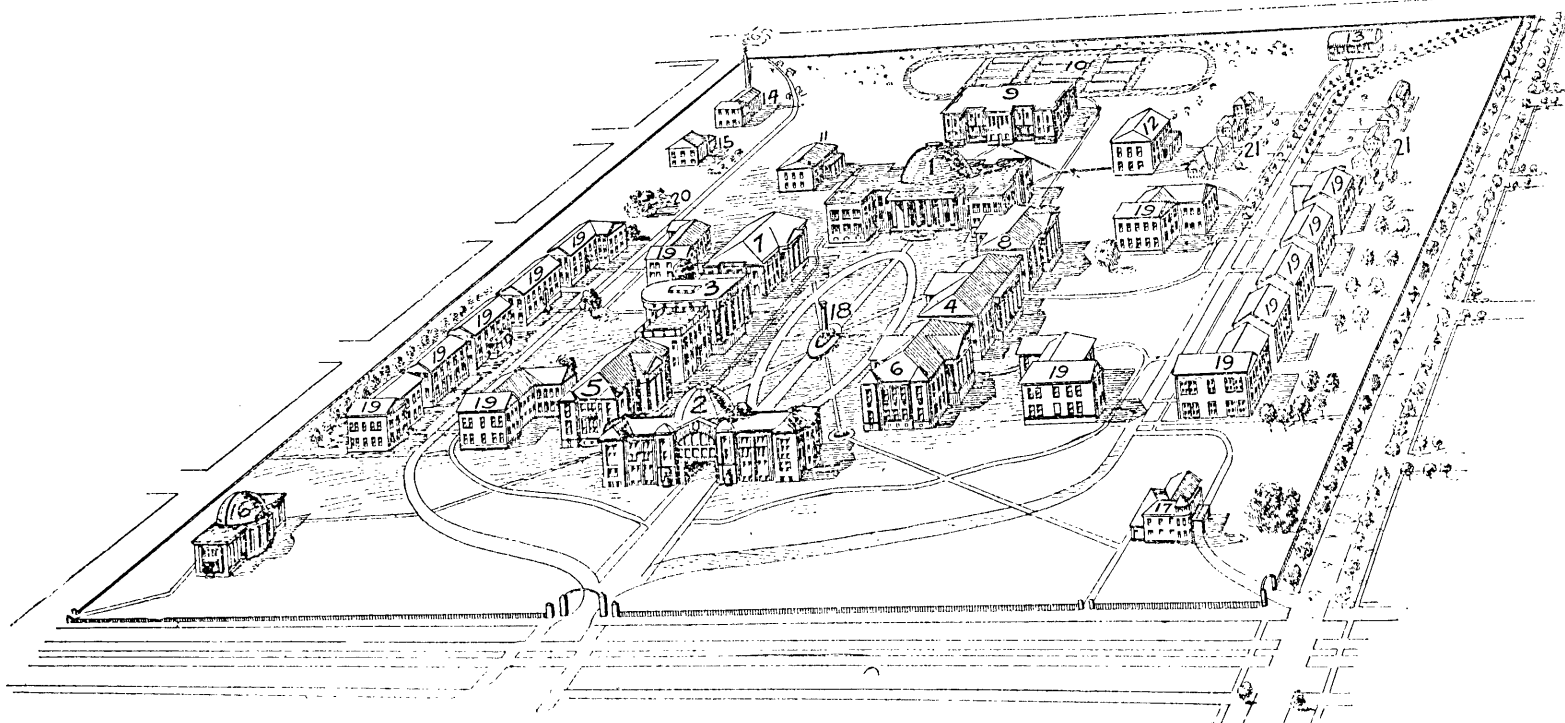
Southwestern Underwriting Com-
 pany, Gen. Agt., 931 Southern
 Trust Bldg., Little Rock, Ark.

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

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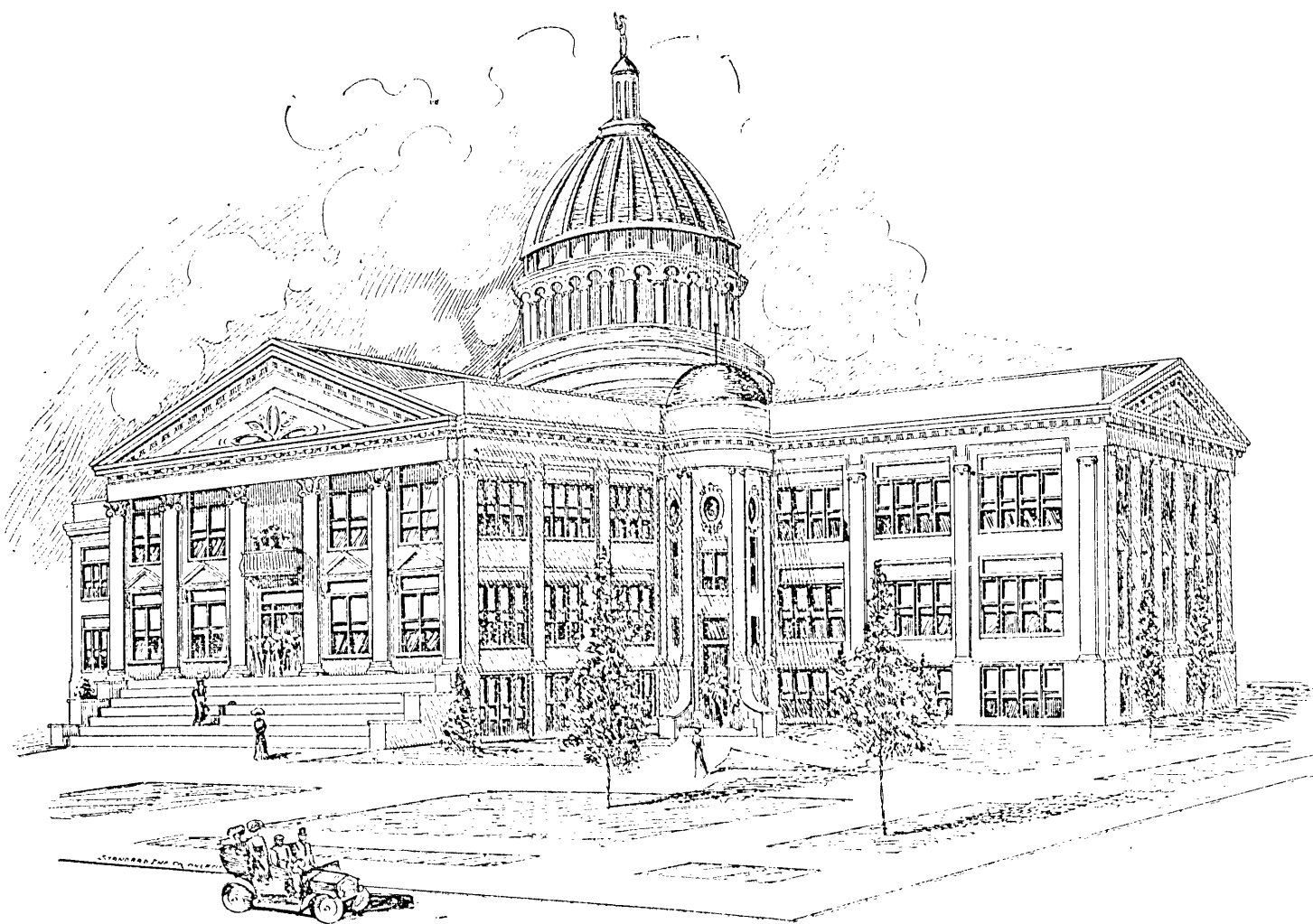
Oklahoma City College Campus Has Fifty-Six Acres in It.

This is the official landscape and general scheme for the buildings. The Campus is the highest point between Kansas City and Galveston, Texas, on the Santa Fe Railroad.

1. Administration Building.
2. Library.
3. Conservatory.
4. Science Hall.
5. Domestic Science.
6. Laboratories.
7. Fine Arts.

8. Natural History and Museum.
9. Gymnasium.
10. Athletic Field.
11. Recitation Hall.
12. Recitation Hall.
13. Infirmary.
14. Power House.

15. Laundry.
16. Observatory.
17. President's Residence.
18. Grand Central Quadrangle.
19. Dormitories.
20. Y. W. C. A.
21. Professors' Residences and Sorority Houses.



Administration Building, Oklahoma City.

Work on this building will commence March 15, 1910, and must be completed September 15, 1910.

A METHODIST CREATION

Oklahoma City College

IS CREATING A COMMUNITY

Into which will be gathered all the Highest Elements of our Civilization.

College Park Addition to Oklahoma City is to be a suburban town overlooking Oklahoma City, sufficiently near to get all the advantages of city life, sufficiently out to keep away from all the bad elements of city life. All dives of all descriptions are forever shut out by the deeds to land; all the elements of culture and refinement will be provided for. The center of the whole scheme will be

Oklahoma City College for Girls—Capacity 1,500 Students, Costing \$500,000

Located on 640 acres of land just north of Britton, and the highest point between Kansas City and Galveston, on the Santa Fe Railroad. Street car service, gas, and electricity guaranteed. Restricted residences, beautiful streets, magnificent avenues, harmonious surroundings, making it altogether desirable and an attractive proposition.

Positively the most MERITORIOUS, HIGH - CLASS, RESTRICTED Addition to Oklahoma City.

The home is the cornerstone upon which rests the temple of our free institutions.

There is not one spot within the borders of this bright new State that can ever surpass COLLEGE PARK as a desirable community for a home.

If you want to bring up your children in an atmosphere of religion, culture, and refinement, the best that can be created, or if you want to live in a community or do business in a community of this sort,

Now is your Chance

Lots in College Park were put on sale November 11 and 2,200 lots were sold in thirty days. We only have 1,391 lots left.

The Methodists of Oklahoma are back of the College and College Park Addition provides the money. The College is assured and will be on the most commanding scale.

As to Oklahoma City Real Estate it is one of the wonders of the West; as an investment it has beat banking, beat mining, beat United States bonds. Oklahoma City is a world's wonder. She is forging ahead now more rapidly than ever, and no man can see the end of its great growth.

You cannot plant your dollars in a better spot. But if you get into this beautiful little suburban city, you must act and act quickly. It will pay you to visit the place and take a batch of lots. We will not rob you in the price.

College Park will have street car connection with the city, natural gas, electric lights, water, and all city conveniences.

Lots from \$200.00 to \$500.00 per pair. Terms: Ten per cent cash and five per cent per month. Money invested in these lots will grow while you sleep.

If you cannot visit us, write at once. Here is a good opportunity to double your money in 12 months.

College Park Company

ED NIX, Sales Manager

Corner 1st and Robinson

Oklahoma City

FROM OUR FIELD EDITOR, REV. D. J. WEEMS.

TILLAR, ARK.

The growth and development of Tillar has been beautiful. Like Imboden, almost every house is painted pure white. Several are new and all present a neat and tasty appearance. This is a very fine business point, in the heart of the cotton belt.

Rev. Frank Hopkins is in the second year as pastor. Nowhere have I found the people better pleased with the preacher. He is full of push and intelligent labors. He has a select library and is a hard student. His good wife is in full sympathy with him and his work. Last year, largely through him, 30 new subscribers were added to the *Western Methodist* list. Nearly all renewed. This time five new sub-

A Simple Road To Perfect Health

—at last

The Oxygenator is the simplest home treatment known for nearly all diseases. It requires no dieting, doping, exercise or faith. Man, woman or child may use it with equal success regardless of age, location, nationality or climate. Simply buckle two small elastic bands and Nature does all the healing.

It is Safe, Sure and Easy

The Oxygenator is Nature's own hand lifted against human ills. Its treatment is that of oxygen alone. Nature's life giving, cleansing, disease destroying oxygen performs marvels when given the proper chance. The Oxygenator draws it into the body through 3,000,000 pores in such quantity as to burn up all disease germs. Relief begins instantly.

What Oxygen Does

It is Nature's flame, used to consume all the impurities, disease germs and waste matter in the blood. While it masters disease with ease it never injures healthy blood or tissue. Nature builds just as rapidly as the oxygen clears the way. The Oxygenator enables the body to take in enough oxygen to completely pave the way to perfect health.

What the Oxygenator Has Done

There are numberless instances on record of some of the most marvelous recoveries known—of how fevers have been reduced to normal in a few minutes—of membranous croup relieved almost instantly—of rheumatism cast out in a few days. There are records of one case of Pellagra, for which no other remedy is known, totally routed in short order. And these are only a few instances from many hundreds.

Tell About Your Case

And you will hear of cases perhaps exactly parallel to yours which have completely recovered through the use of the Oxygenator, the treatment of lowest cost in the world and absolutely harmless.

Send for our beautifully illustrated 72 page book in color: "Oxyphyl: Nature's Royal Road to Health." Yours for the asking.

Agencies Almost Everywhere

The Oxygenator Co.,

115 Pearl St., Buffalo, N. Y., U. S. A.

In the principal cities of

AMERICA CANADA ENGLAND MEXICO

scribers were secured: L. A. Clayton, G. P. Layne, Mrs. Lula Stephens, Mrs. M. I. Ballard and Mrs. Cassia Clayton.

We had a real good congregation, though there were other attractions in town. Brother John Chairs and wife furnished delightful entertainment. They have an elegant home, and, what is even better, a Christian hospitality. Brother Chairs has pledged the support of Rev. A. C. Bowen, a missionary to China. Truly such will have a rich reward in the sweet by and by.

Brother and Sister O. A. Tiernan celebrated their wedding anniversary, to which many were invited, and had a joyous time after preaching.

Tillar is the best town between Pine Bluff and McGehee, and yet they have no saloons. Why can't the other towns see this. We have a nice church and parsonage.

GRADY.

A night was spent very pleasantly at Grady with Rev. E. J. Slaughter and his kind people. On short notice we had a nice congregation and a very pleasant service. We have a new parsonage and fairly good church, though the storms have struck the church twice. We have some excellent members. Brother and Sisters Walker were especially kind to me. Brother Self, the faithful Sunday school superintendent, has just recovered from a serious spell of sickness. Two subscribed, Miss Grace Jackson and Mrs. C. G. Hallums.

MOSCOW.

A half day with Brother Slaughter was spent at Moscow, a much scattered town. Some of the stores are a mile apart. If they were all together it would make a nice little town. There are six white children in the public school. They pay the teacher \$75.00 per month. The land is owned by a few and they have very few children.

We secured four new subscribers: S. W. Blankenship, Mrs. B. F. Adams, Mrs. J. T. Richman and T. W. Curzadd. Brother Slaughter also preaches here and at Douglas. He is a splendid man and a promising young preacher. He and his cheerful wife made my stay pleasant while with them.

HAWLEY MEMORIAL.

Stopping over night in Pine Bluff on my return, I preached to a real good prayer-meeting congregation Wednesday night at Hawley Memorial, named in honor of Rev. James Hawley. This congregation has greatly improved. It is well located, in a thickly settled part of the city, and no other church near it. It is doing well under the leadership of Rev. W. W. Nelson, who had just closed two successful years at DeWitt. Sister Nelson and the children are spending the winter in Texas with her brother. Brother Nelson is zealous, has taken special training in Chicago and is a very capable man. Brother and Sister S. M. Luton furnished most excellent entertainment. Brother Luton walks four miles every day going to and from his work. Yet he is not too tired to attend service at night.

Rev. J. G. Ditterline subscribed for the *Western Methodist*.

While here I met Mrs. J. R. Sherwood, the widow of Rev. J. R. Sherwood, for many years an active member of the Little Rock Conference.

We have an excellent church and parsonage at Hawley Memorial, with a bright future.

ENGLAND, ARK.

Situated in Lonoke county and on the Cotton Belt road is the flourishing town of England. It is easily the best town between Little Rock and Stuttgart, and is a very rich body of river bottom land, entirely above overflow.

We have an excellent church and comfortable parsonage and a married man in it—Rev. Barnett Wright. He has out-married himself, but had to go to Louisiana to do it. I hold no man is living up to his privileges that does not get the best of the bargain. But

Made 41 Bales of Cotton

With Only One Mule

Read in our Farmers' Year Book or Almanac for 1910 how a planter in Terrell County, Georgia, made 41 bales of cotton with only one plow, a record breaking yield, and he had a nine weeks' drought—the worst in years. His gross income was \$2,098.47 for this crop. You can do it too

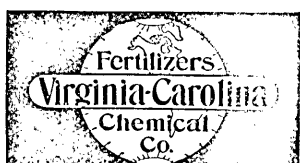
By Using

Virginia-Carolina Fertilizers

liberally, combined with careful seed selection, thorough cultivation, and a fair season. Ask your fertilizer dealer for a copy of this free book, or write us for one. Be sure you haul home only **Virginia-Carolina Fertilizers**

SALES OFFICES:

Mail us this Coupon	Richmond, Va. Norfolk, Va.	Atlanta, Ga. Savannah, Ga.
VIRGINIA CAROLINA CHEMICAL COMPANY. Please send me a copy of your 1910 Farmers' Year Book free of cost.		
Name.....	Columbia, S. C.	Durham, N. C.
Town.....	Winston-Salem, N. C.	Charleston, S. C.
State.....	Baltimore, Md.	Columbus, Ga.
	Montgomery, Ala.	Memphis, Tenn.
	Shreveport, La.	



with some of us that was not hard to do. Jesting aside, Barnett Wright is a preacher. The man who excels him is hard to find. He is returned to the full satisfaction of his church. His intelligent Christian wife will be a great help to him in the church work.

We collected fairly well from the old and added F. M. Hankins to the list.

PLUMERVILLE.

Spending two days at home, I ran up to Plumerville for Sunday. This has long been a real good business point. The rich river land on the south and fine upland on the north make this a very desirable location for a town. There is an excellent set of merchants, splendid brick stores, elegant two-story brick academy, with Prof. Moore as principal. The school is real good.

Rev. J. T. Gossett is the pastor. He has been cordially received and starts with fine prospects of a successful year. Dr. Anderson reported a few years ago that Brother Gossett had taken a second growth. After hearing him preach I decided he had developed into a full-grown preacher. His topic had been announced for two weeks. He showed in a very interesting and impressive manner what a town could and ought to be. Sister Gossett is a faithful helpmeet. Herman, their oldest, is in Hendrix College. The girls are making good headway in the home school. Brother Wilson, the superintendent of the Sunday school, after a long illness, is able to be at the post of duty. He is highly esteemed by the school, which I found to be quite interesting. They have a large and excellent choir, with several Galloway College ladies in it.

With the aid of the pastor we rounded up the old and secured a baker's dozen of new subscribers, viz.: C. M. Fleming, Mrs. Ethel Miller, Mrs. Eula Harris, Mrs. Helen Miller (three sisters, daughters of Brother and Sister A. D. Malone), Mrs. E. C. Lane, Mrs. A. S. Nisler, Mrs. L. B. Owens, J. W. Wilbanks, B. F. Sutton, W. J. Gardner, E. Malone, Irwin Weems Littlejohn and J. P. Wilbanks.

This ranks with the best circuit of the conference and has been served by some of its best preachers.

CORRECTION OF MINUTES.

Please state to the readers of our *Western Methodist* that in our minutes for 1909 they fail to show any additions

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

or baptisms on Spring Hill circuit, when they should have shown additions by profession of faith, 26; by certificate, 10; adults baptized, 19; infants baptized, 3. I do not know who made the mistake, but I find my stubs that I copied from in my report book correct. Yours sincerely, F. R. CANFIELD.

FIRST METHODIST CHURCH, SULPHUR, OKLA.

We have had a cordial welcome and an auspicious beginning for the New Year. The board of stewards have made ample provision for the finances of the church and have adopted the budget system for raising all the collections together each member paying monthly.

The debt on the church is being paid notwithstanding the hard times.

We have received twenty members since conference and all of the departments of the church are in a growing condition. When we get our new parsonage the charge will be among the best. W. U. WITT, P. C.

CHURCH EXTENSION, LITTLE ROCK CONFERENCE.

The Executive Committee of the Board of Church Extension of the Little Rock Conference, M. E. Church, South, will hold the regular annual meeting in the church at Stuttgart, 10 a. m., March 9th, 1910. All applications for loans or donations to the general Board must be in possession of M. W. Manville, secretary by that time, for approval. Any brother who wishes to be present and represent his application, we will be glad to see you.

J. R. SANDERS, Chairman,
M. W. MANVILLE, Secretary.

SAWMILL BARGAIN.

A good mill on Rock Island railroad, near much good timber, for sale immediately at a real bargain, on favorable terms. Owner so situated that he cannot handle it. Address P. O. Box 314, Little Rock, Ark.