

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate

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

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A WORD TO THE PESSIMIST.

Some one has wittily said that a pessimist is a man who of two evils chooses both. To a pessimist of this brand it is perhaps useless to say any word. To the pessimist of milder type, to the man who is apt to think that these days are not so good as the days that have been—a class of men of whom we may read in the days of the old prophets—and to the distressed souls who feel that all things in the political world and in the religious world are going in the wrong direction, we may say here a few useful words.

It is worth while to note, in the first place, that we have reached a time in the world's history when cruelty and oppression is an anachronism, tolerated nowhere. We do not mean that there is no cruelty, no oppression, in the world; we mean that it is no longer tolerated by international public opinion. There is at least one powerful nation where great cruelty and great oppression are rampant—Russia. There is still cruelty in the administration of the public affairs of China. But the public sentiment of the whole civilized world is bearing down upon this fact in these nations. There is also doubtless cruelty among the savage tribes of Africa. But the whole world is looking after that also. Witness the outcry of the nations against the cruelties of Leopold, inflicted upon the natives of the Congo, which fact, together with his private immorality, has made his name loathsome. Witness also the constant efforts of all the great governments to abolish utterly the slave system in Africa, and to abate all forms of cruelty in that continent.

It was a great day in the history of mankind when the United States took up arms against Spain, for no cause at all except the cruel oppression by that nation of Cuba. The blowing up of the Maine was not the cause of that war, it was a mere incident that precipitated a war that was already inevitable. It was oppression that called on the war, oppression of an outlying nation, nothing to us except brother men. The clock of the world struck that day! and nations have been served with notice that this thing will not be tolerated.

Meantime there has been within even recent months a vast internal movement among nations that have been homes of cruelty. Turkey has come to a new day; Persia has seen a seismic movement, and has every promise of brighter times; China is being stirred throughout her vast empire with Western sentiments; Russia has heard the first articulate sounds of protest among millions whose only sound hitherto has been an inarticulate moan;—not to speak of Japan, which has within recent years distinctly repudiated the cruelties that had from the dawn of her history cursed her life.

Whatever men may say about dishonest and ruthless business methods, in this country, it is well to note, in the second place, that there has been within the past few years a very distinct recognition by the general public of a higher standard of business ethics. The robberies of the trust have not been without their

compensatory value. There never was in the history of the modern world such legal prosecution of great business concerns for nefarious methods. There never were so many convictions, notwithstanding there have been miscarriages of justice. It is in the air; and the people of a free country are going to refuse to be robbed under the forms of business. There are now once very prominent business men in the penitentiaries of this country, and there are more of them heading that way.

It is well to note, in the third place, that there has been within the last few years a distinct rise in the moral standard of the politics of this country. Our politicians lack something yet of being angels, to be sure; but they are better, as a rule, than they were formerly. The vigorous strokes of such men as Mr. Roosevelt, Mr. Bryan and Mr. Folk have had a telling effect upon the country. The independent voter is more in evidence than ever before. Party lines have been broken in a number of States, and great party majorities have been overthrown in the interest of moral issues.

As closely related with this last, it is well to note, in the next place, the tremendous rise of temperance sentiment and temperance legislation. One great State after another has put liquor out of its life; and other States are advancing toward the same goal. It is not a spasmodic movement; it is not a sporadic movement; it is a vast and vital dynamic, working at the heart of the world, a tidal movement in the affairs of men, no more to be stemmed than the tides of the sea are to be stemmed. It will have in certain localities its oscillations—all progress has been so, going forward with a vibratory movement. But it is a movement that will know no permanent retreat. It has not been twenty years since it was not uncommon in this country to see men running for office on the liquor ticket. There are few places in all the country now where any man has the nerve to announce himself on that platform. The man who runs as a liquor man these days invents some milder term—is a "local optionist," for example. There is a good day coming in the temperance history of this country.

It is to be noted, in the fifth place, that there has never been in all the history of the world such giving as we have witnessed in the past few years. And the gifts grow larger and become more numerous every year. The large gifts for benevolence in this country reached one hundred million of dollars three years ago, the highest mark ever known. But last year they ran to the magnificent sum of one hundred forty million of dollars. And we may be quite sure that they are but fairly begun. The thing is becoming popular, and it is getting to be considered a disgrace for a rich man to die without having done some great beneficence. Witness the talk about Mr. Russell Sage when he died—an evil repute which his now widow is making haste to wipe out.

This sort of generosity is extending to all things that lift men up. Colleges and universities, hospitals and sanatoria, science and libraries, churches and missions, parks and playgrounds, art and beauty, all share in the benefactions.

We ought to thank God. It is his mighty

Spirit that is at work in the world. We are not come to millennial conditions, we know; but there is small room, in view of all this, for the croaker. We may say with one of our poets, "God is in his heaven, and all is well with the world."

That all this does not come through the immediate channels of the church is no matter. The kingdom of God is ever wider than the church. The church is part of that kingdom, a great and most important part; yet it is only a part. All the elements of good in human life are of God, all have come out of the wonderful influence of Jesus Christ; for had he not been, none of these would have been. It is all the kingdom of God, permeating human life, spreading itself over the world.

THE INITIATIVE AND REFERENDUM.

In the February Outlook Mr. Frederic C. Howe has a most interesting article entitled "The White Coal of Switzerland." It is an account of how Switzerland has developed her marvelous water power, and the plucky little republic has preserved this water power from the grasp of monopoly and for the benefit of the people. The discussion leads Mr. Howe to speak of the initiative and referendum in Switzerland, and its power as an instrument of government in the hands of a free people. He tells us that this device was provided in 1848, when the present constitution was adopted, the people being determined to always govern themselves, and remembering that there might come a time when they might want even the Constitution changed and might find the officials in power unwilling to change it; so they reserved the power to change it themselves, providing in the instrument itself that on the petition of a certain number of people an amendment should be submitted to the people, and when upheld by the people should become part of the Constitution. Singularly, they provided that a legislative act, a statute, might be passed by the people, without its beginning in the Legislature. This they called the Initiative. They also provided that any law passed by the legislature might, upon the petition of a certain part of the people, be forced to submission before the people, and upheld or nullified by them, as they might decide. This is the Referendum. By this means people are not left to the poor expedient of defeating at the polls, the next time he offers for office, a man who has betrayed them, with his wickedness left in force; they simply defeat his law, and then afterwards attend to the rascal. In brief, the people, not the politicians, are the thing in Switzerland, and they never let rascality get the go on them.

It can be seen that under an arrangement of this sort the political boss finds his job gone, and, as a matter of fact, there are no political bosses in Switzerland. There would be none in America, if we would only fix things so the boss could not deliver the goods. For exactly the same reason, bribery ceases under this arrangement. The man who pays a bribe wants the benefit of his bribe, but no legislator can give assurance that he can land a corrupt bargain of this sort, for the people will undo him and his

(Continued on page 3.)

WESTERN METHODIST

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METHODIST CALENDAR.

We are anxious to list all our important meetings in this column and will be thankful for information regarding such meetings.

W. J. MOORE'S ITINERARY.

Piedmont, Okla.....Feb. 20, 21
TecumsehFeb. 25-27
CrowderMarch 4-6
HartshorneMarch 7, 8
WisterMarch 9, 10
SpiroMarch 11-13

CHURCH EXTENSION.

Arkansas Conference, Bentonville, 10:30 a. m.
March 14.
White River Conference, Nettleton, 1:00 p. m.,
March 8.
Oklahoma Conference, Oklahoma City, 2:00 p. m.,
March 14.
Little Rock Conference, Stuttgart, 10:00 a. m.,
March 9.

DISTRICT CONFERENCES.

Muskogee, at StiglerApril 5-8
Durant, at DurantApril 6-10
Ada, at SulphurApril 11-13
Mangum, at BlairApril 18-21
Clinton, at CordellApril 19-21
Oklahoma City, at PurcellApril 19-23
Tulsa, at WeleetkaApril 26-28
Lawton, at AnadarkoApril 27-30
Vinita, at WagonerApril 29
McAlester, at PoteauJune 7-10
Ardmore, at WynnewoodJune 23
The summer School of Theology to be held at
Epworth University, June 7-17.
Pine Bluff, at Humphrey, at nightApril 27
Monticello, at WilmarApril 28-May 1
Dardanelle, at Danville, 7:30 p. m.April 27

Rev. B. B. Thomas, Fordyce, Ark., has written a good tract on Law Enforcement.

Mr. R. A. Dowdy occupied the night hour at Arlington the night of the Dallas meeting.

Dr. W. H. Park of Soochow, China, was slated to speak at Crossett, Ark., Wednesday night.

Bishop Atkins' address at the Laymen's Conference was a cavalier dash, full of spirit and of power.

Bishop Key was at the Laymen's Conference, looking fresh and well preserved. We heard good reports of his preaching on Sunday.

Mr. F. M. Daniel, the lay leader of the White River Conference, occupied the morning hour in one of the churches of Dallas last Sunday.

Our Mr. J. O. A. Bush was sent from Dallas over to Fort Worth for Sunday of the Laymen's Conference. He made two speeches there on that day.

Bishops Hendrix and Hoss were both present at Dallas. Bishop Hoss is working at his old gait. Bishop Hendrix delivered his great address on "The Migrating Nations."

Mr. T. S. DeArman conducted the devotional services of the Laymen's Conference at Dallas last Wednesday morning. Bro. DeArman is making himself known in our work in Oklahoma.

Bishop Wilson is looking fairly well, but is evidently not so strong as formerly. But he has not forgotten how to stand with his feet on bed rock and preach as few men can. This editor heard him last Sunday.

On the night of the 10th inst the Baraca class of our church at Camden gave a banquet to the

men of the church. It was a great success. Rev. W. C. Watson writes that the church has just put in beautiful art glass windows.

We are obliged to Dr. W. F. Tillett for sending us a neat calendar, representing the year 1910—and Wesley Hall. It is the Dean, a New Year Greeting to his friends, we observe.

The Bryan County Remocrat of Durant, Okla., speaks in high praise of the work of Rev. W. J. Moore, our Oklahoma Conference Sunday School Secretary, who recently conducted an institute in Durant.

Sending in his second round of Conferences, Rev. A. M. R. Branson, Presiding Elder Jonesboro District, writes that the outlook along all lines of progress is splendid and the preachers are doing fine work.

Dr. A. P. Parker, editor *Chinese Methodist Christian Advocate*, was to have spoken at McAlester, Okla., last night. The pastor and congregation there proposed to follow the speaking with a banquet in honor of Dr. Parker.

At the Sunday night meeting of the Laymen's Conference at Dallas Dr. W. R. Lambuth delivered his great address on the adequacy of the gospel to save the world. Some of our readers have heard this address; we wish they all could hear it.

Rev. A. P. Few, of Carlisle, was in our city Monday. He reports a movement to build a new church at Carlisle. He has reorganized the Epworth League at Carlisle and all conditions are favorable for a successful year. Two of his laymen from Hazen attended the Laymen's meeting.

The lots at College Park, Oklahoma City, are having a wonderful sale, and great progress is being made toward the building of the Administration Building. Work will begin March 1. Street cars will be running to campus by April 14, when it has been arranged to lay the corner stone.

The new addition, which our Oklahoma Woman's College is selling in Muskogee, is called College Heights. Several of our best families have purchased lots. It promises to be a very popular addition. Rev. O. E. Goddard, the Presiding Elder, thinks it is a great opening for our church and people.

Next April the City of Chicago will vote on the temperance issue, "wet" or "dry" for Chicago. What do you think of that! Seventy-five thousand petitioners ask for the election. Things are moving! The petitioners scarcely expect to win the election, but they know one thing: Liquor cannot stand agitation, and they are beginning an agitation that will ultimately win even in Chicago.

Rev. W. D. Mitchel and Dr. Millar met a number of laymen near Forest Park Sunday at 3:00 p. m., and it was agreed to begin building a church immediately. A lot three blocks west of the car line has been donated by the Mountain Park Land Company. The foundation will be laid this week. First Quarterly Conference will meet at the new schoolhouse near by March 6, at 4:00 p. m., after preaching at 3:00 p. m. by the Presiding Elder. The outlook is fine for a good organization.

Arrangements have been perfected by which all our churches in Pine Bluff will join in an evangelistic campaign June 19. Rev. J. D. Hammons, the live Presiding Elder, has made the plans and will be assisted by Rev. J. B. Culpepper, of Georgia, and his son, Rev. Burke Culpepper. Preparations begin immediately. A tent will be pitched in central part of city. All the preachers of the district will be invited to help, and it is expected that the revival will extend to

all parts of the district. At District Stewards' meeting the motto was adopted, "A thousand additions on profession of faith and collections in full."

The total registration at the Laymen's Conference, up to Tuesday morning, was 1,438. Of course, there were some present from abroad who did not register, and of course there were thousands attending from Dallas and neighboring communities. We sought to get a correct list of people from our territory, though we do not know that we succeeded. But the following were present from Oklahoma: Rev. E. M. Sweet, Jr., Lawton; Rev. J. A. Parks, McAlester; Rev. H. B. Ellis, Martha; O. R. Nanse, Maud; S. H. Mayes, Pryor Creek; Rev. W. Powers, Martha; Rev. A. F. Smith, Tulsa; Rev. J. W. Sims, Vinita; Rev. W. F. Dunkle, McAlester; Rev. J. N. Tinkle, Fairland; T. S. DeArman, Mangum; Rev. M. L. Butler, Chickasha; Rev. J. A. Dosier, Eufaula; A. E. Bonnell, Muskogee; T. W. Jenkins, Frederick; M. S. Sweet, Lawton; H. H. Holman, Wetumka; Rev. J. E. Martin, Hastings; J. N. Oliver, Hastings; A. E. McKenzie, Chickasha; L. V. Colbert, Mannsville; Rev. G. C. French, Durant; Dr. N. L. Linebaugh, Oklahoma City; Rev. S. F. Goddard, Holdenville; Rev. J. T. Blackwood, Wynnewood; H. B. Thomason, Carnegie; W. H. Rader, Loco; W. S. Wolverton, Ardmore; R. B. Howitti, Oklahoma City; Rev. F. E. Shanks, Tyrone; A. C. Brewster and his wife, Pryor Creek; Rev. O. E. Goddard, Muskogee; Rev. Orlando Shay, Checotah; Gavin Roach, Cooper; J. M. Barnett, W. P. Jones, F. M. Hale, F. M. Daniel, R. A. Dowdy, B. L. Wilford, R. P. Wilson, J. S. Stillwell, W. P. Kilpatrick, G. G. Davidson, J. W. Herring and wife, P. W. Furry, F. M. Tolleson, R. E. L. Bearden, E. R. Steel, E. H. Stevenson, H. F. Rogers, J. A. Anderson, Dr. J. H. Bennefield, W. R. Harrison, W. C. Watson, R. W. McKay, W. R. Boney, C. C. Cabe, W. K. Ramsey, J. A. Sage, Frank Hopkins, C. C. Calhoun, T. G. Wylie, J. O. A. Bush, J. A. Hall, W. C. Hilliard, W. M. Hayes, J. Allen Fair.

THE LAST PULL.

Brother Thomas and the Trustees of Hendrix College have made a noble campaign for the raising of the \$300,000.00 and the debt. The end is in sight. A few more steady pulls and the work will be done. Every Methodist should have a part in this victory. Let no one hold back now, expecting others to do the work. Brother Thomas cannot see you now. You must act from a sense of duty, act promptly, and notify Brother Thomas by telegraph before March 1, if you cannot reach him by mail in time. If we all do our part, success is assured, and all can rejoice with great joy. Think, pray, act. Do it now!

WASHINGTON ON PARTY SPIRIT.

As a small recognition of the birthday of the greatest of all Americans, we quote from Washington's Farewell Address a sentiment we should do well to remember, as showing to the men of our day how Washington deplored the rank party spirit that put party regularity above honesty. Here is the sentiment:

"There is an opinion in free countries that parties are useful checks upon the administration of the government and serve to keep alive the spirit of liberty. This, within certain bounds, probably is true, and in governments of a monarchical cast patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of popular character—in governments purely elective—it is a spirit not to be encouraged. From their natural tendency it is certain there will always be enough of this spirit for every salutary purpose. And there being consistent danger of excess the effort ought to be by force of public opinion to mitigate and assuage it."

THE INITIATIVE AND REFERENDUM. (Continued From Page 1.)

bargain, if given the referendum.

This has made Switzerland the freest democracy in the world. Her people rule, and get the benefit, without let or hindrance, of the resources of the country.

We are alluding to this matter at this time because there is pending now before the people of Arkansas an amendment to the Constitution of this State providing for the Initiative and Referendum. We wish all our readers to "drive down a peg" right now, and if they believe in free government, government by the people and for the people, see that this amendment gets the largest vote of any ever submitted to the people of this State.

SEVENTH GENERAL CONVENTION OF THE RELIGIOUS EDUCATION AS- SOCIATION.

The Seventh General Convention of the Religious Education Association meets at Nashville, Tenn., March 8 to 10, 1910.

Under the general theme "Church and Education" about thirty different meetings will be held, at which addresses will be delivered by the best-known leaders in educational and religious activity.

A cordial invitation is extended to all persons, whether members of the Religious Education Association or not, to attend this convention and to participate in its privileges.

Educators, pastors, teachers, laymen, parents—all who are in any way interested in the problems of religious and moral education, in the great work of character development under religious auspices and ideals, will surely attend this great convention.

An unusually attractive program has been announced for this meeting. The speakers are the very first men of the whole country. To say that it is a most tempting bill of fare does not sufficiently dignify the occasion; it is a provision for the most masterful handling of all phases of religious education. It will pay any intelligent man to attend, if he can at all do so.

SOUTHERN METHODIST LAYMEN'S CON- FERENCE.

The Second Biennial Conference of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, met in Dallas, Tex., February 19. Mr. John R. Pepper, President, and the General Secretary, Mr. W. B. Stubbs, with the members of the Executive Committee, were on hand a day or two in advance, to get all things in readiness. Of course Drs. Lambuth, Pinson, Nelson and Cook, of the Mission Rooms, were also on hand, doing all that could be done to aid the great movement. The members of the Executive Committee from the territory of this paper, Mr. T. S. DeArman and Mr. F. M. Daniel, were in their places.

The total registration for the meeting was very large. The laymen were there from all parts of our Zion. We make in another place mention of the names of all the people whose names we could obtain who attended from Arkansas and Oklahoma.

The main place of the meeting was the auditorium at the Dallas Fair Grounds, a really excellent place, convenient, spacious, quiet. The auditorium was hung with bunting, flags and mottoes. Some of these mottoes are well worth giving to our readers:

"Every member something, and a \$2.00 per member average (for our church) means \$3,000,000—our goal."

"Jesus says, How can I, how will I go!"

"Can I send a substitute, will I?"

"Give money, time, money, children!"

"What about the million immigrants which come yearly?"

"The gospel shall be preached in all the world—what is my share?"

"One shall chase a thousand, and two shall put ten thousand to flight."

After a public reception to Hon. T. T. Yun, our great native Korean, at 2 p. m. on Saturday, a Texas barbecue followed at 5 p. m., which was served with real Texas beef, in plenty, with bread, salads and coffee. There were perhaps a thousand who partook of this barbecue.

Judge Henry G. King of Dallas welcomed the conference at 7 p. m. in a very neat speech, and the response was by Mr. W. G. M. Thomas of Chattanooga. Speaking of Chattanooga, Mr. Thomas declared that nothing had ever given that city such an uplift as the laymen's conference held there two years ago; that at this very time the greatest revival ever known in his city is in progress, traceable directly to this laymen's meeting, and giving promise of turning Chattanooga upside down, doing what neither legislation nor courts nor executive officers can ever do. Mr. Thomas declared he had never seen a finer body of men than the men who compose the committees in charge of this present meeting.

Mr. Charles H. Ireland of Western North Carolina, the lay leader, captured the conference. He recited the tremendous effect of the recent laymen's meeting in Greensboro, N. C.

Mr. T. S. Southgate of Norfolk, Va., lay leader of Virginia Conference, told of great progress in Virginia, as compared with the past, but declared that Virginia, with an advance to a contribution of \$90,000, is yet far below the line of duty to missions, and made an earnest plea for a general advance. He pointed out that the share of every Southern Methodist, under the allotments of the Laymen's Movement, is 25 heathen souls to be reached, "but we shall never do it at the rate of one and a quarter cents per week." It will require only 4 cents per week per member to finance our part of this business, and who will dare to say we cannot pay it! What we need to do, what we must do, is get busy about the Every Member Campaign and reach every member, for while we have many who give \$50.00 or \$100.00, we have thousands who give not one cent. There is our trouble."

Mr. F. M. Daniel, lay leader of White River Conference, spoke for his conference, giving a good account of work being done in Arkansas.

Mr. D. H. Abernathy of West Texas Conference spoke for Texas. He rang a true note: If Texas is a great State she must remember her great responsibility, must be as great in the kingdom of God as she is in resources, in business. He rang out a call to laymen to be true to God.

The President, Mr. John R. Pepper, announced the Committee on Resolutions: W. G. M. Thomas, D. H. Abernathy, Gen. J. S. Carr, T. S. DeArman, W. R. Lambuth and T. S. Southgate.

Announcements were made for the pulpits of Dallas and for many pulpits in Fort Worth for Sunday, many of them being occupied by laymen.

Then followed the main address of the evening, by Dr. C. F. Reid. He always hits the center, and he drove straight to it on this occasion on "The Opportunity of the Hour."

On Sunday afternoon Dr. A. P. Parker and Hon. T. H. Yun addressed an immense audience in the auditorium at the Fair Grounds. Dr. Parker's subject was "The Awakening of China." He has been 34 years in China. He sketched rapidly the vast changes in Chinese life, in commerce, transportation, education, literature, all the elements of life.

Hon. T. H. Yun, son of Prince Yun, of Korea, made the next address. He is a remarkable man, educated in this country, now at the head of the educational work of our church in Korea. He has risked his life for Jesus Christ, and is now

engaged in the work of the church at what the world would call a great sacrifice. The Korean government greatly desires his services. His address was full of wit, humor, good sense and religion. He gave the audience a good account of Korea. There is nothing in modern history to parallel the rapidity with which Korea is turning to Christ. Mr. Yun, really the ablest man in Korea, entertains no doubt of the evangelization of Korea in the present generation.

Bishop Wilson, our great senior bishop, preached a characteristic sermon Sunday morning at Trinity church. Our readers know that in our estimate Bishop Wilson is the greatest of all living preachers. We never hear him without getting at least two great results: He stirs us profoundly intellectually and he sends us away with an intense longing to be a better man. Any man who does these two things is preaching. His sermon was on the gifts of God to the church, "And gave gifts unto men," etc. We hope to give our readers at some future time a *resume* of this sermon. We have not space for it now.

On Monday morning at 9:15 o'clock Dr. John R. Nelson discussed "Saving America to Save the World." The vital connection of the evangelization of the world and the saving of America, as against the city problem and the foreign problem that press upon us was laid upon the conscience and the intelligence of the conference. America is yet far from being saved, far from being Christian, in fact; a great work here at home yet lies before us. We are thus doing business under a great handicap, utilizing only a small part of our resources. We are not yet in good position even to efficiently equip the missionaries we send abroad, especially the heathen who may be converted here among us.

Politically America, with her open-door policy, with her freedom from land-grabbing, with her policy of resisting oppression of weaker nations, has the finest opportunity of any nation in the world to evangelize the world.

At 9:45 Hon. D. H. Linebaugh spoke on "The Church's Obligation to Evangelize the West." He urged that Southern Methodism has the most binding obligation, and has special opportunity to take the Southwest for Christ, and that the laymen ought to tell the bishops to plan the work and they would foot the bills. Mr. Linebaugh assured the conference that Oklahoma could be relied upon, and he took occasion to tell them that State-wide prohibition would be a fact in Oklahoma the next time she was heard from.

The next speaker, Mr. John W. Robbins, ex-treasurer of Texas, spoke of "The Foreigner in Texas." He declared that the State ought to have a compulsory school law and require all foreigners to learn the English language as a primary condition of success. He declared that Texas, with magnificent resources for education, could not make head against a foreign tongue. Texas has one county of 5,000, with only 35 people who can speak English, and the officers of the county cannot speak English. He urged the laymen to pray a little more "and you will be a more liberal set." He warned the preachers to quit apologizing when they asked for missionary money, and he called upon them to remember that if their laymen did not work it would be largely the fault of the pastor; laymen are willing, but are not disposed to "butt in."

President John R. Pepper, "a man beloved of every Southern Methodist," read his annual report. We hope to be able to reproduce this report in full, hence make no further reference to it than to say that it was optimistic and inspiring. The conference by vote requested that a copy of the report be furnished each of our church papers.

Rev. C. G. Honnshell of Seoul, Korea, spoke

(Continued on page 6.)

THE ORDER OF WORSHIP—A CIRCULAR AND REPLY.

I have received, through the mail, the following circular:

"San Antonio, Texas, Feb. 1, 1910.

"DEAR BROTHER—The Methodist Episcopal Church, South, has steadfastly adhered to a simple unliturgical order of worship.

"Our Bishops, in their address to the General Conference of 1902 said concerning that time-honored order of worship:

"*The Order of Service prescribed by our Book of Discipline is admirably adapted to the spirit and purposes of Methodism. It preserves a due proportion of prayer, praise, and the preaching of the Word.*"—Journal 1902, page 24.

"I believe that a majority of the preachers and laymen in our church would prefer the order of worship as it was when the Bishops gave the above approval of it, and I desire to find whether my opinion is correct or not, therefore I ask you to answer over your name and address, on a postal card, these two questions:

"1. Do you believe with our Bishops that the order of our fathers was 'admirably adapted to the spirit and purposes of Methodism?'

"2. Would you be willing for that order of worship to be restored to the Discipline?"

"Please answer these two questions and mail card to

"J. E. HARRISON,
"San Antonio, Texas."

It is evidently the intent of this circular to secure signatures that may be used in a petition to the Committee on Revisals of our General Conference next May to restore the old order of worship.

The new order of worship was established by a joint commission, created by order of the General Conferences of the Methodist Episcopal Church, South, respectively, for the purpose of securing uniformity in the order of both churches. The representatives of each church were appointed by the Bishops of that church. They were, for the M. E. Church: Bishops, Stephen M. Merrill, and John M. Walden; Ministers, William V. Kelly, James W. Jennings, and Stanley O. Royal; Laymen, Abraham W. Harris and Frank L. Brown. For the M. E. Church, South: Bishops, William W. Duncan and A. Coke Smith; Ministers, John J. Tigert, John O. Willson, John E. Godbey, and Oswald E. Brown; Laymen, Robert E. Blackwell.

The commission had before it the order of worship of all the leading protestant churches, and that which was furnished the church by Mr. Wesley. The latter may be of some interest to the reader. Here it is:

Scripture sentences.
Invitation to prayer.
Confession.
Prayer for absolution.
Lord's prayer.
Versicles.
Gloria.
Psalm.
Gloria.
First lesson.
Chant, as "Venite."
Second lesson.
Chant, as "Jubilate."
Credo.
Salutation.
Collects.
Prayer for rulers.
Thanksgiving.
Sermon.
Prayer of St. Chrysostum.
Benediction.

The furnishing of such an order of service to the Methodist Church in America was one of several instances in which Wesley was not wise.

It was a service for a Cathedral, but not such as could be observed by untrained congregations working in log meeting-houses. A very simple order of worship could alone be maintained in such conditions. The American Methodists set aside the elaborate ritual prepared by Wesley and adopted, from force of circumstances, an order as simple as could well be.

When the church grew strong and built great temples of worship, an order of service adapted to the smallest societies seemed too barren and meager for the churches that could command great choirs, and so it had come to pass that most of our large churches had added to the simpler order according to their own fancy and no minister coming into the pulpits of these churches knew what was the order of service until informed by the pastor or choir leader. An order prepared by the authority of the church which should be dignified and devout and sufficiently elaborate for the needs of the largest churches seemed to be demanded, and this the commission furnished—an order for Episcopal Methodism throughout the world.

Most of the larger churches are following the new order, none, so far as I know, still following one of their own devising.

Everything that has been added to the old order is optional. Any church that prefers the simpler form can follow it.

There seems to me to be no ground of complaint against the existing order and no need of legislation respecting it.

J. E. GODBEY.

CHURCH FINANCES.

BY A. S. CAMERON.

It is evident to anyone who is at all interested in church affairs that the treasury of the church is not receiving what it ought to from the great wealth of its membership. There are two ways by which we might make an improvement along this line: First, build a stronger financial conscience in the membership. Money is service—life-worship. The men of our churches will never be public prayers nor evangelists. As Brother O. E. Goddard says, "Quit drilling for briny fluid and go to digging for gold." Second, introduce a better financial system for doing the church business. Everybody knows the old system is worn out. The latter proposition is to be the theme of this article.

As a basis for a better financial system we have two true conditions. First; The church paid their assessment last year, therefore we can expect it to do so again this year, that is you are not starting *de novo*. You have a number of paying members in the church, and they are going to do what they can for the church this year. Second; The majority of these members are business men, and are accustomed to doing things (except church things) in a business-like method. There is no reason in the world to think they will not hail with joy a better plan for doing the church business.

Now the arguments for a good business system for the church are absolutely unanswerable. In the experience of the writer these facts are proved true:

(1) It produces more money. In one charge these conditions prevail. Every subscriber has more than doubled his subscriptions in four years; there has been a gain of at least fifty per cent in the number of individual subscribers among the old membership; one man who was paying \$2.50 per year on a salary of \$35 per month is now paying \$25 per year on the same salary, and with better grace, and another man who used to pay \$25 per year is now paying \$250 with the same or less income.

(2) Better satisfaction and fraternalism follows. Trouble between the pastor and people

arises because of collections. Trouble between boards and members arises because of collections.

(3) The board of stewards haven't the time to do this work. If they are not busy men they ought to be. They are not qualified to do the work. They have had no training, and in fact do not go out and thus collect their own accounts as a rule. They are least of all qualified to make a benevolent collection. It is not a means of grace" to them.

(4) The pastor hasn't the time to make collections. To have to do so spoils his visitations as well as innovates his sermons.

(5) A better business system would raise the church in the esteem of the honest business world.

What is the plan? It is simply to have a board of stewards collect the amount of money necessary for the support of the ministry for Conference claims, monthly, and do it systematically, promptly and satisfactorily.

How is it to be done? (1) Organize a board of stewards, being sure to get the proper men for secretary and treasurer. One man may hold both offices if necessary.

(2) Advertise the place of business of the treasurer, and where he will be the first of the month.

(3) At this same meeting, make out a complete list of the church membership, and follow it by a speech on giving by the pastor or chairman of the board.

(4) Let the pastor's name head the list, the board of stewards next, and let the pastor pay opposite his name the amount he is willing to pay on Conference Collections the first of the month during the year. Then let each steward present write opposite his name the monthly payment he is willing to make. This done, select the suitable person or persons to make a rapid canvass of the membership, seeing each member on the list, man, woman and child, and asking them to do the same thing.

What are the ideas to be impressed to the thing carry? "The subscription you are making covers your entire obligation for the year towards the support of the ministry and conference collections." "The pastor position will not call on you for money either in private or from the pulpit, neither will the stewards call on you if you will pay up your subscription promptly as promised." This sounds good to the people, to the stewards and to the pastor. Do not count the "I can't promise, but I'll do what I can." As the worker is about to leave the house let him turn back and impress the fact that the success of the system depends on "your meeting these payments promptly." Tell them not to worry about the other fellow, but do their part. Assessments are due the first of each month.

Who is to do the work? Of course the board of stewards ought to do it, by calling a conference, where they can get the main body of subscribers and then dividing up the work, see personally, or by dividing the list at first, seeing each of them members personally. If your board won't do, why then appeal to the people, "stand by," the W. H. M. S. If they don't take to it suppose the pastor gets bravely in and tries it himself. If the pastor regards it as a duty, why send for the writer, pay his railroad expenses and he will do what he can for you.

Will the people attend to this? Yes. The majority of the contributors to the church are business people, and are accustomed to paying their accounts every month. If they promise to pay this why should they not do it? Of course a few will not keep up, but it will be a good deal easier to see these few, say, twice a year.

it is to have to go around twice a month and see these people.

The worker should impress these ideas as he goes. Every one agrees to go to the treasurer the first of the month and pay his subscription personally. Every person should make his or her subscription freely and without suggestion from the solicitor. Every member should be urged to subscribe something, if it be only ten cents per month. Don't let them forget that their subscription covers both preacher's salary and conference collections. Tell the people that on the 25th of each month the following notice will be mailed to them sealed: Dear _____ Your monthly assessment of \$_____ will be due and payable to Mr. _____ (Treas.) at _____ the last day of _____. If you will meet this promptly you will thus greatly facilitate the Master's work in your church. Yours fraternally, _____, Treasurer.

What are the duties of the board? To keep up enthusiasm.

What are the duties of the treasurer? (1) To be in his place of business sure on the 1st to receive assessments. (2) To receive all moneys handled by the board and be responsible for the same. (3) To pay the pastor his salary the 5th of each month. (4) To settle with the presiding elder as they two may agree between themselves. (5) To send off to the Teller every three months one-fourth of the conference collections, and to turn over the receipts to the pastor, taking his receipt for the same. (6) To be jolly and to boost the system and the church.

What are the duties of the Secretary? On the 25th of each month send each and every member, without exception, a notice that his assessment will be due the 1st, such a statement as was outlined above.

This system may not meet all the needs the first year, but it can be enlarged upon to suit the needs of the individual case. If it is not adopted as a whole, it may give some one a working idea.

Chouteau, Okla.

DUTY.

Would it not be well for writer, editor and reader to pause before this word I have written as my caption, a word that that truly good and great man Gen. Robert E. Lee pronounced, to him, the biggest word in the dictionary of life.

Some of you young men that perchance may read this, likely are straining your mental nerve and pressing with vigor on to the acquisition of Greek and Latin, and possibly when some of you get to be fullfledged preachers, you will be caught airing your book learning in the pulpit. You won't if you've got the good common sense that is your rightful inheritance. For I tell you the general make-up of your audience are going to be common people, and I have found that they don't take to the fanciful in religious matters, they want the gospel, its blessed truths and comforting promises served to them in good, plain common sense English. St. Paul is in point here: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

These preachers that insist on digging down, down into the bowels of the earth until they discover strata antedating creation, or others, who strain their visions into the heavens and find "Comets of Fate," and specks on the sun several thousand times larger than the earth, I don't know what to make of them. Yes, I do. They had all better go and get down at the foot of their Savior's cross and pray with that honest mourner in Zion, Saul of Tarsus, "Lord, what wilt thou have me to do?" and I believe they will get up from their knees feeling that Christ sent them not to dig in the earth or soar into

the heavens, but to preach, yes, preach with holy fervor, the gospel that will save souls and thus glorify God. O for more simplicity and power in the pulpit. Pardon, reader, this digression. A first duty, or that which every human soul ought to do, is to cultivate a consciousness of the divine presence. A child whose mental and moral nature is early and thoroughly imbued with reverence for and loving obedience to parental authority, will never be guilty of filial wickedness. So, if the truth instinct in every human soul and taught upon every page of God's Bible "Thou God seest me, compassed my path, and art acquainted with all my ways, and to whom the darkness and the light are both alike," is well learned and inwardly digested, that man will never be a criminal. I say if from the fullest conviction, that right here, and here alone, is to be found the prevention to this fearful record of crime and wickedness now disgracing America. It is written "By the fear of the Lord men depart from evil." Illustrations of this truth may be numbered by the thousand. Then how careful, how intensely desirous ought all parents, yea and all teachers of our youth first to feel this truth themselves, and then bend their best and constant efforts to bring children up to know God and his infinitely pure eye is ever upon them.

Again. But now, good reader, are you in for honesty all around? "Of course I am" says brother Readytopeak, "I'm a golden rule man, believe in doing unto others as I would they should do to me." Well, so far so good. But I beg to ask you, is not God a party to this golden rule? As a member of the church have you not vowed, in the presence of witnesses, the Lord being your helper, that you would practice certain duties, such as attending upon the ministry of the word, family and private prayer, reading the Bible and supporting the institutions of the church. The church expects this of you, just as you expect your debtor to pay you. Come now, bring in your all around honesty and settle square with God and his church, show yourself to be a one hundred cents on the dollar man. Do it, I humbly beg you, and you will not only help yourself, but help somebody else to do their duty. Your Savior will help you and, doubt it not, he will say to you, "Well done, good and faithful servant."

JAMES E. CALDWELL.

Tulip, Ark.

\$300,000.00 ENDOWMENT FOR HENDRIX— FINAL APPEAL.

Will not every alumnus, former student and friend of Hendrix College respond to this final appeal for help to secure the \$300,000.00 endowment and to wipe out the debt? Will not every pastor come to the rescue in this hour of need? Pray God to give every Methodist and every friend of Christian education to see this crisis of opportunity. Better far that the General Board of Education had never promised us anything than to fail under the circumstances. Let all who are moved to respond to this last appeal do it in the following manner: Fill out four notes, thus:

December 1, 1909, _____ promise to pay to the order of Hendrix College, for endowment _____ Dollars, with interest from date at Six per cent per annum. Interest payable annually. No. 1.

Let the notes fall due December 1, 1910; December 1, 1911; December 1, 1912, and December 1, 1913. These notes may be sent to Capt. W. W. Martin, Conway, or to Rev. James Thomas, Texarkana. Please get them in at the earliest possible date, so that information that the proper amount is secured may reach New York by the 1st of March.

We publish in this call a letter received from Rev. O. E. Goddard of Oklahoma. We recommend the noble example of this worthy son of Hendrix College, who is now in another field and who is loyally and heroically helping to bear the responsibilities of his own conference and State:

Muskogee, Okla., Feb. 9, 1910.

Dear Brother Thomas: I note with deep interest the struggle you are making for the last \$40,000.00 of your \$225,000.00. Arkansas Methodism cannot afford to fail. To fail at this time would be an irreparable injury—yea, an immeasurable calamity to our cause in Arkansas. Surely there are 40 men, each of whom would give the sum of \$1,000.00. Poor in worldly goods as I am, I am willing to be one of the forty. On condition that the whole amount be secured, I will give to Hendrix College \$1,000.00 worth of real estate which I chance to own in the town of Conway.

Trusting that the whole amount may be secured, I am, yours in His service,

(Signed)

OSCAR GODDARD.

Will not a number of our enterprising young business men follow the example of this consecrated minister?

JAMES THOMAS.

W. W. MARTIN.

STONEWALL ANDERSON.

NOTICE.

The Womans Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session April 14-21, 1910. The opening session will be upon Thursday evening of the 14th. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 The Polk, Nashville.

The Southeastern Passenger Association will grant its usual reduction in railroad fare provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase ticket to the nearest point inside the Southeastern territory, and hence purchase ticket to Nashville, at the same time securing certificate of standard form.

MISS BELLE H. BENNETT,

President.

MRS. FRANK SILER,

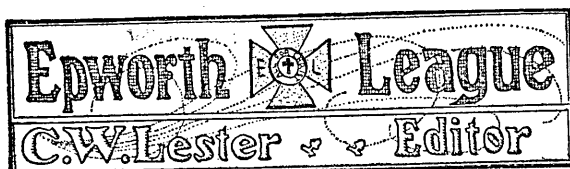
Recording Secretary.

FROM REV. J. M. McANALLY.

My dear old mother died on the 12th of this month at 2 a. m. She was at the home of her oldest living daughter, Mrs. McElroy, where she had been making her home for some time, but a more patient sufferer it was never my lot to know. She loved her church, her pastor and her church paper which she took as long as she could see to read it, but her eye sight had failed in the last year or so till she could not read anything but largest print.

Mother was born and reared in Marshall county, Ala.; came to Arkansas in December, 1857; was in her 76th year. Had been a faithful follower of the Lord for fifty-seven years. One thing worthy of note was her love for all classes of people. Some poor old women whom mother had known since the war walked miles in the mud to see her while she was sick and then came on a cold day to attend her funeral. How sad I feel to know there is no one at the old home to pray for me, for while mother lived, wherever I went, I knew she was praying for me morning, noon and night. I don't remember the time when her praying for us began. There are six of us children left, three of the children and father having crossed over ahead of her. Mother is yet speaking.

J. M. McANALLY.



Scripture Lesson for February 27: Luke 2:41-51; Ps. 26:8. (See also Ps. 84:1-4.)

Theme: The Father's House and the Father's Business. (Church Extension Topic.)

Jesus was often found in the temple or synagogue. To him these were sacred places. The Temple was to him his Father's house. It was here that the glory of God had shone in days gone by. It was within its sacred walls that the divine presence was to dwell. It was in the Temple that he lingered while on his first visit to Jerusalem a boy of twelve, while his parents started on their return home. When he was not within reach of the temple, it was his custom to go every Sabbath to the synagogue for the purpose of worship. (See Luke 4:16.) To him the house of God was an inviting place. He could say, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." With his own hands in his earlier life as a carpenter he might have helped to build the synagogue in his own village of Nazareth where he so regularly and so long enjoyed its privilege of worship. Jesus placed a high value upon the house of worship because to him it was his Father's house.

The work of building church houses is of such vital importance to the efficiency and permanency of church work as to occupy a distinct department of it. Hence we have our Board of Church Extension, whose business is to promote throughout the bounds of our denomination this matter of church building. This Board can help in two ways toward the building of a church: First, by making a donation to the church needing help, or, second, by making a loan to the church; or, it can do both for the same church. This Board gathers its funds from everywhere in our church. Each pastoral charge is assessed so much every year for Church Extension. This money is used in helping to build church houses in communities where the congregations are not able without aid to build such a house as they need.

The need of help of this kind is especially felt in the newer sections of our land where our church is at work. The meager population and the handful of church members in the new community, often make it next to impossible to build a church without outside help. This is especially true now in a vast territory being occupied by our church in Oklahoma, West Texas, New Mexico, Arizona, and the great Northwest. This need is keenly felt in our rapidly growing cities. New churches must be built in these new additions and often in the older sections of the city old churches must be replaced by new and more expensive ones to meet the needs of the situation. This often calls for an outlay of more money than the congregation can raise. Outside help is a necessity and all the more because of the acute demands of such situations often. Again, this need of outside help is often greater if possible on our mission fields than at home. Bishop Ward said last year: "One of the most urgent needs of our mission work in the Far East is for more and better church buildings."

There is immediate and urgent need for not less than \$75,000.00 to be invested in buildings in China, Japan, and Korea. That would enable us to put up eighteen buildings within the next two years and would give our work such an impetus as it has not had since the beginning. In too many cases the advancement of the kingdom is only a matter of dollars. Such a statement may have a metallic ring, but it also has the ring of truth."

From these sources of need the demands upon the Board are more than can be met and these demands will continue to increase. As young Christians our Leaguers should be better informed as to the demands and the extreme importance of this great department of our church work, so that we shall become more intelligently willing to help meet these growing demands.

Some facts from the twenty-seventh annual report of the Board, issued last year:

Our Board of Church Extension has been in operation twenty-seven years.

During that time it has raised \$1,772,838.08 on assessment, besides which it has a loan fund of \$289,593.28.

It has helped to build 7,356 church houses, donating to them the total amount of \$1,659,437.75.

There remain today in our church 2,789 organized churches that have no church building of their own.

A MESSAGE TO THE PASTORS.

Dear Sister: At the last meeting of the Woman's Board of Home Missions held in Savannah, Ga., a resolution was passed requesting the pastors throughout our church to preach a sermon on Tithing or Christian Stewardship, on the fourth Sunday of February. We sincerely trust that you may find it convenient to comply with this request. If it is not practical to preach it on this date, we shall appreciate it if you will do so on some convenient time near theerto. If you have more than one church in your charge we shall be glad to have you present the subject to each congregation.

Believing as we do that in this age of great money making and material prosperity our people should be brought more and more to a realization:

1st. Of their realization to God as His stewards.

2d. That their own souls' good requires liberal giving.

3d. That the support of the gospel is a part of Divine worship.

4th. That there should be system and method in one's financial support of the church as there should be in secular business.

5th. That Christians should not feel content to make their offering to the Lord less than that required of the Jews.

These and many other are the reasons we come to you in this special effort.

We realize the very great influence of the pulpit in arousing the consciences of men on any subject and we are sure if the six thousand pastors throughout our church will present to the people the great responsibility of their stewardship it will be blessed of God in arousing them to a greater liberality, and a more systematic method of giving.

Thanking you and praying our Father's richest blessings, we are Most sincerely,

Mrs. J. W. PERRY.

TO THE HENDRIX ALUMNI.

The hour of supreme triumph or sore defeat for your Alma Mater is at hand. With the \$300,000.00 endowment secured Hendrix College will at once take her place with the strongest colleges in the United States, her place and future absolutely secure. Failing at this hour her future is hopeless. The Hendrix men have never failed to hear and answer the call of duty. Your services are needed now as never before. Let every Hendrix man before March 1 send in his pledge to the endowment fund, and let each man go out and secure others, then all can rejoice when the message goes out, "The victory is won! Hendrix is safe!"

If the spirit which animated you as students is still dominating you, the issue is not doubtful.

A. C. MILLAR.

SOUTHERN METHODIST LAYMEN'S CONFERENCE.

(Continued from page 3.)

on "A Nation Born in a Day." He brought a cheering report from Houston, Tex., in which city, at a Methodist rally on the preceding night, it was resolved to advance the missionary contribution from about \$2,500 to \$10,000. He paid a great tribute to Hon. T. H. Yun, "for years a member of the imperial cabinet, who has for years carried Korea on his heart almost to the breaking point." He brought greetings from 200,000 Korean Christians, the product of only a few years of missionary work. Like all our missionaries from Korea, Bro. Honnshell testified to the efficiency of the converted Koreans as an evangelizing agency. The worst of men and women there have been saved in the good, old-fashioned way, and have made great evangelists. He emphasized the fact of family altars in Korea, "which has not yet reached the point that they can be religious without family altars." It is the native Christian, with the baptism of fire, that is making this nation to be born in a day. He told us that if the work in Korea simply maintains its present rate of increase for 20 years, every man, woman and child will be converted, and the most conservative believe that 10, or at most 15, years will suffice to evangelize the nation.

Bishop James Atkins was the last speaker of the morning. His theme was "Christian Money." Money cannot be separated from the spiritualities. Jesus Christ had more to say about money than about any other theme he touched. If we can see the reason for this we can see the reason for speaking of money here. He laid down some of the principles in the political economy of the kingdom of God, holding to the truth that the children of this world are wiser "in their order of things" than the children of light:

1. We must not discredit the man who can make money. There is one citizen in these United States who can out of his mere income, without ever touching the corpus of his estate, to the crack of doom, maintain twice as many missionaries as the whole Christian world maintains. There are two sorts of money-fools in this world: the rich fool and the poor fool. The New Testament gives us a definition of the rich fool; the definition of a poor fool may well be this: A poor fool is one who thinks he would, if he had money, do with it what those who have it do not do with it.

2. The doctrine of Christ with reference to money is the doctrine of stewardship; we hold our money in trust for human need.

3. Christ's further doctrine is that we shall so use our money as to transmute it into character, our own character and the character of others. Without money not much is possible; with money, under the inspiration of God, all things are possible. Witness the gift of \$500.00 by a poor Virginia farmer, which was largely the inspiration of Emory and Henry College, the intellectual mother of 10,000 men, about 1,000 of whom have distinguished themselves in the world.

4. Money furnishes the most dangerous and the most insidious of all temptations. It gets hold of the noblest virtues, a man's very care of his wife and children, and tempts the man to covetousness. Shall we or shall we not say to the Carnegie Foundation, "We accept your challenge to the Christian church to turn our money into a such form of education as will preserve our memories, all our traditions, all our sacred principles." Mr. Yun ought to leave this country with all he needs for Songdo.

Bishop Atkins declared that we live in an age of organized thievery—it affects politics, business, social life. Our answer to this situation

must be the true gospel of money, the true use of money. Mr. Carnegie's money must be answered by Christian money. We need a literal interpretation of Christ's teaching about going through the eye of a needle—it means that it is next to impossible for a rich man to be saved.

The morning service was closed by a devotional service of a half-hour, conducted by Dr. O. E. Brown.

On the afternoon of Monday Rev. F. S. Onderdonk spoke of our neighboring republic, Mexico. Why should we be in Mexico? Why undertake to "proselyte" those people to our form of religion? Because Mexico is our neighbor. Because their form of religion is inadequate. Mexico looks not to Christ, but to the Virgin Mary. Everywhere you will hear the cry, not to Christ, but "Holy Mother, pray for us." Another thing is the traffic in spiritual things. There are lotteries whose chief prizes are masses to be said for souls in purgatory. Another thing is the grasp of the Roman Catholic church on the finances of the Mexican people. It is a nation without the Bible. The Catholic church entered Mexico with Cortez; but it was 1833 before a Bible was issued in Mexico, and then there were only 25 copies, at \$250.00 apiece. The speaker had often tried to buy a Bible or Testament in a Catholic city of Mexico, but had never been able to find one. It is what the confessor priest of Maximillian said it was when he came into that country—baptized paganism, a religion without morality. This is not the Catholic church, you know, in this country. A Catholic from this country would not recognize this form of religion for Christianity. The immorality, the wretched superstition and the degradation of that people call for the gospel. And it is a harder task to transform this paganized form of Christianity than it is to change heathenism into Christianity. Yet we are attacking the problem, and attacking it successfully, with preaching, with hospitals, with Bible distribution, with educational institutions. He related pathetic stories of the manner in which Mexicans hunger for the Word of God; how one man, Francisco, begged the loan of a Bible for two months and by working day and night literally copied it for himself, the only Bible he had for six years. "We talk about the hardships of missionaries, sleeping out at night in the rain, and such like. That is a small matter; the real hardships of the missionaries are the heart-breaking calls that come to us that are utterly beyond us."

The President next introduced Rev. W. G. Cram of Korea, who spoke on "The Revival in Korea." He declared that he is often stirred by the calls from other countries, and felt sure that if we would sustain the work in Korea for 15 more years the missionaries there might be released for work in other fields. Four years ago a great revival began in Korea, is still going on, and thousands are being converted. The work in Korea is genuine. The gospel there is really the power of God unto salvation. It is the direct work of the gospel; it is not the work of education or of any other force than the gospel. The gospel operates directly upon a raw heathen when that heathen receives it. It will work directly, producing conviction, repentance, faith salvation. That is what we have seen it do in Korea. This Korean revival began in answer to the prayer of a missionary that God would give him such a view of Christ as would change a comparatively barren ministry into a ministry of power and success. He had been accustomed to challenge the sins of the people; his new vision of Christ was a vision of Christ as an interpreter of the love of God. He began preaching such a Christ; the revival broke out, and has lasted, and has spread all over Korea and beyond. That missionary was one of our own. The genuineness of the revival has been demonstrated by the native preachers it has produced. The speaker told of the wonder-

ful success of some of these men. Moreover, these Koreans *die well*. Had seen many of them die, die in the triumphs of a living faith. They die just as an Anglo-Saxon Christian dies, with faith and song. There is in Korea, as a result of this revival of religion, also a revival of learning. The Koreans are beginning to long for education. What is the attitude of the Japanese government toward our work in Korea? They are cordially friendly. They go out of their way to show us courtesy.

After the address on Korea there was an illustrated lecture, stereopticon, on Latin American, most interesting, conducted by Dr. Lambuth.

While these things were transpiring at the auditorium there were other meetings for conference leaders and presiding elders, for district leaders and pastors, and for church leaders and committeemen in other places.

I am mailing this Monday night for the readers of the Western Methodist with the hope that space can be found for it this week. This paper contained the fullest report of the First Laymen's Conference, at Chattanooga, of any paper in our whole connection, and we have felt that our readers are entitled to full and first hand report of this great meeting, and so have gone to the expense of time and money to procure it.

JAMES A. ANDERSON.

HENDRIX COLLEGE: WHAT WILL METHODISM DO NOW?

We are within a few days of the limit given us by the New York Board, who gave us \$75,000.00 provided we would raise \$225,000.00, which, added to their gift, makes \$300,000.00 for endowment, and pay the debt of more than \$40,000.00. We are behind the sum of the debt. What shall we do? Shall we fold our hands supinely and acknowledge our littleness and failure? I do not believe we will. I am for the people. I believe in them. I love them. Write me, wire me, anyway to get your subscription in. If you prefer, we can make the payments one, two, three, and four years from January 1, this year, at six per cent interest. Cash, of course, is preferable. Pray! Pray! Fast, talk, think! God help us all!

JAMES THOMAS,
Commissioner Education.

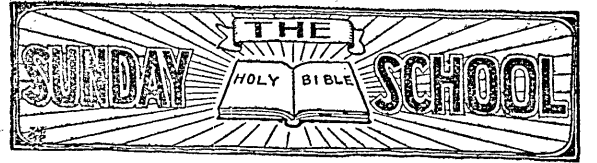
FIRE WASTE IN UNITED STATES.

"The average annual fire waste of the United States for the five years ending with 1907 was \$252,000,000, and the losses for the year 1908 beginning with \$24,000,000 in January and steadily increasing, aggregate over \$200,000,000. Although there were but seven fires during the year 1908 where the losses were \$1,000,000 or more, the aggregate loss equals that of the year of the great Baltimore conflagration. When the business man of large interest faces a restriction of his credit due to the fact that he can no longer obtain sufficient fire insurance to cover his combustible holdings, the fact that we may have been burning up \$500 worth of property every minute, day and night, for the past six years, may at last penetrate his consciousness," writes Alfred Stumpe in the March Popular Mechanics, and puts the following question:

"What if we were to lose a quarter of a billion dollars every year in wheat, or cotton or beef? What if such a value in shipping should sink in New York harbor? What if the national treasury should be looted annually of that amount or business failures approximate that figure?"

We have in stock a good line of Peloubet's Select Notes on the International Sunday School Lessons for 1910. They are handsomely bound in cloth and retail at \$1, postpaid. Order at once.

ANDERSON, MILLAR & Co.,



PREPARED BY P. R. EAGLEBARGER.

FALSE AND TRUE DISCIPLESHIP. Feb. 27.

Golden Text.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 6:21.

Lesson Text.—Matt. 6:13-29.

Our present lesson follows immediately upon that of last Sunday. Our Lord is still seated, as He was at the beginning of his "Sermon on the Mount," upon the mountain near Capernaum. Our present lesson ends that noted sermon and he goes about the affairs of the kingdom.

Verse 13 introduces a great truth by a figure. There is no literal "gate" and there is no literal "way." These are only figures that our Lord uses to illustrate a truth. The religious life may properly enough be likened to a gate or to a way, a path, a road. He means to say that it is something definite. It is living with a fixed purpose in view, it is the pursuit of an idea, or a conviction, to use a more exact form of words. The man who sits down at the dining table to partake of such food as pleases his taste will find himself numbered with gluttons and dyspeptics. If he eats because the food tastes good he will likely eat as long as it tastes good, and eat more than he should. But if he eats for strength and the sustenance of his body he will make choice of such food as will be easily utilized in the building up of the waste tissues of the body. When he has taken enough for the purpose he will desist. The man who is going nowhere can afford to take to the woods or meadows. He can take exercise there and see pleasing sights. But he started nowhere and he will go nowhere. The Christian is as a man on a journey. He must find the "way." If the way is straight so much better for him, as a straight way is a near way. The teaching is plain. If we would be disciples of a man with a purpose we must be men of purpose. Promiscuous reading does not educate. If we would become educated we must select and pursue a course of reading that will furnish such an array of facts that to acquire a knowledge of them is to become educated.

Verse 15 shifts the scene from the traveler to the student or disciple. Before the man is traveling a "way" and going in at a "gate." Now he is to meet with an instructor. Our Lord warns him that the world is full of false theories and false theorists. Beware of false teachers. He has said that the way is straight and the gate is narrow. Now he turns his attention to the teacher that will deny it. Beware of the teacher who preaches that the "way" is easy and that the "gate" is broad. Christ said that it was not. The world is plentifully supplied with these teachers today and it was plentifully supplied in our Lord's day. How to distinguish them is the question. Does not our Lord tell us that he is none other than they who make easy the "way" and "broad" the gate.

From verse 16 to 20 he explains how we may judge of these false teachers. There is no way to decide as to the doctrine, as these false teachers will be able to quote Scripture and argue in a way to deceive the elect. Their fruit is the test. Good teaching produces good living. Evil or false teaching can not bring forth good fruit, but good teaching will bring forth good living. Christ wants good living and warns his hearers that good teaching will bring forth good living.

As there are false teachers so there will be false living. In verse 22 Jesus asserts that there are many who are claiming to co-operate with him and teaching his gospel who have no con-

nection with Him. They are represented as going to the very judgment with the claim of having performed miracles in His name. But he disclaims them. He never sent them out, he never authorized them to go out, they assayed to journey with Him, but He bids them "depart." They are teachers who have no good fruit. "Ye that work iniquity" signifies that these people had never ceased to do evil. The Christ life had never taken root in their lives. Their teaching was superficial and their lives were after the same order.

Those whom Christ knows, who have His companionship, His spirit, are building upon the rock. The rain descended from above, the floods come from beneath, the winds blew across and simultaneously attacked the building, but it stood. But the house of those who had built upon the false teaching fell when the judgment came and they were undone.

Verse 28 shows the effect of this sermon on the people. When it was ended they were astonished. While the truths that it contained were falling from His lips they were overpowered by them. But when he had ceased and they had within their grasp the whole truth that it contained they were wonderfully moved upon. They were thrilled and filled with His teaching. They had heard many speeches and met many teachers, but none had ever impressed them as had Christ. And in the last verse we have the explanation of their astonishment. He taught as having authority. All learned expositors agree that the word "one" was improperly inserted here by the translators. It is improper because it weakens the force of the statement. He was the divine lawgiver, expounder and judge and this fact scintillated through all He said. The people understood it and made mention of it. The scribes had repeated to them many things that they had seen in the Scriptures, but they did not understand them and lacked the power of making the people understand. But Jesus understood it all and could make the people understand.

SUNDAY SCHOOL NOTES.

By REV. W. J. MOORE, CHAIRMAN.

MORE TEACHER TRAINING CLASSES.

We have this week reported to Dr. Hamill four teacher training classes from the Oklahoma Conference: One at Arcadia, with 18 members; one at Perry, with 10 members; one at St. John's, Oklahoma City, with five members; one at Capitol Hill, with 20 members.

No other feature of the work which the chairman is trying to do that gives him greater joy than this feature. It means so much to any Sunday school. Every school ought to make a strenuous effort to get one on foot and to maintain it. It can be done if only three persons will resolve that it shall be done. Let us have 200 classes in the conference before it meets. Why not?

ECHOES FROM DURANT.

The chairman held a five-session institute in Durant recently. We are always glad to know of the good results, if any. A few days since we had a note from R. H. Glenn, the superintendent, which indicates progress. He says: "The little red chairs will arrive tomorrow for the little folks. Tonight I will spend several hours with my coworkers in placing the tapestry partitions in the auditorium. Every class will have a new and separate roosting place next Sunday. The superintendent has a big blackboard. Have put several boys and girls to work. Things are looking up. Come to see us in sixty days and we will show you a sure-enough Sunday school. I am going to steam up and do things the better way—the way you suggested."

We rejoice with that superintendent and with

his enthusiastic Sunday school. It will be heard from again as a factor in the Kingdom of God in that community.

* * *

INTERESTING THE BOYS.

There are many ways of interesting and holding the boys. It is worth while to be on the alert for that which will attract and hold them. C. W. Jones at Lawton is the teacher of the Junior Baracas. He was an expert Indian club twirler when a student at the Kansas State Normal, and he has organized his class into a club for the promotion of mild athletics. It is so interesting that boys of other churches wanted to get into the club.

Brother Sweet, the pastor, adds that the attendance at the Sunday school is increasing at each successive service, and their problem seems to be more room.

* * *

A GOOD REPORT FROM MUSKOGEE.

In a note from Dr. Bonnell, the efficient superintendent of the First Church Sunday school, we get a report about as follows: "Our attendance is increasing, interest growing, and the cause of missions on the up-grade. We have paid \$150.00 of our missionary subscription. Had a great day yesterday (the first Sunday). Four hundred and thirty-seven present, 385 Bibles in hand, and collections \$52.00." That is a fine report, and we rejoice over every item in it.

* * *

In the next issue we hope to give the Sunday school people our notion about what a program ought to be.

* * *

We learn (not from Rippey) that the Sunday school at St. Paul's, Muskogee, raised \$115.00 on the first Sunday for missions. This was done in the school. It will be remembered that this school is supporting a missionary in the foreign field, or getting ready to do so.

* * *

A STANDARD MISSIONARY CHURCH.

We had the pleasure of attending recently the great Laymen's Missionary Convention in Oklahoma City. On one of the large banners displayed in the auditorium there was one that had the following words on it:

"Features of a Standard Missionary Church: 1. A Missionary Pastor. 2. A Missionary Committee. 3. A Missionary Sunday School. 4. Systematic Missionary Education. 5. An Every-Member Canvass for Missions. 6. The Weekly Offering for Missions."

The great Laymen's Movement seems to think that the Sunday school is a good place for the teaching and advancing of Christian missions. And so it is. It is the very place to begin the permanent work for the conquest of the world for our Lord.

Each well-organized Sunday school will have a superintendent of missions, whose duty it is to see that this subject is regularly taught and emphasized. We are glad to be placed right in the middle of the items that make up the standard church.

* * *

BE SURE TO READ IT.

In another place you will find the first part of an address which Rev. O. W. Stewart delivered at the annual conference on the general theme of "The Ministry to the Child." The second part, on "Preparing the Sermon for the Children," will follow next week. We have divided it because it was too lengthy for the space at our command. Besides, it will be best to read one and give it good thought, and then read the other. Brother Stewart has attained eminent success in this very important and delicate work of a minister. I urge our young preachers especially to read it.

WHAT ONE SUNDAY SCHOOL DID.

Rev. W. G. Cram, one of our missionaries in Korea, gave the following in an address in Oklahoma City recently:

"A Sunday school in Mississippi raised \$100.00 for the support of a missionary in Korea. The Board of Missions sent the money to me and I turned it over to him for his salary that year. The missionary went out and preached one year, and 1,000 souls were brought to Christ. It cost that Sunday school just 10 cents per soul."

One thousand souls saved by one school in one year! What a blessing, both to the souls and to the school! Give the young people a chance, and thereby tie them on to the great cause of missions.

* * *

Any and all moneys for the Sunday school should be sent to the teller, and not to anyone else. These funds include birthday offerings, Children's Day funds, the "Moore salary," etc.

BROTHER BREWER CORRECTS US. THANKS.

Dear Editor: In your issue of this week you announce the appointment of Rev. A. S. Williams as Presiding Elder of the Choctaw-Chickasaw District to succeed Brother C. M. Coppedge, deceased. You say, "So far as we are informed this is the first time a full-blood has been given charge of a district. If we are in error we would be glad to have the information."

When I transferred to the Indian Mission Conference in 1878 the Rev. Samuel Checote, Chief of the Creeks, was serving as Presiding Elder on the Creek District. Brother Checote was a full-blood Creek and was an able preacher and a splendid Presiding Elder. When presiding over a Quarterly Conference he often reminded me of the great Bishop Paine when he presided over an Annual Conference. His manners were easy and dignified. While he could speak the English language reasonably well, he always used the Creek language when he was performing his official duties, both as Presiding Elder and as Chief. He was never known to allow his ministerial and political duties to mix. On one occasion when he was running for re-election for Chief against Ispahchee, Brother Checote was holding a Quarterly Conference in a doubtful town, or district. It was conceded by some of the wisest politicians that the candidate that carried that town would be the next Chief of the Creek Nation. On Monday morning after the religious services had been dismissed some of Brother Checote's friends proposed to call the people together and hear an address from him. One who was present said the old Chief, naturally a fine looking man, drew himself up and with a look of great disapprobation said, "I would not convert one of my quarterly meeting into a political meeting to be Chief of the Creek."

Other Indians have more than once made us first-class Presiding Elders.

THEO F. BREWER.

Norman, Okla.

At least six Methodist pastors from Arkansas will be delegates to the World's Convention. Every congregation with a little effort could send the worthy and hard worked pastors to this gathering. I wish you would suggest this as it can be taken in connection with the General Conference visitation at Ashville. This would make a fine vacation period for the pastors.

Yours, H. A. D.

We have in stock a good line of Peloubet's Select Notes on the International Sunday School Lessons for 1910. They are handsomely bound in cloth and retail at \$1, postpaid. Order at once.

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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.)

Dear Children: I wonder how many of you think about feeding the little birds during these cold days when all the ground is covered with snow and sleet, and not a thing can the birds find to eat.

Many of them go to sleep hungry at night, and wake up next morning with no better chance of finding anything to eat unless some kind hearted person scatters crumbs for them.

A few days ago I sat watching the little birds pick up the meal and bread crumbs on the back porch where I had been feeding them every day during the snow, and two blue jays came down, snatched a bite apiece and flew up to a tree. I watched them do this till they had eaten enough, then they went away, but came again next morning.

It was a great pleasure to watch them, and I had begun to call them my birds, but one morning before I was out of bed I heard a gun fire in the yard next to mine, and an hour later as I happened to be at the window I noticed a big boy with a founded blue jay in his hands. He was trying to make the bird fly, though I saw it was badly wounded. Failing in his attempt, the boy next hung the little sufferer on the clothes line and I wondered if he meant to leave him there to suffer, and I was just about to go out and ask for the bird, hoping I might nurse it back to life, when I saw him shoot at the bird again, but as he missed it, he walked out to the line and with a heavy stick, struck the helpless bird that was quivering with pain; over and over he hit the bird and then threw it in a ditch.

I don't write this to amuse you—far from it, dear children, but to warn you against unkindness to little birds and dumb brutes.

God says, "Whatsoever a man sows, that must he also reap," so if we sow suffering we shall be called to pass through a great deal of it ourselves, for the Bible is true.

I once knew a little boy who took a special delight in making things suffer, and he often picked the feathers off of live chickens, and would drive hogs in the tall dead grass and set the grass on fire. He must not have known what the Bible said, but it was not long till affliction came to him, and the doctors had to cut off both of his legs to save his life. If we sow suffering, we must reap suffering.

Now, just a word in closing: I hope you will each try to make your letters to the Methodist just as interesting as you can, and tell us about something you did, or something unusual about your home, so there will not be such a sameness about the letters.

My birthday will soon be here, on March 8, and I wonder if I might have a post card shower on that day? We shall see.

Lovingly yours,
RUTH CARR.

Devall's Bluff, Ark. Box 113.

Onapa, Okla., Feb. 11, 1910.

Dear Western Methodist and Friends: Will you admit a little Oklahoma boy into your happy band? I am thirteen years of age. I have been reading the children's upage for some time. I enjoy it so much. I go to Sunday School every Sunday morning and to prayer meeting every Wednesday night. We have a Methodist and a Baptist Church at this place. Our pastor for the Methodist Church is Rev. J. J. Graves; for the Baptist, Rev. W. M. Wood. We like them both fine. I belong to the Methodist Church. We have just purchased an organ for our church and school. We have a nice school at this place. Our teachers are Mrs. R. O. McFall and Miss Eula Mitchell. They are fine

teachers. I would be glad to exchange post cards with any of the cousins. Well, I fear my letter is growing too long, so I will close. If this escapes the waste basket, I will write again.

Your new cousin,
CLARENCE ROARK.

Dear Children: If you are all like I have been, you hardly know how to speak of Ruth Carr. (She says we must not say so much about her but write of things we do and see, and of books we read, but occasionally it surely will be proper to let her know how we appreciate a letter from her, really it is the seasoning for the page and the children all the way up to grandmother at our house like to read her letters.) Should we say Miss or Mrs. or just Ruth Carr as she signs herself.

A book that I have read which was a Christmas gift is "The House of a Thousand Candles," by Meredith Nicholson. Those of you not under fourteen years of age, who like haunted house stories, will like this. A man willed to his grandson (who after his graduation became a roving, dissipated spendthrift) certain property on condition that the grandson spend one whole year faithfully, honestly and soberly on this same property which was furnished with a scholarly, trusty man servant. The house was very mysterious with hidden stairways and underground passages and recesses. The young man had a thrilling time of it, nevertheless he won the right to the title.

Wishing you all much happiness,
LUELLA STENSELPH.

Luella, I don't know how old you are but I do know that this is a very nice letter for a child.
COUSIN L.

Pleasant Valley, Ark., Jan. 8, 1910.

Dear Methodist and Cousins: I have just finished reading the letters and decided I would try my hand at writing. It snowed here last Wednesday night. It was about five inches deep. We have an eight months' school here at this place. I am in the seventh grade. Prof. G. M. Connell is my teacher. He is my brother-in-law. We have a society in our school; it meets every Friday evening. I think it's just fine, for we can have spelling matches, sing, recite and have a journal of real current events.

I wish all of us could write such letters as Miss Ruth Carr. Come again with those fine stories.

The answer to Stella Gregory's riddle is, "A well."

It is a little late to be talking about Thanksgiving, but I want to tell you what a nice time we had. Mama and my sister Nora gave a church social here at our house, and charged ten cents. We served lemonade, pop corn and peanuts. There were seventy people here, and I am sure every one had a nice time. Who has my birthday? It is on St. Valentine's day, and I will be fourteen years old.

Let me tell you the names of some of the books I have read: "The Sweet Girl Graduate," "Holidays in the Country," "Rip Van Winkle, On the Mountain Top and Our Bessie." I could write more but for fear of that awful wastebasket I will close.

ARKANSAS VALENTINE.

* * *

Little Rock, Ark., Jan. 29, 1910.

Dear Methodist and Cousins: I will write to the children's page for the third time. How are you cousins enjoying this nice weather? How many of you cousins are going to school? I am, and I have been taking examination all this week. I had to take it in everything. My teacher's name is Miss Butler. I think she is a fine teacher. I go to Sunday school every Sunday. I have not missed a Sunday this year, so far. My Sunday school teacher's name is Mrs. Peckham. Our pastor's name is Brother Barrett. My papa takes the paper and I like to read the

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ALWAYS
ON
HAND

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children's page. Ruth Carr, come again with another nice story. I am going to let you guess my age. It is between 9 and 14. I guess Gladys May's age to be 10 years. Am I right?
love to all the cousins.

MAE MORTON.

* * *

Atkins, Ark., Jan. 29, 1910.

Dear Western Methodist and Cousins: I am a little girl 10 years old. I go to Sunday school every Sunday. We are trying to build a new church. I go to the Junior League. Miss Mary Hartwick is superintendent. I like the league just fine. I go to the public high school and am in the fourth grade. Miss Mamie Jones is my teacher. I go to the Jenny Wren Club. Mrs. Bailey is superintendent. Mamma takes the Western Methodist. I like to read the letters. I have two brothers and one sister. The Jenny Wren Club meets today. We had a doll bazaar Christmas and we made \$15.00. My smallest brother's name is Lesley. The largest one's name is Frank. My sister's name is Carrie Lee. I have just read the letters. I will close as my letter is getting long. Your new cousin,

LOUISE GRIFFIN.

* * *

Holly Springs, Ark., Jan. 17, 1910.

Dear Methodist: Will you let me join your happy band? I am a little girl 10 years old. I have one sister and one brother. My brother's name is Ezra and my sister's name is Floy. Who can guess my height. It is between two feet and five feet. I am living with my grandma and grandpa. I am going to school now. My school teacher's name is Miss Maud Wozencroft. She is a good teacher. I like her fine. If this jumps the wastebasket I will write again. From your new cousin,

BERTHA McMENIS.

* * *

Danville, Jan. 15, 1910.

Dear Methodist and Cousins: I have been reading letters on the children's page for a long time, so I thought I would write a letter myself. Papa has been taking the paper for some time. I hope this will escape the wastebasket. I go to school every day that I can. I am in the sixth grade. My teacher's name is Miss Willie Sanghyster. I like her fine. My Sunday school teacher is Miss Arvie Keathley. Our pastor is Brother Griffin. I will let you guess my age. I am between 11 and 13. The one that guesses will receive from me a postal. I will guess Paul D. Jernigan's age to be 13. Am I right? I have one sister. Her name is Lois. My letter is getting long for the first time, so I will write more next time. Best wishes to you and all the cousins. Your cousin,

FLOY CHEYNE.

P. S.—I wish Ruth Carr would write another story. I thought her story, "Ups and Downs of the Twins," was fine.

F. C.

Cabot, Ark., Feb. 10, 1910.

Dear Cousins: I want to say a few words. For pets I have a cat and a chicken. The cat's name is Lightfoot. The chicken's name is Polly. My birthday is April 25. How many of the cousins like cats and chickens? I do. James Bolles, I am sorry your father died. How many of the cousins take the Herald? Papa does, and I enjoy reading the children's page. The next time I write I will tell the cousins a story about my great-grandpa. If this letter skips the wastebasket I will write

again. Good-bye. Your new cousin,
HAGAN SHIVES.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving electricity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

BORN.—To Rev. and Mrs. J. J. Groves, of Eufaula Circuit, twin girls, Sunday, February 6, one of which died in a few hours. Mrs. Groves and the other one are doing nicely.

Is This Fair?

Certain Proof Will Be Made That
Stuart's Dyspepsia Tablets Cure
Stomach Trouble.

A Trial Package Sent Free.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure aseptic Pepsin of the highest digestive power and approved by the United States Pharmacopœia.

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.

Liquor medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart & Co., 150 Stuart Building, Marshall, Mich.

QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

TULSA DISTRICT.
(Second Round.)

Coweta Sta.	March 5-6
Broken Arrow Sta.	March 12-13
Sapulpa Sta.	March 19-20
Bixby and Red Fork, at R. F.	March 20-21
Stroud Sta.	March 26-27
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.)

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
Ioland Ct., at Redden.	April 13-14
Ellis Ct., at Dearing 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.)

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
Burmah 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 24
Cheyenne-Washita	March 25
Berlin Ct., at Bethel.	March 26-27
Sweet Water Ct., at S. W.	March 27-28
Texola	April 2-3
Erick	April 3-4
Delhi, at Whitsel.	April 4-5
Doxey, at Doxey.	April 5-6
Foss, at Hager.	April 9-10
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
Opening sermon 8 p. m., Monday, April 18.	
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.)

Waurika	Feb. 26-27
Ryan and Terral, at Terral.	Feb. 27-28
Mineo and Ninnakah, at Ninnakah.	March 5-6
Will preach at Chickasha night of March 6	
Paoli 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 Bead, at White Bead.	April 16-17
Paul's Valley	April 17-18
Chickasha	April 18
Velma Ct. at Perry	April 23, 24

L. L. JOHNSON, P. E.

MANGUM DISTRICT.
(Second Round.)

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 Gotebo, at Gotebo.	March 19-20
Hobart	March 20-21
Duke, at Victory.	March 26-27
Altus	March 27-28
Matealf, at Union Chapel.	April 2-3
Elmer, at Yeldell.	April 9-10
Looney, at Twin Lakes.	April 16-17
El Dorado	April 17-18
Olustee	April 18
Mt. View, at Green Valley.	April 23-24
Carnegie and Boise	April 24-25
East Mangum	April 26

C. H. McGUIRE, P. E.

M'ALESTER DISTRICT.
(Second Round.)

Wilburton	Feb. 19, 20, April 27
Stonewall Ave.	Feb. 20, May 4
Kiowa	Feb. 25-27
Coalgate	Feb. 27-March 1
Atoka	March 2
Canadian	March 4-6
Hartshorne	March 6, April 28
Eufaula Ct.	March 11-13
Eufaula Sta.	March 13, 14
Stuart	March 18-20
Palestine Ct.	March 25-27
Quinton Ct.	March 27-29
McCurtain	March 30-April 3
Spiro	April 3-5
Heavener	April 15-17
Poteau	April 17-19
Cameron	April 20-24
Wister	April 24-26
Caney	April 29-May 1
Tushka	May 1-2
Phillips Memorial	May 2
Stringtown	May 6-8
District Conference at Poteau.	June 7-9

P. A. PARKS, P. E.

MUSKOGEE DISTRICT.
(Second Round.)

Muldrow Sta.	March 6
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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 13
Muskogee Ct., Jobs	March 12
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.)

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
Vianette 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. F. GODDARD, P. E.

VINITA DISTRICT.
(Second Round.)

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 26-27
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.)

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
Ft. Sill Ct., at Albert Catts.	March 19-20
Manitou Ct., 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
Abbeaton Ct., at Abbeaton.	April 16-17
Ft. 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, April 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.

CREEK AND CHEROKEE DISTRICT.
(Second Round.)

Wewoka Ct., at Wewoka.	Feb. 27-28
Honey Creek Ct., Little Cusseta.	March 5-6
Cherokee Ct., at Beatie's Prairie.	March 12-13
Uchee Ct., at Allen's Chapel.	March 19-20
Cedar Bluff Ct., at Moody.	March 26-27
Okmulgee Ct., at Grove Creek.	April 2-3
Sapulpa Ct., at Concharty.	April 9-10
Hitchita Ct., at Old Hitchita.	April 16-17
Salina Ct., at Washington.	April 23-24

Let all the preachers collect their foreign missionary assessment within the next thirty days.

ORLANDO SHAY, P. E.

DURANT DISTRICT.
(Second Round.)

Antlers and Boswell, at Boswell.	Feb. 26-27
Benington-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
Cumberland	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.

CHOCTAW-CHICKASAW DISTRICT.
(Second Round.)

Sans Bois Ct., at Dwight Miss.	Feb. 12-13
Sugar Leaf Ct., at Kalilakna.	Feb. 19-20
Bethel Ct., at Bethel Hill.	March 5-6
Kullituklo Ct., at Okachuklo.	March 12-13
Bennington Ct., at Johnson Ch.	March 19-20
Atoka Ct., at Salem.	March 26-27
Owl Ct., at Chiskilik.	April 2-3
Kiamitia Ct., at Lukfapa chito.	April 9-10
Long Creek Ct., at Bokchito.	April 16-17
Chickasaw Ct., at Lewis Chapel.	April 23-24
Kiowa Ct., at Higgins.	April 30-May 1
Rufe t., at Okachukna.	May 7-8

A. S. WILLIAMS, P. E.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.
(Second Round.)

Henderson and Highland.	Feb. 27
Asbury	Feb. 27
First Church	March 6
Forest Park	March 6
Winfield	March 13
Hunter	March 13
Mabelvale, at Mabelvale.	March 19-20
Austin, at Mount Zion.	March 26-27

Carlisle and Hazen, at Carlisle.	April 3
Devall's Bluff and Des Arc, at D. A.	April 10
Carlisle Miss., at Hall's.	April 11-12
Lonoke	April 13
Bryant, at White Rock.	April 16-17
Hickory Plains, at Bethlehem.	April 23-24
Bauxite, at New Hope.	April 30-May 1
Maumelle, at Mt. Moriah.	May 7-8
Plum Bayou, at Stonewall.	May 21-22
England	May 22-23
Oak Hill, at Pleasant Hill.	May 28-29
Tomberlin, at Tomberlin.	June 4-5

A. C. MILLAR, P. E.

PINE BLUFF DISTRICT.
(Second Round.)

DeWitt Ct., at Prairie Union.	Feb. 26-27
Swan Lake, at Slythe Chapel.	March 5-6
Hawley Memorial	March 13-14
Redfield Ct., at Oak Grove.	March 19-20
DeWitt	March 24
Gillett Ct., at Haller's Chapel.	March 26-27
New Edinburg Ct., at Wheeler's Springs.	April 2-3
Rison Ct., at Mt. Carmel.	April 9-10
Sheridan Ct., at New Hope.	April 14
Rowell Ct., at Rowell.	April 16-17
Star City, at Mountain Home.	April 19
Roe and St. Charles Ct., at Shiloh.	April 23-24
Sherrill Ct., at Humphrey.	April 27
Lakeside	May 3
First Church	May 4

District Conference will be held at Humphrey beginning Wednesday night, April 27, and continuing through Sunday, May 1.

J. D. HAMMONS, P. E.

TEXARKANA DISTRICT.
(Second Round.)

Texarkana Ct.	Feb. 26-27
College Hill	Feb. 27-28
Spring Hill	March 5-6
Stamps	March 6-7
Lewisville	March 12-13
Foreman	March 19-20
Ashdown	March 21
Lockesburg	March 26-27
Horatio	April 2, 3
DeQueen	April 3-4
Vandervoort	April 9-10
Gillham	April 10-11
Impire	April 16-17
Cherry Hill	April 23-24
Mena	April 24-25
First Church	May 1

THOMAS H. WARE, P. E.

CAMDEN DISTRICT.
(Second Round.)

Thornton Ct.	Feb. 26-27
Bearden Ct.	March 5-6
Chidester Ct.	March 12-13
Stephens Sta.	March 19-20
Camden Ct.	March 26-27
Camden Sta.	March 27-28
Junction Sta.	April 2-3
El Dorado Sta.	April 3-4
Waldo Ct.	April 9-10
Strong Ct.	April 16-17
Huttig Sta.	April 17-18
Magnolia Sta.	April 24-25
Magnolia Ct.	April 30-May 1
Atlanta Ct.	May 7-8
Hampton Ct.	May 14-15
El Dorado Ct.	May 21-22
Wesson Sta.	May 28-29

R. W. McKAY, P. E.

MONTICELLO DISTRICT.
(Second Round.)

Hamburg Ct.	Feb. 26-27
Hamburg Sta.	Feb. 27-28
Mount Pleasant Ct., at Rock Springs.	March 5-6
Dermott and Portland, at Portland.	March 12-13
Parkdale and Wilmot, at Wilmot.	March 13-14
Snyder Ct., at Montrose.	March 19-20
Crossett Sta., at Miss.	March 20-21
Hermitage Ct., at Hermitage.	March 22
Dumas and Watson, at Watson.	March 26-27
Tillar Ct., at Winchester.	April 2-3
McGehee and Arkansas City, at Arkansas City.	April 3-4
Endora Miss.	April 9
Lake Village and Endora, at Endora.	April 10-11
Collins Ct., at Collins.	April 16-17
Warren Sta.	April 17-18
Johnsville Ct.	April 20
Lacey Ct., at Lacey.	April 23-24
Monticello Sta.	April 24-25
Wilmar Sta.	April 26

Monticello District Conference will meet at Wilmar, April 28-May 1.

J. A. HENDERSON, P. E.

PRESCOTT DISTRICT.
(Second Round.)

Hope Sta.	March 5-6
Hope Ct.	March 7-8
Emmet	March 12-13
Okolona	March 19-20
Prescott	March 22
Murfreesboro	March 26-27
Mineral Springs	March 27-28
Bingen	April 2-3
Blevins	April 9-10
Nashville	April 15
Washington	April 16-17
Amity	April 23-24
Caddo	April 30-May 1
Pike	May 7-8
Gurdon	May 13
Mount Ida	May 14-15
Harmony	May 21-22
Center Point	May 29-30

W. C. HILLIARD, P. E.

ARKANSAS CONFERENCE.

HARRISON DISTRICT
(Second Round.)

Fairview Miss., at Piney.	Feb. 26-27
Berryville Sta.	March 5-6
Eureka Springs	March 13-14
Valley Springs Ct., at Red Oak.	March 19-20
Bellfonte and Marshall, at Marshall.	March 26-27
Yellville Ct., at Pleasant Ridge.	April 2-3
Cotter Sta.	April 3-4
Gassville Ct., at Wesley's Chapel.	April 9-10
Mountain Home Sta.	April 30-May 1

WILLIAM T. THOMPSON, P. E.

FORT SMITH DISTRICT.
(Second Round.)

Van Buren Ct., at Newbery.	March 5-6
Alma	March 6-7

Branch Ct., at Chismville.	March 12-13
Magazine	March 13-14
West Church, Fort Smith	March 19-20
Dodson Avenue Church, Fort Smith.	March 20-21
Mulberry	March 26-27
Van Buren Sta.	March 27-28
Van Buren Mission	April 2-3
Midland Heights	April 3-4
Hackett	April 9-10
Central Church, Fort Smith.	April 16-17

F. S. H. JOHNSTON, P. E.

FAYETTEVILLE DISTRICT.
(Second Round.)

Centerton, Council Grove.	Feb. 26-27
Elm Springs, Robinson.	March 5-6
Pea Ridge, Buttram's Chapel.	March 12-13
Springdale	March 17
Goshen, Goshen, 11 a. m.	March 18
Huntsville, Hindsville.	March 19-20
War Eagle, War Eagle, 11 a. m.	March 21
Springtown, Highfill.	March 26-27
Bentonville	March 30
Rogers	April 8
Lincoln, Summers	April 9-10
Viney Grove, Illinois Chapel.	April 10-11
Prairie Grove	April 11

Let the preachers make announcements and complete preparations for the Quarterly Conferences. Let every member, if possible, be present.

J. M. HUGHES, P. E.

DARDANELLE DISTRICT.
(Second Round.)

Hartman Ct., at Mt

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CIVIL SERVICE RECORD

Care Western Methodist, Little Rock, Ark.

THE YOUNG PEOPLE'S MISSIONARY CONFERENCE.

Held in Little Rock at First Church, February 20 to 22, for all the young people of the city. Conducted by Dr. Edwin Soper, of the Young People's Missionary Movement. It was not only a new feature of missionary work in our city, but a new presentation of missions, in that missions were made practical and interesting and attractive to the young people. The Conference was a great school of instruction. It is to be hoped that a new life has been awakened among the young people here that will cause the missionary work among them to grow and prosper.

Dr. Soper's first address on the "Adversaries of the Cross," was new and original in thought and presentation. He pointed out the value of adversaries in developing Christian character. He said it is well for us to sit on the weather side of the ship that we may realize the power of the waves.

On Monday afternoon the place, method and plan of the mission study class was discussed. At night he spoke on the "Power and Purpose of Missions Among the Young People of the Church." He showed that, if the young people were not educated in missions the laymen's movement, with its present enthusiasm would finally fail, for want of a foundation. You cannot educate a man in science or history by giving him a lecture on them. A lecture may serve to arouse enthusiasm and interest, but if this interest is to be maintained there must be some knowledge obtained through study.

"The Model Mission Study Class" was well presented. The difficulties in the way of leaders, was met by demanding willingness and a fair degree of earnest-

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

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If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

ness and consecration rather than superior ability and knowledge, as essential qualities. To keep up the class interest, more general and prominent features of the theme should be stressed and not the detail.

Dr. Soper's closing address was on "Missions in the Sunday School." Every Sunday School officer and teacher in the State would have been well repaid for all sacrifice and expense, to have heard this address. How the Sunday School is to be made a missionary agency is the problem. As the church comes out of the Sunday School, if the church is ever to be made missionary, the Sunday School must be made missionary first. He spoke of three methods by which missions could be brought into the Sunday School; first, the creation of a missionary atmosphere; second, missionary exercises for the whole school; and third, definite missionary instruction in classes.

Dr. Soper condemned the trash used in many Sunday School song books and strenuously urged that some live missionary hymns be introduced. He suggested that Sunday School workers take a lesson from the business man who always keeps his business before the people. He said if my wife should send me for scrubbing powder I would naturally call for the "Gold Dust Twins," because I see the advertisements and the picture everywhere I go.

The audiences were not large, but were very appreciative.

CONTRIBUTED.

LITTLE ROCK AND ARGENTA METHODISM.

Sunday, Feb. 20.

Twenty-Eighth Street, W. D. Mitchell, pastor. Rev. A. C. Millar, presiding elder, preached at the morning hour and the pastor at night. The pastor and presiding elder met with the people interested in the church at Forest Park and arranged for the erection of a chapel for the use of the congregation and lumber will be placed on the ground this week.

Henderson and Highland, S. W. Rainey, pastor. The pastor preached at each of the appointments for the day. One accession at Henderson and two at Highland. Organized the board of stewards and organized a W. H. M. Society at Highland.

Hunter Memorial, T. J. Norsworthy, pastor. The morning hour was filled by Mr. H. C. Ostrum, of Georgia, with a missionary talk. A personal canvass of the membership will follow looking to an increase of payments for missions. The pastor preached at night. Fine Sunday school.

First Methodist, T. E. Sharp, pastor. The pastor preached at the morning hour and received four members. Rev. Dr. Soper spoke to the young people's societies of the city at night. The Sunday school is having a larger attendance than for several months.

Asbury, Frank Barrett, pastor. Pastor preached to fine congregations at the morning hour. Presiding elder, Dr. Millar preached and held quarterly conference at night. Two accessions. One young man licensed to exhort. Raised \$6,000 towards finishing the new church.

Capitol church, L. C. Beasley, pastor. The pastor preached at both hours. Five members received and one infant baptized.

No reports received from Winfield, P. C. Fletcher, pastor; Dye Memorial, T. O. Rorie, pastor; Gardner Memorial, H. H. Hunt, pastor.

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HOT SPRINGS PREACHERS' MEETING.

Present: Hutchinson, Hotchkiss, Mason. Visitors: Prof. J. C. Ratcliff, of Henderson College, Arkadelphia; Rev. French Thompson, Rev. W. E. Wylie, Rev. W. M. Laud, and Brother Cunningham, all of Hot Springs.

Prayer by Brother Cunningham.

Central church, Brother Hutchinson, reported good crowds for the day with 271 in Sunday school. One young lady asked for the prayers of the church. One young man converted and joined the church last night.

Malvern Avenue, Brother Mason, reported seventy-nine in Sunday school and a fair congregation at the morning service, with two accessions on profession of faith. The congregation not so large at night, on account of weather conditions. Brother Harden phoned that he was sick but had a very good day yesterday.

Brother Parker is keeping batch, as his wife is absent, spending a while at Malvern with friends. He is looking for her return this afternoon, so he could not be present at the meeting this morning.

Brother Rushing reported over the phone that he had a good service at 11 o'clock, with about eighty-five in Sunday school.

Brother Keadle was not well, so he was not present.

Brother Cunningham reported a visit yesterday afternoon to the County Jail, and he found some deplorable conditions existing there, which will be looked into. We also had a visit from Rev. J. M. Reid, of the C. M. E. Church of America.

B. F. MASON, Secretary.

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

MULBERRY, ARK.

Situated on the eastern border of Crawford county is Mulberry, a good railroad town, surrounded by very fine river land, making an excellent business point, with two banks, oil mill and substantial business.

We have had a good church, built 20 years ago, but the brethren are planning a new and modern church. Rev. A. B. Williamson is the pastor this year. He has had extra fine success in other fields. We shall confidently expect the same this year. He has already had a good meeting, in which many were converted. I regard him as one of the most efficient ministers of the conference. We did fairly well for the *Western Methodist*.

Brother Ben Woodruff, the Sunday school superintendent, had been quite sick.

Brother Joe Tatum is to help in a meeting at this time and place.

ALMA.

Ten miles east of Van Buren is the prosperous town of Alma. The rich land south and west and the fine peach land north and east will ever guarantee a

The Beauty of Firm Flesh

Lies In the Power of Rich Blood to Keep It Ever Clear and Clean. Stuart's Calcium Wafers Free.

The secret of firm, strong, supple flesh is—good, rich, constant flowing, blood. When hollow cheeks appear and hidden pigments make the eyes look like burnt holes in a blanket, the blood is sick and out of tune.



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Impurities fill it with poisons, the flesh harbors these poisons, and the lungs cannot eliminate them as they should.

It needs a purifier. Stuart's Calcium Wafers give to the blood through the same channels as food all the strength and stimulus necessary to remove the impurities and to make rich corpuscles which will feed the body or fight its enemies.

Time was when poor blood purifiers had to be used, such as herbs and roots powdered minerals, etc., but thanks to latter day achievement the Stuart process gives to the system the full rich strength of Calcium Sulphide, the greatest blood purifier known to science.

These little powerful wafers are prepared by one of the most noted expert pharmaceutical chemists in the world and so far as science is concerned no expense has been spared to make them perfect.

They contain Quassia, Golden Seal, and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unfailing source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50 cents, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Mich.

fine trade. We have a neat church and a new parsonage, each centrally located. Rev. D. H. Colquette is in his second year. He is a good preacher and a very faithful worker. He has a fine country church at Prairie Grove. He had gone to Louisiana, so I had to make my canvass alone. Several are getting the paper. J. F. McGehee, a prosperous merchant, subscribed. Dr. Linn Galloway and brother, J. P. Galloway have a nice drug store. Mrs. Howell still knows how to run a hotel.

VAN BUREN.

It still seems like coming home to visit Van Buren. They have a population of about 5,000. Three banks, cotton compress, ice plant and good business of almost every kind. It is a railroad division, and shops of the Iron Mountain railroad are located here.

We have one of the best churches of the conference, built while I was pastor 23 years ago; but they need more Sunday school room, and are planning to that end. Rev. J. F. E. Bates, the new pastor, is addressing himself to his work in good earnest. His people are much pleased with him and his cultured wife. Every indication is favorable for a good year. Dr. Herring of Fayetteville is to help in a meeting here the first of March.

It was a great pleasure to address a nice prayer meeting audience day night. P. W. Furry conducted an interesting class after the service. This church has a fine membership and is quite prosperous. It was indeed a great pleasure to meet the friends of other days, collecting well from the old, we secured as a new subscriber Arthur W. Merrill.

While here I also met Brother E. Dyer, pastor of Van Buren circuit, and Rev. G. C. Johnson, pastor of Van Buren mission. They each gave a hopeful account of their work. Brother Dyer had held a good meeting at East End, assisted by Brother A. B. Williamson.

FORT SMITH.

Two days were spent in the Border City. It is almost incredible to see how Fort Smith has grown the past ten years. It is a great railroad center and is a city of factories and wholesale business. Methodism is trying to keep pace with the growth of the city. We have four excellent churches and others are projected.

First Church, William Sherman, pastor. He is an up-to-date preacher and looks well after every interest of the church.

Central, E. R. Steel, pastor. He is the peer of the best preachers among us. His church has developed by leaps and bounds the four years he has been pastor.

Dodson Avenue, C. W. Lester, pastor. He took charge four years ago, when they had nothing but a name. Now they have a real neat parsonage, a beautiful church, a growing Sunday school and a splendid congregation. Brother Lester is both a graduate of Hendrix College and Vanderbilt University. He is one of the coming men of the conference.

Midland Heights, A. L. Cline, pastor. They have just finished a beautiful brick church. Have also a nice parsonage. The church is located in a growing part of the city, and in a few years will develop into a strong congregation. They are much pleased with Brother and Sister Cline, claim he is as good as any of our Fort Smith preachers. It is well to hear people speak highly of their preacher.

Dr. F. S. H. Johnston, the reliable presiding elder, is closing his fourth year on the district. He is ever ready for every good word and work. The district has greatly developed under his wise leadership. Twenty-seven years ago it paid V. V. Harlan \$500.00; 12 years ago it paid me \$850.00; it now pays about \$2,500.00. Brother Johnston leads our delegation to the General Conference.

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and which they thought the best and biggest crop producers on earth—wouldn't you feel that you should, in justice to yourself, try these fertilizers and get the same increased yields on your own farm? We have many thousands of un-asked-for letters from farmers blessing the day they bought Virginia-Carolina Fertilizers. Many of these letters are in our 1910 Farmers' Year Book, which can be had free of your dealer, or by mailing us the coupon

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A pleasant night was spent in the elegant homes of Brother Frank Wright and Dr. Stevenson. In a partial canvass, collecting well from the old, we secured four new subscribers, viz.: D. J. Oliver, Mrs. P. E. Gilmore, S. J. Collier and G. C. Hardin.

WILBURTON, OKLA.

Sunday was most delightfully spent with Rev. J. D. Massey and his good people at Wilburton. This is a great mining town. The School of Mines is here. The town is growing and has an air of prosperity. Brother Massey and his good wife are well received. The church is growing in numbers and interest. So is the Sunday school. Bro. J. R. Frazier is superintendent. They have a small parsonage and a nice church. We had two precious services. The singing, conducted by Brother L. P. Hughes and Mrs. Daisy Evans Duncan, organist, was soul inspiring.

We enjoyed the hospitality of Brothers Bramlet, Fretwell, Poe and Massey. With the aid of the pastor we secured nine new subscribers, viz.: Rev. J. J. Holland, J. R. Frazier, Mrs. H. S. Fry, H. J. Adams, L. P. Hughes, Mrs. J. S. Stinnett, Prof. A. A. O'Malley, principal of the school, Mrs. J. C. Evans, and B. F. Lewis, proprietor of the company store.

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*.

YELLVILLE, ARK.

We closed a great meeting here last night. We kept no count, but there was a great number of professions and the meeting resulted in great good to the town.

We had Rev. W. M. McIntosh of Iuka, Miss., with us. He is a great and good man. T. J. TAYLOR, P. C.
Feb. 16.

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W. H. M. SOCIETY.

EDITED BY

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Mrs. V. S. McLellan... Little Rock Conference
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Mrs. J. L. Bryant... Arkansas Conference
522 N. Eleventh St., Fort Smith.
Mrs. Tom McSpadden... Oklahoma Conference
Chelsea.
Send all communications to the editors.

L. R. CONF. W. H. M. SOCIETY.

THE RIGHTS OF THE LAITY FOR WOMEN OF THE CHURCH.

Dear Sisters and Co-workers: On Jan. 8, a meeting of the Executive Board of the Little Rock Conference W. H. M. Society was held in Little Rock with Mrs. F. M. Williams, president; Mrs. V. S. McLellan, vice president; Mrs. A. E. Sparling, recording secretary; Mrs. A. R. Stover, secretary Little Rock District, and Mrs. W. H. Pemberton, corresponding secretary, in attendance.

Plans for the furtherance of our work were discussed and the program for the annual meeting to be held at Stamps, May 13-17, was partially arranged. The following resolution was unanimously adopted:

"Whereas, the Woman's Board of Home Missions of the M. E. Church, South, will petition the next General Conference that steps be taken to grant the rights of the laity to the women of the church, and

Whereas we believe the officers of the Woman's Board do this for the good of our great church and her interests, therefore:

Be it resolved, that we as a conference society support this petition, and use our influence for its adoption; furthermore, that we, with our prayers, strengthen our brethren for the problems to be met at the next General Conference."

As the church often needs and does not hesitate to press women into service in places of responsibility, it is just and expedient that the legal rights of the laity be granted them, and we hope every Home Mission Auxiliary in the Little Rock conference will secure many signatures to the petitions soon to be distributed by Mrs. R. W. MacDonell, general secretary of the Woman's Board of Home Missions of the M. E. Church, South. Mrs. MacDonell writes: "We must win in this matter, and I am sure we will."

In a recent letter from Nashville Miss Mabel Head, our associate secretary, said: We are having interesting times here and God is leading us."

Our women desire legal voice in the affairs of the church, but they are not asking for places of responsibility except where they are needed, and are capable of filling them well. We have yet to hear a woman say she desires to be the superintendent of a Sunday school, a steward of the church, or delegate to any conference formed almost exclusively of men—brethren though they be. However, where men are scarce, hundreds of women are already serving acceptably, though unlawfully, as superintendents of Sunday schools and as church stewards, and the few who will be elected to conferences (after awhile) will serve for the work's

sake. No one acquainted with the history of their missionary societies says the women are not capable of helping in the shaping and management of church affairs, and many thoughtful men of our Methodism are willing to grant them the rights of the laity.

One distinguished author and preacher, Dr. Jas. W. Lee, of Georgia, says: "I favor the memorial of the women. They are the main support of the church. In many places they constitute a majority of the congregation and do a great part of the work. What they do not do themselves, they inspire others to do, so they ought to vote in the legislation of the church."

Dr. Rankin, one of our Texas editors, is favorable to our cause, and so are Dr. A. C. Millar, and the Hon. George Thornburgh of the Little Rock conference, and I might mention the names of several other prominent men who are friendly to us in this matter. The chief objection we have heard from those who oppose this advance movement is that it might make "the men lose all interest in church work," but to us that seems an expression of a lack of faith in the men, true and tried, of our beloved Zion. Nor is there any danger of our becoming less womanly; less interested in the home, or less concerned about the fundamental things of life.

For many years it has been my privilege to attend the missionary anniversaries of the Woman's Foreign and Home Mission societies in Ocean Grove, N. J., and I have heard the workers from all parts of the great Methodist Episcopal Church confer together for the upbuilding of the kingdom. Never once have I heard any reference there to the advantages which came to them sixteen years ago when their General Conference conferred on her women the rights of the laity. They were neither exalted nor abased by this circumstance which gave them a large field of usefulness, with unabated zeal their work was carried on. I well remember how business was laid aside one day, and loving, joyous congratulations were showered upon Mrs. Clinton B. Fisk, national president of the Woman's Home Mission Society, and one of their general secretaries, both of whom had recently become great-grandmothers.

No call is so sacred to Christian women as the God-given opportunity for service in the home. For years men and women have worked side by side, and successfully, in the Quaker church, that of the United Brethren, the Methodist Episcopal, and other churches and what seems to some a startling innovation asked by our women has become established good government in those organizations.

"Whatever is worth doing at all is worth doing well," and with unfeigned faith in God, patience in perseverance, and charity in all things, we shall do well.

Sincerely,

MRS. W. H. PEMBERTON,

Cor. Sec. L. R. Conf. W. H. M. Society.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 704-35 Carney 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.

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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

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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

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Tester, absolutely free of charge, also full particulars of your handsome 10-karat **ROLLED GOLD** Spectacle Offer," and

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MOUNTAIN VIEW.

I am here working on the patch the bishop gave me. Am very much encouraged with the outlook. Our congregations have grown so that at our regular services we could not seat all who came—actually people went away from the church because there was no room and that in Mountain View—think of it! We have new pews for our church and they are paid for; and we are now repapering and beautifying our church. The Sunday School is doing good work. We have the foundation in and lumber on the ground for a new church at Star and the blessed thought is that we will be ready to dedicate same when completed. We are planning to build one at Green Valley ere long.

Our very efficient Presiding Elder came and held our first Quarterly Conference January 22 and preached a very fine sermon at 11:00 a. m. the 23d. That night we began a union revival at Baptist Church, we pastors doing the preaching the first week. Then on Saturday, January 29, Rev. M. C. Hays came and preached twice a day, as only Hays can preach, for seventeen days; and to stay that much good was done does not express it. The spiritual life of the churches was quickened and twenty-five souls were saved and twenty-six persons were added to the churches! And that's not all: people and pastors were drawn closer together through Brother Hays' influence. He doesn't steal the hearts of your people, brother pastor. Our meeting is still in progress and will continue till the 27th inst., or longer, and we local pastors are doing the preaching now. We had Mr. George D. Conger with us Thursday evening, and will have Hon. H. T. Langhoun with us the 27th, when we expect to organize a "Law and Order League." We are expecting under God to clean up this town.

We sent Governor Haskell a telegram commending his action this week in behalf of prohibition.

The devil is on the run here, and

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don't you forget it. God is blessing us in our efforts and we are "happy on the way."

Fraternally,
CHARLES H. ARMSTRONG.

NOTICE.

All pastors of the White River Conference who preach on "Tithing" Sunday, February 27, will please report same to Mrs. A. M. R. Branson, Jonesboro, by postal card, as she is requested to report to the General Board of W. H. M. S. just how many pastors complied with the request.

Very respectfully,
MRS. A. M. R. BRANSON.
Jonesboro, Ark.

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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.)

MOORE.—Lucy Whitehead Moore was born in North Carolina in 1832, and with her parents moved to Tennessee in her childhood. She was happily married to Willie P. Moore, with whom she came to Arkansas in 1859, and settled in Woodruff county, near Augusta. Sister Moore professed religion and joined the M. E. Church, South, about the year 1870, in which she lived a consistent, devoted Christian life, till the 20th day of January, 1910, when she went to join the church triumphant, and her husband and four children in their heavenly home. She and her husband raised a family of eight children, four of who still live in Woodruff county. She was a true, devoted wife and a kind and faithful mother, doing all in her power to make home a pleasant place for her children. A Methodist pastor never had a better friend nor a more hearty welcome than he found in that Christian home. She loved her church and was always ready to help forward its every interest. But she is gone to live with her husband and the four children who had preceded her. May the grace of a kind heavenly Father sustain the bereaved children who are left to mourn their loss. They know where to find her.

A. F. SKINNER.

BOONE.—Laura Connelly Boone was born October 8, 1872 at Poplar Grove, Ark., and departed this life Jan. 4, 1910 from Earle, Ark. She was married to Daniel Boone Feb. 14, 1891. She joined the Earle Methodist church as a charter member in 1906. A true and noble Christian woman has gone from us. Devoted to her husband, true to her friends, and loyal to her church, she is greatly missed by all. In her death both the town and the church have suffered an irreparable loss. Though not able to understand why she should have been taken in the very prime of her usefulness, let us humbly bow to the will of Him who causeth "all things to work together for good to them that love God, to them that are called according to his purpose." Brother and Sister Boone had one of the nappiest homes in which it was ever the privilege of the writer to visit. Her beautiful Christian character was the crowning charm of her life, and it left its uplifting influence upon all who were associated with her. She suffered much during her last illness, but we feel assured that she is already rejoicing in that incorruptible inheritance received as a reward of her

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They are the best because they do not leave any disagreeable after-effects. Just simply quiet the nerve irritation which causes the distress. What is equally important they do not derange the stomach—only a pleasurable sense of relief follows their use.

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

faith in Christ and her loyalty to His kingdom.

Her body rests in the cemetery near Poplar Grove. The bereaved husband and other relatives have our deepest sympathy in their sorrow.

E. K. SEWELL, Pastor.

THOMAS.—John William Thomas. This sweet and fine child, the son of Mr. and Mrs. Thomas of Krebs, Okla., fell asleep in the Lord at the home of his parents on Feb. 1st, 1910, after a lingering illness of several weeks. His life was brief but long enough to weave itself into the heart-strings of all who knew him and to leave a child's testimony to our Lord who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He was baptized by his pastor, as one of those suffered to come unto Him.

Followed by a concourse of sorrowing and sympathizing friends, his little body was laid to rest in sure hope of that day when all that are in the grave shall hear His voice and come forth to be clothed upon with immortality. May the God of all grace give unto those whom death hath bereft the consolations of the gospel.

G. W. MYATT, Pastor.

McAlester, Okla., Feb. 3, 1910.

HAMILTON.—Bro. W. T. Hamilton was born in the year of our Lord 1833, wife of W. S. Johnson, of Gillham Ark., died Dec. 18, 1909, at their home. Sister Johnson was born July 19, 1867, and was happily married to Brother Johnson on March 21, 1886. In August of that same year she was genuinely converted, and in 1889 she joined the Methodist Episcopal church, South. She was the mother of nine children, four boys and five girls, all of whom are still living. It was the privilege of this writer to be her pastor one year, and a truer, more exemplary Christian, mother and wife, I have never known. She was a picture of physical health and in five minutes was a corpse; yet even her physician did not know that she had heart trouble at all, if she did. It was a great shock to the community and to their large circle of friends and relatives. She will be greatly missed for her useful life touched every interest in her community—in society, the fraternal orders and her church. Everyone loved her for her real worth. She never criticized or found fault with any one, only kind words were spoken, and no harsh one ever uttered to a member of her family or to one without. May the grace of the Father of our spirits sustain the large number of surviving relatives.

M. K. IRVIN.

JOHNSON.—Mrs. Lizzie Johnson, in the State of South Carolina. Joined the Baptist church at twenty-one years of age, but for the past thirty odd years he has been a faithful member of the M. E. Church, South, Mt. Home church, Star City circuit. Bro. Hamilton went to his reward last Sunday morning, Jan. 16, after a very short illness caused by pneumonia. He leaves four sons, several grand children and a host of friends to mourn their loss. Bro. Hamilton died as he lived, a Christian. Now may his mantle fall upon his sons, that at the end of their journeys, as he has, find unspeakable peace.

His pastor,
T. M. ARMSTRONG.

Star City, Ark.

MTH THREE DAV tues
CAMPBELL.—In loving memory of our darling Joyce Campbell, infant daughter of William and Bettie Walker, who was born Sept. 7, 1909. Her mission on earth was long enough to be enshrined in our affections. She was in perfect health for six weeks, then disease began to prey upon her little form and all that kind friends and

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loving hands do would not stay the fell destroyer death and on Nov. 20, 1909, her sweet spirit winged its way to the loving Father who called her. In His life on earth Jesus called the little children unto him and said of such is the kingdom of heaven. Happy thought, the kingdom such as Joyce. Why wish her back? We know that our loss is her gain. We must bow in submission to the will of Him who has caused the kingdom of such as Joyce. Papa and mama think not of the sad separation, but think of your dear little Joyce in the full enjoyment of heaven and you a united family in heaven.

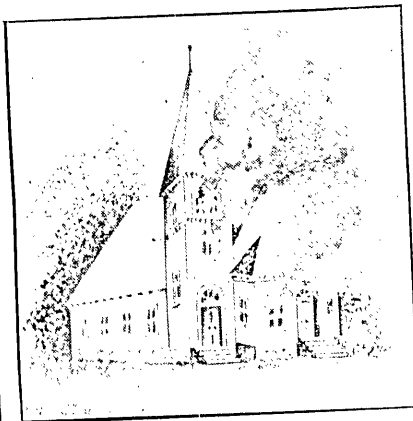
RHODA FORREST.

PHILIPS.—Sister Margee Philips, wife of Mart Philips and daughter of Bro. Wash and Sister Parolce Cooper was born March 23, 1877; was married to Mart Philips Jan. 11, 1894. She was converted and joined the Methodist Episcopal Church, South, September, 1898, and died at her home near Friendship, Sept. 4, 1909. Sister Philips was truly a devoted wife and mother. She was a sufferer for many months before she died but everything that kind hands of her relatives and friends could do was done to lighten affliction's burden for which she often expressed her thankfulness to her friends. She often expressed her willingness to leave this world, and said to her weeping relatives as they were gathered around her bedside just a few moments before she died that she could not stay with them much longer. May her husband, children, father, mother and brothers live the life of righteousness she lived and meet Sister Philips in that bright world above.

C. R. SHELTON.

EDS.—Mrs. Martha Elizabeth nee Henderson was born in Cass county, Ga., Feb. 21, 1845, and died at Cherry Hill, Polk county, Ark., Nov. 30, 1909. She was married to John W. EDS Mar. 7, 1844. To this union was born ten children, one dying in infancy, and nine living to be heads of families. Her husband who died Jan. 26, 1904 had been a local preacher in our church nearly fifty years. He traveled a circuit at one time from locality of Manscuit in Sebastian county to Ultimathule in Sevier county. The name of

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"athers Eds," her sainted husband, was a synonym for devotion and faithfulness to Christ and Methodism to all this section of Polk county, coming to this county from Georgia in 1844.

She was at the time of her death the oldest resident of Polk county. She was converted at Oathcologa Camp ground, Ga., and joined the Methodist church in 1842, and thus for sixty-seven years she has been devoted to Christ and Methodism. For sixteen or eighteen years before her decease she had been an invalid. But in the home of her youngest daughter, Mrs. Sarah Gardner, she had every attention that loving hearts and hands could render. She has gone home to the reunion of

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loved ones and her Lord. In her character her four surviving children and her numerous grand children are the heirs of a rich legacy. The church at Cherry Hill feels that she is not lost to them though her bodily presence be removed. Her children and friends know where to find her.

JOHN F. TAYLOR.

Jan. 6, 1910.

* * *

HAMBY.—Martha Emaline Hamby was born May 12, 1827 and was married to Rev. J. T. Hamby Nov. 7, 1852. Sister Hamby professed saving grace when quite young, and was ever a lover of godliness until God called her spirit home, which he did on Dec. 25, 1909, and on Dec. 27, in the presence of a large gathering of her relatives and friends, we laid her mortal body away in the Pine Grove cemetery to await the resurrection. Funeral services conducted by Rev. D. M. Jeffords, assisted by the writer of this sketch. If we mistake not Sister Hamby was a life-long member of the M. E. Church, South.

T. B. COLLINS.

* * *

CROSS.—Mrs. Martha A. Cross (nee Sheffield) was born near Florence, Alabama Aug. 11, 1822. At Foss, Ark., Nov. 19, 1909, she passed to the home of the good. Mrs. Cross became a Christian in early life, joined the Methodist church and ever afterwards her life was a testimony for Christ. She drank the dregs of sorrow and affliction. Her husband (Henry C. Cross) died during the civil war. This loss, for a time, seemed to crush her and make life a burden, but realizing the fact that her children (four girls and two boys) were dependent on her for their future earthly hopes and happiness she resolved to do her duty, leaning on the everlasting arms. She reared her children successfully to man and womanhood (except the youngest, who died while yet a little boy) and lived to see quite a number of great grand children. Her oldest daughter, Mrs. B. F. Steel, preceded her to heaven some years ago. Mrs. J. W. Johnson, Mrs. J. W. Morris, B. C. Cross, and Mrs. G. J. Epperson survive her. Hers was a Christlike spirit, sympathizing with the sad and suffering and lending a helping hand when she could.

She was a woman of prayer, she was a Bible reader and a reader of her church papers. She had been a member of Ebenezer church for more than fifty years. She loved and worked for the church and it was a source of grief to her to be deprived of the privilege of attending church service. She has fought a good fight, finished her course and has received her crown.

Let us follow her as she followed Christ.

ONE WHO LOVED HER.

SMITH.—Rev. Y. B. Smith, a local preacher of First Church, Jonesboro, and a familiar figure in that community,

passed to his reward December 10, 1909. He was born near Rome, Ga., April 11, 1845. At the opening of the civil war, though a youth of but 16, he enlisted in the Confederate service at Aberdeen, Miss., in April, 1861, and went through the whole of that awful strife, proving himself a good soldier. He professed religion in a revival held in the camps in 1862 at Enterprise, Miss. After the war he returned to the home of his father, who had in the meantime moved to Lawrence county, Alabama. He was twice married, first to Mary E. Yarbrough of Tennessee. To them were born five children, four daughters and a son. He resided in Tennessee till 1879, when he moved to Craighead county, Arkansas. His first wife died in 1881, and the following year he married Bettie A. McIntire. They had four children, three daughters and one son.

He was licensed to preach in 1886 at Lake City, Rev. Benoni Harris being the presiding elder who signed his credentials. Brother Smith was a plain man, without the advantages of an education; hence his sphere of ministerial activity was necessarily limited. He was, however, a good man, of generous impulse, and was useful in his sphere. He was a sound Christian and a loyal Methodist, warm-hearted and brotherly, a man whom the people trusted and respected.

His death came suddenly and unexpectedly, but he was ready. He performed his usual day's labor, ate a hearty supper, received the first issue of the *Western Methodist* after conference, read all the appointments, held family prayer, retired, and at 11:45 o'clock passed quietly to his reward. His wife, his five daughters, and two brothers (one of whom, J. R. Smith, is an official member of First Church, Jonesboro) survive him. His funeral was conducted by his pastor, Rev. H. H. Watson, assisted by Rev. E. P. Minton of the Baptist Church. "Be ye also ready, for your Lord cometh at an hour that ye know not."

W. C. DAVIDSON.

A FRIEND OF THE FAMILY.

Father, mother, children and all the domestic animals find a true and faithful friend in "Gray's Ointment." For over half a century it has been the mainstay and reliance in thousands of homes, both in America and foreign lands. For festering wounds, sores, carbuncles, boils, old ulcers, bruises, poison oak, insect bites, and all inflammations Gray's Ointment is a quick and efficient remedy; no medicine shelf is complete without it. Get a 25c box at your druggist's, or write for small sample box which we will gladly send free to demonstrate its value. Address Dr. W. F. Gray & Co., 801 Gray Bldg., Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."

HENDERSON COLLEGE NOTES.

The weather! The weather! The changes have been rung on this time-worn theme, until language is exhausted. However, the Henderson people see the cold, not feel it. The tropical heat on the inside the college gives the lie to the snow on the outside.

In the Henderson Auditorium, on Monday evening, the second students' recital was given. The program consisted of voice and piano numbers, readings, and chorus work. The teachers of the special departments were gratified at the success of the entertainment.

Lawrence Rogers, class of '10, has been elected editor-in-chief of the Annual. He is pushing the work along with vigor, and the school is sure of brilliant results.

Washington's Birthday was celebrated at Henderson in the usual patriotic manner. First of all the holiday, which more than anything else endears the

FORD'S BUSINESS COLLEGE

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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.

"Father" to students. Then a morning program of national airs, and an appropriate address by our President. In the evening the Upsilon Phi Literary Society, assisted by members of the Gamma Sigma Society, gave a beautiful "Washington Session," in the Auditorium.

Our energetic financial agent, Rev. W. F. Evans, lives and moves and has his being "on the road." Occasionally he pays us a brief visit.

Generous friends in Arkansas are still showing their love to Henderson College by swelling the Henderson fund.

R. K. B.

METHODISM IN TEXARKANA.

Meeting opened by Chairman James Thomas. Brother Swift led in prayer. Present: Swift, Hundley, Thomas, and Harwell.

Fairview.—Fine Sunday School; good, enthusiastic Epworth League. Bishop Hendrix preached at night to an audience that taxed the capacity of the house.

College Hill.—Sunday School had average attendance. Epworth Leagues, both Junior and Senior, were good. On account of inclement weather night audience small.

First Church.—Sunday School hardly up to the average. Bishop Hendrix preached to a large audience at 11 a. m.

Bishop Hendrix's visit was on invitation of Brother Swift to look over the situation in Texarkana with a view to building a new church for the Fairview congregation, and ultimately to rearrange the work at College Hill.

L. E. N. HUNDLEY,
Secretary.

USEFUL INFORMATION FOR HOUSEKEEPERS.

THE MANUFACTURE OF GELATINE.

Since the advent of the Pure Food Law, housekeepers are more than ever interested in what "things to eat" are made of. So many housekeepers have asked the question, "How is gelatine made?" that we are going to answer it briefly here.

The best Gelatine is made of selected calf bones, such as you personally would use in your own home for making soups. This raw material comes from the plains of India and South America, and not from American packing plants, as many suppose, and it has been guaranteed by government inspection. This raw material is washed in pure artesian well water, then kept submerged in pure lime water until ready to cook.

In the kettles the Gelatine stock is covered with distilled water and cooked for hours at a low temperature. The liquor is then strained, filtered and clarified, after which it is cooled (jellied) under water; this to keep it from any impurities in the air. The jelly-like substance is then dried out into clear sheets, under extreme heat, in specially prepared rooms. Finally it is ground to powder and packed by machinery into the sealed package which you buy from your grocer.

This very briefly is how Boston Crystal Gelatine is made.

Pure Gelatine is absolutely free from

any taste or odor. It may interest you housekeepers to know that in the Crystal plant all employees wear white duck suits which are changed every day, the manufacturers maintaining their own laundry for this purpose. It is gratifying to remember that Boston Crystal Gelatine is not touched by human hands in the making.

Attention was first called to Gelatine as an article of food in 1789, at the time of the first French Revolution. In the struggle to provide a cheap and useful food for the soldiers and people, Gelatine was adopted as containing the most nitrogen of any food at a similar cost. While it is not practical as a steady diet for people under severe strain, its popularity remained undiminished with the coming of peace, and the use of Gelatine has increased steadily for over one hundred years.

France has naturally taken the lead in the manufacture of Gelatine, though the United States consumes more than any other country in the world. It is generally conceded, too, that with our improved scientific methods we make the purest and best Gelatine.

Pure Gelatine is very nutritious, and Boston Crystal Gelatine is especially so. A pan of Gelatine liquor weighing forty pounds is concentrated into two and one-half pounds. Furthermore, in order that its unusual strength may be preserved, it is packed in air-tight, moisture-proof packages.

The housewife can make a calf's foot jelly at home by boiling a soup bone, but she cannot obtain the same result as the manufacturer, who not only brings a lifetime of experience into the problem, but the chemist and his laboratory as well. One ounce of Boston Crystal Gelatine will make two full quarts of jelly.

While Gelatine may be used to advantage in making ice cream, marshmallows, etc., it is primarily a dainty dessert and is coming more and more into favor each year in all sections of the country.

Boston Crystal Gelatine sets very quickly and makes a clear, transparent tender jelly, which can be mixed with milk or cream without curdling. By "tender" we mean a jelly which will rapidly dissolve in the mouth. Some kinds are not tender in this sense. You have to almost chew them as you would a gumdrop. Some kinds are undesirable as they show poor material, faulty manufacture, or both.

In our next article we shall give some valuable information as to the various uses of pure Gelatine. Crystal Gelatine Company, Boston, Mass.

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Largest retail Shoe house in the State.

Mail orders given careful attention.

LITTLE ROCK, ARKANSAS.

We will appreciate your business.

SAD PLIGHT OF THE HOMELESS.

(Verbatim copy of a letter written by one of the "Bread Line.")

The following letter from a typical member of the "Down and Out" Club at the Bowery Mission, recently visited by President Taft, throws a flood of light upon the hard experiences of the homeless in the great metropolis. The letter was addressed to the Financial Secretary of the Mission.

New York, Dec. 20, 1909.

Dear Sir: The writer of these lines, a German office clerk, is without employment since about August 1, 1909. Last Saturday night another poor man who slept beside me in the park, said that Mr. John C. Earl, of the Bowery Mission, would help me, if I told him my wife from Germany was sending me money to come back home. I had eaten nothing that day and the police put me off the seat, so I lost the other man and walked about all night by myself. I could get nothing on Sunday to eat, and if you had not given me that food on the Monday I think I would have died.

From about August 10 I have been walking from office to office, from factory to factory, without result. My money, saved during the time I had been working, is now already about ten days gone, and only with the greatest economy I could keep me so long. Since I am "down and out," I only was eating "free lunch." At noon time I would venture into a crowded saloon, where the lunchman was too busy to see if you had a glass of beer or not,



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And Start You Out With a Free Trial Package To Prove My Claims. Send Coupon Below Today. The Trial Package Will Give Instant Relief.

Consider my offer. I willingly send you free of charge a trial treatment of the wonderful Gauss Combined Catarrh Cure. You have everything to gain and nothing to lose. It's up to you. If you wish to be cured of that foul spitting and hawking—that wretched depressed sensation—that "don't-dare-look-anybody-in-the-face" feeling then fill out the coupon without further delay. I possess the remedy that will cure you, but as I have not your address you must supply it. That's all I ask. Simply fill out the following coupon and mail it to me today. It will be the means of restoring you to a perfectly normal condition, giving you a sweet pure breath.

FREE.

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to

C. E. GAUSS, 6876 Main St.
Marshall, Mich.

and I would take a plate of soup and some bread, and in the evening I eat cold "free lunch."

The hardest thing for a poor man without a home is how and where to spend the night. After about 5:30 p. M., when the offices were closed, I went to the reading room in Cooper Union and stood there, usually till 10 o'clock. When there was any service in a German Protestant church, I went to church; sometimes I have also been in a Gospel meeting of the Wesley Rescue Mission or the Bowery Mission. When it was too cold to walk the streets, or raining, I would spend five cents for beer, if I had it, in a saloon on the Bowery, where you can have free lunch and sit the whole night for that five cents. In those saloons you can see all classes and characters of people—poor men of all ages, sitting sleeping on a chair, or laying on a newspaper on the floor, who I do know would prefer a bed to a drink, and who were anxious to obtain work of any kind.

I have been in the Bowery Mission Bread Line many times. We would stand about one hour or more outside, till the doors opened, and me and the other poor men were all so glad when it was one o'clock; hungry and freezing men all waiting for a cup of hot coffee and rolls. You can believe me that it is not so agreeable to stand one hour or longer outside on the street in this winter time, without anything in the stomach, freezing and shaking on the whole body. Some of this Bread Line are well educated, and have seen better times, like me. Most of the men making the Bread Line, and a few were making fun about it. I can say, for my part, that no poor man can be thankful enough for this institution; and how different you feel after having had a hot cup of coffee, that makes you feel better and warmer! Out of the conversation of some men I heard that, after having their cup of coffee and rolls, they would try to get back on the end of the line to secure another portion. I cannot say if they have been lucky in their trial; I never was. I went, after having had my portion, downtown for to secure the first morning paper and look for a position, the same as the other men did.

I repeat once more that I praise the Lord for the night that I heard of you. In my country, Germany, are not so many poor men as there are here in this city. Every poor man has a home or a bed; also there is more work. I have been employed in the greatest cities of Germany—in Berlin, Hamburg, Cologne, Bremen, etc.—but have never seen so many men without work as in New York; also, I imagine that it is easier to secure a position in the old country, therefore I wrote home to my wife for a ticket to go back to Germany. Thanking you for kindness done to me, and begging your pardon for disturbing you so long, I remain, Very respectfully yours,

W. ERDELEN.

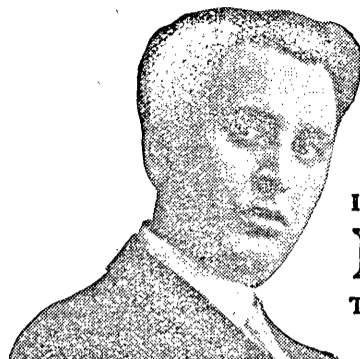
(When work opens up on the farms we will ship thousands of these men to where their labor is in demand; but, in the meantime, any assistance you can render in helping us to tide them over the remainder of the winter will be gratefully received by John C. Earl, Financial Secretary of the Bowery Mission, 92 Bible House, New York City.)

REPORT FROM MRS. J. R. EDWARDS.

Dear Methodist: The following are the names of friends (brethren and sisters) who have so kindly remembered me in this sad hour "with cash" to aid in lifting the note which Mr. Edwards was forced to fail to pay.

F. M. Daniel, Mammoth Springs, Ark., \$1.00; Osceola M. E. Church, South by Rev. Jas. F. Jernigan, P. C. \$11.25; Mrs. E. W. Johnson, Tupelo, Ark., \$1.00; an Unknown Friend at

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My book is handsomely bound in cloth and contains 160 pages of most valuable information.

The book tells how to test and care for the eye and ear. An illustrated chart of the eye is shown, and methods for testing the eye are given; also the proper information for the care and cure of eye diseases is suggested.

Each part of the ear is illustrated with good pictures. Causes and forms of deafness are explained and remedies suggested. Instructions are given how to test the hearing, how to know whether you are suffering from any trouble with the ear, or may be threatened with such trouble. Thus you will find instructions in the use of a series of tests which will enable you. If you have ear troubles, to decide the amount and location of the defect in your hearing, and can therefore take proper measures for relief.

You get this book without expense to yourself. Fill out the coupon with your name and address. Cut out the coupon, send it without delay.

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If You Know of a Friend Afflicted With Eye or Ear Troubles, Send for My Book So He or She May Be Benefited by the Information It Contains.

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I want my book to spread the glad news that there is help for those threatened with blindness and deafness, and the knowledge contained in my book, if imparted to those so afflicted, may be the means of restoring them to healthful sight and hearing. I impose no obligations, I ask no favors. I simply want interested people to get my book. It is free. Write for it TODAY.

Walnut Tree, Ark., \$1.00; total, \$14.25.

Dear friends, I certainly appreciate your kindness, both in words of comfort and deeds of kindness. God bless you all. MRS. J. R. EDWARDS.

Feb. 18.

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.

EUREKA SPRINGS, ARK.

The work here is moving along as well as could be expected. The Sunday School is growing rapidly and all the services of the church are well attended. The Epworth Leagues are doing good work, but we hope to see more decided improvement soon in these organizations. The Woman's Home Mission Society has done some work on the parsonage and helped many needed causes since Conference.

Our church sent Brother R. P. Harrison as delegate to the Laymen's Conference in Little Rock. He came back full of enthusiasm received at the great meeting. I feel that a church never loses a cent spent in sending a member to these great gatherings of God's leaders. We expect to do a good year's work here by the help of the Lord and His good people.

I have just received a note from Brother Alex Mathis, superannuate member of our Arkansas Conference, who lives at Clifty, saying that his house burned and he at the age of seventy-five and his wife at the age of sixty-

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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 708. AN OLD AND WELL TRIED REMEDY.

nine are left without home, without money, and any means of support. He wants to move here to the nearest town, and I have engaged a house for him into which he will move in a few days, as soon as the weather will permit. Let all who can, send him at this place any help in the way of money. He needs it very much and will appreciate anything the brethren can do for him.

Ten inches of snow fell here Wednesday and of course we cannot go up these mountains easily. It is no trouble to get down.

Yours,

L. H. EAKES.

NOTICE OF ADDRESS.

Through some hook or crook the editor of our Conference Minutes has my Postoffice as Kemp, Okla., and is causing a great deal of my mail to go to Kemp. My postoffice is Colbert, Okla., and has been since I left Kingston.

M. B. MCKINNEY.

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AND BUILD UP THE SYSTEM

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