

STATE METHODIST SUNDAY SCHOOL CONFERENCE, LITTLE ROCK, APRIL 12-14

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate

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

Vol. 29.

Little Rock, Ark., Thursday, April 7, 1910.

No. 14



NOT OF OUR CHOOSING.

The Central Christian Advocate of March 16 has the following:

"The Methodist Episcopal Church, South, has just opened a new work in Cincinnati, Ohio. That gives her churches in Pennsylvania, Ohio, Indiana, Illinois, Kansas, Nebraska, Montana, Idaho, to say nothing of the Pacific Northwest. All right. Only it would seem as if our charming sister ought to sing low when she pitches her minor note of woe because we follow our tens of thousands into, say, Oklahoma.

"Sing a little low, sweet singer."

Has it ever occurred to the Central Christian Advocate that the Southern Methodist Church is not responsible for this policy? Did our brother in Kansas City ever learn that the M. E. Church inaugurated such a policy and kept at it for years before we took it up? Does he not know that we were forced to do it by the persistent repudiation on the part of the M. E. Church of an agreement to the contrary. Our General Conference, in 1866, gave for the first time official approval of our work north of the agreed line, and gave the reason for such approval at the time, that the Plan of Separation had been entirely repudiated by the M. E. Church, and that we could not, therefore, be any longer bound by it.

So far as the Western Methodist is concerned, we plead no longer the agreement of 1844. As early as 1848 the General Conference of the North renounced it, and after 18 years our General Conference declared it off. What else could we do? But we do plead the great law of expediency and of brotherly love. We repeat what we have often said, that the present relations of the two churches is one of the scandals of the Christian world. Nearly two years ago, we began seriously to propose a plan looking to some adjustment. We did not load the plan with any vexatious details, expressed a willingness to come together on any plan that would give local autonomy and that would not mix the white Methodists of the country with negroes, providing, meanwhile, for helpful relations with the negroes. We had not a little correspondence with men of the North about this plan; we endeavored to enlist at least one of the editors of the Northern Methodist press in the plan, or in some plan. Not one of them gave the least hint that he could approve any plan involving the two points mentioned. Not one of them had anything to suggest. Their attitude seems distinctly to be, Get all you can, and occupy everywhere you can, and we will do the same. Their ambition seems to be to become the Methodist Church of the Universe, an ambition that pays no regard to the prior occupancy of anybody, and not much regard to whether some other Methodism can do the work in given places. It is a sort of black flag challenge over the whole field. They seem to us utterly averse to any other arrangement.

We see no alternative but for the Southern Methodist Church to go wherever she has opportunity. We are in favor, for example, of opening work in New York City. But we deplore, nevertheless, any such a status in American Methodism,

and we want it remembered that we are not responsible for it. We must respectfully decline Dr. Spencer's invitation to "sing low." Under the conditions his talk about "charming sister" and "sweet singer" does not have an agreeable flavor. We would prefer common respect.

We believe that in our attitude we voice the hearty sentiments of the thousands of splendid Northern people in our territory who have cast their lot with us and are working loyally and in perfect harmony with us.

AN EFFECTIVE REMEDY.

Here is a note from Governor Glenn, of North Carolina, that has the true ring. It is what he told the National Convention of the W. C. T. U. at Omaha recently:

"I heard the prohibitory law was being broken in one of our counties. I ordered the mayor to attend to the matter or he would have to break rock on the public road, and a better man would be made mayor. Very soon two offenders were brought before the judge, who put them to work on the roads for two years. One was worth \$15,000. He asked, 'Would you take a \$5,000 fine and let me off?' The judge said, 'I will not.' The supreme court confirmed the order. They appealed to the governor. I said, 'You have been destroying the homes and hearts and hopes of the men and women of your town; you have been warned. You will wear the stripes and break rock on the public roads for two years.' They are still at it.

"On March 26, 1907, North Carolina declared for State prohibition by 45,352 majority. If the people of my State voted on the question tomorrow they would cut out the saloon by 150,000 majority, for they have tasted all the sweets of temperance and will never go back to the idols of drunkenness and sin."

Let any man of common sense read this deliverance and then answer the question as to whether prohibition can be made to prohibit. It is purely a question of first lodging good, ordinary authority in the officers of the law and then a question of fidelity on the part of officers. Every governor ought to have authority to uphold the laws of the State, authority to send out just such a notice as Governor Glenn here sent out. And clothed with such authority any governor in this Union can make prohibition prohibit, if he only wants to do it. This is what the State of Tennessee needs, and what she has not, a governor that has conscience and backbone. It has been found that Governor Haskell, of Oklahoma, is a dangerous man to liquor fellows in that State. He has had on hand a herculean task to "make believers" of some of those fellows; but he is making progress, and Oklahoma will make good as a prohibition State. If the liquor gang want to become ultimately the chain gang, let them go forward with their outrages upon law and order.

PREACHERS AND POLITICS.

Men resent the interference of preachers with politics as if such interference was a new thing. God sent Moses down into Egypt to interfere with the relation of a people to the government. God sent Samuel to Saul at divers times to interfere with Saul's doings. God sent Nathan to David

on a similar mission. God put Elijah into very direct conflict with the regime of Ahab; made Isaiah cry out against the political wrongs of his day; compelled Jeremiah to stand in the breach all his days protesting against political corruption. It is not a new thing, this of preachers in politics. Nor does it lack divine sanction.

Saul lost his kingdom because he would not obey the voice of God as that voice came through Samuel. David gave heed to the rebuke of God's prophet, repented and prospered. Ahab and his house rushed headlong on to their ruin despite the warnings of Elijah. Isaiah and Jeremiah saw the kingdom of Judah gradually ground to powder between two opposing kingdoms because it was too weak through its own corruptions to resist either of them. The voice of God would have saved any and all of them, and they needed it. God still has a message for men in their relations to their fellows and that message is to be uttered by men whom he has called to preach the Gospel. There will not be wanting men who will regard it as none of the preacher's business, will resent it; but that alters nothing.

There is in some institutions of learning a rule in vogue whereby students are required to report to members of the faculty infractions by fellow students. We can in no wise approve such a rule. The motive underlying the rule is a worthy one of course—it is meant to teach the students to assume their part in upholding law and order. As a matter of fact, it teaches a student to be contemptible, for it teaches him to be a tell-tale, a tattler, a goody-goody, a busybody, and has in it withal an element of treachery that cannot be sanctified by any good intention. We are not here saying that there are no conditions when a student ought not to report the misconduct of his fellows; the student body may be managed under a self-governing system, and a fellow student may be an official censor, for example. Such an arrangement creates special conditions, carries special obligations. What we do thoroughly disapprove is the existence of such a rule under anything like the ordinary conditions. Human nature disapproves it, and universal public sentiment revolts at it. For our part, we have infinitely more respect for the young fellow who will flatly and steadfastly refuse to obey such a rule than for the one who does obey it. We wish it might be abolished wherever it exists.

One of the essentials of a good memory is a good conscience. One who does not scrupulously care to retain the truth will find difficulty in retaining it. People who are careless as to whether they accurately report what they have read are not likely to be very accurate. A resolute determination to stick to the truth, the exact truth, will help to accuracy of observation and is a most material matter in reporting an observation. "Godliness is profitable unto all things."

Great efforts will be made during the months of springtime to evangelize our urban population. Let us hope that many dark spots will be wiped out and that the power of Jesus Christ to save and reform will be witnessed. The character of our faith will determine in large measure the extent of the good results.

WESTERN METHODIST

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

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

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

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

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



METHODIST CALENDAR.

REV. W. J. MOORE'S ITINERARY.

| | |
|--|-------------|
| Eufaula | April 3 |
| Stigler (District Conference) | April 4-6 |
| Norman (District Conference) | April 7-8 |
| Sulphur (District Conference) | April 9-12 |
| Blair (District Conference) | April 13-14 |
| Grandfield (District Conference) | April 15-16 |
| Frederick | April 17-18 |
| Cordell (District Conference) | April 19-21 |
| Beggs (District Conference) | April 25-27 |
| Anadarko (District Conference) | April 28-30 |
| Guymon District | May 20-31 |
| Wagoner (District Conference) | June 1-4 |
| Poteau (District Conference) | June 6-8 |

DISTRICT CONFERENCES.

| | |
|---|-------------|
| Muskogee, Stigler | April 5-8 |
| Oklahoma City, at Norman | April 5-8 |
| Ada District, Vinita Ave., Sulphur, 2 p. m. | April 11 |
| Mangum District, Blair | April 11-14 |
| State S. S. Conference, Little Rock | April 13-15 |
| Fort Smith, Mansfield, 9 a. m. | April 19 |
| Dardanelle, at Danyille | April 20 |
| Fayetteville, at Prairie Grove | April 20-22 |
| Tulsa, at Beggs | April 26-28 |
| Pine Bluff, at Humphrey, at night | April 27 |
| Lawton, at Anadarko | April 27-30 |
| Monticello District, Wilmar, 7:30 p. m. | April 28 |
| Paragould, Pochontas, 4 p. m. | May 25 |
| Guymon, at Goodwell | May 27-29 |
| Vinita, at Wagoner | June 2-4 |
| McAlester, at Poteau | June 7-10 |
| Clinton, at Cordell | June 7-9 |
| Ardmore, at Wynnewood | June 23 |
| The summer School of Theology to be held at Epworth University, June 7-17. | |
| W. H. Mission, White River Conf., Wynne .. | April 26-28 |

Rev. William Sherman is in a meeting at First church, Fort Smith. Mr. Sol Tatum is assisting him as singer.

We enjoyed a pleasant call from Rev. W. K. Irvin, of Mena, Ark., Wednesday. He was in the city on business.

Rev. J. H. Dye, of Searcy, goes to Cincinnati, Ohio, April 12, to meet with the Federation Commission of which he is a member.

While attending the Educational Conference, Prof. A. J. Thomas, of the University of Arkansas, made us an appreciated call on Wednesday.

Rev. R. H. Cannon, Principal of the Stephens, Arkansas, public schools, attended the Conference for Education in the South and made this office a pleasant call Wednesday.

Rev. G. L. Horton, Hartford, Ark., who has not been in the most vigorous health lately, is improving. We spent a very pleasant day with him recently, and he laid us under obligations.

Rev. J. M. Williams and his people at Greenwood, where this editor had the privilege of spending last Sunday, are doing well. A good solid town is Greenwood.

Letters from temperance friends in Ouachita county are full of rejoicing because the prohibition issue was squarely made and the prohibition candidates were successful in the recent primaries.

Last Friday we had a pleasant call from Dr. Alex. Crawford, pastor at Stuttgart. He reports his foreign and home missionary assessments paid in full and all conditions bright. He is

preaching to large congregations and had most delightful Easter services. We always enjoy meeting a man of Dr. Crawford's spirit.

The State of Missouri votes on constitutional prohibition next November. We have greatly doubted whether the time has come for this in Missouri, but we are wishing our brethren up there the best results.

Rev. J. B. McDonald reports that those who have bought lots in College Heights addition, Muskogee, are highly pleased, refusing to turn loose their property for a handsome advance. Now is the time to buy those lots.

The good people of Arkansas have great reason to rejoice over the results of the primary election just held. We did not get all we wanted, but there was a distinctly upward trend in the character of the men nominated.

Rev. J. P. Lowry made us a brotherly call Tuesday and reported a good meeting which he had held for the pastor, C. W. Lester, at Dodson Avenue, Fort Smith. There were forty conversions and thirty-four accessions.

Rev. J. D. Hammons, presiding elder of Pine Bluff district, attended the great Educational Conference this week and called at headquarters yesterday. He is the picture of health and is planning good things for his district.

Rev. W. F. Evans, the energetic and successful Financial Agent of Henderson College, spent Wednesday in Little Rock and made this office headquarters. He has just issued from our presses a neat pamphlet which will be used to assist him in his work for the college.

At the recent annual meeting of our General Board of Education Bishop James Atkins was elected president of the board to succeed the late Bishop Charles B. Galloway. Dr. W. B. Murrah, president of Millsaps College, was elected vice president to succeed Bishop Atkins.

On his way to Pine Bluff to act as judge in the high school debate, Rev. F. Hutchinson, of Hot Springs, stopped to see us, for no purpose, as he expressed it, but to get his name in the personal column of our paper. We are glad to gratify his whim and to report that he is the same genial "Hutch" that he has always been.

Rev. A. C. Holder, Ph.D., has held a good meeting at Conway. He is an unusually good preacher, and the people of Conway were greatly pleased with his service. He is happily free from the objectionable features that have given "evangelists" an evil reputation. He is now engaged at Fayetteville, Ark.

Rev. A. P. Few is in the midst of a revival meeting at Carlisle. His brother, Rev. B. A. Few, of Magnolia, helped until he was compelled to stop on account of a severe attack of "grippe." Rev. L. C. Beasley, of Capitol Church, has been helping for several days. The women of the Home Mission Society of Hazen have purchased a house to be used as a parsonage when the time comes for Carlisle and Hazen to become separate charges.

Dr. John R. Nelson, of the Board of Missions, has planned for Dr. and Mrs. H. M. Hamill to hold three Sunday school institutes in the centers of our Indian missions. The meeting for the Choctaw-Chickasaw will be March 30, 31, at some point to be announced later; that for the Cherokee-Creek district will be held April 2, 3, near Okmulgee; and the institute for the wild tribes at Mount Scott April 4. The work of the instructors will, of course, be done through interpreters.—*Christian Advocate*.

Our field editor, Rev. D. J. Weems, will attend the following district conferences: Ada, Mangum, Tulsa, Lawton and McAlester. Dr. Ander-

son expects to be at Fort Smith, Dardanelle and Morrilton district conferences, is this week at the Muskogee district conference. We trust our brethren will all be prepared to make a substantial report at these conferences this year. We respectfully ask all the presiding elders to give real attention to the paper. The *Western Methodist*, judging from tokens that reach this office, was never more efficient than it is now—and it never more needed the practical co-operation of the preachers than now. Help especially during April, brethren.

Your paper, brethren, your conference organ! It greatly needs your help during this month of April. For months we have been carrying burdens unusually heavy; we need your help, and we need it now. The district conferences are just coming on; we expect to have a representative at about all of them. We hope no pastor will go to district conference without having done at least something for the paper. We earnestly request that each pastor make collections, and that each will bring up at least one or two new subscribers. Just a little effort will accomplish it, and we need your help, and do think of this: One new subscriber each month from each pastoral charge in our four conferences would make the Western Methodist simply boom! Is it at all unreasonable that we should ask at least one new subscriber per month?

Rev. Percy R. Knickerbocker is not only receiving constant accessions to his church membership in St. Luke's church, Oklahoma City—an average of about 10 to the Sunday—but he and his people have taken a distinct forward step in their interest in missions. March 6 a collection for foreign missions of \$5,000 was raised. Two thousand seven hundred and fifty dollars of this was designated as specially for the St. Luke's Memorial Home at Wonsan, Korea, the furnishing of which home to the amount of \$500 was provided by Rev. N. L. Linbaugh. In addition to the total collection above mentioned, the Sunday school and the Epworth League of St. Luke's has each undertaken the support of an unmarried missionary. The setting of this kind of an example by our influential city churches cannot fail to have a tremendous effect on the progress of our church at large.—*Christian Advocate*.

PURER POLITICS.

As our readers well know, we have studiously avoided espousing the cause of any candidate or any political party, believing that we could best serve the interests of righteousness by advocating principles. We are, therefore, highly gratified with the general results of the recent Democratic primary election in Arkansas. There was much mud-slinging, and low methods were resorted to by some candidates, but for the most part these candidates were relegated to oblivion, and the voters registered their condemnation of such methods. Most of the men nominated, both for local and State offices, are of the better class of men, those who appealed to reason rather than to prejudice, those who stand for progress and moral uplift. We look for better things from our next legislature.

SIGNIFICANT.

One of our exchanges, representing a denomination with the congregational form of church government, comments as below on candidating and ministerial success:

"Our system of candidating is one of the worst that could be invented. No sensitive, honorable and honest man can ever openly preach as a candidate in any pulpit without feeling hampered by the circumstances and tongue-tied in the expression of his best thought and feeling. He is tempted to insincerity in speech, to an exaggeration of his zeal and his emotions, because

he feels the need, if he is to win the interest of these people who are before him, of making a marked impression in the service. Such an experience is fatal to the best expression of one's inner life and thought, and many of our noblest men and women have failed in winning the place and recognition which they deserved because they could not rise to the artificial level of the occasion. A great injustice was done, we know in one case, to the real spirit of a preacher because, trying to adapt himself to the occasion, an intelligent auditor said that he 'played to the gallery.'

"Looking over our denominational history for many years, with a wide acquaintance with men and churches, we have been greatly impressed with the fact that the most notable successes have not come by translation from one parish to another, but by steady, faithful, useful work, which gradually made for the preacher a pedestal on which more and more he was elevated because of his worth and his good works, and was praised in all the churches. Some of our most famous men became so not because they were in city churches, but because they took small parishes and struggling congregations, often where other men had failed, and, by patient continuance in well-doing, built up strong parishes and gained a wide reputation."

JUDGE A. M. GIBSON DEAD.

This morning, April 4, the business houses and school at Atkins were closed that all might join the great throng in attendance at the funeral of Judge A. M. Gibson, who died at an early hour yesterday morning. A great and good man has finished a well-rounded life and gone from us. The funeral services were conducted by Rev. J. H. Glass and the writer. G. M. BARTON.

DEATH OF MR. C. E. GODDARD.

He was the father of our Goddards. We laid away the mother just two months ago. Now the good old father has joined the great majority. He passed away at the Sanitarium in Sulphur, Okla., on the 31st of March, peacefully, joyously, being anxious to go. He was born at Evansville, Ark., seventy-six years ago, and lived till a few years ago in Arkansas. We have had occasion to mention him frequently of late in these columns, as our readers know. He was a true and good man, a patriarch among us. He had been in the active membership of the church for about thirty-five or forty years, always standing for the right. He is the man of whom it was reported recently in this and some other papers, that he once told the writer of this, when we were laboring amid rough conditions, "You preach, and I'll shoot!" Something very like that was what he said. I preached, but he did not have to shoot, though he kept the toughs at a distance, and we had a gracious meeting, in which he had the great joy to see three of his own children converted, among them the two preachers that now are. The writer loved him greatly, but rejoices in the blessed change that has come to him, a change from the feebleness of old age to the joy and strength of heaven. He will live in his children, especially his noble preacher sons, both of whom are presiding elders in the Oklahoma conference, one of whom has just been called to the exalted position of President of Hendrix College. We buried him in the cemetery which he laid out years ago near Hartford, Ark. JAS. A. ANDERSON.

W. K. RAMSEY.

Capt. W. K. Ramsey, of Camden, has gone to his reward. He heard the Master say, "Well done, thou good and faithful servant; enter into the joy of thy Lord," and well he deserved that welcome plaudit. He was a man who strove earnestly to rise to the full stature of God in Christ Jesus and his efforts were not in vain. In

every relation of life he was great as God counts greatness.

In his youth he donned the gray and courageously answered the call to duty. He was a Christian patriot and ever sought the best interests of his country. Every movement for the good of the community or his commonwealth found in him an ardent advocate.

As he loved the Lord with his whole heart, so the church was enshrined in his deepest affections. He labored, prayed and gave abundantly, of his substance. His regret in dying was that he could not live longer to give more largely to the advancement of the Kingdom of Righteousness. He was honored by the church with every office that a layman can hold. He was a member-elect of the General Conference that is soon to convene, a body that would have been enriched by his wise and Godly counsels.

In his later years his attention was strongly drawn towards Christian education. He had already been liberal towards colleges and planned even larger gifts in the future. His last visit to Arkadelphia was signalized by a generous gift to Henderson; a gift he purposed to greatly enlarge had his valuable life been prolonged.

These are some of the facts concerning the life of the great man of God, Captain Ramsey. On Friday, March 18th, the morning after the death of Captain Ramsey, the students and faculty of Henderson College unanimously adopted the following resolutions:

"Whereas, Captain W. K. Ramsey, of Camden, Ark., died yesterday evening, and

"Whereas, He was a noble Christian man, an ardent patriot and a very close friend to Henderson, and

"Whereas, He has given largely and unselfishly of his means to the support of this institution, and

"Whereas, The fragrance of his noble life has gone out to sweeten the world; therefore be it Resolved, That the students and faculty of Henderson College extend our deepest sympathy to his bereaved family, and pray God's tenderest mercy upon them in this great affliction, and point them to him who alone can shape our sorrows, and support us in the hour of grief.

"We ask that the President of this College forward a copy of these resolutions to Mrs. Ramsey at Camden."

The above paper was read in the College Sunday school last Sunday morning and the wish of that body was that the paper should be submitted to the Western Methodist for publication.

NOTES FROM HENDRIX COLLEGE.

At the chapel service of the college this morning Dr. Stonewall Anderson reviewed certain statements and sentiments expressed by Bishop Hoss in the April number of the *Methodist Review*, wherein the bishop expressed fears of various evil results likely to accrue to Christian colleges accepting aid from the Carnegie endowment or from the General Education Board.

The president read the contract under which Hendrix College receives \$75,000 from the board, which contract itself refutes any possible argument of trammel to the operations of the school coming from this gift. The school with the gift will be conducted just as it has been without it. The contract has been submitted to the leading educators of our church, and Dr. Anderson read letters from them fully approving it. The letters were from Dr. J. D. Hammond, secretary of our Church Education Board; Dr. Snyder, president of Wofford College; Dr. W. W. Smith, president of Randolph-Macon; Dr. Kilgore, president of Trinity College; Dr. Webb, president of Central College, Missouri; Bishop E. R. Hendrix; Chancellor Kirkland, of the Vanderbilt University, and others. These all fully endorsed the action of Hendrix College in securing this gift.

At the close of the president's talk a resolution was offered that President Anderson, who retires from service at the close of this year, be requested to put in suitable form and deposit in the college library the history of this donation and the documents in his hands commending the action of the college board of trustees in this matter.

Our third term began a week ago. Examinations showed good work done by the students. All enter upon the closing term with excellent spirit.

The religious spirit of the student body was never better. There were only 16 in the entire body who did not enroll as church members. There are 20 preachers. The Y. M. C. A. work and the mission study classes and the Bible classes under my instruction give proof that many are devoutly studying the Word of God.

J. E. GODBEY.

SPECIAL OFFER OF THE WESTERN METHODIST.

The district conferences are coming on. This means that all the brethren will need to have some report to make on their work for the paper.

The General Conference is near at hand, and this means that the people will need a church paper to give them the news from the General Conference. One of our editors, our Dr. Anderson, will be at the General Conference, on the editorial staff of the *Daily Advocate*, and will therefore be in exceptionally good position to see that the *Western Methodist* gets good reports.

About once in the year we make some special offer to increase the circulation of the *Western Methodist*. This year we make the following offer, good for the entire month of April, and good only during April:

To every one sending us three new cash subscribers at one time we will send any 50-cent book of his own selection.

To every one sending five new subscribers, with the cash, we will send any \$1.00 book selected.

Double the number of subscribers, with the cash, shall mean double the value of the book to be sent; three times the number shall mean three times the value of the book.

In addition to these offers, we will give to any pastor or layman in Oklahoma sending the largest number of subscribers (not less than ten) during April, with the cash, a magnificent Bible, which we sell for \$7.50, and we will give the same to the person in Arkansas meeting the same condition.

Here is a chance for everybody, and everybody will get paid for all the work done.

THE GROWTH OF MODERN LANGUAGES.

According to the figures given, the English language, which a century ago was spoken by 20,000,000 individuals, is now spoken by 100,000,000. At the beginning of the nineteenth century French was spoken by 34,000,000, and is now spoken by 46,000,000. One hundred years ago German was spoken by 36,000,000, but now by 70,000,000. During the same period the number speaking Russian has increased from 30,000,000 to 69,000,000, and the increase in the Italian is 12,000,000, the total number speaking Italian at present being 32,000,000. Spanish was spoken 100 years ago by 30,000,000 and is now the language of 44,000,000.—*Christian Advocate*.

THE TUNNEL THROUGH THE ANDES.

The recent completion of the 10,000-foot tunnel which cuts its way through the Andes and connects the Atlantic and Pacific oceans by railroad provides an unbroken line between Buenos Ayres on one edge of the continent and Valparaiso at the other. The March number of *Popular Mechanics* contains a fine illustration showing a mouth of the tunnel and the surroundings.

SOME MATTERS PERSONAL AND IMPERSONAL.

BY BISHOP E. E. HOSS.

Mr. Editor: In your issue of March 29, Dr. Winton has a lengthy article of characteristic quality, in which my name figures rather prominently. As I have never asked you to publish a word from my pen on the subject of Vanderbilt University, not even in reply to your editorial utterances thereon, I am at a loss to see why the Doctor should have solicited the use of your columns for assailing me, especially as he has absolute control of the Christian Advocate. But let that pass. As a matter of pure justice, I now ask to be heard. If you should decline to recognize my right in the premises, you will find stamps inclosed for the return of my manuscript.

Dr. Winton complains that I wrote an unsigned editorial in reply to one of his communications in the Texas Christian Advocate, as if that were a great matter. He does not state that I have written vastly more for him than for anybody else. Nor does he state, what he knows to be the fact, that Dr. Rankin was authorized to use my article in any way that he might desire, and to inform Dr. Winton of its authorship. That I afterwards made "a profuse explanation" on the subject, is not correct. What I said about it was as simple and as straight forward as the foregoing lines.

The "question of veracity" between us was raised by Dr. Winton and not by me. I had made some statements as to matters of fact, and he denied them in the most categorical manner possible. No course was left me except to substantiate what I had said, and I proceeded to do it by appealing to the records, more especially to the Doctor's own written and printed utterances. If it becomes necessary, I shall still further reinforce my ground. I have not at any time spoken of the issues between us as involving veracity. That form of expression is the Doctor's own. He has brought it into the discussion, and he may take it out, or leave it, just as he will.

When the Doctor says that "he had an interview with me, and tried to come to an understanding," he makes another wrong impression. I had the interview with him; it was wholly and entirely of my motion, and with the hope that all the matters between us might be adjusted. That I was not at all satisfied with what he agreed to publish is quite true; for it did not, in my judgment, fairly state the facts.

The Doctor further says he wrote me that he "agreed with his [my] main contention, namely, that the church owns Vanderbilt University." Evidently he is depending on his memory, and not on the actual documents. What he did write to me was that he "heartily agreed" with my position; and in doing so he used no such terms of limitation or restriction as indicated above. At that very time, he knew that my "contentions" included the ownership and active control of the University by the church; the right of the General Conference to elect the Trustees in any way that it should see fit to adopt; and the supervisory or visitatorial authority of the Bishops, not in any limited or partial sense, but in the full sense of the Common Law. Every one of these "contentions" was sustained by the Commission, in a decision that Dr. Winton then described as "monumental," and that he also said "ought to hush all further questionings." As a matter of fact, it would have done that very thing, if it had been frankly and fully accepted by the Board of Trust. The refusal to accept it when a resolution to that effect was introduced by Bishop Ward has been the chief source of all the late restlessness in the minds of the church. No mere juggling with words can alter the fact. It is futile to say that the decision of the Commission is not the law of the land till it has been passed on by

the civil courts. The question is, whether the Board of Trust means to force the church to go into the civil courts to sustain this decision. Dr. Kirkland gives a hint to that effect in his recent article in the Quarterly Review.

It is rather amusing that while Dr. Winton is busy explaining why the Board of Trust did not and could not accept the decision, there are some of the Trustees who insist that it actually did that very thing. As a matter of fact, it did no such thing. On the question of the right of the General Conference to name the Trustees, which is the heart of the whole matter, it was absolutely silent; and on the question of the visitatorial authority of the bishops, it was equivocal and confused. Neither Dr. Winton nor Dr. Kirkland will now venture to say in explicit terms what they actually think in regard to these matters. Do they, or do they not, believe that the Commissioners reached a correct decision? That shift about "the law of the land" will not do. None of the enactments of the Methodist Church are laws of the land; but they are morally binding upon all loyal Methodists.

Dr. Winton puts much emphasis on the fact that the General Conference, through the Board of Education, "confirms" the Trustees. So it does. But is this power of confirmation a matter of right that cannot be taken away; or is it, as Dr. Kirkland has said again and again, both orally and in print, simply a concession on the part of the Board, a revocable privilege, "a matter of policy," which may be altered at the Board's pleasure? In other words, has the church any "rights" in Vanderbilt University that can be made good in law, or is she simply a tenant on sufferance? Is her "ownership," within the purposes of the trust, so real and solid that it cannot be destroyed? or is it a vague and shadowy something that implies no control?

I never once asked Dr. Winton "to clip and reproduce" what I had written for the daily papers, and he knows it. Whatever I asked him to put in the Advocate was presented to him directly; and he was not so ignorant of my standing as to be unaware that I was responsible for it. I never asked Dr. Winton to "unlock his forms," and delay the Advocate for a day in order to insert one of my articles. I have never used the word "rascality" in anything that I have written on the subject under consideration. It is another of Dr. Winton's importations. I have never "attacked Chancellor Kirkland and the Board of Trust." Much less have I done it in a "truculent"—that is to say, in a "fierce, savage, or barbarous"—way. I have differed from these gentlemen—or rather from some of them—just as widely as I possibly could in regard to the ownership, control, and government of Vanderbilt University; and I have said so in words that were too plain to be capable of bearing three or four different constructions. But that I have ever transgressed either the laws of Christian charity or the laws of gentlemanly courtesy in my dealings with them, is wide of the fact.

Dr. Winton says: "My misfortune has been that I could not conscientiously become a partisan of certain views of his [mine] regarding the administration of Vanderbilt University." When he wrote that sentence, his imagination was on its wing. I never once, directly or indirectly, asked him, or desired him, to become a partisan of my views. Let him produce his proofs. All that I have ever asked has been the right to be heard in the expression of my own convictions, and that he has refused to grant, because, forsooth, my convictions do not jump with his. I must confess that, in the outset, I was somewhat surprised when he allowed a secular newspaper in the city of Nashville to blackguard me without saying a word in my defense, and still more so when he declined to allow me to speak through the Advocate for myself. But that is neither here nor

there. He has since gone so far as to charge me openly with base personal motives in my conduct; to assert that I have carried on "a campaign of suspicion and misrepresentation," and to give it out that my friends had better take me in hand so as to save the arrest of my character. He has diligently and systematically sought to have the public believe that my colleagues have stood aloof from me in these matters, when he knows, or ought to know, that they have by never less than a three-fourths vote sustained me. He has tried to strengthen his position by citing the great name of our venerable Senior Bishop, though he is aware that nothing but considerations of delicacy have kept me from publishing Bishop Wilson's own letters. He now affirms, after all his waste of ink and white paper on me, that the most of what I have written is "insignificant." That is his lofty way of dealing with an antagonist whose positions he cannot overcome. These matters have been significant enough to call for treatment in the episcopal address to the General Conference of 1906; for consideration at the hands of the Committee on Education in the same body; for the creation of a grave judicial commission to weigh and decide; and for Dr. Winton to discuss, after his own manner, not only in the Christian Advocate, but in many other papers. Considering the "insignificance" of my views, he has given himself a good deal of useless trouble about them.

LETTER FROM OKLAHOMA.

Dear Methodist: You gave us a good picture of Joachim meeting house last week. Also an interesting sketch of Bro. Gibson. Albeit there are some mistakes in it, which I wish to correct. You say that he united with the St. Louis Conference, M. E. Church, South, in 1852 whereas he did not join the St. Louis Conference till late in the sixties. I think it was 1868. Unfortunately his name was not printed among those who joined the conference the year he did. For this reason his name did not get into the roll of Methodist preachers in the first volumen of Annals of Methodism in Missouri.

March, 1864, I was appointed to the Steelville district. He was then a local preacher and lived in the Bellevue Valley, in the neighborhood of Rev. John Thomas, whose daughter he married. I think I took his application for readmission in 1868. Hence you are in error when you say he is now the senior member of the St. Louis Conference. The senior member of a conference is the preacher who has been in it longest. Bro. Aspley joined the St. Louis Conference in 1857, hence ranks Bro. Gibson eleven years. Bro. Gibson is the oldest preacher in the conference, but Bro. Aspley is the senior member.

Again, you say that Bro. Gibson was licensed to preach in the old Joachim meeting house. There were two Joachim meeting houses.

In 1844 the Joachim church, by a majority vote, adhered South. The minority withdrew from the M. E. Church, South, and organized themselves into an M. E. Church which was attached to the Illinois Conference. They built themselves a meeting house, on a hill on the opposite side of the creek from the old house, which was called Hill Joachim. In that Rev. Honey, a local preacher, taught school, and Bro. Gibson was one of his pupils. I think that is the house in which Bro. Gibson was licensed to preach and in which he preached his first sermon.

I doubt if he ever preached in the old house, erected in 1810. Certainly he was never its pastor.

Again, I was under the impression that he joined the Missouri and Arkansas Conference of the M. E. Church in 1851. You say he joined the Illinois Conference in 1848 and was ordained deacon in 1851. If this is correct he is my sen-

ior in the ministry by two years, and hence is entitled to the cane, made of timber taken from the old Joachim meeting house, and presented to Dr. W. H. Lewis (since died) by the V. M. M. P. Association last fall, and to descend to the next oldest itinerant preacher after his death.

Please have Bro. Gibson to give us the exact facts, so that the cane may be presented to him next September, if he is entitled to it.

Rev. Samuel Morris, now a superannuate in the N. W. Texas Conference, joined the Arkansas Conference in 1848. If Bro. Gibson joined the conference in 1848, he is probably the senior of Bro. Morris a few months. If so, he has preached west of the Mississippi river longer than any living itinerant preacher and is therefore doubly entitled to the cane.

I hope the editors of the *Methodist* will give us the facts so that we may give honor to whom honor belongs, for it is a great honor to be the oldest itinerant Methodist preacher in the great West.

One week ago we had a good rain, since which we have had most delightful growing weather. The fruit trees are in full bloom, giving promise of a full crop. Alfalfa, oats and wheat are looking well. Corn planting is well under way.

We now have a junior preacher in the Snyder parsonage. Because of his coming on the 20th inst., I had the pleasure of preaching for Bro. Townsend last Sunday.

One week from today (D. V.) I will celebrate my 82d birthday. Am under promise to preach a birthday sermon next Sunday, a thing I have been doing regularly for ten years.

My pastor has planned for me to preach hereafter at two more schoolhouses, one 12 and the other 27 miles from my home. This will leave me but one vacant Sabbath a month. "Be not weary in well doing, for in due time ye shall reap, if ye faint not."

No one has yet sent me anything from Arkansas for the Marvin picture. Are all of his friends and namesakes dead? W. S. WOODARD.
Snyder, Okla., March 24, 1910.

THE CHRISTIAN LIGHT.

What is there in this life of ours

If nought of light we see,

How dark would be our lonely hours

While sailing on its sea,

Should we be barred from Christian light

And doomed to darkness here,

No light to greet our darkened sight

But live cold death to fear.

Oh, then, 't would be dark death in life,

No rays of sunshine here,

No love to make our cold hearts light

But all be dark and drear,

The sun's bright rays could not affect

The ice around our souls,

Should we this holy light reject

And seek but earthly goals.

But when we tread the heavenly ways

With light and love and faith,

Our darkest night transforms to day,

Our hearts are filled with grace,

We feel no more the chilling blasts

Of vice, of sin and hate,

But lightly tread the flowery path

That leads to heaven's gate.

With love sincere, may each of us

Extend a helping hand,

To those who cry from sin's dark dust

And place them where we stand,

That they may live this life of ours

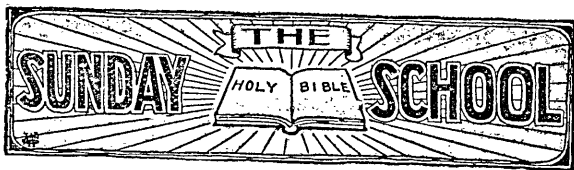
And ne'er again may roam,

But place their faith and hope above

In that celestial home.

O. LAFAYETTE WALKER.

Antoine, Ark.



PREPARED BY P. R. EAGLEBARGER.

THE MISSION OF THE TWELVE. APRIL 10.

Golden Text.—Freely ye have received, freely give. Matt. 10:8.

Lesson Text.—Matt. 9:35; 10:1-15, 40-44.

Time.—Winter, A. D. 29.

Place.—Galilee.

Our present lesson follows almost immediately upon that of last Sunday. The feast in Matthew's house brought Jesus into immediate contact with the official rank among the Jews and introduced him to the nation as he had not been introduced before. His miracles on that occasion and the incidents that immediately follow, brought him into prominence as a great personage among all the Jews. This advantage was followed up by his third Galilean journey.

Jesus was now well advanced in his mission of salvation to the world. His heart had entered more and more into the work of salvation and had become filled with interest in the work. He found the condition of the people deplorable. There were priests and Levites, there were lawyers and scribes yet there was not a man in all Israel who was really making an earnest, disinterested effort at bettering the general condition of the people except Jesus. They were as sheep having no shepherd. The language in chap. 9:36 describes a pitiable condition. Helpless sheep, scattered, unfolded, unprotected, among enemies, being devoured; this was the condition of God's people when his Son came upon the scene as an earthly teacher. Hitherto Jesus had treated his followers as spectators and students looking upon the great and stirring events that had transpired but now for the first time he asks them to take upon their shoulders a part of the burden. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

The New Testament student meets with two terms that are applied to the followers of our Lord, *Disciples*, learners, and *Apostles*, ones sent. The first is applied to all who follow Christ and adhere to his doctrine in any way, the last applies only to those who were intrusted with a commission to go out in the name of Christ and become his agents in giving the gospel to the world. Matthew passes over the "call" of the apostles and gives the "commission" as of more importance. This is well enough. The principle thing of importance is the sending out and not the selection of these men. Five lists of these apostles are given in the New Testament, one in each of the Gospels and one in the Acts of the Apostles. All give the same names except the Acts which omits the name of Judas who was then dead. They were all Galileans except Judas Iscariot who was from a little remote village in the southern part of Judea. Judas was not connected with the other apostles by nativity or nature. The writers of the four Gospels place Peter at the head of the list and Judas last. None of them speak of Matthew as a publican except Matthew himself showing his feeling of deep humility after a companionship with the great teacher lasting for a few months. They belonged to the middle classes. They were not poor and yet none of them were rich. They owned houses and several of them were men of families. While they were not technical scholars they were able to use written language with ease and correctness. They were not Greeks yet were able to use that language and most of their writing was in it. Matthew had a purpose in using another language.

The apostles were commanded at this time to go to the children of their fathers "rather to the lost sheep of the house of Israel." This com-

mand was in contrast with the admonition of Jesus repeated to several who had been healed to tell no man what had been done. The sending of the twelve seems to have had for its purpose the stirring up of all the house of Israel. To the remotest bounds of that country they were to go and as they went they were to proclaim the kingdom of God at hand.

These apostles were told what preparation they should make for the trip. Their equipment indicates that they were to proceed rapidly and that the commission was a brief one. It was not necessary to provide supplies as for a long journey or a long ambassadorship. They were not well equipped for the work that they had in hand and were to return speedily for further instructions. Their mission was one of peace. The time had not arrived to go out in the highways and hedges to compel a following but they were told to enter only into the houses of the honorable and that having entered into such an house they were to abide there, if agreeable, until time to depart out of the city. They were the representatives of a high and holy God and must maintain their dignity as his ambassadors.

Israel must now awake out of her sleep. The opportunity is given and she must arouse and seize the fleeing fortune. There was to be no pleading, the opportunity only was to be given and the messenger was to pass on. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent men. This was the hurling of his gospel into the very teeth of the nation and Jesus is solicitous of the result.

The commission given showed the conditions that existed. "Heal the sick, cleanse the lepers, (raise the dead,) cast out devils." The clause "raise the dead" is lacking in many of the oldest copies of the Scriptures and it is doubtful if this power was conferred at this time on the twelve.

They were admonished to "freely give" that which they had freely received. They went out empty handed and were commanded to dispense what they had in their hearts and were expected to return empty handed. This may not constitute a command or obligation to all future generations of those who are sent on a like errand but it certainly teaches that the gospel is not to be trafficked in. The gifts of God are not to be bought and sold as a commodity. We receive them freely from their author and we are required to dispense them in the same way. Yet the laborer is worthy of his "meat."

SUNDAY SCHOOL NOTES.

By Rev. W. J. Moore, Chairman.

"OUR ONLY HOPE."

In a recent letter from Rev. Hal A. Burns, our pastor at Centralia, he says, "We are going to start the Home Department, observe Missionary Sunday, etc., etc. I want all the Sunday school helps I can get. I believe that it (the S. S.) is the only hope for a revival of our church." It may not be the only hope; but it is a great hope. That pastor who takes hold of the young life of his church, and who pastors the Sunday school, is sure to get results. We rejoice with Bro. Burns in the progress he is making.

* * *

"The best things in life are the common things," so we heard W. N. Hartshorne say recently. We are apt to look down on the common things and simpler and smaller duties in life. The Cradle Roll is a small affair, apparently; but it gives some woman a great opportunity to do great things for the kingdom. Try it.

* * *

"ON FOOL HILL."

We heard a man say that most boys from eleven to fifteen live on "fool hill." "Yes," said a mother, "when my boys were on fool hill I gave them a good deal of rope; but I held on to the

other end of the rope." A wise mother she. Every boy who has anything in him will have to pass through that period of human life. Don't be discouraged, parent, teacher; he will be all right when he comes down, if your bearing and helpfulness toward him is wise and consistent.

* * *

See the second page for the chairman's itinerary.

* * *

I wonder why and where and how we ever got the idea that a boy or girl must become a sinner in order that they must be saved."—Dr. F. B. Meyer.

* * *

THE DOORS WERE CLOSED.

Recently we were in a service in a church where the pastor had the doors closed while he read the Scripture—"while God talks to us," as he put it. That pleased us much. It showed such reverence and respect for the word of God. We instantly thought of the custom in Nehemiah's time when "Ezra opened the book in the sight of all the people: and when he opened it, all the people stood up."—Neh. 8:5.

* * *

THE DISTRICT CONFERENCES.

The season for the district conferences is at hand. A majority of them has been set for April. This chairman expects to attend nearly every one. He hopes to meet many of the superintendents, teachers and officers; and have the privilege of conferring with them on the great work we have in hand.

The work is moving forward with great strides. One presiding elder reports, "The Sunday schools in my district are in fine shape, and are getting better all the time." Another says, "We have resolved all over my district to bring each school up to 'A standard Methodist Sunday school.'" And still another is writing to the Sunday school man each week and giving him data by which he may assist the schools.

You Sunday school superintendents make it a point to be at your district conference. You might get some help for your school.

* * *

THE LARGEST CRADLE ROLL.

The largest Cradle Roll reported to this chairman is from St. Luke's Sunday school, Oklahoma City. It has 140 members. Miss Della Winn is the superintendent. Next!

* * *

IT MOVES UP.

The presiding elder has prevailed on the Sunday schools of his district to undertake the support of a missionary in the foreign field. He is already there—the Rev. H. P. Jones. This elder reports on one school since this missionary feature was adopted. It is the Lindsay school. Here are the collections for first Sunday: November, \$1.00; December, \$1.59; January, \$1.26; February, \$2.16; March, \$6.20. We do not expect to hear of this school ever dropping below the last amount. The spirit and work of missions will move any school upward. Try it.

* * *

MORE MONEY NOW THAN BEFORE.

A certain Sunday school in the Oklahoma conference did not think the collections on first Sundays could be spared. It was in debt for literature. But the folks were induced to try it. Now there is plenty of money for literature, and money in the treasury. The devout, earnest soul that wrote the above account exclaimed, "O, how God blesses the doing of things." See Mal. 3:10.

* * *

A "BABIES' BANQUET."

Well, who ever heard of that sort of thing before! We are familiar with all sorts of banquets; but had not witnessed a babies' banquet until a few days ago. The St. Luke's Sunday school in

Oklahoma City, has a Cradle Roll of 140 members. Miss Della Winn is the faithful superintendent. She sent out dainty little invitations to the babies. On Saturday afternoon at three o'clock they were there in great numbers. Of course, their mothers came. Had to come. The babies were from seven weeks old up.

A nice little, brief program was rendered for the entertainment of the mothers while children (who could) romped and played. One little tot, Welma Daman, three years old, "favored us with a vocal solo."

Time came for refreshments. Three long, low tables, surrounded by little red chairs, had been arranged. Then the big folks did the serving. It was a most beautiful, interesting sight to behold. Who would not enjoy such an occasion! It is a bright spot in the little lives of these children, and of the mothers, too.

Miss Winn was assisted in the affair by Mrs. Curtis, Miss Deckman and Miss Peebles.

* * *

A SUNDAY SERVICE BY PHILATHEAS.

This chairman had the privilege of attending an evening service at St. John's, Oklahoma City,



Jacob Han, Supported by the Sunday School at Hartshorne, Okla.

recently. Rev. R. K. Triplett is the wide awake, much-loved pastor.

This service was in the hands of the Philathea class of that Sunday school. The program was quite interesting in part, and well rendered. A devout spirit pervaded it all. The large audience present enjoyed the service very much.

We think it the wise and proper thing occasionally to put a service in the hands of the young people, as in the case. It is encouraging to the young folks, it is interesting to the older ones, and trains for Christian service. Let all the pastors take due notice and govern themselves accordingly.

* * *

JACOB HAN.

The story of the appointment of Jacob Han as a student in the Anglo-Korean School, Songdo,

Korea, and his report by the Hartshorne, Okla., Sunday school, is a tragic one. About two years ago two boys in the town of Hartshorne, who were on their way to Sunday school one morning, were run over by a train and instantly killed. Rev. C. W. Clay was the pastor at that time. He was full of the missionary spirit. He saw an opening to adopt this Korean boy in the name of the Sunday school, in memory of the two boys who had been killed. Bro. Clay paid more than half the scholarship the first year. The next year there was no trouble in securing the funds. "We found it to be the easiest collection we have," writes Mrs. Susie B. Bradley, the superintendent. He will be continued until he is fully educated and ready for Christian work in his own land; for Mrs. Bradley says "I would keep him in Sunday school myself if the Sunday school were to fail." She says, "The possibilities of that boy are great, and I think this is a fine investment for our school."

Dr. Lambuth reports that "Jacob Han is doing good work." He is about eighteen years old now; and a fine looking, intelligent young fellow.

Would that many other schools would do likewise.

* * *

There will be a series of photos and sketches of our missionaries and students and students who are being supported by the Sunday schools in these columns. We hope every one will read them. It would not be a bad idea for these to be read to the Sunday schools on the first Sunday of the month. It would help to create the missionary spirit.

HERE IS A FEAST FOR YOU.

Study this program, see the practical subjects and note the splendid array of talent. No bombast, No hurrah, but INTELLIGENCE, EXPERIENCE and ABILITY to teach. Can you afford to miss it? Remember the date, April 12-14. Place, Little Rock.

PROGRAM

Arkansas Sunday School Conference M. E. Church, South, Tuesday, April 12, 1910.

MORNING.

9:30. Meeting of Board of Directors.

AFTERNOON.

3. Sight-seeing, Trolley Ride.

EVENING.

7:30. Song and Praise Service.

7:45. Words of Welcome—Fred Isgrig.

8. Response—Rev. M. N. Waldrip.

8:15. Greeting from International Secretary of Arkansas—Rev. H. A. Dowling.

8:30. Six Months in Japan as a S. S. Missionary—Dr. H. M. Hamill.

9. Announcement and Adjournment.

Wednesday, April 13, 1910—

MORNING.

9. Song and Devotional.

9:30. The Home and the Sunday School—Dr. E. B. Chappell.

10. The Call of the Child—Mrs. H. M. Hamill.

10:30. That Boy of Ours—Dr. Geo. McGlumphy.

11. S. S. Extension Campaign—Dr. H. M. Hamill.

11:30. Address—Jno. R. Pepper.

12. Announcements and Adjournment.

AFTERNOON.

Song and Devotional.

2:30. Opening Exercises. The Conference turned into a school to show how—W. F. Evans, Supt., C. D. Metcalf, Sec.

3. Discussion on Opening and Closing.

3:20 Campaign of S. S. Education—Dr. H. M. Hamill.

At same hour in primary rooms a sectional Conference of Elementary workers led by Mrs. Hamill, assisted by Mrs. C. R. Thomas, Mrs. W. B.

(Continued on Page 9.)

SHOULD THE NAME BE CHANGED?

Will the name be changed? I will not present arguments; but state facts and draw conclusions. It is known that the northern people and the southern people are two peoples. Different in their locations. Different in their politics. Different in their environments. Different in their views of what government ought to be and how it should be ministered. Different in their views and feelings as to their social relations and who should and should not be admitted into these social relations, and who should be admitted into social equality and marital relations. All are one in relation to law and order; but vastly different as to what law and order should be.

All know that even before the government was formed, there was a bitter feeling of these peoples to each other on many points. The doings of the northern people suited them best, the doings of the southern peoples suited them best. We will not say which was and is right. Each believed his side was right, and the other wrong. The difference however still remains. All south and north know these are facts. Now draw your own conclusions. These differences in views and feelings grew and intensified until the war times when they culminated. All know the bitterness and acrimony on both sides for many years thereafter. All the north poured obloquy on the people and whatever pertained to the south. Our brethren of the north church joined in this cry, only theirs was more intense, as they extended theirs to and embraced the Church, South. That cry is kept up by them to this day. "Disintegration and absorption" in a modified form. They to this day, not all, call us the "secesh" church, the rebel church, the slave church, the political church, although, neither before, during, nor since the war, was ever politics, political parties, or candidates, mentioned in an official meeting in our church. While theirs has ever been affiliated with the dominant political party in the north, often endorsing the party actions and nominees, and urging the hearty support of them. Our church and preachers meet, are ever meeting with strangers from the north and from everywhere else, who know nothing of our past, or present history, and having had these things dinned into them they are loath to join us, who carry so many objectionable associations with a part of our name in the word "South." Indeed this word is a strong proselyting agency anywhere out of the immediate south. This word south with these associated meanings politically and otherwise is why we have to be constantly giving our explanations, and they say, "Why don't you change the name of your church and leave out the word 'South,' if these things are not so. We are often forestalled and even defeated in our efforts simply by the presence of this word as a part of our name. The significance and hindrance were attached to this word by strangers and designers outside. No bishop, no connectional officer, no Southern Methodist who comes on official business or to tarry for a time, can see or feel the force of the truths above stated. Those of us who live in the West and Northwest, ministers and active members, both see and feel this pressure. These are the reasons why we of the great West and along the border lines are asking that this word be eliminated from our church name. I have been here a little over 35 years, have seen and felt the force of these conditions. Draw your own conclusions. I have never heard any objection from the outsiders to our church but to the name. Our M. E. brethren, and they are the only ones, who say we have no business here, and much of the stress is placed upon the word "South." But do not mistake me, this has not been our only hindrance. The sympathy of the church in the States has been meagre to us. Not that they are disloyal to the cause of Christ and His church everywhere, or to the preachers,

members and efforts of those in the West, but they did not understand our needs and possibilities among this multitudinous mixture of peoples from everywhere, coming with every motive except to find and live for Christ. We need men and means to hold what we have obtained and to go everywhere to save souls.

We hold that no man, or set of men, are able to form a correct judgment or opinion on any subject until they have seen more or less in a true light both sides. All the people of the South know that in the division in '44 the word "South" was taken to designate our geographical position, or territory from that occupied by the other branch of the old, or mother, church. It had no reference to the great territory west of both them and us. To this day it signifies nothing more to them. They love the name and see no necessity for a change. To drop it they feel like losing prestige and a compromise of all the good in the South and to go back on all the glory and chivalry and on every good phase of the old South, to some extent. They have seen this question only from one side, the home side; but thousands of members and hundreds of preachers who have come to make this West and Northwest their homes have seen it on both sides, in and out of the South, and know what obstruction it presents and hence we can speak advisedly. As we said above, our brethren of the North church, by their persistency, have given to the word "South" a meaning or association different to what it means to the people in the South, or to us in the West. They call us a political church, the "secesh" church, the rebel church and the slave church. All of these associations are attached to the word "South" when applied to our church. So I am in favor of dropping it from our name as a church for the above reasons. The same may be said of the word "Episcopal." There are several churches with this as a part of their name, and gives no distinctiveness to us. So with the word "Methodist," only this word has come down to us from Mr. Wesley, enriched and enshrined in the bosom of "the old-time religion," and with its energized missions of holy people, and is the historic nucleus of that revival that has lifted millions into all the branches of recognized Protestantism of the present day. Methodism has touched and been felt by almost every person in Christendom. "Methodist Church" needs no explanation. Let the General Conference change the name and give us a bishop to live on this coast, and men and means to help to save for Christ all those coming to us from everywhere. Send the next General Conference to Frisco, to Portland or Seattle, then all the delegates and members who will attend can hear, see and learn for themselves and they will be more astonished than the Queen of Sheba. Every town, large and small, out here is full of churches and fuller of sinners, and no church stands back because other churches are there, no matter what agreement has been entered into except our own. No church here has made better progress than ours in proportion to men and means; but we have made many mistakes to our hurt, but no more than others in proportion. Bishop Morrison, in his reply to an article from Bro. McCausland on change of name, gives as a reason for its retention that God has wonderfully blessed us while holding to it. That is true, but no reason that he would not have blessed us as much or even more with some other name, or even without a name. We feel without it here we would have had better success. If anyone, from the bishop down to the humblest member in the church, feels that the word "South" helped him in finding Christ, or helps him in living a more devoted Christian,, that one or those ought by all means to vote for its retention.

Dr. John Driver, the brainiest man in the M. E. Church, the man selected by Moody to debate

those deep questions of theology and to answer the questions and objections of the infidel world, not the most pious man, told Bishop Goodsell, or Malleliou, in Chattanooga, over 30 years ago, that the North had saved the South to the Union, but that the North had to depend upon the South for a pure gospel to save them. This he has often repeated since, both in private and in public. He has told me so personally many times, and I heard it fall from his own lips before a large congregation in his own church in this city and have known of him stating the same in other churches.

In passing into my church a few Sabbaths since a man was sitting on the railing, he had just moved to this from another city. A stranger to us. He afterward told our Sunday School superintendent that he had been hearing so much about what Lincoln and Grant had done that he wanted to hear something about what Christ had done, and hence he came to our church.

P. A. MOSES.

Corvallis, Ore.

NOTES FROM THE FAR WEST.

It is said that "where the treasure is, the heart will be also." As my wife is now in Arkansas, my thoughts naturally turn that way, where thirty years ago associations were formed and friendships made dear to me, and lasting as eternity. There is no use trying to alienate an Arkansas girl from her native heath. This is the second time, however, in twenty years Mrs. S. has visited the land of her childhood. Our two girls are with her and I expect to join them the latter part of April, when we will go on to the General Conference, and then to Washington to the World's Sunday School Convention. You see, we are so far from the great heart of the church, we must needs occasionally return for fresh inspiration and equipment for this great field of service.

Our winter in the Northwest has been unusually long, and more snow has fallen than for many years past. Much destruction to life and property has resulted therefrom. One village in Northern Idaho was wiped from the map by a snowslide, and about one hundred lives were lost. Another great calamity occurred in Northwest Washington, at the foot of the Cascade Mountains. Two heavily laden passenger trains were entirely destroyed. They were snowbound, and while waiting on the track for the snow plows to clear the way a mighty avalanche came thundering down from the mountain side 3,000 feet above and swept them down into the canyon 600 feet below and buried them beneath a half million tons of snow, uprooted trees and huge rocks. The well-built steel Pullman sleeping cars are supposed to have been crushed beneath the immense weight as eggshells. One hundred and fifteen passengers and trainmen and reported killed. For the country at large, however, the immense quantity of snow, all over the Northwest, has been of great value. Large yields of wheat and of fruits are expected. At this writing, the winter is past, the snow is gone, the flowers appear, and the time of the singing of the birds is come.

Public sentiment against the saloon is growing fast. Already twenty-two of our thirty-two counties in Oregon are "dry." A constitutional amendment by which State-wide prohibition will be realized is expected in the near future. God speed the day! You are making a noble fight in your great State, and, without a doubt, will win.

Our church in the Northwest is prospering as never before. Gracious revivals, in which hundreds have been swept into the kingdom, have characterized the work of our regular ministry, since our last Annual Conference. The aid of traveling evangelists has not been called. We have had these until, in some places, our work has been nearly ruined. The rule now seems to

be for every pastor to be his own evangelist. It works splendidly, and why not? Formerly if a Methodist pastor failed to have conversions under his ministry, he went down on his knees about it. Conditions, I know, have changed. But a barren ministry is still cause for humiliation and prayer.

Just now more than usual interest centers about the coming General Conference. The general sentiment in all this Northwest empire seems to favor the following legislation:

1. Change the name of the church, by dropping both "Episcopal" and "South," leaving it simply "The Methodist Church."
2. Give the women equal rights with laymen in all our church councils.
3. Remove the time limit.
4. Make the laymen more prominent in all our Conferences. A layman from each pastoral charge in the Annual Conference, and one from each Presiding Elder's District, seem to be the general desire.

Other questions are subordinated to these. Especially is the sentiment strong for the change of name. The word "South" should be dropped:

(1) Because it is without meaning in our Mission fields, without use in the South, and is a menace and hindrance to our growth and development in all other sections.

(2) Because it misrepresents us. Our church is not sectional nor provincial in spirit, and never has been. Its spirit and polity have always been broad and catholic. But there is no use denying the plain fact, *the name indicates sectionalism and provincialism, and ought to be made to conform to its spirit.*

(3) Because the child has outgrown its clothes. They no longer fit. We must either get a new suit, or amputation of the limbs will become a necessity. The Irishman said: "I likes a joke when it is a joke, but this is no joke." Our church no longer confines her labors to the South. She seeks to extend her conquests to other sections and other climes. The West is one of her fields, and this great country is rapidly being peopled by a splendid type of manhood and womanhood from all countries. They come to us from the North and South, from the East, and from foreign lands. They like our spirit and methods, but are not drawn to a sectional name. The word "South" to our name greatly hinders our work in all this Western country.

In all the articles written on this subject, I have not seen a single good reason assigned for retaining the word "South" in our name. Here are some of the best:

(1) "We have greatly prospered with the name. Why change it then?"

Yes, we have prospered, *in spite of our name*, not because of it, any more than many a town prospers because of the saloon, but rather, in spite of its existence.

(2) "It would do no good to change."

Yes, it would do good. It would loose the bonds that bind us, and set us free. Give us this name: "The Methodist Church." This would correspond to our Mission in the world—broad, and without limitation to go anywhere beneath the sun.

(3) "It would cause endless explanation."

That is the trouble now. Untold energy, that ought to be employed in a better cause, goes into explanation as to why we still retain the word "South" to our name. What we now want is a name that will put the other fellow to explaining. We have been placed in this attitude long enough. It is about as fair play.

(4) But the most childish of all is this: "*The name is dear to me*, and therefore I am opposed to any change."

That is, for a mere sentiment, such men would jeopardize the kingdom of God. For shame! I also love the name "South." I am a Southerner, born in old Virginia, and "fetched up" in

Tennessee, and I love my country and my people. But I love my God and my church more. The one supreme object in all human efforts, through the home, the school, the State, and the church, should be to establish the kingdom of God in the earth. All else should be subordinated to this one aim. The action of the General Conference on this question will tell mightily upon the future destiny of our church, not alone in the West, but in every land where she labors outside of the South.

Well, as Dr. McAnally used to say, "We shall soon see what we shall see."

I wrote these lines sitting on a crosstie of the O. R. & N. Ry., with my knee for a desk. At my back precipitous mountains rise to kiss the clouds. At my feet rolls the historic Snake River, coursing its way towards the mighty Columbia. Along this river, more than one hundred years ago, came Lewis and Clarke, and later other explorers, and passed on to the farther West that they might plant on the golden shores of the Pacific a mighty civilization for the millions yet unborn. Since then what changes have taken place! Generations have come and gone. Youth and beauty have faded, grown old and passed away. But the waters of this river flow onward and ever towards the sea as sparkling and beautiful as when Adam courted Eve in their Eden home. Magnificent river! How long will thy pure and lovely surface remain unchanged as in the beginning?

"Onward ever, lovely river,
Softly calling to the sea;
Time that scars us,
Maims and mars us,
Leaves no track or trench on thee!"

H. S. SHANGLE.

Milton, Ore.

THE REINSPIRATION OF THE CHURCHES.

The interest in the Laymen's Movement rose to a great height and registered that rise in a noble pledge to advance the work of Christianizing the world in the meeting held at the Hippodrome, in New York, reported on another page. In all history there has been no more striking example of the vitality of spiritual impulse backed by faith than this rekindling of the fire of religious devotion and enthusiasm at an old shrine. The story of the five young men who took refuge under a haystack in Williamstown, in 1806, and then and there consecrated themselves to preaching the glad tidings at the ends of the earth, is the classic of missionary history. Williams College has rendered the world no greater service than this beautiful example of love for humanity by service to the divinest of Teachers.

From the impressing and affecting commemoration of the Haystack Meeting held in Williamstown three years ago last October, at which the returning wave of influence set in motion there brought back witnesses from all the great races to which it had ministered at the ends of the earth, a group of influential men carried away a deep sense of the need of another stirring of life in the Christian Church in this country. They took counsel together, and the Laymen's Movement is the outcome of the inspiration which came to them in Williamstown. That meeting of five undergraduates had already changed the history of the world. No one can understand the marvelous history of Japan, China, India, and Turkey during the last few decades who does not take it into account. The magical potency of faith and prayer and self-surrender has been so impressively displayed that it must be regarded as another evidence of Christianity, a modern miracle wrought by the spirit and power of the Christ, to whom the needs of the world are the open doors through which he brings the glad tidings of God's love

and man's freedom and happiness.

At the ends of the earth there are multitudes who bless the five students who, in unconscious humility, made history a hundred years ago. At home their story was told again and again, but at the centennial celebration it was heard with a new sense of its divine significance, its thrilling appeal. Like the river Alphæus, which flows underground through a long stretch of country and then rushes into the sunlight again, the consecration of the Haystack Meeting, long a historical example, becomes again a living impulse; and, like that other traditional river of Greece which had the power of relighting the extinguished torches plunged into it, it has set ablaze the sluggish faith and zeal of an army of men.

A great revival of righteousness has been going on in this country for the past ten years; and those who regard the unrest and disturbance which have characterized those years as mere expressions of discontent with material conditions are blind to a deep stirring of the conscience of the country, demanding integrity and justice between man and man. The Laymen's Movement is a deep, quiet, moving revival of religion. Unheralded by sensational methods, free from the contagion of excitement which sometimes spreads like wildfire through great crowds, the spirit of Christ has come among the laymen of all the churches and is generating a great enthusiasm and an aggressive faith which if wisely directed, will change the atmosphere of the world. This movement does not involve the creation of more machinery; it is, as an English bishop has happily said, not a movement which expresses itself in administration but in inspiration; it is the breath of the divine Spirit reviving the sluggish spirits of Christian men. The presence of God, always with men, is felt anew by those whose hands have been so busy that their hearts have grown cold and the gift of prophecy has passed from them. In this commercial country, in this busy age, with its wonderful visions of wealth and power, God has spoken again, and an army of men are answering, "Lord, take me." There have been great revivals outside the churches; this is a great revival inside the church. The impulse it is giving to Christian work abroad, of which The Outlook spoke last week, will not surpass in importance the impulse it will give to Christian devotion and work at home. It will clear the vision of men confused by the dazzling glow of material success; it will stir the churches so that the great problem shall not be, "to make both ends meet" at the end of the fiscal year, but to find room for the people; it will make the things that separate Christians seem insignificant in the presence of the tremendous tasks which confront them and the consciousness of the victorious power at their command.—*Outlook.*

SCARRITT BIBLE AND TRAINING SCHOOL NOTICE.

The seventeenth annual commencement of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 9, 1910. Twenty students will graduate, seventeen of whom have already offered themselves as candidates for Home and Foreign Mission work.

The commencement sermon will be preached by Rev. Hoyt M. Dobbs.

The annual address will be delivered by Rev. Louis Albert Banks, D. D., of Kansas City.

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.

HERE IS A FEAST FOR YOU.

(Continued From Page 6.)

Ferguson, and Miss Alice Morton.

3:50. Teacher Training—Dr. H. M. Hamill and Rev. J. D. Hammons.

4:20. Home Department Round Table—Dr. H. M. Hamill.

4:40. Organized Adult Class—Mrs. Sigler and C. E. Hayes.

Announcements and Adjournment.

EVENING.

7:30. Song and Devotional.

8. Children of the Orient—Mrs. H. M. Hamill.

8:30. Address—Pres. O. E. Goddard.

Announcements and Adjournment.

9. Reception

Thursday, April 14, 1910—

MORNING.

8:30. Song and Devotional.

9. Sunday School Equipment—E. E. French.

9:34. Organized Juniors—Mrs. H. M. Hamill.

11. Development of the Emotions—Dr. E. B. Chappell.

10:30. Sunday School Finance—A. M. Reedy.

11. Missions and Sunday School—Miss Esther Case.

11:30. Open Parliament—lead by Dr. H. M. Hamill.

AFTERNOON.

2. Song and Devotional.

2:30. Why Have Children's Day?—Dr. H. M. Hamill.

3. The P. E., the P. C. and the S. S.—Dr. E. B. Chappell.

3:30. Open Conference on Elementary work. Beginners—Miss Blanche Carl.

Primary—Miss Dove Erwin.

Fifteen minutes each.

4:15. Round Table on Elementary Work—Mrs. H. M. Hamill.

4:30. Election of Officers.

Announcements and Adjournment.

EVENING.

7:30. Song and Devotional.

8. What is Teaching?—Dr. E. B. Chappell.

8:30. Closing words to Arkansas Workers—Dr. H. M. Hamill.

GOOD-BYE.

TO THE PASTORS AND SUNDAY SCHOOL WORKERS, WHITE RIVER CONFERENCE.

Dear Brethren: By reference to printed minutes of last session of our annual conference you will observe that the White River Conference accepted and adopted the plan of the other two conferences of our State whereby a State Sunday school conference would be held early in the year 1910, the work to be correlated with the conference Sunday school work of Texas and Oklahoma.

As has been announced by the chairman of our State Sunday School Board, Hon. George Thornburgh, this conference has been planned for and booked to be held in Little Rock April 12-14. Every pastor, superintendent, officer and teacher of the State is a member of this conference. This promises to be a great occasion. A number of our best Sunday school workers have been engaged and are expected to be with us.

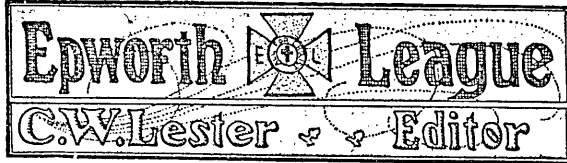
I presume that each pastor and Sunday school superintendent has by this time received a personal letter calling your attention to this conference and urging you to be present with good delegations. I am now appealing to the pastors and Sunday school workers of White River Conference to see to it that our conference is well represented. Only one more Sunday to make public announcement. Please let arrangements be made in all our Sunday schools next Sunday. Let all be represented at this conference. Sincerely,

W. P. TALKINGTON.

ARKANSAS LEADS.

Estimating the white population alone Arkansas has the largest per cent of any Southern State enrolled in Sunday School. From Ivy's Handbook we glean the following: Arkansas, 28 per cent; South Carolina, 25 per cent; Florida, 19 per cent; Alabama, 18 per cent; Missouri, 17 per cent; Georgia, 13 per cent; Louisiana, 8 per cent. We should thoroughly train this splendid company of Bible students. Come to Little Rock next week.

J. M. WORKMAN, Secretary.



Scripture Lesson for April 10: Heb. 13:15; Hos. 14:1-3.

Topic: "The Christian's Sacrifice—Praise."

A substantial part of Jewish ritualism consisted of a series of offerings made by the worshipper to God. Among the offerings tendered was a thank-offering. This was intended as an expression of the worshipper's gratitude to God for His blessings and consisted of an unblemished member of the flock or herd, with some accompaniments. And so from of old God intended to teach that praise is comely and fills an important place in worship. There is no appreciable difference in our study today between praise and thanksgiving, let it be understood. The Psalms especially of the Old Testament ring out this note and it is ever recurring in the New Testament. (See Psa. 107 and I Thess. 5:18; Eph. 5:20.) Not to feel grateful in our hearts to God for the blessings He gives is to be guilty of a gross sin. We are directly indebted to God for all blessings. He gives them to us freely. This is true in the highest sense as to spiritual blessings. He gave us His Son and with Him all spiritual blessings. Not to feel grateful for these blessings is, let it be repeated, a gross sin. When the sentiment of gratitude is in the heart the natural result is that it will be shown forth in the fruit of the lips. If no prayers of thanksgiving escape the lips of a man it is questionable whether or not any real sense of praise has possessed his heart. Of the abundance of the heart the mouth speaketh.

An ungrateful Christian is a misnomer, a contradiction of terms. The Christian has a feeling of gratitude in his heart. What the lesson insists upon is a spoken expression of that feeling. An expression of this sentiment put into speech, the whole thing coming out of the heart as the opening flower from the bud in springtime, should be the natural fruit found on every Christian tree. The Christian is to give thanks always and for all things. There is never a day so meager in blessing as to leave us unindebted to God. Praise is always in order in the Christian's life because of the continuousness and copiousness of God's blessings upon the life. We are to thank God for all things. All things that He sends or permits are for our good, whether we are able to understand it or not is another question. "All things work together for good to them that love God." Hence we should thank God for everything that comes to our lives. It may be prosperity or adversity, it may be health or sickness, sunshine or shadow, joy or sorrow, life or death; if God sends or permits any or all of these to touch our lives, they are blessings and we should thank Him even for blessings in disguise, for they are for our good.

CORNER-STONE LAYING.

The corner-stone of the administration building of the Oklahoma City College will be laid at Callege Park, Oklahoma City, April 15, 1910. Bishops Atkins and Hoss, Dr. J. A. Anderson and Hon. I. M. Putnam will be present and deliver

addresses. The service will commence at 10:00 a. m., with an address by Dr. J. A. Anderson of Little Rock.

11:00 a. m. Bishop E. E. Hoss will speak.

12:00 m. Barbecue on the ground.

2:00 p. m. Bishop Atkins will speak.

2:45 p. m. Address by Hon. I. M. Putnam of Oklahoma City.

3:15 p. m. Laying corner-stone, Bishops Atkins and Hoss.

We expect three or four thousand people present on this occasion. A large tent, well seated, will be provided for the services to be held in.

We invite our friends to come and be with us on this occasion. We are now at work on the \$100,000 administration building and seven dormitories, all fireproof buildings. We purpose to open the school in September. It looks like we will open with at least 300 girls this fall. So mote it be.

N. L. LINEBAUGH,
Superintendent.

The salaries of the various editors of the Methodist Episcopal Church are fixed as follows: Editor of Sunday school publications, \$5,000; *Methodist Review*, \$5,000; *Christian Advocate* (New York), \$5,000; *Epworth Herald*, \$4,500; *Northwestern Christian Advocate*, \$4,500; *Central Christian Advocate*, \$4,500; *Christliche Apologete*, \$4,500; *Haus and Herd*, \$4,500. In addition to this, a correspondence fund was granted each paper as follows: *Christian Advocate*, \$7,000; *Epworth Herald*, \$5,000; *Northwestern*, \$4,000; *Central*, \$4,000; *Western*, \$4,000; *Christliche Apologete*, \$3,000; *Haus and Herd*, \$1,200; Sunday school publications, \$9,000. The report of the Western agents shows that the "correspondence fund" pays for contributed articles, half-tone cuts, all editorial assistance, except assistant editors, postage, stationery, periodicals, stenographer in editor's office and his traveling expenses.—*Raleigh Christian Advocate*.

Sunday School Literature.

To ANDERSON, MILLAR & Co., }
Little Rock, Ark. }

Send Sunday School Literature
as follows, for the.....quarter

To.....

Postoffice.....

State.....

| COPIES | Mo. | Dols. | Ct | 3 Months | | 1 Yr. |
|---------------------------|-----|-------|----|-----------------|--|--------|
| S. S. Magazine | | | | 12c | | 50c |
| Adult Student | | | | 10c | | 35c |
| Home Dep't Quarterly | | | | 7c | | 25c |
| Senior Quart'y | | | | 31c | | 12c |
| Intermediate Quarterly | | | | 31c | | 12c |
| Junior Lesson | | | | 31c | | 12c |
| Little People | | | | 3c | | 10c |
| Primary T'cher | | | | 12c | | 40c |
| Children's Visitor | | | | 10c | | 40c |
| Boys and Girls | | | | 8c | | 25c |
| Olivet Picture Cards | | | | 24c | | 10c |
| Bible Lesson Pictures | | | | 75c | | \$3.00 |
| Reward Cards | | | | 10 to 30c pk | | |
| Stand'd Cate'm | | | | \$1.20 per doz. | | |
| Junior Cate'm | | | | 60c per doz. | | |
| Methodist Catechism No. 2 | | | | 40c per doz. | | |
| Child's Cate'm | | | | 40c per doz. | | |
| Roll and Rec'd | | | | 50c and \$1.00 | | |
| Class Books | | | | 5c each | | |
| Star Charts | | | | 30c each | | |
| Stars | | | | 30c per box | | |
| Envelopes | | | | 20c per 100 | | |
| Total | | | | | | |

PRICE PER COPY, 5 OR MORE TO ONE ADDRESS

AN OPEN LETTER TO DR. J. E. GODBEY.

San Antonio, Tex., Feb. 26, 1910.

Dear Doctor Godbey: I have just read your article in the Western Methodist, and I find its spirit in keeping with your splendid Christian character, so well known in our church.

I have been abused some, so that I feel grateful to a brother who belabors me in love.

I confess to you that up to the present I have no definite plan. I may present something to the General Conference, but I may not.

I wish to frankly state to you my position in the matter.

First. I am a strong believer in stopping wrong tendencies. I think the wise course is to avoid wrong initiations. That the new order—the liturgical parts—are such I need but to call your attention to a few things as proof. The M. E. Church has had this order with the liturgy for more than a quarter of a century and the tendencies should be manifest. The first of which is to *coercion*. They have the brackets and the foot note. "Parts in brackets may be used or omitted" but their Bishops opened the General Conference of 1908 with the bracketed parts and said in their preface to the Discipline of 1908, "The order of worship herein set forth we commend to your scrupulous observance." That, to me, seems to take away all the optional feature of the order, and amounts to coercion.

The second tendency is to magnify *service* and minify *preaching*. With the Roman Catholic and the Episcopalian, worship has distinctly the first place of importance. That the M. E. Church is tending to the same thing let one of their own testify. Charles Kimball Brown says in the New York Christian Advocate of Feb. 3, 1910 of "Our Order of Worship," "It is the purpose of this article to cast a light upon it which may make it more interesting and full of meaning to those who have regarded it as an arbitrary and oftentimes tiresome formality. These good people speak of the service as *opening exercises* and *exalt the sermon to the place of first importance*. (Italics mine). . . .

"To the devoutly religious person, however, the call to worship is stronger than minister or choir."

That accords well with Cardinal Gibbons' position on the relative value of worship and preaching.

To my mind, whenever Methodism even hints that the *preaching of the gospel by a preacher called of God* is not first in importance she has lost her power, for the preaching of the gospel is God's method of saving and edifying men.

Another tendency of the M. E. Church is to the restoration of Wesley's Sunday Service which you say, "was one of several instances in which Wesley was not wise."

Let another of their own testify as to this tendency in the M. E. Church. Charles S. Nuths of Boston writes in the New York Christian Advocate of Jan. 20, 1910, under the heading "The Liturgy in the Methodist Episcopal Church" as follows: "It is well known that at the organization of our Church in 1784, the Christmas Conference adopted a liturgy prepared by the Rev. John Wesley from the Church of England Prayer Book. That action has never been formally repealed, and so it is claimed, sometimes by editors and sometimes by our bishops, that the use of this liturgy is still lawful."

I wrote to that pastor for documentary evidence of this assertion and, among other things, received from him a clipping from Zion's Herald giving an editorial notice of Wesley's Sunday service reprinted by Hunt & Eaton, saying, "We believe . . . it must prove advantageous to have this *service* in the hands of the people even though few congregations should adopt it as a whole. It will prove educative and will open up the way for all to use it who desire."

Besides these three tendencies which warn us against taking up any part of liturgy, I call your attention to a few facts in our own beloved Methodism.

First there was not and is not a demand for the bracketed parts of worship to be put in our Discipline. I have letters from some of the great city pastors of our church in which they declare emphatically against the new order.

So far as I can find, there has never gone to one of our General Conferences a memorial or a petition for a liturgical form of worship—even of an optional kind.

One of our most cultured pastors, serving a wealthy congregation writes me: "I personally like the new order and have used it for several years and my people seemed to like it. Six months ago I left out all the bracketed parts without giving notice of doing so and have not used them since. Not a soul has referred to the fact that I had left out the bracketed parts. I, therefore, decide there is no demand for them and vote to remove them from our Discipline."

In the second place, after four or five years' use of the new order, with no one raising an objection to it, but with some of our Bishops and editors pressing it upon the pastors, a majority of our pastors and a larger proportion of the laymen earnestly protest against the continuance of the bracketed parts in our Discipline.

Now, Dear Doctor, do you wish to hold to the new order if a majority of the pastors and of the churches earnestly desire the liturgical parts removed?

Is not the editor of the St. Louis Advocate nearly right when he suggests that the excellent commission appointed by the Bishops did not know the mind of the Church on the subject?

One of our brightest and best young connectional men, wrote me calling attention to the fact that the new order had done away with the reading of the prophets and historical books of the Bible in the churches where the Psalter has been received, as every Sunday the responsive Psalm must be read.

Is it not a fact, also, that in our churches using the new order no two pastors can exchange pulpits and know what the order will be until informed?

I find that those pastors I know making use of the new order put the Psalm, the creed and the hymns with the gloria, on the weekly program of service which is distributed every Sunday by the workers, and that the congregation go through the whole service by reading from the program. I hold that such is very injurious to the church, for any service thus used soon becomes a mere performance. I heard a large congregation read a Psalm responsively with the pastor and it was impossible to tell what they were reading. It had taken on the Episcopalian responsive tone and mumble.

Lastly, my dear Doctor, all law making power derives its authority from the body of preachers and laymen constituting the conferences. The last General Conference recognized that power in its action concerning Article XXIII of our creed. A majority of each and all the Annual Conferences can effect a change in our doctrines or polity, by recommending such action and then electing men to carry that action into law.

My investigation indicates that a majority of the preachers in every Annual Conference of our church prefer not to have the liturgical parts of worship in our Discipline. If this is the case, would not our Annual Conference cheerfully accede to their wishes?

You may ask why I did not raise this question earlier so that the conferences could have chosen delegates with reference to it.

My answer is: In my contention against the liturgical parts of our worship, I have sought to preserve the peace and harmony of the church.

To have agitated the matter and to have suggested to the preachers the election of delegates, before the Annual Conferences met, would have created contentions and party strife, perhaps.

Some preachers have written asking why I did not give them a chance at it before their conferences met.

My answer to such is: A General Conference elected without reference to that question, will not seek to impose on the preachers what they do not wish.

J. E. HARRISON.

THE ANTI-SALOON LEAGUE AND STATE-WIDE PROHIBITION.

The most significant fact about the temperance situation in Arkansas today is that the divisions that heretofore existed in our ranks have been consolidated by a reorganization of our temperance forces. All causes for divisions among us having been eliminated by the Constitution of our new Anti-Saloon League, we are now in position to move with our full strength in our efforts to secure State-wide Prohibition. The fact that all of our temperance people are now one, not only in purpose, but in plans as well, means that the days of the liquor traffic in Arkansas are numbered. Our State Board of Managers, which was elected at the time of our reorganization, and put in charge of our temperance work in the State, has matured its plans and now calls for the most hearty co-operation of all of our temperance people, including Churches, Boards of Trade, Fraternal Orders, Labor Organizations, Bankers and Merchants' Associations, Farmers' Unions, and any and all other organizations or individuals who believe that the liquor traffic is hurtful to their interests, and who are in accord with the purpose of the Anti-Saloon League to make Arkansas a dry State. Any and all the above named orders or organizations that will join in this movement to rid our State of the liquor traffic are urged to notify our Board of Managers at once, so that the most perfect organization possible throughout the State may be effected. Let the friends of our cause in every county open communication at once with our Board, sending such letters of encouragement and information as will strengthen and help the Board in its course.

That our people may know the names and addresses of our Board, they are given as follows:

OFFICERS AND EXECUTIVE COMMITTEE.

George Thornburgh, President. . . . Little Rock
Frank Barrett, Secretary and Special Superintendent Little Rock
J. W. Conger, Treasurer. . . . Little Rock
Ben Cox Little Rock
A. C. Millar Little Rock
W. M. Webb Little Rock
J. N. Jessup Little Rock

BOARD OF MANAGERS.

In Addition to Officers and Executive Committee.
G. W. Shepherd Little Rock
M. P. Matheny Argenta
E. E. Morris Little Rock
P. C. Barton Jonesboro
H. S. Simmons Newport
R. B. Willis Fayetteville
J. F. Black Texarkana
D. W. Richey Pine Bluff
C. C. Cline Pine Bluff
C. R. Hyde Little Rock
Clay Sloan Imboden
E. Carl Lee Augusta
W. T. Gann Herd
E. R. Steel Fort Smith
S. E. Tull Pine Bluff
M. C. Watts Camden
J. A. Proctor Camden

Let these names be clipped and filed so that our people may keep in touch with our Board.

FRANK BARRETT, Secretary.

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.)

Cherry Valley, Ark., Feb. 18, 1910.

Dear Cousins: What have all of you cousins been doing this cold weather? It is very cold here today and I have stayed in the house all day nearly. Hello Miss Irene, you and I are old friends, aren't we? Come again, I like to read your letters fine.

I am my papa's house-keeper. My age is between twelve and sixteen; to the one that will guess it I will send a post card. Earle Spence I guess your age to be fourteen, and will guess Irene Halk to be twelve. Am I right? I am going to describe myself to you: I have blue eyes, dark hair, light complexion, am five feet six inches tall and weigh 116 pounds. Girls, I believe the boys are waking up. They are going to get ahead of us if we don't mind.

Let's make our page a livelier one. There wasn't but one ad on our page this week and I hope there will not be any next week.

With love to all, I will say good night.

ESTHER ANDERSON.

* * *

Stephens, Ark., Feb. 24, 1910.

Miss Lillian Anderson, Conway, Ark.

As I haven't seen but a few letters in the Methodist paper I thought I would write one. I am a little girl ten years old. I go to Sunday school every Sunday. I have no brothers but I have one sister. My sister is fifteen years old. I have no pets. My Sunday school teacher is Miss Pearl Smith and my school teacher is Miss Addie Pryor. Our superintendent is Mr. R. H. Cannon.

Your cousin,
MABEL EVANS.

* * *

Hickory Plains, Ark., Feb. 14, 1910.

Dear Methodist and Cousins: I have been reading the cousins' letters so I thought I would write too. This is my second time to write to the Methodist. I live on the farm. I like farm life. For pets I have a puppy. Our school is going on now. Mr. Brandom is our teacher. I have been sick for about two weeks and had to miss school. I like to go to school though.

Bro. Cannon is our pastor. I will answer Alice Ball's question. Who was the strongest man in the world. It was Sampson. Ethel Reid I guess your age to be thirteen. Am I right? I will let the cousins guess my age; it is between eleven and fifteen. Well I will close for this time.

ROY PATTERSON.

* * *

Bono, Ark.

Dear Methodist and Cousins: Will you let me join your happy page, as this is my first attempt to write? I guess the most of you cousins are going to school are you not? I am not going, as they are building a new school house.

Rheumatism

"My mother is a great sufferer from rheumatism, and Dr. Miles' Anti-Pain Pills is the only remedy that relieve her."

MRS. G. DAVENPORT,
Roycefield, N. J.

For the pains of rheumatism there is nothing that can equal

Dr. Miles' Anti-Pain Pills.

They overcome that nervous irritation, relieve the pain and swelling, while they have a tendency to allay fever. If taken as directed they are invaluable to chronic sufferers, as the weakening effect of pain is lessened. Try them—your druggist sells them.

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

We are not having any Sunday school at present. We gave our new pastor, Bro. Hood, a pounding Thursday night; he seemed to enjoy it very much.

I will mention some of the books which I have read. "Stories of the Bible," "Gems of Truth and Beauty," and several others I will not take time to mention.

Martha Taylor, I guess your age is fifteen; hope I have guessed it. Who can guess my age, it's between thirteen and seventeen; the one that guesses it will receive a post card.

Well, I will close hoping my letter will miss the waste basket, and I will try to do better next time. With best wishes to the Methodist and dear cousins,

Your new cousin,
ONEAL FISHER.

* * *

Jacinto, Ark., Feb. 18, 1910.

Hello! Miss Lillian and Cousins: Well Fanny Roper as you have guessed my age, I will send you a card soon. I will guess your age to be twelve or fourteen.

Alice Ball I will answer your question Who was the strongest man in the world? It was Samson. Wasn't it? Good morning, Willie Johnston! When did you come? First time I have seen a letter from you in a long time. Did you get that card I sent you? I haven't received one in a long time from you. You said you agreed with Ruth Carr; I do too. I agree with you Nick Parrish about cigarettes and all other bad habits. You asked us to read 1 Cor. 14:34, 35. I will read it. You boys are doing better, now keep on. Yes, I think people can have religion that don't belong to the church, but I think they ought to join. Repentance means sorry for sin, to regret. Write again Nick, you did fine. You also answered my sister's question, (Clarissia Taylor). I will let you all guess how much I weigh. I am fourteen years old. I am a medium size girl. Say! I want to know who all have read the Bible through? I have, and have started through it again. Your cousin,

MARTHA TAYLOR.

* * *

Winchester, Ark., Feb. 19, 1910.

Dear Cousins: Will you admit another little girl into your happy band? I am nine years old. I go to school when the weather is not too bad, and I go to church when we have service. Our pastor's name is Bro. Frank Hopkins. We like him fine; he is here for his second year. For pets I have a cat and dog. I have one little sister living; her name is Gladys; she is five years old. I have two little brothers dead and one little sister. Well as my letter is getting too long I had better close. I hope the wastebasket has gone visiting.

From your new cousin,
NAOMI CALDWELL.

* * *

Butler, Okla., Feb. 20, 1910.

Dear Cousins: Will you admit another little girl into your happy band? I am eight years old. I am in the 5th reader. I go to school every day I can. My teacher's name is Miss Hallie Winters; I like her fine. Ruth Carr, please write us another story. I love your letters. Well as my letter is getting long I will close. If this jumps the waste basket I will write again.

Your new cousin,
LULA BARDWELL.

* * *

Dear Methodist: I am going to school and am in the third grade. My teacher is Mr. Dunlap. I go to Sunday school and to church every Sunday. We have a new church and our pastor is Brother Suls. All that can guess my age I will send them a postal. My age is between nine and thirteen. This is the first letter that I have written to you.

ALBERT BROWN.

* * *

Van Duzer, Ark., Feb. 18, 1910.

Dear Methodist: This is my first time to write for your paper, but I en-

HILL'S BUSINESS COLLEGES

Successor to Key's Commercial and Trades Institute. Hill's means a quick and thorough business education. Our training is thorough and practical. Hill's bookkeeping is not excelled. Has won over all competitors. Has more graduates in banks than any other system. We teach the Pittman system of shorthand. Statistics show that over 95 per cent of the government stenographers use the Pittman system, the world's standard. Write or phone 1247. Our 1910 Catalogue sent upon request. Address R. H. Hill, President, Little Rock, Ark.; Memphis, Tenn.; Waco, Texas.

joy the children's page very much. I go to school every day I can. I am ten years old. I am in the sixth grade. I have twin brothers three years old. There is snow on the ground now. It is so cold I am having to stay in the house all day, but I help mama when I am in the house. I iron, wash dishes, sweep the floor, and make the beds. My pastor's name is Bro. Heron; I like him fine. As my letter is getting long I will close.

CHRISTINA CARTER.

* * *

Jacinto, Ark., Feb. 18, 1910.

Dear Methodist and Cousins: It snowed last Thursday morning. I was down at my uncle's and walked home through the snow about a mile. The snow was about six inches deep and I was so tired when I got home I couldn't hardly walk. I am in the sixth grade at school. I like my history, physiology, and arithmetic best. What did you cousins do on Valentine Day? I went to school. What will you cousins do on Easter? My papa and brother have killed seven rabbits since the snow. I have the sore eyes and the snow hurts them. I missed school three days. I will ask you a riddle. Live at both ends and dead in the middle? I will let you guess my age, it is between ten and fifteen? I am small for my age, I weigh eighty pounds; now guess my age. I will guess your age, Blue eyed Julia, it is twelve. I will also guess your age Girard Shofner, you are seven; is that right? I would like to exchange cards with any of your cousins. My post office is Jacinto, Ark.

Your cousin,
CLARISSIA TAYLOR.

* * *

Booty, Ark., Feb. 2, 1910.

Dear Miss Lillian and Cousins: Please admit another little Arkansas girl into your happy band. I am thirteen years old, weigh 136 pounds, am five feet four inches tall, have brown hair and brown eyes, am a brunette. Don't you know I'm pretty? I am not going to school now, my school was out in December. Guess we will have a summer school. We are having some bad weather now. I help do the milking and some time when I go to the cow-pen I nearly bog up. I have three brothers and four sisters living; I have one brother dead. My birthday is the 4th of March. Would like to get a card from any of the cousins; will try to answer all I receive. Well I will close by asking a riddle: If tongs, poker and shovel come to seven dollars and seventy-five cents, what will a ton of coal come to?

Your new cousin,
ERAH BONNER.

* * *

Plumerville, Ark., March 16, 1910.

Dear Methodist and Cousins: This is my first attempt to write a letter. I am eleven years old. I enjoy life so much, there are so many good things in this life for boys if they look for them, especially if they have a pleasant home surroundings.

I am going to school. I like my teacher; like don't tell it. I simply love her. My teacher's name is Miss Willie Oliver. I love to go to school. I am learning fast—my hardest study has been arithmetic. I hated it, but not so now. I love it. We have a beautiful two-story brick school building; it is a credit to our town; has four class rooms and a large auditorium; cost \$20,000. The principal of our school's name is Mr. Moore, a mighty good man. I go to Sunday school and church, and to prayer meeting twice each week. Our



Church Pews

Best is what you want. We have it at right price.

THE De WOLF FURNITURE CO.
Fifth and Pine Streets, Garnette, Kan.

Mich.

pastor's name is Jno. T. Gossett; we all love him. Our Sunday school superintendent is my papa, J. S. Wilson. I think this letter is long enough. I will write about something else next time.

Respectfully,
MARTIN WILSON.

YOU CAN QUIT,

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar & Co. sole Agents for Arkansas and Oklahoma, Box 239, Little Rock, Ark.

FIRST METHODIST CHURCH, SULPHUR, OKLA.

We have just closed a most helpful eight days' meeting at the First Methodist church. The church was revived, some saved and some reclaimed. Our only lament is that the meeting had to close too soon on the account of conflicting dates.

Rev. A. M. Brannon of the Vinita Ave. church did most of the preaching and to say he did it well little expresses it. He is a strong logical and forceful speaker and is uncompromising and fearless in his denunciation of sin. He knows how to get in the hearts of men and lead them to Christ, but above all he knows God and lives very close to him. Rev. Robt. Lear, song evangelist of Kentucky, directed the music. He sings the gospel in a charming and stirring way that grips the hearts of the people and inspires them to nobler living. As a choir director he is at his best and as a Christian worker he renders most valuable assistance in the altar, in the congregation, anywhere. The preachers of our conference will find him a most efficient helper and I most heartily commend him.

W. U. WITT.

A CORRECTION.

In my report last week from Howe and Heavener, there are two or three errors and omissions.

In referring to the dedication of church at Howe by our P. E., Rev. J. A. Parks, built by my predecessor, W. D. Sauls, of Wister, not Sands. Second, I didn't mean to leave out Monroe; they too gave us a nice little pounding, and doing nicely financially also, and Heavener on a boom, not Howe. The Kansas City Southern Railroad has made this one of their divisions and located the Round House and Shops at Heavener, moving them from Mena, Ark., and buildings are going up in a hurry. Heavener will soon be quite a city.

J. A. GREENING.

* * *

Greenwood, Ark., Feb. 18, 1910.

Dear Western Methodist and Cousins: How are you all? I am just fine. How many of you cousins like to go to school? I sure do, but our school closed last Friday and I won't get to go any more 'till next winter. I have read the following books: "Sunday Half Hours with the Children," "Alice

(Continued on Page 17.)

All Aboard!

WHEN? WHERE? WHAT?

April 12-14, 1910, Little Rock, Arkansas

Will be held the first annual session of the Arkansas State Sunday School Conference of the M. E. Church, South. A program of good things has been prepared for presiding elders, pastors superintendents, officers and teachers. Men and women of world-wide reputation as instructors in Sunday School work will be present throughout the conference.

Every department from top to bottom will be handled by skilled workers.

As this is the first State conference of our church in this State, every one who possibly can should be present to help launch the enterprise that is to mark an epoch in the history of the church in Arkansas.

We do not appeal to your loyalty as a Methodist, for if you have no higher ambition than just to be loyal, it will not pay you to attend this great conference.

All Sunday school workers are ex-officio members of this body, and we urge all to attend, from presiding elders down; but it will be best to at once find out who will agree to go, and designate certain ones to represent you. We advise the schools to pay the railroad fare, at least, of one or more workers, as it will be a wise investment. We would be glad to see every Sunday School in Arkansas Methodism represented.

It will be a feast for the presiding elder. It will be a feast for the pastor. It will be a feast for the superintendent. It will be a feast for the officers. It will be a feast for the teachers.

The display of Sunday School supplies will be a valuable feature. You can't afford to miss it. Begin to plan at once to attend. Come in time for the sight-seeing trolley ride on the afternoon of April 12. Bring notebook and pencil—take notes to report on your return home.

ENTERTAINMENT

Boarding house rates are from 75 cents to \$2.00 per day for room and board. Hotel rates are from \$1.25 up per day for room and board. Write at once and make reservations, either direct, or to H. F. Buhler, Chairman Entertainment Committee.

RAILROAD RATES

A round trip rate of one and one-third fares has been secured. Speak to your railroad agent in advance, so that, if he has no instruction, he may inquire. If on the day of sale your agent has no authority as to rate, buy ticket and take receipt, and your return reduction will be arranged.

For further information write

GEORGE THORNBURGH, Masonic Temple, Little Rock, Arkansas

VINITA CHARGE.

With so much attention directed towards the material progress of the city and such hopes resting upon its future greatness, increased efforts on the part of the church are required to meet the conditions prevailing and demand sufficient attention to induce reflection upon the consequences to follow through an eternity entered direct from a life imbued alone to the influence of worldly gain.

Our church has recently enjoyed the benefit of a good revival conducted by the pastor, assisted by Bro. E. G. Phillips and wife of Oklahoma City, who through the rendition of specially selected music contributed much to the success of the services.

The revival has resulted in much good to the community and in seventy-three additions to the church.

The pastor, J. M. Cantrell, is now on the third year of his charge at this place and the revival recently closed is the third under his direction and charge.

The membership of the church has almost thrived during the time Bro. Cantrell has been in charge, and an ever increasing interest among the membership has resulted from his labors as its pastor. The conditions now obtaining in this locality are calculated to draw the mind from spiritual affairs to temporal matters, and no little credit is due the pastor for his untiring efforts in this field which is so abundantly attested by the enlivened interest throughout the membership of the church and the unity of purpose and brotherly love

prevailing at this time.

It has been the policy of the pastor to himself conduct his revivals and to enlist the assistance of local pastors of the district, and with such success that great interest has been aroused and many have come into the church, while the revival each time serves to continue interest among the members and to sustain the new converts under the influence that awakened their interest.

The pastor is an earnest and effective laborer in the field and has divined the sentiment of the people and awakened an abiding interest as is shown by the large and continually increasing congregations that attend his services.

The work of the church has been greatly augmented during the last two years under the charge of the present pastor who appears especially prepared to adapt the means necessary to meet the rapidly changing conditions of the community.

With the increasing interest here manifested, and the awakening attention of the church membership to its responsibility, under the leadership of a devoted pastor we hope to see the Master's cause carried forward with the energy the nature of the times demand.

E. M. PROBASCO,
Pres. Board of Stewards.

METHODISM IN TEXARKANA, ARK.

Present: Thomas, Messer, Hundley, and Harwell. Prayer by Bro. Messer.

First church: Sunday school was large considering the inclement weather, there being over two hundred present.

The congregation at the eleven o'clock service was large and attentive. Interesting Young People's Missionary Society at 2 o'clock. The Epworth League at 6:30 was enthusiastic. The evening service, at which the Baraca Quartette made its first appearance, was well attended. The Baraca Class, of which Brother Harwell is the teacher, gave a luncheon Tuesday evening, at which they planned to "do things" that will be more than local in their effect. All the services except the Sunday school and morning preaching service will be discontinued during the Torrey meeting which begins next Sunday.

College Hill: The prayer meeting was entirely rained out Wednesday night. There were five cottage prayer meetings held in that section of the city during the week in interest of the Torrey meeting. There were seventy-six present at Sunday school, and the interest was very good. The morning church service was good, Rev. H. E. Van Camp preaching. The Junior and Senior Leagues are both in good condition. The evening service was well attended and the congregation was appreciative.

Texarkana circuit, C. F. Messer, P. C. Bro. Messer reported six appointments on his circuit, and five Sunday schools in flourishing condition and doing good, all using our literature. Preaching services at Pleasant Hill and Harmony Sunday were well attended. One prayer meeting on the charge well attended by the young people.

L. E. HUNDLEY, Sec'y.

CENTRAL, FLAT ROCK CIRCUIT.

Easter Sunday was a grand day at Central. Our Sunday school was at its best, as most all were present. The program rendered by the Sunday school was cheerful. It was composed of recitations, concert pieces and songs by the children, and then papers were read by Mrs. Earl Patchell and Mrs. John Evans which interested all who were present.

The committee was faithful and attentive in training the children and preparing eggs for an egg hunt for the children, which was given at the close of the program.

Central is a country church situated on the Flat Rock circuit, and Brother Wood is our faithful pastor. Central is in good running order. We are preparing for children's day service. Our committee on this is composed of Miss Ollie Hicks, Mrs. John Evans and Mrs. J. J. Trawick, and that bespeaks a good program.

V. P. BUMPAS,
Superintendent.

WHY COUGH AND SPIT?

You have catarrh of nose and throat. Try a pleasant remedy. It gives relief and often cures. Quapaw Catarrh Remedy. My mail, 50 cents a bottle. P. H. Millar & Co., Agents, Box 239 Little Rock, Ark.

MARRIED—On Thursday evening, March 31, 1910, at the parsonage at Horatio, Ark., Mr. Odie Brinkley to Miss Effie Zachry. Rev. W. W. Mills officiated.

OBITUARIES.

(We find it impossible to publish 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.)

WIMBERLY.—Mrs. Martha J. (nee Smith) was buried this afternoon, Feb. 19, 1910. She died at Mena yesterday morning. She had been an invalid some months and her death was not unexpected. Born in McNary county, Tenn., Oct. 14, 1848, her parents moved to Arkansas, when she was eight years old. She married Marion Wimberly May 27, 1866, and was the mother of nine children. Her husband and five children survive her. She joined the Methodist church thirty years ago. It was my duty and pleasure to hold religious services at her bedside shortly before the end. She loved her Savior and was persuaded that he was able to keep her; and before her summons she testified of her readiness to depart and be with her Lord. Her body rests two miles from Cherry Hill, and today the company of neighbors that came over roads covered with snow to her funeral attest the regard with which our sainted friend was held. To her sorrowing husband and children we offer the consolations of the gospel. They grieve not as those that have no hope.

JOHN F. TAYLOR.

BROUGHTON.—Sister Epsie E. Broughton was born at Greensboro, Ga., December 5, 1817. She was married to Edward N. Broughton in the year 1837, and in 1847 he died. She thus experienced a widowhood of 62 years. At the age of 15 she was happily converted and united with the Methodist Church, in which communion she remained until God called her home. She came to Arkansas in 1859, where she remained for the rest of her life. She was the mother of three children, two of whom, Mr. John R. Broughton of Jersey, and Mr. H. F. Richardson of Warren, still survive. On October 25, 1909, she quietly fell asleep, at the home of Sister Richardson, in the 93d year of her age.

Sister Broughton was a true mother in Israel. She loved God and the church, and as the infirmities of age came upon her her whole thought was of Jesus and Heaven and the loved ones at home. She was the oldest person in Bradley county; but notwithstanding she was ripe for Heaven she will be sadly missed by loved ones and a host of friends. In loving memory. Her pastor,

ARTHUR M. SHAW.

CRUTCHFIELD.—George W., Jr., better known as "Pete," son of G. W. and Ida Crutchfield, was born at the old home near Ward, Leflore county, Okla., February 22, 1902, and at 5:30 the morning of February 9, 1910, the Lord sent His ministering angel to take his spirit home. Pete was a very bright, intelligent, obedient child, and loved the Lord. He loved the Sunday school and knew his lessons. I am sure his teachers miss him.

Pete was sick nearly two years and everything that love and skilled medical aid could do was done.

I have never seen a child bear his sickness with such patience and cheerfulness. While dying he asked his papa, "Who is that singing?" The bible says "Though we pass through the valley and shadow of death His rod and staff shall comfort us."

We buried him at Short Mountain cemetery, there to await the coming of Jesus. Brother Cowan, his pastor, conducted the funeral services, assisted by the writer.

Father, mother and loved ones, be faithful, for dear Pete is waiting for us

over in the glorious Eden land which lies beyond the sunset of life.

ROBERT M. TEMPLETON.

EGGER.—Mrs. Sarah R. This afternoon at Cherry Hill, we buried the oldest member of our community. The crowd that attended the funeral of this faithful follower of Christ and of the Methodist church attest the esteem with which she was held. Mrs. Sarah Egger was born in Alabama, May 10, 1830 and died Feb. 24, 1910. She has been religious since early life. Her husband was the first postmaster at Egger, Ark., whence the office took its name. She was the mother of eight children, three of whom and her husband have passed away. This mother in our Israel leaves a rich legacy in her Christian character to her children and many grandchildren. Her church and community have for years been the beneficiary of her prayers and Christian influence. Her Lord sitting over against the treasury of His house has seen in the devotion of this good woman more than gold poured into the coffers of His church.

For some months, unable to walk the soul of the good woman gave up its home in the enfeebled, tottering house of clay, and went away to the "house not made with hands eternal in the heavens." Thither her five children and other loved ones may press their way to meet her. In sympathy,

JOHN F. TAYLOR.

Egger, Ark., Feb. 25, 1910.

BULL.—Mr. M. T. Bull was born in Alabama May 2, 1850, and departed this life Jan. 1, 1910. While he was yet a child he moved with his parents to Hampton, Calhoun county, Ark., where he lived until about twenty-three years of age, at which time he moved to Texas. His health failed him in Texas, and in the year 1890 he moved back to Arkansas on the old homestead. He was married to Miss Ella Hanna Feb. 23, 1892, and nine children came to bless their home, four of whom are living, and five have gone to be with Jesus. He contracted pneumonia about two weeks before his death, and although he suffered much, yet he never complained. The writer was the family's pastor for two years, and I shall never forget the kindly welcome Bro. Bull always gave me when I visited him. He was a good man, a faithful husband and loving father. May the Lord bless the widowed wife, and fatherless children, and I would entreat them to look up to God and trust Him, for he does all things well. His will be done, and he has said he would care for the widow and orphans, if they only trust Him.

FRANK HOPKINS.

GARNER.—Mary B. Garner, daughter of Rev. F. M. and Mrs. D. K. Winburne, was born Nov. 12, 1874, in Holly Springs, Ark., and died Jan. 13, 1910, in Irene, Texas, where she was visiting her sister, Mrs. Julia Graham. She leaves in her nice little home a bereaved husband and three little boys, the youngest, Joseph Key, only two years old. She was dedicated in 1875 by Rev. E. N. Watson, Little Rock Conference. When a little girl she was sweetly converted as pastor I received her into the M. E. Church, South. If it were possible to have lived a Christian all her life, it would apply to dear Mary. She was a "Kidd-Key" girl, hence the name of little Joseph Key. She was a sweet-spirited, modest, cultured Christian woman and zealous worker in our church and W. H. M. Society here and everywhere she lived. Her death was sweet and peaceful and yet it cast a gloom over our little town and all the churches and people here. Language fails to express our sorrow when we look at her lonely home and the sweet little children. Yesterday was my first day at our church since her departure. Oh, how I missed her sweet face and musi-

cal voice! God bless her bereft husband and precious little boys. Praise God ere long we will meet her in the beautiful city of love and light, where she has already seen the King in his beauty. Farewell, Mary, but not forever. In hope, Her father,

"FINCH" M. WINBURNE.

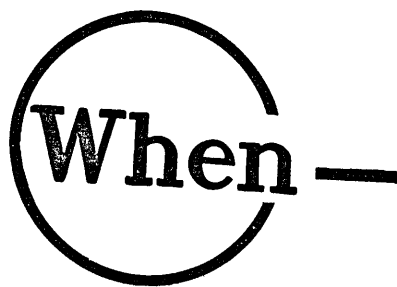
HARDON.—John B. Hardon was born in Jasper, Marion County, Tenn., May 9, 1843, and died at the home of his son, Rev. C. W. Hardon, in Broken Arrow, Tulsa County, Okla., February 13, 1910. When he was only four years old his parents moved from Tennessee to Baldwin, Etawamba County, Miss. At the age of fourteen he was converted to the religion of Jesus Christ, under the preaching of Rev. Reeves and joined the M. E. Church, South, at Hickory Grove Church, near Baldwin, Miss. After his marriage to Miss Elizabeth Vinson, of Burleson, Franklin County, Ala., where he settled and engaged in farming, there being no Methodist Church convenient, with his young wife he joined the Baptist Church. He entered the army of the Confederacy September, 1862. In this relation he was also true to what he conceived to be his duty towards his country serving faithfully in the cavalry under Van Dorn and Price till the close of the war. His wife died May 22, 1900, leaving him, with four sons and two daughters. One son has since died in the United States navy. The oldest daughter, Mrs. Mary B. White, resides in Alabama; the other daughter, Mrs. Ida J. Wilson, in Texas. Two of his sons, Jesse and Wheeler, live in Mississippi, and Rev. C. W. Hardon in Oklahoma, being a member of the Oklahoma Conference, M. E. Church, South.

The writer was his pastor during the years 1904 and 1905 in North Alabama. It was my privilege to be in his home often, where I came to know him quite well. I don't think I have ever known a truer man. He was a kind father, a devoted Christian, a loyal church member, a good neighbor, and the best type of citizenship. During my first year as his pastor Brother Hardon came back to the Methodist Church. He has gone to his reward on high. We shall miss him here, but we shall see him again upon the eternal shore. May God's spirit comfort the bereaved ones. Your loss is his eternal gain.

His friend and erstwhile pastor,
J. A. DOSIER.

NORPHLEET.—Mary Louise Norphleet, daughter of Mr. Ed and Mrs. L. H. Tittsworth, was born in Paris, Logan County, Arkansas, November, 1885. Married Hon. Thomas Norphleet November 22, 1904, and died in Little Rock, December 22, 1909. She joined the Methodist Church October, 1901, at the gracious meeting conducted by Rev. J. P. Lowery in Paris, and was baptized and received into the church by the pastor, the writer of this sketch, of which she remained a member until translated to the church triumphant. For two years she was a student in Galaway College. It was here she received a richer religious experience which ever blessed and sweetened her life. She was by nature beautiful, but added much to her attractiveness by her sweet and winsome ways. She was quite a favorite in Paris, at college, and drew a number of friends about her in her new home in Little Rock.

Though the season for flowers had



appetite suggests
something good—
when health dictates
something nourish-
ing—when bodily
strength demands
something sustaining
— in short, when
you're hungry.

Uneda Biscuit

(Never Sold in Bulk)

5¢ a Package

NATIONAL BISCUIT COMPANY

passed, her grave was literally covered with the finest the greenhouse could furnish. Her devoted father and mother now live in Clinton, Okla., and did not reach her in time for the last parting words; but by living as dear Louise lived they can meet in the Heavenly home.

A true and devoted friend,
D. J. WEEMS.

MILLER.—Brother William P. Miller was born in Warren county, Kentucky, October 28, 1824, and died in Howard county, Arkansas, February 3, 1910. More than 52 years ago he was married to Miss Mary B. Rothwell, who still survives him. Unto this union were born eight children, five of whom mourn their loss, while three are on the other shore. Brother Miller was a good man and a good, quiet citizen. He joined the church when a young man and died with his name upon her honor-roll. He suffered a heavy stroke of paralysis some two or three years ago, and having reached the ripe old age of 85 years, 3 months and 6 days, it was not a great surprise that he should be called hence yet he will be greatly missed. We extend loving sympathy to the bereaved.

J. J. MELLARD.

TAYLOR.—W. M. Taylor, son of Green and Mary Taylor, was born July 28, 1852, in what was at that time St. Francis county, Arkansas. He professed religion under the ministry of Rev. R. G. Britton, pastor of Taylors' Creek Circuit, and united as a charter member with the M. E. Church, South, at Smith's Chapel.

He was first married to Miss Elizabeth Jones, daughter of Rev. M. A. Jones. They lived happily together until February, 1904, when she preceded him to the glory land. In 1892 he moved to Woodruff county and settled near Fakes Chapel, at once placing his membership with the Methodist church at that place.

In 1906 he was married to Mrs. B. L. Sorrells. This proved to be a happy union. In 1879 he was made an official member in the church and has held such positions until he was called from labor to his reward. He was a member of the I. O. O. F., also of the W. O. W., and beloved by the members of both orders.

He was possessed of those traits of character that made him indeed a great man; a man of broad views, always striving to stand for the right, never sacrificing principle for policy. He was a faithful man in all the relations of life.

With his noble Christian character and his devoted life he was a power for good among the people he came in contact with.

On March 11, 1910, the busy wheels of life stood still, and Bro. Taylor stepped into the chariot and went home to be with God. As we see him go we cry out from the depths of our soul: "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

The wife has lost a devoted husband, the children a faithful father, the church one of its best members, his neighbors a true friend.

Shall we see his like again? God's blessing on all that was nearest and dearest to him. His pastor,

J. R. NELSON.

FARRISH.—Robert Farrish was born near Fayetteville, Ark., Sept. 26, 1880 and died near Elm Springs, Ark., Feb. 4, 1910. He lived in Washington county all his life. He was married to Miss Lena Reed of Elm Springs Sept. 21, 1903. With her lived happily until his death. He also professed faith in Christ in 1903, and joined the M. E. Church, South. He lived a faithful, consistent religious life. Was in official position in the church for several

years. He died in full triumph of a living faith—telling his wife, when a few days before his death she asked him, that "there is nothing in the way." "I am ready." D. C. SUMMERS.

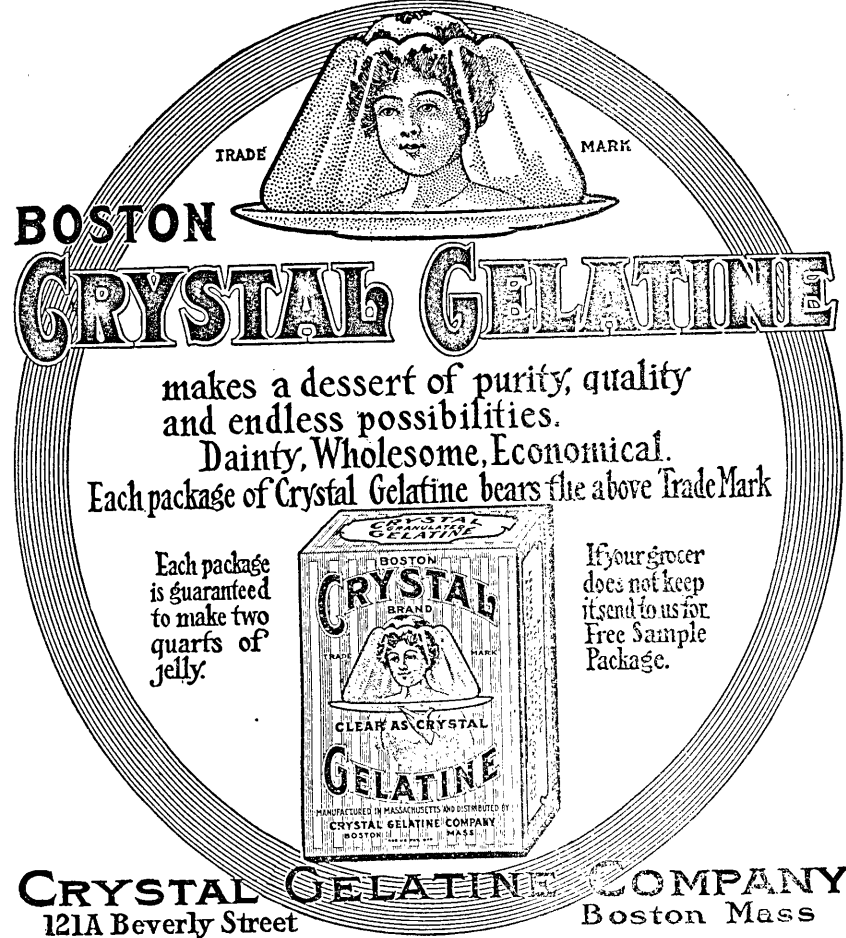
WILLIAMS.—Virgie Williams, daughter of A. W. Williams and wife, who reside five miles south of Checotah, fell on sleep on March 22, at the age of 16 years. She was a Christian and member of the Methodist Church, South. The remains were given sepulture in the Checotah Cemetery on March 23, the writer conducting the service. S. X. SWIMME.

DAVIS.—Mrs. Freeman Davis, formerly Annie Logston, was born October 31, 1881; was the eldest child of the family; was a kind and loving daughter, and assisted her widowed mother largely in taking care of the younger children. She was happily married January 8, 1899, to Mr. Freeman Davis; was converted and joined the church in June, 1909, and died at her home in Little Rock, at 1005 Oak street, March 14, 1910. Sister Davis was burned to death, her clothes igniting from burning grass in the yard, which resulted in her death five hours later. Her death was an awful tragedy. She was a member of our new church at Highland. It happened to be there in a few minutes after she was burned. Her agonies were frightful and awful, and caused even the strongest women and men to cry and plead for mercy and help. She was the calmest of all the scores of friends who came in. Yet friends and physicians could do nothing. In the midst of her agonies she calmly spoke of her death, said she was ready to die, said she did not understand why it was thus, "but God's will be done. I will trust Him." We were all working and praying but she bade us to stop and get on our knees and hold prayer with her, and then she seemed perfectly reconciled and resigned to God's will. She was a devoted and dutiful wife, a loving mother and a good Christian woman loved by all who knew her. She leaves her husband and two boys, her mother, four sisters and a brother, with many kindred and friends bowed in sorrow. Yet our ties are stronger in Heaven and we can only find comfort in God's promise, that if "we are faithful unto death we shall receive a crown of life." Bless God, we shall meet again, and then we can understand. May God bless and comfort the sorrowing friends and loved ones. S. W. RAINEY.

EARNST.—Nellie Jane Earnst, three months old, the babe of Brother and Sister Met Earnst, departed this life March 5, 1910. Baby Nellie will be missed in the home. She was the only child, but God knows when his immortal grapes are ripe, so grieve not, dear parents. Live for God and His glory and in the near future you will live with your sweet babe. May God bless you. J. C. WILLIAMS.

POND.—On the second Sunday in February we received a phone message to attend the funeral of Sister Pond, who is well known throughout the county. Sister Pond has been a member of the M. E. Church, South, since her girlhood days. Truly it can be said of her she was a true, devoted Christian, one that lived by faith in the Lord Jesus Christ, loyal to the church and loving to her pastor, she is gone to rest. May God bless the bereaved ones. We preached her funeral at Lakeside church and put the remains away in the Lakeside cemetery. Her pastor, J. C. WILLIAMS.

CROSS.—As the sun was sinking behind the western hills, February 16, 1910, the spirit of our dear aunt, Mrs. Jennie Cross, went to live with God. She was born in Auburn, Ala., February 17, 1848. Her maiden name was Virginia Adelaide McGregor. In 1869



BOSTON

CRYSTAL GELATINE

makes a dessert of purity, quality and endless possibilities.
Dainty, Wholesome, Economical.

Each package of Crystal Gelatine bears the above Trade Mark

Each package is guaranteed to make two quarts of jelly.

If your grocer does not keep it send to us for Free Sample Package.

CRYSTAL GELATINE COMPANY
121A Beverly Street
Boston Mass

she was married to F. M. Cross, who survives her. To them were born three children, two of whom preceded the mother to their heavenly home, leaving only one son, Love Cross, with the father, to mourn her loss. Our loss is Heaven's gain. She became a follower of Christ in early life. She was faithful to His cause, submissive to His will, was a true wife and mother, none knew her but to love her; her sweet and pure life should be an example for us all. She had been a long and patient sufferer, was sick several months before rest came. What a sweet thought, when we have had our trials and afflictions here on earth and life is ended, to those who trust in God there is a home and rest forever. May God bless the father and son. Mother is awaiting your coming.

"Weep not that her toils are over
Weep not that her race is run;
God grant that we rest as calmly
When our work on earth is done.

"Servant of God, well done,
Blest be thy loved employ,
The battle fought, the victory won,
Rest on thy Master's joy."
NIECE.

HARRELL.—Mrs. Marcia Lee Holmes Harrell was born April 3, 1874, and went home to Heaven February 27, 1909. She died in Hot Springs, where she had gone with her husband, Mr. W. L. Harrell, in a last effort to regain her health. Her body was sent to her home in Tillar, and laid to rest in the Selma cemetery March 2, after having waited for her fourth brothers to arrive, three from Texas and one from Dumas, Ark. The funeral services were held in the church at Tillar, and the house was crowded. Many colored people came to the funeral and asked permission to see for the last time the remains of Sister Harrell. They loved her as well as the whites—in fact, everybody loved Sister Harrell and she loved everybody. She joined our church very early in life, and was married to Brother Harrell November 18, 1896. She leaves a broken-hearted and devoted husband, four motherless children, two girls and two boys, four brothers, many relatives, and almost a numberless host of friends to mourn her loss. Every one who knew her, either white or black, was her friend, and she was everybody's friend. Best of all, she was a friend of God.

Stop LaGrippe!

Before it Stops You.

Take

JOHNSON'S CHILL & FEVER TONIC

Knocks it up every time.
Your money back if it fails. Get it today.

50c at Druggists'.

A. B. POE The Shoe Man

Second and Main Streets.

Largest retail Shoe house in the State.

Mail orders given careful attention.

LITTLE ROCK, ARKANSAS.

We will appreciate your business.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 7068. AN OLD AND WELL TRIED REMEDY.

She was a devoted Christian, a great church worker, and shone in our midst like a star of mighty magnitude. God has taken from the earth another diadem for His crown "that shall shine as the stars forever and ever." We commend the broken-hearted and bereaved ones to their fallen loved one's God. Her pastor,
FRANK HOPKINS.

WANTED.

A man who has had some experience in revival work and a good singer, to assist the pastors in revival work in the Clinton District, Oklahoma Conference,

W. H. M. SOCIETY.

EDITED BY

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

HAVE YOU FORGOTTEN?

Dear Friends and Co-workers: A goodly number of our Home Mission auxiliaries have circulated the petition to be presented to the General Conference, asking that laity rights be granted the women of the church, and many zealous women and influential men have signed it.

It is possible that a few auxiliaries may have forgotten this matter and we wish them to know it is not too late to do something even now.

In fact, a great deal may be accomplished in a few days by a few energetic women. See that some active member of your auxiliary takes the petition around and asks our Methodist people, men and women, to read and sign it. And on April 15, mail it to Mrs. R. W. MacDonell, Meth. Publishing House, Nashville, Tenn. Do not be afraid of rebuff or criticism from those who have not considered this matter, or those who have and do not yet approve the advance movement.

In Little Rock, as always, we have been most courteously treated, and only regret that it has been impossible for us to make a general canvass of the Methodist congregations. Only one man to whom we showed the petition failed to sign it. He has been "reading up" on the subject since then and may be ready to sign the petition now.

So far Memorials to be presented to General Conference have been adopted by the Women's and Young Ladies' Auxiliaries of First church, Little Rock; Lakeside Auxiliary, Pine Bluff; and the Foreign and Home Mission Auxiliaries, in joint session of Central church, Hot Springs. It is probable that other auxiliaries have adopted memorials.

Our women feel that it will be just and expedient for the General Conference to grant this petition, but we have no grievance against the church. Even though the women of Southern Methodism "have less authority in their own church than the women of any Protestant church in America," we do not love her any less. We are only determined to try to give our best service for her upbuilding.

We of the Little Rock conference can scarcely understand conditions where men are not available, or are unwilling to serve the church, and women are called upon to fill places of responsibility. Our desire is to try to do what-

ever seems best for the good of the church as a whole.

The annual meeting of the Women's Board of Home Missions will convene in Nashville, Tenn., April 14, and we are requested to pray for those workers. Matters of importance are to be considered, and urgent calls for help will come from many places. Who is sufficient for these things? It is only through faith in God's promises that we can consent to try to meet the exigencies of the day.

Our annual meeting in Stamps, May 13-17, beginning Friday morning, promises many good things, and every auxiliary is expected to send one delegate with a full report of the year's work. Delegates and visitors' names should be sent at once to Mrs. C. L. Cabe, Stamps, Ark., that homes may be provided without unnecessary labor.

We are much disappointed to learn that Miss Mabel Head cannot come as she had expected, but our home folks, assisted by Mrs. Rudolph, will do well—act nobly—"angels can do no more!"

Sincerely,

MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. W. H. M. S.

HOT SPRINGS PREACHERS MEETING.

Present: Hutchinson, Parker, Harden, Rushing, Black, Hotchkiss, Keadle and Mason.

Prayer by Bro. Harden, after which "Rock of Ages" was sung.

Visitors: Rev. Rufus S. Stout, General Secretary of the Church Board of Extension of the C. M. E. Church, of America, also Rev. H. M. Reed, pastor of the same church, this city. Rev. H. M. Wylie, of the Orange Street Presbyterian church of Hot Springs, and Rev. Leon Vincent Styles, of the Christian church, this city.

Brother Parker reported for the Third Street church: Good spiritual meeting Wednesday night; crowd small on account of rain; 135 in Sunday school, good League service, in fact the best that he has had in Hot Springs. Good services all day Sunday.

Brother Black reported for his charge: Had 40 in Sunday school at Morning Star church, and a good service.

Brother Keadle worshipped with Brother Rushing's congregation at 11 o'clock and preached for him at night; Brother Rushing is somewhat under the weather. Yet Park Avenue enjoyed a fine day Sunday. Dr. King preached at 11 o'clock to a fine congregation and all enjoyed it, and Brother Keadle preached at night, in his usual happy style.

Brother Harden reported for his charge: Had forty-eight in Sunday school at Tigert Memorial and also forty-eight at Oaklawn Sunday school. Good congregation at Tigert, and a fine song service before preaching in the evening.

Central church, Brother Hutchinson reported: 259 in Sunday school and pretty good prayer meeting; good congregations. Baptized one baby Sunday and had an application for membership, and a good League service.

Malvern Avenue church, Brother Mason reported: Good prayer meeting Thursday night; seventy-five in Sunday school; fair congregation; good class meeting in the afternoon.

B. F. MASON, Secretary.

FORT COBB, OKLA.

Please mention that our married and single daughters as referred to by our "Field Editor" in your issue of last week as being down with pneumonia at the time of his visit to Fort Cobb are fast on the road to absolute recovery, the danger line having been passed. Was able to fill my appointment last Sunday. Also mention marriage of Mr. Charles O'Connor, of Fort Cobb, and Miss Elizabeth A. Schults, of Carnegie, Okla., by the writer.

J. W. FRENCH.

The most wonderful sound-reproducing instrument of the cabinet type, combining the highest results of musical genius with a masterpiece of cabinet work—

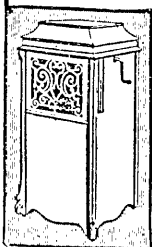
The Amberola

The newest Edison Phonograph

The Amberola is beautifully simple in outline, exquisitely designed and comes in either mahogany or oak, to harmonize with surroundings in any home. It has drawers in the lower part for holding 100 records.

It plays both
Edison Standard and Amberol Records

Rendering the best of all kinds of music as it is meant to be played, without hurrying or omitting important parts. The price is \$200. Other types of Edison Phonographs, \$12.50 to \$125.



Leo Slezak now sings for the Edison

The greatest living lyric tenor, Leo Slezak, has made ten new Grand Opera Amberol Records for the Edison Phonograph. These Records include the great arias from Verdi's "Otello," together with arias from other Italian Grand Operas. Slezak sings these Italian Grand Opera arias exclusively for the Edison Phonograph. Hear these new Slezak Records at your dealer's—and be sure to see and hear the Amberola.

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

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

REVIVAL IN NORMAN, OKLA.

Our pastor, Rev. R. E. L. Morgan, closed last week a very helpful and profitable meeting in Norman of three weeks' duration. Excepting two sermons, he did all the preaching himself. The Rev. S. E. Kirby of Wapanucka conducted the singing. Interest in the meeting increased at every service. The congregation at the last service was larger and the interest greater than at the first. I do not know the number of conversions. More than thirty splendid members were added to our church. No doubt other churches reaped some of the fruits of the revival. Bro. Morgan's sermons were strong and clear presentations of the scriptures. He adopted no sensational or clap-trap methods. All was done "decently and in order." He relied on the efficiency of the word of God and the witness of the Holy Spirit to do the work. Every interest of the church was helped.

This is Bro. Morgan's third year as pastor of this people. His congregations and Sunday school are about double the number he had the first year. The church has been greatly built up spiritually, numerically and financially. Bro. Morgan is a "rising young preacher." I am always glad to see our young preachers develop in every right way.

Bro. Kirby rendered us efficient service. He certainly knows how to conduct a song service and to drill a choir. We were fortunate in securing his services.

I like the genuineness and after effects of such revivals. Why can't all our preachers conduct their own revivals? If they are called to preach they are called to save souls. The revival has put the church in Norman in fine preparation for our district conference which meets here this week.

THEO. F. BREWER.

FAYETTEVILLE DISTRICT CONFERENCE NOTICE.

To Pastors and Members of Fayetteville District Conference: Will pastors as soon, now, as you know, please send us the names of your delegates and friends who expect to attend district conference at Prairie Grove, April 20-22. It will oblige us greatly.

Fraternally,

F. A. LARK.

HENDERSON COLLEGE NOTES.

On Tuesday, April 5th, ground was broken for the "Alumni Hall," to be erected on the lot just east of the College. We plan to have the foundations completed by commencement, ready for the ceremony of laying the cornerstone.

The class of 1911 entertained the Seniors on last Monday, with a picnic on the beautiful banks of the Caddo. As an open air entertainment it was ideal.

Application for rooms for next session are already coming in. The business manager reports more letters of inquiry received than in any previous year at this date.

On Monday evening in the Henderson Auditorium, Misses Lillie Parks, Bessie Thompson and Evelyn Goodwin gave their graduating recital, in Piano, Voice and Expression respectively. The large audience gave every expression of sympathy and appreciation.

The annual tree-planting by the Senior Class was a social event of last week's calendar. Many brilliant and witty speeches were made, in both verse and prose, and the sturdy little oak starts on its College career under most intellectual auspices.

The interest of the students now turns towards the preliminary contests, deciding our representatives in the May Inter-Collegiate contest in Little Rock. Henderson as usual will send up some good material.

R. K. B.

METHODIST DENTIST WANTED.

There is a fine opening for a good dentist at Erick. The present dentist is retiring because of bad health. Write Dr. Stubbs at Erick, Okla., for further particulars.

H. L. MAULDIN.

MARRIED.—March 29, 1910, at the Methodist parsonage, in Lewisville, Ark., Mr. S. O. Parr, of Texarkana, Ark., and Miss Louise Connevey, of Lewisville, Rev. J. R. Sanders officiating.

MUSKOGEE DISTRICT NOTICE.

Please announce that the committee on examinations for Muskogee district, Oklahoma conference, will meet in the M. E. Church, South, at Stigler, April 5th. Let all who are interested take notice.

J. T. THORNTON,
Chairman.



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

The Company insures property against fire, lightning, and cyclone at reasonable rates. Its Policies are Standard and non-assessable.

The Company has been under conservative management, and as a result has grown in favor and stability.

The principal risks carried are dwellings, (town and country), stores, school-houses, churches, and lodge halls.

Such risks as cotton gins, saw mills, planing mills, and saloons are not taken.

Your patronage is solicited and will be appreciated.

G. H. KIMBALL,
Secretary.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

COMANCHE, OKLA.

On the Rock Island road in Stephens county is the prosperous town Comanche. Population between two and three thousand. Two banks, several mills and elevators. A good class of business men, three lumber yards, excellent two story brick schoolhouse, four churches. Ours is a new, neat building. Some needed improvements, and carpet is being placed. The parsonage had been moved to the east side of the church and very much improved. Rev. W. M. Spain is the worthy pastor. He and his good preacher wife have ingratiated themselves into the confidence of their people. I regard Brother Spain one of the coming men of this conference. Watch and see if what I predict does not come true. He made a fine record at Ft. Gibson and Bragg.

His sensible, good wife and John Wesley, their fine babe, give cheer at home. We had a very pleasant service here Monday night and at Oak College Tuesday night, four miles west of Comanche. We enjoyed the hospitality of Brother and Sister S. W. McSpadden. Miss Cornelia Gayden, one of the teachers at Comanche, has offered herself for mission work. I find many consecrated young men and ladies who are ready to go when the church is ready to send them. Collecting real well from the old, we secured nineteen new subscribers: S. W. McSpadden, O. L. Graves, F. E. Cox, Mrs. Ella Cox, Mrs. Geo. Webb, Mrs. A. E. Webb, Mrs. W. C. Bates, Mrs. J. A. Clyburn, W. J. Hill, Mrs. W. M. Lockett, R. S. Bristow, Miss Pearl Deering, Mrs. F. E. Hillery, Mrs. R. Willis, Mrs. A. N. Harley, Mrs. H. A. Hall, Mrs. M. Damson, Mrs. H. C. Bowiner, and Mrs. E. M. Fether.

BLANCHARD, OKLA.

Blanchard is a new town on the O. C. road about half way between Chickasha and Purcell. It is less than three years old. They will soon have 1000 people. Have two banks, gin, elevator, some nice brick stores, and have their \$10,000.00 brick academy about finished. I had the pleasure of addressing the school in the old building. The best hotel and livery barn were burned the night before I arrived. There is but one church, the Presbyterian. The Baptists and Methodists use it. The Baptists have a parsonage and good lot for a church. We have three choice lots for a church and parsonage. Lumber has been ordered for the parsonage. We had a good service with a nice congregation on short notice. The pastor does not live here. Brother and Sister Vincent were very kind and helpful to me. They subscribed for the paper, as did J. J. Morgan and R. R. Gibson.

LEXINGTON.

One of the old towns of this country is Lexington. It is separated from Purcell by the South Canadian river. Plans are made for a bridge which will be a great help in time of high water. This they have not had for two years. There are quite a number of fine families in Lexington. The town commands a good country trade. They have good churches and schools. We have an elegant parsonage, newly painted, and a splendid family in it. Bro. and Sister E. H. Creasy have trained a large and intelligent family. Three beautiful daughters are still at home. Miss Poffard was our organist for the delightful service we held Wednesday night. The Woman's Home Mission Society is one of the best to be found anywhere. Bro. Creasy is a fine man and a good preacher. We secured five new subscribers: J. G. Morse, Mrs. Charley Gremore, J. D. Boston, J. C. Dorsey and Geo. W. Robinson. Rev. H. H. Everett, a zealous local preacher, resides here.

PURCELL, OKLA.

Purcell is getting to be quite a railroad town. It is the division for the O. C. and the Santa Fe, with repair shop.

Purcell is the county seat of McClain county, has about 4000 population, and though it has been a town for nearly twenty years it is still growing. There are three banks, two large brick school houses, fine business, paved streets, concrete sidewalks, waterworks and well supplied with churches. We have a modest parsonage and are talking a new church. Rev. R. A. Baird is our enthusiastic preacher. He believes in doing things, and is a very valuable man. He is in much favor with his people. Sister Baird nobly does her part. They have two sweet girls to gladden their home. Collecting well from the old we secured seven new subscribers: L. E. Penn, H. H. LeMaster, J. S. Goff, C. W. Hoggard, Mrs. H. G. Schroeder, Judge E. E. Glasco, and Mrs. Sam Williams. This is the home of Judge C. M. McClain, one of our best laymen.

NOBLE, OKLA.

A night was spent at Noble with Rev. E. D. Farris and his good people. We had a real large congregation, excellent singing, and a pleasant service. Secured two new subscribers: J. H. Stubblebean and Mrs. M. E. Defibaugh. Noble is a nice town on the Santa Fe. Several good business houses. Have a bank and Baptist and Methodist churches. We have splendid property in both church and parsonage, well located. It was a great pleasure to be with Brother and Sister Farris. They are well thought of and doing well in Oklahoma. His many Arkansas friends will be glad to know this. They have two fine sons and two sweet girls at home.

WISTER, OKLA.

Making a run of two hundred miles from Noble to Wister, Sunday was spent here very pleasantly. Wister is at the crossing of the Frisco and Rock Island roads in Le Flore county. As many as sixty-two trains pass through here in twenty-four hours. The business is good and will be better when the segregated lands are apportioned or sold so they can be improved.

Rev. W. D. Sauls is the pastor. He served this church with Howe last year. He gives half time to Wister. The old church has been fitted up for a parsonage, making six nice rooms, a hall and two long verandas. The new church built since conference is large and finished in tasteful style. It is a great credit to the town and pastor. Brother T. A. Emerson gave his garden for which he had refused \$200.00 upon which to build the new church. It was a Christian act for which all are grateful. Several years ago in company with Rev. T. A. Gilmore and Brother C. B. Winburn we tried to buy a lot from a lady for a church. She refused to sell, giving it as her reason, she wanted it for a calf lot. We could but think the Lord bless your calf, but have mercy on you, who think more of your calf than your God. It reminds us of Aaron's golden calf worship. Bro. Sauls is held in high esteem. His good wife, while not entirely well is much better. The children are developing into promising little men and nice lady. We had fine Sunday school and pleasant preaching service. Leaving before day we did but little for the paper. After an absence of seven weeks, home again for a few days.

WOMAN'S HOME MISSION SOCIETY.

The Rush Springs Auxiliary of the W. H. M. Society held its annual meeting at the parsonage last Thursday. After religious exercise, reports of officers and committees were given. The report of the 1st vice president shows over seven hundred dollars raised the past year and expended on church organ, church seats, parsonage furniture, etc. The corresponding secretary read some notes from "Our Homes" on connectional work, giving encouraging work from the following Home Mission schools: "The Sue Bennette," "The Vashiti Home," "St. Marks, Hall," and

One Doctor

Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. Doctors have prescribed it for 70 years. J. C. Ayer & Co., Lowell, Mass.

Have only one doctor—just one! No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it.

Made 41 Bales of Cotton
With Only One Mule

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

By Using
Virginia-Carolina
Fertilizers

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

SALES OFFICES:

Mail us this Coupon

Richmond, Va. Atlanta, Ga.
Norfolk, Va. Savannah, Ga.

VIRGINIA CAROLINA CHEMICAL COMPANY.
Please send me a copy of your 1910 Farmers' Year Book free of cost.
Name.....
Town.....
State.....

Columbia, S. C.
Durham, N. C.
Winston-Salem, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Memphis, Tenn.
Shreveport, La.



"Wesley Home." Also amount of collection from week of prayer, \$13,256.09. This will be used to enlarge "Sue Bennette" building. Mrs. Herring, a former teacher in the "Brevard Industrial School," North Carolina, gave an interesting account of the work done in that school to Christianize and civilize the mountain district. Election of officers followed—results: President, Mrs. Bailey, re-elected; 1st vice president, Mrs. Stum, re-elected; 2nd vice president, Mrs. Matson, re-elected; 3rd vice president, Miss Mann; treasurer, Mrs. Huskey; recording secretary, Mrs. Brown, corresponding secretary and press superintendent, Mrs. J. W. Childress, re-elected. Six new members were added—total, twenty. A social hour with refreshments served was enjoyed by all.

PROGRAM, PINE BLUFF DISTRICT,
HUMPHREY, APRIL 27-MAY 1.

The opening sermon will be preached Wednesday night, April 27, by Rev. W. C. Davidson.

Thursday will be given to the organization and hearing the reports of pastors.

Friday will be given to the laymen for the discussion of the following subjects:

1. What is the duty of the laymen of this generation to the Sunday school? Prof. R. R. Stanley.
2. What part of the work and service of the church belong to the laymen and what part to the preacher? Hon. R. D. Rasco.
3. Should we pay the tithe? C. H. Rhodes.
4. How to finance the business of the church, W. Z. Tankersly.
5. The Laymen's Missionary Movement, J. O. A. Bush, Conference Lay Leader.

AFTERNOON SESSION.

1. The duty of the Lay Leader, A. G. Russell.
2. Why should we evangelize the world in this generation? Judge W. T. Wooldridge.

PLYMYER BELLCHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

3. The added responsibility of our laymen because of the resources of Arkansas, O. P. Maxwell.

4. What shall be the ideal for the Pine Bluff District this year and how shall we accomplish it? General discussion.

5. Election of District Lay Leaders. Arrangements have been made for a special train from Pine Bluff to Humphrey on Friday, April 29, whereby those wishing to attend District Conference on Laymen's Day can leave home Friday morning and return the same day from any point on the Iron Mountain or Cotton Belt lines. Entertainment at Humphrey will be provided for all. Let our laymen arrange to spend at least this one day at the District Conference.

The business session of the conference will be finished Saturday but all of our preachers and laymen who feel they can do so are expected to remain through Sunday.

The following are the committees on examination:

License and Admission—T. O. Owen, D. C. Holman, J. T. Rodgers.
Elders' and Deacons' Orders—F. P. Doak, M. W. Manville, B. F. Scott.

MARRIAGES.

By Rev. T. O. Roric, Jan. 19, 1910, Mr. W. L. Wilson and Mrs. Nannie Dodson.

By Rev. T. O. Roric, Jan. 19, 1910, Mr. M. S. Cox and Miss Lula E. Pardue.
By Rev. T. O. Roric, Jan. 20, 1910, R. S. Jones and Miss Fairy Clouser.

By Rev. T. O. Roric, Jan. 23, 1910, John Hickey and Miss Ozzielee Sharping.

By T. O. Roric, March 6, 1910, Marcus D. Johnson and Miss Myrtle Kilgore.

By Rev. T. O. Roric, March 16th, 1910, R. T. Vandiford and Mrs. Hattie Darnall.

CHILDREN'S CORNER.

(Continued From Page 10.)

in Wonderland," "Story of the Bible." I will correct Blue-Eyed Julia's verse. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Nick Parrish your letter was fine. Well as this is my first letter I will close by asking who led the children of Israel out of Egypt?

Your new cousin,
REE BASSETT.

* * *

Colt, Ark.

Dear Methodist and Cousins: This is the second time I have written. I enjoy reading the children's page. I have no pets. I will guess that Earl Spence is fourteen years old. I go to school every Sunday I can. I am in the sixth grade at school. I weigh sixty-six pounds and am four feet high. Well I will close by asking a question. What is the shortest verse in the Bible?

From your cousin,
GLADYS MAY.

* * *

Hot Springs, Ark., Feb. 1, 1910.

Dear Methodist and Cousins: Will you let another little girl join your happy band. My grandma takes the Methodist. I enjoy reading the letters very much. I go to school every day. Have been sick this week. My teacher's name is Miss Irene Braden. I like her fine. I am eight years old. I have light hair and blue eyes. I have two little brothers, Carl and Otho. Carl goes to school. We go to Sunday school every Sunday. My teacher's name is Miss Naomi Harris. Your new cousin,

GRACE HELM.

730 Benton St.

* * *

Bono, Ark., Feb. 26, 1910.

Dear Western Methodist and Cousins: I will write to you for the first time. I am a girl ten years old. I go to school every day I can. I am in the 5th grade. My teacher's name is Mr. Bobbit and I like him fine. My mama takes the Methodist and I love to read the letters. I go to Sunday school every Sunday I can. Our superintendent's name is Mr. Lamb, and our preacher's name is Bro. Hood. I like them both fine. I have no pets but a calf and a little bird. There has been a snow here for two days and now it is raining. As this is my first letter and it is getting long, I will close for this time. With love to cousin Lillian and the cousins, I remain

Your new cousin,
ANTHER COLEMAN.

* * *

Elmore, Okla., Jan. 30, 1910.

Dear Cousins: May I join the happy band? This is my first time to write and I hope it will escape the waste basket. I am going to school and my teacher's name is Miss Adda Powers. I am in the fifth grade. I go to Sunday school and my teacher's name is Mrs. Terry. I like her fine. Our superintendent's name is Mr. Crenshaw. How many of the cousins are fond of music? I am for one. I live three blocks from school. Last year my teacher's name was Miss Ethel Landon but she is mar-

ried now and I wasn't absent or tardy and I received a diploma and a medal. Well I will close for fear that my letter will get too long. Asking you to guess my age, from six to twelve. I send a postal from a new cousin,

ESTHER GIBSON.

* * *

Newark, Ark., Feb. 20, 1910.

Dear Miss Lillian and Cousins: Please admit a little Arkansas girl in your band. I am nine years old and in the third grade. I go to Sunday school every Sunday. My Sunday school teacher's name is Miss Van Pascoe. Our pastor's name is Brother Russell.

Your new cousin,
RUBY HOYT.

* * *

Russellville, Ark., Feb. 23, 1910.

Dear Western Methodist and Cousins: I thought I would write a letter as it has been some time since I have written to the paper. Mama takes the Methodist paper and I enjoy reading it; it is a fine paper. I am going to school now and am in the second grade. My teacher's name is Corrinia Dodd. I like her fine. Our pastor's name is Bro. Davidson. I like him fine. Well my letter is growing long. I will close. I will let you guess my age, it is between seven and eleven; the one that guesses it I will send them a post card.

From your cousin,
ADA BROWN.

* * *

Viola, Ark., Feb. 24, 1910.

Dear Methodist Cousins: As I promised I will call again. Our school is out and the ground is white with snow. How many of you boys enjoy hunting. I do for one. We have killed twenty rabbits since this snow has fallen. The wild turkeys are thick; we have been tracking them all over our place. I guess you northern boys have had a time. Hurrah! for the boys that don't chew tobacco nor drink whisky. I am thirteen years old and never had a drop of whisky in my mouth and I never will. I hope every Methodist cousin will be too much of a gentleman to ever have a chew of tobacco or a drop of whisky in their mouths. There is nothing I hate to see worse than a little boy with a chew of tobacco in his mouth, and I trust Miss Lillian will agree with me. As my letter is growing long I will close. Lizzie Reynolds I guess your age to be twelve years. I hope I am right. With best wishes to all the cousins and Miss Lillian I will quit.

WESLEY JULIAN.

* * *

Dear Western Methodist and Cousins: Will you admit a new cousin into your happy band. I will tell you about the trip I have taken this fall. I went to see my aunt that lived at a camp. I had to ride about twenty-three miles in an engine; then I had to get on another engine and ride about two miles. The trains didn't have any coaches, so we had to ride in the engine room and I certainly was frightened, it seemed like I would fall out any minute. I was glad when we got there. How many of you cousins have ever been at a camp? The people have box car houses and when they want to move they put their house on a flat car and go where they want to. I would like to see them move. Well cousins, I will let you guess my age, it is between eleven and sixteen years. Well as it is nearly Sunday school time I will close, but if I see my letter in print I will write again.

From a new cousin,
ARKANSAS SCHOOLGIRL.

Bargains in Land: 160 acres five miles of Little Rock, two miles of one railroad and three miles of another. Can be subdivided and sold for truck and poultry farms. Small cash payment and long time to right party. Also 155 acres near two good towns, 35 acres cleared, balance in good timber. Rich land, near rice farms. Favorable terms. Address Box 239, Little Rock, Ark.

FREE TO YOU—MY SISTER

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



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

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

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

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

Methodist Benevolent Association.

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

CARE METHODIST PUBLISHING HOUSE

NASHVILLE, TENN.

PIEDMONT CHARGE.

On Sunday, March 20, I began a revival meeting. On Monday Rev. W. N. Vernon, of Tecumseh, Okla., arrived and took charge, doing the preaching for ten days. He gave these people the plain, pure gospel and they gave him the very best attention. Despite the fact that the Campbellites gave an ice-cream supper in their church located in the same block with the Methodist Church the W. C. T. U. imported a lecturer during the week, that an all day Sunday School convention in which all three churches participated occupied Sunday, the 27th, a good meeting was the result of Brother Vernon's preaching. The visible results were not as great as I had hoped for, there were quite a number of conversions, and additions to the church. One peculiar thing about it was the fact that all who were reclaimed and all who professed faith joined the church. The invisible results will in all probability come to light in the future. The church was greatly built up. Brother Vernon is a plain man with a plain message of the pure gospel, and his simple presentation of it so pleased my people that they requested his return to conduct a meeting at another time. He will prove a first-class help to any preacher who may need his services. We renew our courage and our faith in God, and trust that this may be only the beginning of a mighty efflux from the ranks of sin, and a great influx into the ranks of the militant church in this little village.

JOHN R. COX, P. C.

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM

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

Please mention this paper.

BULLETIN ON THE ENDOWMENT FUND.

The American Bible Society is very happy to announce to all its friends that the effort to raise \$500,000 to meet the offer of Mrs. Russell Sage of a similar amount, the whole sum to be perpetually invested as an endowment for the Society, has been completed. The entire amount of \$500,000 has been raised. \$275,681.07 has already been paid in. The balance is covered by good and reliable subscriptions payable, most of them, during the year 1910.

The officers and the board of mana-

gers reverently recognize the Divine favor that has rested upon this undertaking and desire most cordially to return thanks to the thousands of interested co-laborers in all parts of this country and in many foreign lands that have helped to bring about this result; to the givers who have given out of their abundance, and to those who have given from their limited store, for this we believe to be a treasury of God.

The Society faces great opportunities and great obligations. Gifts have come from every part of the United States and from the principal mission fields of the world.

It will be possible to enlarge the appropriation both for home and foreign work for the year beginning April 1, \$1,100, and thus to meet more adequately the earnest appeals for help in this great work which come from all over the world.

JOHN FOX,
WILLIAM I. HAVEN,
Corresponding Secretaries.

WHY HAVE CORNS?

They are not useful nor beautiful nor comfortable. Then get rid of them by using Quapaw Corn Salve, a safe and painless remedy. By mail, 25 cents a box. P. H. Millar & Co., Agents, Box 239, Little Rock, Ark.

The next session of the General Conference, Methodist Episcopal Church, South, will be held at Ashville, N. C., beginning on Wednesday, May 4, and will be in session about three weeks. A Daily Advocate will be published under the editorial management of Dr. J. M. Moore, assisted by skillful and experienced stenographic reporters. Besides the verbatim reports of the speeches, the Daily will also contain everything of interest pertaining to the business of the General Conference. The approaching General Conference will have before it the election of all connectional officers, including a number of new bishops, and is the lawmaking body of the church. Everyone interested in what Methodism is doing should subscribe for the Daily Advocate so as to get at first hand the news of what the General Conference is doing. If you intend taking the Daily, do not delay sending in your subscription, but send it at once, with \$1, to Smith & Lamar, Agents, Nashville, Tenn., as it is important that the mail list be made up at Nashville during this month, and it is a good idea to have your order in as early as possible.

Reliable Agents Wanted

IN ARKANSAS.

to represent strong "Old Line" Life Insurance Company.

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

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

Muskogee College Heights

An Addition to the City of Muskogee

OKLAHOMA WOMAN'S COLLEGE

Has secured this magnificent site, 207 acres, including AGENCY HILL overlooking Muskogee skyscrapers, and in two miles of them. Street cars now run to these grounds. No more choice residence lots can ever be offered in Muskogee.

Our lowest ground is higher than the business section of the city.

A home in Muskogee on the Heights, right by a great college—right near a great park—what could be more desirable?

That part of "a city set on a hill cannot be hid." This is what we offer.

This magnificent property is now being sold in the interest of the college. Going rapidly.

PRICES ARE VERY REASONABLE. PROPERTY MUST SELL. A SPLENDID INVESTMENT.

There Can Be No Failure Here

This is no boom arrangement; the future of this college is not problematical; the beautiful site now secured, the rapidity of sales now going on, together with the \$75,000.00 property now owned by the college, in fee simple, and in the very heart of Muskogee, make the future secure.

Come at Once Or Write Us

Address

J. B. McDONALD, Business Manager

Rooms 430-1-2, Equity Bldg.

MUSKOGEE, OKLA.

MULBERRY, ARK.

The conditions on this charge are gratifying indeed. We have had a great meeting recently in which there were about seventy conversions, and a great number added to our church, with more to follow. We are now ready to start our new brick church. The old building goes down tomorrow. We collected nine hundred and sixty dollars in less than one day this week to be applied on this project.

Our second Quarterly Conference convened last Monday. Our good Stewards made fine reports on salary. We have our Foreign Mission assessment paid in full. Our Presiding Elder, F. S. H. Johnston, is always a welcome visitor in our town, and is always willing to come, and help us to pull through the hard places. The people of this charge are as loyal a crowd of Methodists as can be found in the Conference. The preacher that serves this charge shall never want for something to do, and for some one to help him.

A. B. WILLIAMSON, P. C.

WOULD YOU LIKE TO GO

To the National Missionary Congress, Chicago, May 3-6?

The Men's National Missionary Congress, which will be held in Chicago, May 3-6, will probably be the greatest gathering of the kind ever held. Arrangements are being made for 5,000 delegates, representing all the principal evangelical denominations of the United States. The purpose of the Congress will be the adoption of an adequate national missionary policy, such as was adopted last spring by the men of Canada, 4,000 of whom gathered at Toronto for that purpose. It will be the logical culmination of the series of seventy-five laymen's conventions that have been in progress all over the country since last fall. It will be to the nation what these conventions have been to their respective communities. It is needless to say that the program provided will be of the highest character and commensurate in strength with the magnitude of the gathering.

The National Congress will be unique, historic, epoch-making. It will be a rare privilege merely to attend it and a greater yet to take part in its deliberations and have a part in shaping the missionary policy of the nation. Every church should be represented to the limit of its apportionment.

Would you like to go as one of the representatives of Southern Methodism? If so, send your name at once to W. B. Stubbs, Secretary Laymen's Movement, 810 Broadway, Nashville, Tenn., together with five dollars registration fee, which will entitle you to a seat in the Congress and the official report of its proceedings, which will be published in book form.

Prompt action is necessary, as the registrations will close in a few days.

TULSA DISTRICT.

The Tulsa District Conference will convene at Beggs, April 26-28. Brethren, please send me the names of your lay delegates at once. We are making ready for you and your delegates. We hope you will do all you can to get your delegates to come. We need these good laymen, and they need the Conference. We welcome you one and all to our

town. We regret that we cannot secure entertainment for your good wives, but brethren see to it that every delegate comes and let us make this the grandest District Conference in the history of Tulsa District.

GEORGE G. SMITH, P. C.
April 4, 1910.

DON'T LET THE KNOCKER INSULT YOUR INTELLIGENCE.

Of course you have met the knocker, the chronic hysterical knocker who always greets you with his tales of abuse of people and things. He is the wholesale dealer in scandals, insinuations and falsehoods.

Every self-respecting man and woman owes it as a duty to society to silence the knocker on every possible occasion. Life is too short to be wasted in listening to scandals and falsehoods about our friends and neighbors.

Here is the way so silence one knocker. The next time you hear anyone say that Coca-Cola contains "dope," ask him if he ever heard of the Pure Food Law. If he says yes, then give him the laugh. If he says no, explain to him how that it is absolutely impossible for any food, or drink containing dope to be marketed under the law passed by the Federal Congress on June 30, 1906, and effective since January 1, 1907. Coca-Cola has always been the most delicious and refreshing temperance drink, absolutely free from anything that could injure the most delicate child.

If the knocker hasn't sense enough to see the point when you explain the Pure Food Law to him, then tell him to write to the Coca-Cola Company, Atlanta, Ga., for a free copy of "Truth about Coca-Cola." Possibly that will open his eyes and close his mouth.

LAWTON DISTRICT NOTES.

Our congregation at Frederick, under the leadership of W. A. Shelton, has begun a twenty thousand dollar church. Ground was broken March 22. Several ministers and laymen took part in the ceremonies of the day, the president of the Woman's Home Mission Society threw the first shovel of dirt. The best location in the city has been secured for the building.

Rev. John E. Martin has on hand two church enterprises, the contract has been let for a two thousand dollar church in the country, the other is to be built in Hastings where his congregation and Sunday school have outgrown their old quarters. About half the money has been secured.

Rev. W. E. Humphreys has recently paid off the long time debt on his church at Temple. He has plans to remodel or rebuild.

Rev. C. P. Cox has secured the debt on our church at Walter and is taking steps to improve his church in the near future.

Rev. B. F. Stegall has made a new church out of the old one at Headrick; he has a house now second to none in the district, and it is out of debt. Rev. C. W. Clay has recently improved the old Mission church and parsonage at Anadarko. This is one of the Indian preaching places abandoned about seven years ago. The Indians have on hand enough money to begin another new church at Big Bow's. A four acre lot has been bought for its location.

Rev. J. H. Brooks is remodeling and beautifying his church in Grandfield. When completed he will have the most commodious and attractive church in the town.

Rev. J. V. Stanley is building a fifteen hundred dollar parsonage at Anadarko. He hopes to occupy his new home by

KEEP
ALWAYS
ON
HAND

BOND'S LIVER PILLS

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

district conference, which convenes April 27-30.

We have ten houses in Lawton district ready for dedication and four others under construction.

C. F. MITCHELL.

LITTLE ROCK AND ARGENTA METHODISM.

SUNDAY, APRIL 3.

Hunter Memorial, T. J. Norsworthy, pastor. Notwithstanding the rain, a large congregation greeted the pastor, who preached on the sacrament of the Lord's Supper and administered the rite at the morning hour to a large number of communicants. The pastor preached also at the evening hour and received one member.

Twenty-eighth Street and Forest Park, W. D. Mitchell, pastor. The attendance was good at all the services and the pastor preached at all the preaching services. The ladies of the Forest Park community met Monday to organize a society to assist in the work of the church. More funds are needed for this enterprise.

Gardner Memorial, H. H. Hunt, pastor. The pastor reports a good day, with one addition.

NOTE.—Last Sunday was a wet and disagreeable day and the results in all our churches were meager. Several of our pastors have made no report and this write-up is therefore incomplete.

TO WOMEN WHO DREAD MOTHERHOOD.

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of childbirth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 623 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also how to cure sterility. Do not delay but write today.

DIVIDED INTO DISTRICTS.

The Anti-Saloon League of Arkansas has divided the State into six districts of twelve to thirteen counties each, preparatory to the greatest temperance campaign the State has ever had. Three of these districts have been supplied with District Superintendents, who will devote their entire time to the work. Rev. C. E. Draper, of Russellville; Rev. Dr. J. H. Dye, of Searcy, and Rev. J. C. Vaughan, of Sheridan, have already been appointed to this work, and the other two districts will be supplied with District Superintendents within a few days. FRANK BARRETT, Secretary.

BLOOD POISONING AND ERYSIPELAS.

Both of these diseases are produced by germs. How often you hear of a trivial injury, a mere scratch, causing death. The skin protects us against germs so that every injury ought to be promptly treated. For festering wounds, cuts, bruises, old sores, chronic ulcers, carbuncles, boils, burns, poison oak, and all inflammation "Gray's Ointment" is the quickest, surest remedy. Get a 25c box and have it ready on your medical shelf, or if you have never used it before write for a small trial box which we will gladly send free, postpaid, to prove its merit. 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."

Mention this paper when writing to those who advertise in it. Let them know where you saw it. We endeavor to print only reliable advertisements.

SABBATH OBSERVANCE.

I would remind the preachers of the Arkansas Conference of the resolutions with regard to Sabbath observance found on page 36 of the Conference Minutes, calling for a sermon on this subject from every pulpit on or near the first Sunday in May.

"The Sabbath for Man," by Dr. Wilbur F. Crafts, can be had by sending \$1.00 to him at 206 Pennsylvania Ave., Washington, D. C.

Send 6 cents to Rev. J. B. Davison, 160 Harmon street, Milwaukee, Wis., for 20 sample numbers of "Lord's Day Papers" and you will get some exceedingly valuable information.

G. M. BARTON.

Atkins, Ark., April 5, 1910.

YOU CAN MAKE MONEY in your home town introducing our attractive books on "Care of Children," "Domestic Hygiene," "Prevention of Consumption," etc. Salesmen also wanted to travel among physicians with our fine line of standard medical books. Write for catalogue and terms to agents. Address: Wholesale Department, F. A. DAVIS COMPANY, 1914-16 Cherry Street, Philadelphia, Pa.

REMEMBRANCE.

As we cannot write to each, we take this method to try to thank the many brethren and friends throughout the conference and elsewhere who have been so very thoughtful of us and kind to us during the illness and since the death of our son, Albert. This has been like balm to our sore hearts. We find the grace of God does sustain us now.

REV. AND MRS. A. T. GALLOWAY.

Batesville, April 5.

HALLEY'S COMET VISIBLE.

Between April 6th and 10th, in the East, in the morning, two hours before day, Halley's wonderful comet will be plainly visible to the naked eye.

Everybody should take one real telescopic view of this grand celestial visitor. Love to all! Yours in Christ, JAMES M. CLINE.

Benton, April 2.

NOTICE.

The Clinton district conference will be held at Cordell, Okla., June 7, 8, 9 instead of April 19 as previously announced. Opening sermon Monday night, June 6th, by Rev. T. B. Fisher of the Tennessee Conference.

WM. D. MATTHEWS, P. E.

Committees and program announced later.

WEBER SANATORIUM

Private Institution for the Treatment of all forms of External

CANCER

And Tumors by Medical Non-surgical Methods. (Established 1896.) Accommodations homelike. Twenty-eight years practical experience. Hundreds of cases successfully treated. Convincing evidence and descriptive book sent on request. Correspondence solicited. The following responsible persons are thoroughly familiar with method and institution.

Rev. A. B. Riggs, D. D., Professor in Lane Theological Seminary, Cincinnati, O.—Was a patient in 1900.

Prof. John W. Withers, Principal Teachers' College, St. Louis, Mo.—Aunt and mother both relieved of face cancer.

Hon. A. A. Oden, Hartselle, Ala.—Treated in 1900 for face cancer.

Mr. Geo. W. Thompson, Gen'l Agent L. & N. R. R. Bowling Green, Ky.—Successfully treated for cancer of right cheek.

Mrs. J. C. Eby, 1909 Garrard ave., Covington, Ky.—Treated successfully twelve years ago for breast cancer. And many others of like standing throughout the country.

Address, DR. CHARLES WEBER, 17 Garfield Place, CINCINNATI, OHIO.

WANT A BETTER PLACE?

The Civil Service Record tells how you can get one of these fine positions; only 10 cents for six months trial; send dime or stamps today to

CIVIL SERVICE RECORD

Care Western Methodist, Little Rock, Ark.

Government Salaries are high, steady and sure; work is pleasant and promotions easy; vacations liberal; no pull needed; hundreds of vacancies every week in all parts of U. S.

WOMAN'S POSITION IN THE PROTESTANT CHURCHES OF AMERICA.

It is not generally known even to Methodists themselves that Southern Methodist women have less authority in their own church than the women of any Protestant church in America.

EPISCOPAL CHURCH.

In the Episcopal Church women vote on elections of local officers and on the calling of preachers, though these laws are made by each diocese for its own government.

BAPTIST CHURCH.

In the Baptist Church women vote on the calling of preachers, election of officials and also on admission of members.

Dr. John E. White, pastor Second Baptist Church, Atlanta, Ga., says:

"There is absolutely no right enjoyed by the male member which under Baptist law is not enjoyed by the female member. In a word there is no discrimination. Each soul is treated as an independent individual entity in a perfect democracy."

Mrs. S. A. Hollensbe, of Mississippi, says:

"Baptist women are sent as delegates to Baptist State Conventions on equal terms with male delegates."

She also gives the names of eight women who were members of the last State Convention of Mississippi.

PRESBYTERIAN CHURCH.

In the Presbyterian Church women vote on elections of local officers and on the calling of preachers.

Rev. W. L. Lingle, pastor of the First Presbyterian Church, Atlanta, Ga., says:

"All men, women and children who are members of the church may take part in the legal proceedings of the church. This is the most unlimited election law on earth with which I have any acquaintance. I trust the women of your church will get what they are working for. To a Presbyterian outsider, it seems reasonable."

CHRISTIAN CHURCH.

In the Christian Church women not only vote but also hold office. In the State and National Conventions of the Christian Church there are many women delegates.

Rev. Bernard P. Smith, pastor of the West End Christian Church, Atlanta, Ga., says:

"The women of our church have all the rights and privileges of the men. The church will send a woman delegate to any convention as readily as they would send a man. Our women not only have representation in the local churches but also in the State and National Conventions. The best organized and safest managed Board in the Chris-

tian Church today is the Christian Woman's Board of Missions which makes fewer mistakes than any board of our church."

CONGREGATIONAL CHURCH.

Every member of the Congregational Church has exactly the same legal standing in the church, without any limitations because of sex. Every woman has same relation to the government of the church that the men have.

M. E. CHURCH.

The M. E. Church granted laity rights to the women sixteen years ago.

Dr. H. K. Carroll, the church statistician of the United States Census Bureau, also Secretary of the Methodist Board of Missions, says in press report in Atlanta Constitution, February 20:

"The General Conference of the Methodist Episcopal Church, South, will do wisely to give the women what they ask. Our own General Conference placed women practically on a level with men in the matter of voting sixteen years ago, and only good has resulted. Women not only vote for delegates to the General Conference, but are eligible themselves to serve in that capacity. They are not eligible to the Annual Conference for the simple reason that this conference is composed exclusively of clergymen. They are represented in the quarterly conferences and by various officials of their own sex, such as Epworth League presidents, the presidents of Ladies' Aid Societies and others."

M. E. CHURCH, SOUTH.

The women of the M. E. Church, South, have no legal status in the church whatever, as they have no vote in any of the conferences of the church. They have no representation in the General Conference and no voice in creating that body which has control of their work and can change or abolish their organizations at will. So far as we know ours is the only church which has in its Book of Government definite discrimination because of sex. See paragraphs 675 and 653 of Book of Discipline, 1906.

Thus it will be seen that the Methodist Church is the most autocratic of all the great denominations of America. Her women have no part in planning for the development of the church. Until 1866 the entire government of the church was in the hands of the clergy. In that year the laymen of the church asked for representation in the legislative bodies and their request was granted.

Now the Woman's Board of Home Missions is asking that the women also be allowed to share in planning and developing the work of the church to which they have given their love and time and service.

Surely it is no radical or dangerous thing that the Woman's Board of Home Missions is asking for the women of the church, when it asks for them to be permitted to stand, not with the apostles (the ministry), but with their lay brethren that together they may walk carrying the knowledge of the love of Christ to the ends of the earth!

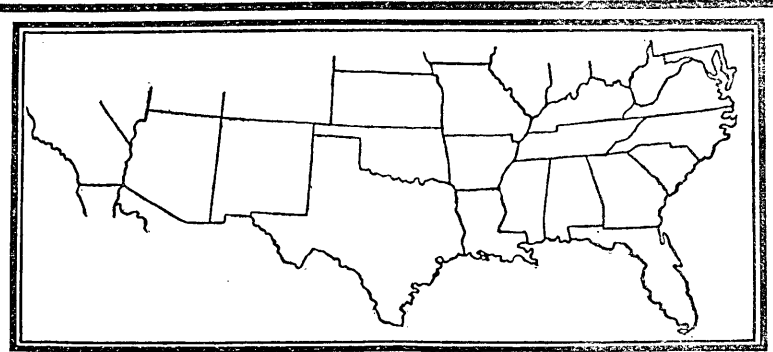
MRS. LUKE JOHNSON.

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.

FROM MRS. J. R. EDWARDS.

Dear Western Methodist: I am real glad that (through or by this method) I can tell my friends that I have in hand those notes (\$60.00 and \$50.00) of which Brother T. A. Bowen wrote. Many thanks to all who have so kindly aided me in this sad hour, especially am I under "lifelong" obligations to the men who were "securities" who paid the remaining \$76.53, principal and interest. These are the names of those who paid: A. L. Blackshare, of Rec-



No Cotton Ginner in the United States Can Be Far Away

from one of the six Continental factories. Every ginner can be a close-to-home buyer. He saves freight. He saves time in transportation. Accessories, when needed, can reach him quickly during the 3-month ginning season. When any ginner buys a

Munger System

outfit he has a trade-pulling, custom-holding equipment. All Continental machinery is built on right principles, of best material that can be selected by experienced buyers, and by mechanics that **know how**. We stand behind everything we make and help the ginner with free plans and specifications made by our own expert engineers. We have trained men ready to help a customer any time—before he purchases, and after his ginnery is in operation, if he needs help.

Munger System outfits permit choice of Munger, Pratt, Winship, Smith or Eagle Gins. Complete line of cotton-working machinery, including Engines and Boilers.

Munger System outfits lessen labor and save from 5 to 15 h. p. Numerous features go to make up these savings. Our new and fully illustrated catalog gives complete information. We want every ginner to have a copy of it. Continental machinery is in 3 out of every 5 ginneries. That means that two out of every 5 ginneries are not making as much money as they should. We want an opportunity to convince those two in every five.

Write to our nearest office for our new catalog, now ready to mail.

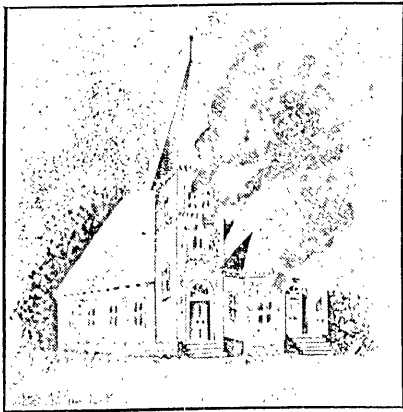
CONTINENTAL GIN COMPANY

Atlanta, Ga.
Birmingham, Ala.

Dallas, Texas.
Memphis, Tenn.
Charlotte, N. C.



When it Comes, be Prepared



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with THE NAT'L MUTUAL CHURCH INSURANCE CO. OF CHICAGO, ILL. THE METHODIST MUTUAL. Now in successful operation for years. Business at highest rates. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address Henry P. Magill, Sec'y & Mgr., 184 LaSalle St., Chicago.

Mrs. Alice Hargrove Barclay, Agent M. E. Church, South, South Brook 1116, Louisville, Kentucky.

point ever attained, and constantly increas-

tor, Ark., \$21.71; Homer Bryant, Boyds-ville, Ark., \$18.52; M. J. Vowel, of Knob, \$18.52; C. W. Bradshaw, of Boydsville, \$18.78. This amount I expect to meet if God so directs that I receive the Confederate pension next September. Mr. Edwards had the papers fixed up last year, but too late for him to draw last year. I am real glad these brethren without my knowledge stopped the interest—ten per cent. Now I have a small report to make of money which other friends have sent in, unreported: Rev. W. E. Hall, and F. M. Smith, Cabot, Ark., \$2.00; Mrs. Fannie Johnson, of Ravenden Springs, \$1.00; two friends at Jonesboro, \$1.00 each, \$2.00; the W. H. M. Society, of Tupelo, Ark., \$10.00. Now, I want to ask all others who now have a mind to help me, to pay to more needy ones. I have no children dependent on me for an education. Brother J. H. Riffin "as well as my husband" gave up everything, together with possibilities for making more money than he received for preaching. Oh if I only could help in homing all superannuates, but God knows best. Maybe if I had the finances I, too, would withhold the Lord's "tenth."

Yet God has always (and always will) had those who have the money and the will to keep his church and people above want. All things work together for the good of his devoted children.

MRS. J. R. EDWARDS.

PRYOR CREEK STATION.

By the time this appears in print five months of the Conference year will have passed. We move along at a steady pace here; nothing erratic or sensational, but we do move. Twenty-five accessions to the church, with more to join soon. Collections nearly all provided for, Foreign and Domestic Missions paid in full, salaries about a month behind. Good Sunday School, but hampered for want of suitable church to worship in. The Women's Home and Foreign Missionary Societies are both doing good work. Just a little

activity on the part of the Leaguers. This is the mired wheel here. Congregations are generally good and appreciative. In fact we only need two things, a modern, up-to-date church, and our people should build at once, and a great revival of religion. We expect to begin a meeting here the first Sunday in June. Let all who believe in prayer pray for us.

A. C. PICKENS, Pastor.

WE OFFER YOU A POSITION

We want 250 men right away. Must have them and will pay good money—\$3.00 to \$5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager, 124 W. Adams Street, Dept. 5588, Chicago, Ill.

ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O

Bowlden BELL
CHURCH & SCHOOL
Catalog Free.
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication.

DR. C. A. DODSON

OSTEOPATH
301-2 Riegler Bldg.
Phone 723. Little Rock, Ark.

FAIRMONT

A Home School For Girls

WASHINGTON, D. C.

Regular and Special Courses; Music, Art, Expression. Fullest benefits of the educational advantages of Washington. Beautifully located on Columbia Heights—in the city. Playground adjoining.

ARTHUR RAMSAY, PRINCIPAL