

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate

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

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REV. GEORGE H. CROWELL, Ph.D.
Dean Elect of Oklahoma City Woman's College.

WESTERN METHODIST

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Notes and Personals

METHODIST CALENDAR.

REV. W. J. MOORE'S ITINERARY.

Anadarko (District Conference)	April 28-30
Guymon District	May 20-31
Wagoner (District Conference)	June 1-4
Poteau (District Conference)	June 6-8
Cordell (District Conference)	June 8, 9
Epworth University	June 10-16
Choteau	June 16, 17
Pryor	June 18, 19
Centralia	June 21, 22
Beggs (District Conference)	June 23
Wynnewood (District Conference)	June 25, 26
Durant (Oklahoma S. S. Convention)	June 29

DISTRICT CONFERENCES.

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
Camden District, McNeil	9:00 a. m., June 30
Harrison District, Mountain Home	July 12-15
The summer School of Theology to be held at Epworth University, June 7-17.	

Our Dr. Anderson will be at Asheville and will report the General Conference for the readers of the *Western Methodist*.

We had the pleasure of a visit this week from Rev. E. N. Watson, one of the faithful veterans of the Little Rock Conference, now a superannuate. He is in good health.

Our Publishing House is about to send out the second volume of the "Founders' Series." It is a life of Bishop Soule, written by Dr. H. M. DuBose; 260 pages; price, \$1.00.

Rev. E. R. Steel made a flying trip to the Morrilton District Conference last week, representing the Annual Conference Board of Church Extension. The brethren hear him gladly.

Rev. Frank Barrett, of Asbury Church, Little Rock, will preach the commencement sermon of Amity High School, May 29, and deliver the literary address for Galloway College June 1.

Rev. J. B. Stevenson made the round of the District Conferences last week in the interest of the Arkansas Methodist Orphanage, an interest in which he has taken an interest from the very first.

By special invitation Rev. Frank Barrett visited Heber last week to cooperate with Dr. J. H. Dye in launching the temperance campaign in Cleburne County. Prospects are good for the prohibition cause.

The Scarritt Bible and Training School, Kansas City, will hold its commencement May 6-9. There will be 21 graduates, among whom we notice one of our Arkansas young ladies, Miss Jennie Olevé Howell, of Prescott.

In the death of Mark Twain last week the world of mankind suffers a real and practical loss. Whoever can help the world to laugh is a benefactor, especially if, like Mr. Clemens, there is no sting accompanying the humor.

We had a letter the other day from Rev. W. D. Matthews, presiding elder of the Weatherford district, dated at Holly Springs, Miss. We presume that this 65-year-old-boy presiding elder had been among old friends at Holly Springs.

Rev. G. C. Johnson, on Van Buren Circuit, is having quite a successful year, and the work is extending under his hand. He recently closed a good meeting with twenty-four accessions, in which meeting he had the assistance of the Fort Smith District evangelist, Rev. J. L. Bryant.

Mr. I. N. Martin, one of our staunch laymen of Belleville, Ark., with his good wife and granddaughter, Miss Page, were in our office Tuesday of this week, en route to Paducah, Ky. Brother Martin left his financial compliments to the *Methodist*, and left \$50 for the Arkansas Methodist Orphanage.

Rev. C. W. Lester recently closed a good meeting at Dodson Avenue, Fort Smith, in which he was aided by Rev. John P. Lowry. Decision Day followed, and something like 40 accessions was the result for that day. Dodson Avenue now has one of the best Sunday schools in the State, with an enrollment of 675.

Dr. N. L. Linebaugh, agent for the Oklahoma City Woman's College, made us a pleasant and brotherly call last Saturday while passing through the city on his return from the meeting of the Board of Church Extension at Louisville, Ky. He is a delegate to the General Conference to meet at Asheville next week.

The Baraca Bible Class Movement, which has our most cordial sympathy, will hold its convention for this year at the Jamestown-Chautauqua, N. Y., July 9-14. We could heartily wish that every Baraca leader within the territory of this paper might attend. Those interested may write Mr. A. A. Anderson, Jamestown, N. Y.

Rev. O. H. Tucker made the round of the four District Conferences held in the bounds of the Arkansas Conference last week, and was a welcome visitor at them all, both on his own account and on account of his mission—to represent the American Bible Society. We may confidently look for the largest collections this Conference ever returned for this great interest.

The authorities of Johns Hopkins University are proposing to raise \$2,000,000.00 for endowment and improvement. Among the new enterprises are a school of higher engineering where graduates of technical schools may carry forward their work; a school of jurisprudence for graduate study in law; a department of preventive medicine; and a training school for teachers.

Mr. W. B. Stubbs, General Secretary of the Laymen's Movement of our church last week attended four District Conferences in this State, Fort Smith, Dardanelle, Morrilton, and Fayetteville Districts. He impressed all our brethren, we think, as being one of the best of men, deeply spiritual and deeply interested in his great work. Some of his services, which we had the pleasure of attending, were very delightfully religious.

Nearly all the delegates to the General Conference from Arkansas and Oklahoma will get on the way to Asheville next Monday. We are looking for about two cars of people out of Oklahoma over the Rock Island, and the Arkansas contingent will be hooked on at Little Rock, possibly some at way points this side of Memphis, so that all will get together this side of Memphis. At Memphis our sleepers will go via Southern Railway to Asheville.

It will be a matter of genuine pride to Arkansans to know that another of Arkansas' sons is achieving distinction in Chicago. We refer to Mr. M. L. Bell, who has recently been made gen-

eral attorney for the Rock Island system. The papers say the position carries a salary of \$25,000. It will be remembered that Mr. E. B. Peirce, who is general solicitor of that system, is also an Arkansas man. The Rock Island knows where to find them.

The funeral of Rev. M. P. Havner, of whose death we spoke last week, is said to have been attended by an immense concourse of people. Rev. J. R. Ashmore preached the sermon. Brother Havner had been a local preacher of great zeal and of correct life among us for many long years. In a long acquaintance, over thirty years, we never heard anything but good of him. When we heard of his death we felt like saying: "Blessed are the dead which die in the Lord."

Rev. M. F. Johnson, of Berryville, spent last Sabbath in this city, looking after his new church building. He has met a liberal response to his appeal for aid to rebuild this church, blown away by a tornado some months ago. To aid these good people is entirely the good and brotherly thing to do. One item in the plans of Brother Johnson will especially commend itself to our hearts, putting in that church a memorial window for Rev. W. H. Metheny, and putting also a headstone over the grave of that dear man, buried there in a hitherto unmarked grave.

Mr. John B. McCaughey of Camden, one of the leading laymen of our church in that region and a tireless temperance worker, has been wearing a broad smile ever since the primary election. That county has been for years practically in the hands of the liquor people, but they took it distinctly from them this time and have organized it all along the line for decent government. Brothers McCaughey, Proctor, R. D. Newton, Dick Dunlap, W. F. Broadnax, Judge C. W. Smith, Rev. W. C. Watson and others who labored with them are greatly to be congratulated. If the State Board of Election Commissioners will now do their duty in appointing the county commissioners asked for by the honest element down there we shall henceforth see decency in Ouachita county. We shall see what they do.

The press dispatches say that Governor Hughes, of New York, has been appointed one of the supreme justices of the United States Supreme Court, and has signified his acceptance. We do not know but this appointment may be a practical loss to the country. Governor Hughes is a man of the very highest order of ability and of the very highest type of character. It goes without saying that no other sort of a man should go on the bench of the Supreme Court of the United States; but Governor Hughes has shown such aptitude for the very highest kind of service in the practical politics of the country, such superior power in toning up the civic life of the country, that we very much doubt whether he ought not to have been permitted to pursue that line of life. A man of such high character and of such rare force—it is a pity we have not enough of the sort to fill all high places.

Rev. Julian Lark is universally liked at Waldron. His good wife has not been stout, but is getting stronger. We found when there recently that all the missionary assessments have already been paid for this year, and something more was in the treasury. Our visit to the town was full of pleasure. We spent a night under the roof of our old friend, Mr. Tom Smith, and two of them with the Cavers. Mrs. Caver says there must be a new church built at Waldron. Many were the old friends we met. The mayor, Dr. J. O. A. Sullivan, makes blind tigers lie low thereabouts, and the town is quiet and moral, if there is a lament that more spirituality is needed. The good citizens of Waldron ought to lay hold, with some there who are deeply interested, and put that

town in the forefront religiously, for it is the center of Scott county and greatly influences the life of its people. It has always been, and is now, an excellent town for business. There are many signs that point to a heavy immigration for that country. We need to take them as they come and mold them for the Lord.

THE OLDEST PREACHER AGAIN.

Recently the question as to who is the oldest preacher west of the Mississippi River arose by a statement in the Western Methodist that Rev. W. P. Gibson joined the Illinois Conference in 1848 and was ordained deacon in 1851. Rev. W. S. Woodard of the Southwest Missouri Conference wrote recently in the Methodist that he was under the impression that Brother Gibson joined the Conference in 1851. He says: "You say he joined the Illinois Conference in 1848 and was ordained deacon in 1851. If this is correct he is my senior in the ministry by two years, and hence is entitled to the cane made of timber taken from the old Joachim meeting house. . . . Please have Brother Gibson give us exact facts." Brother Gibson insists that he joined the Illinois Conference in 1848, and that he was ordained deacon in 1851. As to the latter there is no doubt, for Brother Gibson has shown us his ordination parchment as deacon signed by B. Waugh, 31st day of August, 1851, at Hannibal, Mo.

THREE DISTRICT CONFERENCES.

They will all doubtless be reported as to their details by their respective secretaries. My stay at each was necessarily very brief. I had come out of Oklahoma, spent Sunday at Mansfield, the guest of my old friends, Dr. J. W. Sorrels and wife, ran down to Magazine, where a prohibition speech was wanted on Monday night, and got back to Mansfield for a day's stay at Ft. Smith district conference on Tuesday; Dr. F. S. H. Johnston in the chair and at home there. Rev. D. H. Colquette at the secretary's table, he at home there also; Rev. M. A. Fry playing host and he and his people making everybody at home. At this conference, as at the other two, I met, Dardanelle and Morrilton, the time of my stay was chiefly taken up by our good Brother W. B. Stubbs, General Secretary of our Laymen's Movement, as it ought to have been. Bro. Stubbs got in some good work, and the brethren much appreciated and enjoyed his visit. But Dr. Johnston pushed business rapidly, though without hurry. The affairs of the district seemed to us to be well in hand. Dr. Johnston told me there had been already six hundred conversions in the bounds of the district this year. Church building is going on, and the annual collections seem to be well advanced.

When I reached Danville I found the Dardanelle district conference in full blast, the presiding elder, Rev. J. H. O'Bryant in the chair and Rev. F. M. Tolleson at the table and everybody in a good humor. Rev. H. H. Griffin and his people provided well for the comfort of their guests; this guest knows he was well taken care of, along with Bro. Stubbs, at Bro. Graydon's. The people at Danville seemed delighted to have the conference in their midst. There was every sign of prosperity in the district as the reports of the pastors were rendered. The presiding elder felt so sure of his collections that he was pushing some missionary specials.

When we got to Russellville, Rev. John H. Glass and his team had about pulled that conference through to its finish. There was time only for a few scattering items and to hear Secretary Stubbs. Mr. J. F. Munday was the secretary, and will doubtless tell us of the doings of the conference. Though it was my own district, it was the conference of which I saw least, owing to my late arrival. In company with Rev. G. M. Barton I had the pleasure of spending a night

with my good friends the Munday. One thing, at least, I observed, that the town of Russellville is growing, and our church, under Rev. G. G. Davidson, seems to share its growth. The fidelity and painstaking industry of Presiding Elder Glass are always to be counted on.

THE EDITOR'S NEW DOCTRINE.

In his reply to Dr. Winton, which appears on the fourth page of this issue, Bishop Hoss takes the editor of this paper to task for something he said a few weeks ago. We quote here what the Bishop says:

In conclusion, I may add that the editor's new doctrine, that the decisions of a Methodist court duly appointed are not binding upon Methodist officials until they have been passed upon by civil tribunals is also most refreshing. If that were true, then it would be necessary to submit the journals of the General Conferences and the quadrennial editions of the Discipline to the review of secular courts before asking our people to respect them. The laws of the church are binding upon all its members until Caesar has declared that they are against the laws of the land. In the case under particular consideration, I would like to ask whether the Trustees of the University, as has been broadly intimated, are minded to make an exhibition of their loyalty by forcing the church to go before the courts to sustain the rights which Mr. Chief Justice O'Rear and his Associate Commissioners have already found that it possesses?

The Western Methodist has never dreamed of

IMPORTANT NOTICE.

A good many of our subscribers will find a hand on their paper this week with the index finger pointing to the label containing the name of the subscriber or if the paper goes out in a wrapper to itself then somewhere on the paper under the wrapper. In either case it means that we are in this way asking you to take notice that your account with the Methodist has been neglected. It means more than this. Since Christmas we have sent out several hundred notices calling upon delinquent subscribers to send us remittances on their accounts. The responses from these notices have been very disappointing. Few have sent in their renewals to the paper. The hand on the paper means that we are very much in need of funds and that unless we are relieved by prompt payment our business will suffer. Please do not disappoint us. We are asking that the matter be attended to at once. Delay is to us dangerous. Make all remittances to Anderson, Millar & Co., Little Rock, Ark.

laying down the flat doctrine that the decisions of a Methodist court duly appointed are not binding upon Methodist officials until they have been passed upon by civil tribunals. But we have laid down the doctrine, and we here lay it down once more, that where rights deriving their existence from a civil court become matter of dispute, then nothing but a civil tribunal can authoritatively determine those rights. We have said, and say again, that the charter of Vanderbilt University is a civil instrument, creating a corporation under the laws of the land; that whatever rights bishops, trustees or the church may have in relation to this corporation arise out of the terms of this charter, this civil instrument; that if there is dispute about the meaning of these terms, no church court of any sort can authoritatively determine those rights; that only a civil court can do it.

It may be freely granted that if all possible parties at interest could and would agree to accept such interpretation of these rights as might be given by a church court, binding themselves and binding the future by such acceptance, that would

settle the matter after the fashion of arbitration. But on the supposition that the interpretation proposed by either side to this Vanderbilt controversy were accepted by the other side, who can warrant that there will not be disturbance of the settlement at any time in the future by any party at interest or by any party who imagines that he has an interest. And the case would not be in the least altered if the General Conference should confirm such settlement. It is not even a question as to whether such future disturbance would be wise or foolish; on that point we make no deliverance; the point of concern here is that any such so-called settlement would leave the case wide open for such disturbance; that is to say, it would be no settlement at all, nor could be.

In this view of the case Bishop Hoss' intimation about the disloyalty of appealing to a civil court is a pure gratuity, and his talk about forcing the church to go into court to sustain her rights is no better.

We here repeat what we said before, that we see no occasion for wrath over such a matter; we see no occasion for a row at the General Conference. Let every man there say freely what he thinks, at the proper time and place, in a frank and brotherly way; let the conference determine what it believes to be the rights of all parties; and then let the conference make proper application to a civil tribunal to have its interpretation made the law of the land.

DR. GEORGE H. CROWELL.

George H. Crowell, whose face this week can be seen on our front page, was born in Stanly county, North Carolina, in the year 1865, of sturdy mountain stock. He was a farmer boy, with but few advantages. His early home training was of the Puritan type. His education, at first, consisted of a few months in midwinter, each year, in the district school.

At 9 years of age he was converted to God, joined the church and became a worker in the same. At 18 he entered the grammar school, and from that time on he devoted himself to acquiring an education. He graduated from the University of North Carolina in 1892, with the highest honors. He won the Willie P. Mangum medal commencement day for the best oration.

He studied theology at Vanderbilt. He pursued advanced work in history and literature in Central University, Indiana, for three years for his Ph. D. degree. He has been in the school room 20 years, seven years in the high school, 11 years city superintendent, and two years as dean of Epworth University. He has traveled extensively in Europe and Canada, as well as in the United States.

He was president of the State Sunday School Association in North Carolina for two years. He has done much preaching and lecturing.

His work and career in North Carolina are commended to the very highest by the governor of the State, Senator Lee S. Overman, Charles Ireland of Greensboro, N. C., of the Executive Committee of the Laymen's Movement, J. Elwood Cox, chairman of his board for 11 years in High Point, by his brethren, and the educational fraternity.

His work in Oklahoma has been of the same character and efficiency. His speeches and sermons have the true ring as to the correct ideals and standards of Christian education.

Dr. Crowell has recently been elected dean of the Oklahoma City Woman's College.

GALLOWAY COLLEGE COMMENCEMENT.

Commencement exercises at Galloway College will begin with commencement sermon, Sunday, May 29, preached by Dr. James A. Anderson. School will close Wednesday, June 1, at which time Rev. Frank Barrett will deliver the address to the graduating class.

ONCE MORE.

BY BISHOP E. E. HOSS.

Mr. Editor: Your issue of April 21, containing another communication from Dr. Winton, is now before me. I am glad that the Doctor has concluded to omit further personalities. He might well have considered the propriety of such a step before appearing in your columns with an intensely personal article in the first instance. As to the points which he now seeks to make, I desire to say:

1. That his account of the proceedings of the Board of Trust of Vanderbilt University in the consideration of the report of the Commission is entirely different from that furnished me by two bishops, two ministers, and two laymen who were at that time members of the Board. The testimony of these gentlemen, much of which is written, is in my hands, and will be used on the proper occasion. When it is presented Dr. Winton may deal with it as he is able.

2. Dr. Winton says that the right of the church to confirm the Trustees of the University "is recognized by the Board of Trust as a part of its organic law." Over against this assertion, I set the statement of Dr. Kirkland, printed and italicized in his brief: "*Confirmation has never been regarded by the Board as an organic right of the Annual Conferences.*" How to reconcile two such contradictory affirmations, I do not know, and I leave the gentlemen concerned to accomplish the task as they may.

I may add that the Doctor has some novel views as to the meaning of "organic law." My own view has always been that "the organic law" of the University is contained in its charter, and nowhere else. But the Doctor appears to have found it outside of the charter in an alleged "contract" with the General Conference. I flatly deny the existence of any such contract. The right of the church to name the Trustees, or to confirm them, if it prefers that course, in the nomination of the Trustees, is declared by the Commission to be an original right of the church as the founder and owner of the University. If the Doctor has read the decision of the Commission, he knows this fact. The ease with which he sets aside the opinion of five able and learned lawyers is positively charming, and the more so as he does it in an article the main purpose of which is to deny that he and his fellow Trustees do not set aside that decision.

In conclusion, I may add that the editor's new doctrine, that the decisions of a Methodist court duly appointed are not binding upon Methodist officials until they have been passed upon by civil tribunals is also most refreshing. If that were true, then it would be necessary to submit the journals of the General Conferences and the quadrennial editions of the Discipline to the review of secular courts before asking our people to respect them. The laws of the church are binding upon all its members until Cæsar has declared that they are against the laws of the land. In the case under particular consideration, I would like to ask whether the Trustees of the University, as has been broadly intimated, are minded to make an exhibition of their loyalty by forcing the church to go before the courts to sustain the rights which Mr. Chief Justice O'Rear and his Associate Commissioners have already found that it possesses?

RIGHTS OF THE LAITY FOR WOMEN.

One would think, from what a few women have written in the church papers, that there is one grand simultaneous movement in the Methodist Church for the women to have the "Rights of the Laity." The truth of the matter is, that many of our best women do not even know what the "rights" clamored for are, and among those best informed, the majority are perfectly satisfied with

the present rules and regulations of our General Conference, and are willing to let that Christian body of men continue in the good work set before them, without the hue and cry being raised that women must assist them in legislation, or the "sisters" will be wronged and down-trodden and put out of business. I, for one, and I voice the opinion of many, believe in the "rights" of the men. Do let them have one organization, or as many as they desire, without a "woman being in it." Can we not respect their "rights," as they do ours? Where do they rush into our clubs and missionary societies, and all our gatherings, and clamor for the right of electing our officers, or changing our by-laws and constitutions?

At the last meeting of our monthly Foreign Missionary Society in Conway, the "memorial" was "before the house." I am glad to say that a majority voted against it. I expressed the view at that meeting, that as the women of our church were burdened already with so much church work, and, as the men were started now, after long years of inactivity and indifference, in the good work of the "Laymen's Movement," it was our duty to push them on, and urge them to greater fields of usefulness, instead of rushing in, and clamoring for a share in their efforts.

A little letting alone of the men, both in church, and domestic life, works with admirable satisfaction, at times.

I am perfectly willing to accept the advice and the suggestions that our bishops and presiding elders and pastors give us in regard to placing our funds to the best advantage. Their travels in the home and foreign fields, their intimate and close relations to all mission work, their entire life consecrated to the church, their wisdom and insight and anxiety concerning her needs at home and abroad, make them worthy of having their advice considered. If we cannot trust them as a Christian body of men, why does the church send them at all as representatives? I verily believe that some women would like to leave every man at home, and run the General Conference to suit themselves.

The only "sisters" that could go as delegates to a General Conference for a month's absence from home, would be, perhaps, a few elderly mothers, whose children have passed childhood, or, the single women without household cares of any kind. Of course these are all good women, and many of them intelligent, but the great per cent of earnest Christian mothers and church workers who stay at home, would not be represented by these delegates, neither would they indorse the views advanced by them.

The argument that the women of other churches do this or that, different from the women in our church, has no weight with me whatever. I respect the views of every church that believes in Christ, but I love my church, and belong to it, because its doctrines and methods are exactly what they are.

Some disclaim the idea that the woman's suffrage question is at the bottom of the "Rights of the Laity." Others are frank enough to admit that they hope and believe the happy day is near, when woman's slavery (?) is at an end, and her emancipation shall come by the ballot!

Ah! if the dropping of the snowy ballot would be the sum total! But a woman that votes must enter into and share all the accompanying cares and burdens and evils of politics—the nervous anxiety of a campaign, the scramble for office, the lobbying for favorite officials, and pet measures and bills. All this is carried to extreme sometimes in just our women's societies, but to be associated with the men in all their lawmaking bodies, in church and State politics, would be usurping their rights, and, as Mrs. Partington would say, entirely without our "spear."

MRS. MATTIE HOSS PRINCE.

April 21.

CHURCH EXTENSION.

JOHN M. MOORE, D. D.

The Board of Church Extension held April 20-21 one of the most delightful sessions in its history. It was the last of a most successful quadrennium and was held in its office at Louisville. Harmony and good will prevailed throughout, and the members went away feeling that the work which had been committed to them by the church had prospered and that they had been able to do for the needy churches at this session more than at any previous time. However, there was common regret that the funds at their disposal were not several times as great, that every request might be granted. The application for donations amounted to \$201,853 and for loans, \$231,000. The Board appropriated \$145,650 as loans, and \$115,859 as donations. It is true that the Loan Fund now amounts to \$339,614.65, but it must be remembered that of this amount \$322,445.40 is now outstanding in unpaid loans, and that the Treasurer has on hand only \$17,169.25. The amount due is about \$85,000. So the Board went to its limit in granting requests to the amount of \$145,650, for its ability to pay these loans will depend upon the faithfulness of the churches that have been helped in meeting their obligations to the Board. Every church that is slow in meeting its Church Extension notes is affecting some other church that is in distress. This is a mutual aid society, and every church can best show its gratification at receiving a loan by meeting it promptly when it falls due.

Dr. W. F. McMurry, the Corresponding Secretary, has prepared and caused to be printed, a "Loan Fund Thermometer" which tells an interesting story of the rising of the Loan Fund. The Board of Church Extension was organized in 1882. The Centenary Committee having in charge the centenary celebration of 1884 adopted the following resolution:

"Resolved, That the cause of Church Extension be strongly urged upon the attention of our people as a leading object for the contributions in 1884, and that we seek to raise a Loan Fund of Five Hundred Thousand Dollars."

How greatly that amount is needed today! At the end of the first quadrennium the total amount was \$31,342.60. The next quadrennium showed an increase of \$18,473.48, and that from 1890 to 1894 and increase of \$57,499.36, which made the total \$108,315.44. In 1898 the amount was \$158,792.50. Mr. David Morton at his death left this goodly sum as the result of his sixteen years in collecting Loan Funds—a most wonderful testimony to his wonderful efficiency as a pioneer in Church Extension work. Rev. P. H. Whisner, D. D., became the Secretary in 1898. The increase in his first quadrennium was \$43,089.97 and in his second quadrennium \$28,120.12. The present Secretary saw at the opening of his quadrennium the importance of increasing the Loan Fund, and as soon as he mastered the details of his work, he began to give attention to securing gifts. The increase for 1907 was \$13,340.84, for 1908 \$25,616.58, for 1909 \$20,633.27, for 1910 \$50,021.37; or the quadrennium's \$109,612.06. While this amount included the interest on existing loans at four per cent, yet it represents superior service in this most important feature of Church Extension work. We have a right to entertain the hope that another quadrennium will bring the Loan Fund to \$500,000.00, while we may well wish that may be accomplished in a single year. When we realize that seventeen new Loan Funds were established during the year just closed, we may easily see that such a hope as this last may be reasonably cherished.

At its last session the Board decided to set aside \$15,000 from the amount received on the Assessments and which has always been dis-

tributed in donations as an increment to the Loan Fund. When the Board at this meeting saw the numerous requests for donations from so many needy churches it rescinded its action and appropriated the \$15,000 in donations. It is to be hoped that the action of last year can be carried out in the future years, as the solution of our church building problems must lie very largely with the Loan Funds.

The assessment for Church Extension is now \$200,000, but the receipts of the last year have been from an assessment of \$175,000, and amounted to \$155,875.12, while that of the year before was \$149,899.05. The assessment at the opening of the quadrennium was \$125,000 and the percentage of collection eighty-two and three-fourths. The percentage last year was eighty-nine. Thirty-one conferences show an increase in their payments on Church Extension over the preceding year. The cause is having increased consideration from the church at large.

A year ago the Board recommended that the church be asked for a voluntary contribution of \$15,000 to the Church Extension Fund of the Colored Methodist Episcopal Church. The amount was apportioned to the several Annual Conferences, but only \$255.35 has been received. Seventeen conferences accepted the apportionment, but nineteen took no action, one declined, and one requested the pastors to take collections. Unless the pastors act the colored people will find their hopes of help are vain.

The Washington City church was given unanimous endorsement by the Board and on Thursday evening a meeting, in the interest of this enterprise was held in Fourth Avenue Church, at which, addresses were made by Bishops Wilson, Candler and Hoss. This special work is in the hands of Rev. George S. Sexton, who has given twelve months of diligent labor to enlisting many of our leading laymen in this great church at the Capital. A National Building Committee composed of eighteen prominent business men from as many States has been organized. Its first meeting was held March 18th in Washington City, and its next meeting will be in Asheville during the General Conference. The church is becoming more and more acquainted with this great \$300,000 enterprise for the National Capital, and after the large amount of judicious seed sowing during the last year and the quadrennium, the desired harvest seems almost certain.

The board adopted nine memorials to the General Conference which look to the perfecting of its organization. The first asks for an equal number of laymen and clergymen in the conference board, and that the conference boards be granted the right to loan any part of its funds when the end can be accomplished as well by a loan as by a donation. This last looks to the creation of conference loan funds. It is further asked that any conference be allowed to increase its assessment with the privilege of retaining for its own use all receipts above 50 per cent of the amount assessed by the General Board. The second asks that trustees of a church, parsonage or property held for the benefit of the church be allowed to borrow money from the Board of Church Extension, the Woman's Home Mission Society, or *elsewhere*, and secure repayment by mortgage upon any property which they may hold in trust. The third would require all applications for aid from boards of church extension to have the approval of the quarterly conference of the charge from which they come. The fourth asks power for the board to prepare forms of deeds for each State and to distribute them without charge. The fifth asks that conference, city and district boards of church extension be given the right to employ secretaries to give all or part of their time to the church extension work in their

respective territories. This looks to the establishment of local loan funds. The sixth asks the General Conference to give due consideration to the plan of church insurance proposed by Dr. Stanley D. Pearce of St. Louis. The seventh requests the establishment of a system of refunding bonds for conference boards as a protection of church extension funds. The eighth asks that the fiscal year of the board be allowed to close March 31 instead of December 31. The ninth requests that the board be enlarged from 13 to 20 members.

This last meeting of the Quadrennium had its features of sadness and joy. For 23 years Bishop Charles B. Galloway eloquently pleaded the cause of church extension. At the session last year in Memphis his voice was raised time and again in advocacy of some pressing claim. But in ten days after the adjournment he was called from his labors in this sphere. Bishop Seth Ward was also present last year, and his friends had no intimation that his strong physique was so soon to surrender its powers. The chairs of these two honored and greatly beloved members were this year vacant. Bishop O. P. Fitzgerald was not able to come. Bishop Key was detained in Georgia. Dr. W. R. Lambuth, Mr. Thomas B. Morton, and Rev. J. E. Godbey, D. D., were absent. Those present were Bishops Wilson, Hendrix, Candler, Morrison, Hoss, Atkins, Rev. W. J. Young, D. D., Danville, Va.; Rev. M. J. Cofer, D. D., Atlanta, Ga.; Rev. W. J. Johnson, Galveston, Tex.; Rev. J. M. Henry, Baton Rouge, La.; Rev. Henry Trawick, Montgomery, Ala.; Rev. N. L. Linebaugh, D. D., Oklahoma City, Okla.; Rev. T. W. Lewis, Columbus, Miss.; Rev. N. B. Henry, D. D., Kennett, Mo.; Mr. T. S. Garrison, Timpson, Tex.; Mr. T. L. Jefferson, Mr. P. H. Tapp, Mr. John L. Wheat, Mr. John C. Strother, and R. B. Gilbert of Louisville.

On Thursday the members of the board were given a luncheon at the Seelbach Hotel by the Louisville Publicity and Convention League, of which Mr. Fred W. Keisker is the president. After-dinner talks were made by Mayor W. O. Head, Bishop Candler, Rev. E. L. Powell, D. D., of the Christian Church, Bishop Hendrix, Rev. S. S. Waltz of the Lutheran Church, Rabbi H. G. Enlow, Dr. W. B. Beauchamp, Judge Miller, Rev. Mr. Savage of the Unitarian Church, Dr. B. M. Messick, and Dr. Charles R. Hemphill of the Presbyterian Church. This was a delightful occasion.

The closing scene of the board's work was very beautiful. Dr. McMurry thanked the members of the board for their hearty co-operation and valuable assistance during the Quadrennium which now comes to a close. He had scarcely taken his seat when Bishop Hoss arose and said that it was only justice for him to give expression of his appreciation of the work done on behalf of the church by Dr. McMurry. In the bishop's estimation he had made the church a great secretary. He offered the following resolution: "The thanks of this board are due, and are hereby tendered to our corresponding secretary, Rev. W. F. McMurry, D. D., for the diligence, intelligence and success he has brought into the position he has so ably filled."

Bishop Atkins called special attention to the work of the secretary as a leader, saying that he had made long and tiresome trips to the small as well as the large and more important places, and that he had looked into details so as to administer wisely the funds of the church; that he had fully grasped the purpose of this great office into which the church had placed him, and that he had been of the uttermost value to him throughout his entire episcopal district.

Bishop Candler called attention to the perfect organization of the board. He spoke of his long connection with many church boards, and of the perfect organization of the Board of Church Ex-

tension under the present administration. He said that he had never failed to get exact information by return mail on any subject about which he made inquiry.

Bishop Wilson said: "Dr. McMurry has been a great inspiration to our people in Baltimore and the regions thereabout. He has made the people feel that they belonged to the church, and he let them understand that he regarded them as a part of the church. He has done more to hearten and bring them into sympathy with the church than anybody we have had during the last few years, and has made them feel that they belong to a great organization, and that there is sympathy with them in the church at large. I have never seen a better spirit within the Baltimore conference than since he has been working there."

Rev. N. L. Linebaugh, D. D., said: "Oklahoma is indebted more to Dr. McMurry than to any one in the entire church. I can now recall that the 200 churches which we have built during his administration are largely due to him. Our whole conference feels that Dr. McMurry has been to us of service that we cannot measure. We have established ourselves in most of the centers in that rapidly developing country, and I must say that I certainly appreciate Dr. McMurry's service to us in this great work. My own relation to him as a member of this board and working under him for more than a year was very pleasant indeed."

Rev. N. B. Henry, D. D., Bishop Morrison, Rev. M. J. Cofer, D. D., Rev. George S. Sexton, and Mr. T. S. Garrison gave similar expressions of their appreciation of the work of Dr. McMurry. Before putting the motion which resulted in the unanimous adoption of the resolutions, President T. L. Jefferson said: "I also want to endorse what has been said by the speakers concerning Dr. McMurry's work, and desire to call attention to the fact that he is entitled to the thanks of the church for the perfect organization of this office. It has never been in better condition than it is today." So closed the most delightful session of the Board of Church Extension.

"HIS LOVE CONSTRAINETH ME."

Labor not for gain nor glory,
For love of power, or lust of gold;
Nor for applause in life's high places,
Where souls of men are bought and sold.
Let not the soul's great inspiration
Be aught of pleasure or earthly gain;
But the ringing words of the great apostle,
"The love of Christ doth me constrain."

It thrills the life with a noble purpose,
More noble far than the love of fame;
It fills the mind with a high ambition,
And makes of wealth but an empty name.
Ambassador, thou, for the royal Master,
Go, do the task he has set as thine,
Knowing no limit to thy endeavor,
Constrained, compelled by love divine.

Though some may scoff and others mock thee,
Thy Master was left to die in shame;
He knows our griefs, and has borne our sorrows,
For this from heaven to earth He came.
So, pressing onward and looking upward,
Eyes fixed on the goal of eternity;
Sing ye the song of the soul's ambition,
"The love of Christ constraineth me."

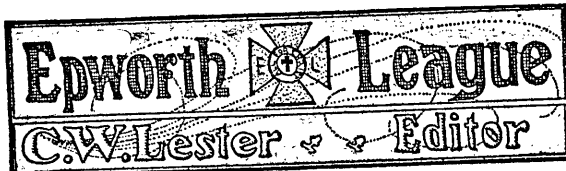
Conway, Ark.

—GEO. A. FREEMAN.

SUNDAY SCHOOL CARDS.

We have the latest and best in Sunday School Reward and Birthday Cards. The designs are beautiful. Write for descriptive circulars.

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



Scripture lesson for May 1: Phil. 3:7, 8; I Cor. 6:19, 20; Col. 3:2; Heb. 12:12.

Topic: "Our Mottoes—Our Consecration, and the Upward Look and the Uplift."

This month marks the anniversary of the beginning of the Epworth League in our church. The history of it is briefly as follows: The young people of Trinity church, Los Angeles, Cal., under their pastor, organized themselves into a body for the purpose of doing some special Christian work, helpful to themselves and helpful to the pastor. This was in the year 1889, and this was "the real and historical beginning of the Epworth League in our church, the life seed out of which it has sprung and grown." A year later the church conference of Trinity church submitted to the General Conference a memorial and plan of organization. Upon this request the General Conference authorized the formation of Leagues, the purpose of which was the purpose expressed in our discipline now for our Leagues. They were at this time placed under the control of the Sunday School Board. Four years later, in 1904, the General Conference made the League a separate connectional department, elected an Epworth League Board and a general secretary and editor. The *Epworth Era* was begun in August of the same year. Dr. S. A. Steel was elected general secretary and editor and filled that position for four years. The next General Conference elected Dr. H. M. DuBose general secretary and editor of the *Epworth Era*, and he remains in that position until now.

Our League has had two mottoes. The first motto, "Rich in Good Works," was used during the first four years. At the end of that time our present motto, "All for Christ," was adopted. This motto expresses much. When it is studied the fitness of it as the motto of Epworth Leagues is seen. Without doing violence to it in the least, it is capable of bearing a double interpretation, one an intensive, the other an extensive view. The intensive meaning of the motto is that all our life is to be consecrated to Christ. The whole domain of life is to be under his control, is to be at his command, is to be for his glory. Every department of our life, business, social, political and religious, to be consecrated to His service. Nothing less will please Christ, nothing less will develop the Christian. Let the "all" in this case stand for all of my life. Let it stand for the individual Epworth League and represent the measure of his consecration to Christ. The extensive meaning of the motto is that all this world is to be won for Christ. This "all" has a geographical meaning and is co-extensive with the Great Commission in the territory covered. This interpretation of it measures our task as the other measures our consecration to Christ. Every Leaguer should feel himself a part of an army whose task and whose purpose is to conquer the whole world for his Christ. The purpose and plan of every Leaguer's life, as well as every other Christian's life, must be world-wide. Thus the League intends to help every young Christian in the church into a life that has a vision and a purpose that are world-wide, and a consecration that is as deep and broad as are the depths of the heart and the breadths of human life.

A PIONEER FALLEN.

Our loved and reverend "father in Israel" C. E. Goddard passed to his heavenly rest from the Sanitarium of Sulphur, Okla., March 31, 1910. His sons brought him there some weeks before with the hope that special treatment, the attention of trained nurses and the life giving waters

of the resort would repair his shattered health but alas, God had decreed otherwise.

Bro. Goddard was born near Evansville, Washington county, Arkansas, December 29, 1833, where he grew to manhood. There he was happily converted while a young man, joined the church and became a very active worker. Like a great many boys at that time he went to California in search of a fortune but in the effort to find a gold mine became careless of his religious life and being disappointed returned to Hartford, Sebastian county, Arkansas, where he remained until about 1902. There he taught school for a time and met with great success, but the most of his life was spent on the farm.

In 1858 he was happily married to Miss Narcissus T. Smedley, daughter of the Rev. Joseph Smedley, a missionary of the Baptist church, to the Five Civilized Tribes. They lived together in perfect love, peace and prosperity until her passing which occurred January 30, 1910, just two months before his departure. To them were born eight children, four boys and four girls. Two preceded them to glory. Those remaining have honored the family name in living beautiful Christian lives and carrying out their parental instructions to be a real blessing to the communities where they lived. Their preacher sons O. E. Goddard and S. F. Goddard are Presiding Elders in the Oklahoma Conference and leaders in the new State. They are the peer of any preachers in our Southland.

It was my pleasure to know Father Goddard for a number of years. When I first met him he was rugged, robust, and indomitable, the incarnation of physical force and intellectual energy and seemed a part of nature, inseparable from life and exempt from infirmity. Just the specimen of manhood that every boy longs to be, but after some years I saw that the hand of Father Time was working his ravages.

Measured by the limitations which he overcame and the rich heritage he left his fellows his career cannot be considered otherwise than extraordinary and singular. We haven't space to retrace his indefatigable efforts in driving out the hoodlum element of early days and laying the foundation of a Christian home and Christian community, but his friends remember and it was this perhaps that lent much to the development of his stalwart character.

After his return from California he was always in the van of the army of God, class leader, Sunday school superintendent and indeed preacher if need be and if right could not be won by persuasion he was ready for arms. He largely built the church and school house of his community and gave the burial ground where he was laid to rest. He was indeed a strong Christian character. With convictions deeper than life itself he was not afraid of men or devils. Unswerving in his attack upon sin but loving the souls of men with a passionate love he drew about him a host of friends and many into the kingdom of God. No man was held in higher esteem for genuine piety and unselfish benevolence in the communities where he lived than he. His life has been like a caravan bearing sweet spices, the very atmosphere where he moved was fragrant with perfumes and now that he has gone to his reward his memory and name is like ointment poured forth. Like the signaloes which dies at an advanced age amidst clusters of blossoms which it took years to mature he was laid to rest amidst the praises of souls he had been instrumental in leading to Christ.

When his son, Rev. S. F. Goddard, transferred to the Oklahoma Conference about eight years ago he moved to Johnson, Okla., that he might be near him and have his care and attention during his declining years. About a year ago his wife's health failed and he himself being very

feeble they decided to spend the rest of their days with their children. It was my pleasure and very great benediction to have them in my home three months last summer. I saw then he was fast coming to the end of his earthly pilgrimage. During this time he had a severe stroke that came near taking him away and from which he never recovered. When his wife who had been the staff of life to him next to his God, was taken it seemed there was nothing more for him to live for and he sank rapidly until the end came. On that last morning he told us that would be his last day, that he would meet his dear wife and loved ones that afternoon. We thought his mind was wandering as he seemed better than usual and afterwards ate a hearty dinner; but we found that he had had a peep behind the curtain and sure enough the Savior was coming and at 5:30, just as a child sinks to rest upon its mother's breast after a day's frolic so sank this sainted father to rest in the arms of Jesus.

To the friends and loved ones remaining I would say be faithful to the end. Look beyond the grave and the great reunion will come and may God bless us and lead us in the way everlasting.

W. U. WITT.

GALLOWAY NEWS.

Friday evening, April 15, and Saturday, April 16, Dr. William W. Smith of Randolph-Macon Woman's College was a guest of Galloway. Saturday morning he made an interesting and very instructive address to the student body, explaining to them the reasons why it was necessary to study the prescribed branches in the college curriculum. At the close of his address the young ladies sang for him some college songs and gave "nine 'rahs" in his honor. He expressed himself as being much pleased with our evident success, and said if the Methodists of the State would take advantage of their opportunity here and do for the young ladies that which they had done for the young men, Galloway College would have an opportunity of doing for this section what Randolph-Macon had done for the East.

This has been a remarkable year in point of attendance; in fact, it surpasses anything in the history of the institution. Up to date only 15 students have withdrawn from the roll for all causes. The beginning of the second half-year found every place in the dormitories taken, and the staying qualities prove the personnel of the student body.

The health record has been the very best; only one girl has been seriously sick, and not one has had a case of fever.

Last week at Conway, in the art contest before the Arkansas Federation of Women's Clubs, Miss Althea McKelvey, of Greenwood, Ark., won first honors for having the best original oil painting, and Miss Mattie Mosley, of Rob Roy, for having the best original piece of work in water colors. This is the second time this year that Galloway has won distinction in this line; it will be remembered at Hot Springs we were awarded a loving cup for having the best exhibit in the State.

At the State contest we have announced ourselves as candidates for some additional silverware. We expect the following young ladies to gain our quota: Miss Laura Harton, Conway, college piano; Miss Minnie May Shearer, Devall's Bluff, college voice; Miss Lucy Lindley, Tuckerman, college reading; Miss Dorothy Stanley, Camden, academic piano; Miss Bonnie McAlister, Lake City, academic reading.

J. M. WILLIAMS.

The General Conference of our church will meet at Asheville, N. C., May 4. Several new bishops will be elected and much other legislation enacted. Be sure to get the *Western Methodist* for the news.

DR. CROWELL ACCEPTS.

Oklahoma City, Okla., April 22, 1910.

To the Faculty Committee of the Board of Trust of Oklahoma City College:

GENTLEMEN—I hereby formally accept the position of dean of Oklahoma City College, which position you so kindly tendered me Thursday, April 14, 1910. I have withheld my acceptance until now, debating whether after all I would or would not assume such grave responsibilities.

After considering the proposition from every viewpoint, looking over it and into it and through it, after taking thought about it today, and even venturing to take thought about it for tomorrow, I am convinced that it is an opportunity for good and for usefulness, that any man might well covet, and I unqualifiedly seize it and commit myself and my life to the great task.

There is no doubt about the fact that the giving of one's life to the making of Christian homes is greater than the building of cities, and is really the "casting of bread upon the waters, to be returned after many days."

I am proud of Oklahoma City College, which extends to me this call. Its conception is unique. Under prophetic range of vision and wise management it has evolved, within a year, out of a bare prairie with \$125 per acre, a property unto the church of 160 acres (56 acres of it campus) and 40 per cent net of 320 additional acres, equal, at present value, to more than a quarter of a million. And judging from the intense desire on the part of the people to invest heart, soul and money in the project, there is no reason why, within the next two or three years, the plant will not be worth a million.

Unique, because of its inherent power of self-maintenance, of self-operation, of self perpetuation. It is not to subsist, as I understand, upon the resources of the church, save her girls, nor to draw upon the annual stipend of her preachers at conference. It is to stand alone, to finance itself, to pay its own bills.

It is an economic achievement, by one of God's faithful men. When God has a great work to do, He selects a man, tries him, sometimes as if by fire, and when he proves himself worthy, He says as He did to Luther, "Defy the doctrines and dogmas of the Romish Church;" as He did to Luther, "Spiritualize and vitalize a dead ritualistic church;" as He did, in this case, to Linebaugh, "Conceive the plans and bring forth a school for the education of the girls of your church." I have great faith in the institution. I am in full sympathy with it. I see, in bright vision, the day near at hand when the hundreds of girls who now go out of the State for their education, or who attend State schools, or, perchance, linger at home, will enter its bright, new rooms and halls, and store their minds with Christian lore peculiar to the making of Christian homes, a Christian church, and a Christian State.

I am now in my element, the field of the education of woman. It is fundamental, fundamental in race development, in church, in State; fundamental in the solution of all life's problems. I am sure it counts. Educate a boy and to be sure a life is helped and expanded perhaps, only the one, for a generation, but educate a girl and it is likely a home of six children is enlightened, 258 in three generations. The economic value of the productivity of three boys taught for three generations is \$30,000 per year, while the economic value of the 258 girls is \$258,000. I believe in the education of women, and have longed, many a day, to be in such work in which may be dealt such telling blows for my country, my church and my God.

Now that I am so favored: to appreciate the trust, confidence and good will of the board and of my friends, to render the very best services of which I am capable, to stand for high ideals, honesty and uprightness in education, to require

thorough scholarship, to quicken unwavering faith in God, to emphasize character in all its beauty and symmetry, to develop the largest number of excellent faculties that enter into the making of a noble woman, viz., modesty, quietness, neatness, obedience, manners, sympathy, respect, consideration, health, happiness, love to God, to the church and to neighbor, to indoctrinate the girls in such a way during their career in "O. C. C." that they will return home from graduation a comfort to father and mother, a blessing to the church, and a savor unto life to the community—is my creed.

My work for a while will consist in going over the State promoting the cause of the institution, preaching and speaking on the subject of Christian Education and stirring up true educational sentiment and enthusiasm.

I wish to come in touch with all the homes in the church, in which there are girls of proper age and advancement, and speak of the merits of Oklahoma City College for Women.

I most humbly beg the sympathy, the encouragement, and the co-operation of the Board of Trust, of my brethren in the ministry, and of the mothers and fathers, at least, of the girls in Oklahoma.

My heart is steadfastly fixed on calling at the door for each girl. Most sincerely,

GEORGE H. CROWELL.

1434 West Seventeenth.

AMERICA'S ANSWER TO HER WORLD-OPPORTUNITY.

By J. Campbell White, General Secretary Laymen's Missionary Movement.

The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five different conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the Union have expressed themselves on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the Spirit of God. There has not been a note of failure in the entire National Missionary campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasuries of the churches will not be the only or chief result. This is but one evidence of altered life-purposes on the part of multitudes of men.

THE NATIONAL CONGRESS, MAY 3-6.

With only another month intervening until the National Missionary Congress meets in Chicago (May 3-6) it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gathering. Without doubt it will be the most representative and potential convention ever assembled on this continent. The forty-five hundred available seats in the Auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this Congress. All desiring to attend should apply first to the

Secretary of their own Foreign Missionary Board. In case the seats allotted to that Board have all been taken, application may be made to F. J. Michel, Executive Secretary of the Congress, at 108 LaSalle St., Chicago, in case any church fails to use all the seats allotted to it. Applications should be sent in at the earliest possible moment. Tickets of admission will be transferable, in case delegates are unavoidably hindered from attending.

A NATIONAL MISSIONARY POLICY.

Special railway rates of one fare and one half have been granted from all parts of the country.

Not only will the leading missionary speakers of North America be heard at the Congress, but more important than that in many respects will be the framing up and adoption of a worthy National Missionary Policy. It is already clear that the churches of North America are responsible for reaching about sixty per cent of the non-Christian world. The National Missionary Policy adopted at this Congress should mark a new era in the history of Christianity.

The Association quartet, which sang with such acceptance at the Canadian National Missionary Congress, and at the Student Volunteer Conventions, will sing at each session of the Congress. The concluding feature of the Congress program will be the "Hallelujah Chorus" rendered by the Apollo Club of Chicago.

PRAYER FOR THE CONGRESS.

In view of the vast issues involved, will not pastors and Christian people everywhere make this Congress an object of habitual prayer during the next few weeks, that the will of God for the church of our day may be both clearly understood and completely obeyed? A conquering Christianity abroad will be the surest guarantee of a dominant and regnant Christianity at home.

(Note—Any one desiring to attend this meeting as a representative of the M. E. Church, South, should communicate at once with W. B. Stubbs, 810 Broadway, Nashville, Tenn.)

LITTLE ROCK AND ARGENTA METHODISM.

Winfield Memorial, P. C. Fletcher, pastor. The pastor preached at the morning hour and received four members and baptized four infants. At the evening hour Dr. Charles Lane of Georgia preached. The Sunday school now has a membership of 878 on the roll.

Hunter Memorial, T. J. Norsworthy, pastor. The pastor preached at both hours to good congregations notwithstanding the bad weather. The Sunday school has enrolled 311 and the attendance is about 90 per cent.

Twenty-eighth Street, W. D. Mitchell, pastor. The pastor is still absent assisting in a revival at DeVall's Bluff. No preaching at the morning hour on account of a mixing of engagements. At the evening hour the services were in charge of Rev. P. R. Eaglebarger and the sermon was by Rev. M. F. Johnson of the Berryville charge, Arkansas Conference. The services at Forest Park were held by Rev. Luther Beasley.

Capitol Church, L. C. Beasley, pastor. The pastor preached at the morning hour and the pulpit was filled at the evening hour by Rev. James Rhodes. The attendance at both preaching and Sunday school was good.

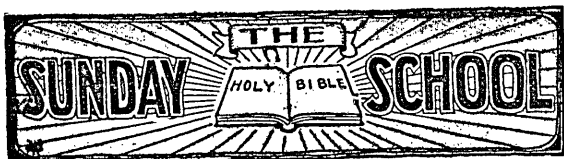
Henderson and Highland, S. W. Rainey, pastor. The pastor filled all the appointments for preaching and had one application for the prayers of the church.

Gardner Memorial, Argenta, H. H. Hunt, pastor. The pastor preached at both hours. There have been eight accessions since last report. Forty children have been converted in the Sunday school and received into the church. The Sunday school now numbers 142.

No reports from the other churches.

IMPORTANT NOTICE.

Hendrix College Library is seeking to provide a complete set of Methodist Disciplines. By all means a complete set ought to be in that library. We refer to the Discipline of our own church, of course. The following copies of the Discipline are wanted: 1862, 1870, 1882, and 1890. If any of our readers can supply either of these, please correspond with Dr. J. E. Godbey at Conway, Ark.



PREPARED BY P. R. EAGLEBARGER..

TWO SABBATH INCIDENTS. MAY 1.

Golden Text.—I will have mercy and not sacrifice. Matt. 7:7.

Time.—Early spring of A. D. 28.

Place.—Galilee and Capernaum.

Again it is very necessary that we understand that the statements of Matthew are not connected by point of time but in the order of importance as the writer considers it. Last Sunday we studied the "Warning and Invitation" which was spoken in the summer of A. D. 29. Two weeks ago we studied an incident that occurred a year before that of last Sunday. Today we study a lesson that recites actions and discourses that occurred in the early spring-time of A. D. 28; earlier than the lesson of two weeks ago. This is not easily determined by Matthew's statement but Luke uses a peculiar expression that determines the matter. Luke 6:1 states, "And it came to pass on the second Sabbath after the first," etc. This expression will be understood by reading the sixteenth chapter of Deuteronomy. In this it will be seen that the great feast of the passover lasted for seven days, followed by the feast of weeks lasting seven weeks beginning at the first harvest which is the time of putting the sickle into the barley and lasting until the completion of the harvest or the closing of the wheat harvest. This period begins about the first of April and lasts until the beginning of June. If this event in our lesson had occurred at the time of wheat harvest it would have come about the sixth Sabbath after the first Sabbath and not on the second Sabbath after the first Sabbath as Luke states. Then it was a field of barley that the disciples and Jesus were passing through and not a field of wheat as some have supposed. It may be pertinent to remark that both wheat and barley are called "corn" in the scriptures.

In Deuteronomy we find that this particular day upon which our Lord and his disciples went through the field was a very holy day in which no servile work should be done. Plucking the ears of corn was not a violation of the Mosaic law but rubbing off the husks was considered as a part of the work of threshing the grain and was regarded as servile work. The Pharisees had formulated specific rules of conduct for the Sabbath day setting forth what might be done and what might not be done. This particular act of rubbing off the chaff from the barley was prohibited and the Pharisees protested. Jesus does not here undertake to break down the authority of the Sabbath but pleads extenuating circumstances. The word "an hungered" here does not mean that hunger that may come between meals but that which comes from long want of food. Jesus and his disciples were engaged in a work that required self-sacrifices and self-denial. They were without food and had need of that which they were plucking. The instance in reference to David cited by Jesus brings out this point. David was an exile chased about by the armies of Saul. He found it difficult to obtain food for himself and his men. In his travels he found a tabernacle in which there was some shew-bread and he took it and gave some to his men. This shewbread was baked and set before the Lord during the week and at the end of the week the priests might eat it and no one else. But David took of it and ate which was not lawful. He was not accounted a violator of the law, however, for his physical condition was such as to demand it. Then Jesus presents the case of the work done by the priests in the temple. It was servile

labor but because it was necessary in the services at the temple it was excused. Those who served the tabernacle were exempt from the Sabbath law. The rabbis said that there was no Sabbatism in the Temple. So Jesus declared that he was greater than the temple and that those who were directly employed in his service were exempt from the Sabbath law.

We are not to consider the reference in verse nine to mean that the healing of the withered hand was done on the same Sabbath but on some succeeding one. Luke states that it was on another Sabbath. Jesus had many controversies concerning the Sabbath and this was only one of them. This time he labored to bring them to understand his position in reference to it. The Mosaic law did not forbid healing on the Sabbath day but the rabbinical rules did. It was only permitted to heal on the Sabbath when the case was very serious and there was great danger of death if the matter were delayed. But Jesus puts forward the matter of the only sheep and thereby makes a home-thrust that silenced the Pharisees and formed in their



CHAI OON PAK.

Student Anglo-Korean School, Songdo, Korea,
Supported by Tahlequah Sunday School.

minds a determination to do him bodily harm. In the eyes of God a man is better than a sheep. Any man, every man, is better than any sheep. Though it should be the only sheep that a man possessed God regards that any man of the human race is better than that sheep. This poor man with a withered hand was better than any animal and Jesus would not delay his healing on account of their prejudices.

The case of the withered hand was a very serious one. The Greek term here used signifies an atrophy of the hand in which the juices of the flesh were completely gone out of the member and the skin was gleaving to the bone. Nothing but the divine power of Jesus could reach the case. He could not even raise the hand and the command to stretch forth the hand must have been accompanied with the power to do so.

The state of religion among the Jews was in a sorry plight if we are to judge of it by the

acts of the Pharisees. They continually dogged the movements of Jesus that they might do him harm. This lesson occurred early in the ministry of our Lord and yet we find that they are incensed against him and in a formal way hold councils against him in order to rid the country of him. Mark tells us that at this time they went out and counceled with the Herodians how they might destroy him. The Herodians were a political party, not friendly to the Jewish nationalists, and organized for the purpose of assisting the Roman power in the subjugation of the Jews. The Pharisees were so blinded by prejudice that they were willing to form an alliance with their enemies in order to rid themselves of the Great Teacher.

SUNDAY SCHOOL NOTES.

REV. W. J. MOORE, *Chairman.*

CHAI OON PAK.

The Tahlequah Sunday School began in December, 1908, the support of the above-named student in our Anglo-Korean school in Songdo, Korea. He is now about 20 years old, a son of one of our native preachers, and is teaching some in the day school. He completed the grades last June, and wants to complete the high school course. Bro. Wasson speaks in high terms of him.

The pastor at Tahlequah, Bro. Thornton, writes that the collections on the first Sundays are more than enough to meet the quarterly payments.

Thus a threefold blessing is given and received: A blessing to the Sunday School, a blessing to the young man, and a blessing to the cause! Soon this young man will go out as a well-equipped native worker, and the Tahlequah Sunday School will go on multiplying itself through the ages to come.

CEASE ATTACKING VANDERBILT.

She is my foster mother. What she has done for me I can never adequately repay. But I cannot remain silent when she is under fire. I have not been authorized by a single individual to speak for him, but I feel sure that I voice the sentiment of the vast majority of her alumni when I call upon you, the gentlemen who are making this attack upon our alma mater, to cease from all such attacks.

In the name of the institution which has set the pace for educational standards in the South I call upon you to cease.

In the name of the cause of educational and moral advancement I call upon you to cease.

In the name of our great church upon which you are bringing reproach at home and abroad by a policy centuries out of date I call upon you to cease.—David Y. Thomas, Fayetteville, Ark.

SHAKING UP BRAINS.

"I can't do this sum," said Hal. "I've tried and tried, and I can't get the answer."

"How many times have you tried it?" asked his mamma.

"Three times."

"Well, you go out and ride your tricycle around the house ten times, as fast as you can, and then come in and try three times more."

Out dashed Hal, and soon came in again, his cheeks glowing. "I tell you it's splendid out," he said. "The fresh air is so good, and I've thought of the way to do that sum, too."

"Got the answer—hurrah!" Hal shouted, after a few minutes.

"I thought your brains only needed a little shaking up," said the wise mamma.—*Sunshine.*

"He is risen!" Take this great truth away from the Church, all faith is then in vain, all hope destroyed, and the whole majestic building of Christianity falls and crumbles into ruins forever."

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.)

A WEEK OF TERROR WITH NICK'S GANG.

BY RUTH CARR.

Chapter 2.

When Hazel waked next morning, she felt stiff and cramped, for being chained to Meg she could not turn over all night. The woman was still asleep, tho' the noise outside seemed to indicate that something unusual had happened.

"Git up Meg," said Tobe, as he came in the tent with a hand full of light trash, with which he made a little fire. "You must not a heard," said he.

"Heard what?"

"Bout Bunk and Lux. They went to town last night and read in the paper that the officers had located the gang that stole the gal, and had already gone after them, so if that's the case they can't be far from here. Bunk and Lux just now come in—traveled all night to git here by the cut off, so's to beat the officers."

"There ain't no time to be lost then 'bout cookin' breakfast is there?"

"No, you fool, they'll be here in less'n two hours." Hazel lay with closed eyes, pretending to be asleep, but hoping and praying that the officers would arrive before the camp could be moved.

"Git up, child," said Meg, as she gently shook the girl, and called Nick to unlock the chain that bound them together.

"Who is that crying," said Hazel, as the sounds of sobs reached her ears. "It's that—er—er—taint nobody."

Hazel knew that it was somebody, for she could not mistake the sound, but thought best to ask no more questions, deciding to keep her eyes open.

"Can I get some water to bathe my face," said the girl.

"No, there ain't no pan; you can wash when we git to the river, 'taint but a few miles from here."

"Have you a comb?"

"No, we ain't got none."

Handing Hazel a piece of hard bread, the woman bade the girl eat, as there might be nothing cooked all day.

"Come on with that gal, Meg, we're waitin' on you," called a cross voice, and the two hurried out to the wagons. As Hazel was pushed under the cover of the wagon she spied a boy about ten years old. The little fellow had been crying till his eyes were red and swollen, while the streaks of dirt that covered his face seemed to have been left on from day to day till at first Hazel wondered if he were a little white child. Moved with pity she offered him a piece of her hard bread, which he took without a word and devoured it like a hungry animal.

For many hours the wagons were kept moving and only once did the children

BOSTON CRYSTAL GELATINE

"Daddy says Crystal Gelatine is great for kids!"



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless—assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

CRYSTAL GELATINE CO.
121A Beverly St.,
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dren make an attempt at conversation.

"Cut out that gab in there," called the cross voice of Nick, the one whom Hazel most feared, so after that no word was spoken, though when the child nodded and came near falling from the seat Hazel pulled him close to her and put his head in her lap, where he soon fell into a deep sleep.

Late in the afternoon when the children were almost perished for water, and so hungry that they could scarcely keep from crying, the wagons stopped at a beautiful mountain stream. The horses were unhitched, fed and watered, and Tobe made a fire for Meg to cook supper. The children were so stiff they could hardly stand, so crept up to the fire and sat down on a log.

"How long have you been with these people," whispered Hazel, as the men were busy putting up the tents and Meg was cutting meat at the back of the wagon.

"I don't know—a long time—they stole me on my birthday and that is in September."

"Why, this is March, and you have been with them all winter."

"And I've most froze, too. But I don't mind that like I do the pain in my head—it hurts most all the time."

"What makes it?"

"I don't know, but one day when I cried with it 'cause it was hurting worse, Nick, he's that tall one, he kicked me in the side and hit me with his fist."

"Did he, poor child—what's your name?"

"Horace Young—don't talk, they're looking," said the boy under his breath and without moving his lips.

"Take this paper and pencil, gal," commanded the harsh voice of Nick, "and write your dad a note. Tell him you are with friends as treat you right, but he'd better send that money or you'll be killed and throwed in the river. Write it just as I've told ye, mind ye, and none of your foolishness—do it right," as he drew a pistol from his belt.

Trembling in every limb, the girl wrote as she was told, and after signing her name, handed the paper to Nick, who put it in his pocket.

"He made me do that too," whispered the boy.

"Don't you ever hear from your papa?"

"Not yet."

Both children were crying when Meg came up with the meat and meal which she proceeded to cook for supper.

"Eat this while you wait," said the kind voice of the woman as she slipped an apple apiece to the children. "Lux bought 'em when he went to town, and he wouldn't mind me givin' 'em to you, but Nick would raise a row if he knowed it, so hide 'em if he comes up."

Poor Meg! She would have been a different woman if she had different surroundings and a different husband,

but there seemed to be no help now. Perhaps some day God—but Meg did not know Him? Ah! Who knows whether she did?

"Please, Meg," whispered a feeble voice.

"Well."

"Please, may Horace and I say our morning prayer? I never have missed saying it since mama taught it to me years ago, till yesterday and I was afraid."

"Yes, you can say it if you don't say it out loud enough for Nick to hear ye; he's the chief of the band and he might have ye whipped."

"Hold your head down, Horace, and shut your eyes while I say the prayer. Meg you watch for us."

"Lord we thank thee for the light,
And thy watchful care all night.
Lead us throughout all our days,
And we're thine now and always."

As the little faces were lighted again, Meg saw tears in the eyes of both the children. All the mother in her nature went out to them. How well she remembered the time when she had hugged a tiny form to her bosom. Her own baby! Where was he now? Only God knew. When the child had cried and demanded so much of Meg's time, Nick had become enraged and snatched the little one from its mother and carried it away—to an orphan asylum he said, but Meg never knew, for she was driven back at the point of a gun.

Wiping the tears from her eyes as her mind went back, she slipped to the side of the children.

"Don't cry, honey, it'll all come right 'fore long. Wait till we get to bed to-night when all the others are asleep and I'll tell you something—sh—Nick's coming."

(To be continued.)

Lonoke, Ark., Feb. 26, 1910.

Dear Western Methodist: Will you admit another little boy into your happy band? My birthday is the 13th of October. I will let you guess my age. To the one that guesses my age I will send a postcard. I am a little orphan boy and am living with my grandfather. We are going to raise rice this year. We are having our well dug deeper this week. For pets I have a calf and a cat. My grandmother takes the Methodist and I enjoy reading the children's page. I am going to school now and I am in the third grade. I have one sister living and a brother dead. Well, I want to ask you one question: What book is it in the Bible that hasn't the Lord's or God's name in it? Well, I will close for fear my letter is getting too long.

Your new cousin,

GARLAND GUNNELL.

Monette, Ark., Feb. 20, 1910.

Dear Western Methodist: Will you

Stop LaGrippe!

Before it Stops You.

Take

JOHNSON'S CHILL & FEVER TONIC

Knocks it up every time. Your money back if it fails. Get to-day!

50c at Druggists.

let me come into your happy band just for few moments, and I will tell you who I am and where I live? I live in Monette. Papa and Mama take the Methodist. I go to Sunday school every Sunday. My teacher's name is Mrs. Lawhorn. I like her fine. Our pastor's name is Brother Watson. My pets are a cat and a dog. How many of the cousins like to go to school. I do, and I am in the fourth grade. My teacher's name is Miss Emma Lee Ivy. I like her fine. My schoolmates are Dorothy Johnson and Eloise Datcher. Oklahoma Blanche, tell us your name. Write another of your good letters. Gladly Walker, I enjoy your letters too. Well, as my letter is getting long, I will close.

Your cousin,

LOLA BREWER.

Devall's Bluff, Ark.

Dear Cousins: This is my first letter to the Methodist. I want to tell you about a camping trip we took last October. There were nine of us in the party. We left home early Monday morning in a gasoline launch and went fifteen miles down the river. Everything seemed to be in our favor. We had fine weather and an ideal place on the banks of the river, where we could see boats pass every day. The scenery along the river was beautiful. Our minister and his wife, who were of our party, took us across the river in a small boat to the loveliest sandbar. We would go down to the water's edge, gather pretty shells, dig caves and tunnels, build houses and mountains in the sand. We called this our park. In the morning we would gather hickory nuts and pecans. I don't believe you could find finer hickory nuts anywhere. My mother sent some to her uncle in Kentucky and he thought they were the finest he ever saw. The men hunted during the day and we had all the game we could eat. We would sit around a

Epilepsy, Fits

"My son was cured of a very bad case of epilepsy with Dr. Miles' Nervine." MRS. D. BAKER, Cleveland, Ohio.

"My little girl who was afflicted with St. Vitus' Dance is now entirely well, after taking Dr. Miles' Nervine only four months." MRS. C. G. BENNETT, Alma, Mich.

These diseases have been cured in so many instances, that we do not think there is any longer any doubt that they are curable diseases. Being nervous diseases they yield to the soothing and strengthening influence of

Dr. Miles' Nervine.

Though stubborn, persistent treatment is almost sure to effect a cure by restoring nervous energy.

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

big fire at night and tell tales, sing songs and play games. One of the gentlemen would imitate owls and turkeys. The owls would come near in answer to his call. We broke camp on Friday. Just before the boat came, we brought in our last hickory nuts. My oldest brother, who is thirteen, killed his first squirrel. We brought home nine squirrels and six bushels of hickory nuts, but not very many pecans. We only brought what we could find on the ground, as we did not go prepared to climb the trees. We all thoroughly enjoyed our trip. I am twelve today. I have two brothers and one baby sister. My father is the superintendent of the Methodist Sunday School. I know some of you will envy me when I tell you I am very well acquainted with Ruth Carr, as she is a neighbor of ours. I too love her stories and wish she would write oftener. For fear my first letter will be too long, I will close.

Your cousin,

LUCIE ATKINS.

Lucie: This is a nice letter for a girl twelve years old. I would like to receive stories and descriptions of trips from others.

"MISS LILLIAN."

* * *

Bigby, Ark.

Dear Methodist and Cousins: I do not see very many boys writing, so let us cheer up. My paper takes the Western Methodist. There are several children in family, so it takes two or three days for us all to read it. Brother Simson is our pastor. I belong to the Olive Branch Church. We have church every fourth Sunday. I go as often as I can. I will be glad when summer comes, for we are looking for our grandma and grandpa McKelvy to come. They visit us every summer. I am fifteen years of age. My birthday comes on the 22d of July. Well, I hope this will find the waste-basket asleep and will write again if I see this in print.

Your cousin,

LANE BROWN.

* * *

Emmett, Ark., Feb. 26, 1910.

Dear Methodist and Cousins: I want to join your band of cousins. Our school was out last Friday. We had a fine school. Our teacher's name is Miss Maude Warde. As for pets I have a pig and two dolls. I am reading the "Child's Life of Christ," and like it fine. I will let you guess my age. I am between six and eleven. As my letter is getting long for the first time, I will close, hoping this will miss the waste-basket.

Your new cousin,

BETTIE STEPHENSON.

* * *

Bigby, Ark., Feb. 20, 1910.

Miss Lillian Anderson: Will you admit a little Arkansas girl to your happy band? I belong to the Methodist Church. I will let you guess my age. It is between ten and thirteen. The one that guesses my age I will send a postcard. I have one own brother living and one dead. My papa is dead and my mama has married again. Miss Ruth Carr, come again. I will guess Miss Pink Brown to be twelve years old. Am I right? I hope so. I will close, as my letter is getting long. I hope this will escape the waste-basket. If it does, I will come again. Will ask you to correct all mistakes.

Your new cousin,

NETTIE MAE WALDROUP.

* * *

Vilonia, Ark., Feb. 20, 1910.

Dear Miss Lillian and Cousins: I come this Sabbath night asking a small place in your dear page. I am a little Arkansas boy, seven years old. I go to school every day. I live a quarter of a mile from school and church. I am in the fourth grade. My teacher's name is Mr. Casto Keathley. I like him fine. I go to Sunday School most every Sunday. Mama is my teacher. I have one

little baby brother. His name is Bruce Dillian. I have one little sister dead. I have no pets except one little dog. My birthday is June 8. Mama and papa gave me a birthday dinner my last birthday and I invited some of my little playmates and we served ice cream and cake and other good things, and had an enjoyable time. If I see this in print I will come again. Good-by to all.

FLOYD HERMAN BURTON.

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

EL DORADO, OKLA.

Near the southwest corner of Jackson county is the beautiful town of El Dorado. The population is about 1,200, with two banks, three gins, large cement plant, substantial business houses, four passenger trains per day, plenty of automobiles, \$20,000 public school, Prof. M. A. Childers superintendent and Prof. T. W. Lanham principal. There are three churches. The Methodists have real good property both in their church and parsonage. Rev. O. W. Stewart is one of the four men of the conference in his fourth year. His people are praying for the time limit to be removed. You can easily guess why. Brother Stewart is peculiarly endowed with gifts and graces that few possess. His good wife is cultured, consecrated and deeply interested in all church work. Brother Stewart is an expert typewriter, but has to use raised letters in reading. It is well that his wife delights in reading to him. The church has greatly prospered under his ministry. They have 220 members and 170 in the Sunday school, with Brother C. S. Highsmith as the superintendent. The school is fully organized and equipped. The same is true of the Epworth Leagues and all the departments of the church.

The pool rooms have been closed by order of the court. What El Dorado has done for the pool rooms other towns can do, and I think ought. It was a rare pleasure to worship with this good people Sunday morning. Brother and Sister W. G. Caviness furnished delightful entertainment. They have a lovely home, a son and daughter at home and a daughter in the State University.

With little effort we shaped up the old and secured nine new subscribers: T. V. Walker, J. M. Nye, J. T. Ratcliff, T. D. Dailey, Mrs. F. M. Wood, E. H. Lippert, S. G. Ashby, Frank Welch, and Prof. T. W. Lanham, who married my cousin, Anna Lou Weems, whose home is blessed with two sweet girls, Kittie and Carrie Lee. It was indeed a great pleasure to spend a night in their lovely home.

Easter Sunday was made parsonage day, and a free-will offering of \$169 was given.

OONEY CIRCUIT.

In company with Rev. R. L. Reese, the pastor of Looney circuit, we took in a good part of his work. At Pleasant Hill we had a house full on Sunday night, extra good singing and a delightful service. Brother O. E. Lackey and family brought me under special obligations, as did Brother and Sister W. D. O'Brien. Monday night we had nearly 100 out for preaching at Louis. They have a \$3,000 church and \$50,000 academy. Both speak well for the community. We have a real good church at Pleasant Hill. Brother and Sister George W. Snider and Brother and Sister S. S. Frazer showed us no little kindness. They each have splendid farms and are well fixed.

This is an easy country to make a good living. Brother J. W. Williams told me he cultivated without any help, with three horses, 60 acres in cotton and 40 in corn and other feed stuff. This year he is undertaking 90 acres, 60 in cotton and 30 in corn, milo maize and Kaffir corn. To thin the cotton he ran a harrow across it. It was made without a hoe, except about three half days,

when the ground was too wet to plow. This is a great farming country. It is common to see four horses to one plow or harrow. In freighting one man works four horses to two wagons, the horses to the front wagon and the other wagon trailing behind, one man doing the work of two. Brother Reese is an excellent man, full of life, is a good preacher and fearless in presenting the truth. He is in great favor with his people.

We reported last week five new subscribers from his work. We secured 20 others, viz.: J. W. Williams, Mrs. W. D. O'Brien, W. E. Myers, L. Palmer, W. L. Owen, W. F. Garrett, W. L. Rollins, R. S. Rozman, E. Lease, G. L. Goodman, George W. Snider, George Campbell, Miss L. M. Shell, L. E. Shell, S. McCauley, J. W. Long, E. B. Dickerson, L. H. Dickerson, Mrs. S. S. Frazer and J. H. Wade.

DRYDEN, OKLA.

A debate between Rev. J. C. Weaver (Methodist), of Texas, and Eld. A. Nunery (Baptist), of Granite, Okla., was going on at Dryden. I attended the first day. It was quite evident to my mind that Methodism had no reason to fear with Weaver as her champion.

Rev. W. R. Rosser is our pastor at Dryden and Red Hill. He appears to be doing well. I was with him only a few moments. We have a comfortable parsonage and church. While here we picked up six new subscribers: J. M. Campbell, E. G. Stewart, Mrs. Eva L. Roberson, P. G. Riley, T. F. Shrewder, Mrs. Lucy A. Campbell, who gave us a good dinner.

HOLLIS, OKLA.

For two years I have been anxious to visit Hollis. It is a good inland town, the county seat of far-famed Greer county. It is a county of rich lands, and has a fine class of citizens. Hollis has a future. There are about 1,200 people there and that number will soon be doubled. They have a very fine two-story \$20,000 academy, with over 500 pupils enrolled. Prof. V. F. Jobe is principal. The railroad from Altus is almost completed to Hollis. They expect the train by the last of June. There are some large stores and beautiful cottages in Hollis. We have a neat parsonage and church in the heart of the town. We will soon have to build a brick church. It was indeed a pleasure to meet Brother and Sister Joe Beele, to whom I ministered in Waldron a quarter of a century ago. Rev. W. C. Savage is the popular pastor. He is a promising young preacher and has his church well in hand. Has an excellent choir and a good Sunday school. His intelligent wife is a great help to him. They were especially kind and helpful to me. With his aid, in a half-day we secured 17 new subscribers: W. Pringle, A. G. Sisk, Mrs. D. A. Younger, Mrs. C. E. Guynn, Mrs. L. H. Belah, Mrs. N. J. Hollis, Prof. V. F. Jobe, A. E. Brady, Albert Snider, Roy L. Pendergraft, J. C. Gambill, Claude Prather, Luther Roberts, Lee Thurmond, George E. Niles, J. A. McFall, and E. Lawrence.

In one and one-half hours I was driven back 30 miles to the railroad, in an automobile. The roads were fine.

OLUSTEE.

Part of a day was spent in Olustee. This town is almost a duplicate of El Dorado in population and business. Two banks, substantial business, excellent school. Prof. Castleberry of Salem, Ark., is principal.

We have excellent property in both church and parsonage, in the heart of the town. Rev. W. D. Sasser is in his second year. He was in bed sick. His was an excellent report last year. We hope for as good this year.

Rev. W. A. Dickey was my faithful and efficient guide. With his help we collected extra well from the old and secured two new subscribers, Hon. S. R. Loud and Brother A. L. Vance.

Sister Sasser was on a visit to friends. Sister Dickey acted the part of the good Samaritan. She is a most intelligent and sweet-spirited lady. Brother Dickey was ready to make a trip, but put it off to aid me. A kindness and greatly appreciated. He is fitting up a superannuated home. Surely he and his good wife are laying up treasures above.

ALTUS, OKLA.

There is no more prosperous town in Oklahoma than Altus. Trains come in from six directions and another road is building. Population about 5,000 and constantly increasing. Two large two-story brick academies, four banks, several public works, excellent business and splendid citizens. We have a most excellent and large lot for church and parsonage in the center of the town. Wise judgment was exercised in getting such a large, choice lot. We have good parsonage and excellent library. The church, though neat, is too small for the growing Sunday school and congregation. Plans are being matured for a \$30,000 brick.

Rev. Robert Hodgson is in his third year as pastor. He has had fine success in drawing men to the church. He preaches to the young people one Sunday in each month. On this day he has requested the old people to stay at home, so there will be room for the young folks. His church is the largest in town and about the ordinary size. Altus church is a close second to Mangum, who will have to look well to her laurels. Altus is coming, and coming fast. We have a nice list here, from whom we collected well, and secured six others: N. R. Stroud, Church Library, E. P. Adams, W. C. White, W. J. Grisham, and D. E. Sessions.

I was glad to meet Rev. J. W. Kizzlar, an honored superannuate, whose home is at Altus.

HEADRICK, OKLA.

About half-way between Altus and Snyder is the thriving town of Headrick. While they have a large two-story academy, they are talking of erecting a \$20,000 brick. It is marvelous what good public structures Oklahoma is building. There is a solid bank. This town has most excellent land on all sides and ought to more than hold its own. We have a small parsonage and a beautiful church, newly remodeled and enlarged by the skill and largely the labor of the pastor, Rev. B. F. Stegall. He certainly deserves the praise and thanks of the whole community for what he has done. Everybody speaks well of him.

Rev. W. G. H. Crump, the polite postmaster, is cheerful and a great help to our cause. It was a pleasure to have a good talk with Brothers J. C. Thornton, J. H. Grimes and B. C. Majors. A most delightful night was spent in the splendid home of Brother A. J. Thompson, who came here from Amity, Ark. He is well fixed for this world, has a nice family, and is living so as to have a good report "when the roll is called up yonder."

Thus ended one of the best weeks of this year.

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, 50c.

CAMDEN DISTRICT CONFERENCE.

The Camden district conference will meet at McNeil June 30 at 9:00 a. m. and continue over Sunday. Rev. F. F. Harrell will preach the opening sermon at 11:00 a. m. the first day of the conference. J. W. Harrell, B. B. Thomas and C. O. Steel will be the committee on license to preach and all things where an examination is required. Please let all local preachers be present and have their reports.

R. W. McKAY, P. E.

ANNUAL MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS.

In old Tennessee, Nashville Methodism graciously welcomed and royally entertained the Woman's Board of Home Missions, and the annual meeting held in West End Church, April 14-20, will be remembered with gratitude and pleasure. On Thursday evening a delightful reception was tendered the goodly number of delegates and visitors, and the stately palms and flowers of varied hue around the "court of honor" gave intimation of the many good things prepared for our delectation and inspiration. In behalf of the Woman's Board of Home Missions, Mrs. Rufus Brown, of Georgia, responded happily to the cordial addresses of welcome given by Rev. Charles W. Byrd, D. D., pastor of West End Church, and Mrs. Hume Steele, the President of the Tennessee Conference Woman's Home Mission Society. Charming music and delicious refreshments added further pleasure to this evening of rare social enjoyment. The daily dainty luncheons served by the different Methodist Churches of Nashville were made more attractive with bright blossoms from forest and garden; and they ministered to mind, body, and spirit of every fortunate guest.

The address of our President, Miss Belle Bennett, was a forceful and tender call to more earnest and zealous work in behalf of God's needy ones, and we hope soon to have it for distribution. Exquisite American Beauty roses and a rising vote of thanks were tendered Miss Bennett for her abundant labors and large gifts to the work of our Woman's Board of Home Missions.

Mrs. R. W. McDonell, General Secretary, reported growth in the various branches of Home Missions, and the report of our General Treasurer, Mrs. W. D. Kirkland, was very gratifying. The Week of Prayer offering was something more than \$15,000.00, an increase of \$2,000.00 over any previous year, and it will be used to advantage in improvements and additions to our Sue Bennett Memorial School at London, Kentucky.

Miss Mary Helm was given a rising vote of thanks and the Chautauqua salute after her fine report for "Our Homes." There are now 23,000 subscribers to this valuable paper, and it was good to hear of the increase in the list from the Little Rock Conference Woman's Home Mission Society during the past year.

To the regret of all, Mrs. W. D. Kirkland's continued ill health compelled her resignation from office. A handsome silver loving cup, presented by Mrs. Siler for the Woman's Board, was a token of the esteem in which Mrs. Kirkland is held by her collaborators and whose prayers will follow her.

Bishop Morrison's able sermon was followed by the consecration of twelve deaconesses, in which solemn service Bishop E. E. Hoss had a part.

Prof. Graham Taylor's address on "The Social Training for Religious Service," was interesting and instructive. Many distinguished men of Methodism were introduced and their words of encouragement and commendation were highly appreciated.

Dr. Charles Byrd said: "This Woman's Board is a forceful and influential factor in the Methodist Church, working to cultivate the heads, hearts, and hands of the people."

Dr. Nelson said: "Your dare-devil courage is amazing. In your work you have laughed at impossibilities. Such bravery cannot fail."

Dean Tillett, of Vanderbilt, recalled a beautiful allegory in which the good deeds and loving hearts of a life are mysteriously woven into a chaplet, and he said these workers are now crowned with wreaths of loveliest roses.

Our enjoyment of the reception given us by Dean and Mrs. Tillett in Wesley Hall on Saturday evening was enhanced by fine readings from Prof. Harris and Prof. Poyner, and gleeful songs by the University Quartette.

The afternoon reception tendered by Rev. and Mrs. McCullough at the Methodist Training School was, also, an occasion of much pleasure. This school is doing fine work and is fortunate in its beautiful location near the State Capitol.

The noonday Bible Study by Dr. O. E. Brown, of Vanderbilt University, was

a season of refreshing, and we glimpsed a high plane of intellectual and spiritual life as he reviewed the consecration, zeal and faith which characterized the labors of Paul. Dr. Brown's theme: "The Gospel of Paul to the City," was ably and helpfully discussed under (1) "The City and the Fact of Sin," (2) "The City and the Fact of Salvation," (3) "The City and the Cross of Christ," (4) "The Gospel of Paul to the City." Dr. Brown said in part: "Forms change—essentials are persistent. The city is the citadel of civilization and progress. As the city goes, so goes the world. The city with its intensified life gives larger opportunity for larger badness or goodness, and Paul was one of the first to realize this fact. Our cities are reproducing the crimes of Paul's day after twenty centuries have passed. The luxury, ambition and avarice of today exceed that of Paul's time. Our condition is similar to that expressed by Livy when he said: 'Our cities are so bad we cannot tolerate the evil nor endure the remedies.' Not ignorance, but personal sin is the chief obstacle to be overthrown for the salvation of our cities. Calling things by their right names is the first step to social salvation. The sinner within the church is worse than one out of it. The Pharisee is the ruin of the city. Putting self first instead of God is the whole of it, and can be done in the church as well as in a saloon. De-throning God and enthroning self is the sin of all ages. To save the city the organized forces of selfishness must become organized forces of service not willing to hold that which another needs. The Christian church must have unity of spirit, and be full of love. It must have unity of knowledge—know conditions among the people, and tell them about what God has done. There must be oneness in wisdom through prayer, and unity in effort, working together and growing together in Christ's control. All that Jesus needs is living representation. The redemption of the city lies in the power of saved personalities who exemplify the love of Christ."

The newspapers were courteous, and the daily reports of the proceedings in the Nashville Banner were kindly and accurate.

Many pleasing incidents marked the happy days spent in the lovely homes of Nashville, and the bright memories will abide, as our best wishes encompass those who entertained us in Christ's name. Mrs. W. H. PEMBERTON, Corresponding Secretary Little Rock Conference W. H. M. Society.

LEON AND BURNEYVILLE CHARGE

I have now been on this, Leon and Burneyville, charge five months, and am still living with no visible marks of the displeasure of my Lord upon me, for which we feel very grateful. After tramping around for three months, like a stray dog without home or master, like Elijah of old, we found a resting place in the home of a widow woman, on conditions. Don't know how long we will be able to meet the conditions. We have preached forty-one times, visited most of the homes in the charge, have been asked to pray in three homes, and have asked for the privilege of praying in several and have never been refused. There has been much sickness and many deaths in and around Leon, but no one seems to have taken warning. Yes, we have had two Quarterly Conferences, one at Burneyville and one at Leon. The big Presiding Elder was on hand at each, and my, how he did preach, and held each conference with P. C. and one steward present, but no one steward twice. There has been paid in all told \$27.45 to P. C.; \$4.70 to P. E. We now have three Sunday Schools, one at each appointment, and they are doing well. If we could just get money to buy song books and literature, there is great possibilities for them. The people are anxious for the gospel out here, and are willing to support it if they could, but they are weighed down with too many other things (they think) of greater importance. We have a good church building at Leon, and one at Burneyville, each badly out of repair; look like jails in prohibition towns. Our crowds are growing all the time. Had the biggest crowd last Sunday night we have ever seen at church in Leon, and they are talking about the sermon even until now someone has something to say about it, and the next time you hear from them they will still be talking. We

FREE Valuable Prizes to Those Who Can Solve This Prize Picture Puzzle



Can You Find the School Teacher?

DIRECTIONS—Trace out the lines heavily with a lead pencil on this or a separate sheet of paper. To the ten persons sending the nearest correct solution to this puzzle will be awarded their choice of any Upright Piano in our store, selling up to \$180, for \$90, which can be paid in cash or easy terms.

Gold-plated Clocks, Watches and cash value prizes to amount of \$1,100 will be awarded to others sending in correct solutions.

Every person answering this advertisement will be given a book of old favorite songs.

CONTEST CLOSES MAY 3rd, 1910.

Send your solution with name and address plainly written to

Pope Piano Company

401 MAIN STREET,

LITTLE ROCK, ARK.

have quit saying anything about the Western Methodist, as it was making us very unpopular, and you know, Perry, we always did like to be popular. I don't know of but one religious journal taken in this charge (except what I take). I saw the Baptist Flag in the home of a Baptist preacher, and it is said by some that he is not popular. We are working and praying that the good Lord may open up the way by which we may be able to reach the hearts of the people, and lead them out into green pastures and into the kingdom of our Lord and ask all our friends who read this to pray for us. May the Lord bless the Methodist family. J. M. HOLT.

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.

HOT SPRINGS PREACHERS' MEETING.

Present: Hutchinson, Parker, Mason, Keadle, and Brother Laud, a visitor, of the M. E. Church.

Sunday was a cold and disagreeable day and nothing much was accomplished on religious lines.

There were 77 in Sunday school at Malvern Avenue, 155 at Third Street church, 216 at Central church. The numbers could not be obtained from the Park Avenue church, Oaklawn, and Tigert Memorial.

Congregations at all the churches that reported were small, except at Third Street they had a fair crowd and a good League service. All the prayer meetings were good.

Brother Hutchinson baptized one adult, and received him into the church. There was something said by one of the preachers about a "poor crowd and a poor preach," while another brother said that he could preach to a poor crowd as well as he could to a large crowd.

Brother Rushing is absent from the city. He is visiting his mother-in-law, who is very sick at Chidester, Ark. The prayers of the brethren go up for his family at this time. May God deal gently with them.

Brother Keadle is looking after his work at Park Avenue, and he did a fine day's work last Sunday, preached twice and taught the Bible class in Sunday school and attended a funeral in the afternoon.

B. F. MASON,
Secretary.

STUART, OKLA.

In the fight at this place for ten days. Start off well. Seven for our church yesterday. It looks like we will have the victory here. Yours in Him,

J. D. EDWARDS.

MARRIED.

The marriage of Mr. C. L. McCain and Miss Etta Cameron took place at the home of the bride's mother, Mrs. Cameron, at Twenty-second and Cedar streets, on Wednesday evening, April 20, 1910, Rev. S. W. Rainey officiating.



Pimples
blackheads and oily skin may be quickly overcome by the frequent use of

Glenn's Sulphur Soap

Sold by druggists. Hill's Hair and Whisker Dye, black or brown, 50c.

IOLAND, OKLA.

We are doing very well on the Ioland charge. We have just closed a very successful laymen's meeting held in connection with the Quarterly Conference. The laymen of Ioland Circuit are well organized, with Brother James Chambers as the lay leader. They had prepared a nice program for the occasion and it was well rendered, and enjoyed by a large crowd of laymen. The laymen of this circuit are wide-awake, and decided to hold a laymen's meeting every three months in connection with the Quarterly Conference. But after all of these good meetings held by the laymen, I have got some men on the charge who do not help to do anything. But I don't want to forget the good lay women, for they are my main stand-bys, and they are doing me good work, and I believe that they should have credit for what they do. I have one place on my work where I am compelled to use the women for stewards, because the men won't do the work. And if the women do the collecting of the pastor's salary, I think that they should have the credit for in the Conference. My two lady stewards have done more for me than all of the men put together have done. May God bless the good women, is my prayer. Brother Lawlis was kept away from our Quarterly Conference on account of sickness in his family, but we are glad to learn that they are better now. Brother Lawlis is loved by all of the people on this charge, and he is one of the best Presiding Elders in the Oklahoma Conference. He is doing a noble work on the district, and by God's grace and the leadership of this consecrated man of God, we will bring Guy-mon District out in the front ranks this fall at Conference. May God bless all of the boys, is our prayer.

Yours in Christ,
W. P. MEADOR, P. C.

April 20.

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.

FROM REV. WILSON MOORE.

Editors *Western Methodist*: I have a few friends among the preachers in Little Rock who might enjoy reading a few lines from me. Two of my former communications went a-whirling into the wastebasket, and perhaps this will go the same way. I am not running the *Western Methodist*, neither would I dictate to the editors what to put in and what to shut out, but when a man sends an article he thinks it has merit and ought to see the light. I did not mean to say anything hard in either of my former communications. I am sure I said nothing but the truth, but whether it ought to have been said is a question about which the editors and myself might honestly differ, and do differ. I think the policy of editors in screening

the dignitaries of our church from criticism has brought about the clamor for a limited episcopacy and doing away with the presiding elder. After three years' stay in Arkansas I returned to my Louisiana, my first love, with strong convictions that it would be best to do away with the presiding elder, but it was my good fortune to get under a first-class presiding elder on my return to Louisiana, who is still my presiding elder, and I am willing for the presiding eldership to remain as it is. I would circumscribe the power of the bishops and elect them for eight year, and eligible to re-election for second term only. I am by Arkansas like the fellow who moved from Louisiana to West Texas, and when he got there he turned around and moved back right away, and when he got back he said he had traveled several hundred miles and spent \$300, but he had \$2,000 worth of experience. I got some experience in Arkansas that will be worth something to me in future. Whatever a man might say about me, he certainly cannot say that I do not love the church. I would as soon hear a man malign me as to hear him malign the church. The church is the biggest and best thing in the world, and the Methodist Church is the best church that God's sun ever shone on. I reached the land of Eden on returning to Louisiana. I builded a garden in the land of Eden, where I still reside. I am on my old stamping ground and find my former tracks are still visible. I have been pastor here twice before, and married here, and am better known here than anywhere and I am not played out yet, neither am I worn threadbare. I am living in the gem parish, LaSalle, that was carved out of Catahoula parish. This parish was created by an act of the last legislature, and was named after the great French explorer who was buried in LaSalle soil. If I have my way the soil of LaSalle will one day hold the dust of this scribe, unless I am fortunate enough to meet the Lord in the air before I shuffle off this mortal coil. I have some friends in Arkansas that are true and tried, and some that I cannot so class, and I pray that the blessing of God may abundantly rest upon both.

Yours in love,
WILSON MOORE.

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.

FROM BROTHER MARTIN.

Dear Methodist: We closed a good meeting at Roseberry, Ore., Sunday night, with what was said to be the largest crowd that was ever in our church at that place. Brother K. M. Means, who was transferred from the Oklahoma Conference last fall, is pastor there and is very popular and is doing a great work. We came to Myrtle Creek Monday night to assist our pastor, W. B. Smith, in a union revival and everything starts well. Thirty at the altar for prayer last night. Prof. Burks, my choir leader, and Prof. Hadly, a soloist from Moody Institute, who is now with me, is singing to the delight of all. We are expecting big things at this place.

Faithfully,

O. L. MARTIN.

April 20.

THE MONKEY IN MAN.

When you were a boy did you ever sneak off to the back of the lot and smoke corn-silks or rabbit-tobacco, and picture yourself a man? Or did you ever chew licorice and splutter like a grown-up?

And has it ever occurred to you that the real pleasure in these innocent pastimes, was the idea that you were doing something "naughty?" We laugh at

STOPS FALLING HAIR

Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing.

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the children for their apish ways, but forget that grown-ups are not free from the same follies.

For example, you go to the soda-fountain on a hot summer day and call for your glass of Coca-Cola. While you are enjoying its refreshing coolness, in comes a swaggering youth with a wisp of down on his handsome face and calls for a "dope." He gets his glass of Coca-Cola just like yours. To you it is as harmless as a glass of ice-tea, of which it is the chemical counterpart. But to the young man's fancy it is "dope." He has not outgrown his boyish ways, and is still laboring under the pleasant delusion that corn-silks, rabbit-tobacco, and cross-vine are the real article.

If you find anyone who has been misled by the expression "dope" in connection with Coca-Cola, and who really thinks that the drink is injurious tell him to write to the Coca-Cola Company, Atlanta, Ga., for a free copy of "Government and State Officials' Truth About Coca-Cola," containing analyses of the leading chemists throughout the United States.

NORMAN, OKLA.

Our work mokes on smoothly. We gave a "Laymen's Banquet," last evening, at which between fifty and sixty of our laymen were present. We decided to assume the support of a missionary on the foreign field. Provided for the necessary amount (\$600.00) in about five minutes. Our Home Mission Society served the banquet. Our Foreign and Domestic Mission assessments are in the hands of the Conference Teller. Salary up to date. The spiritual state of the church is splendid.

Yours fraternally,
R. E. L. MORGAN.

April 23.

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.

NO FIREPROOF BUILDINGS.

"There is no such thing as an absolutely fireproof building." These words are from an editorial in the *Firemen's Herald*, which also adds, "Promised security from fire cannot be guaranteed." This assertion will come as a surprise and disappointment to the general public, which has come to regard certain modern structures as perfectly safe so far as danger from fire is concerned. The article from which the quotation is made was suggested by the burning out of several floors and the serious damage to others in the recent fire in a large apartment house in New York City, acknowledged to be one of the largest and best types. It is true the exterior of

the building did not present a decidedly wrecked appearance after the conflagration.

The expectation that a fire would be confined to the room in which it started, or to that floor, at most, proved a mistake. Apartments certain, and are usually overcrowded with furniture and articles of an extremely inflammable nature. When once these commenced to blaze, the heat was so intense as to extend through the floor above and cause another fire there, and so on to the top. The control and subjugation of a fire in any large building chiefly depends upon the carrying out of the architect's plan to confine the fire. This contemplates the closing of all doors and windows; but when occupants are making a hurried exit, many of them fail to observe the rule.

As long as our rooms continue to be filled with inflammable articles just so long will our fireproof apartments be little more than slow burning, although that condition is a decided step in advance, and ordinarily would enable the escape of its occupants.—H. H. Windsor in the *May Popular Mechanics*.

THIS WILL INTEREST MANY.

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

RELIGION IN THE CENTURY MAGAZINE.

The conductors of *The Century Magazine* state that in future that periodical will give considerable space to contributions which have especial value to all interested in the cause of religion. It is announced that there will appear, beginning in the May number, a series of papers on the revival of interest in Bible study, beginning with an article on "College Men and the Bible," written by Mr. Clayton Sedgwick Cooper, who, as secretary, is in charge of Bible work in educational institutions. Mr. Cooper reports that last year 32,259 college men, in 539 institutions of the United States and Canada, attended voluntary Bible classes. This world-wide movement outside of North America will be described in future articles, and the Rev. Henry van Dyke, D. D., is preparing for *The Century* a paper on "The Bible and English Literature."

That one of America's leading literary magazines proposes to give especial attention to religious matters is significant.

BETTER THAN SPANKING.

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

OBITUARIES.

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

WOOD.—J. K. P. Wood was born May 3, 1845, near Knoxville, Tenn. His father came to Arkansas in 1851, and settled in Independence county. He joined the Confederate army under Capt. Thomas West, in 1862, and remained a soldier until the close of the Civil war. He was born into the kingdom of God in 1866, and joined the M. E. Church, South in which he lived a faithful member until he was called to join the Church triumphant, March 3, 1910. He loved the church; he loved its doctrine. He was married to Miss Sarah Isabell McClean, Jan. 2, 1869. To them were born nine children, three having preceded him to the better land. He died with cancer of the face; but amid all of his suffering not one word of complaint. He was happy until the very last. He talked about death as though he was going home and the last few days that he lived he spent rejoicing in the love of God. It was indeed a benediction to be with him and hear him talk of his hope of heaven. The church was not large enough to accommodate the great congregation that gathered to attend the funeral. Every business house in town closed and every business man came to the funeral. He was one among the best men I ever knew. He leaves a wife and six children to mourn his loss and a host of friends that join them. May the blessings of God rest upon the family and friends.

Farewell, father, for a few days, and we will meet beyond the river where parting will be no more. His pastor, C. F. Hively.

BROGDON.—R. P. Brogdon was born Oct. 17, 1829; was married to Miss Mary Hall in April, 1847; to them were born fourteen children, three of whom preceded him to the better land. His wife died nine years ago.

He was converted under the ministry of Rev. James F. Jernigan, and joined the M. E. Church, South in which he lived a faithful member, until March the 13th, 1910, when he was called to join the Church triumphant. He was ready and left abundant testimony that all was well. He was loved by all who knew him, and will be missed by the faithful of the church. His children will rise up and call him blessed. The funeral was conducted at his home church in the presence of a large crowd of weeping relatives and friends. May the blessings of God rest upon the children and relatives.

His pastor, C. F. Hively.

ECHOLS.—Cordelia Echols, daughter of W. F. and Sibbie Echols was born July the 16th, 1896; departed this life February the 16th, 1910. Her mother preceded her to the glory land several years ago. She was blessed with a

good Christian step-mother that took pains in training her. She was converted nearly two years ago and lived a consistent Christian until called home. She was a sweet little girl; every one loved her that knew her; but she has gone to her reward. It is so hard for us to give up our loved ones, but we submit to him that doeth all things for the good of those that love and serve him. She leaves a father and step-mother, three brothers and a large number of relatives and friends. She has gone to live with the good. Let us all live faithful.

Her grandpa,
J. L. MCKINLEY.

DRUMMOND.—J. Thomas Drummond was born in Tennessee, July 18, 1845, and died at his home in Warren, Ark., Dec. 13, 1909. He was married to Mary E. McClain July 26, 1866, and together they lived in peace and love for over forty years. To them were born seven children of whom only one is now living.

He served through the Civil war as Confederate soldier, entered the service when a boy of sixteen. He was a Methodist, having united with the church in early life. Papa is with us no more. Yet he speaketh by the example of the beautiful and noble life he lived before us. No home was ever made sadder by the loss of its leader than ours for truly he did rule well his own household, and no wa place is made vacant which never can be filled. To give him up seemed almost more than mama and I could bear, yet we try to say, "Lord, thy will be done." To mama he was ever faithful and true, and to me he was a good father, indeed no girl ever had a better one. I am thankful for his life, thankful that I bear his name, and pray God to help me keep it spotless.

EVA DRUMMOND.

DUNCAN.—Effie Duncan was born in Barton County, Mo., in 1883, and died at her home in Ioland, Okla., April 10, 1910. She came to Oklahoma with her parents in 1892, and always lived with them on their homestead near Ioland. Her father settled the first claim in what was then known as Day County, now Ellis County, Oklahoma. The writer became acquainted with Sister Duncan some five years ago, and he was her pastor when she was converted and joined the M. E. Church, South, in the year 1906. Sister Effie was a sweet, consecrated girl. She said just before she left this world that she loved everybody and that she loved her Savior with all of her heart. To those who knew her best it will seem no exaggeration to say that she was a good girl, and that she died in the triumphs of a living faith and went home to heaven. She had inherited a physical weakness known as consumption and this disease preyed upon her until it sapped her young life away. However she was Christ-like and bore it without complaining. She was refined, true, in character, with all of the visitations of pure womanhood. She was faithful to her church, her pastor, and to her God. So, dear loved ones, serve the God that she served and you will meet her in the sweet by and by.

Her pastor,
W. P. MEADOR, P. C.

VAUGHAN.—Mrs. Sophronia Vaughan, the daughter of A. G. and Sarah Hayes, was born in Polk County, Ark., December 21, 1899; died March 25, 1910. In early life she gave her heart to God and joined the M. E. Church, South, and lived a Christian life. In October, 1895, she was united in holy wedlock with George W. Vaughan. There were eight children born to them. Two preceded her to the better land. Six live with father and other relatives to mourn her loss, but their loss is her gain, for she died in the triumph of faith. They mourn not as those who have no hope, for on her deathbed she

Methodist Benevolent Association.

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CARE METHODIST PUBLISHING HOUSE

NASHVILLE, TENN.

gave assurance that she was going to live with her Savior. That she was saved through the blood of the Lamb. Prayed for her husband and children, that God would bless them and bring them to the home where she was going; exhorted her husband to give his heart to God and to train their children in the right way. She was an affectionate wife, a loving mother, a kind neighbor, and a true Christian. It was said by one that knew her and that was at her bedside in her last sickness that religion filled her soul with peace on her dying bed. Then weep not, husband and children, for she is gone to be with Jesus to dwell in light, where death never comes, where the sun is always bright, and the flowers bloom forever in the home of the good and pure. Serve God in this world, then in the world to come you will have eternal life, for you know she passed out from this life singing praises to God. Thank God for the Christian's life and their dying testimonies. On that beautiful, bright Easter Sunday, March 27, 1910, she was laid to rest in Long Cemetery, to wait the trump of God, which shall wake the nations under ground to call them to judgment, when Sister Vaughan will come forth with an immortal and spiritual body fashioned like the glorious body of our Savior, where she will reign with him forever.

Funeral services were conducted by the writer. I exhort the father of her children to heed her dying words to him and to get right with God and look after the moral training of the children, that they may meet mother in the bright world above.

J. F. SAFFELL, L. E.

THOMPSON.—Johnston M. Thompson was born at Senter Point, Ark., in 1861, and was reared in Howard County. Married to Miss Susie King in 1889. He was converted and joined the M. E. Church, South, in 1894, at Lewisville, Ark., and died at his home in Walnut Hill, Ark., February 21, 1910. Brother Thompson was a good man, worked hard to provide for his wife and ten children, and his only regret in dying was leaving them. Special praise is due the good people of Walnut Hill in the way they rallied to the help of this large and almost helpless family in their bereavement of the husband and father. Such are the great benefits of living in a Christian land. We pray that Brother Thompson will again see all of his loved ones and friends in heaven.

Lewisville, Ark.

COODY.—Sister Sallie Coody was born November 24, 1862. Professed religion at the early age of sixteen; joined the M. E. Church, South, and remained in the same until her death, March 22, 1910. She leaves a husband and six children to mourn her departure. Weep not dear loved ones as those that have no hope. You cannot bring her back but you can go to her (as David said) God has just called his own home out of this fallen world to the place that Christ has prepared for the finally faithful. May we each be ready when the messenger shall come for us that we may meet our loved ones where we will never part. The blessings of our heavenly Father be and remain with husband and children.

Her pastor,
HUGH REVELEY.

MAIER.—Fred Maier was born in Perry County, Ind., May 6, 1860. Married to Miss America Barger, March 7, 1894. United with the M. E. Church, South, under the ministry of Rev. J. B. Sims during the year 1908, and lived a consistent Christian life until death, which occurred January 19, 1910. In

the loss of Brother Maier the home has lost a good husband, a kind and indulgent father, the church a valuable official member, and the community an honored citizen, but our loss was his eternal gain. We know where to find him. To the loved ones we would say, "Be faithful to the end and there will be a blessed reunion in the home above."

His pastor,

J. H. CUMMINS.

McGehee, Ark.

OKLAHOMA CONFERENCE NOTICE.

To the District Lay Leaders and Presiding Elders of Oklahoma Conference:

Dear Brethren—At the Mangum district conference held at Blair April 12, a resolution was adopted unanimously to hold a Laymen's Missionary Day in every church in the district on the first Sunday in May.

Will each district lay leader, in harmony and co-operation with the presiding elders and the pastors throughout the conference, undertake to hold in their several districts, either in May or June, each district arranging its own day? This will be a great help to our people in many ways. I ask that you as lay leaders and presiding elders give me your co-operation in this effort to bring our people in line and co-operation with our Great Laymen's Missionary Movement.

T. S. DEARMAN,
Conference Lay Leader.

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QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.

(Second Round.)
Arcadia Ct. at W. May 7, 8
Oklahoma City Ct. May 14, 15
Perry May 21, 23
Guthrie May 22
A. L. SOALES, P. E.

GUYMON DISTRICT.

(Second Round.)
Hooker Sta. May 1-2
Texhoma and Goodwell, at Texhoma. May 7-8
Tyrone Sta. May 14-15
J. F. LAWLIS, P. E.

M'ALESTER DISTRICT.

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

ARDMORE DISTRICT.

(Third Round.)
Broadway May 15-16
Carter Avenue May 22-23
Wapanucka May 28-29
Marietta June 5-6
Davis June 11-12
Ardmore Mission June 18-19
Wynnewood June 26-27
Tishomingo July 2-3
Ravia July 9-10
Bervin and Dougherty July 16-17
Hennepin July 23-24
Elmore July 30-31
Thackerville August 6-7
Leon and Burneyville August 13-14
Lebanon August 20-21
Lone Grove August 27-28
Cornish September 3-4
Petersburg September 10-11
Woodford September 17-18
Springer September 24-25
I. K. WALLER, P. E.

ADA DISTRICT.

(Third Round.)
Guertie Mission, at Guertie. April 30-May 1
Calvin and Allen, at Allen. May 1-2
Wewoka and Seminole, at W. May 14-15
Wetumka May 15-16
Pontatoc Ct., Bird's Mill. May 21-22
Stonewall and Tupelo, at S. May 22-23
Vanoss Ct., at Belle View. May 28-29
Fitzhugh Miss., at L. Ridge. May 29-30
Ada, Ausbury June 5-6
S. F. GODDARD, P. E.

VINITA DISTRICT.

(Third Round.)
Claremore May 1-2
Chouteau May 7-8
Pryor Creek May 8-9
Afton Ct. May 14-15
Afton Sta. May 22-23
Wagoner Ct. May 28-29
Wagoner Sta. May 29-31
Fairland June 4-5
Miami June 5-6
Inola and Talala June 11-12
Blno Jacket June 18-19
Grove June 25-26
Chelsea July 2-3
Welch July 3-4
Spavinaw July 9-10
Chapel July 10
Adair and Big Cabin July 16-17
Peggs July 23-24
Centralia July 30-31
Vinita July 31
JOHN W. SIME, P. E.

CHOCTAW-CHICKASAW DISTRICT.

(Second Round.)
Kiowa Ct., at Higgins. April 30-May 1
Rufe t., at Okachukma. May 7-8
A. S. WILLIAMS, P. E.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.

(Second Round.)
Maumelle, at Mt. Meriah. May 7-8
Lum Bayou, at Stonewall. May 21-22
England May 22-23
Oak Hill, at Pleasant Hill. May 28-29
Tomberlin, at Tomberlin. June 4-5
A. O. MILLAR, P. E.

ARCADEPHIA DISTRICT.

(Second Round.)
Princeton, at Harmony. April 30, May 1
Lono, at Leola. May 7, 8
Hot Springs Ct., at Social Hill. May 14, 15
Ussery Ct., at Friendship. May 21, 22
Tigert Memorial, Hot Springs. May 22, 23
Friendship Ct. May 28, 29
T. D. SCOTT, P. E.

PRESCOTT DISTRICT.

(Second Round.)
Caddo April 30-May 1
Pike May 7-8
Gordon May 13
Mount Ida May 14-15
Harmony May 21-22
Center Point May 29-30
W. O. HILLIARD, P. E.

CAMDEN DISTRICT.

(Second Round.)
Magnolia Ct. April 30-May 1
Atlanta Ct. May 7-8

Hampton Ct. May 14-15
El Dorado Ct. May 21-22
Wesson Sta. May 28-29
R. W. McKAY, P. E.

JONESBORO DISTRICT.

(Second Round.)
Luxora and Rozell, at Rozell. April 30-May 1
Blytheville Ct., at Yarbrow. May 2-3
Osceola Sta. May 7-8
Wilson and Bardstown. May 8-9
First Church, Jonesboro. May 14-15
First Church, Blytheville. May 15-16
Trinity Circuit, at Trinity. May 21-22
Cotton Belt Miss., at Gikerson. May 23
Little River Miss., at Lepanto. May 25
A. M. R. BRANSON, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.

(Second Round, in Part.)
Calico Rock Ct., at Calico. April 30-May 1
Mountain View and Guion, at M. V. May 1-2
Mountain View Ct., at Optimus. May 7-8
Smithville Ct., at Rock Cove. May 11-12
A. T. GALLOWAY, P. E.

HELENA DISTRICT.

(Second Round.)
Laconia Ct. April 30, May 1
Haynes & Madison Ct., at Millbrook. May 8, 9
Marianna Station May 15, 16
Helena Station May 22, 23
Hamline Ct. May 28, 29
Z. T. BENNETT, P. E.

PARAGOULD DISTRICT.

(Second Round.)
Success Ct. April 30-May 1
Pocahontas and Biggers, at Biggers. May 2
Pocahontas Ct., at Concord. May 7-8
Maynard Ct., at Siloam. May 11
Imboden Ct. May 14-15
Mammoth Spring and Hardy. May 21-22
The District Conference will convene at Pocahontas Wednesday, May 25, at 4:00 o'clock p. m. Opening sermon Wednesday night, by Rev. C. M. Reves. Committee on License to Preach and Admission on Trial, M. M. Smith, L. C. Craig, and T. A. Bowen. Deacons and Elder's Orders, W. J. LeRoy, J. W. Thomas, and A. C. Griffin.
J. K. FARRIS, P. E.

SEARCY DISTRICT.

(Second Round.)
Floyd Ct., at Romance. April 30-May 1
West Point Ct., at Griffithville. May 7-8
Belcher Ct., at Ridout. May 8-9
Vilonia Ct., at Cypress Valley. May 14-15
Bradford and Bald Knob, at Bradford. May 21-22
Danmark Ct. May 22-23
Dye Memorial May 28-29
Gardner Memorial May 29-30
A. F. SKINNER, P. E.

ARKANSAS CONFERENCE.

FAYETTEVILLE DISTRICT.

(Third Round.)
Parksdale and Farmington, at Farmington. April 30, May 1
Fayetteville May 1
Centerion, at Centerton. May 14, 15
Gravette and Gentry, at Gravette. April 21, 22
St. Paul, at New Cross. May 28, 29
Elm Springs, at Thornsbury. June 4, 5
Winslow, at Winslow. June 11, 12
Springtown, at Mt. Tabor. June 18, 19
Siloam Springs June 19
Bentonville June 22
Lincoln, at Morrow. June 24
Viney Grove, at Rhea. June 25, 26
Prairie Grove June 26, 27
War Eagle, at Rocky Branch. July 1
Huntsville, at Presley's Chapel. July 2, 3
Goshen, at Sonora. July 9, 10
Springdale July 10
Rogers July 17
Pea Ridge, at Post Oak. July 23, 24
J. M. HUGHIE, P. E.

HARRISON DISTRICT.

(Third Round.)
Harrison May 4
Leslie May 6
Edgemont and Higdon, at Higdon. May 7-8
Clinton May 21-22
Bellefonte and Marshall, at Potts. June 4-5
Green Forest Ct., at Mount Zion. June 11-12
Berryville, at Pleasant Valley. June 18-19
Fair View Ct., at Bluff Springs. June 25-26
Yellville Ct. July 2-3
Gassville Ct., at Flippin. July 9-10
Mountain Home July 10-11
Eureka Springs July 16-17
Valley Springs, at Hasty. July 23-24
District Conference at Mountain Home July 12 to 15.
WILLIAM T. THOMPSON, P. E.

REVIVAL AT FAYETTEVILLE.

We have just passed through a very gracious revival season in our Central Methodist church here. The number of converts reached about 200, out of which number we shall be able to receive into the membership of the church about 100 new members. Quite a number of people of other denominations were converted at our altars, while many of our own people who were already members were converted and others reclaimed from a backslidden estate. The membership of the church had a great spiritual uplift.

Dr. A. C. Holder of Shreveport, La., formerly a member of the Louisiana Conference, but now evangelizing, did the preaching. He is a preacher of ability, Methodistic in method and doctrine, and dead in earnest for the salvation of

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souls. His preaching was well received by all classes, quite a number of the converts being among the university students.

Another feature of the meeting was the singing of Mr. Edward McKenzie, whose solo work is of a very high order. He led a large chorus choir and furnished music very attractive and effective from start to finish. Mr. McKenzie was here some six years ago with George Stuart, but his leadership seemed to be more effective this time than before. His is a great voice and he knows how to handle it. Being a Vanderbilt man and belonging to some of their fraternities, Mr. McKenzie became a great favorite with the university faculty and students. Mr. McKenzie and the writer were friends in the college days, and it was a real pleasure to renew the acquaintance of a decade and a half ago.

These brethren are open for dates and might be secured for help by those who are looking for such assistance. Dr. Holder is now engaged at Brinkley, Ark., and Mr. McKenzie may be reached here in my care. Very truly,
J. W. HERRING, P. C.

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.

ST. PAUL, MUSKOGEE, OKLA.

Perhaps a word from the St. Paul church would not be out of place, inasmuch as we were not permitted to make any report at the last annual conference on account of the strenuous work of the teller's office. Our pastorate here has been an ever increasing pleasure. We have received 230 members into the church and have Baraca and Philathea classes in the Sunday school with nearly 200 young men and women enrolled in them. The spirit of these classes is something wonderful and they are exerting a widespread influence in the city. The Woman's Home Mission Society has 80 members and the Foreign Missionary Society has 60, and they are growing. This year we will pay in Foreign Mission specials \$1,000. Since conference our Sunday school has raised more than \$300 for Foreign Missions, the collection the first Sunday in February amounting to \$116.16. Our church has led the conference on birthday offerings since conference, the amount paid being \$30.61. Last year the salary was raised from \$1,700 to \$2,400 and this year to \$2,500. Last Friday night the Home Mission Society held a reception for the new members. We had a great crowd and a great time. This kind of work pays. Muskogee Methodism is coming to the front. Up to this time the Methodism of Muskogee has paid far more into the general collections of the church than any other town or city in the State. Oklahoma City has been a close second. Each of our Sunday schools is supporting a missionary at \$600. We are working on a plan now to add some of the institutional features to our church work, and if we succeed we will be in position to do some mighty work for God among the young people.

We regret very much to give up our presiding elder, Rev. O. E. Goddard, who has been elected to the presidency of Hendrix College. Praying earnestly that this may be the best year that all

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TELLER'S REPORT.

Following is the report of the teller of the Oklahoma Conference of the amounts paid on the conference collections by the different districts for the first four months of this conference year ending March 1:

District.	Amount.	Percentage of Assessment	
		Per Ct.	Paid.
Mangum	\$911.05	24	
Muskogee	522.85	15	
Chickasha	303.21	9	
McAlester	198.96	8	
Ardmore	209.59	8	
Tulsa	186.00	7	
Lawton	143.91	5	
Ada	158.38	5	
Choctaw & C.	52.78	4	
Clinton	128.95	4	
Oklahoma City	96.35	3	
Guymon	26.00	2	
Vinita			
Creek & Cherokee			

Another report will appear in the *Western Methodist* the first week in June, so if you desire for your district to be at the top of this line get busy and send in your collections to the teller. The next report will be more encouraging. Last year the teller remitted to the Foreign Board up to April 1 \$1,850 and this year for the same period \$4,050 was remitted and the Domestic Mission collection doubled for the same period, so we ought to thank God and take courage. All praise to the preachers and laymen who have made this good showing possible. Fraternally,

T. L. RIPPEY,
Conference Teller.

Muskogee, Okla., April 25.

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.

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Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message in the coupon, saying you have read this announcement, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by the hundreds, the medicine your neighbors are talking about. This announcement is put in this paper by the Bodi-Tone Company of Chicago, who invented Bodi-Tone over a year ago and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand \$1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you, too, will get to know the great curative and restorative forces in this extraordinary medicinal combination, which is rapidly proving its superiority over the common and ordinary proprietary medicines that have so badly disappointed the sick. We want you to fill out and send us the "Trial Coupon" printed at the bottom of this announcement, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it proves its value in the ailments which are troubling your body, unless it benefits you, unless it proves to you that it can cure.

Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try it and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals as you may prefer. Each \$1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works and simple it is to take, so you can learn how it works in the body, how it cures stubborn diseases by helping the body to tone every organ of the body. The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day of the year. Each ingredient is named and fully described in the Bodi-Tone Book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to restore health in the body, each serves to build upon the others work, each one helps.

Highest Medical Authority

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the exact combination found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common

people, and are remedies which they as well as the doctors know to be good, remedies in which they can place the fullest confidence and which they know they can safely use. Bodi-Tone is right all through, from the first to the last ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies nature intended to tone and cure the body or that power would not have been given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—to help nature restore tone to the body, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially urged in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give this scientific, modern combination of old-time remedies a chance to show what it can do for you.

It Is Proven

If you read our Bodi-Tone offer a year ago, when Bodi-Tone was first offered on trial, and hesitated to try a new medicine, you should hesitate no longer, for the curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and the results obtained are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised right from the start as a remedy for all of the body and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of toning all the body is a right plan that helps to cure these and other disorders, that it is a real aid to nature. How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is spreading like wild-fire, because Bodi-Tone is doing the work and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written that one single box of Bodi-Tone did more good than all the others combined. Other sufferers, who have tried good physicians and specialists for their various troubles, often doctoring at great cost over a long period, have written that Bodi-Tone did the work after the doctors' medicines had failed.

The letters at reports printed in this announcement are but a sample of the many we receive every day. Read them and judge for yourself. If you are sick or in poor health, if you have been doctoring without benefit, if you are discouraged, send for a box of Bodi-Tone on this most liberal and fair trial offer. Try a real remedy for the sick and see what it does for you.

COTESFIELD, NEB.—I have had Stomach trouble for eleven years and very bad for the past four years. Before taking Bodi-Tone, I had to throw up my supper every night. I would have such pains and such a heavy weight at my stomach and would nearly smother with gas. I would almost die and had to throw up what I had eaten to keep from smothering to death. It was so bad for four years that I was almost a walking skeleton. Now I am much stouter and don't look like the same person. My stomach digests what I eat and that trouble is all gone. Before using Bodi-Tone I was so nervous and had such pain in the top of my head, and Bodi-Tone has remedied that also. I have tried home physicians, have doctored with a well-known specialist, and have taken a number of different patent medicines, but they only did me harm. I cannot praise Bodi-Tone too highly. Mrs. WM. BECK.



CULVER, IND.—I am telling all of my neighbors and friends about Bodi-Tone, and when they ask me what I know about it I tell them all I know is that it reached my case and did me more good than any other medicine I ever took, which is enough for me. My troubles were lame back and continual tired feeling, due, as I believe, to weak kidneys. My back was so bad that when I stooped over I could hardly raise up again and I suffered much pain with it. I took most everything recommended for lame back and kidney trouble but found no relief until I used Bodi-Tone. I used only two boxes and have not since been bothered with my back, and instead of feeling tired I feel like working all the time. I heartily recommend Bodi-Tone. OTIS E. MARSH.

GASTONIA, N. C.—When I began Bodi-Tone I was in a very weak condition, and had tried so many medicines that I became discouraged. I had been in very poor health for five years, suffering from different diseases and with a debilitated, run-down system. I was full of Malaria. I had two physicians waiting on me and they gave me only temporary relief and told me I would have to have an operation, which I would not do. I scarcely had strength enough to dress myself in the mornings and had to stay in bed, not able to do my household duties. I began the use of Bodi-Tone three months ago and my improvement was so rapid that in a few weeks I was attending to my household duties and rested better at night than I had in years. I now enjoy perfect health and have gained ten pounds. Mrs. R. M. CURRIE.

DORSET, VT.—I had Rheumatism very bad and was lame and sore all over. My Kidneys bothered me; Bodi-Tone has freed me from all of these troubles. MACK FISHER.



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Trial Coupon

Clipped from Western Methodist.
Bodi-Tone Company, Hoyle & North Aves., Chicago, Ill.
I have read the Bodi-Tone Announcement, offering a \$1.00 box of Bodi-Tone on 25 days trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you \$1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever before used Bodi-Tone and I state on honor that this application is made for my own personal use and not for any other person. The following is my full name and address to which the Bodi-Tone should be sent.

Name _____
Town _____
State _____
St. or R. F. D. _____

Bodi-Tone Company,- Chicago.