

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate

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

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No. 18

The General Conference of the Methodist Episcopal Church, South, Now in Session in Asheville, North Carolina.

THE BISHOPS' ADDRESS.

Beloved brethren of the ministry and laity, elect of the Church for your sacred responsibilities as counselors and legislators, grace and peace be unto you from God our Father and from the Lord Jesus Christ, by whom we know the Father. We give unto you our Christian salutations, and rejoice with you in our common inheritance that God has given unto the Gentiles repentance unto faith, and has taken us also into his covenant of life and peace. "For this is the record that God hath given unto us eternal life, and this life is in his Son." We worship the Eternal Father of the Eternal Son, for without sonship there is no fatherhood. It is the Eternal Son in the bosom of the Father by whom is made known unto us the Godhead of both Father and Son through the Holy Spirit proceeding from the Father and the Son. Called to be saints, our daily prayer for the whole Church is that she may manifest the power of sons of God and so realize her high calling of God in Christ Jesus. We are as yet the potential Church; but we devoutly thank our Lord, who condescends to be head over all things to his Church, for the ceaseless honor which he puts upon the Church which is his body and which is complete only in him. We are grateful to him for that great religious movement called Methodism, which has leavened and quickened the life of Christendom during the eighteenth, nineteenth, and part of the twentieth centuries, and has become the leading force of Protestant Christianity throughout the world. As we meet for the third time in this eventful century, when our Divine Lord is seen leading his hosts to their greatest victories, we dare utter our doxology: "Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the Church by Christ Jesus unto all generations, forever. Amen."

Lutheranism is the least part of the work of the Reformation led by Martin Luther in the sixteenth century, although numerically the largest Protestant force. So Methodism is the least part of the great religious movement of the eighteenth century under the Wesleys and Whitefield. Both movements were unspeakably great in the moral and religious freedom which became the inheritance of all Protestant Churches. Yet Methodism must stand as the peculiar expression of that last great religious movement, and so the object of deepest interest to all students of Christianity. Harnack, the eminent German writer, whose theological position excludes all possibility of a basis of partiality toward Methodism, declares: "No type of believers has interested me more than the Methodists. If I read Church history correctly, that denomination is richest in experimental religion, most active in Christian work, most fertile in results of all since the time of the Reformation." We are familiar with what the best English historians, such as Lecky and Green, have said as to the influence of Methodism in saving England in the eighteenth century, but we are concerned to know what may be expected of Methodism in the twentieth century. In one of the great quarterlies, in a notable article on our "Representative Religions," occurs this tribute: "On the whole, the Methodist Church will be seen to be a great organization moving on the world for definite and powerful results, striking where there is most to be done. It converts for all the Churches; but it still keeps itself larger than any of the rest, and increases at a faster rate." A Unitarian organ frankly says: "Methodism has had a grand mission to fulfill in modern Christendom—a mission of mediation between different sects on the one hand and between an exclusive Church and a neglected world on the other. And there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work."

It is such tributes to modern Methodism that make us serious as we contemplate the responsibilities of leadership. Not only do leading Protestant thinkers declare, "Methodism holds the future; if Methodism fails, America fails;" but a foremost prelate of the Roman Catholic Church, the late Bishop Spaulding, said: "The only sect that Roman Catholicism fears is organized Methodism, and this fear is based upon its aggressive zeal and its hearty presentation of truth to the common people without making any preposterous claim to apostolic successorship or offensive assertion of being 'the' Church. I greatly fear the influence of Methodism upon the second and third generation of imported Romanists." If we have such influence with other Churches, it is largely because our converts are from the world and not from other Churches, and our fidelity to the faith of the fathers

has won for us the title given by the most influential preacher of the Congregationalist Church as "the mightiest Protestant force in the modern world." Speaking of the scanty supply of preachers in other Churches, the foremost minister in another Church recently remarked in public: "What would the rest of the Churches do but for the preachers that Methodism furnishes?" Is this to be one of the ways God will use in giving a preachable theology to some other Churches? Our rapid growth has not been due to immigration, as in both the Roman and Lutheran Churches, but, as in all lands, from the preaching of a gospel of spiritual power. We are now laboring on all the continents, and in not less than one hundred and fifty of the babbling tongues of earth ecumenical Methodism is at once the John the Baptist and the Apostle Paul of modern Christendom, seeking alike to prepare the way of the Lord and to build up in the faith as we spread scriptural holiness over all these lands. Our threatened pietism has become worldwide evangelism. Nor has there ever appeared a more signal proof of the vitality of our American Methodism in all her history than when the combined Methodist laymen of the United States and Canada during the past year pledged themselves to become responsible for the evangelizing of more than 200,000,000 souls, or more than one-fifth of the remaining uncivilized billion of the pagan and Mohammedan world.

THE CHURCH AS A FORCE OF NEARLY TWO MILLIONS.

Now, as the second largest Methodist Church in the world and the third largest Protestant Church in America, we assemble in our sixteenth General Conference at the close of the most peaceful and prosperous quadrennium in the history of the Methodist Episcopal Church, South. Every year of the quadrennium has been marked by a net increase of members larger than the increase in the whole quadrennium when we met in Dallas eight years ago. Our net increase during the past four years in members alone is 207,754, an increase larger than the whole membership of all save a very few Churches in the United States. This net increase is more than half of our entire gain during the last decade. Our present membership, not including our 11,570 traveling and local preachers, is 1,822,402, which is nearly 500,000 more than all the Methodists on the continents of Europe and Australasia. To increase our census to more than 2,050,000, we need only add, and justly, the 233,911 members of the Colored Methodist Church, in whose behalf we legislate and give, as in the forty years of their separate history since we set them apart. Their steadfast friends and counselors, charged in no small measure with the responsibility for their success, we rejoice no less in their prosperity than in our own; and our constant prayer and hope is to see them increasingly effective as a great missionary force both in this country and in Africa.

Our nearly two million members are led and taught by 7,618 traveling preachers, who have the co-operation of 4,952 local preachers, many of whom serve as supplies and are doing efficient work. Four years ago we reported a decrease of 2,006 in our local preachers as having taken place during the previous decade, but we are now happy to report an increase of 297 during the quadrennium. As the increase comes at a time when the Church has set a higher standard alike for the equipment and work of the local ministry, it is a sign of progress and encourages the hope that our lay preachers may become a growing force alike in numbers and usefulness. We have greater need than ever of the right kind of local preachers (not simply exhorters), who study to show themselves approved of God and of men, rightly dividing the word of truth. What makes British Methodism the largest religious force in England next to the Established Church is the skilled labor of some 20,000 lay preachers added to the faithful work done by the 2,500 trained and well-educated itinerant ministers.

INCREASE IN OUR MINISTRY.

It is gratifying to report that during the past year we admitted the largest number of ministers on trial in our history. These 331 new preachers will greatly reduce the number of charges left to be supplied, while the noteworthy revival of lay activity promises yet larger accessions to our itinerant ranks in the near future. During the past year forty-six preachers were admitted to our traveling ministry from fourteen other Churches. The largest number, fifteen in all, came from the ministry of the Methodist Episcopal Church, and ten came from the ministry of the Meth-

odist Protestant Church. The question is sometimes asked: "Why do our preachers leave us?" In view of a much larger number seeking a place in our ministry, it might be asked: "Why do other preachers come?" In response to that question one from the Protestant Episcopal ministry frankly answered: "I want to have the privilege of calling mourners." Another from the Congregationalist ministry, well and favorably known among us, sought "a witnessing Church, where people told their religious experience and had one to tell." So we pray that our Church may ever remain witnesses of the living Christ and of the power of his resurrection. This it will do despite even a General Conference, which, as usual, is held in two sections and by two sets of representatives—one in the Church papers, declaring what the Church should do, and the other set here and now, to do what they deem best in the sight of God. During the last General Conference not less than five hundred memorials and petitions were before the Committee on Revisals alone. During the last Congress there were forty thousand bills introduced, as against less than two hundred in the first Congress. Alike in Church and State we are "a government by discussion." Happily, our legislation is not for the whole of American Methodism, with the great diversity of local conditions and needs.

OUR INCREASING MATERIAL RESOURCES.

It is interesting to note that in the sixty-six years of our separate existence as an integral part of American Methodism, although much of our territory was the scene of the greatest civil war in history, beginning the South was accredited with thirty per cent of the wealth of the country and at its close the Methodist Episcopal Church, South, after deducting all indebtedness, has now not less than \$75,000,000 in property, including churches, parsonages, schools, orphanages, hospitals, publishing houses, endowments and loan funds. There is annually a notable increase in the amount given for the support of the ministry and for Conference claimants, amounting during the last year to \$4,778,897, an increase over the previous year of \$371,782. There was paid last year some \$4,000,000 for churches and parsonages alone, until now we have 16,239 churches and 4,925 parsonages, for many of which latter we are indebted to the Woman's Home Mission Society. Now, after giving \$9,000,000 annually for church equipment at home and for ministerial support, it is fitting that we should give in millions for education and Church extension and missions.

During the quadrennium we have given for education, including plants, equipment, and endowment, the sum of \$3,075,000. For Church extension there was donated by both Parent and Conference Boards and loaned by the Parent Board a total during the quadrennium of \$834,734, aiding a total of 2,356 churches, included those aided by both Boards. There has been an increase in amount raised on the assessment during the quadrennium of \$165,384, and an increase in the loan fund capital of \$109,612. During the like period there has been a notable increase in our resources in our foreign missions under the six different flags other than our own where we labor for the Lord of the harvest. In these fields we now have 25,210 members, who during the past year have given \$52,880. There has been an increase of 181 churches and chapels in our missions until now we have 348 churches and 149 parsonages, many of which have been built by the natives themselves and at their own charges, especially in Korea, where also has been our largest numerical growth. There has been an increase in the value of our mission property in our mission fields of \$789,323 during the quadrennium, until now our property of all kinds there is estimated at \$1,783,454. If to this be added the \$644,000 in property held by the Woman's Foreign Missionary Society, we have a total valuation of \$2,427,454. Much of this value comes from the great appreciation in the property due to Christianity in these fields. Thus a piece of land bought in Korea fifteen years ago for some \$3,000 was with ten years sold for \$30,000, the proceeds going for grounds and buildings in another part of the city of Seoul, the capital. Only in our mission fields does the number of Sunday school scholars exceed the number of our members. Thus while we had an increase there during the quadrennium of 7,677 members, there was an increase of 8,663 in Sunday school scholars. We have now 460 Sunday schools and 26,478 scholars,

(Continued on page 3.)

WESTERN METHODIST

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

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 the Act of Congress of March 3, 1879.
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 Western Methodist.



METHODIST CALENDAR.

REV. W. J. MOORE'S ITINERARY.

MutualMay 21, 22
 TangierMay 23
 La KempMay 25

DISTRICT CONFERENCES.

Paragould, Pocahontas, 4 p. m.....May 25
 Guymon, at GoodwellMay 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.

The Arkansas Press Association will meet at
 Morrilton May 24-26.

Rev. Phil. C. Fletcher on last Sunday preached
 the sermon for the Morrilton High School.

Rev. W. J. Moore and wife were present at the
 district conference. No better Sunday school
 than can be found.

Rev. W. F. Evans will preach the commence-
 ment sermon for the Junction City (Ark.) High
 School, May 15, in the Methodist church of that
 city.

Texas Methodism is now agitated over the
 question of the removal of Southwestern Uni-
 versity from Georgetown to Dallas or Fort
 Worth.

Wednesday we enjoyed a visit from Rev. T. Y.
 Ramsey, of Helena, who is looking unusually
 well and reports general progress and hopeful
 conditions in his church.

Today we had an appreciated call from Mr.
 Hope Wheeler of the editorial fraternity at Sear-
 cy. He is an ardent advocate of temperance and
 is working for prohibition success.

The commencement sermon for the Arkansas
 State Normal College will be preached this year
 by Dr. J. E. Godbey, on the last Sunday in May,
 in the Methodist church, Conway.

Rev. J. B. Stevenson and Rev. Elisha Dyer are
 both assisting Rev. W. J. Faust in a meeting at
 Altus, Ark. Here is certainly human help
 enough, if the Lord will add his blessing.

Rev. W. S. Woodward, who is 82 years
 old, and has been preaching sixty-one years
 preached an excellent sermon at Anadarko dur-
 ing the session of the Lawton district conference.

While attending the session of the State Med-
 ical Association in our city this week our good
 friends, Dr. A. G. Henderson, of Imboden, and
 Dr. Vance, of Harrison, called. We are always
 glad to meet these stalwart, progressive men
 who stand for the best things in their noble pro-
 fession.

At the meeting of the Confederate Veterans
 at Mobile, Ala., last week it was voted to bring
 the next reunion to Little Rock. We appreciate
 the compliment of the large vote and trust that
 we shall be able to show such royal hospitality
 that all concerned shall be glad that Little Rock
 has the privilege of entertaining.

Mrs. T. J. Norsworthy, wife of our pastor at
 Hunter Memorial, Little Rock, last Tuesday went
 to St. Vincent's Infirmary for an operation. We
 learn that she is doing well and trust that she
 may speedily recover.

Rev. Marion N. Waldrip, who is always in de-
 mand for addresses, has had to decline several
 invitations this season to preach commencement
 sermons, but accepted an invitation off in the
 interior at Clinton, Ark., where he preaches for
 the high school.

Dr. T. G. Welch, father-in-law of Rev. C. F.
 Mitchel, the presiding elder of the Lawton dis-
 trict, was present at the district conference at
 Anadarko. He is doing volunteer work with the
 Indians. His daughter, Miss Maud Welch, is
 teaching in the Indian school at Mount Scott.

The Conway Public Schools have this year fol-
 lowed their usual custom of ordering from the
 Western Methodist a Bible for each of their
 graduates. What a fine custom it is to put the
 Bible into the hands of graduates of the public
 schools. We are always glad to give a reduction
 in price for such orders.

Mr. W. J. Bryan recently visited South Amer-
 ica and West India. On his voyage he was asso-
 ciated with Bishop Bristol of the (Northern)
 Methodist Church, and has promised to assist in
 raising \$50,000 for a school in the capital of
 Bolivia. He visited the Methodist missions in
 Porto Rico, and showed great interest in them.

At the Bauxite quarterly conference last week
 Rev. S. T. Powell reported the debt of four years
 on Bauxite church paid in full. A laymen's meet-
 ing was held Saturday night with talks by several
 laymen on a variety of subjects, and all were
 good. There were large congregations at all ser-
 vices. Bro. Powell is doing a great work and
 is in high favor.

Dr. Stonewall Anderson preached at Conway
 last Sunday morning. The sermon was under-
 stood to be a sort of valedictory message to the
 student body of Hendrix College, seeing that
 President Anderson is soon to retire from the
 college and probably leave the community. The
 doctor used the occasion to preach Christ and a
 great presentation it was. The night hour was
 occupied by Rev. J. H. O'Bryant, with a good
 sermon.

At the recent meeting of the Board of Church
 Extension, it being the close of the quadrennium,
 the Board took occasion to review the work of
 Dr. McMurtry, who has been in charge for the
 four years. There was general agreement that
 the Board was organized and working with an
 efficiency never known before. The figures show
 for themselves; a great advance has been made
 in the power of the Board these four years. Dr.
 McMurtry has shown himself a master here, as
 he had shown himself a master everywhere else
 he had ever been called to work before put into
 this office.

Our readers will observe that the address of
 our bishops before the General Conference now
 in session in Asheville, N. C., occupies much read-
 ing space this week. We think it good reading
 matter and no member of our church can afford
 not to read it through. It is full of information
 and conservative suggestion. In order to publish
 this address it was necessary to leave out other
 important matter which will appear later. This
 is the first installment of General Conference
 news and the way we have handled it will serve
 as a suggestion as to the way we expect to handle
 all the news from the seat of that important
 body.

We recently had the great pleasure of visiting
 in his home at Cauthron, Ark., Rev. James Cox.
 He is, so far as we are aware, the oldest Meth-

odist preacher in this State, lacking a few days
 of being 89 years of age, and having been for
 nearly 66 years a faithful itinerant Methodist
 preacher. He is serene and happy, with troops
 of friends, specially loved in Poteau Valley, liv-
 ing quietly with his daughter, Mrs. Jones. He
 still keeps up with the work of the church, show-
 ing a vital and a keen interest. He and his
 daughter had their home burned last October,
 losing everything they had in it; but we were
 told at Waldron that his son, the doctor, wrote
 him to know if he needed anything, and he re-
 plied, "Only a tin cup!" Brother Cox, though a
 confirmed cripple, goes about much. He has a
 faithful old horse which he drives; they seem to
 understand one another perfectly, "Bob and the
 buggy" and "Uncle Jimmie" making a good com-
 bination. It is a blessed thing to grow old as
 sweetly as Brother Cox has done.

THE SUMMER SCHOOL OF THEOLOGY AT
EPWORTH UNIVERSITY.

The summer school of Theology meets at Ep-
 worth University June 7-17. The program is filled
 with good things. Four fine books for study in
 the post graduate course, with four excellent
 teachers in that department. We are sure the
 Elders could not while away ten days to better
 advantage.

All examining committees are expected to be
 present, instruct the undergraduates and exam-
 ine them at the close of the session.

In addition to this, the undergraduates and eld-
 ers have the privilege of taking Practical English
 and Rhetoric under Dr. A. C. Scott and correct
 expression under Dr. Brownlee—subjects of such
 vital importance that hundreds should be brought
 to the school.

There will also be many of the preachers'
 wives present. Mrs. W. J. Moore, their presi-
 dent, is preparing an excellent program which
 she will announce next week, in the Western
 Methodist. We will announce after the General
 Conference and the May meeting of the A. E.
 Bishops what two Bishops will deliver our even-
 ing lectures.

Get ready, dear brethren, to be with us. Board
 is reasonable, \$5.00 for ten days. Matriculation
 fee \$2.00. Bring sheets, towels and napkins.

Let the presiding elders, the pastors, the chair-
 men of the committees and each committeeman
 plan to be present, correspond with the under-
 graduates in such a way that they will be induced
 to attend, so that, we will be mighty in numbers,
 do a mighty work, and have a mighty good time.
 Write me.

Sincerely,

GEO. H. CROWELL.

1434 W. 17th St., Oklahoma City.

GENERAL CONFERENCE.

The sixteenth quadrennial session of the Gen-
 eral Conference of the Methodist Episcopal
 Church, South, was opened at Asheville, N. C.,
 May 4, Bishop Alpheus W. Wilson presiding.
 All the bishops were present except Bishop Fitz-
 gerald, who is too weak from age to make the
 trip at the present time. Bishop Eugene R.
 Hendrix read the Bishops' Address, which we
 publish, beginning on page 1. Rev. A. F. Wat-
 kins of the Mississippi Conference was elected
 secretary. Nothing of importance was done at
 the morning session, as the devotional exercises
 and the reading of the Bishops' Address con-
 sumed the time allotted.

SPECIAL NOTICE.

The church at Helena greatly desires that
 every Auxiliary in the White River conference
 shall be represented at the Woman's Foreign
 Missionary Conference, which convenes here
 May 13-15. Helena extends a cordial welcome
 to them.
 T. Y. RAMSEY, P. C.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

(Continued from page 1.)

officers, and teachers. We have seventy schools and colleges, with 4,586 students. We have five hospitals and dispensaries—three of these in Korea—and during the past year alone there were treated 64,448 patients. We now have 217 missionaries under the Parent Board, an increase of twenty-five during the quadrennium. But as the wives of missionaries are included in this number, the total force is not representative of a great Church of nearly two million communicants. Many of these missionaries are now being supported by individuals or churches, while the noble Laymen's Movement has led to the erection of some churches and hospitals, as well as the support of schools as specials. The total sum subject to appropriation has been limited by the collection of the preceding year. Were it possible to regard the assessment as simply the minimum which must be reached—a sum for the guidance of the pastor, but to be far exceeded by the church—the needed income could be had from year to year under the worthy purpose of the laymen to bring up our total to not less than \$3,000,000. Substantial growth of \$607,306 has been made in the increase of offerings during the quadrennium for foreign missions, the total being \$2,277,347, and an increase during the same period of \$55,219 for home missions. Detailed reports of our great mission fields, together with statements concerning the organization of the Methodist Church in Japan, the Home and Educational Departments of the Parent Board, including the flourishing Training School, will be made by the Secretaries.

The healthy progress of the work done by the Woman's Foreign Missionary Society is most encouraging. During the quadrennium our missionary women have raised \$941,898, an increase of \$395,194. They report also an increase in the value of their property of \$247,000. Their greatest asset, next to their valuable school property in all their fields, is their ninety missionaries, the eighty-eight native helpers, and their 4,975 pupils. Most worthy of mention is their Scarritt Bible and Training School, with its 257 graduates, ninety-nine of whom are in the foreign field; thirty-nine are deaconesses, thirty-one home missionaries, and fifty-eight trained nurses.

The Woman's Home Mission Society is enjoying great prosperity, having raised for connectional work during the quadrennium \$622,279, being nearly twice the amount raised the previous four years, and for all purposes \$1,707,155. They still liberally aid in parsonage-building, building or repairing during the quadrennium 747 by the gift of \$87,470, and making loans of \$32,700 to sixty-one others. They now have twelve schools, twenty-nine industrial schools, and fifty-eight deaconesses. They have twenty-eight organized City Mission Boards, and employ sixty-three trained workers and 318 volunteers. During the quadrennium they have expended for this latter work \$136,345. They have long set us the example of great diligence and success, and have greatly aided in local work as well. The good women have always exercised most of the rights of the laity that have been exercised by anybody. The Woman's Home Mission Society memorialize the General Conference on the subject of what they want as well as what they do not want, and you will, of course, give their memorial due attention without discouraging the laymen, who are just finding out what rights have long been unused or forgotten. We have reason to believe that the demand for this kind of equality is not in harmony with the general sentiment of our women, who, in the main, look upon their relation to the work of the Church in the light of duties to be performed rather than of rights to be claimed. We believe, furthermore, that the spirit of this movement is against the view which our people at large have held and still hold in regard to woman's place in the Church and in society, and that such a step would not, therefore, make for the greater efficiency of our Church as a whole in any of the regions occupied by it.

OUR PUBLISHING HOUSES.

We now have three Publishing Houses—one at Nashville, one in Dallas, and one in Shanghai, China (in which we have a half interest). Detailed reports of the work of each will come before you. Through the publication of works translated into the Spanish language the Nashville House has greatly aided our Cuban and Mexican work; and other churches have gladly availed themselves of our excellent translations, which are used among Spanish-speaking peoples alike in South America and even in Spain. The weekly journals in Spanish, Portuguese, and Chinese, are invaluable in our mission fields. It is to be hoped that wise measures may be taken to distribute more widely our various periodical and book publications, so as to justify the name of a Publishing rather than a printing House.

OUR HOSPITALS.

The great Robert A. Barnes Hospital promises to be one of the notable institutions of the world. Its superb site, fronting on Forest Park, St. Louis, Mo., awaits the speedy erection of the group of buildings whose plans have already been approved by the leading hospital experts in the world, embracing necessary laboratories for original investigation. Delay has made possible the accumulation of a million for endowment in addition to the cost of grounds, buildings,

and equipment of a like sum. Under the will of the late Robert A. Barnes, whose mother was a devout member of our Church, this hospital is bound forever to the Methodist Episcopal Church, South, and its funds are administered by three able trustees who are members of our Church. Most commendable are the Wesley Memorial enterprises, of Georgia, which included an excellent hospital. Hospitals enterprised alike in this country and in Mexico, China, and Korea are doing important service in ministering both to the bodies and souls of men, women, and children, and are invaluable aids in extending the kingdom of God.

OUR HOME BASE.

Methodism has found friendly soil in the New World, and its development here most fully realizes the conception of its providential founder, who believed in a strong organization and in large freedom of action inspired by a constraining love on the part of all who belonged to it. The growth of our nation in numbers and resources has been the marvel of history, excelled only by the growth of Methodism in the United States. In the last century, in a population that increased fourteen fold, Methodism increased ninety-seven fold. All the other great denominations preceded Methodism in America by from one to two centuries; and yet for nearly a century Methodism has ranked first in number of organization and of members in the United States, growing more rapidly than the nation itself in numbers. Thus, with her 64,701 organizations, Methodism not only ranks first by the last religious census, just published, but she has 30.5 per cent of the whole number of Protestant organizations in the United States. Of the increase in the 13,212 organizations during the last sixteen years covered by the census, while 15.8 were in the Methodist Episcopal Church, 18.7 per cent were in the Methodist Episcopal Church, South. Fully four-fifths of all the American Methodists are contained in these two denominations. The proportion of increase during the sixteen years has been 33.3 per cent in the Methodist Episcopal Church and 35.4 per cent in the Methodist Episcopal Church, South. The rate of increase in the population of the Continental United States during this period was thirty-two per cent, while the rate of increase in the membership of the Methodist Episcopal Church, South, was thirty-seven per cent, or five per cent greater than the rate of increase of the whole nation.

METHODISM A WORLD FORCE.

We are wont to speak of our nation as a world power, especially now that our flag floats in two hemispheres and our voice has become most influential, whether at the Hague Peace Conference or in securing a treaty of peace between warring nations on the other side of the globe. But is not the church now become a world force, since it is her influence that has helped to make the nation a world power? She has planted the cross and builded churches and schools and hospitals and religious publishing houses, and possesses lands far beyond where our national banner can ever float as a symbol of sovereignty. The aim of American Methodism is not to be established by the State, but to establish the State. Like her Lord, she can say: "My kingdom is not of this world." If her danger once was to aspire to a controlling voice in our national government by virtue of her growing numbers, God has strangely saved her from such an entangling alliance. Since our first two bishops, Coke and Asbury, called on the newly elected President Washington to assure him of the prayers of the people called Methodists in administering the affairs of the nation Methodism has ever sought the things which make for civic righteousness and so establish the nation. Men converted and trained at our altars have served the nation in the highest offices of the land, alike in the executive, legislative, and judicial departments of the State. McKendree, our first American bishop, was an officer with Washington at the surrender of Cornwallis at Yorktown, and a wise and devout Methodist President was in the White House when Spain surrendered and relinquished her last holdings in the Western Hemisphere. Another of our Presidents, although not himself a Methodist, frequently declared his judgment that "Methodism best expresses the religious consciousness of the American people." As pioneers no less than as defenders of the faith we have given our gospel alike to frontiersman and immigrant, and safeguarded our cities, which are our modern frontiers, with wise and righteous laws for the proper observance of the Sabbath and the protection of our homes against the criminal evils of the liquor traffic. No question has ever been raised as to where Methodists would be found on any and all moral questions which affect civil and religious liberty. We gladly point to those States where our influence is confessedly greatest to show the moral and religious character stamped upon the commonwealth. In all this we are but true to our Methodist traditions throughout the world until, alike in the mother country, in Canada, in South Africa, and in Australasia, Methodism has become a world force because its citizenship is in heaven. It has helped to secure and establish religious freedom because its gospel has been the wisdom of God and the power of God wherever preached in all the world. Only an anathema awaits any other gospel.

METHODISTS STRONGEST IN THE SOUTH.

Now, Methodism has always been strongest in the South from the days of Asbury and McKendree, and here was the field of their great labors. More densely

populated then, Virginia and Maryland gave Jesse Lee to be the apostle of Methodism to New England, and Freeborn Garrettson for like service in Halifax and New York. We have been richly repaid with such fruits as Wilbur Fisk and Stephen Olin and Elijah Hedding, of Vermont, and Joshua Soule and Edmund Longley, of Maine, and Henry B. Bascom and Linus Parker, of New York, and E. E. Wiley and Jefferson Hamilton, of Massachusetts. Considering the relative density of population for more than a century, the largest returns of Methodist preaching have always been in the South. Thus in 1860 each Church had increased some 300,000 in membership since the division sixteen years before, despite the then denser population of the North. In 1864 the General Conference of the Methodist Episcopal Church faced a loss during the quadrennium of five per cent of their membership, while at the close of the Civil War we had 300,000 less members than at the beginning. Despite our loss of 130,000 colored members in two years (mostly to the Methodist Episcopal Church and to the African Methodist Episcopal Church), our gain in membership was over twenty per cent in those two years. From 1866 to 1890 our gain in membership was over 137 per cent, while the gain of the Methodist Episcopal Church was eighty-one per cent, or fifty-six per cent less. In the meantime we deducted all our colored members, which had numbered 207,766 when the war began. It will be remembered that nearly 300,000 of the membership of the Methodist Episcopal Church are colored and from the South, which has ever been a fruitful field, while 305,000 are from foreign mission fields. Reckoning on the basis of white membership alone in the Continental United States, the disparity is not so great in the comparative number of members, and, reckoning on the basis of present density of population, the growth of the Methodist Episcopal Church, South, is the larger. In fact, our growth last year showed a net increase of 64,051, while that of the Methodist Episcopal Church was 63,047. Now that we are preaching the gospel in German, French, Italian, Bohemian, and Spanish, in our own soil, we may well learn from the enterprise of our sister Church which has followed up her religious work begun among the immigrants until she has not less than 66,000 members in Scandinavia, Germany, and Italy. To her, we rejoice, is given the privilege that Paul longed for—to preach the gospel to them that are in Rome also. Paul, after he stopped persecuting them of this Way, or method, became himself rather fond of the early Methodists; and all later Methodists claim Paul as their apostle, despite some things in his writings hard to be understood, as Peter found them. Men have long since found out that, with a proper base line and one or two angles, they have been able to search the whole face of the heavens. Happily our instruments of search are now turned to the great unevangelized world, and we are triangulating the field of vision in harmony. Ten years ago our sister Church turned over to us, at first cost of equipment (because ours was the far larger work), all her missionary work in Brazil, so that we alone are now working among the Portuguese-speaking people. At the same time by common consent we refrained from entering Porto Rico and the Philippines and they refrained from entering Cuba, where God has so signally blessed our work. In the meantime we are working side by side and in great harmony in Mexico, in Japan, in Korea, and in China. Through our wise Joint Commission on Federation may like harmony prevail along the base line in America, lest our field of vision become confused!

METHODISM UNDER THE CONSTITUTION.

This being the completion of a century of Methodist history under the constitution which our fathers so wisely adopted in 1808 (the same year that they gave us our first American bishop, McKendree), we are reminded that for a hundred years the bishops have been following the example set by him of presenting a formal address at the opening session of each delegated General Conference. We may fitly pause to consider to what extent we owe to organized Methodism the strength and efficiency of our system. Our very growth has determined largely our history and our government and polity. The most democratic of all Churches, recognizing chiefly the paternal oversight of John Wesley, and after him the superintendency of Thomas Coke and Francis Asbury (who were chosen superintendents by the whole body of preachers), the superintendents, or bishops, were at first members of the General Conferences, with all the rights and privileges of members, making motions and voting. This continued even after the actual membership in the General Conference was limited to ministers of four years' standing. When the rapid growth of the Church, now so widely extended, made necessary a delegated General Conference in 1808, they delegated to it all their power and authority under given restrictions, which Restrictive Rules could be changed only by the vote of the body of preachers in the Annual Conferences. Membership in this delegated General Conference was determined either by seniority or election, as each Annual Conference might determine for itself; but for a hundred years it has been invariably by election. This became the legislative department of the Church, restrained only by the Restrictive Rules. In doubtful legislation Bishop McKendree sought the judgment of the Annual Conferences, and so held in check what seemed unconstitutional acts. Bishop Soule, who drew up the constitution, took the same view as Bishop McKendree as to what powers were delegated to

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the General Conference, and these views of the two great framers and interpreters of the constitution early and fully prevailed in that part of American Methodism which for two generations has been known by the legal style of the Methodist Episcopal Church, South.

THE SO-CALLED VETO POWER OF THE BISHOPS.

In 1854 a majority vote of the General Conference of the Methodist Episcopal Church, South, gave the bishops authority to interpose their objections to any legislation that was deemed by them unconstitutional until finally passed upon by the whole body of traveling preachers. This majority action appeared in the Discipline from 1854 to 1870, but without the authority of law until it was finally adopted by the necessary two-thirds vote of the General Conference of 1870 (there being only four negative votes), followed by the necessary three-fourths vote of the Annual Conferences (there being only nine negative votes), and thus for forty years has been the recognized law of our Church. On nothing have our preachers and laymen been more unanimous; for it was adopted by the first General Conference, where laymen were members. While this law has been invoked only once, and that twenty-four years after its adoption and in the same city where it was adopted by the General Conference of 1870, it has given dignity and stability to our ecclesiastical legislation which has called forth the just admiration of other Churches. Some of the strongest commendations have come from some of the bishops of the Methodist Episcopal Church, living and dead. The supreme and unlimited General Conference ceased to exist after a delegated General Conference had been provided for under the Six Restrictive Rules, and any assertion of the power of a General Conference as unlimited provides a legislative body which is at the same time judge of the legality and constitutionality of its own acts—"an intolerable state of affairs," as Bishop Merrill strongly declared in print. Before his lamented death, Bishop Merrill, the ablest legal mind of the Methodist Episcopal Church, writing of the well-defined differences between the two Churches, said:

"The most serious difference between the two Churches, the one which will be hardest to overcome, has respect not to the episcopacy or its power, but to the General Conference itself. With us the General Conference is supreme in that it is the judge of the constitutionality of its own acts. We have no supreme court, no tribunal of any sort aside from the General Conference to which can be referred questions of the legality of the legislation of that body. This is the lame point in our system, and it is a serious defect. In State, national, or municipal affairs such condition would be intolerable. The Southern Church has provided a check upon hasty or inconsiderate legislation by requiring that when the constitutionality of a measure is questioned the bishops pass upon it and submit it to the judgment of the members of the Annual Conference, according to the plan of amending the constitution. Without allowing the bishops the right to veto General Conference action, they are empowered to suspend a challenged action till it can be passed upon by the Church in her constitution-making power and form. That may not be the best possible way of meeting the necessity of judicial opinion of the legislation by the General Conference, but it is better than none, and, of course, better than anything we have, as we have absolutely nothing. Some of the leading ministers of the Southern Church have remarked that they never could submit to belong to a church governed by a body made up as is our General Conference, without some sort of judicial body to pass upon the constitutionality of its acts. It is not an easy thing to answer the objection or to justify the position in this regard which we are forced to occupy. Of course in the negotiations we could confess our weakness and accept their regulation in the absence of any better provision."

OURS A GOVERNMENT OF LAW.

Our Church stands for the government of law rather than the government of men, as in the days before the constitution of the Church was formed and adopted. Bishop McKendree put himself in accord with the spirit of American institutions by his statesmanlike views in the General Conference of 1808, which gave us at once our constitution and our great American Bishop, who was also justly recognized as our great Chief Justice, our John Marshall in interpreting the constitution. Our Church was also like fortunate in being the chosen field of labor of Bishop Joshua Soule, the author of the constitution, the Senior Bishop of American Methodism in 1844, who cast in his lot with us because we stood for the constitution of the Church as interpreted by Bishop McKendree and himself. These two great legal minds held that the general superintendents as elected by the General Conference are repositories of executive power, and are held responsible as overseers of the whole Church, being accountable to the General Conference for their administration. The several Annual Conferences are not independent bodies, as in churches with a congregational form of government simply, but are under the control of general rules and even an order of business in the form of questions adopted by the General Conference, to be enforced by responsible superintendents. Should an Annual Conference dissent from the doctrine or Discipline of the Church, the bishop would enter his protest and bring the case before the ensuing General Conference, as well as give an account of his own administration.

Thus the better to carry out the ends of legislation the bishops are held responsible as the executive officers of the Church for the faithful administration of the government of the Church according to the provisions of its Discipline, as well as for their moral conduct, the doctrines that they preach, and for all decisions which they make on questions of ecclesiastical law. As executive officers they safeguard constitutional rights by the legislative department of the Church, and the General Conference against departures either in doctrine or discipline on the part of an Annual Conference. Our Church has been greatly indebted to such legal minds as Bishops Paine and McTyeire in following up the interpretations of and McKendree and Soule, who gave us our constitution. The episcopacy existed before the delegated General Conference, and the delegated General Conference was brought into being under certain Restrictive Rules, one of which was that "They shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency." It was made both general and itinerant that it might the better serve as the executive department of our government, as the General Conference afterward became the legislative department of the Church. Its creation was that of the whole body of preachers before they created the General Conference with its delegated power and authority. For this view of our government the Methodist Episcopal Church, South, has uniformly stood as it stands today. Bishops have uniformly stood as it stands today. Bishops exist for something else than merely to register appointments already pre-arranged. They are sent out to administer vows and to see that they are observed, to appoint preachers who are in good standing, to form legal districts according to their judgment, and to oversee the spiritual and temporal interests of the Church. Thus have they helped to make the Church increasingly effective for the conversion of the world and in building up believers on their most holy faith.

By virtue of so well-defined a system of Church government all ministers at their ordination promise reverently to obey them to whom is given the charge and government over them, and any failure to keep his own ordination vows to exercise justly his authority would be regarded as a grave offense on the part of the bishop representing the Church. What is called a strong central government is based upon the fullest confidence in the representative of the delegated General Conference in serving the highest interests of the whole Church. As moderators of the General Conference, under rules adopted by that body, the bishops, while not obtruding their views in shaping the legislation of the Church, are at times courteously invited to give any information or even judgment from their supposed wider outlook and disinterested devotion to the best interests of the kingdom of God. It is on them that comes daily the care of all the Churches. Our bishops do not discredit themselves by foolish and baseless claims as successors of the apostles, nor are they depreciated by distrust and discourtesy on the part of their brethren in the ministry, many of whom are their spiritual children, to whom they can say: "If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord."

DOCTRINAL FIDELITY.

Happily, Methodism has never had a doctrinal schism, however wide the differences on lay representation and other questions of polity which have led to divisions. All Methodists can heartily agree to the common faith so clearly and admirably stated a decade ago in the Address of the Bishops of the Methodist Episcopal Church, written by the wise and devout Bishop Andrews, honored by universal Methodism, and quoted afresh by Bishop Goodsell in the Episcopal address at the last General Conference of that Church:

"We believe in one living and personal God, the Father Almighty, who in perfect wisdom, holiness and love pervades, sustains, and rules the worlds which he made. We believe in Jesus Christ, his only Son, our Lord, in whom dwelt all the fullness of the Godhead bodily, who was in glory with the Father before all worlds, who became flesh and dwelt among us the brightness of the glory of God and the express image of his person, who died for sins, the just for the unjust, that he might bring man to God, who rose from the dead, who ascended on high, having received all power in heaven and on earth, for the completion by grace and judgment of the kingdom of God. We believe in the Holy Ghost, very and eternal God, the Lord and Giver of life, by whose operation on men dead in trespasses and sins they are quickened to repentance, faith, and loving obedience, are made aware of their sonship, and are empowered to rise into the full stature of men in Christ Jesus. We believe in the impartial love of God to the whole human family, so that none are excluded from the benefits thereof except as they exclude themselves by willful unbelief and sin. We believe that faith in Christ, the self-surrender of the soul to this government and grace, is the one condition upon which man is reconciled to God, is born again, becomes partaker of the divine nature, and attains sanctification through the Spirit. We accept the moral law confirmed and perfected by the divine Teacher and set forth authoritatively in the Holy Scriptures; and we believe in eternal consequences of good and evil, inherent in the constitution of the human soul and declared with utmost solemnity by him, the final Judge of human life."

DIVERSITIES OF GIFTS AND MINISTRATIONS.

Having so much in common with our fellow-Methodists throughout the world, we rejoice in the honorable part which each has to bear in maintaining at its best the great religious movement of three centuries. Any undue laxity as regards either teaching or discipline on the part of any sister Methodism should make the other representatives the more careful to maintain the standards of life and teaching that God has so signally blessed. If "God made man men that they might help one another," perhaps the priceless heritage of our fathers is thus being the more sacredly guarded by more than one Methodism. It is only guarded that the best in the Church of England is safeguarded by the Northern and Southern Convocations of York and Canterbury. It needed the varied gifts of the Wesleys and Whitfield alike to inaugurate and perpetuate Methodism, although preaching substantially the same doctrines. Had either Whitfield or Charles Wesley survived John Wesley in the sole leadership, it is doubtful whether Methodism would have survived its first century. "Who knoweth whether thou art come to the kingdom for such a time as this?" Now, there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord.

GOD HAS HONORED OUR LEADERSHIP.

As a distinct Methodism, while prayerful observers of what other Churches are enterprising and doing, we have never been content to be mere imitators or followers. The power of initiative has led us to make important changes in our polity when it seemed wise. The Methodist Episcopal Church, South, thus far is the only Methodism that has corrected the confessed weakness of making a General Conference the sole judge of the constitutionality of its own acts, thus leaving unlimited authority unchecked by responsibility. We first dispensed with a fixed probation of six months, an example followed forty years afterwards by the Methodist Episcopal Church. The most complete example of lay representation, alike in the Annual and General Conference, was set by us both to the British Wesleys and to the Methodist Episcopal Church, which they have followed only in part even after many years. Our General Conference was the first to establish training schools for missionaries—one under the Woman's Foreign Board and the other under the Parent Board of Foreign Missions. The work of women as promoters of parsonages, early recognized by our General Conference, has since become the force as a distinct society, has since become the Woman's Home Mission Society, with its scores of deaconesses and missionaries. We were the first, through our Board of Missions, to recognize and well through our Laymen's Missionary Movement which has come the Laymen's Missionary Movement which has given inspiration to all the Churches. We are seeking to adapt our work in congested sections of our large cities by the aid of Institutional Churches and religious settlements. Hospitals under the auspices of our Church have been established or are being erected in several of our larger centers. We are studying the confessed mistakes of our Churches in the adjustment of their several Home and Foreign Boards of Missions, so as to secure for ourselves what is best adapted to our peculiar needs. But while seeking to make full proof of our ministry as a Church, we are not unmindful that our very growth in numbers brings the responsibility of an increasingly efficient ministry. Our work needs not to be less evangelistic but more intensive to develop our new converts and to make them workmen that shall not be ashamed, alike as students and teachers of the Word of God. Alike by higher standards of admission and by more thorough preparation of our preachers and their deeper consecration, we are seeking the greater efficiency of our preachers, who must minister to our growing and devout laymen that are asking to be led to do better and greater things for the Lord.

OUR CHURCH AND THE NEGRO.

No Church has better understood or been more successful in its work for the negro than has ours, until now the more thoughtful men of the nation are turning to us for counsel, and the negro himself for leadership. We have maintained the most cordial relations with our contingent of negro Methodists so long organically connected with us, and who since their separation have grown from less than 20,000 in 1870 to 233,000 in 1910, with more than \$3,000,000 in Church property, aside from their schools and colleges. Their growth during the sixteen years covered by the last census was 33.7 per cent, while the growth of the African Methodist Episcopal Church (the largest body of negro Methodists) was 9.3 per cent. For twenty-five years their oldest colleges, which we helped to found and maintain, have done much toward recruiting their ministry with worthy leaders. They lack what is all-important to their best development as a Church—the missionary passion. They are now being moved with a deepening desire to obey the great commission. How shall we, their spiritual fathers and trusted leaders, help them to find themselves in this new age? Under the leadership of men like Bishops Andrew and Capers and Paine, a single Annual Conference was known to raise each year as much as \$25,000 for missionary work among the negroes. Robert Paine, as early as in 1823, offered himself as a missionary to Africa, asking to be accompanied by selected companions from among the negro preachers of the South. That spirit gave us more than 200,000 converts among the negroes in this country before the Civil War—the largest returns from missionary work among the heathen then known

in history. Their songs and prayers safeguarded many a plantation home in the darkest days of fratricidal strife. We owe them no less a debt of gratitude than they owe us, for we were "companions in the sorrowful way." Methodism has never fairly faced Mohammedanism, the most formidable foe of Christianity. Africa is now becoming the great field of the propagandists of the religion of the false prophet. The battlefield of the twentieth century is the Dark Continent. Shall Ethiopia in vain stretch out her hands unto God, and our great Methodism, more in sympathy with the negro than any other, and better capable of inspiring and directing his labors, have no part in the conquest of the Dark Continent for our Lord? Is not the force actually preparing for our leadership, as when young Paine longed to go out to battle? May we not hope and pray that the greater chapter in the history of missions shall be this yet unwritten chapter which the hand of God shall write in Africa as he leads our awakened ministers and laymen to their gracious and glorious open door of opportunity?

THE CHURCH UNDER THE DOMINION OF THE FUTURE.

The dominant note of Methodism is hope. She has the dew of her youth. The future of Methodism will depend on how fully she faces the future. Churches, like nations, may be judged by whether they draw their inspiration and ideals mostly from the past and so become the slaves of precedent, or from the present and are controlled mostly by questions of present advantage and popularity, or from the principles of right and progress which underlie future achievement. Our Lord sought to make his Church the Church of the future as he looked steadfastly at the conquest of future generations, alike putting aside the traditions of what had been said by them of the old time and the Jewish crown of his own time as he went alone to the mountain of vision and of God. True Methodism, like John Wesley in Epworth churchyard preaching to the people from his father's tombstone, is gratefully reverent toward the past as it seeks to become a part of the kingdom that is yet to come in its fullness. It would ever look unto the future while it hastens the coming of the kingdom of God. It does not cling to old weapons, however useful in their day, when rifled cannon and weapons of precision are available for its great battles. It adopts nothing because it is the fashion of the hour, whether it be a doctrine or a form. Its strength has been largely in its essential continuity of its teaching and method, while it faces the future because our Lord, in his great commission, has put it under the dominion of the future. She has kept her Lord in the midst by being with him on the outposts, where new conquests are to be made.

When Rome refused the laity any part in the public worship, sturdy John Knox, who made the Reformation real in the British Isles, saw how important it was to make congregational worship possible in contrast with mere priestly celebration of the mass in a foreign tongue, so he introduced responsive reading of the Word of God. Mr. Wesley was careful to continue it in all settled congregations, and so sought to introduce it in America, despite the more primitive conditions of society here. Our two great Methodisms, after more than a century, determined on a uniform order of worship as well as on uniform catechisms and a joint hymnal prepared by able Joint Commissions for the use of both Churches. We regret that larger use is not made of them. Our Methodist worship should be uniform, at least as far as the required parts of the order of service may make it so. This was intended by the adoption of the report of the Joint Commission by the General Conference; and our people, led by our preachers, should be encouraged to use it, especially in the towns and cities, and, as far as possible, in the rural districts. We are in danger of a mongrel worship when the minister, departing from our own form, seeks out novelties, such as "silences," "invocations," "blessing the alms-bason," "chanting the Lord's Prayer," and whatever else he hears some other Church is using. Whatever else this is—if, in fact, anybody dare try to name it—it is not Methodist worship. Our people deserve a more substantial diet than that—even what the wise men of Methodism have given us. A crude, extemporized worship does not belong to the Church of the future any more than an undrilled and badly armed militia can be counted the army of the future.

A FLEXIBLE TIME LIMIT.

Methodism follows the genius of its founder in seeking to adapt itself to changed conditions, especially on the frontiers and in the great cities. In the more primitive days the interchanges of preachers often took place every six months, so as to give the people the most aggressive work in men. Our early fathers did not have many sermons; but they were on the great doctrines, and they were mighty to the pulling down of the strongholds of sin and Satan. The need of more pastoral supervision and the carrying out of larger plans for city Church extension work under experienced leaders led to the extension of the limit ultimately with us to four years. Petitions for the further extension of the limit, or even its removal, will come before you. Our last General Conference made it lawful for the bishops to appoint for a longer period than four years those preachers who were working under the auspices of the Board of Missions, having been accepted by the Committee on Candidates of the Parent Board, "on the basis of candidates for foreign work as to fitness and tenure of office, provided that such city missionary work be subject to the approval of the Annual Conference Board of Missions; and candidates, when accepted, shall be nominated for

appointment to the bishop in charge of the Conference in which they are to work; provided further that this law shall not be construed to forbid Annual Conference Boards of Missions employing other than such candidates." It may be doubted if any further modification of the time limit is desirable. Already provision is made in our law for the needs of any exceptional situations. You will give careful consideration to the memorials upon this subject which may come before you, using great care to safeguard and preserve our itinerant system of pastoral supply. You will doubtless give careful consideration to the memorials for greater flexibility in the time limit, both as to the wisdom and practicability of such change, and how best safeguarded. Doubtless the average length of the pastoral term in the event of a change in the law will be less than it is now, the exceptional pastor being the beneficiary of the longer term of service. You will consider equally and primarily the needs of the city population, who may seek a greater flexibility in the pastoral term.

MORE ATTENTION TO THE PASTORAL OFFICE.

Doubtless more attention among us should be given to the pastoral office if our Church realizes to the full the ascension gifts of our Lord, "who when he went up on high gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ." The wise pastor is one who looks upon his Church not only as his field, but his force, and seeks to develop personal power in each worker. Great pastors make possible great laymen, as great leaders make possible great armies as they follow great plans of battle to mighty victories. Restlessness in the pastoral office is always to be deprecated, and disturbs and weakens the flock of Christ. There is no more important, more delightful, or more fruitful field of work in all the Church than the work of the pastorate. It is not length of service always that makes a great and influential pastor. Let our preachers covet earnestly the best gifts, that we may have such pastors as Baxter and Rutherford and Spurgeon and Chalmers and Cuyler, as well as Fletcher of Madeley.

FRATERNITY AND FEDERATION.

It is pleasant to report the kindest relations with other Churches. A philanthropist belonging to another communion once directed a considerable sum of money to be used by our Church; and when asked why he had given it to us rather than his own Church, his reply was: "Because there are more of the Methodists and they get along better with other Churches." Our relations with the great Methodist bodies in Canada and in Great Britain and Ireland, as well as with our twin sister, the Methodist Episcopal Church, have been cemented with the usual fraternal visits by chosen messengers, who will make their reports. During the present session we will have with us honored representatives from these three great branches of Methodism with which we have so much in common and whose notable successes in all the continents add much to the history of the religious movement called Methodism. It is a part of the unfinished book of Acts—the acts less of the apostles than of the Holy Spirit, whose presence in the Church is always attended by the emergence of great personalities, men full of faith and the Holy Ghost.

The two General Conferences of American Methodism have long since acted favorably on plans of federation whereby each Church agrees to respect the work of the other in this country, as is done in foreign fields, and thus avoid both waste and friction. To make operative this wise general plan, there will be laid before you additional action taken by the Joint Commission on Federation. Happy and harmonious results have followed where the new plan has had a fair trial and some communities now have a united Methodism in place of two weak and rival ones. There remains too much unoccupied territory confronting each of these great Churches, alike in the rural districts and in the cities, to waste men and money in useless and unchristian competition. Our wise laymen in both Churches, now taking so much interest in missionary work are properly asking how wisely we are using missionary money in erecting altar against altar in given sections of our common territory and country. "The art of government is the art of being honest," said Thomas Jefferson. Can less be said of the Church in her compacts and agreements? Especially worthy of consideration of the Joint Commission on Federation is some wise and statesmanlike scheme for administering under a Joint Board the educational work being done for the negro by both Churches, looking to preparation for missionary work both at home and in the Dark Continent.

THE ECUMENICAL METHODIST CONFERENCE.

The fourth Ecumenical Methodist Conference meets in 1911 in the city of Toronto. We have already appointed representatives on the Executive Committee. Our Church is entitled to fifty-seven representatives, whom you will arrange to appoint. These great Pan-Methodist gatherings not only register the numerical and material progress of Methodism, but of world-wide Christianity; and they call out the deliverances of our most thoughtful men on the spiritual and practical questions which profoundly interest and concern all Christendom. Other great religious bodies are also much interested in our proceedings.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

A Christian philosopher with power of vision said:

"The nineteenth century has made the world a neighborhood; shall not the twentieth century make it a brotherhood?" The same Churches that have stirred the nation by their great laymen's meetings, whose success has been greatest because they were interdenominational, were federated four years ago through the action of the highest ecclesiastical judicatories. Thus thirty-two Churches, having more than 100,000 preachers and some 17,000,000 communicants, all acknowledging the deity and lordship of Jesus Christ, have unanimously adopted a Plan of Federation which brings to public realization that they are constitutionally federated and so express their Christian fellowship and unity. They believe that the Lord's work can better be done in co-operation than in separation. They thus encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches; better observance of the Sabbath and the sacredness of the marital bond; deeper and wiser interest in religious education and a higher type of civic righteousness; a better understanding between the Church and the laboring classes who were being separated; the safeguarding of child labor; the seeking alike the moral and physical welfare of women who are breadwinners; and the fullest co-operation in the work of missions, at home and abroad. This wonderful spirit of Christian unity which now marks nine-tenths of all the Protestants in America has inspired all co-operating Churches and constitutes a vital condition of all forward movements in Christendom. The deity of our Lord, our mighty leader in the faith, has been given powerful emphasis, and his followers have never had such faith in the gospel as the power of God unto salvation to every one that believeth.

Our own Church, true to her catholicity and religious spirit, has had no small part in this great federation of Churches, our General Conference being the first of all the chief judicatories to indorse it. Our influence went far in helping to frame and to adopt by unanimous vote the original basis of federation, acknowledging the deity of our Lord, and in shaping the plan of co-operation which has been unanimously adopted by the great Churches of Christ in America. The spirit of Christ so manifestly present in all the meetings and work of the Federal Council of Churches leads to the hope and belief that our Lord will mightily use this great movement in the furtherance of his kingdom in all the world, that men may know that the Father has sent him and that there is one flock and one Shepherd. The once lonely watchmen are now seeing eye to eye, and together are they lifting up the voice to sing. The great movement is even more an inspiration than an organization, and is bringing a Christian atmosphere and climate into all the world field. Even Rome is studying a voluntary unity, in contrast with a compulsory unity to which all else is sacrificed.

CHANGE OF NAME.

The tendency is always to give the shorter name, whether to a Church or to a railroad. Thus our nearest neighbors all through our common territory, though their legal style is the "Presbyterian Church in the United States," are usually almost invariably called the "Southern Presbyterian Church." So the same tendency is observed with regard to our Church, which in 1844 was known as the Southern General Conference of the Methodist Episcopal Church, while the twin sister was called the "Northern General Conference of the Methodist Episcopal Church." We shortened it a year later to the "Methodist Episcopal Church in the South," and then our present name, the "Methodist Episcopal Church, South," on the theory of Carlyle that "the nation that shortens its weapons extends its boundaries." Whatever our legal style, we will always be called Southern Methodists, as in our great Federal and fraternal gatherings our brethren are called Northern Methodists. In all the mission fields and great councils our fellow-Christians are given to recognizing each other by what they are doing for Christ rather than by what name they bear or what section they hail from. No greater calamity can come to a Church than to aspire to be the American or national Church, with its natural tendency to claim all that is in sight. We are too world-wide to seek to be simply national. Sympathizing with our Northwestern brethren, whose fathers welcomed us because of our name and because we preached Christ and him only, we see no sufficient reason for any change. Moreover, the sense of the whole Church was taken comparatively a few years ago on the change of our name to the Methodist Episcopal Church in America, the same to be reported to the General Conference of 1886. The bishops reported that only 91 had voted for the change and 3,415 had voted against it. The Episcopal Address, reporting the result of the vote, added: "It is to be hoped that a corporate name which was first introduced by Bishop Paine and adopted by the Committee of Nine into their report to the General Conference of 1844, which was further recognized at Louisville in 1845, and in the formation of our first General Conference in 1846, which is the title by which all our lawsuits for the recovery of property was known and in favor of which the Supreme Court made its decree, the title and name by which we were known through the ample and deep experiences of the Civil War, the name which was reaffirmed by a constitutional vote of the Church in 1866 and 1867, and by which the status of our church was recognized by the Cape May Commission in 1876, and about which our whole domestic and foreign missionary work has clustered, will be accepted fully and forever as the

WESTERN METHODIST

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primal and final designation of our beloved Methodism."

Since our greatest prosperity has been given us since 1886, about doubling our membership and resources, we dare think we hear an added testimony in the "Yea, saith the Spirit: . . . and their works do follow them."

THE ENDOWMENT FUND AND SUPERANNUATES.

Ours is the first Church to inaugurate on a large and worthy scale an Endowment Fund for Superannuates. This was done on the recommendation of the bishops eight years ago, when the General Conference resolved to establish a connectional fund of not less than \$5,000,000 for that purpose. Already encouraging progress has been made, and the present assets of the fund are estimated at \$251,873. The Board of Trustees having the matter in hand are much encouraged by some liberal legacies known to have been made for this fund. While many Annual Conferences have endowment funds for their own superannuates and Conference claimants, this connectional fund is shared by all, and takes care of worthy men in smaller and frontier Conferences. Some modification in plan of collections and disbursements will be asked for by the Board of Trustees, which will be indicated in their Memorial.

OTHER METHODISMS LEAD US IN SUNDAY SCHOOLS.

It is a notable fact that we are behind other Methodisms in the relative number of Sunday school scholars, compared with Church members, while the present opportunity of the Church in reaching the young was never greater. Thus the Wesleyan Methodists of England, our only true "mother Church," report their members and probationers as 520,868, and their Sunday school enrollment as 987,953. The Primitive Methodist Church reports 212,168 members and 465,531 scholars. The United Methodist Church reports 186,905 members and 323,675 scholars. The Australasian Methodist Church reports 150,751 members and 231,553 scholars. The Methodist Episcopal Church reports 3,442,631 members and 822,402 scholars. We report 1,822,402 members and 1,270,995 Sunday school scholars. That our shortage is not due to lack of children is manifest from the fact that in the sixteen States most occupied by us there are 4,663,193 of school age who are not in the Sunday school, or 400,000 more than there are now in the Sunday schools of all the Churches. Here is our field of untold riches. Here are the reserves on which the Methodism of today must draw to make the aggressive forces of the Methodism of the future, if we maintain anything like our primacy among the Churches. The Sunday schools of our twin Methodism have given annually \$500,000 for missions for some years. Here, too, we need intensive work for best results.

THE TWO PROCESSIONS.

Bishop Keener startled the whole Church twenty years ago by pointing to the two processions to be seen on any Sunday morning, a procession of adults going to church and a procession of children coming from the church at the hour of preaching service. Nor has the latter procession ceased to move from the preaching service, to the Church's great loss—often hopeless loss.

While eighty per cent of our Church membership comes from the Sunday school, there are sixty per cent of the Sunday school that are not reached. The Churches that have the most dependable growth are those that pay most attention to gathering and retaining their youth under competent instruction, and that have the largest number of Sunday school scholars as compared to Church members. Under wise pastors and capable laymen much stress is being properly put upon what is called the "Bible school," where efforts are being successfully made to gather and retain those of all ages in intelligent study of the word of God, and so to create a passion for it. With the work properly graded and under teachers truly equipped, the whole Church develops a hunger for the Word. The pastor thus finds an increased demand for expository preaching, and often the problem of the second service is solved, as one service is given to this helpful and instructive form of preaching where old and young are held and fed.

Despite the fact that so much of our territory is rural, and with nearly eighty-five percent of our population living in the country, yet several of our Annual Conferences, like the Western Virginia and Holston, under these conditions report as many Sunday school scholars as Church members. The Los Angeles and Montana Conferences and the Asiatic and South Brazil fields report like favorable returns. Were all the Conferences equally diligent and enterprising, we would have some 600,000 more youth under our religious instruction and that many more reserves to draw on in building up the kingdom of Christ. Nor does this include the added families who may be reached through their youth. In view of our approaching change in the water front of the country and the great increase in the number of dwellers in cities and towns, with greater accessibility to the churches, we should have a Sunday school census larger than that of Church members in place of a ratio of sixty-eight per cent as now, and with slight change for many years. The friendly disposition toward religion, even in the public schools and State institutions of higher grade, with the situation uncomplicated with the presence of a large foreign population of an alien religion, makes the outlook encouraging throughout our bounds.

THE EPWORTH LEAGUERS.

Our pastors have not always rightly appraised the

work and worth of the Epworth League, and have shown a consequent lack of zeal in its behalf, despite its distinct place in the life of youth. During the last twenty years it is estimated that a million of our youth have been passing under its influence. They have thus acquired a richer knowledge of the history of the Church and of missions and a new sense of responsibility for the Church of the future.

Through the faithful efforts of the Leaguers, it was made possible to open our mission in Korea, besides the valuable help that has been given in other fields. The quadrennium closes with some 145,000 Leaguers, whose contributions for the past year reach \$75,000. During its history 700 young ministers have shared the privileges and inspiration of the Epworth League. Like the Sunday school, its ranks need constant recruiting; and all the more as there is not an adequate substitute for it in our economy. Properly used it becomes a veritable training-school for Christian workers. Thus may our young people learn the expulsive power of a new affection in place of the love of pleasure which, from the days of Tertullian, has always been a stronger motive than even fear of martyrdom.

OUR VANDERBILT.

We call it ours because it is ours in law and morals. Projected by wise ministers and laymen who had understanding of all things to know what Israel ought to do, it was fortunate at an early day in receiving from Commodore Vanderbilt, largely through the influence of his godly Methodist wife, the princely gifts which enabled it to open its doors much sooner than it could otherwise have done. Since that time it has had many donations from the Vanderbilt family and from others sources, the Methodist people having contributed more than \$300,000 to its funds. The present value of the plant and endowment cannot be much less than \$3,000,000. While this looks like a large sum, it is really not commensurate with the wants of the institution. We desire to lay the University frankly and squarely upon the hearts of the Church, and to urge that it be made the recipient of gifts sufficiently ample to enable it to do all its work on a scale of increasing breadth and thoroughness.

In our address to the General Conference of 1906 we called attention to some grave differences of opinion that had arisen concerning the validity of the existing charter and the ownership and control of the University, and urged that the Conference take prompt action for their effective and final settlement. The whole matter was referred to the Committee on Education which brought in a report advising that the Conference appoint a Commission of five Methodist laymen: "1. To inquire into and determine the relations of the Vanderbilt University to the Methodist Episcopal Church, South. 2. To take legal steps, if necessary, to perfect the transfer of the University from the patronizing Conferences to the General Conference of said Church. 3. To define the charter rights of the bishops of the said Church." This report was unanimously adopted.

When the Commission (which was composed of Judge E. C. O'Rear, of Kentucky; Judge John A. Rich, of Missouri; Judge E. D. Newman, of Virginia; Judge J. A. McCulloch, of South Carolina; and Hon. Creed F. Bates, of Tennessee) met in the latter part of the same year, it was confronted with a wide range of questions. With the most commendable thoroughness the Commissioners examined all these questions and reached conclusions concerning them. In our judgment, the thanks of the whole Church are due to ment, the thanks of the whole Church are due to these noble and learned laymen who thus gratuitously rendered it so important and satisfactory a service.

The report of this Commission was laid before the College of Bishops at their next annual session, as the General Conference had directed that it should be, and the following action was taken concerning it:

"Whereas the General Conference of the Methodist Episcopal Church, South, at its session held in Birmingham, Ala., May, 1906, appointed a commission on Vanderbilt University and instructed the commission of the bishops of the Methodist Episcopal Church, South, with reference to that institution, and added, 'When so defined the bishops are hereby instructed to enter on the same'; and whereas that commission has reached its conclusions and has reported that the bishops are supervisors and visitors of the university in the sense in which those terms are used in the common law; therefore, be it

"Resolved, That under the order of the General Conference we undertake the duties of supervisors and visitors as those duties are defined in the common law and as set forth in the report of the commission, proposing to do nothing less and nothing more than our plain duty under the commands of the Church and the laws of the land."

Under like direction the report was also presented to the Board of Trust, which, after consideration, passed the following resolutions:

"Resolved: 1. That we cordially receive the same, and direct that it be filed with the records of this board.

"2. That we hereby express our appreciation of the ability and fidelity with which the members of the commission have discharged their important duties.

"3. That, recognizing and rejoicing in the ownership of the Church in the university, and all the responsibilities arising therefrom, we welcome any supervision by the College of Bishops that may aid us in executing the great trust committed to our hands, so as to insure the observance of the charter, the conditions of specific gifts, and the statutes of the State."

The report itself will doubtless be furnished to you

for your full inspection and review. With this information in your possession, will be able to determine what further action, if any, it is necessary for you to take. We urge the importance of such a complete and final settlement of the whole matter as will leave no slightest room for any further questioning of any sort. The peace of the Church and the highest welfare of the university itself both demand that the disturbing issues be thoroughly adjudicated for all time.

THEOLOGICAL EDUCATION.

Deeply impressed by Paul's frequent injunction that the preacher "be apt to teach," our founders, themselves the sons of a great university, were wont to meet in the Holy Club at Oxford, the better to know and interpret the Holy Scriptures. The painstaking exegetical studies of the Greek New Testament used in those meetings are to be seen in the Bodleian Library. John Wesley translated and published a revised New Testament 90 years before our modern Revised New Testament was published, and the foremost New Testament scholars who gave us the latter gratefully acknowledged their debt to Mr. Wesley's translation of the previous century. Our Church cannot be true to her traditions and ignore the best results of consecrated learning, and we are unwilling to be classed with those provincial churches which are unfriendly to sacred learning. The Preachers' Institutes being held annually at the Vanderbilt and other educational centers are a sort of university extension course where some of the leading and most reverent biblical scholars from both sides of the Atlantic have awakened a deeper passion for the study of the revealed word. Unless our young preachers follow safe and reverent guides, they may follow blind leaders into the ditch of confusion and doubt. The great need of all our centers of learning is the evangelistic spirit and the testifying of the things we know; proclaiming our beliefs, not our doubts. Genuine revivals of religion, which clarify the brain and warm the heart as well, should be sought and expected annually in each of our institutions of learning, under the leadership of our wisest preachers who are especially adapted to such evangelistic work. Ideals of life formed in a Christian college have always wielded large and permanent influence alike upon ministers and laymen.

A study of local conditions in that section of the country where our Church is naturally expected to do its best work shows that we have been too indifferent to the theological education of our ministers, even being mostly dependent on outsiders for the endowment of our sole department of theological training. Single institutions for the theological education of the negro have larger endowments and a larger attendance than ours. The Southern Baptist, who labor everywhere side by side with and constitute with us so large a share of the Protestants in the United States, have a theological seminary with over 300 students and an investment in plant and endowment of some \$2,000,000. We rejoice in their wise example and in their increasing interest in an efficient ministry to which they owe so much. Our twin sister, the Methodist Episcopal Church, has ten theological seminaries in this country, with 840 students and an investment of over \$4,000,000 in separate buildings and endowment. Our brethren of the Northern Presbyterian Church have 12 separate theological seminaries, representing an investment of \$10,000,000, with over 700 students for the ministry. It is conceded by those best acquainted with the conditions that the most successful theological seminaries are those which make the strongest appeal as resting on their own foundations and with their own distinct endowments. Our largest givers to church beneficences have their local colleges, to which they are attached and where the demand for financial aid is great; "but they should be interested in the need of some more ample provision for the training of our ministry, and they should be willing to contribute whatever may be necessary for the accomplishment of this purpose."

The demand of the laity for better equipped and more efficient preachers must be met in part by themselves in providing greater facilities for ministerial education. The educated man has the ear of the educated; and no loss can be more damaging, next to losing the ear of the poor, to whom the gospel must be preached if the credentials of our Lord be claimed, than to have no longer the ear of the educated and influential in a community. It was this neglect in France that made possible the French Revolution and the loss of the influence of the church. The growing interest in education for our children means an increased interest in the education of our preachers, if our children be satisfied with their ministry. Better facilities for the education of our young preachers are necessary if we would not expose them to the allurements of better-equipped theological seminaries all over the land and so of the ministry of other churches. It becomes the Church to concern herself about her ministers, alike as regards their reinforcement in numbers and in quality of leadership. Why should there not be the earnest intercession in every home, as in Scotland, that at least one noble son be called to the ministry of the word? It is ascertained that 67 per cent of our ministerial candidates come from homes of family prayer. Above all should the devout and watchful pastor seek to impress upon promising young men the supreme claims of the Lord of the harvest, so that every charge might have some worthy representative in the Christian ministry. Only from the bosom of a living

church can God win a living ministry. One command of the Lord is as enduring as the Great Commission itself: "Pray ye the Lord of the harvest that He will thrust out laborers into His harvest." The very perpetuation of the ministry is conditioned on prayer.

OUR BOARD OF EDUCATION.

After too long delay in creating a Board of Education, we owe much to it for standardizing our institutions of learning, for valuable aid to some struggling but promising institutions, and for seeking to foster the spirit of education in its best sense and with its worthiest ends. Especially helpful has it been to the educational work of the Colored Methodist Episcopal Church in America, five of whose institutions are aided by our Board of Education and have been the better brought to a warm place in the hearts of our colored brethren, whose giving for Christian education has been notable.

The Correspondence School, under the auspices of the board, has now an enrollment of more than a thousand preachers, and is doing a worthy and commendable work, alike for the undergraduates and those who are taking a postgraduate course. It prepares the way for as well as supplements the work of our Theological Department for those who would make full proof of their ministry. The literature issued by the Board of Education helps to extend the influence of the able educational addresses given under its auspices.

LOYALTY OF OUR COLLEGES.

While rejoicing in the large and helpful gifts which have come to some of our colleges, like Randolph-Macon, Wofford, Millsaps, and Hendrix, from noble philanthropists who are using their large wealth in the interest of education, preferably for established institutions with a recognized mission, we express both the hope and conviction that no gift from any source be received by any of our institutions that means the weakening of its recognized obligation to the Church which fosters it or loosens the bonds which unite it to the heart and confidence of the Church which founded it. It is Christianity that has made man a thinker; and only under Christian auspices can there be the broadest and fullest investigation, and so the completest education which trains the mind and heart and will to loftiest worship and to noblest character. While we cannot blame philanthropists for insisting that we make provision for our own theological education, as every self-respecting church should do, we deem that no money could be less acceptable to our Lord than that which is obtained by compromise on the part of the receiver that would make Christ less than supreme in his own Church. Let no indifference to the work of Christian education on the part of preachers or laymen be used as an excuse for seeking help outside the church under conditions that would lead us to deny the Lord that bought us or to renounce His bride. Our Lord lays upon His Church the responsibility of both looking unto and hastening the coming of His kingdom. The noble instances, mostly of Christian liberality, amounting during the past year to nearly \$150,000,000, show that the good seed are the children of the kingdom who believe in Christ and are willing to intrust their millions to men who love and follow Him. True Christian education must ultimately rest on Christian giving. The Church administers these great trusts not through popular assemblies, but through chosen and trusted representatives, and thus the better safeguards them. As a matter of course, we do not mean to call in question the right of the annual conferences to take under consideration the policies of the schools that appeal for their approval and support.

A REPRESENTATIVE CHURCH AT THE NATIONAL CAPITAL.

By order of the last General Conference, a commission was appointed to take in hand the erection of a church in Washington, D. C., which should adequately represent our Methodism at the capital of the nation and fulfill in its measure the duty we owe to the republic in this particular. This important work was hindered by the financial panic which fell upon the country in 1907 and which continued through the following year. About a year ago the matter was taken up again, and an assistant to the secretary of the Board of Church Extension in the person of Rev. George S. Sexton, of the Texas Conference, was appointed to give especial attention to this interest. During the past year progress has been made, so that at this time about one-fourth of the total amount asked of the Church at large has been secured in cash and reliable subscriptions, and a national building committee has been organized. The local church in Washington stands ready to bring forward the amount required of it whenever the balance is secured.

The success of this enterprise will be of great value to our Church throughout the connection, as well as of benefit to our cause at the national capital. It must be carried to speedy completion, and it is recommended to your consideration that you may take such action as may be deemed necessary to assure the erection of this representative church at the capital of the nation as soon as the nature of the work will permit.

SOME RECENT LEGISLATION UNSATISFACTORY.

The change made by the last General Conference in Paragraph 20, permitting any unordained preacher in charge of a station, circuit, or mission to celebrate the rite of matrimony, provided it does not conflict with civil laws, and in the absence of an elder or bishop to administer baptism, has yielded few practical benefits, has led to abuses and lowered the grade

of our ordained ministry, and we recommend that the action then taken be repealed.

We find also confusion resulting from the language of the law in Paragraph 99, authorizing a bishop to appoint a preacher on trial, when requested by the annual conference, as a student in any of our institutions of learning or in any university for strictly university work. We recommend that the language of this law be so changed that a preacher may not be appointed until he has been on trial at least one year.

A CREATIVE RELIGIOUS EPOCH.

It was the remark of a philosopher that "there are certain epochs in the world's history that may be called creative epochs when intense feelings elevate all the powers supernaturally. Such, for example, was the close of the eighteenth century, when the revolutionary spirit of the age manifested itself in the creation of an almost preternatural abundance of military talent." How can we account for the emergence in the first age of Christianity of great personalities, men brought to their best, save under the Holy Spirit who brought them to the highest state of efficiency? They were good men, and full of the Holy Spirit and of faith, and much people were added unto the Lord. The mighty tides of the Spirit lifted men above the commonplaces of an unheroic age like the Eighteenth Century, and developed mighty leaders capable of planning great campaigns on two continents. The missionary era of the Church began under such impulses a century ago; for Methodism has always been a missionary movement, with a mission to spread scriptural holiness over these lands. It was not individualism run mad with the new wine of liberation from a great state Church. It caught the true spirit of the Church militant and became a militant Church, with elements of true leadership. It has been the spiritual cavalry of modern Christianity, ready to reconnoiter or to lead the charge. Nowhere is a minister of a secular spirit more out of place than in the spiritual atmosphere of self-surrender, where men are willing to spend and be spent as true soldiers of the Lord Jesus. Its itinerancy has been most exacting of its leaders, whose circuits have taken in the circumference of the planet, some never to return from their distant outposts of service. Other churches are studying its economy and are begging for a better supervision of their frontiers and of their foreign missions. With its experience, its doctrines, its practice, and its discipline, it is not strange that Methodism added more converts among the heathen last year than any other form of religious activity.

It used to be said: "Only France can destroy France." Only Methodism can destroy Methodism. Our foes, like the foes of the early Church, come from within. Self-indulgence, pride, ambition, worldliness, contention—these alone can stay our triumphant march and progress until the Lord's own kingdom come. Spiritual elevation is absolutely essential to lift us over the bar and out into the open sea of largest success for Christ in these latter days, when the total membership of the mission churches has more than doubled in 15 years. But while a million souls have been won for Christ in heathen lands in that time, the spiritual quickening of one land expects a million added this year in Korea alone. The harvest is now a hundredfold, where we have been content with fivefold. The 2,097,963 native Christians last year gave \$4,859,906, a sum far exceeding all that Christian America was doing not many years ago.

The rejuvenescence of the American Bible Society for its indispensable work by large gifts of some \$2,000,000 last year; the present gathering of 5,000 laymen in Chicago who have caught the vision during the most wonderful campaign, reaching from sea to sea, that any land ever knew; the assembling of the World Missionary Conference in the land of Livingstone and Duff, as ships are now weighing anchor in nearly every port, with our own representatives sharing in the responsibilities and successes of all these movements—tell of a new religious era, when the kingdom of heaven suffereth violence and all men begin to press into it. There must be no surcease in that war as the forces of Christendom are being mobilized. "The Son of God goes forth to war; who follows in His train?"

With a work so vast and the field so ripe and the battle not half won, we sorely miss not a few of our tried and valiant leaders who, as delegates or bishops, we were wont to meet in our great quadrennial gathering—Paul Whitehead, Young J. Allen, James M. Mason, and John W. Heidt—honored and loved members of more than one General Conference, until it seemed that we could not do without them at the secretary's table or guarding the legislation on the floor of the house or sending out the clarion call for laborers for the ripening harvest. Never in a single quadrennium have we been called to bury so many of our general superintendents. Fourteen names, less one, representing all the living bishops who presided at Birmingham, were signed to the Journal of the last General Conference, and the Church rejoiced in the hope that most would be permitted to report for renewed service at this session. Two had asked relief from their exacting duties, and two had been commended by the General Conference to the consideration of their colleagues for lighter work until their health became more vigorous. The remaining ten little thought that not less than three of their number would be called to join the three taken from the confessedly feeble, to whom had been assigned lighter work or none. Within six months after adjournment, occurred the almost tragic death of Bishop John J. Tigert, just as he reached his fiftieth year,

and after holding but one Annual Conference. Strong in intellect as in body, with a love for all that was good in philosophy and theology, which he had made his life study, this able *Review* editor, blessing the Church with his valuable service as guide in the vast field of literature, this efficient Secretary of several General Conferences, this specialist in the constitutional history of Methodism, this diligent student and fervid and clear expositor of the Holy Scriptures, this growing scholar and Christian, like the eloquent Bascom from his same native Kentucky, gave the Church only a few months of episcopal service, where she fondly expected many fruitful years.

The sweet-spirited, genial Alexander Coke Smith soon followed his younger colleague. Those who knew his feeble frame rejoiced with misgivings in his sanguine hopes of restored health as he longed to live and give the Church a score of years of faithful service. A beloved pastor in village and city, an esteemed professor in more than one of our Church colleges, a tender preacher because a sympathizing friend, delighting to tell on the housetops what he heard in the ear in his forced retirement, he passed from us after a little more than a quadrennium of episcopal service, but leaving a lasting memory of his gifts and graces.

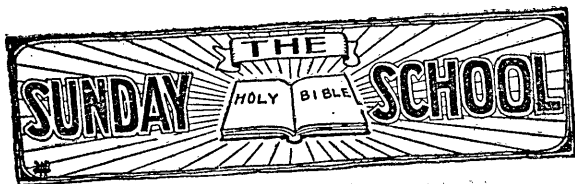
The Church still deemed herself happy so long as the St. John of the College of Bishops was left—John Cowper Granbery, with his modest but ripe Christian character, a lifelong sufferer from pain of which he never complained, brave on the battlefield as he was searching and tender in the pulpit; a model preacher in his homiletical and spiritual treatment, whether of a topic or a text; a wise and inspiring teacher of preachers, young and old, whether in the Vanderbilt Wesley Hall or in the busy general pastorate, living to serve the Church as a bishop for nearly a quarter of a century, as a thinker favorably known outside of his own communion. A just man, honored and loved by great and humble, the "beloved disciple" has left us the legacy of an unsullied name and of a fragrant piety like that of Tholuck, who said: "The heart makes the theologian." No wonder the wise McIntyre said of him before his election: "Granbery is not much talked of now for one of our new bishops; but when the Church gets to praying, they will think of him." How glad the angels must have been to see him who was so long a time exposure of his ascended Lord!

William Wallace Duncan soon followed his Virginia colleague. Of noble presence and genial nature, there was no more tireless worker among us, knowing no period of rest or recreation, which he so much needed in order to do his best work and to still his anxious spirit, ever concerned for the kingdom of God. A lover of books and of men, a teacher in the pulpit and in the chair, a welcome and radiant guest, loved of little children as was his Lord, working in many fields and never deeming his work complete, whole-souled and generous to every worthy cause, blessing all with what he was even more than with what he did, a grateful Church will never cease to cherish his memory and to love him.

Chosen to his high office at the same time and on the same ballot with Bishop Duncan was the Chrysostom of the Church, Charles Betts Galloway. With native oratorical gifts of a high order, he consecrated to the pulpit what would have won lasting fame in the Senate or at the bar; for he had known in early manhood the meaning of a surrendered life. With capacity for leadership that made him the foremost citizen, because the most useful, in his native State, progressive but not radical, committed to all that made for civic righteousness and wise in knowing just what was fitted to the hour, the eloquent advocate of temperance because the friend of humanity, beloved of the negro as of the white, and ever addressing the largest congregations of both, sensitive to criticism but heroic in action, whether in the black belt or in the university or the capital, he commanded the eager ears of all good men and led them to victory. Incapable of envy, his genial soul rejoiced as much in the success of his brethren as they did in his; knightly and true as Jonathan, he prized a friend more than a throne; wise in planning and faithful and tireless in execution, he and all the elements of a great bishop. Charles B. Galloway was chosen to preach the opening sermon at the last Ecumenical Methodist Conference, as Matthew Simpson and William Arthur had been chosen for like service at the other two Pan-Methodist gatherings; and he ranks with these and other great masters of assemblies. No man among us so fully responded to the demands of a great occasion, and none was more worthy of the epitaph of John the Baptist: "A burning and a shining light." Alas! he shone because he burned, and in twenty years of episcopal service he gave the Church forty years of his strength. He made our name known to all Methodism and to the saints of all the Churches. Stricken in the midst of the battle, he died, like Paul, still planning great things for his Lord. What a meeting between apostle and bishop in the presence of their Lord, as each bore on his person the marks of the Lord Jesus!

When lonely Eve, bereft of her children, welcomed to her arms a third son, she called his name Seth; for she said: "God hath sent me another son in place of Abel." He was to be the setting that should produce a forest of noble trees for the garden of the Lord. Once our Church had an Enoch who walked with God and was not, for God took him; but his going made heaven nearer. A generation later many who knew Enoch Mather Marvin were reminded of

(Continued on Page 10.)



PREPARED BY P. R. EAGLEBARGER.
MISSIONARY LESSON. TEMPERANCE
LESSON. MAY 8.

Golden Text for Missionary Lesson.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. I John 4:10.

Golden Text for Temperance Lesson.—At the last it biteth like a serpent, and stingeth like an adder. Prov. 23:32.

The reader will understand that the International Sunday school lesson for today is the Temperance lesson, but that our Sunday school editor acting under the discipline of the church has also introduced a Missionary lesson.

The call of Abraham is taken as the scriptural text for our Missionary lesson. A glance at this scripture must at once convince us that the study of this passage as a missionary lesson must be inductive. Abraham was not a missionary and so far as we read in the accounts given of his life in the scriptures he made no direct effort to evangelize the people of Palestine. And yet through his seed has been fulfilled the promise here given. The heathen peoples of the region to which Abraham was sent were never converted to his faith, rather they were driven out and supplanted by a godly people who were the descendants of the great patriarch and in this indirect way the country and the inhabitants of the country became God's people. It is further true that this country produced the first missionaries and from it has gone out the true spirit of missions until the day-dawn of missions that is realized in our generation points to the final fulfillment of the prediction that through Abraham and his seed all the nations of the earth should be blessed.

Abraham belonged to a religious family. His father, Terah, was a worshipper of the true God though he lived among a heathen people. The idea that predominates in this lesson is that Abraham was a chosen, or called man and God kept him on the move until conditions warranted his settlement in Palestine where his descendants became a great nation to which the oracles of God were given and to which the Messiah was sent. Not until the days of Christ and his apostles, however, are we able to see the full import of what is here meant. With this statement and outline we leave this subject to the further consideration of the reader.

Our Temperance Lesson is doubtless familiar to our readers as we have studied it on former occasions. The Bible does not abound with Temperance lessons, however, it does abound with Temperance references. The direful effects of intoxicants is plainly taught in many passages. In our present lesson these evils are so plainly stated that it seems strange that the matter should have received so small consideration from the hands of the generations that have gone before us.

The real effects of alcohol upon the human system has but recently been investigated and understood. Like all the teachings of the Bible there is a reason why we are thus taught but the reason is sometimes not easily understood. It has been the case with this subject. These teachings in reference to alcohol have been read and meagerly understood by the generations that have gone before.

Until recent years our medical practitioners have considered alcohol a medicine. They prescribed it as such and recommended it for various ailments. They are learning better now. We venture the assertion that very soon no reputable physician will use alcohol in his practice.

We have about seen the last of the dosing of the human stomach with this drug. It was given as a food; it is given no more as such. It was given as a stimulant; it is given no more as such. It is given instead of alcohol prolonging human life it is directly or indirectly the cause of the death of every tenth person that furnishes the corpse for our funerals we may look forward to the time when we will force an emancipation from its awful bondage.

The drunkard is no more capable of telling the real effects of strong drink than the dead man is capable of giving us an insight into the powerful influences that wrought his desolation. While under the influence of strong drink he is unconscious. His system is deranged and he is not able to understand what damage has been done.

For a long time the actions of the drunkard were considered funny and men and women were accustomed to recite them and make sport of them. How can such a thing be thought proper when we consider that the person so intoxicated is really crazy and his system is filled with a poison. When we rightly understand the matter we should as soon make merry over the groans of the dying or consider the appearance of the death sweat unimportant.

One of the most serious obstacles with which we have to contend in our fight for prohibition is the revenue that is derived in many ways from the liquor business. The license fees is a great profit in the eyes of the ordinary office-holder. Our governments both city and State have been run very largely by this source. When the official realizes that his salary comes from this source he is tardy in his efforts at reform in this direction. Then the drunkard is arrested and fined for his drunkenness and this furnishes more funds for the office-holder. It furnishes business for our courts. In the face of these conditions the only correct attitude for the Christian man is that of opposition to the present arrangement. No Christian man can desire that his government should be run by the profits from this evil. He must come to regard the fining of the drunkard as an evil that must ultimately be discontinued. We must consider the drunkard as an unfortunate. He has lost his way and must be treated as a sick patient. He and his family should not be deprived of their property on account of the acts of an irresponsible. The fine has never been successful in reforming the offender. He offends again and is fined again until his property is gone and his children are in rags. Poor mortal let us cut off the cause of his trouble and treat him as an unfortunate.

THE MEANING OF "BARACA."

C. E. CROSSLAND.

There are a great many people who do not know the unique origin and the meaning of the word "Baraca." Indeed, there are some Sunday school workers to whom this will be a bit of new information. Since the word "Baraca" is now a most usual one in the vocabulary of Sunday school workers throughout the entire world, it will be well to know how we came to have it.

In the 20th chapter of II. Chronicles will be found the story from which "Baraca" is secured. Briefly it is this: The kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered this prayer by vexing the hosts of the enemy, so that they fell upon and slew each other. Thus when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the remnant fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the 26th verse as follows: "And

on the fourth day they assembled themselves in the valley of Beracah; for there they blessed Jehovah, therefore the name of that place was called the valley of Beracah unto this day." The margin translates this Beracah as "blessing."

When Mr. Marshall A. Hudson organized his first class for young men, he wanted a name for it. In carefully reading his Bible, he came upon this word meaning "blessing," and seized it for his class. The spelling of the word was changed slightly so as to permit the making of the monogram-design which is so familiar in well-organized Sunday schools of today.

Baraca has indeed been a real "blessing" to thousands, and literally hundreds of thousands of young men all over North America and the world. It could not but bless them, when it has brought them into the Sunday school and to the Bible and to God.

Every pastor and superintendent and teacher of young men or boys ought to investigate carefully the Baraca Class idea. Its wonderful success from every view-point proves conclusively the correctness of its methods. The author of this article will be glad to furnish, free of any charge, full information to any reader. Simply write a letter to C. E. Crossland, Nashville, Tenn.

PHILATHEA.

In like manner, the young ladies have a most appropriate name for their organized classes. The word "Philathea" is made up from two Greek words, and means "Lovers of Truth."

The history of the derivation of these two great words in our modern Sunday school and religious life will make an interesting item for the schap book of the reader of this article.

DR. PEARSONS SOLILOQUIZES.

Dr. D. K. Pearsons of Chicago in sending his check for \$50,000 to Principal Bishop of our Montpelier Seminary toward the endowment fund of the seminary, wrote the following expressive letter: "Fifty Thousand Dollars, farewell! You have been in my keeping for many years, and you have been a faithful servant. Your earnings have helped to educate many young men and women who have helped make the world better. You came to me from the grand old white pine forests of Michigan, and now you are going into the hands of other stewards in the State of Vermont. There you are to become a part of a perpetual endowment fund of \$150,000 for Montpelier Seminary, \$100,000 of which sum has been given by the people of Vermont. When you arrive in Montpelier you will go into the keeping of good business men, and you will be safe; as I expect that every dollar of this perpetual endowment fund will be kept intact and actively doing good for 500 years. Over 100 years ago a good man gave \$50,000 for mission work. The interest on this fund has educated more than a hundred good men for the mission field, and is still being used for training men for the business of brightening the world and making it better. In Denmark there is an endowment fund founded over 900 years ago, and not one cent has been lost or wasted. I expect the same fidelity in managing this endowment fund. I left Vermont in 1840. This gift, added to other gifts, makes \$90,000 which I have been privileged to contribute to the betterment of the dear old State. Now, Fifty Thousand Dollars, farewell! Go into the keeping of younger men, and God's blessing go with you! Do your duty and give the poor boys and girls of Vermont a fair chance."—Exchange.

CHILDREN'S DAY PROGRAMS.

Orders for Children's Day programs are coming in. June 12 is the day set for it. Order now. The Little Rock Conference sends programs FREE to all who will take collection. Order from J. M. Workman, Secretary, Malvern, Ark.

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 3.

After the light was put out, Meg reached in the dark for Hazel's hand; "Here, honey is a little piece of pencil and a scrap of paper I tore off of the apple bag; write your pa a note and I'll try to send it by some man that I see going along the road. Tell him we are camped on t'other side of Butler's Ridge near the head of Clear Creek. If he'll come quick he'll find us here, for less'n some news reaches the men we won't move."

Lifting the side of the curtains so she could see by the light of the fire, Hazel wrote: "Dearest papa: A man made me write that other note but a friend will try to get this to you by some one who passes. Come at once to the back of Butler's Ridge near the head of Clear Creek. I am well but O, I want to go home so bad. Bring lots of men for there are six in the band and all are heavily armed. Meg is kind to me, but I am hungry and cold. O hurry up papa. Your loving daughter, Hazel."

Meg stuck the note in her bosom as she whispered in the child's ear: "Don't tell for your life, child, or they'll kill me sure."

"Don't you say your prayers, Meg?" as the woman lay down on the pallet without praying.

"No, honey, I used to know one, but I forgot it—it's been so long. I went to the Bowery Sunday school when I was a child but I run away and married Nick when I was not more'n fourteen. It was a sad day for me, too," with a sigh.

"Has he always been as mean to you as he is now?"

"O yes, child, and sometimes meaner. He used to beat me, but Tobe and among 'em told him he had it to quit."

Meg seemed to feel that she spoke to a friend who sympathized with her, so she unburdened her soul to the girl, even telling of the sweet baby that was snatched from her mother arms.

"How long ago has that been, Meg?"

"I don't keep no count of time here, honey, but it must a-been near 'bout ten years ago."

"Then he'd be about as big as Horace."

"Shut up that there gab," came a voice from the other tent, and Meg with her lips close to the child's ear said, "go to sleep now, and I'll tell you all about it some other time."

Hazel was not sleepy, so lay thinking of the cruelty of Nick in taking the baby away. Suddenly the sound of sobbing reached her ears. "Poor little Horace, his head hurts him. I wish I could go to him and rub it till he gets to sleep. I wonder if he has a mother?"

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.

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.

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I've never had a chance to ask him. I'm glad my mama has gone to heaven, for it would break her heart if she knew about me now. Poor daddy, I wonder what he thinks. I believe God will help him find me soon." With such thoughts she fell asleep and did not wake till Meg called Nick in the morning to unlock the chain.

Meg had slept a little later than usual, so Nick was cross when breakfast was not ready. He stood around the fire kicking the chunks and swearing as his wife made all possible haste. Suddenly he spied a piece of paper on the ground, and stooping, picked it up.

"What's this," Meg slipped her hand in her bosom and found Hazel's note gone. In her haste to get breakfast ready she had forgotten it.

Without another word Nick walked into the tent where Hazel was trying to comb her hair with a small fancy comb.

"What does this mean you little vixen," holding the note before her eyes. The child turned deadly pale and trembled as though she would fall.

"What does it mean I say? So you're trying to git us killed are you, well we'll see who is to be killed," shaking her by the shoulder till she thought he would break her neck.

"Who is this friend you speak of in your letter?"

As Hazel began to sob the ruffian gave her a heavy blow on the cheek. "Who is it, I say?"

The child fell to the ground with a scream, and giving her a kick with his heavy boot he turned to leave the tent.

"I'll give you till sundown to tell who that friend is, and if you don't do it you'll get a taste of this," touching the pistol in his belt.

As he left the tent Hazel fell back on the pallet and sobbed as she lifted her heart to the Great Sympathizer. How often her mother had taught her when all human help failed that the dear Lord will come to the rescue of his children.

As she poured out her soul in agony to God she heard Nick cursing Meg and accusing her of trying to smuggle a note for the girl.

I'll know the whole truth of the matter by sundown or else there'll be blood spilt in that tent."

Nick uttered a prophecy, but little did he suspect whose blood it would be.

While the men ate their breakfast, Meg slipped into the tent to comfort the weeping child.

"O Meg, I can't tell him it was you, for he'd kill you and then what would become of me?"

"Yes, he'd kill me, child, but I'll tell it myself before I let you be killed. Maybe Tobe 'll keep him from it—he's the only help I know."

"He's not the only help I know,

Meg."

"Who else is it, honey?"

"It is my Lord. He is stronger than anyone and can strike a man dead."

"Can he? O don't you wish he would?"

"I wish we might be rescued somehow. Won't you help me ask him?"

"I don't know much about it, honey, but I'll do my best."

"Then we have two, and I read in the Bible where he said if two of you agree on anything and ask for it you will get it—do you believe it, Meg?"

"Yes, honey, if that is in the Bible I believe it, for I ain't got so low as to doubt the Bible is God's word."

As she hurried out in answer to Nick's call she heard the whispered words, "O pray—pray—pray."

(To be continued.)

Cloud Chief, Okla., Feb. 24, 1910.

Dear Methodist and Cousins: It has been a year since I had a letter in the Methodist, so I will send you a little story.

Did you ever eat the bread crusts, When you were a little girl? Did your grandma ever tell you, It would make your hair all curl?

If its so, I'd like to know it, If indeed its really true; Please to tell me if you ate them, I'll be much obliged to you.

Would you have to eat a thousand, So they'd make your cheeks grow red? Does it tickle when it crinkles, And the curls come on your head?

For my grandma looks so funny, As she hands her crusts to me, And she says she knows I'll eat them, Just the thing to have for tea.

Well, I've tried it, and I've tried it, Spreading honey and my jam, On my grandma's tough old bread crusts, And I'm tired of it, I am.

For there are no signs of roses, And not the least bit of curl; I'll do other things to please her, But I'll be no bread crusts girl. MIRTH MERRILL.

* * *

Ellen, Ark., April 26, 1910.

Dear Methodist and Cousins: Will you let me join your happy page, as this is my first time to write? I will not write much. It snowed here Sunday. It is very cold today. I live in the country. My father has a shingle mill; he is not running the mill now, he has no timber. We keep the post-office. I go to Sunday school every Sunday. It is raining here today. My school is out. My Sunday school teacher's name is Mrs. Hattie Hardy;

DAISY FLY KILLER



place anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal. Cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents. HAROLD BOWERS 150 De Kalb Ave. Brooklyn, N. Y.

I like her fine. My age is between six and twelve; the one that guesses my age will get a post card. Well as my letter is growing long I will close.

From your new cousin,
WANDA BRADFORD.

* * *
Cordell, Okla., April 14, 1910.

Dear Methodist and Cousins: Will you admit another little Oklahoma boy in your happy band? You may call me little if you want to, I am five feet and ten inches high and weigh 162. My birthday is the 22nd of the month. I will let some of you guess my age, it is between fifteen and twenty-five. Come again Dixie Girl, I like to read your letters fine. Say boys, we must get a hustle on ourselves or the girls will get ahead of us.

Our town is growing rapidly. There has been six brick buildings erected since we have been here, and several nice residences. We have only been here one year. I like to live here fine. Have a nice church and good Sunday school every Sunday. Bro. R. S. Saterfield is our pastor. He is one of the finest preachers I ever heard. He was my Sunday school teacher last year.

Hello, little Indian girl, your letter was just fine: come again. I guess your age to be sixteen. Am I right? I hope so. Would like to exchange post cards with any of the cousins.

From your new cousin,

BOLEN LOYD.

From the description given of yourself, you are not a little boy; but I would call you a large one. Miss L.

(Continued on page 16.)

Stop LaGrippe!

Before it Stops You.

Take

JOHNSON'S
CHILL & FEVER TONIC

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

50c at Druggists.

THE GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH.

(Continued from page 7.)

him in Seth Ward, a true itinerant of native, homely strength, simple in tastes, waxing stronger in intellect and is grasp of truth, presenting the great doctrines with clearness and unction, sympathetic and unselfish, wise and just in counsel and tireless in service. He became a revelation to the whole Church as, wisely selected by the Board of Missions as Assistant Missionary Secretary—not being sufficiently known to be the choice of the General Conference—he went abroad from his native Texas to preach a gospel mighty enough to save a world. The qualities that made him great as a pastor in Houston and Galveston in time of disaster were even more fruitful of good in the foreign fields, where he wrought as Secretary and bishop. The Church was fast learning to appraise him at his true worth as a bishop when he went abroad to die in Asia, for which he had so often pleaded at the bar of the Christian conscience. Domestic love claimed his body to rest in American soil, but his great soul goes marching on to find its truest and satisfying rest in the glorious vision of a saved world.

Only in the case of Bishop Ward's Conferences in Eastern Asia did any Conference lack the presidency of one of our number. By exchanging work, we have been able, without inconvenience or delay, to meet all the Conferences throughout the quadrennium, even during this last year, when so greatly bereft. With the growing demands of our work alike in Eastern Asia and in South America, it is deemed important that we make an annual visit to each of those fields, as to the Conferences in North America. In view of the depletion of our ranks, we recommend the election of at least five additional bishops, praying that God may make good his promise given to his Church through Jeremiah: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." They will not be perfect men, else they would be the only perfect men in a Church full of imperfect men. If ever perfect, they will be made perfect through suffering, as there shall come upon them daily the care of all the Churches, as upon those who are the servants of all.

Great as have been the successes of the Church, we lament that they have not been greater. We have not put forth half our strength. It is harvest time, and requires harvest toil by day and night to gather in the harvest which has come from the sowing of our fathers as they sought to serve their generation by the will of God. Other men have labored, and we have entered into their labors. Great as have been our achievements, they ought to have been greater

and they do not equal our opportunities for which we are responsible. After having done what we have rather than what we might, we confess ourselves unprofitable servants and pray for wisdom and grace to do better work for our Lord to hasten his kingdom. We dare not boast even while we rejoice in our Lord's leadership and blessing.

"Lord God of hosts, be with us yet, Lest we forget, lest we forget."

"For of him, and through him, and to him are all things: to whom be glory forever."

ALPHEUS W. WILSON,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
OSCAR P. FITZGERALD,
WARREN A. CANDLER,
HENRY C. MORRISON,
E. EMBREE HOSS,
JAMES ATKINS.

REPORT OF THE WOMAN'S BOARD OF FOREIGN MISSIONS, HELD AT CLARKSVILLE, TENN., APRIL 20-26, 1910.

The Woman's Board of Foreign Missions held its thirty-second annual meeting in Clarksville, Tenn. For the second time in its history the one who had invited the board had been called to her heavenly home before the opening sessions. Mrs. P. A. Sowell, the corresponding secretary of the Tennessee Conference, had gone home just three weeks before the annual meeting.

It was fitting that at the opening session, the evening of April 20, the president of the board should take us back in retrospection over the thirty-two years service, that we might better understand how wonderfully we had been led of God all these years. She began by saying, "Regular students of history see God's footsteps all along the way," then followed the tracing of His ways with us from the small beginning of two societies, \$1,500, one missionary, up to the present time, when we number nearly 100,000 members, having collected almost \$3,000,000, purchased buildings in five countries valued at \$644,000, and sent out from our number 164 missionaries, with 96 in the field now and 13 to go out this fall.

A suggestion had come from China that 15 minutes before the regular sessions a prayer service be held in a room set apart as a prayer room, and that during the day friends retire to this room to pray for the board in session.

The first morning was a testimony service. As the president threw open the service she said: "Let those for whom the Lord has done the most this year be the first to speak." Testimony after testimony came from missionaries, home workers, volunteers, and from those who were laid aside from active service from sickness. Then followed the communion service. Thus were we prepared for the business that followed.

Among the returned missionaries were Rev. and Mrs. Cramm and Miss Wagner of Korea, Mrs. Gaither and Misses Rogers and Watkins from China, Misses Shaffer, Pescud and Parker from Brazil, Mrs. Carney and Misses Holding, Jones and Case from Mexico; also Mrs. P. A. Parker, who told of her winter's work among the conferences on the Pacific coast.

For speakers at the evening services we had Miss Davies, on "Home Conditions;" Mrs. Cobb, "A General Survey of the Field;" Miss Watkins, "My Work in China;" Miss Shaffer, "Conditions in Brazil;" Rev. Cram and T. H. Yun, on Korea.

Bishop Hendrix preached the annual sermon, taking for his subject "The Seeking Father."

Every afternoon there was an open session for the visitors and such members of the board as were not engaged in committee work, addressed by the missionaries.

As this was the year for the election of officers and the revision of the constitution, some of the changes made



mutual insurance may be wrong. If you want to KNOW, write for information to HENRY P. MAGILL, Sec'y & Mgr., 184 La Salle St., Chicago, Ill. MRS. ALICE HARGROVE BARCLAY, Agent, Mc. E. Church South, South Brook 1116, Louisville, Kentucky.

Before and After the Fire

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

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

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

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to HENRY P. MAGILL, Sec'y & Mgr., 184 La Salle St., Chicago, Ill. MRS. ALICE HARGROVE BARCLAY, Agent, Mc. E. Church South, South Brook 1116, Louisville, Kentucky.

METHODIST MUNITIONS.

Twelve Reasons Why I Am Not a Campbellite. The Campbellite Defeated, or God's Altar Established. Heaven's Dynamics, or the Baptism of the Holy Ghost. Wrecks by the Way, or Apostasy Proven. Methodist Dynamite, or Immersion Exploded. The Antipedobaptist Torpedoed, or Infant Baptism Elucidated. Sledgehammer on Baptist Succession, or the Unbroken Chain Broken. Our Polity Vindicated, or Why I Am a Methodist. Rev. George S. Sexton: One of the strongest statements of the Methodist doctrines I have ever seen. Absolutely unanswerable. We have examined carefully the doctrinal pamphlets by Rev. C. L. Ballard, and find them clear, strong, conclusive, logical, and scriptural. Rev. E. W. Alderson, D. D. Rev. M. H. Neely, D. D. Rev. H. A. Bourland, D. D. Rev. Jerome Duncan. With hundreds of others. Single copy, prepaid, 15c; one of each, prepaid, \$1.00; per dozen, prepaid, \$1.00; per hundred, not prepaid, \$8.50. A new book: LEXICAL FACTS Vs. IMMERSIONISTS FOLLIES. Price 10 cents, single copy; 90 cents per dozen, prepaid; per 100, not prepaid, \$6.50. REV. C. L. BALLARD, Sherman, Texas.

might be noted. Miss Gibson was persuaded to accept the presidency for another year, reserving the right to resign any time after General Conference if the work proved too heavy for her strength.

Mrs. J. B. Cobb was elected general secretary. Mrs. Trueheart resigning, was made advisory life member and given a life salary as a token of love and appreciation.

Mrs. A. L. Marshall of Kansas City and Miss Daisy Davies were elected associate secretaries.

Mrs. J. R. Nelson, Mrs. Lee Britt of Virginia and Mrs. W. T. Barnum were the vice presidents elected. The other officers remain the same with the exception of editor of the *Woman's Missionary Advocate*, Mrs. Butler, resigning. Mrs. Baskerville was elected editor.

A greater membership campaign than last year was planned for, and in connection with it a literature campaign. We use for our slogan, 125,000 members, \$300,000, 20,000 subscribers to the *Advocate*, 20,000 subscribers for the *Y. Christian Worker*.

In closing I want to refer to a matter which will be brought up before our women in annual meeting, June 10-14, at Fort Smith: The auxiliary in the church from which Miss Rogers comes has asked to assume her support, and so the Texas Conference (her conference) asks us to release her to them. This matter will be brought before the delegates to determine what is best to do.

With the approval of the executive committee of the W. F. M. S. of the Arkansas Conference, we decided to hold a joint annual session with the Home Mission Conference Society. Some doubt has been expressed as to whether we could do so and have time for all business. The program has been made out and just the same amount of time has been given for business as at our other annual meetings. The only thing that has been cut down is the time given for the delegates' reports. We ask them this year to send in their reports to their district secretaries, that they may be incorporated in their reports. In place of this omission we give you what we believe will be more helpful: three one-hour institutes, in which every delegate has a chance to discuss plans and methods of work, and receive helpful suggestions on the same.

It was the object of the joint executive committee in arranging this program and in planning for this meeting to give our women, young people and children something worth while, and also to increase the spirit of sisterly love which we have every reason to believe exists between the women of Home and Foreign Missions.

So then come to Fort Smith, June

10-14, praying, working and planning for a great meeting.

NELLIE DENTON,
Corresponding Secretary for W. F. M.
S. of Arkansas Conference.

YOU CAN QUIT,

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar & Co. sole Agents for Arkansas and Oklahoma, Box 675, Little Rock, Ark.

Epworth Pianos and Organs On Display At General Conference

Here's Your Chance for An
Extra Good Bargain.

I have shipped a car load of our finest, sweetest toned Epworth Pianos and Organs to Asheville, North Carolina, for exhibition during the Methodist General Conference which opens May 4.

This fine display of Epworth Pianos and Organs will be in charge of our Mr. Bradley whom many of you have met in this same capacity at three previous General Conferences. Mr. Bradley will be pleased to have all the delegates and their friends call at our headquarters and examine these beautiful sample instruments.

Rather than have these sample instruments returned to the factory, we will make special clearing sale prices and pay the freight to your home anywhere in the United States and let you name your own terms of payment.

No matter where you live, if you will drop me a postal I will send you pictures of these fine pianos and our Special General Conference Clearance Sale Offer which will save you a good part of your piano money. It will only cost you a penny postal to learn all about this good bargain chance on one of the fine General Conference Epworth Pianos or Organs.

Address me personally, "H. B. Williams, Sales Manager, Williams Organ and Piano Company, Room 396, 57 Washington Street, Chicago, and say: 'Please send pictures and special sale price on one of the (say which, piano, church organ, or parlor organ) you have on display at the General Conference.'"

Write name and address plainly. Better send the postal right now before you forget it.

WEBER SANATORIUM
A Private Institution for the Treatment of all
forms of External

CANCER

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

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

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

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

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

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

Address, DR. CHARLES WEBER,

17 Garfield Place, CINCINNATI, OHIO

FROM OUR FIELD EDITOR.

REV. D. J. WEEMS.

SULPHUR, OKLA.

The great health and summer resort of the new State is Sulphur, so named from the abundance of white sulphur water from both springs and artesian wells. The U. S. Government has a reservation of 600 acres including the springs. The State Deaf School is located here. In population the east and west sides each have about 2000. This is a great place for conventions. People leave to come to Sulphur for the great benefit they derive from the water. The Ada district conference convened here. Rev. S. F. Goddard, presiding elder. Rev. C. C. Barnhart was elected secretary and Rev. M. C. Hamilton, assistant.

The attendance was real good and the religious interest excellent. Bro. Barnhart has promised to write up the conference. I have not seen a more brotherly spirit manifested nor a more spiritual conference.

The Field Editor was treated with all courtesy. The presiding elder enjoys the confidence of his brethren, and is leading the forces to conquest and to victory.

We have two churches, First and Vinita Avenue. Rev. W. U. Witt is pastor of First church, which is an elegant new brick with art glass. It shows the good taste and liberality of the congregation. Brother Witt is in his second year. We are proud to own him as a product of Arkansas and Hendrix College. He is modest and unassuming, but has real worth and is making good as a preacher. His father and mother have lived with him the past year. They will move back to Conway soon. This may force him to get another housekeeper all his own. We had a very pleasant service Sunday morning. With Bro. Witt's aid we shaped up the old and secured six new subscribers, viz: J. H. Moss, D. W. Allen, Mrs. W. L. Fulton, Miss Mary McDaniel, Mrs. Martha Potts, and Prof. A. P. Lever, superintendent of public schools, Rev. R. W. Cummins, one of our most faithful preachers, lives here. In less than three months Bro. Goddard was bereft of father and mother. We all sympathize with him.

VINITA AVENUE.

Rev. A. M. Brannon is the popular pastor. He is a live wire, and has success wherever he goes or whatever he undertakes. His good wife is in full harmony with his great work and sweet little Jessie brightens their home. We have an elegant parsonage built by Bro. Moss Weaver, and a neat church. It was quite a pleasure to meet my relatives Geo. M. and Henry F. Weems, Mrs. Ella Sharp, Brothers Featherston, J. P. Hudson, and others. Later we hope to add quite a number to the list of the readers of the Western Methodist in Sulphur.

BLAIR, OKLA.

The Mangum district conference was held at Blair. There were present about 100 delegates, preachers and visitors. It was my good fortune to be entertained in the pleasant home of Brother and Sister H. M. Hawkins. Dr. C. H. McGhee, the presiding elder, gave the Field Editor time to present the claims of the Western Methodist. The paper is increasing very much in favor and circulation. Dr. J. A. Anderson's splendid editorials are highly appreciated and favorably noticed. The preachers are in hearty sympathy with the paper.

The district conference will be reported by Bro. Allen, the district secretary, but I want to say the Mangum district embraces the finest of territory, and has a splendid type of Methodism, no better in my knowledge anywhere.

Blair is a prosperous town on the Orient road. Have two banks, good business houses, public school and churches. We have a nice property in both parsonage and church. Rev. W. H. Hawkins is supplying this charge

very much to the delight of his brethren. He is full of energy, very affable, deeply pious and every way a good man. He brought me under special obligations to him. Collecting from the old we secured four new subscribers: Mrs. R. O. McWhorter, Lee A. Womack, Mrs. J. W. Reid and W. D. Walker.

MARTHA, OKLA.

Situated in Jackson county on the new road connecting Altus and Mangum is Martha. Though only about one year old they have a bank, seven business houses, two lumber yards, large two-story brick academy, gin and alfalfa mill, and is surrounded by very rich land. Alfalfa grows to perfection and has become a great money crop.

The Baptists and Methodists each have good churches. We have several acres for church and parsonage beautifully located.

Rev. H. B. Ellis is the pastor. He possesses rare gifts and graces, is highly respected by his people, and is in demand for revival work. His own work is prospering. This is the first year for Martha as a station. They have 10 members, 180 in the Sunday school, two Leagues with seventy-five members, pastor paid a month in advance, conference collections all paid in full. All services of the church are well attended and every prospect pleases. We had a fine week night congregation. We secured seven new subscribers: Dr. F. S. Babbitt, Dr. J. J. Johnson, Clyde Doughty, J. L. Doughty, J. J. Cearley, Rev. G. W. Lowrey and Mrs. Mary E. McAnally. Bro. Ellis has a consecrated wife, two fine sons and three lovely daughters.

ELMER, OKLA.

Elmer is eleven miles south of Altus. Fully one half of the business houses were burned recently. There is still a good business. They have a bank, lumber yard, gins, mill, etc. A most excellent two-story brick academy. Prof. B. B. Castleberry from Salem, Ark., is principal. I had the privilege of addressing the school, and on short notice preaching to a real nice congregation. Rev. N. B. Taylor is pastor for the third year. We have a beautiful new church, a small parsonage, only two rooms, but a big hearted preacher and excellent wife living in it. Bro. Taylor has made a fine record on this work. The circuit is developing into a desirable charge. We have large and beautiful lots for our church and parsonage. With little effort we secured four new subscribers: Mrs. R. F. King, J. B. Stewart, Lee Curry, and Ed. M. Thaggard.

A FINE QUARTERLY CONFERENCE.

Driving out four miles from El Dorado with Rev. O. W. Stewart, we attended the quarterly conference of Looney circuit at the Twin Lakes, Dr. McGee, P. E., Rev. R. L. Reese, P. C. There was a full house on Saturday of well dressed people. Every church was represented and reports good. Some of the churches paid in advance. Conference collections about two-thirds paid. They expect to go beyond the assessment. Plans are on for a new church at Twin Lakes. I have not seen a better quarterly conference in a decade. Dinner was served at the church. To say it was splendid in quality and quantity but mildly expresses it. You would have to taste and see for yourself to know how good it was. It fell to the lot of your Field Editor to preach. It was an inspiring congregation, and we hope good was accomplished. Good many were taking the Western Methodist; we secured six new subscribers: Mrs. J. T. Kimbell, L. H. Blake, Drury Lee, W. N. Moyer, N. N. Murphy, and T. H. Wilson, with more to follow.

Dr. McGhee is very thorough in holding a quarterly conference. He inquires very minutely into every department of church work. He is a strong preacher. He has promised to preach some doctrinal sermons. I am sure they will do good.



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

Uneda Biscuit

(Never Sold in Bulk)

5¢ a Package

NATIONAL BISCUIT COMPANY

Bro. Reese impresses me as a fine man, with a good deal of tact. He is courageous, and is doing an excellent work.

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.

W. F. MISSION SOCIETY—WHITE RIVER CONFERENCE.

The White River Conference W. F. Mission Society will meet in Helena May 13, 9:00 a. m. Delegates are urged to be present at the opening and remain until the close Sunday night. Send names of delegates and visitors to Mr. S. D. Warfield and entertainment will be provided.

Young People and Juvenile Societies are especially urged to send representatives.

Rev. T. Y. Ramsey will preach the anniversary sermon. Miss Case, our own missionary, will be with us; also Miss Rogers of China.

All come praying for this meeting to be a great blessing, an advance movement in our work. Earnestly yours,

MRS. MARY A. NEILL,

President.

MRS. W. O. BEARD,

Recording Secretary.

TEACHERS WANTED.

I would like to correspond with two or three young ladies who are members of the M. E. Church, South, that would like to teach in the public school of a town of 4000.

GEO. W. LEWIS, P. C.

TELLER'S ERROR CORRECTED.

Dear Western Methodist: In making my report to the Methodist for the Oklahoma Conference for quarter ending March 1 I made almost an unpardonable error and desire to correct same: I overlooked the amounts paid by the Vinita district. Brother Sims, the presiding elder, understands how it came about, but I desire to set myself right and Brother Sims' district right before the conference.

Vinita district paid \$188.01, which is 7 per cent of their assessment. I am sorry for this mistake, for the Vinita district is one of our best. Fraternally,
T. L. RIPPEY,
Conference Teller.

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 675, Little Rock, Ark.

W. H. MISSION SOCIETY—OKLAHOMA CONFERENCE.

Please announce in the Western Methodist the approaching annual conference of the W. H. M. S., which will meet here June 3-7, and ask all delegates to send their names to my address as soon as possible that we may arrange for them. Hoping to meet you here, I am, very truly,
MRS. W. B. BARRY.
Box 126, Ada, Okla.

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.

YEARLY REPORT (1909-1910), WOMAN'S FOREIGN MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.

Arkadelphia Auxiliary—	
Dues	\$ 35.80
Expense	9.71
Pledge	150.00
Retired missionary .....	.95
	\$196.46

Arkadelphia Juvenile—	
Dues	\$ 1.35
Pledge	17.00
	\$18.35

Hot Springs Third St. Aux.—	
Dues	\$ 28.37
Expense	7.02
Retired missionary .....	.50
	\$96.44

Hot Springs Third St. Juvenile—	
Dues	\$ 6.50
Scholarship	40.00
	\$46.50

Hot Springs, Central Avenue Auxiliary—	
Dues	\$ 33.80
Expense	13.37
Pledge	125.00
	\$172.17

Malvern Ave. Auxiliary—	
Dues	\$ 5.66
Expense .....	.30
Pledge .....	.14
	\$6.10

Malvern Auxiliary—	
Dues	\$ 27.70
Expense	8.10
Pledge	125.00
Retired Missionary	1.20
	\$162.00

Malvern Juvenile—	
Dues	\$ 5.65
Pledge	25.00
	\$30.65

Bethlehem Auxiliary—	
Dues	\$ 22.21
Expense .....	.75
Pledge	10.81
	\$33.77

Total—	
Dues	\$ 167.04
Expense	39.25
Pledge	513.50
Retired Missionary	2.65
Scholarship	40.00
	\$762.44

CAMDEN DISTRICT.

Magnolia Auxiliary—	
Dues	\$ 21.50
Expense	5.80
Pledge	74.00
	\$101.30

Camden Auxiliary—	
Dues	\$ 59.70
Expense	19.80
Pledge	200.00
Retired Missionary	1.75
	\$281.25

Camden Juvenile—	
Dues	\$ 6.45
Expense	2.50
Pledge	30.44
	\$39.39

El Dorado Auxiliary—	
Dues	\$ 27.50
Expense	9.15
Pledge	102.00
Retired Missionary .....	.60
	\$139.25

El Dorado Y. P. M. S.—	
Dues	\$ 14.19
Expense	4.67
Pledge	30.85
	\$49.71

Fordyce Auxiliary—	
Dues	\$ 31.76
Expense	9.09
Pledge	125.00
Retired Missionary	1.50
	\$167.35

Fordyce Y. P. M. S.—	
Dues	\$ 6.00
Expense .....	.25
Pledge	25.00
	\$31.25

Total—	
Dues	\$ 167.10
Expense	51.26
Pledge	587.29
Retired Missionary	3.85
	\$809.50

LITTLE ROCK DISTRICT.

Lonoke Auxiliary—	
Dues	\$ 22.10
Expense	5.20
Pledge	47.25
	\$74.55

Lonoke Juvenile—	
Dues	\$ 3.35
Des Arc Auxiliary—	
Dues	\$ 10.00
Expense	3.35
Pledge	25.00
Retired Missionary .....	.50
	\$38.85

Des Arc Juvenile—	
Dues	\$ 4.70
Pledge	9.25
	\$13.95

Little Rock, First Church Auxiliary—	
Dues	\$ 47.00
Expense	14.45
Pledge	224.60
Retired Missionary	3.00
	\$289.05

Carlisle Auxiliary—	
Dues	\$ 26.20
Expense	5.00
Pledge	50.00
	\$81.20

Little Rock, Winfield Memorial Auxiliary—	
Dues	\$ 38.00
Expense	18.95
Pledge	150.00
Retired Missionary .....	.20
Bible Woman	180.00
	\$387.15

Little Rock, Winfield Memorial Juvenile—	
Dues	\$ 13.85
Expense	2.60
Pledge	20.00
Scholarship	40.00
	\$76.45

Little Rock, Winfield Memorial Y. P. M. S.—	
Dues	\$ 10.17
Expense	8.48
Scholarship	80.00
	\$98.65

Mabelvale Auxiliary—	
Dues	\$ 8.20
Expense	3.30
Pledge	9.85
	\$21.35

Hunter Memorial Auxiliary—	
Dues	\$ 19.37
Expense	4.29
Pledge	100.00
Retired Missionary .....	.60
	\$124.26

Benton Auxiliary—	
Dues	\$ 15.95
Expense	2.30
Pledge	50.00
	\$68.25

Little Rock, Asbury Auxiliary—	
Dues	\$ 17.15

Bilious?

Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

J. C. Ayer & Co., Lowell, Mass.

HILL'S BUSINESS COLLEGES

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



An Edison Phonograph will surprise you

The first time you hear it you will be surprised at its goodness. Everybody is—particularly the first time you hear the Edison Phonograph play an Amberol Record.

People who have heard Phonographs talked about, or who have heard them at a distance on the street, or who have heard some other make of sound-reproducing machine, do not realize the remarkable goodness of the Edison Phonograph.

This is partly due to the wonderful sapphire point which does not scratch or make any sound, and partly due to the wonderful Amberol Records, which are so smooth and clear that they can reproduce the finest violin melody with all its natural sweetness.

This is the same instrument which plays and sings those musical comedy songs which everybody whistles.

The Edison Phonograph does everything and does it well.

Is there any reason why you should not have one?

Edison Phonographs - \$12.50 to \$200 Edison Amberol Records (play twice as long) 60c. Edison Standard Records - 35c. Edison Grand Opera Records - 75c. and \$1 There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records. Get complete catalogs from your dealer or from us.

National Phonograph Co. 149 Lakeside Avenue, Orange, N. J. The Edison Business Phonograph saves the time of high-salaried men and increases their letter-writing capacity.

Expense	4.35
Pledge	31.10
	\$52.60

Blind School, Little Rock—	
Scholarship	\$ 40.00

Little District—	
Pledge	\$ 5.00

Total—	
Bible Woman	\$ 180.00
Scholarship	160.00
Retired Missionary	4.30
Expense	72.27
Pledge	722.05
Dues	236.04
	\$1,374.66

MONTICELLO DISTRICT.

Tillar Auxiliary—	
Dues	\$ 21.50
Expense	5.00
Pledge	156.00
	\$182.50

Tillar Juvenile—	
Dues	\$ 3.60
Pledge	14.02
	\$17.62

Rock Springs Auxiliary—	
Dues	\$ 12.05
Expense .....	.75
Pledge	27.75
Retired Missionary .....	.20
	\$40.75

Hamburg Auxiliary—	
Dues	\$ 24.50
Expense	12.10

Church Pews



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

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

Pledge	100.00
Retired Missionary	1.15
	\$137.75

Hamburg Juvenile—	
Dues	\$ 2.60
Expense .....	.55
Scholarship	40.00
	\$43.15

Crossett Auxiliary—	
Dues	\$ 23.30
Expense	11.60
Pledge	203.00
Retired Missionary .....	.70
	\$238.60

Crossett Juvenile—	
Dues	\$ 2.00

Monticello Auxiliary—	
Dues	\$ 31.20
Expense	9.55
Pledge	100.00
Bible Woman	60.00
	\$200.75

Dermott Auxiliary—	
Dues	\$.75

Warren Auxiliary—	
Dues	\$ 19.25
Expense	6.75
Pledge	63.10
	\$89.10
Warren Juvenile—	
Dues	\$ 2.00
Wilmar Auxiliary—	
Dues	\$ 3.20
Retired Missionary .....	.75
	\$3.95
Total—	
Scholarship	\$ 40.00
Bible Woman	60.00
Retired Missionary	2.80
Dues	145.95
Expense	46.30
Pledge	663.87
	\$958.92
PINE BLUFF DISTRICT.	
Pine Bluff, First Church Aux- iliary—	
Dues	\$ 34.90
Expense	273.05
Pledge	221.27
Retired Missionary	5.00
	\$534.22
Pine Bluff, First Church Juvenile—	
Pledge	\$ 20.00
Pine Bluff, Lakeside Auxiliary—	
Dues	\$ 49.80
Expense	12.45
Pledge	200.12
Retired Missionary	4.95
	\$267.32
Pine Bluff, Lakeside Juvenile—	
Dues	\$ 8.42
Scholarship	40.00
	\$48.42
Pine Bluff, Lakeside Y. P. S.—	
Dues	\$ 4.00
Scholarship	20.00
	\$24.00
DeWitt Auxiliary—	
Dues	\$ 11.12
Expense	3.57
Pledge	50.00
	\$64.69
Rison Auxiliary—	
Dues	\$ 7.30
Pledge	2.40
	\$9.70
Carolina Missionary Society—	
Dues	\$ 1.65
Pledge	5.00
	\$6.65
Mrs. Mosely, Rob Roy—	
Pledge	\$ 20.00
Total—	
Dues	\$ 117.19
Expense	280.07
Pledge	518.79
Retired Missionary	9.95
Scholarship	60.00
	\$995.00
PRESCOTT DISTRICT.	
Hope Auxiliary—	
Dues	\$ 31.30
Expense	9.85
Pledge	100.10
Retired Missionary .....	.35
	\$141.60

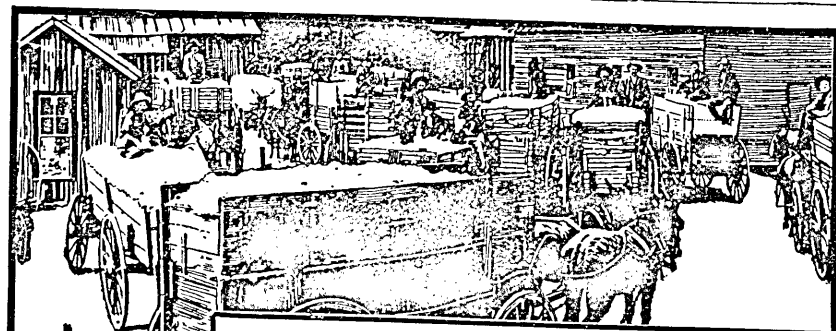
Reliable Agents Wanted IN ARKANSAS.

to represent strong "Old Line" Life
Insurance Company.

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

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

Hope Juvenile—	
Dues	\$ 9.00
Expense .....	.90
Pledge	22.35
	\$32.25
Hope Young Ladies' Society—	
Dues	\$ 16.60
Expense	3.39
Pledge	25.00
	\$44.99
Hope Garner Girls—	
Dues	\$ 1.90
Pledge	3.00
	\$4.90
Prescott Auxiliary—	
Dues	\$ 22.45
Pledge	69.01
Expense	7.57
Retired Missionary .....	.75
	\$99.78
Delight Auxiliary—	
Dues	\$ 3.20
Prescott District Scattered Workers—	
Pledge	\$ 128.50
Gurdon Auxiliary—	
Dues	\$ 12.45
Expense	6.15
Pledge	35.00
	\$53.60
Total—	
Dues	\$ 96.90
Expense	27.86
Pledge	382.96
Retired Missionary	1.10
	\$508.82
TEXARKANA DISTRICT.	
DeQueen Auxiliary—	
Dues	\$ 17.76
Expense	5.12
Pledge	50.00
	\$72.88
Lewisville Auxiliary—	
Dues	\$ 20.70
Expense	6.90
Pledge	65.00
Retired Missionary .....	.30
	\$92.90
Mena Auxiliary—	
Dues	\$ 14.80
Expense	3.70
Pledge	25.75
Retired Missionary .....	.40
	\$44.65
Ashdown Auxiliary—	
Dues	\$ 14.15
Pledge	8.00
	\$22.15
Texarkana, First Church Auxiliary—	
Dues	\$ 32.30
Expense	12.20
Pledge	450.00
Retired Missionary	1.20
	\$495.70
Texarkana, First Church Juvenile—	
Dues	\$.75
Scholarship	36.20
	\$36.95
Foreman Auxiliary—	
Dues	\$ 6.45
Stamps Auxiliary—	
Dues	\$ 3.30
Texarkana Young People's Society—	
Dues	\$ 8.20
Scholarship	37.84
	\$46.04
Total—	
Dues	\$ 118.41
Expense	27.92
Pledge	598.75
Retired Missionary	1.90
Scholarship	74.04
	\$821.02
TOTAL COLLECTIONS.	
Dues	\$1,048.63
Expense	553.93



There is a Munger System Inside

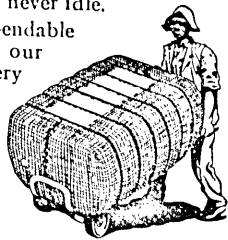
This is the usual morning scene. The ginner with the *Munger System* outfit is not kept awake nights wondering where the next day's cotton is to come from. His ginnery is busy every working hour of the short season. He never loses a customer. New ones this year come back next year. Why? The *Munger System* outfit gives the grower a better sample. No grower can afford to sacrifice or waste at ginning time. It is his business to get all out of his crop he can. We sell the

MUNGER SYSTEM

That is our business. It is just as important for a ginner to install a *Munger System* outfit as it is for the grower to have his cotton ginned by it. There is an additional profit to the ginner because his ginnery is never idle.

Continental machinery has a dependable superiority. We offer nothing in our catalogue that is an experiment. Every new improvement that we place before the buying public has had field tests of two or more years.

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



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Pledge	3,987.21
Retired Missionary	26.55
Bible Woman	240.00
Scholarship	374.04
Balance from last year	85.97

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Dues	\$1,048.63
Expense	297.10
Pledge	3,750.00
Candidate	180.00
Bible Woman	240.00
Scholarship	280.00
Retired Missionary	26.55
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Mrs. E. W. GATES,

Conference Treasurer, Little Rock Con-
ference.

Crossett, Ark., April 27, 1910.

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for every stomach trouble, including all forms of indigestion, or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Palmettona.

Any reader of the Western Methodist may have a trial bottle of Vernal Palmettona sent free and prepaid by writing Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

WANTED.

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

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.

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MEMPHIS AND SOUTHERN RAILWAY, ARRIVE WASHINGTON TUESDAY NIGHT, MIDNIGHT. CARS
WILL BE SET OUT AT WASHINGTON FOR OCCUPANCY UNTIL 7:00 O'CLOCK WEDNESDAY MORN-
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QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

LAWTON DISTRICT.

(Third Round.)

Frederick Ct., at Valley View	May 28, 29
Davidson Sta.	May 29, 30
Headrick Ct., at Friendship	June 4, 5
Grandfield Ct., at Spring Valley	June 11, 12
Snyder Ct., at North Otter	June 18, 19
Mt. Park Ct., at Cooperton	June 25, 26
Randlett Ct., at Randlett	July 2, 3
Alpheatone Ct., at Rich Valley	July 9, 10
Frederick Sta.	July 16, 17
Hastings Ct., at Lone Star	July 23, 24
Temple Sta.	July 24, 25
Walter Ct., at Gregg	July 30, 31
Walter Sta.	July 31, Aug. 1
Fort Sill Ct., at Big Bow's	Aug. 6, 7
Manitou Ct., at DeYoung's Chapel	Aug. 13, 14
Lawton Sta.	Aug. 17
Cement Ct., at Fletcher	Aug. 20, 21
Glenwood Ct., at Glenwood	Aug. 27, 28
Geary Sta.	Sept. 3, 4
Fort Cobb Ct., at Fort Cobb	Sept. 11, 12
Anadarko Sta.	Sept. 12, 13

C. F. MITCHELL, P. E.

CREEK AND CHEROKEE DISTRICT.

(Third Round.)

Broken Arrow Ct., Springtown	May 14, 15
Seminole Ct., at Arbeka	May 21, 22
Wewoka Ct., at Salt Creek	May 28, 29
Wewoka Ct., at Black Jack	June 4, 5
Cherokee Ct., at Bates Chapel	June 11, 12
Okmulgee, Grave Creek	June 18, 19
Hitchita, at Bond Switch	July 2, 3
Saline, at Paw Paw	July 9, 10
Sapulpa, at Sapulpa	July 16, 17

District Conference will convene at Sapulpa Chapel July 14, at 8:30 a. m. Opening sermon by Rev. William Hill July 13, at 8:00 p. m.

ORLANDO SHAY, P. E.

CLINTON DISTRICT.

(Third Round.)

Elk City Sta.	May 7, 8
Sayre Sta.	May 14, 15
Butler and Shiloh	May 21, 22
Custer, at Bethel	May 28, 29
Weatherford Sta.	June 4, 5
Clinton Sta.	June 11, 12
Burnah, at Mount Zion	June 15, 16
Rheba, at Trail	June 18, 19
Texmo, at M. K. & T.	June 20, 21
Roll, at Antelope	June 22, 23
Sweet Water, at Union Chapel	June 25, 26
Cheyenne, at Washita	June 26, 27
Hammon, at Sandstone	June 28, 29
Erick Sta.	July 2, 3
Texola, at Heatley	July 3, 4
Berlin, at Buena Vista	July 6, 7
Delhi, at Laura Moore	July 9, 10
Foss, at Page	July 16, 17
Doxey, at Merrett	July 17, 18
Dill City, at Baggy	July 24, 25
Cordell Sta.	July 25, 26
Port, at Pleasant Grove	July 30, 31
Rocky and Sentinel	July 31, Aug. 1
Cowden, at Friendship	Aug. 6, 7
Cloud Chief, at Bethel	Aug. 7, 8

WILLIAM D. MATTHEWS, P. E.

LITTLE ROCK CONFERENCE.

PINE BLUFF DISTRICT.

(Third Round.)

Stuttgart	May 8, 9
DeWitt Ct., at Rufins	May 28, 29
DeWitt Sta.	May 30
Hawley Memorial	June 16
Carr Memorial	June 17
Redfield, at Marvin's Chapel	June 25, 26
Rison, at Wofford's Chapel	July 9, 10
Roe and St. Charles, at St. C.	July 16, 17
Douglas and Grady, at Douglas	July 23, 24
Sheridan, at Moor's Chapel	July 30, 31
Macon, at Macon	Aug. 6, 7
New Edinburg, at Hebron	Aug. 13, 14
Rowell, at Rowell	Aug. 20, 21
Altheimer, at Wabbaseka	Aug. 27, 28
Star City, at Cornersville	Sept. 3, 4
First Church	Sept. 5
Lakeside	Sept. 6
Swan Lake	Sept. 7

J. D. HAMMONS, P. E.

CAMDEN DISTRICT.

(Third Round.)

Kingsland Ct.	June 4, 5
Fordyce Sta.	June 11, 12
Camden Sta.	June 19
Chidester Ct.	June 25, 26
Waldo Ct.	July 2, 3
Stephens Sta.	July 9, 10
Junction Sta.	July 16, 17
Thornton Ct.	July 23, 24
Camden Ct.	July 30, 31
El Dorado Sta.	Aug. 7
Beardon Sta.	Aug. 13, 14
Magnolia Sta.	Aug. 21
Magnolia Ct., at Hay's Chapel	Aug. 27, 28
Strong Ct.	Sept. 3, 4
Huttig Sta.	Sept. 4, 5
Atlanta Ct.	Sept. 10, 11
Hampton Ct.	Sept. 17, 18
El Dorado Ct.	Sept. 24, 25
Wesson Sta.	Sept. 25, 26

R. W. MCKAY, P. E.

ARKANSAS CONFERENCE.

DARDANELLE DISTRICT.

(Third Round.)

Beech Grove Miss., at Beech G.	June 4, 5
Ozark Sta.	June 6, 7
Altus and Denning	June 8, 9
Roseville and Webb City, at Cecil	June 11, 12
Ozark Ct., at Spring Hill	June 18, 19
Hartman Ct., at Hay's Chapel	June 19, 20
Spadra Miss.	June 20, 21
London and Knoxville, at Madden	June 25, 26
Lamar and Mt. Olive, at Mt. O.	June 26, 27
Clarksville Sta.	June 27
Havana Miss., at Havana	July 2, 3
Gravelly and Wing, at Iron's Creek	July 9, 10
Belleville and Walnut Tree, at Canila	July 16, 17
Danville Sta.	July 17, 18
Dardanelle Ct., at Centerville	July 19, 20
Ola Ct., at Salem	July 23, 24
Dardanelle Sta.	July 24, 25
Prairie View Ct., Delaware	July 30, 31

J. H. O'BRYANT, P. E.

WANTER TO BUY—CHURCH PEWS.
If you are rebuilding and want to sell your old pews, write full particulars to
REV. H. B. THOMASON.
Carnegie, Okla.

DEVAL'S BLUFF.

We closed, on last night, a two weeks' revival at this place. Rev. W. D. Mitchell, of Little Rock, was with us the most of the time, preaching twice each day to good congregations. His sermons were good and practical, and our people were delighted with him. Any brother needing help perhaps could not do better than to secure his services. The attendance during these series of meetings was good, the Christians of the different churches were much revived and furthered in the divine life. There were twelve or fifteen conversions to the church. Five men were at the anxious seat on the last night of the meeting. We believe the revival has been a great blessing to our people. Our Sunday Schools and Epworth Leagues are in a prosperous condition. We have a fight on hand now to keep the abominable saloons out of our town. We will hale with gladness the time when the rum traffic shall be voted out of our fair land.

A. M. ROBERTSON.

NOTICE.

To Class of First Year: Will each member of the Class of the First Year please to write me at once whether or not you expect to attend the summer school of Theology at Epworth University June 7-17. Hope every one will do so whether he is taking the correspondence course or not. It will be time and money well spent for any and all of our younger brethren; and for older ones, too, we think. Let us help to make it a great occasion.

W. J. MOORE,

Chairman Ex Com. First Year.

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.

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THE EPWORTH LEAGUE.

Scripture Lesson for May 8: Thess. 1:5-8; Gal. 1:15, 16.

Topic: A Spiritual Birthday Anniversary.

It is fitting to observe the anniversary of our birthday. There is something usually of more than ordinary interest in the day for all of us. If we are young it reminds us that we are, slowly as we think, going on toward our maturity. If we are in middle life or past it reminds us of the swiftness with which old age is coming on and the nearness of the grave. To all it freshens the mind to the fact that life's milestones are being passed. The birthday is important because it dates the beginning of life in the world. It is the first day of life, long or short, happy or unhappy, good or bad, useful or useless. Should the day when one is "born again" be less in importance? Surely not. Better not to have had the first than not to have the second birth. Better not to have been born into this world than to live and not be born into the kingdom of God. It is therefore a day of importance and should be fittingly remembered each year.

Our lesson is a study of the spiritual birthday of a man and a church. In Gal. 1:16 Paul refers to his conversion and in the other reference I Thess. 1:5-8, he refers to the beginning of the Christian church in the city of Thessalonica. The one was an experience within his own heart to which he refers as an inward revelation of the Son of God, the other was an experience of the same nature and of equal importance wrought by the power of the Holy Ghost in the hearts and lives of a body of heathen men and woman who had afterward been organized into a church.

Both references are to the same fundamental fact. The reference is to the fact of conversion, the time when by trusting with the whole heart in Jesus as a personal Savior, God for Christ's sake forgave our sins and renewed our hearts. There was nothing in the whole life of St. Paul that stood out clearer in his memory than this fact and there was no other one thing in his life that meant more to him. It had set him right with God, a thing for which he hungered. It had revolutionized his life, had changed its center and had set it going in the right direction. Their spiritual birthday had meant as much to the Thessalonian Christians. It was the beginning of their real life, a transformed and forgiven and beneficently influential life. What a glad joyful experience to all these was that. What a sweet memory that glad day and hour. But let it be remembered that that was only the beginning of their truer, nobler, greater life. That was the source, their after life transformed, beautiful, consistent, helpful, was the constantly flowing stream.

Many Christians now can point to the time and place of their conversion. St. Paul could do this. Doubtless these Thessalonian Christians could also. It stands out in many present-day Christian lives as prominent as it did in the life of the great apostle. Well does this writer remember that experience. It was at a night service on the 26th day of August, 1889. The place was a little country schoolhouse, the place where I attended Sunday School as well as day school. The preacher, the sermon, at least a part of it, my own feelings, both before and after I accepted Christ as my Savior, the interested friends, and the exact moment of surrender to Christ, all these are vividly and indelibly stamped in my memory. What a glad day in a little boy's life. Many other things will be forgotten but not this. And how it turned the stream of my life. Only God can tell where this life of mine would be today had not that day been. Blessed day! More blessed the experience!

Perhaps you are all familiar with Mr. Wesley's version of his conversion. It is worth passing on. "About a quar-

ter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Here was a definite experience at a definite time and a definite place. This was Mr. Wesley's spiritual birthday.

It is probably incorrect to insist that every Christian knows just as clearly the time and place of his conversion. The fact he ought to know, but it is still quite reasonable that just when and where it took place, especially if in early childhood, may not be such a clear and distinct memory. The essential thing after all is just to be sure, as Mr. Wesley puts it, that the heart has been strangely warmed.

TO THE PREACHERS OF LITTLE ROCK CONFERENCE.

Dear Brethren: Had you ever considered that Bro. J. A. Sage has taken more interest in procuring the home for Dr. Riggan than anyone else, and that he cannot accomplish that work without the co-operation of all of us? About \$400.00 has been paid on the home, and only about \$700.00 total, has been secured. What will you do about your part of this sum? You may soon be in position to need a superannuate's home yourself. Will not every preacher take hold of this matter and help Bro. Sage to secure the sum needed? Write Bro. Sage about the matter at once.

B. B. THOMAS.

FROM BROTHER EDWARDS.

Will close out here at high noon today (Monday, May 2, 1910). Have been with Brother J. M. Russell some twenty days at Ashland and this place (Stuart), two fine little meetings. Some fifty or sixty saved and most all the church members reclaimed. Forty-six have been received into our church, doubling our membership at both places. Also we baptized ten children. This is one of the hardest fields I have worked in. I don't think I have ever had greater opposition anywhere. The old line Campbellites did all they could at both places to kill the meetings, and nearly every family in Stuart had the whooping cough, but with all the opposition we have had a great victory. Brother Russell has one of the most difficult fields, but as usual he will have a fine report for Conference. His good wife is badly afflicted but is still willing to stand by the side of the faithful man of God. Let's all pray that she may be restored to health. I go from here to Wainwright to organize and build a church. I am,

J. D. EDWARDS.

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.

M. Winslow's Soothing Syrup.

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE SUFFERING with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1008. AN OLD AND WELL TRIED REMEDY.

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CHILDREN'S PAGE. (Continued from page 9.)

A GRAND FATHER'S LETTER.

Dear Grand Children: I am an old man, living in St. Louis, Mo. I have grand children and great grand children. I receive the Western Methodist and sometimes read on the children's page. Some of the writers begin: "Dear Cousins." My grand and great grand children are "cousins" to each other. Therefore I address the young readers of the "Methodist" as "Dear grand children."

Today I visited a "Hospital," and I write to you about it. My dictionary says "a hospital is a building for the sick, poor, old and insane," and it might have said, "those who are crippled." The hospital I visited is in a nice two-story brick building, on a principal street, and is on the first floor. It is about fifteen feet wide and runs back nearly forty feet. The "patients" are in the back part. Each one was in a cage constructed of iron rods and wire netting. There were twelve patients, but there was not a man, woman, boy or girl among them. They were all dogs and cats. It is a "Dog and Cat Hospital" under the control of a human doctor.

I passed along the front of their rooms. Sometimes there were two in a room. They were of several sizes and colors. Some were white or with black or brown spots or stripes on the white. One was black.

I sometimes go into human hospitals where there are children and grown people and as I go among them, some do not pay much attention to me, except when I want to talk with them. I could not talk to the dogs and cats, but they gave me more attention than the people usually do. As I stopped before each cage its inmates examined me closely as if it were thinking, "What does this man want?" The largest dog was about two feet high and is known as a "bull dog." He was a savage fellow, and barked at me as if I was a fighting dog. I suppose all belong to well to do people who are able to pay for the keeping and doctoring and feeding of the four-footed creatures I saw. One man had charge of all. It is possible that some of these dogs were boarders while their owners are away from home. None of the dozen seemed to be sick. After that visit I concluded to write of what I saw for the young readers of the Western Methodist.

GRAND FATHER.

* * *

Alma, Ark., April 4, 1910.

Dear Cousins: Will you admit a new cousin into your happy band? It is raining here today. I will let you guess my age, it is between eight and twelve; the one that guesses it will receive a postal. Nellie Adams, I will guess your age, and question. I will guess your age to be twelve, and the first thing a man puts in the garden is his foot. I go to Sunday school every Sunday. My papa is the superintendent. Rev. Mr. Dyer is our pastor. My teacher is Mrs. Pryor, I like her just fine. I am making a note book full of Bible pictures, and verses to send to some little orphan girl or boy. Ruth Carr your stories are just fine.

Yours sincerely,
WILMA SHAFFER.

* * *

Hatfield, Ark., April 11, 1910.

Dear Miss Lillian and Cousins: I have been a reader of the children's page a long time, and enjoy it very much. How are you all enjoying the rainy weather? I like to go to Sunday school. I am a member of the Methodist church. I will give the names of some of the books I have read, "The Wide, Wide World," "Jessica's First Prayer," and "Risen From the Ranks." Girls don't let the boys beat us. I believe they are bashful,

don't you? Arkansas School Girl I guess your age to be fourteen. Am I right? Gladys May, I will answer your question, "Jesus wept," is the shortest verse in the Bible. Cousins, give me a card party June 16. I will be thirteen, and hope to get that many cards.
Your new cousin,
FLOY SHACKLEFORD.

THE "THEY-SAYERS."

Every neighborhood has its "they-sayer," a person whose chief pleasure and occupation in life is to spread abroad the little scandals and falsehoods of the community. If you happen to remark on the loveliness of Miss Mary Brown's complexion, the "they-sayer" is ready for you with the news that "they-say" it is not natural.

Of all human beings the "they-sayer" has the smallest excuse for existence. "They-say" is an anonymous covering for falsehoods. Truth never lacks an author. But the purest, sweetest character in the community has no immunity from the biting tongue of the "they-sayer."

If you happen to remark on the delicious and refreshing qualities of Coca-Cola the "they-sayer" is ready and waiting to insinuate that it must contain something that is injurious. Like Miss Mary Brown's complexion it is so excellent that the "they-sayers" say that it cannot be natural.

Don't be a "they-sayer." If you know nothing pleasant to say, better say nothing. And more important still, don't say ugly things unless you know absolutely that they are true. Follow that rule and you will never say anything unpleasant about the national temperance drink. If you want to know the truth about Coca-Cola and exactly what it contains write for a copy of "Truth About Coca-Cola." Address: The Coca-Cola Company, Atlanta, Ga.

CUMBERLAND CIRCUIT.

It has been some time since I saw an article from the Cumberland Circuit in the columns of the Western Methodist. I write these few lines to let it be known that we are yet in the land of the living. We had a gracious revival at Cumberland in February, which resulted in fifty-six conversions, and nineteen additions to the church. Our well beloved Presiding Elder, Rev. T. P. Turner, did the most of the preaching. Brother Turner is a fine preacher. Under his wonderful preaching the church was moved to duty as never before. We have made some advancement over last year. The salary was raised a hundred dollars over last year. In addition to the Sunday School we have a League which is doing good work among the young people. The whole charge is in very good condition. We are expecting good meeting at every point on the charge this year, and everything paid up in full, if the Lord should favor us with good crops.

Hoping this may find its way into the columns of the paper, I remain, as ever,
Your brother in Christ,
HARVEY DARROW, P. C.

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.

CHICKASHA DISTRICT.

The Chickasha District Conference will be held July 5, 6, 7. Preaching Monday night, the 4th. Thursday will be Laymen's Day. We not only want all the delegates present, but all the lay church leaders, Sunday School Super-

FREE TO YOU—MY SISTER

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



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

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

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

[Money to lend on improved farm lands.]

intendents, and others. Let us make it a great occasion.

I trust the preachers will not arrange for meetings that week.

As I will be away until some time in June, and no Quarterly Conference held during my absence, I plead that the stewards look diligently after their pastor's salary, at least monthly, if possible. Furthermore, if at all possible, let us have the Foreign, Domestic, and Church Extension claims, at least in full by then.

In the Teller's report on the collections in Chickasha District, ending March 31, there surely must be quite an error. I blame no one in this, but from reports to me, more than \$800.00 was paid by the 31st of March.

L. L. JOHNSON, P. E.

MOTHERS, PROTECT THE LITTLE ONES

Sometimes a splinter gets in the flesh deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disfiguring skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box, if not write us for free sample box, addressing Dr. W. F. Gray & Co., 801 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.

Mr. E. B. Virgin, of New Orleans, La., writes: "We have been using Gray's Ointment in our family for twenty-five years, and can recommend it for anything in the line of cuts, bruises, nail punctures, boils, carbuncles, skin bruises and splinters in the flesh."

WE OFFER YOU A POSITION

We want 250 men right away. Must have them and will pay good money—\$3.00 to \$5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You do it for our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager, 100 W. Adams Street, Dept. 5688, Chicago, Ill.



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

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

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

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

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

Your patronage is solicited and will be appreciated.

G. H. KIMBALL,
Secretary.