

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. 20

HOW TO ORGANIZE MAN'S "NEW MOVEMENT CLASSES."

Our sainted Bishop Galloway said it was much easier to go out and find a man among the people who would make a preacher than to find a man who would make a successful Sunday school superintendent, a successful "lay leader." I am convinced that the inability of the preachers to select the right men to handle their Sunday schools brought about the necessity of the Epworth League organization, to cover the failure. The failure to get the right men hold of the leagues, resulting in failure in a large measure, made it necessary to start the "new movement class," to cover the failure of the leagues. I call them failures because they have not covered the ground. Surely they have done much good, but only a small per cent of what they would have accomplished had they been properly handled. I would suggest the first thing to do is to find "the leader," after careful consideration. It is not easy to know a fool from the wise man so long as they both talk. Only the test of action can distinguish between wisdom and folly. Profound thoughts, noble aspirations and heavenly emotions are worthless except as they take the form of action. Wisdom itself becomes folly in inaction. The wisest plans are worse than worthless when they are not followed. "The man who plans and dreams, but never acts, should be crowned the prince of fools." He is not used to bringing his life and his knowledge together, and his well-meant efforts fail because he is accustomed only to talk and not to act. If there is anywhere an exception to the rule that wisdom can be developed and tested only in action, it can not be found in the realm of religion. In the absence of the pastor, while the annual conference was in session, we seemed to reach the point when the time was ripe to organize. We had been thinking and developing in our mind, arriving at a definite plan. We approached our first man, carefully observing to see if we had made a mistake. I am now convinced that there was no mistake made. Our general secretary is a fine young man and seems to be deeply interested in the success of the movement, giving his time and talents, throwing the weight of his influence, without reserve, for the uplift of men. We have five mills here, and an assistant secretary at each mill, and an assistant secretary representing the builders and contractors, and one representing the merchants and clerks, and an assistant secretary located at the main hotel to work among the transient ment. We are perfecting our organization and hope to increase its usefulness until this entire town shall be permeated with its influence and lifted up to a higher plane of Christian experience, where the people will get new inspiration and renewing their zeal will sweep this community for Christ. And not only this, but we hope such a wave of influence will go out from this movement that this entire district will catch up the inspiration, and a whirlwind of glory be carried up and laid at the feet of our Christ. To the ministers, the specially chosen, specially honored men of Christ: You have great responsibility upon you now; but when the time comes that your struggles shall be over, when you are no longer climbing up through

dark gorges and rugged heights, you will be standing in the bright sunlight of the mountain top, the sorrows and struggles of the way all forgotten. And may we, both preacher and laymen, like Moses on Pisgah, be called only to lay down our staff and to sink to sleep at the kiss of God.

This paper was read before the Preachers' Conference held in Dermott February 1 to 3, by a layman, B. Ford, who is president of the class at Dermott, which is about 100 strong. At an open meeting of the Men's Movement Class, January 30, the Methodist Church was filled to the limit, 75 chairs being added to the seating capacity.

THE METHODIST REVIEW.

We are referring to our Quarterly Review. The April number deserves more than a passing notice. A more excellent number we have not seen in all its history. It makes us feel that any Methodist preacher that does not receive the Review is cheating himself, and it makes us think that no substantial layman to whom the church means anything can afford to be without it.

There are so many excellent articles, and they are really so excellent, that one hesitates to enter upon a mention of them all. Bishop Wilson, who preaches so grandly and who so seldom writes, leads off with a great article on "Sin in Its Relation to the Atonement," in which he pierces to the center of both sin and salvation. The article by Prof. Walter Rauschenbusch on the "Tasks of Christianity in the Twentieth Century" is a splendid presentation of the problem of adapting our work to present-day conditions. Bishop Hoss writes on "Church Schools." No man ever doubted the loyalty of Bishop Hoss to the highest ideals of church schools, nor his loyalty to the church in the premises, whether he agrees with him entirely or not on some of the details of operation; and if any man had ever had any doubt on either proposition, this article would settle it. Dr. G. H. Detwiler gives an article on "Methodism's Failure in the City"—trenchant, thoughtful—it ought to arrest attention. An anonymous article on the "Crisis of Roman Catholicism" is one of the best in the volume. It is certain that the Roman Catholic Church will have to give up its antipathy to "Modernism" or give up its hold on the modern world; nothing is more certain; men are going to think, think for themselves, and the church that forbids it will lose mankind. Dr. Collins Denny, who has recently shown unusual insight in the analysis of great characters, has a very fine article on Robert E. Lee, very timely just as certain people are making "ninnies" of themselves about the placing of the statue of Lee in the National Hall of Fame. Dr. Lovejoy, in an article entitled "The Western Peril," has echoed that ringing cry raised twenty-five years ago by Dr. Josiah Strong about the domination of a godless West, only Dr. Lovejoy submits facts that show such a peril to be really drawing on toward a reality. Dr. Paul Linn has an illuminating article on the "Relation of the Preacher to Social Problems;" Professor Fleming makes an excellent presentation of the "Religious Life of Jefferson Davis." Chancellor Kirkland has a very satisfactory article on the Vanderbilt controversy; and the editor a luminous article on Ephesians and Colossians.

A NEW BIRTH.

The doctrine of the new birth has a far wider application than being born again spiritually. At bottom the new birth is the beginning of a new life, the reorganization of the life of a man about a new center, the adoption of new sentiments, new methods of activity. It is the result of a vision the man has caught. No man goes far in his work, no matter what the department of life, unless he does catch a new vision. There are many men who need to be born again commercially, many who need to be born again from the standpoint of their respective professions. To come at once to the point we are aiming at, there are preachers who need to be born again, not religiously, it may be, but from the standpoint of intellectual activity, from the standpoint of homiletics and exegetics; they need to catch a real vision of what life can be made to be, and to reorganize life about a new center. It is related that Sam Jones was in the beginning of his ministry doing but little; that a wise Presiding Elder, his Presiding Elder, "Uncle" Simon Peter Richardson, who had an eye for a man, on coming once to hold his quarterly meeting, just took Sam out and sat down with him, and said something like this: "Sam, you are not doing much good; you have sense enough, and you could do well if you would only get at it in the right way. The pulpit is a straight-jacket for you; it ought to be your throne; you are afraid, afraid to turn yourself loose, afraid to preach like Sam Jones, afraid to use the gifts and talents that God has given you. My advice to you is to get very close to God, and keep very close to him, and to love men, and keep close to men; and when you have done this and have gotten into the pulpit, you just turn yourself loose, and let nature cut her caper." It is further related that this was the new standpoint from which Mr. Jones reorganized his life. From that moment he shot upward like a rocket. This illustrates what we are meaning here about a new birth.

There are many of us preachers who need some such reorganization. What is the sense or religion in a preacher's poking about, as if he had the hookworm? Many a one who is religious, who means well, is doing but little, needing to be born again. Ours is a great work, and there was never a time when the world so much needed that the preacher should get up and move in his work.

Dean Crowell, of Epworth University, is sending out a neat announcement of the Summer School of Theology to be held there June 7-17. It shows an excellent program. By resolution of the Oklahoma Conference the members of the conference examining committees will be used in the undergraduate work. We note also that in the postgraduate work Dr. Crowell draws upon our men, Rev. A. L. Scales, Rev. W. J. Moore, Rev. W. A. Shelton, Rev. P. R. Knickerbocker and Dr. N. L. Linebaugh being on this end of the program, with the heavy work in the hands of Brother Scales. Several of the brethren, Rev. J. M. Cantrell, Rev. R. K. Triplett, Rev. W. H. Roper and Rev. J. R. Hardin are on the devotional program. Of course our Northern brethren have an equal array of men on the program, the school being conducted by and for both churches.

censed to preach in 1878, and joined Holston Conference. Married in 1887 to Miss Carrie Steele, who died in 1891. Married in 1894 to Miss Mary Carriger. He served Sparta Mission, Jonesboro Station, Centenary Church, Knoxville; Church Street Church, Knoxville; presiding elder of Radford District two years, professor of English in Emory and Henry College, and president of the same from 1893 to the present. He is a fine preacher and a good administrator.

JAMES HENRY MCCOY, son of William C. and Annie V. McCoy, was born in Blount County, Alabama, August 6, 1868. Spent five years in Southern University, Greensboro, Ala., from which he received the A. M. degree and later the honorary degree of D. D. Married Miss Annie Bradley December 31, 1895. Joined North Alabama Conference. Served Ensley Circuit, South Decatur Mission, Dadesville and Alexander City, Wesley Chapel, Birmingham, Tuscaloosa, First Church, Huntsville, Five Points, Birmingham. Was editor of the *Alabama Christian Advocate* in 1903. President of Birmingham College for the last three years. Fraternal messenger to the Methodist Church of Canada in 1906. He is a successful pastor and college president, and a preacher of high order.

E. D. MOUZON, born in South Carolina about 44 years ago. Graduated at Wofford College in 1889. Member of South Carolina Conference several years. Transferred to Texas, and served stations in Houston and San Antonio. Served Central Church, Kansas City, two years. Returned to Texas and after serving Travis Park Church, San Antonio, became professor of theology in the Southwestern University. He is a fine speaker and a very successful pastor, and exceedingly popular among his brethren.

[We regret that our data is so meager.—Ed.]

OTHER CONNECTIONAL OFFICERS.

The following connectional officers have been elected: Gross Alexander, book editor and editor of the *Review*; T. N. Ivey, editor of the *Christian Advocate*; W. W. Pinson, missionary secretary; W. F. McMurtry, secretary of Church Extension; E. B. Chappell, Sunday school editor; F. N. Parker, editor of the *Epworth Era*; J. E. Dickey, secretary of education.

The General Conference has decided, by resolution, to close at noon next Monday.

HENDRIX HOME-COMING.

The following is a letter sent out by the committee of the Hendrix Home-Coming to all the students whose name and address we have—about 2,000. If you have not received one, read this as a personal letter and answer it:

Have you heard of the Hendrix Home-Coming? We have been sending out calls through private letters and the public press for all the former students to send in their names and address to Hon. M. E. Dunaway, Little Rock, Ark., that we might send them a program of the Hendrix Home-Coming, which is to take place June 14, 1910.

As yet, we have not heard from you. If you receive this letter, will you not at once fill out the enclosed card, that we may know if we have your correct address; also add the names of any old students in your community whose names we may not have. This "Home-Coming" is for all old students, whatever length of time they may have attended school.

We are expecting at least 1,000 of the old students to be present at this great Home-Coming. Reduced railroad rates will be provided and entertainment by the citizens of Conway will be furnished for this great jubilee.

Return the enclosed card, filled out, and we will forward you a program. DO THIS NOW. Yours for old times' sake,

J. D. HAMMONS,
A. C. CURTIS,
M. E. DUNAWAY, . .
Committee.

THE PREACHER.

The preacher was, is and ever will be. He is a first essential. He came onto the firing line at the first call. His ministrations have grown in power as the age has grown in wisdom. The last form to fall in the last fight on the last day will be that of a preacher. In the dim dawn of time he was among the first at the forefront. In Time's forenoon he was found well up to the bulwarks of evil. In the present progress of the full-bright day he is as vigorous and constant as in the first hour.

The preacher is the companion marcher with Civilization. When Progress looked about her

for a running mate the honor of her choice fell on the preacher. She chose the one who ministers to all castes and creeds, to those who accept and to those who deny. Steady of hand, tireless of foot, firm in the faith and clear in foresight the preacher of truth and salvation always has been humanity's captain on land and sea.

The world's dark spots have brought no fear on him. The border has not been too rough for him. The barrenness of the plains has not caused him to falter. He has never turned back.

In season and out of season he has been a faithful toiler. He has been sane, logical and altruistic in all time and in all places—for all time is his season and all places his field.

The untamed and untutored Kansas knew him; the tamed and tutored Kansas knows him; the still greater Kansas he is helping to build will honor and love him.

The preacher is a moulder and fashioner of souls. Out of the rough and unhewn he carves everlasting monuments. He strips the good oaks of their saplings of evil. He produces the sound hearted timber of which the foundations of kingdoms are built. He melts the dross of evil purposes from the gold of pure desire. He is an architect on the great temple in the city of God.

The preacher sees struggling good and succors it. He points the way and says: "Go straight and you shall not fail." He crushes idolatry, infidelity and doubt wherever found and applies the Gospel preachment by preachment.

The preacher is the sign post on the road to glory. The world would be in sore distress and dire trouble without his ministering hand. He is the world partner and practitioner of the Great Physician. The human race is his patient. His is an everlasting cure—not a temporary relief. His prescriptions are written from the Greek Book and his vials of healing are filled at the Everlasting Fountain.

The preacher has overcome. He has remained on the guard line steadfastly. A nation without a preacher would be a nation without its full chance. Bible in hand and with the song of the Gospel on his lips he is ever about his work. The living reverence him and the dying bless him. He comes to us in our infancy and goes with us along the entire journey. He guides us around the pitfalls and over the rough places. He sustains us when we are weak or falter and lifts us when we fail. In youth we are led by him and in age we lean on him.

This preacher is the keystone that locks and supports the architecture of our State and nation. Let us not stop with praise of him. Let us support him. Let us give to him of our best for he is the servant of the Creator and his labor is in our behalf.—*The Wichita Beacon*.

THE VIRGINIA ANTI-SALOON LEAGUE.

A liquor editor over in Virginia charges that the Anti-Saloon League of the State has done nothing but make trouble, spend money and accomplish nothing. Here is the answer of Dr. James Cannon, the State Superintendent of the League, summarizing the work of the League for the nine years of its existence in Virginia:

"Nine years ago there were about 4,000 liquor establishments of all sorts in the State; now there are about 850. Nine years ago there were nearly 3,000 saloons; now there are about 750. Then there were about 800 distilleries; now there are about 50. Then the country crossroads bar-room was the neighborhood center for poverty, vice and crime; now there is no crossroads bar-room. Then the pot-house distilleries were scattered through the country, in many cases worse than saloons; now the pot-house distillery has followed the cross-roads bar-rooms. Then the "fake" clubs were in existence, and were rapidly increasing; now there are no "fake" clubs. Then there were no restrictions on the hours of sale of

liquor; now saloons must close from midnight till 5 a. m. all over the State, and in many cities they close at an earlier hour. Then in every city in Virginia the saloon had a license to ruin the young men of the State; now Lynchburg, Danville, Charlottesville, Fredericksburg, Winchester, Staunton, Clifton Forge, Radford and Suffolk refuse to license saloons, and in Bristol and Roanoke they exist by a small purchased majority. Nine years ago a majority of the towns had saloons; now 141 out of 162 have no sale of intoxicants in any form. Nine years ago there were no adequate 'blind tiger' laws; now there is on the statute books a strong, well-articulated law 'with teeth in it.' Nine years ago public sentiment concerning the saloon had not been developed and crystalized throughout the State; now the development of public sentiment has reached the stage at which the saloon is recognized as a curse to the individual and as a menace to society, and so strong is this sentiment in Virginia that the dram sellers and the dram drinkers openly admitted that they did not want the people to be given an opportunity to vote on the question of the State-wide law, because they believed the State would go 'dry.'"

SONG IN THE NIGHT.

By J. J. M.

What though the way be dark,
It is not long;
He guides my steps a-lark
With holy song.

What though the road be rough,
It soon will end;
Of strength there comes enough,
From him my friend.

What though the clouds may form,
And lower dark;
He calms the fiercest storm,
And guides my bark.

What though the world may frown,
And friends forsake,
I'll lay my sorrow down,
His joy partake.

Full many a gem I know
Is hid beneath
The ocean's ceaseless flow,
In seeming death.

Full many a flower fair
Far out on heath,
Floods full the lonely air
With fragrant breath.

Though pressed by ocean wave,
Or bruised by feet;
The gem its brilliance gave,
The flower its sweet.

But gem and fragrant flower
Alike subserve,
God's sacred holy power
Without reserve.

Some day the gem will grace
A head full crowned,
And hold the chiefest place
Of gems around.

Some day the flower fair
Will sweets exhale,
Full in the fragrant air
Of royal hall.

CHILDREN'S DAY PROGRAMS.

We have Children's Day Programs in stock at Little Rock. Make your order early and give the children time to get their parts. June 12, or as soon thereafter as possible, is the date. A., M. & Co.

General Conference News

PROCEEDINGS OF GENERAL CONFERENCE.

The address of Rev. W. R. Young, D. D., the fraternal messenger from the Methodist Church of Canada, pleased and edified the Conference, and will be found to be good reading by those who may later see it in print.

Bishop Fitzgerald is not, as yet, present at the General Conference. In reply to a message sent him by the Conference, he sent the following telegram:

Nashville, Tenn., May 6, 1910.
To the General Conference in Session at Asheville:
Permit me to acknowledge with thankful heart your kindly greeting.

With a prayer that the God of our fathers may bless every member of your body, and guide you in all that you may say and do, let me add,
My sky is clear, because grace abides and abounds.

O. P. FITZGERALD.
An official communication from Rev. T. H. Lewis, LL. D., president of the General Conference of the Methodist Protestant Church, informing us that he wished to appear and present the matter of Methodist union, Tuesday, May 17, at 11:00 a. m., was set apart to hear him. It is currently understood that the union for which Dr. Lewis is authorized to plead is not a union merely between our church and his own, but a union of all Methodisms of America, especially between the Methodist Protestant Church, our church and the Methodist Episcopal Church.

The board of trustees of the Methodist Episcopal Church, South, having charge of the Superannuate Endowment Fund, have made a report which indicates substantial progress and a very hopeful outlook. They reported the growth and resources of the fund as follows, the first of April, 1910:

Cash collections for the quadrennium, \$96,805.85, the last year being the best of the four years.
Outstanding loans, \$154,182. Increase in loans since last General Conference, \$77,925.33.
Cash assets, \$158,915.91.
Gross assets, \$268,151.09.
Total expenses for the quadrennium, \$12,341.37.
There is little doubt that the Conference will make provision for a permanent and constant source of income for these funds.

Bishop Yoitan Honda of the Japan Methodist Church, who was presented to the Conference on the 10th, is in this country at the invitation of three mother Methodisms of America. At the time of the union of the churches in Japan and the organization of the Japan Methodist Church he was the almost unanimous choice of the first General Conference for the superintendency. Since his election by his devotion, energy and self-sacrifice he has won for himself the title "The Asbury of Japan."

Bishop Honda's birthplace was Hirosaki, in the northern part of the main island of the empire, which town has sent out in all 42 Protestant Christian ministers. He was a member of a prominent Samurai family, and in his early manhood, though a local preacher, he was prominent in political life. He was a friend of Prince Ito and Count Okuma, with whom he was frequently in counsel. He was preparing to enter the Diet when the conviction came to him that he should give his whole time to the work of the ministry. He studied in Drew Theological Seminary and was for 20 years an itinerant preacher of the Methodist Episcopal Church in Japan. At the time of his elevation to the episcopacy he was president of the Methodist College at Aogama. He is recognized as one of the strongest Christian leaders in the Orient. Bishop Honda does not have the appearance of a full-blooded Japanese, according to our eyes, but we presume he is a full Jap, for all that.

Quite a debate arose on the 10th as to the best method of raising funds for the great church to be built in Washington City. The method was finally left in the hands of the Board of Church Extension. There was no difference of opinion as to whether or not the church should be built. It will be built, and Dr. McMurry, our great church extension secretary, has the mark set at a \$500,000 building, and that will honor God and show that we honor God.

We shall henceforth have in Brazil two conferences instead of one, the General Conference having so provided.

We believe we have reported the fact that the Northwest Texas Conference has been divided. The conference also authorizes the Oklahoma Conference to divide.

The Committee on Itinerancy has recommended that when the presiding elders of an annual conference agree a preacher may be appointed for more than four years. The Committee on Revisals has recommended that the name of the church be changed to "The Methodist Church." In both of these cases there is a minority report and there will be a stiff debate on each.

The Committee on Revisals has reported adversely upon the petition of the women for "the rights" of the laity.

Report No. 2, Committee on Church Relations, will interest our readers:
"Your committee has had before it the report of our Commission on Federation. We rejoice in the success which attended their recent deliberations and recommend the adoption of the recommendations in this report; namely, the creation of a Federal Council

for the Methodist Episcopal Church, South.
"Said Federal Council shall be entrusted with advisory powers in regard to world-wide missions, Christian education, and the evangelization of the unchurched masses, and also shall have full power to hear and finally determine, without appeal from its decisions, all cases of conflict or misunderstanding between the two churches of Methodism.

"This Federal Council shall consist of 18 members, equally divided between the Methodist Episcopal Church and the Methodist Episcopal Church, South. The membership of the council shall be as follows: Six bishops, six traveling preachers, and six laymen. The nine members from the Methodist Episcopal Church, South, shall be elected quadrennially by the General Conference upon nomination by the Committee on Church Relations. Vacancies occurring during the quadrennium shall be filled by our commissioners. Annual conferences shall have authority to appoint local commissions on federation to meet with similar commissions from a conference of the Methodist Episcopal Church, to hear and determine cases of local irritation and complaint. Said local commissions shall have advisory power. All cases which fail of settlement shall be carried to the Federal Council for final adjudication."

On the night of the 12th the Conference heard the fraternal messenger of the British Wesleyan Church, Rev. John S. Simon, D. D. Dr. Simon is a typical John Bull man, an Englishman every inch, with a head as nearly square as heads are ever made. He makes no effort at oratory—goes straight at business, and he dealt in wisdom with the problems that confront Methodism and Christianity generally. Dr. Simon is an ex-president of the British Wesleyan Conference and is now the head of Didsbury College.

The Committee on Publishing Interests upholds the principle that conference organs should be consolidated till these papers shall be thinned down to a stand. We do not doubt the General Conference will uphold this report.

The Committee on Itinerancy has recommended that the bishop be required to make known to his cabinet all appointments before announcing the same in the annual conference.

On Tuesday night, the 11th, a mass meeting was held in the interest of the Washington City church. Bishop Hoss, Bishop Candler, Rev. George Sexton and ex-Governor Jarvis made addresses. It was perfectly evident from the speeches of that occasion, from the temper of the audience, as well as from the debate in the conference that day, that the church intends to build this church. It ought to build it. Southern Methodism—all Southern Methodism—needs it; needs it not to minister to pride, but for work; needs it for precisely the same reason that our government needs great and significant buildings in Washington. Our government could not afford to do business in shanties, and if Southern Methodism has any business in Washington at all it ought to have a building that will honor God, that will show all nations that Southern Methodism does honor God, truly honor him; it ought to have a building that will be an honor to us, be a real credit to us, just as a great commercial concern needs a building that will be a credit to it. Most of our readers have already learned, perhaps through the press dispatches, that the Conference will elect seven bishops. This has just this morning (Friday) been determined. The elections will begin on next Monday at 10:00 o'clock. It would be out of taste to intimate who the men will be—in fact, it is likely that the information on this point will have reached our readers through the daily press reports before they see these lines.

A tender memorial service for deceased bishops was held last Friday morning. It was very like our memorial services in the annual conferences—tender, human, loving, tearful. Death brings us all to a level. Bishop Vincent, Dr. Stuart of the *Northwestern Christian Advocate*, Chicago, and Dr. C. B. Spencer of the *Central Christian Advocate*, Kansas City, were introduced Friday morning. It has been a personal pleasure to this editor to meet these brethren and to show them a hearty welcome—to have with them sweet personal fellowship. It is especially fortunate that they should be present to hear the discussion over the change of name, as we have suggested to them; for they will therefrom learn our temper, get our point of view.

Bishop Honda and our fraternal messenger from Japan, Mr. Hori, are just making their addresses as I write. Bishop Honda is a man of ability and Mr. Hori pleases us.

On last Friday there was a stiff discussion on putting an advise in the Discipline that men entering the ministry shall abstain from the use of tobacco. The discussion was thoroughly good-humored, full of sharp points, provoking great merriment and great applause. The majority report of the Committee on Temperance and Other Social Relations recommended that an advice appear in the Discipline. A minority report called for a law compelling men seeking to enter the ministry to abstain from tobacco. The majority report was adopted. But the vote on the minority report stood 137 against and 134 for—certainly very close.

On last Saturday the Committee on Education brought in a resolution calling upon the president of

the Board of Trust of Vanderbilt University to convene that board at once in Asheville to confer with the Committee on Education as to the status of Vanderbilt. On this resolution Bishop Hendrix and Chancellor Kirkland were by vote invited to speak. It was stated that the object of the committee in bringing in such a resolution was to make sure of a settlement of the whole controversy before the conference adjourned.

It was urged, on the other hand, that the calling of the Vanderbilt Board was an entirely futile thing, because the president of the board and Chancellor Kirkland and all other members of the board have given assurance that the board intended by its action to accept fully the findings of the Vanderbilt Committee, and to be bound by these findings in all its future dealings, and because members of the board present had given assurance that the attitude of the board would be most clearly so defined at its next meeting a month hence; and because such a call for a meeting involves a suspicion of the good faith of the board.

The resolution prevailed by an almost overwhelming majority.

The Conference on last Saturday upheld the plan, already reported, of unifying the missionary work of the church. It was stated by Dr. Lambuth that the women, though at first reluctant to go into this union, had come to see that the plan is the broadest and most efficient that could be adopted.

The Committee on Episcopacy reported that certain charges had been filed against Bishop Morrison. Bishop Morrison asked that the matter take its course. The Conference ordered a committee of twenty-five to investigate the charges, as the law provides, and report to the Conference.

The Committee on Episcopacy was requested to return to the secretary of the conference all papers bearing on the case of Bishop Morrison, to be referred to the committee of investigation.

The characters of all the other bishops were passed. The committee further reported that the salaries of the bishops for the incoming quadrennium shall be \$4,800. The committee has final power in the case of salaries.

The committee further reported favorably on the request of Bishop Key that he be retired, and presented a paper in high praise of Bishop Key, and the conference adopted the paper by a rising vote.

(Continued on page 7.)

INTERNATIONAL DAY OF PRAYER, MAY 15, FOR THE WORLD MISSIONARY CONFERENCE, 1910.

Preparations for the World Missionary Conference to be held in Edinburgh, Scotland, June 14-24, 1910, are being made on a large scale. The representative missionary leaders of the world will be present. It will be a conference of vital concern to all who have at heart the world-wide extension of the Kingdom of Christ. It may be questioned whether in the annals of Christianity there has ever been a gathering more apostolic in aim, more timely in conception, more comprehensive in personnel, more scientific and statesmanlike in plan, and more replete in beneficent possibilities. Experts have been associated for nearly two years in investigation and consultation regarding the most important mission problems, and the results of their work will constitute the basis of ten days of thorough discussion in Edinburgh.

The machinery required for the preparation and conduct of such a momentous assemblage is necessarily great and complicated. Numerous and highly organized committees are at work. Innumerable details must be attended to. The labors of many individuals must be incessant. All these things are necessary if the Conference is to be a success. But there is some danger that the very vastness and complexity of the machinery may make the Conference too mechanical. All our labors will not make a successful Conference unless they are pervaded by the spirit of prayer. Burdened with the duties required for preparation, we may overlook the supreme object which the Conference is intended to serve. We cannot remind ourselves too frequently of this danger. We should look through it and beyond it to the majestic spiritual movement which it is intended to re-enforce, and we should seek a vision of the Christ whose spirit and work the Conference should represent.

The more we study the situation and the more clearly we discern the character and the possibilities of the Conference, the more solemn becomes the sense of responsibility and of our inability without divine aid to accomplish the stupendous undertaking to which we have set our hands. World changes are enormously increasing the opportunity and urgency of the missionary enterprise and are at the same time seriously affecting the conditions under which it must be prosecuted. The task is too great for us; but "He is able." Let us yield ourselves to His guidance, and unitedly implore Him to control all our efforts so that they may be used for the furtherance of His divine purpose.

To this end, all Churches and Christian people are invited to make Sunday, May 15, a day of special prayer for the Conference. It is hoped that sermons on the world-wide mission of Christ will be preached and that the hearts of believers of every communion will be lifted in devout petition. The same date will be observed as a day of prayer in Great Britain and on the Continent, so that May 15 will be a solemn time of simultaneous intercessory prayer of the people of God in both Europe and America.

The following special subjects for prayer are suggested:

gested:

For the Missionary Societies.—For the work accomplished; that each may contribute to the Conference in full measure the fruit of its experience and receive from the Conference new light and life; that officers and members of the Boards and delegates to the Conference may be prepared to learn and carry out the will of God.

For the Laborers in the Fields.—That through the Conference they may get fresh stimulus, inspiration, and guidance; that defects in the apprehension and practice of Christianity may be removed; that out of their sacrifices and devotion to the work there may come more abundant spiritual blessings; that the Conference may result in drawing them into closer, more sympathetic touch and in bringing about a more effective co-operation between foreign and native workers.

For the Commissions.—That those who have undertaken special responsibilities may be given strength for their work; that it may be completed at the appointed time; that the results may be so formulated as to achieve the great purpose in view; that through the Commissions God may make known his will to the Church; and that in all the clear guidance of God may be given.

For the Conference.—That those having the arrangements in hand may constantly seek to know the will of God; that the speakers may have divine assistance in their task; that the spiritual motive may be supreme in all the work of the Conference; that all who participate may be ever listening to the voice of God; and that through the Conference and its published reports all the Churches may be abundantly blessed in their world-wide endeavor.

For the Awakening of the Church to Its Missionary Duty.—That divine forgiveness may be vouchsafed for things undone, for slack endeavor, for blindness to opportunity; that the Church may be led to appreciate its responsibility to the whole non-Christian world; that God may use for this purpose all the vehicles available, including public meetings and the press; that truer aims and clearer vision may come to leaders in the Church; that the Church may be willing to furnish what is needed for the evangelization of the world.

For Union and Co-operation.—That God be praised for the deepening spirit of unity; that confession be made for unnecessary divisions in the Church and for personal lack of love, charitable judgment and sympathetic understanding; that God may grant the spirit of charity, mutual forbearance, and general consideration for others may prevail; that the Conference may lead to greater unity in missionary work; and that it may contribute to the unity of the Church.

ARTHUR J. BROWN, *Chairman.*

HENRY K. CARROLL, *Secretary.*

Thomas S. Barbour, James L. Barton, Harlan P. Beach, Samuel B. Capen, W. Henry Grant, Walter R. Lambuth, R. P. Mackay, W. D. McKenzie, John R. Mott, Silas McBee, William Jay Schiefelin, Paul de Schweinitz, Robert E. Speer, Alexander Sutherland, L. Norman Tucker, Mornay Williams, L. B. Wolf and John W. Wood.

AMERICAN EXECUTIVE COMMITTEE.

SPIRITUAL STATE OF THE CHURCH.

Man is a triune being. The factors of his nature are: body, mind and spirit.

These are important in the order here given. That is to say: the body is important, the mind is more important, while the spirit is the most important of all.

Yet, strange though it is, man, in his present fallen state, cares first and most for his body, and last and least for his spirit. To counteract this tendency of his nature, God ordained the church, for the development, growth and completion of man's spiritual nature. Hence to diagnose the spiritual state of the church is the most important duty of the district conference. This your committee has tried to do by noting the number of conversions and accessions to the church, the extent of family worship, the observance of the sacrament of the Lord's supper, and the circulation of the church papers.

The reports of the pastors have not been perfect, but from such as have been given, we note there have been twenty-five conversions and one hundred and forty-one accessions to the church. The number of family altars cannot be ascertained. The reports range from "none" to "ten." "But few" is the tenor of the reports. Some of the charges have had no sacramental service during the year. Only two report that this service is had monthly.

Less than half of the charges have reported the number of conference organs taken. Frederick takes forty-six copies and Lawton forty. These are the highest. The average of the charges reported is nineteen and one-third. From this we conclude that about four hundred copies are taken on the district. Allowing an average of four to the family gives us 863 families. Hence less than half of the families take this church organ. By this method we reach the conclusion that only about one-third of our church members read religious papers, while the probabilities are that all of them read secular papers. But people read that which interests them most. Hence we fear that two-thirds of our people are more interested about their bodies than about their souls. "As a man thinketh, so is he." As a man readeth, so he thinketh. Hence some good preaching on good reading might be helpful to our people.

We conclude this report, already too long, with this statement. There is life—spiritual life—in the district, yet it may, can, and ought to be more largely developed, that it may become more abundant. "I am come," said our Lord, "that ye may have life, and that ye may have it more abundantly."

W. S. WOODARD,
For the Committee.

LETTER FROM OKLAHOMA.

We hope that our drouth has been broken. We have had a fairly good rain today. If as much more water falls as has already fallen we will have a good season. East and north of us there was a good rain three weeks ago.

The first crop of alfalfa is now being cut. It is only half a crop. Oats will hardly get high enough to cut. Wheat will be short. Our prospect for fruit is good.

Our district conference was held at Anadarko last week. We had a good conference. But of this Bros. Thompson and Weems will write; so I need not, further than to say that it was my good fortune to be entertained by an Indian, Andres Martines, whose life Bro. Methvin has written, which book every man, woman and child in Arkansas and Oklahoma ought to read.

His life is a wonderfully concreted illustration of the truth that "Christ is able to save to the uttermost every one that comes to God by him."

Please say to Bro. Gibson that I have written to Hon. C. F. Lee, of Festus Mo., requesting him to arrange for a centennial celebration of the building of Joachim meeting house, and to ask Rev. W. P. Gibson to preach the sermon. He must attend the next annual meeting of our Veteran Association and receive his cane. Who is now the oldest Methodist preacher in Arkansas? Please give me his name and P. O. I want to write to him.

The General Conference met this morning. May the Lord lay his hand on each delegate thereto and by the Holy Spirit prepare them to do the great work entrusted to them. We need four men, full of faith and the Holy Ghost, elected Bishops. Also true, good men to take charge of all the departments of church work. Next to these in importance is to enact into law the Oklahoma Conference Memorial. Likewise the Dallas district conference Memorial.

I send you a report which our district conference requested you to publish.

W. S. WOODARD.
Snyder, Okla., May 4, 1910.

LETTER FROM JAPAN.

The Western Conference of the Japan Methodist Church held its third session in the city of Osaka last month. After all there is not so much difference in what is done and the way of doing it in the work of an annual conference whether in Japan or America. In examinations on the courses of study, the reports of charges, the passage of character, the answering of the list of questions in the Discipline, the hearing of reports of committees and the making of appointments all go on in much the same way that they do in the conferences at home.

Bishop Honda from the beginning in favor with his people, grows more and more so as he goes in and out among them preaching the Word and caring for the churches in farthest Asia. The Bishop is already on his way to the United States to attend the session of the General Conference of our church. From America he will go on to Edinburgh to the great Missionary Convention.

In company with him on the voyage to America, Rev. M. Hori, Presiding Elder of the Kobe District, goes as the first fraternal delegate from the church in Japan to our General Conference. Bro. Hori was a lad of about seventeen and a student in the Government Middle School in which the writer was a teacher during his first year in Japan, and became a member of the English Bible class organized and regularly conducted in the home of the missionary. A young man, Mr. K. Usaki, Editor of the "Gokyo," the organ of the Japan Methodist church, was the interpreter in these Bible classes. Young Hori became deeply interested and was one of the first to join the class of Probationers. Some months later he with one other asked for baptism, and a day was appointed for the service. It was now mid-summer and the school was having a vacation. I had gone to Kobe to meet with other members of the mission and in the meantime had gone up to Yokohama to meet a friend who was just arriving from America to join the mission. At the appointed time I started from Kobe for my home in Wakayama. By chance it was the anniversary of my leaving home the year before to come to Japan, the 18th of August. The next day, Sunday, August 19, 1888, I was in Wakayama. The following entry was made in my diary: "Arrived early this morning. Breakfast with friends. Held two services and baptized two young men and took the name of another as probationer." One of the "two young men" was Brother Hori, and the two were the very first to be baptized by me in Japan.

Brother Hori has gone steadily forward ever since. He has been a diligent student and has few equals in the success he has attained in the use of English though he has never before been abroad. He is one of the leading men in the church he represents and it is with feelings of glad satisfaction that I can thus introduce him to the church at home which has done so much toward the work of creating the church in Japan which sends him forth.

Rev. W. K. Matthews and Mrs. Matthews have left Japan for their furlough. They are to visit Palestine and Europe on the way home. Bro. Matthews has

done excellent work in the English department of the Kwanseia Gakuin. A large body of the students and other friends came to bid them good-bye when they went off to the steamer.

Rev. J. C. C. Newton, D. D., Dean of the School of Theology, and Mrs. Newton, have also left us. They sailed from Kobe on the 28th of March by the German steamer "Kleist." Dr. Newton goes as delegate to the Conference in Edinburgh, Scotland.

Rev. B. W. Waters and family will be the next to go from us. Mrs. Waters has been very critically ill and for many days the gravest fears were felt for her but she has lately made such progress toward recovery that Bro. Waters expects to be able to start by the next regular steamer the "Mongolia" for San Francisco, and take her home where it is hoped treatment and care will once more restore her to health. Their many friends here regret deeply that they have to go and hope for such complete recovery of health and strength that will permit of his returning to the service which has been so full of efficiency and so successful.

C. B. MOSELY.

April 9, 1910.

D. JOHN THE BAPTIST DOUBT THAT JESUS WAS THE MESSIAH?

The comments on the Sunday school lesson for April 17, teaches that there was some doubt in John's mind as to whether Jesus was the Messiah. All the commentaries that I have ever read brings out this same thought.

I don't think that this question arose from any doubt or unbelief on the part of John. I think that we are doing him an injustice, if we interpret his question in such a way.

It seems to me that a better interpretation of this Scripture would be, that John sent his disciples that they might have an opportunity of hearing from Christ's own lips, the evidence of His divine mission.

No doubt but what John the Baptist felt that his own ministry was ended, and something within him told him that he would never come forth from Herod's prison-house, but would surely die.

John could see the ignorant jealousies that were already being shown by his disciples towards the disciples of Christ, and he took the most likely course to dispel those jealousies forever, from the minds of his disciples.

So it seems to me that John sent his followers to "hear and see" for themselves, and to know for themselves that Jesus was the Messiah that was to come.

Claremore, Okla.

GEO. W. LEWIS.

BAPTIST TOLERANCE AND RECENT CONCESSION.

What this article contains is not to be construed as a twit, but a news item, with the facts behind it. Recently your contributor was in a meeting for two weeks and three Sundays with a Baptist evangelist, who comes from Virginia. He is a wide-awake, tactful, strong man, and a good preacher. This was my first opportunity to study and learn at this sort of a school, and I got several helpful lessons. He stressed backsliding as much and strongly as any old time Methodist preacher I ever heard, and one of his strong scriptural citations was "the soul that sinneth it shall die." His propositions carried with them the inevitable doctrine of the apostasy of a soul once saved. This was news to me and our people, and his people took it without a grunt of protest. Verily, things "do move," and change about. But the crown of Baptist concession came to me this morning when a very noted divine of the Baptist church came to my office and made me a proposition. He is behind a great hospital movement in a certain city, and wanted to join forces with me in my town to hold a union meeting, and get souls saved, and then present his project. And in support of his claim, (and it is a most worthy one indeed) he said, "we Protestants have let the Catholics run away with us on the hospital enterprise, and we must do something to check their mighty influence." Verily, I thought then, as I do now, something is doing, or has been already done, when a Baptist minister of your culture and eminence concedes the fact that you are protestants in common with us and we must join forces to bring something to pass. The Baptists are a great people, and they are setting us a pace we need to take heed unto, and put more life and prayer into our great and growing church.

OBSERVER.

IF ONE WERE A BOY AGAIN.

In some papers of the late Dr. Harper, of the University of Chicago, was found a memorandum which read like this:

"If I were a boy again, I would read every book that I could reach. I would strive to find out from good books how good men lived.

"If I were a boy again I would cultivate new patience with the faults of others, and study my own with greater care. I would strive for humility.

"If I were a boy again, I would more and more cultivate the company of those older, whose graces of person and mind would help me on in my own work. I would always seek good company.

"If I were a boy again, I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again, I would study the life and character of our Savior persistently, that I might become more and more like unto Him."—Exchange.

GENERAL CONFERENCE PROCEEDINGS (Continued from page 4.)

The first item of business Monday morning was a report from the Committee of Investigation in the case of Bishop Morrison. The committee unanimously decided there were no grounds for charges.

Bishop Hendrix reported, on a question of privilege, referring to the request of the General Conference, that the Board of Trust of Vanderbilt University convene at once at Asheville, that the attorney of the board, Hon. Jordan Stokes, had advised that no action of that board would, under the laws of Tennessee, be lawful if done outside the borders of Tennessee; that reasonable notice must be given to members of the board on a called meeting; that a quorum of the executive committee, which alone could call a meeting of the board, is not now in Asheville, and that antecedently to the request of the conference they had wired for members of this committee and had now received reply that it would be impossible for them to meet. Bishop Hendrix advises, therefore, that members of the board present should consult freely with the Conference Committee on Education.

The order of the day having arrived, the conference proceeded to the election of bishops. The first ballot was taken and resulted as follows: Whole number of votes cast, 303; necessary to a choice, 152; Dr. Collins Denny received 229 votes; Dr. J. C. Kilgo, 178; Dr. W. B. Murrah, 133; Dr. W. F. McMurry, 102; Dr. W. R. Lambuth, 90; Dr. H. M. DuBose, 86; Dr. E. D. Mouzon, 85; Dr. R. G. Waterhouse, 82; Dr. W. N. Ainsworth, 77; Dr. J. H. McCoy, 73; Dr. F. P. Culver, 65; Dr. J. E. Dickey, 58; Dr. Jas. Cannon, Jr., 50; Dr. O. E. Brown, 51; Dr. N. L. Linebaugh, 58; Dr. G. C. Rankin, 57; Dr. F. M. Thomas, 35; Dr. W. F. Tillett, 39; Dr. S. R. Hay, 30; Dr. George B. Winton, 23; Dr. F. N. Park-Hay, 30; Dr. W. J. Young, 25; Dr. C. M. Bishop, 20; Dr. J. M. Moore, 24; Dr. W. D. Bradfield, 23, etc., etc.

On Monday there was a great debate on the time limit. The whole ground was fought over. Speech after speech was made. The big guns were unlimbered. The Committee on Itinerancy had reported. Three questions were before the Conference: To entirely remove the time limit; to modify it so that the bishop might appoint for more than four years on the request of the presiding elders of a conference; to leave the Discipline just as it is. It was decided by a good majority, 194 to 90, to leave the Discipline as it is.

On the second ballot for bishops there were 300 votes cast; necessary to a choice, 151. Dr. William B. Murrah received 165 votes, and was consequently elected. The ballot showed further: Dr. Lambuth, 119; Dr. McMurry, 109; Dr. DuBose, 108; Dr. Mouzon, 104; Dr. Waterhouse, 101; Dr. Ainsworth, 92; Dr. McCoy, 90; Dr. Culver, 48; Dr. Cannon, 42; Dr. Linebaugh, 45; Dr. Dickey, 49; Dr. O. E. Brown, 46; Dr. Rankin, 42; Dr. Thomas, 30; Dr. Winton, 14. On the first ballot Dr. Sharp had received 10 votes, Dr. S. Anderson 7, Dr. James A. Anderson 6. On the second ballot they received, respectively, 4, 3, 2 votes.

On the third ballot there was no election. The leading items were: Dr. Lambuth, 138; Dr. Mouzon, 132; Dr. Waterhouse, 132; Dr. DuBose, 108; Dr. McMurry, 105; Dr. McCoy, 103; Dr. Ainsworth, 98; Dr. Dickey, 50; Dr. Linebaugh, 38; Dr. Rankin, 30; Dr. Cannon, 29; Dr. Brown, 29; Dr. Culver, 24; Dr. Thomas, 18; Dr. Moore, 16; Dr. Sharp, 3; — scattering.

After the fourth ballot was taken, in the afternoon, the Conference adjourned.

ELEVENTH DAY.

Among the incidents of the eleventh day was the presentation to Bishop Atkins, through Bishop Hoss, of a very handsome gold-headed cane, from the congregation of Canton, N. C.

After a hard day's work, the Conference took the fourth ballot for bishops, and adjourned, leaving the tellers to count the ballot over night.

When the tellers reported this ballot on the morning of the twelfth day, we had this result: Whole number of votes cast (five ballots being defective, and so cast out), 295; necessary to a choice, 148. Dr. Walcutt, 295; Dr. R. G. Waterhouse each received 163 votes, and Dr. E. D. Mouzon received 155 votes, and these three were declared elected.

On this ballot Dr. McCoy received 131; Dr. DuBose, 103; Dr. McMurry, 91; Dr. Ainsworth, 87; Dr. Dickey, 40; Dr. Linebaugh, 25; Dr. Brown, 15; others scattering. 23; Dr. Culver, 17; Dr. Cannon, 24; Dr. Rankin, 23.

Bishop Hoss, who was presiding at this time, felicitously introduced Dr. Thomas H. Lewis, President General Conference of the Methodist Protestant Church, and fraternal messenger from the same.

Dr. C. H. Briggs presented report No. 10 of Committee on Episcopacy, passing without objection the character of Bishop Morrison. A second report, No. 11, followed asking that light work be given Bishop Morrison.

The tellers brought in the fifth ballot. There was no election. Dr. McCoy received 139 votes, Dr. DuBose, 67; Dr. Ainsworth, 37; Dr. McMurry, 36; the remainder were scattering.

A sixth ballot was taken, the order of the day, the hearing of the fraternal messenger of the Methodist Protestant Church, being suspended for that purpose.

The Secretary read the credentials of Dr. Lewis. The credentials specifically set forth, as the chief object of the mission of Dr. Lewis, the advocacy of

WESTERN METHODIST

the union of all American Methodists. The Conference then heard Dr. Lewis. He opened by saying that the burden of his mission was the union of American Methodism. This address we hope to give later. Dr. Lewis made an international reputation at the General Conference of the Methodist Episcopal Church two years ago. He was heard with great pleasure by our General Conference, and his address was punctuated with great and frequent applause. A finer analysis of the essentials of Methodism than that given in this address we have never heard. He showed by this superb analysis the spiritual unity of Methodism. It was the voice of great ecclesiastical statesmanship. The aptness of Scripture quotations, so well illustrated before the General Conference of the Methodist Episcopal Church, was accentuated by this great address. Tears, laughter, and enthusiasm, attended the delivery of the address. We predict for the address a marked effect upon the problem of union.

To this great address Bishop Hoss urged Bishop Wilson, as being the only man in the church competent to the task, to reply. Bishop Wilson, whose eyes shone with an unwonted delight, could not on account of a severe cold make reply. Bishop Hoss himself, therefore, upon loud calls from the audience, made reply. Professing his inadequacy, Bishop Hoss rose to a height scarcely below that of Dr. Lewis, sweeping the audience.

The sixth ballot for bishop was reported as follows: Whole number of votes, 300; necessary to a choice, 151. Dr. McCoy received 153; Dr. DuBose, 62; Dr. McMurry, 36; Dr. Ainsworth, 23; the rest scattering.

The ballot for Book Editor was reported. Dr. Gross Alexander received nearly the entire vote, 276 out of 286 votes cast.

SPEECH OF HON. GEORGE THORNBURGH BEFORE THE GENERAL CONFERENCE ON THE QUESTION OF THE ELECTION OF STEWARDS BY THE CHURCH.

As the introducer of one of these resolutions I think I should give expression to my own views, and I want first of all to say that so far as I am concerned, there is not the slightest feeling, nor the remotest spirit to array the clerical against the lay element, or the lay against the clerical. There is not the intimation that we have the slightest suspicion of the clergy; that they will not do their duty, or that they will wrong us in the nomination of stewards. My resolution proposes simply this: "That upon the nomination of the preacher in charge, the adult members of the Church Conference should elect the stewards and trustees." I would not see any right taken from the preacher. It simply transfers the confirmation of his nomination of stewards from the Quarterly Conference to the Church Conference. Upon his nomination only could an election be had, and if his nomination was rejected it is passed on to another nomination, and to one nominated by him, and none but those nominated by him could be elected. Now, I cannot conceive of any great wrong in election by a Church Conference upon the nomination of the preacher in charge. It is a combination of the arguments of Dr. Richardson as well as that of Dr. Briggs—the right of the preacher in charge.

Now, then, I would like the proposition to be that upon the nomination of the preacher in charge the adult members of the Church Conference should elect the stewards and trustees, instead of the Quarterly Conference.

Allow me to explain the omission of the word "adults." I wrote the resolution before I left home. On the cars coming here, on consultation with another member, I wrote "adult" in there; but I know now that I wrote it only in one copy of the resolution. It is in one copy of the resolution, but evidently not in that one. It was intended to be in both of them. Let me make this suggestion. When we have discussed this question as it might be discussed this morning, I hope that the motion will be made to recommit the report, with the amendment and substitute, to the committee, because I understand from the expression of members of the committee that they are willing to consider further propositions that have been or may be submitted to them. I understand that from the expressions this morning. And if they desire to further consider this amendment or the substitute, they ought to have the right to do it. And I hope that the matter, when it has been discussed thoroughly, may be recommitted to them with the new papers.

Now, brethren, I want to say that I am not a sensationalist. I have been a member of the Church too long. I have invested too much in it to want to experiment with any new proposition. I have given forty years to the office of steward, and the same years to the office of Sunday School Superintendent. I have invested not only my own life, but the lives of my family, in this Southern Methodist Church. My wife is the daughter of a superannuated traveling preacher. My oldest daughter is the wife of a traveling preacher. My youngest daughter is the wife of a son of a traveling preacher, and the only other daughter that I had was engaged to the son of Dr. Godbey, when she was transferred to the Church. So that all I am, and all I have, and all I ever had, has been committed to the Southern Methodist Church. And I am not here to favor anything that would interrupt the gracious relations that ought to exist, and that have existed, between the preachers and laymen of the Southern Methodist Church. I am not suspicious of them in the least. But I do want

when the preacher nominates the steward that he will go before the body of the Church and make them feel that he is willing to trust them as they are to trust him, and when he submits a name for them to accept it, that much has been done in bringing them together. If they reject it, he simply names another steward. Suppose he names one that is known to be objectionable to the congregation, to the Church Conference. Then the pastor ought to pass him over and select another man. That is all I ask for. Now, brethren, let it go back to the committee. Let them consider Dr. Richardson's proposition, and then submit. If they are still determined that no proposition whatever for the election of the Church Conference of stewards shall be recommended by them, that will settle it.

IN FAVOR OF THE DOCTRINE OF TITHING.

In as much as some do, and some do not, believe in the doctrine of tithing I wish to give my opinion and a few arguments in favor of this doctrine.

First argument:

1. God has instituted a church that requires financial support in order that it may exist. (This is a self-evident premise.) If God has instituted a church that requires financial support he has instituted a plan for its support financially, (1) Because God does not care less for the success of his church than he does for its existence. In fact, the church cannot long exist unless it succeeds. (2) God has instituted plans for the support and success of the church in every other essential. (3) God does not allow an essential without plans and means for accomplishing it.

2. If God has instituted a plan for the financial support of the church it is a plan, the success of which, individuals are responsible for, (1) Because responsibility is individual. (2) Because finances are subject to the will of the individual holding them.

3. If God's plan for the financing of the church is a plan, the success or failure of which is in the hands of individuals it is a plan that makes the responsibility on each individual equal according to his ability. God is no respecter of persons. The tithe law is all of this.

4. If God has instituted a plan for the support of the church financially he has revealed this plan to those that are responsible for its being carried out. The tithe law or plan is revealed.

Second Argument:

1. It is the duty of each individual to support the church with some part of his means, financially. (No one, I think, will deny this premise.) If it is the duty of each individual to support the church, financially, with some part of his or her means, it is the duty of each individual to support the church with some certain part of his or her means. (1) Because in order that the word duty have a meaning it must be limited to some bounds according to some plan or means of estimation. (2) In order that it be possible for any one to do his or her duty or more or less than duty the word duty must have some limit or bounds. (3) If it is our duty to do anything, it is possible for us to exceed or fall short of our duty. Then in order that it be possible for any one to do his or her duty in paying back to the Lord what he has blessed him or her with it is necessary that there be some certain part required; and not just anything just so it is something.

2. If it is our duty to pay back any certain part of our means to the Lord it is a God-made duty. (1) Because man does not say what is his duty to God in anything. (2) God makes duty and nowhere does he leave it to man as to what he shall do to fulfill his duty.

3. If it is a God-made duty to pay any certain part of one's means to the financial support of the church it is a duty incumbent upon all and equal according to the ability of each individual. God is no respecter of persons. The tithe law is equal.

4. If God has made it a duty for each individual to support the church with some certain part of his means he has revealed the certain

part to those who are responsible. the tithe law reveals it.

Third argument:

Scripture both teaches the tithe law and teaches that it is still in force.

Malachi accused the whole nation of robbing God because they held back the tithe and spent it on themselves. I wish that the agents of God of this day would require a just settlement with God by those that owe him. But we have allowed the sentiment to grow so great that we hardly dare to open our mouth sometimes. I believe that one-tenth of the total income of the earth is God's; holy unto him, and they that spend that tenth upon themselves simply rob God. We are but his agents, and I believe that we, as his agents, should require a just settlement or be accused of robbing God.

The great trouble ministers have been timid concerning this doctrine for several reasons; because there has been no basis of duty, in paying to God, because they have been afraid someone's spiritual condition would be worsted if we speak of man's duty to God in paying him what we owe him, and because someone, lacking in reason and consecration, might remark that the preacher is preaching for money.

When the ministers of God will open their mouths to speak boldly the truth concerning our duty in paying God and set some standard for our duty, or rather, preach the standard that God has already set, the people will come to their duty and there will be bread in the house of the Lord, we will have poured out upon us a blessing that we will not have room to receive, and our prosperity will be greater with God's tenth paid than it is with it withheld. "Try me and see."

2. Jesus upheld the tithe law in Matt 23:23, Luke 11:42: Woe unto you, Scribes and Pharisees, hypocrites, for you pay tithes . . . and have omitted the weightier matters of the law, judgment, mercy and faith: these things ought ye to have done and not to leave the other undone. Jesus says, plainly here that the Scribes and Pharisees "ought to" pay tithes. If Scribes and Pharisees ought to, ought we? If Jesus says "you ought," you ought?

3. Paul upheld the tithe law in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." If it is our duty to lay by in store some part of our prosperity as God has prospered us, it certainly is to be laid by in proportion to our income. Is God going to tell us to lay by a part and not in some way designate the part? I think not. What part of this property is to be laid by in store? Just any old part regardless of any certain part? Does God lay upon us a duty and yet make it impossible for us to know when we have done our duty or exceeded or lacked our duty? Has God, in this one instance, only left man's conscience to be the sole judge of what his duty is without any revelation of a standard? If we must lay by in store any part of our prosperity in finances we are to lay by in store some certain part. (See argument second to complete the argument here.)

If we will let the people know the standard that God has set for our supporting the church, financially, so that they will have some idea, at least, of what their duty is they will try to come up to their duty, but as long as there is no standard to live up to there will be no striving to live up to it. T. E. WILLIAMS.

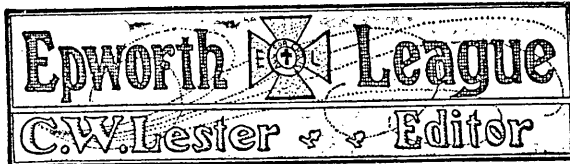
Cement, Oklahoma.

SUNDAY SCHOOL NOTES.

CHILDREN'S DAY—JUNE 12.

Orders from live schools are coming in for programs. Send in yours NOW. Free if you order at once. J. M. WORKMAN.

Rev. F. W. Harvey of the Friendship circuit, Arkadelphia district, is just completing one of the most up-to-date Sunday school churches in the conference.



Scripture for May 22: Eph. 3:14-20.

Theme: "A Measure for Prayer."

The following is from the *Epworth Herald*:

THE THEME AND THE SCRIPTURE.

Eph. 3:14-20. Paul is a prisoner in Rome, but even in bonds he must keep in touch with the church at large. And he sends among others this letter which is to be read not only by the Ephesians, but also by other Gentiles. In this chapter, and leading up to the verses that are given us for a lesson, he states how the hidden mystery, namely that the Gentiles—in which number we are included—should be saved, was made known to him by revelation, and to him was the grace given to preach this gospel, this good news. So he prays that the Gentiles may perceive the great love of Christ toward them. Out of this there will come the measure of prayer, that is, because of his love for us there will be a sense of communion and of fellowship. This after all is the great measure of all prayer, that we are on friendly terms with him and can talk to him as to our Father, as to one who loves us and whom we love. In this is the difference between our approach to the throne and that of the heathen who look upon the Almighty as one to be dreaded and to be feared; which position of course is right if we are living a life out of harmony with him. But if we are acting as should those who are his children, if love be the motive power that is back of our actions, then in confidence we can draw near to him. It is love, love which is the measure of all prayer. Because he loved us, when we were yet sinners we could draw nigh to him for the forgiveness of sins; because we live in the atmosphere of that love we can now commune with him at any time, returning thanks for his blessings, speaking to him of our needs, and praising him for a delightful friendship.

THE HABIT OF PRAYER.

We are all the creatures of habit. To a greater or less extent we are held by certain customs that we have formed. For years we have repeated them and they have become a part of our very life. But there are good and bad habits. The other day there died a man in a certain State, of most brilliant parts. He was an able lawyer. Eloquent upon the platform, he was an orator that the multitudes loved to listen to. But in his young manhood he had formed a miserable habit, he had become addicted to the intoxicating cup. And much of his life had been ruined because of that. He never had the influence nor the power that might have been his, never was able to accomplish what he might have done, had it not been for this habit. And when he died people said, "Here was a brilliant failure." He was held a victim of a bad habit. But there are good habits, and prayer is one of them.

Prayer is a method of communication. By it we talk to our Heavenly Father. There have been those who affected surprise that God could hear prayer. But in an age when men will take a simple thing like a wire and talk over it hundreds of miles, and then will send a message for thousands of miles without even wires, just trust it to the ether in the air and catch it at its destination, in the age of the telephone and of the wireless telegraph, and of a thousand and one wonderful inventions, there is really nothing so very startling about God's hearing prayer. Underneath it, however, there is this profound fact: If God made man and wants to be in touch with him so that man will not feel that he is isolated, why should there not be such a thing as prayer? The really startling thing would be if God had left man without any means of speaking to him. Prayer is a method of communication.

Prayer means fellowship. While we do a great deal of talking for business purposes, those who can approach us at any time and with whom we speak frequently are our intimates, our friends. When God made it possible for us to approach him at any time, he established a bond of fellowship. There is a delightful thought right here, not simply that God is Sovereign and Judge, and all that, but that he is also our friend. Pleasant, is it not, to enter into the quiet room just with God and there to speak to him; just you two to have a tete-a-tete, a little friendly chat. Prayer is a fellowship.

Prayer is a source of help. When the athlete is preparing for a severe physical test, he goes into training. He omits much of the frivolities that he may have indulged in before, retires as it were from the world, and makes a business of getting himself into shape for the physical strain that is to be put upon him. As young Christians, and older ones, too, for that matter, we are daily meeting all kinds of temptations, for we wrestle with the powers of evil constantly. It is no fiction this wickedness that would make us fall. So we need constantly to prepare ourselves for the severe strain that is before us. And the only way in which this can be done is by keeping near to God. By prayer do we enter into the very holy of holies, where we can receive from him the strength that is needed for the great contest of life.

Prayer is based upon love. It is because he loved us that we are able thus to draw nigh to him. This is that Paul makes very plain in the lesson that

we have before us for this service. He is very anxious that the Ephesians and all others should know "the love of Christ which passeth knowledge." Love is basic to all real fellowship, and as prayer is fellowship of the most profound kind we can readily see how there must be love back of it all. His hope is that Christ may dwell in our hearts by faith and that we may be rooted and grounded in love.

ATTENTION, EPWORTH LEAGUERS.

The program for the League Conference at Camden, June 7 to 9, will be ready for distribution in a very few days.

This conference promises to be one of the best in the history of our League. We have secured the services of some of the strongest men of our church, also Mr. Kim of Korea, who is our student in Hendrix College, will address the conference on the subject, "My Country."

Special music is being prepared and a great time is expected. Our young people will be amply repaid for any sacrifice they make to attend.

W. N. BRAGG, *Secretary-Treasurer*.

Hot Springs, Ark.

HENDRIX COLLEGE COMMENCEMENT.

Saturday, June 11, 8:00 p. m., academy declamation and graduating exercises.

Sunday, June 12, 11:00 a. m., commencement sermon by Rev. O. E. Goddard.

Sunday, 8:00 p. m., Y. M. C. A. sermon by Rev. J. D. Hammons.

Monday, June 13, 10:00 a. m., college oration contest.

Monday, 8:00 p. m., annual inter-society debate.

Tuesday, June 14, home-coming exercises.

Wednesday, June 15, graduating exercises and literary address by Capt. A. S. McKennon of Oklahoma.

ANNUAL MEETING EPWORTH LEAGUES OF LITTLE ROCK CONFERENCE.

The fifth annual meeting of the Epworth Leagues of the Little Rock Conference will be held at Camden, June 7-9. Each chapter is entitled to one delegate for every ten members, and it is hoped that every League will be represented. Send the names of delegates to Rev. W. C. Watson, Camden, at once. Special rates will be arranged for on the railroads.

An excellent program has been arranged, and the meeting will be an inspiration to all who attend. If you have the welfare of the Epworth League on your heart you cannot afford to miss this conference.

Watch the columns of the *Western Methodist* for further announcements.

MAUD W. OVERTON,
Fourth Vice President.

PROGRAM.

Officers: President, Forney Hutchinson, Hot Springs; First Vice President, J. R. Stanley, Camden; Second Vice President, T. B. Warwick, Little Rock; Third Vice President, Erma Richardson, DeVal's Bluff; Fourth Vice President, Maud Overton, Little Rock; Secretary-Treasurer, W. N. Bragg, Hot Springs; Field Secretary, James Thomas, Texarkana; Era Agent, Lilla May Thomason, Arkadelphia; Junior Superintendents, Dora Davis, Mabelvale, and Patty White, Camden.

T. O. Owen will have charge of the music.

TUESDAY.

8:00 a. m. Welcome address, H. T. Harrison.

8:15 p. m. "What Is a Leaguer," Forney Hutchinson.

9:00 p. m. Reception to delegates by local League.

WEDNESDAY.

9:00 a. m. Devotional, E. R. Steele.

9:30 a. m. President's address, Forney Hutchinson.

10:30 a. m. Roll call and reports from Leagues.

10:30 a. m. Devotional department, J. R. Stanley.

11:15 a. m. "God's Word and Personal Work," James Thomas.

3:00 p. m. Devotional, E. R. Steele.

3:30 p. m. Report of Junior Superintendents.

3:45 p. m. Charity and Help Department, T. B. Warwick.

4:30 p. m. "The League as a Recruiting Field for Trained Workers," Willena Henry.

8:00 p. m. Song service, T. O. Owen.

8:30 p. m. Address, M. N. Waldrip.

THURSDAY.

9:00 a. m. Devotional, E. R. Steele.

9:30 a. m. Literary and Social Department, report and discussion, Erma Richardson.

10:30 a. m. "The Duty of Our Young People to Give Themselves to Missionary Work," Dr. O. E. Goddard.

11:15 a. m. "The World Needs Equipped Young Men," Prof. J. E. Condor.

2:30 p. m. Devotional, E. R. Steele.

3:00 p. m. Missionary Department, Maud Overton.

3:45 p. m. "Our Mission Study Class," Roy Farr.

4:00 p. m. "My Country," D. S. Kim.

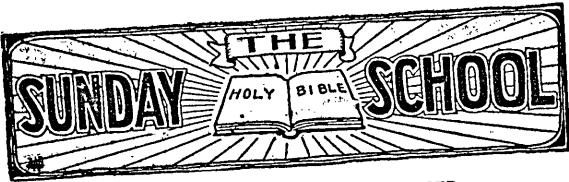
4:30 p. m. Business session.

8:00 p. m. Song and praise, T. O. Owen.

8:30 p. m. "Epworth Leaguers as Factors in the Future of Arkansas," Dr. O. E. Goddard.

The International Art Series of Sunday School Reward and Birthday Cards are very artistic. We have a large line. Send for descriptive circular. Anderson, Millar & Co., 122 East Fourth St., Little Rock, Ark.

WESTERN METHODIST



PREPARED BY P. R. EAGLEBARGER.

THE DEATH OF JOHN THE BAPTIST. May 22.

Golden Text—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. 16:32.

Lesson Text—Matt. 14:1-12.

Parallel Passages: Mark 6:14-29; Luke 9:7-9.

The disgraceful affair of which we study today took place at Machærus, a town situated a short distance east of the Dead Sea, where Herod had a palace and where John spent his prison life.

It is not surprising that Herod should have been ignorant of the ministry and life of Jesus as Herod's palace was about 75 miles overland from Capernaum. He had a temporary residence at Sepphoris in Galilee, not far from Capernaum, where he spent only brief periods. He was occupied with matters of state, being ruler over Galilee and Perea. He was not a real king, as he is styled by some writers, as that position was held by the Cæsars at Rome, and the governors under these dignitaries were subordinates. The Herods, while aliens, being of Idumæan descent, were proselytes to the Hebrew religion and were devout worshippers after the manner of the Jews. Herod Antipas was never ruler of Jerusalem and the only claim that he had to hear the accusations that were brought against Jesus was the fact that the home of Jesus was in Capernaum, a citizen of Galilee, and Herod the ruler of that province. At the time of the trial of Jesus he happened to be in Jerusalem attending, as it is supposed, the feast of the Passover. Thus he had it in his power to have saved the lives both of John and Christ, neither of which he did.

Herod Antipas was a son of Herod the Great, who built the temple that stood during the life of Jesus. Herodias was the wife of Herod Philip, a banished brother of Herod Antipas, and a daughter of another brother of both her husbands. As the Herods were Jews after their manner of religion we may readily see how they transgressed the Mosaic law of marriage. It was not lawful for Herod Antipas to marry Herodias, as they were too closely related by blood; they were as closely related by an improper marriage, Herodias' marriage with Herod Philip, and it was more improper, if possible, as both had living companions by former marriages.

Herod the Great was a bloody man. Space would fail us to tell of all his bloody deeds, the last and most atrocious, if possible, of which was the promiscuous slaughter of the children of Judea at the birth of Christ. John had a perfect right to condemn the marriage of Herod Antipas and Herodias, as they were devotees of the Jewish religion, besides Herod was the ruler of the country. Herod seems to have had great veneration for John, believing him to be a prophet and hearing him gladly when occasion arose. He could easily overlook the reproof that John had given him, but it was different with Herodias. She was a woman and held her reputation to be in danger. If John's reproof had been heeded by Herod it would have brought ruin to Herodias. She was angry with him for it and her anger did not grow less. She would have harmed him before this incident if she could, but he was safe in prison. So she improved the first opportunity to do him harm.

The feast which Herod gave was attended by his friends. Wine was always used freely at such feasts in that age. The company were drunk. The effect of wine was little understood, but it was shown here in this bloody episode. Salome, having danced before Herod and having pleased him, received a proposition, oath-bound, from him. It is not clear what Herod meant. The damsel having received the proposal went at once to her mother and asked for advice. The mother saw the opportunity and made haste to improve it by asking for the head of John. Herod was sorry. But it is one of the sure effects of wine that the drinker goes forward instead of backward, and this effect of the wine cup was followed and the head of John was brought as desired and delivered to Herodias. If Herod had not been under the influence of wine he probably would have refused to do the bidding of the damsel, but under its influence he was an easy and pliable tool in the hands of Herodias.

This marriage of Herod and Herodias brought his ruin. Herod had, doubtless in good faith, married the daughter of Aretas, king of Arabia. When his wife heard of his affinity with Herodias she fled and sought protection at the hands of her father. Aretas made war on Herod and inflicted a defeat from which he never recovered. This took place several years after the incidents of this lesson.

John was not only the forerunner of Christ, but a preacher of righteousness. He felt that it was his duty to reprimand the wickedness of this monarch. By it he lost his life, and by the same devotion to duty many other servants of the Most High have lost life and influence. The unholy lives of the rulers of this world have brought disgrace and misery to many and has been a reproach to righteousness.

The disciples of John were a heroic band. They never forsook their fearless master, serving him in prison as well as in freedom. When his unhappy end came they were still faithful to him and gave his body burial.

There was a sublime unity about the lives of Jesus and John. When John was dead his disciples carried the news to Jesus. This was the last service that they could perform and they did it as a last service. Sad ending of this a noble life.

SUNDAY SCHOOL NOTES.

By REV. W. J. MOORE, CHAIRMAN.
THE CHILDREN'S DAY.

We hope that every school in the Oklahoma Conference will observe this important and helpful occasion. It is the Sunday school day of the whole year. The program is a most excellent one, and will be easy to prepare. Several districts have resolved not to have a "blank." Let all do likewise.

"BEHIND OTHER METHODISMS."

The Bishops' Address to the General Conference at Ashville gave us the following statement under the item on Sunday schools:

"It is a notable fact that we are behind other Methodisms in the relative number of Sunday schools compared with church members, while the present opportunity of the Church in reaching the young was never better." The first statement is somewhat dis-

if they are maintained and made an effectual help in preparing trained workers for the great task we have in hand.
Oklahoma City.

OKMULGEE METHODISM.

We present herewith cuts of our church and parsonage at Okmulgee, Okla. Only eight years ago our people built the stone church which has served as a place of worship for our people, and which was a monumental work at that time, but as the town has grown, Methodism has grown, and now the old building will not serve our growing Sunday School and church work, and is not in keeping with our congregation.

The parsonage shown here is a ten-room modern new building, which is worth \$4,000.00, built last year. There is not a better pastor's home in the State. The new church is nearing completion and the congregation expects to move about July. It is one of the very best arranged churches in our connection—modern in every detail.

In the basement will be the furnace, kitchen and dining room, with toilets and china closet, and one of the largest and best arranged gymnasiums that can



REV. W. J. SIMS, PASTOR AT OKMULGEE.

couraging, but the next is quite the opposite. We trust that this statement will inspire our Sunday school hosts to greater effort. We are not coming to school privilege, opportunity or duty in this regard. None of us ought to begin to boast until we have as many pupils in the school as we have members. Brethren, let us begin a campaign of Sunday school extension.

See the second page of this paper for the Chairman's "Itinerary." You will see that he is not idle. Help him by your prayers and co-operation.

Pastor, if you have not ordered your Children's Day program, write to Rev. R. A. Crosby, Guymon, Okla., for same. He will be glad to furnish them free.

OKLAHOMA LEADS.

Dr. Hamill says in the Sunday School Magazine for April that the Oklahoma Conference leads the van in the number of Teacher Training classes organized during the preceding month. We are happy over the fact of so many classes; but shall be happier

be found anywhere. This will be kept open each week day, and evenings. Young married ladies will have their afternoons, young ladies and girls theirs, and young men theirs. In connection with this will be a shower bath and reading room.

The first floor will contain the main auditorium, Sunday School department class rooms, primary rooms, with toilets and every convenience for the primary work. This may all be thrown into the auditorium by rolling partitions. On this floor will also be the pastor's office and choir assembly room.

On the second floor will be ladies' parlors, three in number. All may be thrown into one by rolling doors. There is also a cloak and wrap room, and janitor's room. The parlors will be provided with mantel and grate, making it a most delightful place for social gatherings.

Our people are most hopeful, and the outlook is full of promise. Our present membership is only about 300, but is growing and the Lord has given us a great and inviting field as a church in this city.

The town is growing very fast at this time. There

(Continued on Page 10.)

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.)

Bono, Ark., April 12, 1910.
Dear Methodist and Cousins: Here I come again, to chat with you all a little while. Miss Lillian, please excuse me for coming so soon again, but reading the other letters makes me want to write, and I do enjoy writing to this dear paper, it is such a nice paper. I shall never do without it. How many of you cousins are going to school now? Our school was out the 25th of March. We had a fine time and lots of visitors. It was a five months' school and I guess you all know how lonesome I was when it closed. Hello, Miss O'Neal Fisher. You and I are great chums, aren't we? Girlie, your letter was fine. Albert Brown, your age is 10. Am I right? I hope I am. Clarissia Taylor, your age is 11, is it not? I will leave you all to guess my age. It is between 12

April, and I love to go to school. I am in the fourth and fifth grades. I have three brothers and one sister several years older than I, one of my brothers will be three years old the 22d of June. I have no pets. I am reading a book, Rebecca O' Sunnybrook Farm, which is a very nice book. I will describe myself. I am five feet and one or two inches tall. I have light complexion and have light blue eyes, brown hair, and weigh 84 or more pounds. I am between 10 and 14 years of age. My letter is growing long, so I will close by answering Nellie Adams' question, What is the first thing a man puts in his garden? A plow. Am I right. I would like to exchange post cards with any of you cousins. I hope Mr. Waste-basket has gone visiting. Good night.
Your new cousin,
HAZEL CARPENTER.

Swifton, Ark., April 2, 1910.
Dear Miss Lillian and Cousins: I enjoy reading the letters so much that I thought I would write a letter to the dear old paper too. I go to the Meth-

of April. I will be 16. I would like to receive a post card from any of the cousins at any time. I will ask a few questions: How many times is the word girl and the word boy mentioned in the Bible? How many letters, words, and verses are there in the Bible? Miss Ruth Carr, your letters are just fine. I do enjoy reading them. I like to go to school. Our school is out now, and we won't have any this summer. My studies are arithmetic, history, geography, spelling, grammar, and physiology. I think my hardest studies are geography and arithmetic. Well, as my letter is getting so long, I will close. I will give you a riddle. Round as a tub, yellow as gold; born one month before Adam, and is but one month old. Love to all.

SALLIE COCHRAN.
Van Duzer, Ark., April 15, 1910.
Dear Cousins: Will you all let another little girl join your happy band. I am going to school now. Our teacher's name is Mr. Joe Patterson. I like him fine. I will guess Esther Gibson's age to be 9 years. Am I right? I have no pets. As my letter is getting long, I will close.

VERSA CARTER.
Van Duzer, Ark., April 15, 1910.
Dear Cousins: This is my first time to write for your paper. I go to school every day I can. I am 7 years old and I am in the fourth grade. I go to Sunday School every Sunday. My Sunday School teacher's name is Miss Lula Lynn. How many of you cousins have my birthday? It is November 17. As my letter is getting long, I will close.

REA CARTER.
Dota, Ark., April 1, 1910.
Dear Western Methodist: Hello, Miss Lillian and Cousins, how are you all? I am fine. What have you all been doing these beautiful March days? I have been playing in my play house. I am 6 years old. I go to Sunday school every Sunday. My teacher's name is Mrs. Susie Reaves. I like her fine. Well, I will close, hoping this will escape the waste-basket.

LORENA BEST.
Kensett, Ark., April 9, 1910.
Dear Cousins: I have just been reading the Methodist and have found so many nice letters. I think our page is improving every month, don't you, Miss Lillian? I will answer Rec Bassett's question. Moses led the children of Israel out of Egypt. I will also answer Gladys May's question. The shortest verse in the Bible is, Jesus wept. I will guess Ada Brown's age to be 8. Am I right? I guess my letter is getting rather long, so I will close by asking a question: How long did the Revolutionary War last? Good-by.

AUDREY COWEN.
Junction City, Ark., April 2, 1910.
Dear Cousins: I will take pleasure in trying to write my first time. I have just read the children's page. I am going to school now. I will try and answer Arkansas Katherine's riddle, "What is blacker than a crow?" Two crows are blacker than one crow. Am I right? I hope so. I am going to ask a riddle. A horn ate a horn up a high oak tree. If you can unriddle this you may hang me. I will let you guess my age. It is between 11 and 14. I would like to exchange post cards with the readers of the Western Methodist. My chums at school are Lucille Cupp, Media Corley, Esna Wasson, Rubie Else. We have eight long months to go to school. If this escapes the wastebasket I will try and write again.

ELIZABETH REYNOLDS.
Big Cabin, Okla., March 29, 1910.
Dear Cousins: Will you please admit another little Oklahoma girl in your number, as this is my first attempt. I hope you will. My papa is a Methodist preacher and takes the Western Methodist and I have just read in the issue of March 17 a letter from Carl McCance about their move and I was sorry to hear about his getting his arm broken. Brother McCance was our pastor last year. We liked him very much and Carl and I had some good times when Brother McCance would come to our house. I hope his arm is well now. Well, I go

to school. My teacher's name is Miss Jessie Davis. I go to Sunday School also, but our Sunday School is not doing so well. I hope all the cousins who are Christians will help me pray for the children out here in Mayes County, as so many don't go to Sunday School and are being raised in sin. Well, as my letter is in danger of getting too long and might find the waste-basket, I will close. I am 10 years old. Our pastor's name this year is Brother G. M. Byers. He is a good preacher and we all like him.

LILLIE A. STEVENS.
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.
Charleston, Ark., April 7, 1910.
Dear Cousins: As I have never seen any letters from here, I will write for my first time. I go to Sunday School every Sunday. We call our class "Pansies" and are going to get some pins in the shape of a pansy. If we come regular we can keep the pins, but if we stop we have to give them back. My papa is the superintendent and Brother Green is our pastor. I will let you guess my age. It is between 9 and 14. The one that guesses it I will send a post card. I will guess Nellie Adams' age to be 13. I will tell some of the books I have read. Little Men, Alice's Adventures in Wonderland, Grimm's Fairy Tales, and several others. I am in the seventh grade at school. We are going to study "Evangeline." We have a new schoolhouse this year. I will close, hoping to skip the waste-basket.

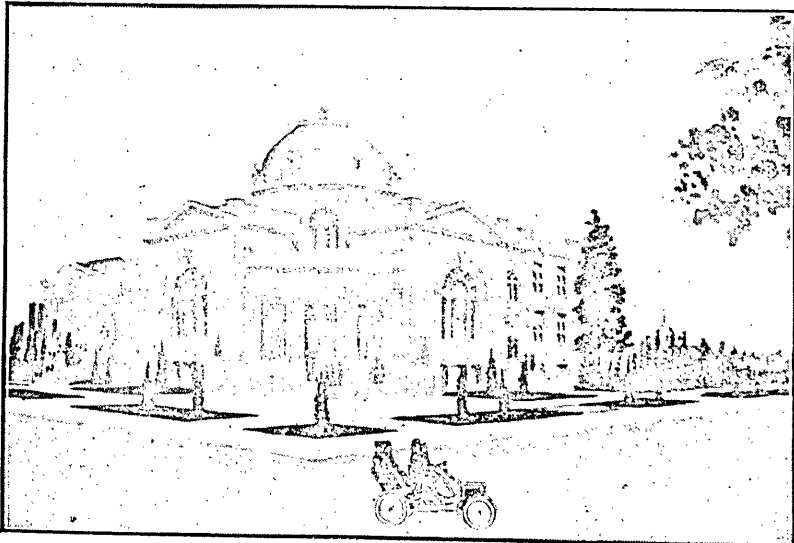
MANILA PENDERGRASS.
WHY HAVE CORNS?
They are not useful nor beautiful nor comfortable. Then get rid of them by using Quapaw Corn Salve, a safe and painless remedy. By mail, 25 cents a box. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

Lockesburg, Ark., April 4, 1910.
Miss Lillian Anderson, Conway, Ark.:
Dear Methodist and Cousins: I will try to write a letter to you this evening, if you will let me join your happy band. I have been reading your letters all the winter. I stayed at Ashdown, Ark., with my grandmother last winter and this winter and went to school. My teacher was Mrs. J. L. McAdams. We were learning to play basket-ball and were going to learn to play tennis. I had to come home before school was out on account of sickness. I live in the country and like country life better than town. How many of you like to read? I do, and I read all of my spare time. As this is my first letter, I must not make it too long.
One of your cousins,
ANNIE LEE LITTLE.

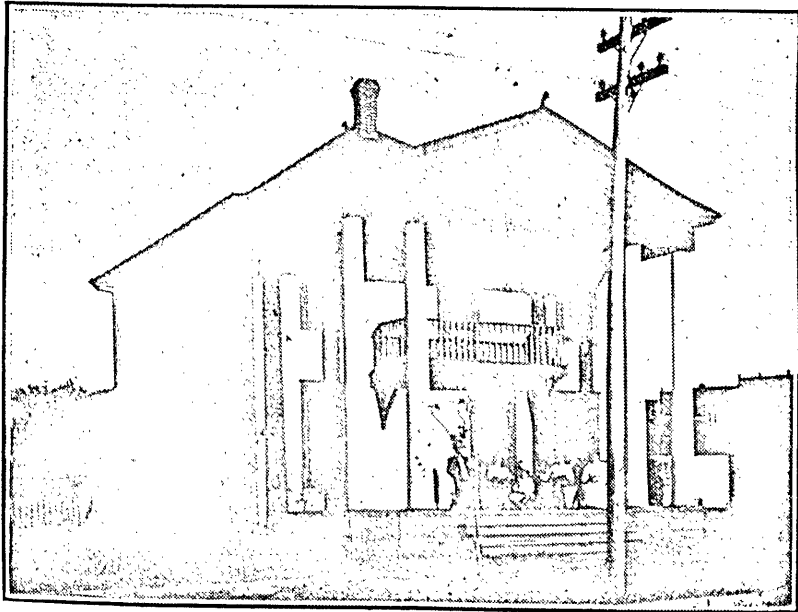
When it Comes, be Prepared



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with THE NAT'L MUTUAL CHURCH INSURANCE CO. OF CHICAGO, ILL. THE METHODIST MUTUAL. Now in successful operation for years. Business at highest ing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address Henry P. Magill, Sec'y & Mgr., 184 LaSalle St., Chicago. Mrs. Alice Hargrove Barclay, Agent M. E. Church, South Brook 1116, Louisville, Kentucky. point ever attained, and constantly increas-



OUR CHURCH AT OKMULGEE.



OUR PARSONAGE AT OKMULGEE.

and 16. The one that guesses it shall receive a card. Oh, say girls, let's hurry and not let the boys get ahead of us. I see there are five letters from the boys on this page. Girls, how many of you have quilts? I have five quilts and have another one started. Cousins, what did you do Easter? We had an Easter egg hunt and we had a fine time. Well, I will close, hoping to see this in print. With much love to the Methodist and its dear cousins,
Your cousin,
OPHELIA LOVE.

Texarkana, Texas, April 2, 1910.
Dear Miss Lillian and Cousins: I surely enjoy reading the children's page, and as I have never written before, I will try tonight. I belong to the M. E. Church at Fairview, and go when ever I can. I was taken into the church when I was 11 years old. I don't belong to Sunday School. I go to school all the time. Our school started in September and will be out the 20th of

odist Sunday School every Sunday. I am the organist. Our preacher's name is Brother Ellis. We like him fine. I am in the ninth grade at school. How many have my birthday, September 20? I am going to let you guess my age. It is between 13 and 18, and to the one that guesses it I will send a postal. I will describe myself. I am five feet and two inches high, have black hair and blue eyes, and I weigh 103 pounds. As my letter is rather lengthy I will close. Best wishes to all.

CLAUDIA SMITH.
Butlerville, Ark., April 9, 1910.
Hello, Cousins! How are you all this pretty morning. Come on girls, don't let the boys beat us. O'Neal Fisher, I will guess your age to be 15, and I will guess Clarissa Taylor to be 12. Am I right? Martha Taylor, I will guess you to weigh about 100 pounds. I will let you guess how much I weigh. My birthday will be the 18th

OKMULGEE METHODISM.
(Continued From Page 8.)

are in course of erection three new churches, and one enlarging and repairing, and another to begin soon. Several new brick business houses are going up, with many residences. All the business sections of the city are paved, and the city is modern in every way. We have many business concerns here that are first class—equal to any of the larger cities. Our oil refinery is perhaps the largest and best in the State. Another still larger is now going in, and will be ready for operation in the early fall. Our street car lines are all in, cars ordered and will be running soon.

While our opportunities are great, our obligations are correspondingly great. Our people are harmonized, and there are no factions, and with this new church we are hopeful of a great ingathering of souls.

The board of stewards is composed of twenty of the leading business men of the city, and men who do the Lord's work on the same principles that characterize them in other lines.

W. J. SIMS.

ROLL CHARGE.

By the "powers that be" I was sent to this Roll Charge, Clinton District, Oklahoma Conference. This work is located in the extreme western part of Roger Mills County and comprises a territory from 10 to 15 miles north and south and about 35 or 40 miles east and west. I had some misgivings before I came here on account of what I had heard about this work, but being loyal to my Presiding Elder I came where he sent me, trusting in the All-wise Father to direct me. This work had been almost without a pastor the preceding year and as a consequence it was in rather bad shape. Now I wish to say, Mr. Editor, that I do not think that any man could have been more cordially and kindly received than I was by this people. When I reached this work I found five preaching places (schoolhouses mostly), only two churches and no parsonage or home for the preacher. So my first thought was some place to call home and I went to work to that end. I soon succeeded in getting my people interested in the matter and started to work. So we bought a one-room house and moved it to the location already selected in the town of Roll and then raised the money to add another room. So now we are at "home." After having lived in our buggy (my wife and I) for nearly five months, during the time making six or seven round trips from our home at Sentinel in Washita County, traveling 1,200 or 1,400 miles back and forth. On our return from our last trip to Sentinel we found the parsonage with some nice furniture, carpet, etc., which was provided by the people of Roll ready for us to "locate" once more. We wish here to sincerely thank all of our people and friends for their kind treatment since we have been on this work.

A Few General Conference Pianos and Organs Still for Sale

Every one of the Epworth Pianos and Organs at the General Conference must be closed out at once. You may have wanted a sweet-toned Epworth piano or organ for a long time. Why not write me a postal and see what I can now do for you? Remember, I will pay freight to your station, no matter where you live, will give you thirty days' trial and then if you want to keep the beautiful sample instrument at the special General Conference Clearing Sale price, you may do so and name your own terms of payment.

Why not get one of these good bargains so your children can practice their music lessons during vacation? Just write me a postal and say: "H. B. Williams, Sales Manager, Williams Organ and Piano Company, Room 396, 57 Washington Street, Chicago. Please send pictures of the sample Epworths at the General Conference. I am interested in a (say which, piano, parlor organ, or church organ)." Better not let this good chance go by.

and for their help in every way. We have filled the most of our appointments. Making the monthly round we travel about 250 miles each month. We have good congregations, good attention and the spiritual condition is improving. We are planning for a big tent meeting at Roll the last of July and are praying for a glorious outpouring of the Holy Spirit. We hope to make this the best year of our lives and thank our Heavenly Father that our lot was cast among the good people of Roll Charge this Conference year. We are praying for and expecting great things during the balance of the Conference year. Pray for us.

Yours in Christ,
G. W. WALTON, P. C.

WALDRON STATION.

On last Wednesday, May 11, we closed a great meeting here at Waldron, in which there were about thirty conversions and twenty accessions to our church, practically all the others going to the Baptist church.

While the number of conversions is not so great as has been reported before, yet the meeting was far greater than the number of conversions would indicate; for the work of grace wrought in the church is simply marvelous. Many notorious sinners in the church confessed their sins and were gloriously reclaimed. Others who were cold and indifferent had their spiritual eyesight cleared, and felt their hearts "strangely warmed." It was a glorious sight to see old men who had been members of the church for years stand up in the experience meeting, bear witness for Christ, and then offer up earnest prayers in the public congregation.

Brother Bryant, our District Evangelist, directed the meeting during the entire time of two and a half weeks, and to him, in large measure, is due the credit for the success of the meeting; for by his earnest, godly life, and genial, sunshiny disposition, he won the confidence and love of all our people.

I must not neglect to mention also Brother Tatum, that remarkable gospel singer, of Jonesboro, who was with us during a part of the first week, and who was called home by the death of a dear brother. It is impossible to estimate what he might have accomplished had he been permitted to remain with us the entire time; for his influence for good, seemed to be almost irresistible upon the hearts of the people.

Our thanks are also due Sister Bryant, who, at the organ, in the altar, and in outside personal work, did us great service.

May God bless these people of God as they go about the "Master's business at other places! My heart is full of joy and thanksgiving for God's "wonderful works unto the children of men," for I really believe the church at Waldron is in better spiritual condition now than ever before, and it is a great pleasure to serve these good people, who are so kind and considerate and loving to us.

Fraternally,
J. E. LARK, P. C.

May 17, 1910.

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.

WEST POINT CIRCUIT.

It is rather late in the year, but some things are always in season. To make a long story short, the people of West Point pounded us. The preacher and all his family with such things as flour, coffee, dry goods, and would you believe it, there was also real meat in the collection of good things. It makes our hearts glad.

Respectfully,
C. F. WILSON, P. C.

May 16, 1910.

FOR SALE—Farm of 106 acres, located nine miles northwest of Benton, Ark., near Congo. Fairly good improvements; fifteen acres in cultivation; good timber on balance. This land is well adapted to diversified farming. Price reasonable, terms easy. Will exchange for city property. Address Holman Real Estate Co., 215 W. Second Street, Little Rock, Ark.

FREE!

Finest List of Free Prizes Ever Offered

2 Chests of Silver
26 Pieces Complete in Chest.

1 Solid Gold Brooch
Fancy Design.

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Set with Brilliant, Ruby or Emerald.

5 Fountain Pens
Fancy Embossed, Nonleakable.

2 Pair Solid Gold Cuff Buttons

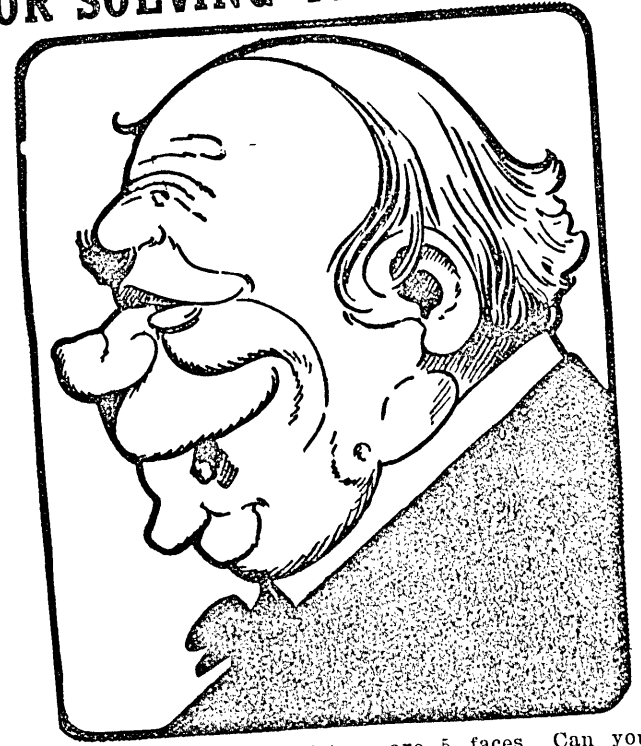
2 Pair Solid Gold Baby Pins

1 Safety Razor
Complete in Fancy Case.

1 Ebony Toilet Set
In Case.

AND
5000 OTHER VALUABLE PRIZES

TO BE GIVEN ABSOLUTELY FREE
FOR SOLVING THIS PUZZLE!



DIRECTIONS—In this picture are 5 faces. Can you find four of them? Outline each face on this or a separate sheet of paper and number them 1, 2, 3, &c. To the two nearest correct answers we will give, absolutely free, chest of silver; to the next nearest correct answers, solid gold studs; next two nearest correct answers, solid gold cuff buttons; next nearest correct answer, solid gold brooch; next two nearest correct answers, solid gold baby pins; next nearest correct answer, ebony toilet set; next nearest correct answer, safety razor set; next five nearest correct answers, fountain pens, and to each one finding four faces we will give a valuable prize and a \$50.00 credit purchasing order on our merchandise. Be sure your answer is correct and that your name and address are plainly written. All answers must be sent in by May 24, 1910.

POPE PIANO CO.,

401 Main Street,

Little Rock, Ark.

FROM EVANGELIST O. L. MARTIN.

Dear Methodist: I have just closed a great meeting in Myrtle Creek, Ore. Forty were added to our church, 20 to the Disciples, and quite a number to the Baptists and Cumberland Presbyterians. The older citizens declare it to be the greatest meeting the town has experienced for years. Brother W. B. Smith, our pastor, is a fine man to work with. He is fearless in his stand against sin. We closed on Sunday night with many turned away from the building. We were given a great reception on Monday night from 7:30 to 10:00

o'clock. We caught the fast train 10:18 for Portland, where we Tuesday in sight-seeing, leaving at 7:00 p. m. over Great Northern Chicago, where we met our family will spend three weeks in this city and then I will go to Chaffee, O. L. MAR

TEACHERS EMPLOYED.

Please say through your paper the teachers that I wanted have employed. Let this be an answer to those who have written to me. GEO. W. LEWIS, A

HOUSTON AND PERRY CIRCUIT.

Were Ezekiel living today, and traveling the Houston and Perry charge, along the Fourche river valley, he would find many dry bones among our church members morally and spiritually speaking without seeing visions. It was revealed to Ezekiel that those bones could live.

There has been a shaking up of the dry bones at Perryville. I tried to hold a meeting there last winter, but the cold weather interfered. Believing in the old motto, try, try again, I commenced again Friday evening, April 30. That Satan has a good grip on Perryville few who have been there will deny. The very first day of the meeting the pastor was severely bitten by a contemptible hound pup. While it did not hinder me from meeting all my appointments, yet it did cause me no little pain. While Brother Wallace was walking home from church one evening he was vigorously kicked on the leg by a calf.

I merely mention these things to show that Satan is fighting for poor old Perryville.

But thank God there has been a shaking up of some of the dry bones. Rev. H. W. Wallace of Bigelow came to our help on Monday, May 2, and remained with us until the close, May 13.

The success of the meeting was hindered in no small way for the lack of a good leader in the singing.

Services were held morning and evening. In spite of the busy time among the farmers the attendance was good.

Four were added to the church, one by certificate, one by vows and two by baptism. Backsliders were reclaimed and the church was revived. Seven professed saving faith in God. Great and I trust lasting good will result from the meeting.

I ask the prayers of the church for Perryville. The Lord willing, I expect to hold a meeting there again later in the year. Brother Wallace is an excellent preacher, and those who need help in revival meetings will do well to secure his services.

Yours very truly,

GEO. W. HINSLEY, P. C.
Houston, Ark., May 17, 1910.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM LESS CHILL, TONIC.

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

WHY THE UNITED STATES LEADS IN COTTON.

Use of Remarkable Machinery Enables Growers to Make Most of Their Crops—What May Be Accomplished in Other Countries.

The history of the growth of the production of cotton in the United States reads almost like a romance. It is the story, not so much of fertile fields and valleys as of the wizardry of human ingenuity.

The potential productive possibilities of the United States a hundred years ago were great—or greater—than today. The potential need of the world for cotton may well have been as great as at present, but the cotton was not produced, and could not be produced, simply for the lack of the wonderful machinery in use in the United States today.

The first real step was taken toward the development of the cotton industry with the invention of the cotton gin. The subsequent development of the cotton gin and its perfection in what is now known as the Munger system of cotton ginning is one of the mechanical marvels of the world, and one of the prime reasons why the United States leads the world in the quantity and quality of cotton produced.

The Munger system of cotton ginning machinery is the product of the Continental Gin Company. It would be impossible in a limited space to go into all the details of the superiority of the Munger System of cotton ginning and handling the cotton crop. It must suffice to say that the Munger System permits the ginning of more cotton at less cost, gins closer (with less waste) and actually produces a higher grade of ginning than any other gin or system of ginning.

In the United States the superiority of the Munger system is now so well known that it constitutes three-fifths of all the ginning machinery sold.

Information and valuable catalogues illustrating a full line of cotton-handling machinery, steam engines, boilers, etc., will be sent to anyone interested in any country who will write to the Continental Gin Company, either at Birmingham, Ala., or at Dallas, Tex., U. S. A. This information is entirely free and gives a valuable insight into most profitable methods of handling cotton.

A NOTABLE ACT OF THE NORTH CAROLINA LEGISLATURE IN 1840.

This is probably the only incident of its kind in the history of the world, being very unusual and at the same time fully warranted. In the year 1820, Dr. W. W. Gray, of Raleigh, N. C., discovered a remedy for the relief and cure of boils, bruises, cuts, burns, carbuncles, felons, blood poison, rheumatism, and sores of every nature, which he marketed as "Gray's Ointment." The Ointment soon became so widely known, and was accomplishing such wonderful results for humanity, that the Legislature of North Carolina, in the year 1840, passed a resolution, indorsing as a family remedy, "Gray's Ointment." Get a 25c box from your druggist and cure yourself, or, if you prefer to test its efficiency, we will send you a free sample box upon request. Address Dr. W. F. Gray & Co., 801 Gray Building, Nashville, Tenn. Dr. James R. Phelps, of Dorchester, Mass., writes: "Gray's Ointment is my sheet-anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice."

SAYRE, OKLA.

Brother J. E. McConnell, pastor of the M. E. Church, South, at this place, preached the baccalaureate sermon for the graduating class of the Sayre High School in the church at this place on Sunday morning, May 8, 1910. A large audience, testing the seating capacity of the large auditorium and Sunday school room, listened very attentively to one of the best sermons ever preached in Western Oklahoma. Brother McConnell came to this charge from Prairie Grove, Ark., and I may say, as a citizen of Sayre, that our town is to be congratulated on having obtained the services of such an able minister as Rev. J. E. McConnell.

I desire at this point to say that the Ladies' Aid Society, as well as the Woman's Missionary Society, are doing excellent work at this charge. They have spent about \$1,500 in fitting up the parsonage and furnishing the church. EUGENE P. GUM, Layman.

GUYMON DISTRICT CONFERENCE.

The Guymon district conference will meet at Goodwell May 28, 29, 30. The following is a partial program.

Friday, May 27. 8:30 p. m. Preaching—R. A. Crosby.

Saturday, 8:30 a. m. Devotions and organization.

9. Reports from pastors and local preachers.

Saturday, 11 a. m. The Pastor and the Sunday school.

Saturday, 2 p. m. W. J. Moore. Pastors conference.

3 p. m. Sunday school.

4 p. m. W. H. M. Society.

8:30 p. m. Preaching.

Sunday, 10 a. m. Sunday school, led by W. J. Moore.

11 a. m. Preaching and Sacrament of the Lord's Supper.

3 p. m. Young People's Rally.

8:30. Sermon on Missions—R. C. Taylor.

Monday, 8:30. Devotional.

Monday, 9 a. m. Laymen's meeting, by district leader, Gavin Brook.

10:45. Election of delegates to Annual Conference.

11. Preaching.

Afternoon miscellaneous.

F. C. Shanks, R. C. Taylor, R. A. Crosby will conduct all examinations.

J. F. LAWLIS.

METHODISM IN TEXARKANA.

The Methodist preachers of Texarkana, Arkansas, met in regular session at 9 o'clock in the pastor's study of the First Methodist church. Chairman Thomas opened the meeting. "Blest Be the Tie" was sung and afterwards followed a season of prayer especially for the General Conference. There were present Thomas, Hundley, Swift, Harwell, and Brother J. B. Evans of the Arkadelphia circuit.

At College Hill, L. E. N. Hundley, P. C.: One cottage prayer meeting held, and the regular Wednesday evening prayer meeting were both well attended. In visiting around, the pastor finds that the Torrey meeting has done



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

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some solid work. The Sunday school is doing splendid work. The average attendance for the last two Sundays has been 97. At the morning services the auditorium has been full each Sunday and it is necessary to use the annex. Two new members. The Junior League numbers 75. At a picnic given Saturday at the park there were 65 in attendance.

At First church, James Thomas and B. Harwell, pastors: The congregations are good. Sunday school steadily increasing. The mid-week prayer meeting was the best in the history of the church. All the auxiliaries of the church are starting off after the meeting with greater zeal. There were 14 additions since last report.

At Fairview, W. A. Swift, pastor: The congregations are the best since the new administration began. There were 17 additions since the last report. The Sunday school is full up, and the need of a new church grows daily. At the night service last Sunday, Mrs. McDonald, the W. C. T. U. Lecturer, delivered a great lecture to a large audience.

Brother Evans reports that Arkadelphia circuit is improving over the work done last year, due possibly to the fact that the appointments were not filled regularly last year. The congregations are good. Brother Evans sees the need of starting the Baraca movement among the young men, and intends organizing a Baraca class soon.

L. E. N. HUNDLEY, Sec.

ELEMENTARY AGRICULTURE AND HORTICULTURE

To be taught in all Public Schools. Act No. 315 passed by the General Assembly of 1909 provides that Elementary Agriculture and Horticulture must be taught in all the public schools. This Act became effective ten months after its passage, which made it operative the last day of March, 1910.

Other sections of the school law re-

quire that all teachers in the public schools shall pass an approved examination on every subject they are required to teach. Therefore, the law adding this new subject to the common school course has the effect of adding this subject to the list upon which teachers must be examined.

State Superintendent Cook has advised the County Examiners to require all teachers to pass an examination on Elementary Horticulture during the June Institutes, the examination to be based on the outline in the Institute Manuals.

NOTICE TO PRESIDING ELDERS.

My brother, Otho Stewart, has asked me to ascertain from the Presiding Elders of the Oklahoma Conference if there is any vacancy in the pastorates of this conference and to offer his services beginning the first of June continuing until the session of the Oklahoma Conference. Otho is at present at Georgetown, Texas, where he will finish the third year of his A. B. course in June. He has acted as assistant pastor and as pastor for a period altogether of about eight months. If any Presiding Elder has a place for him he may take the matter up with my brother at the present time using the address above given, and after the first of June Hobart, Okla. Rev. J. B. McDonald, in whose district he served an unexpired pastorate will doubtless give direct information.

OSCAR W. STEWART.

Eldorado, Okla.

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.

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

About twenty miles east of Lawton is the beautiful town of Walter. Population about twelve or fifteen hundred. Two banks, three hotels, good business houses, and other buildings. Extra fine two-story brick academy, Prof. A. K. Ross, superintendent. They have one of the best schools in Oklahoma. We have a neat church and parsonage, but are planning for a modern brick church. Rev. C. P. Cox is our pastor. He is worthy and well qualified, and if he remains will build up the church interest. We have a good membership, with such a leader our cause will prosper. Sister Cox is intelligent, is one of the teachers in the public school. The town has reserved a beautiful lot on which they hope some day to build a court-house. Collecting well from the old, we secured four new subscribers: Mrs. Dr. G. M. Beckham, O. Logan, Mrs. G. T. Jones, and Mrs. J. M. Adams. We had a very pleasant service with a small congregation.

TEMPLE, OKLA.
A short run brought me to Temple. Here I was met by Rev. W. E. Humphreys, our pastor. A most cordial welcome was given me by the pastor and his cultured family. A nice congregation greeted us and we hope some good was accomplished. The town has had trouble with some outlaws who have been selling whisky. But the law-abiding citizens are determined to put a stop to this. So there is a better day for Temple. This is a fine business town. Have a beautiful new three-story brick academy. We have a nice two-story parsonage and good brick church, and an excellent preacher. The people are delighted with their pastor and his lovely family. They are fresh from Kentucky, but take to Western life beautifully. Collecting from some of the old, we secured four new subscribers: Otho Mooney, H. A. Crawford, J. A. Osborne, and H. N. Sellers.

HASTINGS, OKLA.
Very similar to Temple is Hastings. The three-story brick academy is a duplicate of the one at Temple. They are an ornament to the town and will draw good citizens for the education of their children. The Baptists have a college at Hastings, and are preparing to put up new buildings. Have laid off a college addition to the town. We have good property both in parsonage and church. Rev. J. E. Martin is in his third year as pastor. His good wife is the junior pastor and sees that the senior does his duty. I have not met a more congenial family. They were especially good to me. We had a good service with a nice little congregation. Secured seven new subscribers: M. B. Martin, H. C. Jamerson, W. F. Johnson, Mrs. Minnie Davenport, E. P. Trummer, and John Mitchell. Brother Martin has staying qualities, and has done a good work at Hastings. We visited the public school, which is always a pleasure to me. Prof. J. C. Weaver, nephew of Rev. J. C. Weaver, of Texas, is principal. He is a fine school man, is a Methodist, and has been elected for another year.

WAURIKA, OKLA.
Waurika is located in a rich valley, at the junction of two railroads, in Jefferson County. It has about doubled in population in two or three years. Has quite a good business. Through the untiring and consecrated efforts of Rev. B. F. Stegall we have a nice church. Rev. J. O. Cook is the pastor this year. I did not see much of him as a rain and wedding were both on. We had no service, and I did but little for the paper. Those I saw spoke well of their pastor. This town needs a great revival of religion, which they are planning to have. It is a fine field for religious work. Rev. D. W. Hughes, a worthy local preacher, and his good wife, furnished delightful entertainment. He has a lovely home and four beautiful daughters. He is a hopeful candidate for register of deeds.

PAOLI, OKLA.
A day and night was spent in Paoli. This is a small town on the Santa Fe, about seven miles north of Paul's Valley. They have a bank, several stores, and some excellent people. We have a good property in both church and parsonage, on a large lot. Rev. W. J. Wilson is the pastor. He is a good preacher, has had fine success, but has

been very much hindered this year by an afflicted wife. Much of the time she has been in the sanitarium. We had a fairly good service; a windy night. Secured one new subscriber: Walter Kirkland, who is a fine young man and a steward. Brother and Sister M. C. Crabtree and Sister Kirkland extended a generous hospitality.

LINDSAY, OKLA.
In the fertile valley of the Washita River in Garvin County is the prosperous town of Lindsay. Several substantial brick stores are being erected. Prosperity is evident to a passer-by. There are two banks, splendid two-story brick schoolhouse. We have a beautiful lot in the heart of the town, a parsonage and church, but neither are in keeping with the beautiful homes and business houses. We should have a modern brick church. The old church could be converted into an excellent parsonage. Rev. G. E. Holley was quarantined on account of his children having scarlet fever. I collected nicely from the old and secured B. J. Fry as a new subscriber. Brother Holley was doing well until he was shut in. He has planned a meeting at this time. His enforced rest will the better fit him for good work when he is free.

NORMAN, OKLA.
One of the coming cities of Oklahoma is Norman, the seat of the State University. It is near the center of the State. Has a population of about 5,000, and is growing beautifully. The administration building is being built at a cost of \$200,000.00. The State is beginning to erect handsome buildings on the elegant grounds. They have had about 600 students enrolled this year, but will be prepared to care for more in the future. Besides a large public school for the lower grades, they have a fine high school building. Every department of business is well represented. There are four banks, quite a variety of public works, water and light plant, sewers, and they are beginning to pave the streets. We have an excellent plant, both in church and parsonage. But I predict a large brick church will be required in the near future. Rev. R. E. L. Morgan is in his third year and has done a great work. His people are wanting the time limit removed, both to hold him and his zealous, cultured wife. The church and Sunday School are prospering as never before. Prof. L. Campbell is the efficient superintendent. The church and Sunday School are supporting a lady missionary in Japan. They found it easy to get the \$600.00 pledged for this purpose. Brother Morgan was at the General Conference. Your field editor preached in the morning and Prof. T. H. Brewer lectured at night on The religious Side of Some of Our English Poets. Prof. Campbell and lady furnished delightful entertainment and added much to my comfort and success. Collecting extra well from the old, we secured two new subscribers: Mrs. C. A. Wheeler and Rev. W. S. Shackelford, who has recently lost his eyesight.

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 675, Little Rock, Ark.

OSCEOLA STATION.
Mr. Editor: Will you give me a little "elbow room" in this field note? I think it is my first this year. Our second Quarterly Conference was held May 9. Our efficient and popular Presiding Elder, Rev. A. M. Bronson, was on hand, preached two excellent sermons, and met many of his old friends and parishioners of former years. Sorry to report him in poor health, but hope and pray he may soon be himself again. The reports showed progress. Twenty-three have been added to our membership this quarter. Fourteen of them by baptism and vows. Our Sunday School has made great gains this quarter, has grown from fifty to more than 100. Our weekly prayer meeting has grown from nine to more than a hundred at many services. Getting up to Newark—for two years stood at the head of the list.

AYER'S HAIR VIGOR
Hair falling out? Troubled with dandruff? Want more hair? An elegant dressing?
Ingredients: Sulphur. Glycerin. Quinine. Sodium Chloride. Capsicum. Sage. Alcohol. Water. Perfume.
We believe doctors endorse this formula, or we would not put it up.
Does not Color the Hair
J. C. AYER COMPANY, Lowell, Mass.

Special Offer to owners of Edison Phonographs

Unless your Phonograph is of the latest type it will not play Amberol (four-minute) Records without the Amberol attachment. Without this attachment it is furnishing only half the entertainment it should.

To introduce Amberol Records into your home and demonstrate the added advantage of having an Edison Phonograph that will play both the Edison Standard and Edison Amberol Records, any Edison dealer is authorized to equip your Phonograph with an Amberol attachment at a small charge—\$4.00 to \$7.50—according to the style of instrument you have, and give you, for \$1.00 additional, ten specially made four-minute Amberol Records. That is

Ten Amberol Records for \$1.00 If You buy the Attachment



These special Amberol Records are not for sale and will not be listed. They have been made for this special purpose. Go to any Edison dealer and hear them. Then you will realize what an Amberol attachment means to you. If there is no dealer near by, write us.

Edison Phonographs..... \$12.50 to \$200.00
Edison Standard Records..... 35c
Edison Amberol Records (play twice as long)..... 50c
Edison Grand Opera Records..... 75c to \$2.00

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

The report of the stewards was the best in the history of the church for a second and Quarterly Conference. All in all, for all purposes near \$500.00. We take courage and go forward. I confess when I came here last December I got a little bit shaky. But I rolled up my sleeves and pantaloons (figuratively) and waded in, and found it mighty cold and wading, but it has warmed up and things are not so cold. Osceola today is not the Osceola of twenty years ago by many odds. Some for the better, and some for—well, questionable, at least. But all in all we are looking for great things to come to pass.

JAMES F. JERNIGAN.

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.

REVIVAL AT TYRONE, OKLA.
We closed a two weeks' meeting here last Friday, which was one of the best meetings I have seen for some time. The Holy Ghost was manifest in every service, day and night, and shouts of praise to God were heard by many who felt the divine touch. I have never seen such a revival among the church people. About twenty who were cold and lifeless received new life and are now rejoicing in his love. Twenty-five or more souls were converted at the altar, eleven have joined our church and quite a number more will join soon. We were assisted by Brother Crosby, of Guymon, Okla., and Brother Hodge, evangelist singer, of Wichita, Kan. Brother Crosby did some good preaching and our people were pleased with him. Brother Hodge is one of the best evangelist singers I ever had and he is also a good preacher and did us good work. I am delighted with the work out here. Have held four meetings since Conference and the Lord was with us in the salvation of souls. I have a us in the good people here. Our church is in the lead and we are happy. The church and parsonage is being remodeled now, and money to pay for it in hand. Well, this is a fine country. Wheat is fine and with one more rain there will be an overwhelming crop all over

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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,
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this country, and better still, this is the healthiest country I ever saw. No malaria at all, fine water, and rich land. We need more good Methodists out here and now is the time to come while land is cheap.

Brother Lawless, our Presiding Elder, is magnifying the office and the people throughout the district love him and are glad when he comes around. Domestic Mission money sent in and all the collections will be full and more at Conference.

Love to all the Brethren.
F. E. SHANKS.
Tyrone, May 3, 1910.

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

W. H. M. SOCIETY.

EDITED BY

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

ANNUAL MEETING.

Program annual meeting of the Woman's Home Mission Society, Oklahoma Conference, Ada, June 2-6, 1910:

THURSDAY, JUNE 2.

EVENING.

8:00. Devotional. Mrs. G. B. Hester, Muskogee.
Address of Welcome. Mrs. R. E. Haynes, Ada.
Response to Address (of Welcome). Mrs. R. K. Triplett, Oklahoma City.
Annual Report Conference Corresponding Secretary. Mrs. J. M. Gross, Ardmore.
Annual Report of Conference Treasurer. Mrs. W. H. Gilkey, Chickasha.
Social hour.

FRIDAY, JUNE 3.

MORNING.

9:00. Devotional. Mrs. C. S. Walker, Holdenville.
Organization.
President's Message.
Report of First Vice President. Mrs. W. J. Strange, Chelsea.
"Our Duty to the District Parsonage." Mrs. A. Ernsberger, Tulsa.
Open Discussion on "Parsonage Building in Oklahoma."
Devotional Hour. Miss Mabel Head, Nashville.

AFTERNOON.

2:00. Devotional. Mrs. W. H. Van Riper, Durant.
Appointment of Committees.
Report of Second Vice President. Mrs. Pauline Shackelford, Norman.
Report of Third Vice President. Mrs. S. F. Goddard, Holdenville.
Institute on Children's Work. Miss Mabel Head, Nashville.
Reports of District Secretaries.
Question Box.

EVENING.

8:00. Music.
Devotions. Mrs. Gross Alexander, Nashville.
Reading—"Across the Seas to Palestine." Mrs. L. Campbell, Norman.
Items from Board Meeting. Mrs. W. H. Gilkey, Chickasha.
Echoes from General Conference. Miss Mabel Head, Nashville.

SATURDAY, JUNE 4.

MORNING.

9:00. Devotional. Mrs. H. B. Spaulding, Muskogee.
Rescue Work. Mrs. W. H. Johnson, Dallas.
Report of Superintendent of Supply Department. Mrs. A. E. Hammonds, Lawton.
Reports of District Secretaries.
Devotional Hour. Miss Mabel Head, Nashville.

AFTERNOON.

2:00. Devotions. Mrs. W. F. Whittington, Ardmore.
Report of Superintendent Press and Literature. Mrs. Tom McSpadden, Chelsea.
"Value of Reading Course." Mrs. Gross Alexander, Nashville.
Institute on Home Mission Literature. Miss Mabel Head, Nashville.
Reports of Auxiliaries.
Question Box.

SUNDAY, JUNE 5.

MORNING.

9:45. Story Hour for Sunday School

Children. Miss Mabel Head, Nashville.
11:00. Sermon. Rev. S. F. Goddard.

AFTERNOON.

3:00. Meeting for Young People. Conducted by Miss Mabel Head, Nashville.

EVENING.

8:00. Address on "Work of Woman's Home Mission Society." Miss Mabel Head, Nashville.

MONDAY, JUNE 6.

MORNING.

9:00. Devotions. Mrs. Ruth McCurtain, Houston.
Reports of Auxiliaries.
Institute on Monthly Meeting. Miss Mabel Head, Nashville.
Devotional Hour. Mrs. W. H. Johnson, Dallas.

AFTERNOON.

2:00. Devotions. Mrs. W. R. Greer, Chelsea.
Reports of Committees.
Election of Officers.
Place of Meeting for 1911.
Adjournment.

The Women's Home Mission Society of Durant District met in Durant, Okla. April 8, 1910. The morning session was held in the Baraca room of the Methodist Church, with Mrs. H. W. Van Riper, District Secretary, in the chair. The happy faces of sixteen delegates and as many local workers beamed upon the District Secretary as she called to order and she soon felt repaid for her untiring efforts in behalf of this meeting. The session was full of interest from start to finish. Mrs. Greenwood Thompson welcomed the visitors in behalf of the local Auxiliary of Home Mission Society and Mrs. G. W. Holmes, for the Foreign Society. Mrs. Solomon Homer, of Caddo, responded in a very charming way for the visitors. The morning was spent in enthusiastic talks on different lines of the work, showing that the new district is coming to the front in this great work.

At 11:00 o'clock the meeting was adjourned and the ladies repaired to the auditorium of the church to hear a rousing missionary talk from Brother Sims, Conference Secretary of Missions.

The District Conference was in session and our good Brother Turner gave the afternoon to the Home and Foreign work. So we had the privilege and pleasure of meeting with the brethren for the afternoon session. The reports from the several Auxiliaries of the Home work, were most encouraging, and there were interesting papers on several different lines of both Home and Foreign work, each showing close study of and a heart full of love for the subject in hand. Mrs. C. E. England, District Secretary of the Foreign, made an earnest plea, for the work she represents begging for more enthusiasm in this work, which is not well organized in the Durant District.

It was altogether a pleasant and profitable meeting and we felt that God was with us.

Mrs. G. W. HOLMES, Secretary.

WANTED.

A man who has had some experience in revival work and a good singer, to assist the pastors in revival work in the Clinton District, Oklahoma Conference. W. D. Matthews, Weatherford, Okla.

HARGROVE COLLEGE AND GRANT CIRCUIT.

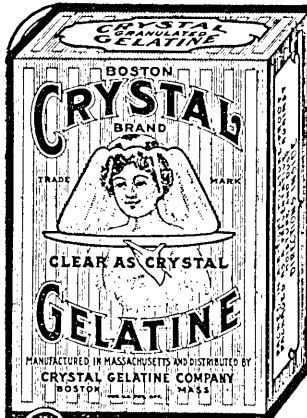
It has been a long time since I tried to write for the Western Methodist, and perhaps it would be as well to put off writing still longer, but for the fact that I want to say a word for Hargrove College, located at Ardmore, Okla.

The school closed its first term in the new building May 3 under very flattering conditions. Dr. J. M. Gross and his teachers certainly did excellent work and deserve great credit for it. The school was late in opening, but the attendance was good and the work thorough.

There is no finer location in the State for a college than Hargrove. The buildings are beauties, the campus unsurpassed, and for health no locality in this or any other State can beat it.

No man in all our great church deserves more praise than does Dr. Gross for his untiring efforts to put Hargrove on her feet and he has certainly succeeded well.

To all who have sons or daughters to



Memorize this package and ask your grocer for it.

With Crystal Gelatine in the house dessert troubles disappear. Crystal makes the tenderest jellies as well as the greatest variety of dishes.

BOSTON

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is very simple to prepare, "jells" quickly, and each package makes two full quarts. Being nutritious and easy to digest, it is taking the place of heavier desserts. Invaluable for children and invalids. Don't fail to try it on your table.

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educate, I wish to say, send them to Hargrove, where they will be under the very best of Christian influences, properly taught, properly fed, where they will have the very best of health. The school is located out from town far enough that the pupils are entirely out from the influences of the city, yet convenient enough for church and Sunday Schools. I hope to see Hargrove full to the utmost capacity of the girls and boys of Oklahoma next year, and I promise here and now to do all in my power to send as many boys and girls there next fall as possible.

I write this because I am interested in Christian education, and because I know whereof I speak.

J. D. ROGERS.

P. S.—Grand Circuit is still on the list and the preacher is also here, but we have not turned much of the world "upside down" nor set it on fire. We hope to have great revivals at each point on the work before the year closes, and everything in full.

J. D. R.

Every one of the Epworth Pianos and Organs at the General Conference must be closed out at once. You may have wanted a sweet-toned Epworth piano or organ for a long time. Why not write me a postal and see what I can now do for you? Remember, I will pay freight to your station, no matter where you live, will give you thirty days' trial and then if you want to keep the beautiful sample instrument at the special General Conference Clearing Sale price, you may do so and name your own terms of payment.

Why not get one of these good bargains so your children can practice their music lessons during vacation? Just write me a postal and say: "H. B. Williams, Sales Manager, Williams Organ and Piano Company, Room 396, 57 Washington Street, Chicago: Please send pictures of the sample Epworths at the General Conference. I am interested in a (say which, piano, parlor organ, or church organ)."

Better not let this good chance go by.

TO WOMEN WHO DREAD MOTHERHOOD.

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

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

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WE OFFER YOU A POSITION
We want 20 men right away. Must have them and will pay good money \$3.00 to \$5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager, 122 W. Adams Street, Dept. 5588, Chicago, Ill.

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IN ARKANSAS.
to represent strong "Old Line" Life Insurance Company.
Southwestern Underwriting Company, Gen. Agt., 931 Southern Trust Bldg., Little Rock, Ark.
Reference: A. C. Millar, Editor Western Methodist.

VAUGHN.—Robert D. Vaughn was born in Yellobusa county, Mississippi in 1840, was taken to Panola county, where he grew to manhood, and in 1878 came to Crawford county, Ark., where he made his home until his death which occurred in my home, on the 11th of April, 1910. Bro. Vaughn was never married, and had no home of his-own, but made his living by laboring wherever he could find work. He was always faithful and efficient, earning a good living, till some six or seven years ago he became afflicted so he could do but little work and during these years he spent all his means in an unavailing effort to regain his health. He professed religion some years ago, and remained a devout Christian till death. He visited me occasionally for many years, and I always enjoyed hearing him tell of God's dealings in his affliction, and how his grace sustained him in his constant sufferings. When he came for the last time, a few days before his death, he said to me, "I can't see why the good Lord keeps me here so long to suffer as I do. I can't be of service to any one. I long to go home. I saw he was nearly at his journey's end, and the next day he grew worse. The Doctor was sent for and all was done for him, that could be, and on the evening preceding his death we thought he was better, he sat up in his bed and ate heartily, and said I don't think we will need any one to sit up tonight. I feel like I can sleep. Then lying down he began to breathe as one in a peaceful sleep, but on our going to him, we found him dying, and unconscious, and never spoke again. A more peaceful death I never witnessed. So passed away a good man. He leaves an only brother and many other relatives to mourn his death but they sorrow not as those who have no hope. If they will follow his example, live right here, they will meet him again in the Father's house of many mansions.

A. H. LARK, L. E.

NO PERSON SHOULD DIE

Any reader of the Western Methodist who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

She was married to U. G. Walker, March 13, 1904. To them were born two girls and one boy, the girls having preceded her to the better land. Bettie was a noble and sweet girl from childhood. She was admired by all who knew her. After her conversion she was a great worker in the Lord's vineyard, ever ready to do whatsoever her hand found to do. She was a noble Christian lady. During her last illness she spoke often of her future home to which she was going, and left this world with joy in her heart, Hallelujahs upon her lips and as was seen in her life so in death Glory was seen in her face. She leaves a husband, one son three years old, father, mother, three brothers, one sister and a host of friends to mourn her loss. Fare well, faithful daughter and wife. Thou art gone from our embrace but not from our memory. We still love thee, and when our work on earth is done we will meet thee beyond the river where parting will be no more. Blessed be God for the hope. By one who knew her,
C. E. HUBLEY.

WARREN, ARK.

We are praising God for this great
victory. A. M. SHAW.
May 16.

\$18—For a Ten Weeks' Course—\$18

ANNUAL SCHOOL ELECTION—
SATURDAY, MAY 21.

THE HOT SPRINGS PREACHERS'
MEETING.

WHAT EVERYBODY NEEDS

sore throat and a cold in one night; cures all pain from any cause in three minutes, whether internal or external. Good for man, beast, or fowl. After using, your money back if not satisfied. It is Gregory's Antiseptic Oil. Call on druggists. A bottle by mail for 25 cents stamps. Address Gregory Medicine Company, 319 Center Street, Little Rock, Ark., Manufacturing Chemists. From Dr. J. T. Simmons, Denton, Texas: "I have put your Gregory's Antiseptic Oil to every test possible. It does all you claim for it."

ALEX, OKLA.

Please announce in the Western Methodist that our new church at Alex is now finished. This is the best church house of any denomination between Chickasha and Paul's Valley.

Rev. M. L. Butler, of Chickasha, will preach the opening sermon on the fifth Sunday, the 29th of May. We extend to all former pastors an invitation to be with us at the opening service. About \$75.00 has been spent on repairing the parsonage. We have had fourteen professions and thirty additions. The people are good to us.

M. L. FLANNAGIN.

JURY RETURNS UNANIMOUS
VERDICT.

A jury consisting of twelve of the most distinguished chemists of America has returned an unanimous verdict of "not guilty" in the case of Knocker et al. vs. Coca-Cola. It will be remembered that sometime ago a report was circulated to the effect that Coca-Cola contained injurious materials and was, therefore, harmful in its effect upon the human body.

The rumor was originated by an unscrupulous competitor of Coca-Cola, the popular temperance drink, spread rapidly and found some credence among those who did not know the origin of the report.

The jury finds that not only does Coca-Cola contain nothing harmful, but that it is much superior to tea and coffee in that it is free from tannic acid and, therefore, promotes digestion instead of retarding it.

Each of the twelve distinguished chemists reported that he had made a careful chemical analysis of Coca-Cola and found it to contain no "dope" of any kind. If you would like to see copies of these letters write the Coca-Cola Company, Atlanta, Ga., for a free copy of a booklet entitled "Truth About Coca-Cola."

The jury was as follows:

1. Jno. M. McCandless, State Chemist of Georgia.
2. B. B. Ross, State Chemist of Alabama.
3. A. A. L. Metz of Tulane University.
4. Prof. W. B. Burney of South Carolina College.
5. Prof. O. H. Palm of the University of Texas.
6. Dr. Wm. H. Taylor, State Chemist of Virginia.
7. Dr. Louis Schaefer, Prest., Schaefer Alkaloid Works, Maywood, N. J.
8. Prof. Emerson R. Miller of Alabama Polytechnic Institute.
9. Dr. J. C. Mims, Chemist to the Board of Health, City of New Orleans.
10. Sam'l P. Sadler, Ph. D., LL. D., Philadelphia.
11. Dr. J. A. Wisener of the Columbus Laboratories, Chicago.
12. Dr. Stewart R. Roberts, Professor of Physiology, Atlanta School of Medicine.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

TEXARKANA DISTRICT.
(Third Round.)

Lewisville	May 28, 29
Bright Star	June 4, 5
Fairview	June 5, 6
Texarkana	June 11, 12
College Hill	June 12, 13
Spring Hill	June 18, 19
Stamps	June 19, 20
Ashdown	June 25, 26
Lockesburg	July 2, 3
Horatio	July 9, 10
Gillham	July 16, 17
Foreman	July 23, 24
DeQueen	July 30, 31
Vandervoort	Aug. 6, 7
Mena	Aug. 7, 8
Umpire	Aug. 13, 14
Cherry Hill	Aug. 20, 21
First Church	Aug. 27, 28

THOS. H. WARE, P. E.

WHITE RIVER CONFERENCE.

JONESBORO DISTRICT.
(Third Round.)

Monette and Macey	June 4, 5
Nettleton and Forest Home	June 5, 6
Marked Tree, Tyrone, and Bay	June 11, 12
Marion and Gilmore	June 12, 13
Harrisburg Ct.	June 18, 19
Harrisburg Sta.	June 19, 20
Crawfordville and Bethany	June 25, 26
Vandale Ct.	July 2, 3
Earle Sta.	July 9, 10
Leachville Miss.	July 16, 17
North Jonesboro and Lake City	July 17, 18
Barfield Miss.	July 23, 24
Blytheville Ct.	July 24, 25
Brookland Ct.	July 30, 31
Manila and Dell	July 31-Aug. 1
Luxora and Rozelle	Aug. 6, 7
Osceola Sta.	Aug. 13, 14
Wilson Ct.	Aug. 14, 15
First Church, Jonesboro	11 a. m. Aug. 21
First Church, Blytheville	8 p. m. Aug. 21
Trinity Ct.	Aug. 27, 28
Cotton Belt Miss.	Aug. 29
Little River Miss.	Aug. 30
Lake City Miss.	Aug. 31

A. M. R. BRANSON, P. E.

HELENA DISTRICT.
(Third Round.)

Forrest City Station	May 29, 30
Clarendon Station	June 5, 6
Wynne Station	June 12, 13
Parkin Station	June 12, 13
DeView and Howell Ct.	June 18, 19
Wheatley Ct., at Goodwin	June 19, 20
Cotton Plant Station	June 25, 26
Brinkley Station	June 26, 27
La Grange Ct., at Spring Creek	July 2, 3
McCrory Station	July 9, 10
Colt Ct., at McElroy	July 16, 17
Holly Grove & Marvell, at H. G.	July 23, 24
Turner & Shiloh Ct., at Turner	July 23, 24
Council Ct., at White Hall	July 30, 31
Hamlin Ct.	July 30, 31
Haynes & Madison Ct., at Widener	Aug. 7, 8
Laconia Ct., at Knowlton	Aug. 13, 14
Marianna Station	Aug. 21, 22
Helena Station	Aug. 28, 29

District Conference at McCrory begins at 2:30 p. m., Wednesday, July 6, to close Saturday, July 9. Z. T. BENNETT, P. E.

OKLAHOMA CONFERENCE.

GUYMON DISTRICT.
(Third Round.)

Nabisco Ct., at Doyne	June 4, 5
Sampsel	June 11, 12
Boise City, at Bertrand	June 18, 19
La Kemp, at Bethany	June 25, 26
Grand Valley, at Pleasant Valley	July 2, 3
Ellis Ct., at Tierce Chapel	July 9, 10
Toland Ct., at Wagon Creek	July 16, 17
Mutual Ct., at Mutual	July 23, 24
Woodward Sta.	July 24, 25
Tangier Ct.	July 26
Guymon Sta.	July 30, 31
Texoma & Goodwell, at Goodwell	Aug. 6, 7
Hooker Sta.	Aug. 13, 14
Tyrone Sta.	Aug. 20, 21

District Conference at Goodwell May 28, 29 and 30. J. F. LAWLIS, P. E.

CHOCTAW-CHICKASAW DISTRICT.
(Third Round.)

Sans Bois Ct., at Mid. Sans Bois	May 14, 15
Sugar Loaf Ct., at Salem	May 21, 22
Bethel Ct., at Nantehito	May 28, 29
Kullitukto Ct., at Bokchito	June 4, 5
Bennington Ct., at Kullitukto	June 11, 12
Owl Ct., at Oktak Kali	June 18, 19
Atoka Ct., at Pine Grove	June 25, 26
Kiamitia Ct., at Cane Creek	July 2, 3
Long Creek Ct., at Nohio Chapel	July 9, 10
Chickasaw Ct., at Burris Chapel	July 16, 17
Rufe Ct., at Frazier Chapel	July 23, 24
District Conference at Pine Ridge	July 28
Kiowa Ct., at Dansby Chapel	Aug. 6, 7

A. S. WILLIAMS, P. E.

M'ALESTER DISTRICT.
(Third Round.)

Phillips Memorial	Aug. 23
Hartshorne	May 21, 22, Aug. 23
Heavener	May 27-30
McCurry	May 31, June 5, July 11
Coalgate at Centraloma	June 10-12
Atoka	June 12-13
Canadian, at Indianola	June 17-19
Eufaula Ct., at Elm Hill	June 24-26
Eufaula Sta.	June 26, 27
Stuart, at Self's	June 30-July 3
Quinton, at Featherston	July 3, Aug. 3
Palestine Ct.	July 6-10
Cameron, at Tarby	July 10-11
Spiro	July 12-17
Monroe	July 17, 18
Poteau	July 22-24
Wister, at Leflore	July 24, 25
Wilburton	July 29-31
Mowdy	Aug. 1, 2
Stringtown Ct., at Nixon	Aug. 5-7
Caney Ct., at Ego	Aug. 7, 8
Tushka, at Forest Hill	Aug. 12-14
Kiowa	Aug. 14, 15
District Conference at Poteau	Aug. 21, 22

J. A. PARKS, P. E.

MARSHALL, TEXAS.

Summit Street Methodist Church is moving forward. Sunday School is the best in its history. Collections quite good, and truly a missionary school, which every one should be. Junior League wide awake, with Miss Winnie Schmitzer as President. No better Home Mission Society need be looked for. Our men are good workers, at least a number of them, in all the church services and they show willingness to go forward. Brother H. T. Cunningham, Presiding Elder, is congenial, busy, and occupies the new district parsonage. Good furniture is placed from time to time in our parsonage. Seven rooms piped for gas this week, and a fine gas cook stove placed in the kitchen as results of special effort of Mrs. Burks Wilmore and Mrs. Dan Morford, with many friends of the parsonage to respond to their call. Monday night some seventy people took the pastor and family on complete surprise when they came with a "shower" of linen, ready-made clothing, money, cakes, fruit, flowers, music and merry laughter. It was a gracious and happy time. Many are interested in the 18th of May, when Halley's comet will come and the wicked saloons will go!

Truly,

IRVIN B. MANLY.
704 Summit Street.

ALBION MISSION.

We are on the Frisco Railroad, 75 miles south of Fort Smith, in Oklahoma, in a town of about 500 inhabitants only three years old. We came here in December last. The Presiding Elder, Brother Turner, finding us here established a mission and put me in charge. My work has been confined almost entirely to this town. We organized here with 12 members. The Missionary and Freewill Baptists had already organized but were both very weak. No church house in town, to we have built a nice Methodist Church here. It will be ready for services by the 15th of May. However, we will have to paper and paint later. Sunday School doing well, will have Children's Day on fifth Sunday in May. Doubtless several of my friends want to know what I am doing. I am making a small crop of both corn and cotton; also a garden; superintending the building of the church; superintending of the Sunday School, serving as pastor; working in store and

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ALWAYS
ON
HAND

BOND'S LIVER PILLS

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

post office on Saturday, and haven't gone fishing either. But Mrs. Justice put in good time fishing. A new brick bank building has just been completed here. A two-story brick school building is now nearing completion. I think Brother Weems might drop down here some time. There is but one copy of the Methodist coming to this office. I ask my many friends to pray for us.

W. E. JUSTICE, P. C.

OKLAHOMA CITY DISTRICT EVANGELIST'S REPORT.

I have held six meetings. There have been 119 conversions and 86 have joined our church. I have baptized 27 infants, and secured 50 subscribers to Go Forward and distributed 1,000 tracts on missions.

Brother Fred veal is now with me conducting my singing. We are at Blanchard at present and will report the meeting later on. The present outlook is good. Our time is all engaged for the year except some for two meetings just before Annual Conference.

D. A. GREGG.

TEXARKANA DISTRICT CONFERENCE.

The Texarkana District Conference will be held in Foreman, beginning July 20, at 8:30 a. m.

Opening Sermon by Rev. M. K. Irwin, at 11:00 o'clock.

Committee on License to Preach and Admission into Traveling Connection—W. M. Crowson, L. E. N. Hundley, and J. F. Taylor.

Committee on Deacon's and Elder's Orders—James Thomas, W. R. Harrison, Z. D. Lindsay.

THOMAS H. WARE.

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.

McALESTER DISTRICT REPORT.

1. Members received since Annual Conference: Atoka, 7; Canadian, 24; Caney, 31; Cameron, 39; Coalgate, 45; Eufaula Ct., 7; Hartshorne, 7; Howe and Heavener, 71; Mowdy Ct., 12; McCurtain, 4; Phillips Memorial, 27; Quinton, 5; Stonewall Avenue, 32; Stringtown Ct., 8; Stuart Ct., 54; Spiro, 10; Tushka, 2; Wilburton, 16. Total, 408.

2. Paid Pastor and Presiding Elders: [Atoka, \$147; [Canadian, \$158; [Cameron, \$59; *Caney, \$28; [Coalgate, \$92; *Eufaula Sta., \$196; Eufaula Ct., \$52; [Hartshorne, \$116; [Howe and Heavener, \$102; Kiowa, \$94; McCurtain, \$70; [Mowdy Ct., \$22; [Phillips Memorial, \$458; *Poteau, \$222; *Quinton Ct., \$86; *Stonewall Avenue, \$19; [Stringtown, \$29; *Stuart, \$49; *Spiro, \$168; [Tushka, \$34; *Wilburton, \$138; [Wister, \$111. Total, \$2,450. Total F. M. paid, \$348. Total D. M., \$400.

*Both foreign and domestic mission assessment paid.

[All foreign mission and part domestic mission paid.

[All foreign mission paid. Twelve dollars more will pay out our foreign mission assessment. Both mission claims will be paid before District Conference.

Spiro and Red Oak paid salaries to date; Eufaula, Hartshorne, and Phillips Memorial paid second quarter in full, but were behind on first.

3. Wister and Coalgate have each built a church and a parsonage, all valued at about \$8,000; Featherston is building a church; Heavener, Harrell, and Red Oak are planning to build. Caney Circuit and Tushka Circuit have each built a parsonage.

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Rev. J. M. McCord, Verbena, Ala., used three bottles and wrote: "I feel better and weigh more than I have in twenty years."

C. G. Butler, Argenta, Ark., wrote: "Used four bottles and gained 12 pounds and feel 100 per cent better."

Money back when it fails.

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SAVANNAH, GEORGIA.

FIGHT FLIES AND MOSQUITOES.
Homes and Schools Should be Kept Clean.

State Superintendent Geo. B. Cook urges the necessity of beginning NOW the fight against the "Typhoid Fly" and the "Malaria Mosquito." Nothing will do so much to abate these dangerous nuisances as a thorough "clean-up."

The following is taken from a recent bulletin of the Bureau of Municipal Research:

"The canal zone of Panama is an excellent illustration of what can be accomplished by a thorough clean-up. This country has been converted from an unhealthy one with large mortality from yellow, malaria and typhoid fever to a healthy one with yellow fever entirely eliminated and malaria and typhoid largely reduced. The death rate last August was 16.20 per 1,000 of population which compares favorably with the death rate in 1907 of the State of Pennsylvania (16.40), New Jersey (17.10), California (18.00).

"Start early to weed gardens and yards and the work of keeping them free during the summer will be lessened. Weeds are not only unsightly but are breeding places, especially for mosquitoes. Tin cans and bottles should be carefully carted away, as an ordinary tomato can will hold sufficient water to breed enough mosquitoes to infect an entire city block.

"See that cellars are clean. A coat of whitewash is inexpensive. Do not throw rubbish on open lots as the source of contamination is merely removed from one place and deposited in another. No matter how humble, the home can be kept clean, the reward for which is ample in preventing sickness during the heated term."

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REV. M. B. HAVNER.

He was born in Marion county, Tenn., December 29, 1837; died at Walnut Tree, Yell county, April 9, 1910. Married Caroline McBee, December 7, 1857; to them four sons and two daughters were born, three of whom are now living, Dr. Joe B. Havner, Mary A. Jones, and Martin B. Havner, Jr.

Our mother died in March, 1887, and in September Pa married Mrs. Dora Smith (nee Logan) a daughter of Uncle Jonathan Logan of Southern Home, Yell county. She now survives him. A great blessing that so good a woman came into his life just at that time.

He enlisted in the Confederate army in the fall of 1861 and surrendered with Lee in the spring of 1865.

He was converted when quite young and began preaching early in life. In 1869 he moved from Tennessee with his family to Walnut Tree, Ark., where he lived till his death. His home was always the home of everybody; not only his neighbors and friends, but the traveler, the stranger, the tramp were always welcome guests, and were given a hearty hand and God's speed on departing.

He was a good entertainer, which perhaps accounted for everybody's wanting to be with him. The best he had belonged always to the one who came first for it. He was so aggressive and so positive in all of his acts that no one ever doubted the stand he would take on any question that came up. He was always for the right and when he took a stand he was almost immovable.

His ministry covered a period of more than forty years. He had his regular appointment three times a month, and always spent one Sunday with his pastor at home. For thirty years or more he would work on the farm all the week and on Sunday morning go to his appointment, preach at eleven and at night, and often come home after night. He always had a good audience. Well do I remember the last time I heard him preach. It was a mid-week 11 o'clock service. I was on my way to visit him. I saw his horse hitched up at the church as I drove by. He was just reading his text as I stepped in and took a seat at the door unobserved.

His spirit was the "Redeemer's." After preaching for a while he stepped down from the pulpit and in the most forceful, pathetic way built up one climax after another—taking his audience at it were, right up to the throne of God, and it seemed the pearly gates flew open and we could see right into the face of God among the angels. Then with an appropriate gesture and with clarion tones he said, "My brother, my sister, pick out your star in glory and tell me now if you want to go there." The whole audience rose up and rushed to him and it seemed the angels of heaven came down and glory shone all around him. Everybody was happy and I was happy too.

Yes—Pa is now in glory. He could truly say with Paul of old, "I have fought a good fight, I have kept the faith." Pa never doubted for one moment. I believe there was not an hour he could not say "I have kept the faith." While he was indeed the "diamond in the rough" I am truly glad I could always see the diamond.

Lovingly, his son,
MARTIN.

SEARCY DISTRICT.

All the preachers are at their posts and doing good work. Several of them have had good revivals already, and quite an increase in membership.

Our preachers' and laymen's meeting at Beebe in March was a success. At that time we inaugurated a plan by which a district missionary evangelist is to be put into the unoccupied territory of the district to hold revival meetings and organize churches wherever practicable. A district missionary committee composed of the following laymen was appointed: O. H. Davis of Cabot,

Claude Erwin of Newport, Prof. A. L. Hutchins of Augusta, C. S. George of Searcy, with the presiding elder as ex-officio member. The committee met and organized by electing Prof. A. L. Hutchins chairman and C. S. George secretary-treasurer. A man was chosen for the place, amount of salary was agreed upon, and arrangements made for its collection. The field of operation and policy to be pursued was also agreed upon. Brother M. B. Umsted is appointed to this work; also Brother T. O. Rorie has been appointed as district evangelist to assist the other pastors in their revival meetings. And I hereby notify the pastors of the district that Brother Rorie will be available from sometime in June on through the summer months, to assist you in your revival work. He is a strong, forceful preacher, and will be fine help for you in your charges. Two preachers from Vanderbilt have been secured to take charge of the pastorates of Brothers Rorie and Umsted while they are out in this other work.

A. F. SKINNER, P. E.
Searcy, Ark., May 9, 1910.

REVIVAL AT BRINKLEY.

The Methodist Church and community of Brinkley have been blessed recently with a splendid revival—a great revival, considering the drawbacks, interferences, etc. Dr. A. C. Holder of Shreveport, La., and Mr. Arthur Herring of Moody Institute were with us about two weeks. A better team of soul winners is hard to find. Dr. Holder's preaching is scriptural, logical and Methodist. He speaks as a "man of authority." He is strong in body, sound in mind, cultured in brain and earnest at heart. Above all things he is a soul winner. The people are persuaded to believe that he has been with God and has received from him a passion for souls. He is untiring in work. He is in dead earnest in the pulpit, congregation and at the altar.

Whatever may be said of Dr. Holder as a preacher and soul winner may likewise be said of his gifted helper, Mr. Herring, as a soloist and choir director. Mr. Herring is worth much to any community not only by way of leading a choir in singing, but leading them closer to their Lord and in personal work.

As to the visible results of our meeting, some 80 professions were counted, 25 have given their names for membership in our church, and several for the other churches. The meeting was worth a great deal to our church, some propositions having been met for which we were praying, besides the renewing of faith and covenant vows upon the part of a number of our members.

May the work abide, and may all be true to the promises made, especially at the closing service. Sincerely,
W. P. TALKINGTON, Pastor.
Brinkley, Ark., May 9, 1910.

STUART CIRCUIT.

Using the words of Brother Edwards, our conference evangelist, we have one of the hardest patches to cultivate we most ever have been appointed to. But is anything too hard for God? The result of two weeks or a little more proves that God is still with his faithful and earnest workers and owns and honors their efforts in the salvation of men and women. Brother Edwards, our district evangelist, was with us in a meeting at Stuart and Ashland. We held services day and night during the meetings and the people turned out in old-time style to the day services. Many of the day services were seasons of wonderful refreshing from the presence of the Lord. Men and women shouted and praised God and souls were saved. Brother Edwards is an earnest and faithful laborer in the district in his capacity as evangelist. He preaches a sound doctrine and is indeed a successful man in his place. We can truthfully recommend him to any of the pastors who need a safe and good man.

Before we close we must not fail to make mention of valuable services rendered by his daughter, Beulah, who assisted in the singing. May the good Lord use her for His glory in many great meetings. Brother Blackwell came over from Calvin and preached one great and effective sermon, at which four or five were converted. Blackwell preaches for conviction and his sermons generally bring it. Some 60 odd were

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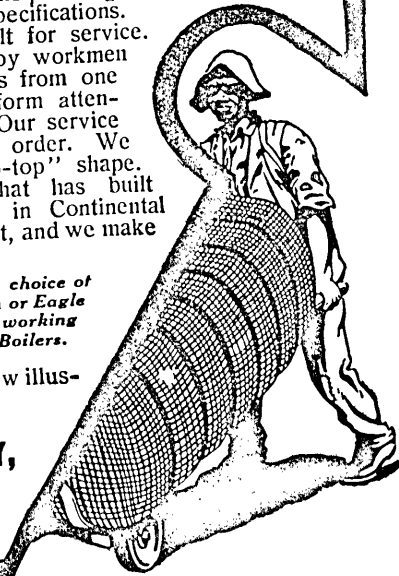
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[Money to lend on improved farm lands.]

converted and reclaimed during the meeting, 48 united with the church and 10 children were baptized. We have three or four more meetings to hold yet and expect to have a good report at conference. Love to all the brethren,
J. M. RUSSELL.

Conference is over and we still have a couple of those beautiful Epworth pianos at Asheville, North Carolina. No matter where you live or how little money you may have, I believe we can make you such a good offer as to price and terms that you may have one of these beautiful pianos for your very own. At any rate, it won't do any harm to drop me a card. Just say: "H. B. Williams, Sales Manager, Williams Organ and Piano Company, Room 396, 57 Washington Street, Chicago," and say:

"Please send me pictures of the General Conference Pianos at Asheville and let me know about the special price for piano delivered at my home and tell me about the easy terms of payment as mentioned in my paper."

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