

# 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. 5



## THE VANDERBILT SITUATION, A DECIDED IMPROVEMENT.

Since the College of Bishops withdrew so much of their complaint as referred to the Vanderbilt-Peabody affiliation Chancellor Kirkland has received the \$300,000 promised from Mr. W. K. Vanderbilt and the General Board of Education for the carrying forward of that enterprise. The Nashville Banner of the 17th of January reproduces copies of the checks bringing the money. The remarks of the Banner on the occasion are worthy of the consideration of Methodist people, and we here lay them before our readers:

The recent gift of Mr. W. K. Vanderbilt is the third large donation he has made to Vanderbilt University. The first was for the erection of Kissam Hall, which cost \$145,000. The second donation was after the fire in 1905, and was in the sum of \$150,000. This last donation will be expended for the purposes already set forth in the Banner. In addition Mr. Vanderbilt has made contributions to the current expenses of the university at many critical times. These contributions will aggregate more than \$50,000, so that his donations up to date are in excess of \$500,000. He becomes, therefore, with this last donation, the largest benefactor in the history of the university with the exception of the founder, Commodore Vanderbilt.

Mr. William H. Vanderbilt, son of the founder, contributed \$400,000 to the university, but this sum is now surpassed by Mr. W. K. Vanderbilt. Mr. Vanderbilt's contributions have been marked by discrimination and judgment. He never gave without a definite understanding of the purpose for which the gift is sought. He is not disposed to be critical, but his counsel is always wise and his suggestions pertinent. He is broad in his views and looks at enterprises in the large. His interest in Vanderbilt University has been constant from the time he was first consulted about its affairs. It is safe to say that the university would have fallen into serious disasters, and would have been financially badly crippled if it had not been for Mr. Vanderbilt's kindly and generous aid. For these reasons, as well as for others, Chancellor Kirkland feels that Mr. Vanderbilt's views as to the management, control and future policy of Vanderbilt University are entitled to more weight than should be given to those of any other individual or group of individuals.

The donation of the General Education Board is significant because of the liberal terms offered. The occasion of this was the fact that Vanderbilt University had already but recently raised considerable sums of money to replace the loss incident to the fire. Another cause undoubtedly was the deep interest of the Board in the work of the George Peabody College for Teachers. The Secretary of the General Board, Dr. Wallace Buttrick, had taken deep interest in this enterprise for many years. He was the adviser and agent of the Peabody Board of Trustees when they were studying the matter before reaching a final decision. In a letter to Chancellor Kirkland Dr. Buttrick speaks of the proposed affiliation of the two Nashville institutions as one of the most important and valuable educational arrangements of which he has ever heard. This gift, therefore, comes as a distinct approval of educational plans and purposes that have been studied out as carefully as any educational enterprises that have ever been projected. It is fortunate that the educational interests of Nashville have now reached a position of stable equilibrium. All differences seem at last to be adjusted. The old Peabody campus will be forever dedicated to one of the most important parts of educational work. It will be the home of nearly half the students of Vanderbilt University, and the interests of the departments there located will be carefully protected. The other departments of Vanderbilt University, and the interests of the departments there located will be carefully protected. The other departments of Vanderbilt University and George Peabody College for Teachers will move on side by side but both contributing to the uplift of the South and honor of Nashville.

The interest of Mr. Vanderbilt in our University ought to be appreciated. It is an unselfish interest. He is not seeking to control us; he is seeking to help us in a great work.

The interest of the General Board of Education ought likewise to be appreciated. In its recent deliverance the College of Bishops said with reference to this benefaction of the General Board of Education, what some of us have been saying with reference to the General Board's policy, that no conditions were attached which in any wise abridge the right of the church to manage its own affairs. That deliverance of the College of Bishops ought, by the way, to put an end to the talk of some people.

It remains now to determine the one other issue raised against the Vanderbilt Board of Trust—whether that Board is self-perpetuating; for all other phases of the general issue seem to us to range themselves under this particular issue. This issue is in the courts. The Western Methodist did at the time the whole question arose take very decided ground upon the several phases of it. It would not be proper, on a question before the courts, to repeat here anything we said then. We trust we may be permitted to say that we have seen not the least reason to change any statement of ours heretofore made; so far as matters have progressed they have moved upon lines we held by; and we are ready to bow to the finding of the courts on points that remain.

We presume that the courts are ready to determine the case, and that the delay is due to parties litigant. On this phase of the affair we have one earnest conviction; that the case ought to be speedily determined. The most unfortunate phase of the whole controversy is the sentiment common among the student body of Vanderbilt University that the University must make head despite the bishops of the church. Whoever may be responsible for such a sentiment, we cannot afford to perpetuate it in the chief student body of our Methodism. Absolutely all occasion for it ought to be taken away. In the present situation we do not understand that the several bishops represent themselves individually. An issue was formed by order of the General Conference, and the College of Bishops, as such, was instructed to maintain one side of that issue. Whatever may be the individual opinion of a bishop, each is under this instruction directed to the whole body of them. So that we have the College of Bishops vs. the Vanderbilt Board of Trust. This is the situation that ought to end, and end speedily. We trust it will end speedily and amicably.

## THE MISSING LINK.

The link that is lacking is one which will connect the Sunday school more closely to the church. Most of the children of the Sunday school go away at the close, and do not attend church at all. The number of children converted and brought into the church through the Sunday school is small. We build beautiful and commodious Sunday school rooms, provide the best facilities for instruction, and are disappointed in the results.

What can be done to secure the conversion of the children? We give a few rules which we have found effective in practice:

1. Have the teachers furnished with a card on which to take name, age, residence of every child and whether parents are religious or not, and whether the child is a member of the church or not. All this can be done on a single Sunday and the cards furnished the pastor.

2. Let the pastor call on all families repre-

sented in the Sunday school and make them feel that he is interested in the religious welfare of them and their children.

3. Have the teacher of each class list the names of children in their classes not converted, but of proper age to be converted, and pledge the teacher to pray for them and seek personally to bring them to Christ.

4. Always call for reports on this work from each teacher at the teacher's meeting.

5. Where an adjoining room can be had close the Sunday school half an hour before the church service, have all the teachers repair to the adjoining room for a prayer meeting of twenty minutes, for the conversion of the children, and let them always invite the children, as many as will, to attend the prayer meeting with them.

All this is easy, common sense, practical, and where the plan is followed there is no missing link between the church and Sunday school, and we guarantee gratifying results. Fifty-two decision days in the year are better than one. And conversions and additions to the church by this sort of work are more to be depended on than by the drag net method.

But you have no room for prayer meeting. Then twenty minutes before the regular church service let the pastor take the Sunday school as a children's church. Use the Sunday school book. Let the children organize their choir, sing, pray, preach ten minutes. Open the doors of the church for the children; dismiss them and let them go home and begin at once the regular service. The first plan we have fully tested having the prayer meeting room at command. The second we have seen operated with satisfactory results where there was no separate room.

G.

## A SHORT STUDY IN COMPARATIVE RELIGION.

The ancient religion of India was Brahmanism. It is a system that makes little of human personality. Its ultimate goal is the destruction of personality; every human being fit for such a destiny is to be absorbed into the divine being and so lose identity. It will be seen that such a system would likely be eminently reverent. As a matter of fact Brahmanism is so, and in its own way eminently spiritual. It ought to be plain also that in the end such a system making all of God will make little of man. As a matter of fact, the system developed a people hard and cruel toward their fellow-men. It created the caste system of India, with all its disregard of the rights of man as man; and so has been the practical ruin of India.

Buddhism was a practical revolt from this hard and cruel religion. Its founder was Gautama, who lived in the fifth century B. C. It spread over all the Far East. We cannot here describe in detail its teachings. Let it suffice to say that Buddhism knows practically no God at all. What it does know is man. It is the other extreme from Brahmanism, which may be said practically to know not man. It seeks to determine and to secure the rights and privileges of men among their fellows. Its great founder was gentleness and kindness itself. It is a system of beautiful humanities, and as such it did much to soften the hard and cruel Mongol character, and the character of others of the Far East. But its fatal defect is that it knows no God.

If, now, you can figure what our condition

(Continued on page 3.)

# WESTERN METHODIST

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## Notes and Personals

Bishop Candler is in Cuba looking after our missions there.

Mrs. J. M. Workman, wife of the pastor at Malvern, has been quite ill but is recovering.

Rev. W. E. Hall, our pastor at Cabot, made us a brotherly call Wednesday. He reported success in raising his part of the Hendrix debt at a recent service.

Mr. A. C. Carter, one of our staunch laymen and Sunday school superintendent from Cotton Plant, Ark., was in the city Wednesday and made a visit to our office which was duly appreciated.

Dr. James Cannon has resigned the presidency of Blackstone Female Institute and accepted the office of general superintendent of the Southern Assembly at Waynesville, N. C. Dr. Cannon will still edit the Richmond Christian Advocate.

Our good brother, Mr. F. M. Daniel of Mammoth Spring was in Little Rock, this week on business and made this office an appreciated call. He happened in while none of the editors were present but we appreciate the visit none the less.

Rev. M. B. Umsted and Rev. J. G. Parker are assisting Rev. L. C. Craig in a meeting at Walnut Ridge. Services began Friday night. A splendid interest is already manifested and great things are expected from the Lord in the next few days.

Two of our hale and hearty brethren from Ouachita county, Methodists and temperance men to the bone, Mr. S. B. Proctor and Brother Tate, were among our visitors last week. They were rejoicing over the emancipation of Ouachita from the liquor curse.

A clipping from a Wynnewood, Okla., paper brings the intelligence that Rev. A. J. Worley, a superannuated member of the West Oklahoma conference has been taken to Ft. Worth, Texas and placed in a sanitarium. The clipping states that Bro. Worley's mind has almost completely given way. This will be sad news to his old associates in the ministry though it may not have been unexpected. His health has been bad for several years and he has not been able to meet with the brethren in the Annual Conferences. The time was when he was a most active and efficient preacher and presiding elder. We bespeak for him and his good wife the prayers and sympathies of all our readers.

### REV. BARNETT WRIGHT DEAD.

On Tuesday afternoon at 6:30 o'clock Rev. Barnett Wright, pastor at Lonoke, Ark., died after a somewhat protracted illness. He had been able to do but little work since conference. A few days were spent at Hot Springs in search of bet-

ter health but finding his strength wasting he made the trip home and awaited the end. The immediate cause of his death, as we understand it, was heart failure. He was about thirty-nine years old and leaves a wife whom he married last year to mourn his death. Funeral services were held at Lonoke Wednesday and the burial will be at Fulton, Ky. Bro. Wright came to the Little Rock conference six years ago and was assigned to Hawley Memorial, Pine Bluff, where he remained for one year. He served Des Arc the next year and at the conference that followed was assigned to Lonoke. He served Lonoke two years and England the following two years and had been sent to Lonoke to begin a second pastorate. He was a fine preacher and was acceptable as such anywhere in the conference but his health held him back, he suffered more than we can tell. We are shocked that one with such marked ability should have been called from labor so early in life. We have not sufficient data at hand to give at this time a more extended notice and shall expect that some of his brethren who are in a position to do so will give a more extended account of his life for publication.

### TO THE METHODISTS OF ARKANSAS.

As set out in the last issue of the Methodist the Presiding Elders and other brethren met in Little Rock on the 24th and cast up on the Hendrix debt. Under all the circumstances some fine work has been done. Some districts had secured in promises the whole amount assessed, while others were nearly in sight of the end. All had been at work. Enthusiasm characterized the meeting and by the help of God we will pay the last farthing of this debt. It was unanimously voted to extend the time to March 1st, and all agreed to work and pray until that day after which we will publish results. We found that where the presiding elder and pastors were on fine results had been secured. Some remarkable reports were made. I shall have more to say about this in the future. And one word to my brethren of the ministry, Do not apologize for the collection—shame on us for not having long ago paid the debt. Preach about it and give the people a chance. That is all they want. Real business men understand and help,—the truth is, all will lend a helping hand. And for one united strong pull. On to March 1st.

JAMES THOMAS.

### THE BANNER MISSIONARY CHURCH.

(A few weeks ago we sent out a report of missionary work of the West Market Street church, Greensboro, N. C., under the caption, "A Wonderful Record—Who Can Excel It?" The following letter answers that question.—C. F. Reid.)

Danville, Va., Dec. 20, 1910.

My Dear Dr. Reid: In the December number of the "Go Forward" you published an account of what our great West Market Street Church in Greensboro, N. C., is doing for the cause of missions. The record is really a wonderful one and reflects great credit to the church.

You will be delighted, I am sure, to know that Main Street Church, Danville, Va., excelled the Greensboro church in the average amount per member raised this year for missions; Main Street Church having raised \$10.70 per member, while West Market Street raised \$10.33 per member. The total amount raised for missions this year by the Danville Church, of which Rev. W. J. Young, D.D., is pastor, is \$6,495.69, and is distributed among the various organizations as follows:

Woman's Foreign Missionary Society.	\$ 474.14
Woman's Home Mission Society....	759.64
Rosebuds .....	11.91
For specials by the church.....	4,710.00
For the regular assessments.....	540.00

This congregation has built a church at Osaka, Japan, and is annually paying the salary of the pastor. It is also supporting the pastor of one of the mission churches in Danville, and paying a large part of the salary of a pastor on one of our mountain missions. In addition to this, the church is contributing the sum of \$5,000.00 to the Soochow University, China, paying \$1,000.00 per year for five years.

I am writing not with the thought of diminishing the honor so justly due to our church in Greensboro, but simply to hearten and encourage the readers of your paper by letting them know that the missionary spirit is strong in Danville, as it is, in deed, in a great many communities all over the land. May the larger generosity of all our churches, both great and small, continue until the whole world of mankind shall be brought to worship only our Lord and King.

B. M. BECKHAM.

### MISSIONARY INSTITUTES AND THE EVERY MEMBER CAMPAIGN.

I desire to call special attention to three items of the report of the committee of the Leaders' Conference held in Nashville in January of this year. Item two of that report is as follows: "That systematic plans be laid in each Annual Conference to carry on an aggressive campaign looking to the thorough organization of all the forces and the arousing of all the available energies of the church for the work of world evangelization; that this campaign should be led by the Conference Missionary Secretary in co-operation with the presiding elders, pastors, lay leaders, and workers in the women's societies."

Our Conference Board of Missions formulated plans early in the year to carry on a wide-awake campaign for the purpose of enlisting all our people in the work of giving the gospel to the whole world. The method our Board urges is in exact keeping with items four and six. Item four is as follows: "That this campaign can best be wrought out by districts working along intensive rather than extensive lines. Institutes should be held in each district, and in such numbers as to thoroughly arouse and work the entire district." It will be seen at a glance, that to begin with, nothing can be done in any district without the presiding elder. His co-operation means success in the planning and arranging for the institutes. Any P. E. can block the way of the Missionary Secretary and bring to naught this campaign in his district by refusing to lend his hearty co-operation. And if any seem to think that the work to be done in these missionary institutes means nothing to him he is simply standing in his own light. If any pastor, however well his charge may be organized, thinks that a good live institute in his church would not be worth while he needs to have his own conscience aroused. Every preacher really needs the inspiration and the information that comes of this institute work.

Item six of the committee's report recommends: "That the methods of the Laymen's Missionary Movement be employed, viz: The appointment of a strong missionary committee in each church, the every-member canvass, putting the offering on a weekly basis when practicable, and the use of the Duplex envelope."

I most sincerely plead for the hearty co-operation of every pastor and presiding elder in the Arkansas conference in carrying on this campaign. If we can get the facts before our people they will do the work.

J. H. O'BRYAN,  
Conference Missionary Secretary.

### CHURCH EXTENSION DAY.

February 12th is the annual Church Extension Day in the Epworth League. Many of the League members know very little about the work of the Board of Church Extension. This meeting can be made very interesting, and of decided educational value, if the leader is well informed on the subject. It is important that those who are to lead the Epworth League in the various churches, should secure the necessary literature at once. On application, the Board of Church Extension, 707 West Chestnut St., Louisville, Ky., will gladly send free, a copy of the Church Extension Hand Book, as well as interesting leaflets and a wall map showing what has been accomplished by this Board.

Pastors have copies of the Church Extension Hand Book, and will doubtless be glad to lend them to any League members who are interested in this subject.

February 12th should be made an important day in every League Chapter.

MAUD W. OVERTON,  
4th Vice Pres., L. R. Conf. Epworth League.

## A SHORT STUDY IN COMPARATIVE RELIGION.

(Continued from page 1.)

would be with God eliminated from the Christian system, you will have the difference between Buddhism and Christianity. Christianity believes both in God and in man made in the image of God. Like Brahmanism, it demands reverence for the divine being, and pours out its soul to him in prayer, and expects to be made eternally happy in him, though not through the loss of personal identity, but as a conscious immortal. Like Buddhism, it stands for tenderness and love and justice between men; but it knows a God to whom we may apply as the source of help and strength and consolation.

The reason, therefore, why I would rather be a Christian than a Buddhist lies chiefly in this: That Christianity does know such a God.

It ought to be added that any system which knows only God or man will be warped in its knowledge of the one party thus known. The Brahman could not truly know God till he also knew man. The Buddhist could not truly know man till he also knew God. Christianity knows both and has a better knowledge of both than Brahmanism or Buddhism has of either.



February 5: An Answer from God's Word.  
(Matt. 4:1-10.)

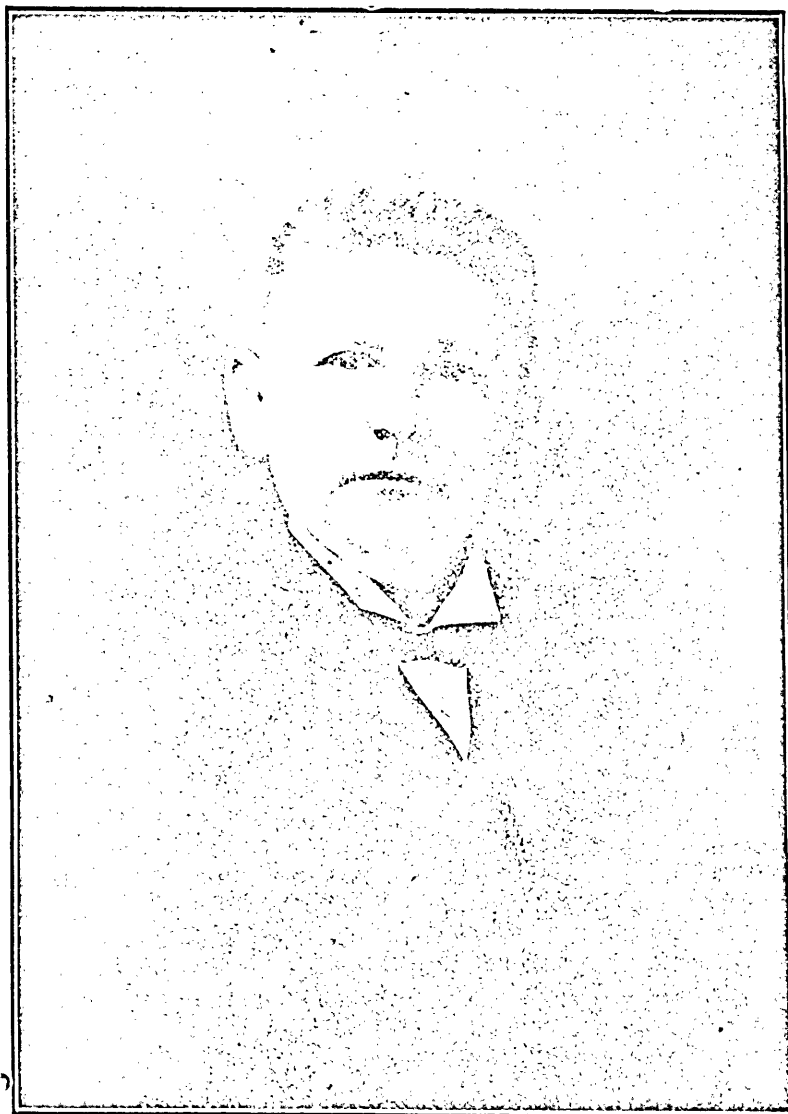
Thought for the Month of February: Christ's Method of Meeting Temptations.

References for this topic: Ps. 91:11, 12; Deut. 6:13; Deut. 6:16; Deut. 8:3.

Christ is now thirty years of age—no longer the "carpenter" of Nazareth. He has been attracted by the preaching of John the Baptist, and in order to hear the message of this wonderful man, Jesus leaves his home at Nazareth and goes over into the "Wilderness of Judea." He is there baptized by John. Immediately after this comes the great crisis of his life—his temptation.

We read in the fourth chapter of St. Matthew that after his baptism, Jesus went, or rather was led, into the "wilderness" to be tempted by Satan. All these temptations came to Jesus just as they would to any other mortal who might have been in a similar situation. In verse two it says that he was hungry, having fasted forty days. Just think of any one doing without food for six weeks. My, don't you know he must have been hungry! Why, children cry for something to eat between meals, and yet they get all they want at every meal. Of course Christ was hungry. Jesus had been very, very busy and that had kept him from noticing how hungry he was; but one day old Satan comes along that way, and knowing that Christ was almost starved, he slips up behind him and whispers to him: "Beg your pardon, sir, but I have been informed that you are God's Son. Of course that must be a mistake for if you were the Son of God you would command some of these stones to turn into loaves of bread so as to satisfy your hunger." "I don't believe you could do it any way!" he added with a sneer. Now, Jesus could have reasoned this way: "Why not do this? here I am hungry—nearly starved—and this stranger (supposing that he did not know that it was the devil at that time) sneers at me and says, 'If I be the Son of God!'" Aloud Jesus says: "Scripture says that man shall not live by bread alone, and I intend to follow the teachings of Scripture always, so I will have to disappoint you today."

The Devil was a little astonished at Christ's refusal, but old Satan is a hard customer to get rid of, so he tries another temptation. Taking Jesus over to the Holy City, he leads him up to the Temple and places him on the parapet of it and then bids him jump off into the court yard, "for," he said, "if you are God's Son as you claim to be, you will not be harmed in the least, for Scripture



Rev. JOE RAMSEY

Who begins a series of revival services with Rev. P. C. Fletcher, at Winfield Memorial Church, Little Rock, February 26.

says, 'The holy angels will come and bear him up.' You see there is no danger to you and then see what a fine chance it is to show off! Look at all those people down there in the court yard. You could float down there among them accompanied by a host of angels, and then you could tell them who you were and they could not doubt you." Christ drew back from the edge of the parapet and replied: "Doubtless you think your view is correct, but I must disappoint you again. Scripture says: 'Thou shalt not tempt the Lord thy God.'" Anyone less determined than the Devil would have let Jesus alone after this second rebuff, however, it seems that it only helped to increase his determination to win the victory in the end. Ah, if we could only see Satan and watch him follow his victim, relentlessly, persistently, and, sad to tell, oft times, victoriously. Up to this time Christ has not recognized his tempter, and the Devil is very careful to keep his identity a secret. When Jesus had refused his suggestion to leap from the Temple, Satan then takes him up on a very high mountain. They could see from there the whole world,—its mighty kingdoms and its countless wealth,—its vast plains and its fertilizing rivers,—its science and its philosophy,—its present and its future. "All this I will give you, if you will fall down and worship me," said Satan. At last it dawned upon Jesus who his tempter was, and in righteous wrath he exclaimed, "Get thee hence, Satan! It is written that thou shalt serve the Lord thy God, and him only shalt thou serve." Immediately the devil departed.

Note.—Jesus would not have so easily ridded himself of Satan had he not been able to make reply to each of the temptations with a quotation from Scripture. He had learned this while a child. That is why it is so important for our Juniors to memorize verses of Scripture. Jesus did not tell the Devil to wait until he got out his Bible but he had it "down by heart."

### A DIFFERENCE BETWEEN THE JUNIOR LEAGUE AND THE SUNDAY SCHOOL.

Strange as it may seem, there are some good people who object to the Junior League. The ob-

jections they offer are varied in their nature. One that we hear quite often is that "My children go to Sunday school and I don't see any use in their belonging to the Junior League." Such a person would never say anything like this if he (more often she) were better informed about the Junior League's work. The fact is, they are in absolute ignorance of the polity of the Junior League, for if they were informed on the subject they would know that the work of the Sunday school and that of the Junior League, while closely allied, is far apart in many respects. Let us notice briefly two of these points of difference.

(1). The Sunday school *teaches*; the Junior League *trains*. Teaching, training. The student of music is *taught* the rudiments, but this will never make her a musician,—her fingers must be *trained* before she can put an expression to the rudiments she has learned. The Junior League purposes to put into practice the teachings of the Sunday school. We are not trying to depreciate the importance,—yea, absolute necessity—of the Sunday school as a means of leading young people to higher things; however, the Junior League also has an important place in this work and anyone who hinders or retards the work of the League by keeping their children out, just to that extent hinder the work of the Master.

(2). The membership of the League differs essentially from that of the Sunday school in that a pledge is exacted of all members of the League and it is urged and insisted that they "vow and pay." On the other hand the Sunday school recruits its membership from the rank and file of the community. The importance of this difference is that the "gang or clan" instinct, found in various degrees in the lives of all children, finds satisfaction in the League which it can not find in the Sunday school. This does not lessen their love for and interest in the Sunday school, it only gives them a broader field of opportunity.

We trust that every one who may chance to read this and still remains in doubt as to whether it is best to let their children receive the training which the League can give, will make further investigation of the subject.





THE BIBLE RECORD, 541 Lexington Avenue, New York. \$1.00 a year.

This is an excellent publication. For some months the subject of prayer as presented in the different gospels has been given the first place in the table of contents.

The number before us, which is for January, contains twenty articles which discuss methods of Bible study and teaching, expositions of scripture or Bible doctrine.

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THE MAGAZINE NUMBER OF THE OUTLOOK for February is before us.

There is no better summary and comment on current events than this excellent publication presents from week to week. For some weeks the articles of Theodore Roosevelt in exposition of the New Nationalism have greatly interested political readers. Mr. Charles Moreau Harger, under the caption "The Two New States," gives us pictures and descriptions of New Mexico and Arizona. The Gerrymander will be a lesson to many in political manipulation. It is by Henry E. Griffin. Earl Mayo contributes an able article, the result of much research, on "The Conquest of Germs." This is the second of a series of articles which this eminent physician is furnishing the Outlook. New York; Outlook Company, \$3.00 a year.

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WORLD CORPORATION. By King C. Gillette. New England News Company, Boston.

The author of this book projects a scheme for a business corporation which shall handle securities of every sort, and in every land, a world corporation for the world's business. Those who make social and industrial science a study will find something to interest them in this gigantic scheme. All communications addressed to World Corporation, No. 6 Beacon Street, Boston.

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DISCIPLINE 1910. Nashville: Smith & Lamar.

The new Discipline is better than its predecessors in the order of its arrangement. Interest is chiefly centered upon the change of ritual. The change in the ritual for infant baptism is the most important. It really revises the church's doctrine of original sin. The restatement of the creed is technically guarded by the first restrictive rule. But it has practically been effected by a change of ritual, and we have heard no murmur of disapproval. We fully indorse the change. However, we should have preferred that the parenthetical clause "as Isaac and Rebecca lived faithfully together" had been retained in the marriage ceremony. The reference was delicate but very significant. Isaac was the only one of the patriarchs who had no concubines. We are almost ready to believe that the significance of the parenthesis was not apprehended by those who removed it, and that they thought it wholly redundant.

#### CORNER LOTS.

The fine domain of Oklahoma is being rapidly settled up. The late census figures place us in the lead in expansion and in the development of our varied interests. Our towns are growing, and almost phenomenal values are being placed upon urban property. Great fortunes are being amassed in real estate—fortunes that sometimes accrue in a single day, week, or month. It is no exaggeration to say that the world has never seen anything like it. This prosperity has shown itself in all the avenues of life, but in none has it been more pronounced than in church life—the support and encouragement of the ministry, and all that pertains thereto. One Oklahoma preacher last year collected \$35.00 per member from his pastorate for all purposes, and none of those pur-

poses included building, or even extensive repair, of church or parsonage. He simply collected a splendid salary and all the claims from a very small—almost infinitesimal—clientele.

In all this the Oklahoma pastor is a constant witness to the shifting of the easy dollar. He studies the conditions, and with shrewd business insight, he perceives where those easy dollars come from. Corner lots. He hears of one being bought for \$45.00 and sold seven months later for \$8,000.00. This sets him to thinking. "Is it fair?" he asks himself; "is it honest?" Yes, undoubtedly it is. The transaction is all right. This fixes his conscience for a deeper plunge. "Why not deal myself a little on the side?" he asks. This leads him into plans and schemes of acquisition—which, alas, sometimes result in dismal failure. This is the fortunate side of it. The unfortunate side is where he happens, in spite of himself and God's restraining hand, to succeed.

Every thinking man knows the inevitable result of riches in the hands of a preacher. Money and a preacher cannot go along together, any more than the devil and an angel can. The one interferes with the other. It is the old, old story of Mammon and the Lord. I heard one preacher state on the floor of a Conference that he only needed six or seven months of "rounding up" to make him rich in this world's goods—and he followed that statement with a request to be located. A glance at his record during the three years previous showed that he had been worthless in the Kingdom of God. It was impossible for him to have been otherwise. His time and energies were hopelessly divided. One of the most eloquent and useful preachers in this Conference recently said—I am told—that he paid \$80.00 per month out of his salary towards his corner lots in Oklahoma City. The final result of this can be almost unmistakably guessed.

In the consummation of these ruinous processes the devil makes use of an ingenious expedient. He warns the preacher against the coming of decrepit age—its poverty and helplessness—and cites examples to prove it. He points with mock-palsied, trembling fingers to the weeping superannuate. The gullible, easily-influenced preacher swallows that without effort. Certainly it seems to him conclusive proof. No other argument needed. There is only one way that he sees whereby he may forestall the contingency of an impoverished old age. Corner lots. He must buy and sell, or sell for some one else, hoard money, and prepare for the rainy twilight. In all this, you see, the preacher loses sight of the Lord. He belies the very principles that daily he thunders from his pulpit. He takes his future welfare out of the hands of an All-wise Providence, and sets up a destiny-making machine of his own. "The Lord helps a man work out his own safety along these lines," I heard one corner-lot man say. Yes, that is true; but he won't help a man work out his own damnation. He has to do that alone, and more than one Oklahoma preacher is at work at it.

It is not meant herein to disparage an honest, consistent effort on the part of our preachers to lay up something against the time when they will not be productive factors in the material life. But get-rich-quick schemes are not consistent, and often they are not honest. They are a deadly damper to earnest, disinterested Christian ardor. They inject poison into the consecrated heart, and set blood rushing like a gambler's crisis. The selling of a \$45 lot for \$8000 is not a natural financial process. It may be honest, but it is not natural. It is hectic, abortive, truculent. It is like blowing a glass bottle into a balloon until it bursts and rains its dangerous fragments upon us.

The ideal way, if I should presume to mention one, to safeguard one's self against the future is a systematic saving, a modest, careful investment of spare dollars, or a life-insurance policy. This

is a help rather than a disconcerting hindrance to the work of a godly preacher. It inculcates the lessons of carnal control, and abridges our extravagant proclivities. The very system of it will contribute its part to happiness, contentment. It is the natural way. It is the model way. God help us to adopt it and let the corner lots alone.

M. COLUMBUS HAMILTON.

Sulphur, Okla., Jan. 25, 1911.

#### UNITY IN DIVERSITY.

T. P. CLARK.

One of the many splendid articles recently appearing in the Christian Advocate is that of "Remarks of Bishop Hoss," January 20th. It alone is worth the price of the Advocate.

So full of sense and wisdom is it, that I am moved to apply the spirit of it to that unity in diversity found in the denominations composing the Catholic church or one body of Christ. There is no purer logic, nor sounder philosophy than "Where the Spirit of the Lord is, there is liberty; and where there is liberty, there is sure to be diversity." However justly Methodism may claim a large place in the Church of Christ, yet Methodism, like all other denominations, collectively or individually, is but a fractional part of the great church Christ is building on the rock. In matters theological and ecclesiastical, many have lived in the guilt of that sin from which the Psalmist prayed that he might be kept, when he said, "Keep back thy servant also from presumptuous sins, let them not have dominion over me." He who gets the answer to this prayer will be slow to brand the divisions of the Church as heresies, or the denominations as essentially sinful. Why not go a step farther and say such a man will cry Behold the providence of God! He will not quote the prayer of our Lord as an argument that there should be one denomination of Christians, or one creed, or no creed. He will see that true unity and communion consists in faith in a person, not a creed. Through that faith that worketh by love, Jesus Christ becomes the common center in whom creeds converge, the tie that binds our hearts in unity, securing a common hope and common inheritance.

Our Methodisms are rapidly moving toward a common Methodism, if the signs of the times indicate anything, and yet not so rapidly as it might be were it not for the sacredness in which old ideals and doctrines are held. It is proper to "Prove all things, hold fast to that which is good," but things good for one generation are not necessarily good for any other generation, especially generations widely separated by time. There is no reason why the church of the apostles' day should be considered superior to the church of the present. If Christ is building the church, we need not fear the result, and while he builds we dare not look backward for the ideal.

A living faith proclaims from generation to generation, "It is better farther on." This writer holds to the opinion that this is to be found true, whether we ever get organic union or not.

I do not believe we have reason to look for the organic union of all denominations, nor do I believe it my duty to pray for such. I do not fail to pray that all may be one in Christ, and to rejoice that this prayer is being answered.

I have stood for the defense of Methodism, both in debate and in preaching along doctrinal lines, yet I have never denied any denomination of Christians the right to exist, or denied them a place in the church of our Lord Jesus Christ. Were such even expected of me as a Methodist, I would readily withdraw from the ministry and membership of the Methodist Church, South. There are others. Others worthy of favorable mention, and with whom we may have Christian fellowship.

The true note of unity in diversity was sounded by Mr. Spurgeon, when he said, "If any man were to tell me that I am separated from the

Episcopalians, the Presbyterians, or the Methodists, I would tell him he did not know me, for I love them with a pure heart, fervently, and am not separated from them." To this my heart says Amen. This is unity in diversity, the true liberty of the Spirit.

The unity of all denominations in which all become one great church in a denominational sense, is not to be expected, nor is it desirable.

With reference to this matter I am ready to say in the language of the apostle, "I speak as unto wise men, judge ye what I say." Such a union would hinder the progress of Zion. It is well known that two or more parties are necessary to the political welfare of States and nations, and the nearer equal in numbers, the better for the common people. This principle is recognized in the present Tariff Commission bill now before Congress, in which provision is made that not over three of the five commissioners shall be from one party. This is not to court party favor, but in recognition of the fact that there must be more than one party. Here is unity in diversity. The Church must ever be essentially one in purpose and spirit, in hope and love, but never one denomination. This faith binds us together, any other but divides and dissipates.

I do not contend that all the denominations of our day are needed, or should exist, for many of them came into existence as born of a spirit of division, and have persistently ignored the liberty of the Spirit. Many should be absorbed, some should unite with others, while some should see themselves as others see them, and speedily become non ens.

Those which may by right exist as separate from others, should recognize the rights of others, and stand for such federation as becometh brotherly love, and the evangelization of the world at the earliest possible moment. Whatever our creed, let brotherly love continue, with Christ ever above creed, or confessions of faith.

#### "THE JEW FIRST."

There are more than 1,500,000 Jews in the United States. The greatest majority of these Jews know nothing about the Christian religion, have never seen the New Testament, yea, many thousands do not know that such a book is in existence. The majority of this vast multitude do not know what the cross means as it appears over and around Christian churches, but believe the cross is an idol worshipped by Christians, and that Christianity is "heathen idolatry." Do I mean to say that the Jews as a rule are ignorant? Oh no, I do not mean that. The majority are educated in the literature of the Jews, and Jewish religion, and also have a good literary education. But very few of them are in possession of any Christian education whatsoever. I do not say that all the Jews are this way, for there are many Rabbis who have dared to "search the Scriptures" and to investigate the New Testament, and there is also a few thousand Jews converted to Christianity, but the few who know these things is but a "drop in the bucket."

The majority of Jews in America came from either Roman or Greek Catholic countries where the Jews are persecuted and badly mistreated by the so-called Christians, and where Christianity itself is badly interblended with idolatry—either they came from these countries themselves or they are the children of men and women who came from these countries. When these things are considered, is it any wonder that they look upon Christianity with suspicion and believe the Christians (even in America) to be their enemies? Now, these statements are not mere "guess work" of the writer, but he has the testimony of many converted Jews, many of them of high standing, and some of them ex-Rabbis. The Jews know practically nothing of Protestant Christianity, and of the Messianic claims of the

same. Some of them testify as to how their hearts moved within them when from the first time in life they read from a Hebrew New Testament these words, "This is the book of the generation of Yeshna, the Messiah, the son of David, the son of Abraham," and of how they had locked themselves in their room, or excused themselves from business, having gone to some quiet place, and had read until the day passed, and far into the night. Many a Hebrew heart burns for only a glimpse of the promised Messiah, but the prejudice of the Talmudic Doctors and the Jewish Rabbis prevents research into the Messianic claims and hinders the Jews from entering the kingdom of heaven. The Talmud teaches that whosoever would search for the end of the age in the book of Daniel, that "his bones shall be blown from his body," and other like curses are pronounced upon any who would look on the inside of the "Most Sacred Scriptures" which teach the Messiah's coming. Of course, some of the Talmudic Laws are only "tradition of the elders" and are unscriptural but the Jews do not know this, for even the Rabbis look upon the same as altogether holy and infallible. Much more could be said, yea, a volume could be written, but even what has been said will partly explain why the Jews are so distant toward our Holy Religion.

But we, the great Gentile church, are not treating the Jews right. We ought to preach the Messiah unto them (for He has already come though they know it not) and whether we make rapid progress among them or not we ought to preach it. Again, I say, whether they will hear it or not we ought to preach it. But many of them are hungering for the story of "Yeshna, the Messiah, the son of David, the son of Abraham," and the writer believes that in this great missionary age that the Jews should not be passed by. Oh what a power in Messiah's kingdom a converted Rabbi makes—a converted Jew makes. The writer believes that the duty of the church of Jesus Christ is first to the Jew, and also to the Gentile. Jesus Christ is ever the "King of the Jews." Moses and the prophets stated that he was sent especially to the Jew, and that "unto Him should the Gentiles seek." The Jews are ever the "chosen people" and God loves them still for Abraham's sake, and Jesus Christ was sent "unto the lost sheep of the house of Israel," and according to the Messiah's own words, to them only, but the Gentiles were not forbidden salvation through Him, but his salvation is extended to the whole world.

There are a few Jewish missions, but, oh, so few, and it seems to me that the Christian church is making such a small effort to evangelize them. It seems to me that our own dear and beloved Southern Methodism should establish Jewish missions in our Southern cities and other Jewish settlements in our Southland where thousands of Jews reside and many thousands are coming every year from abroad. God is bringing the "seed of the soil," and the soil should awaken and produce a great harvest of Jewish souls.

FRANK HOPKINS.

Tillar, Ark., Jan. 21.

#### THE TIMES HAVE CHANGED.

This phrase, I opine, is much abused, and many who so frequently use it, are not always clear in their own mind as to what it really does mean, in fact. I think it has but little meaning, for time, abstractly considered, affects no changes. Whether we apply this to the material world or to man as a rational creature, I hold that it is literally true, mere time affects nothing, inherent force is the secret of all the changes which eventuate in the physical, mental or moral status of the man. Give an age to a fool, teachers books, and all facilities count nothing for learning in his case.

So then I conclude that, "as a man thinketh, so is he, if "wisdom is the principal thing with that

man, he will get it, not intuitively, but by honest, earnest application to headwork supplemented occasionally by knee work.

I will say, too, that with such a man principle never changes, "whatsoever things are true, honest, just, pure, lovely and of good report," have no reference to time with him.

I thus write in reference to personal religion. Religion, pure and undefiled, is love, the love of God, springing from an intelligent, scriptural faith in Jesus Christ, receiving the witness of the Spirit of God with his spirit that he is born of God,

"My God is reconciled."  
His Pardoning voice I hear,"

is the language of his enraptured soul. I am almost afraid to follow out my line of thought upon this subject, for fear some "modern improvement" brother, perhaps a preacher, will bob up with their "Times have changed," and "We can't expect such conversions now." It was the glory of the old time saints that "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The infant Christian church, was no less outspoken. "We cannot but speak the things which we have seen and heard." Coming on down to early Methodism we find that they, too, had a talking religion, their faces were not ashamed while they testified for their Lord, and often their full souls waxed bold and while their speaking the Holy Ghost fell upon them. "O sir," said a god happy woman to her pastor, "I can't preach like you, but I feel that I could die for Jesus." Bishop Asbury was once very much discouraged, dropped in on a class meeting, and heard one testify that he had been led to Christ by a sermon he had heard Bishop Asbury preach. Upon hearing this, he said, "If going around this nation results annually in the salvation of one soul I will keep going around." I need not adduce additional testimony to heartfelt religion. Whatever deeply interests a man that is not only what he will think about, but from the abundance of the heart he will talk about it, his head is full of plans and great visions of realization rise up before his contemplative mind. So with Christian men of every age, the Bible, Jesus Christ and attractions heavenward are all the same today that they were to your fathers and mothers. I do rejoice tonight that I knew so many of them, their names and memory are precious. Mrs. A. lived but a little while after embracing me in her arms and saying with feeble voice, but strong in faith giving glory to God, "God bless you Jimmie, may you bring many souls to glory." O ye sons and daughters of these truly grand pioneers of our church in Arkansas, suffer the word of exhortation, go gather up the mantle of your ascended parents, wear it as they wore it, bring to pass the saying that is written, "Instead of the fathers shall be the children," don't risk getting to heaven on one whit lower plane of piety than they did. Never once thought they of getting behind a "The times have changed," to dodge a responsibility, or shirk a duty. I know whereof I affirm. Let us, preachers and people, be very thankful for all improved conditions of twentieth century Methodism, bear well in mind, too, that our one great business is to save souls; if we fail in this, it is the saddest of all failures. You, reader, have a part in this great business. "Stand in thy lot," to do duty for God and his church, you cannot toil in vain, you shall doubtless come again with rejoicing, bringing sheaves with you.

JAMES E. CALDWELL.

Tulip, Ark.

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## RELIGIOUS.

A conference on evangelism, representing the two Georgia Conferences, will be held in the Wesley Memorial Church, Atlanta, March 3-12. Bishop Hoss will preach the opening sermon on the evening of March 3, and will lecture every day during the conference. Bishop Kilgo will preach every night during the conference. Many themes will be presented by many speakers.

Arrangements are being made to establish, for Southern Methodism, a great southern assembly. A company has been incorporated with a capital of \$250,000.00. The officers are: President, Bishop James Atkins, of Waynesboro, N. C.; Vice President, John R. Pepper, Memphis, Tenn.; Secretary, S. C. Satterwait, Waynesboro, N. C.; Treasurer, B. J. Sloan, Waynesboro, N. C.; General Superintendent, Dr. James Cannon, Blackstone, Va.; Superintendent Bible Conference, Dr. W. F. Tillett, Vanderbilt University; Superintendent Evangelistic Work, Rev. George R. Stewart, Cleveland, Tenn.; Superintendent Missionary School, Rev. J. E. McCullough, Nashville, Tenn. The association has purchased one thousand acres of land at Waynesboro and will go to work at once to adorn the grounds and erect suitable assembly buildings and hotels.

The Wesleyan Christian Advocate devotes its issue of January 20 to the revival movement of the church. There are many excellent suggestions in what it says. This we regard as especially pertinent. Referring to the revival of 1858, and how it came to the city of Columbus, Ga., a witness says:

"Bishop Kavanaugh preached at that time in St. Luke's Church for more than six weeks before there was a single penitent at the altar asking and seeking pardon."

This persistence and unfaltering straight-forwardness was the expression of a clear view as to the right way to work, and an unfaltering faith that God would own it. A man of weaker faith, at the end of a week would have let up, proposed a holding up of hands, a standing up as a testimony of purpose to be religious; counted the number, proclaimed the meeting a success, and beat a retreat. When the spirit begins to work upon men's consciences they seem dead as the stones to appeals to come as penitents to Christ, when they would be glad to be let off by holding up a hand. But if the preacher will hold his ground and make no compromise, the breaking up will come like the crushing of ice on a river, and no man better understood that than Bishop Kavanaugh. We have seen no better pointer to the way of a genuine revival than this incident furnishes.

We do not truly pray for a thing which we do not earnestly desire. But earnest desire for a thing prompts constant watchfulness and effort to obtain it. If the preacher has no list of unconverted people of his congregation in mind for whom he daily prays in private, and whom he daily considers how he may bring to Christ by his private influence, does he then persuade himself that he is even praying for a revival?

The revival must begin in the heart of the preacher; it must be born out of a fuller knowledge of God and a deeper love for men. If the pastor's soul is filled with the love of the Lord, and with sorrow for the world's sins, and a sense of the infinite value of the human soul, then the revival has already begun.—Bishop Monzon.

We distrust a special bureau to manage evangelistic activities in the church, or a special agent to teach us the methods of evangelism. Wesley and Whitfield did not need them. Probably the only explanation they would have given to the great work they accomplished would have been "The love of Christ constraineth us."

We often see the woman's missionary work in the Methodist Church referred to as if that move-

ment was originated by the women and their right and fitness to engage in it suggested by themselves and urged upon the church, and that they had been all the while fighting their way and conquering opposition. There is nothing approaching truth in this representation. It was from men missionaries in the foreign field that the need of woman's help began to be urged upon the church. It was by leading men in the church at home that the call was taken up and the women assured of their duty to heed it. It was by authority of our own church and at the official call of the church that our women timidly and modestly, as became them, yet constrained by loyalty to the church, took up the work. They have not been fighting for rights, but obeying the call of duty. They have not demanded recognition. They entered the field at the church's call and have more than justified the highest hopes of their brethren. We take from our Christian Advocate this latest report of our woman's work:

"The Woman's Home Mission Society reported organized in 1878. Since that time they have raised nearly three million dollars. They reported in 1909 the following statistics: Number of stations, 28; number of missionaries, 85; number of native and foreign helpers, 226; number of boarding schools, 26; number of day schools, 51; total number of pupils, 5,003; number of hospitals, 2; value of property owned by the Woman's Board, \$505,000.00.

"The Woman's Home Mission Society reported for 1908-1909 the following statistics: Adult members, 65,060; total collections for connectional and local work, \$451,246.94; amount applied to parsonages since 1886, \$235,186.65; connectional schools, 13; number of students, 1,645."

The editor of the Central Methodist Advocate quotes from one of our Bishops, who says:

"If the worldly element in our church will not mend, then nothing remains for us except to advise, and if necessary compel them to go from us."

To this suggestion the editor replies:

"To compel them to go from us," is the expression of a sentiment that gives to one who fully understands all its meaning indescribable pain! Some of them are men and women of talent and attractive personality. They are supporters of the church. They are sometimes friends of the preachers, and they are persons of social standing. Their going out of the church would pain the hearts of many relatives and dear friends. It would cause division, and strife, and heart-burnings in many local churches.

"It is simply heart-rending to contemplate such a situation! The going of one such person from the membership of the church is enough to almost produce the nervous collapse of any true and devoted pastor."

We ask, How did these world people get into the church? Did not our pastors make court to wealthy worldly folks, appealing to them, not indeed to repent of their sins and seek a new heart, but to come and join the church? And did they not set their most wealthy and socially prominent members upon them to aid this appeal? And when they joined were they not promptly put in official positions, because official boards needed their practical methods and business sense and the church needed their money?

The class of people referred to have not intruded themselves into the church. They have simply followed the leading of the church and the preachers. They, indeed, love the church. They desire its influence for their families. They support it. They even desire to see it more spiritual. Many of them desire to attain a better spiritual experience. By guarding the door of the church more closely, putting into official position the most consistent Christians, and changing the tone of our preaching to stress more especially spiritual experience we shall slowly establish better conditions in the church, provided there is general consent and continued effort on the part of the preachers in this movement.

The number of theological students in Protestant seminaries in the United States has increased from 5,792 in 1901 to 7,899 in 1910. In the

Methodist theological seminaries in the United States there are at present 1,224 students for the ministry.

## SECULAR.

The adoption of the Initiative and Referendum has been formally certified by the legislature to the Governor and he has proclaimed the law in force.

The legislature has passed a bill prohibiting the sale or giving away of liquor within ten miles of the Camden High School.

Governor Hooper, of Tennessee, declares in favor of prohibition and the enforcement of the law.

Luke Lea, a young lawyer, of Nashville, was elected by the Tennessee legislature, on the 23d, on first ballot, to succeed James B. Frazier. Mr. Lea is owner of the Nashville Tennessean which he started three years ago, and of which F. W. Carmack was editor at the time he was killed. Mr. Lea bought out the Nashville American and consolidated the papers. He stands for prohibition, is 31 years of age, a man of high character, and conspicuous ability.

The Woman's National Anti-Saloon League of London has been making some inquiries to ascertain whether the experience of women who have the municipal franchise has made them desire an extension of the right to political elections. Of 12,365 canvassed, 2,520 favored an extension of the franchise, 9,845 opposed it.

There is to be held in Atlanta, Ga., March 8 to 10, a Southern Commercial Congress.

Just fifty years ago certain States were uniting for a struggle of arms. The program typifies a new union of the South along the constructive lines of commerce and business endeavor so that the States of the South, vying with each other in a wise use of their great natural heritage of resources, may through their prosperity and growth, give added strength to the nation of which they are an integral part.

The occasion will be honored by the presence of President Taft, Secretary of War Dickinson, Secretary of Agriculture Wilson, several ambassadors of note, Ex-President Roosevelt, the Governors of Southern States, Governor Woodrow Wilson and others of national and international repute. More than half a hundred men, representing every phase of constructive endeavor, will also speak.

The struggle of half a century ago left a mental barrier that has, even up to today, its tangible influence. The Southern Commercial Congress is a move to destroy this barrier by using the language of commerce, which is the language of peace—a language which all can understand. There is, therefore, running through the endeavor a very much deeper purpose than material development. That purpose has voice in the topic which President Taft has chosen for his speech: "A Greater Nation Through a Greater South."

The proper regulation of the whisky trade is to prohibit it; as the proper regulation of a mad dog is to shoot him.

## THE EVERY-MEMBER CANVASS IN THE CLINTON DISTRICT, OKLA. CONF.

Every pastor present at the Missionary Institute in Sayre, Clinton district, joined most heartily in a promise to put on the Every-Member canvass in his charge during the month of April. No other subject discussed during the Institute provoked such enthusiasm as the Every-Member canvass. Every conference leader, every presiding elder, every district leader and every pastor, heard from, is delighted with the plan of having this canvass made during the month of April. All the conference missionary secretaries are busy preparing for the canvass in their respective conferences. Great results will follow in the plan if properly worked. O. E. GODDARD.

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The following is a complete directory of Little Rock and Argenta pastors:

Rev. Alonzo Monk, D.D., Presiding Elder, 1224 Schiller Avenue.

Rev. W. R. Richardson, D.D., First Church, 917 Louisiana Street.

Rev. P. C. Fletcher, Winfield Memorial, 1504 Center Street.

Rev. A. O. Evans, Asbury, 1205 Schiller Avenue.

Rev. B. A. Few, Hunter Memorial, 901 Welch Street.

Rev. Marion S. Monk, Twenty-eighth Street Church, 1224 Schiller Avenue.

Rev. S. W. Rainey, Highland Church, 3707 West Twelfth Street.

Rev. Alexander Crawford, D.D., Henderson and Forest Park, R. F. D. No. 3, care Mitchell's Store.

Rev. A. O. Graydon, Capitol, 1221 West Third Street.

Rev. H. F. Buhler, assistant pastor First Church, Y. M. C. A. Building.

Rev. H. H. Hunt, Gardner Memorial, 1719 Schaer Avenue, Argenta.

Rev. J. F. Jernigan, Dye Memorial, Argenta.

Rev. Alonzo Monk, D.D., Presiding Elder of the Little Rock District, occupied the pulpit at First Church Sunday morning, and preached to a large congregation on the subject of "Godliness." Dr. Richardson, the pastor, occupied the pulpit at night. The night attendance continues to grow.

Rev. P. C. Fletcher, of Winkeld, preached to a packed house Sunday morning on the subject, "The Killing Craze; or, the Low Estimate Placed on Human Life." At the evening service the pastor chose as his theme, "Sick of Home, Home-sick, Home Quick." This was the second of a series of Sunday evening revival sermons and attracted a large attendance. There is no more able pastor in Arkansas Methodism than Brother Fletcher, and through faithful pastoral work and strong preaching, the capacity of Winfield is being taxed. There were five additions to the church.

Rev. A. O. Evans, of Asbury, is causing things to move at this church. He was greeted by two large congregations on last Sunday, using as his morning theme, "Tithing," while at the evening service he spoke on the subject, "How God Deals with Discouraged Souls." Brother Evans's preaching is distinctly evangelistic, and the attendance continues to grow. There have been seven additions to the church since the last report.

Rev. B. A. Few had a good day at Hunter Memorial, preaching to large congregations at both hours. Under the leadership of this faithful pastor and strong preacher, all the departments of this important charge are taking on new life. A most successful year is in store for Brother Few.

Rev. Marion S. Monk, of 28th Street church being sick, had no preaching service at the morning hour. There was a large and appreciative congregation in attendance at the night service, and the pastor used as his theme, "Spiritual Leprosy." This newly organized church is composed of a loyal band of workers who are determined to accomplish great things this year. There have been four additions since last report.

Rev. S. W. Rainey, of Highland church, preached to large congregations at both hours. His morning theme was, "The Great Life;" at evening he preached on "The Greater Life." All the departments of the church are in good condition, and the pastor is engaged in a campaign for funds with which to build a church. This move deserves the hearty support of all members of the Methodist church in this city.

Dr. Alexander Crawford, the able pastor of Henderson, used as his morning theme, "Touching Christ." At night the theme was, "Do Christians observe Sunday." There were large congregations at both services. Dr. Crawford is bringing things to pass at Henderson.

Rev. A. O. Graydon, pastor of Capitol, is fast proving himself to be the right man in the right place. A strong preacher, young and hustling,

devoted to his work, he has won the hearty support of his members.

Rev. J. P. Lowry filled the pulpit at Lonoke last Sunday morning, the pastor, Bro. Wright, not yet having fully recovered from his illness. Bro. Lowry is not engaged in regular pastoral work, but is an evangelist of much ability. The Little Rock pastors recommend him most heartily to any of the Brethren needing his services.

Brother Fletcher and his congregation will enter upon a series of revival meetings on February 26th. This wide-awake pastor has been most fortunate in securing the services of Bro. Joe Ramsey (affectionately known as "Blind Joe") for this revival. The music will be under the direction of Prof. Smoot, of Nashville, Tenn. Everything points to a most gracious meeting. These services should result in much good, not only to Winfield, but to Methodism at large in this city. Let all the pastors urge their members to attend as much as possible.

Rev. H. H. Hunt, pastor of Gardner Memorial, Argenta, had a fine day last Sunday. His morning theme was, "This World Not Our Rest." At night Brother A. F. Skinner, Presiding Elder of the Searcy District, preached to a packed house, many being turned away, because of lack of seats. Three additions by letter.

Rev. J. F. Jernigan, the new pastor of Dye Memorial, Argenta, has completely won his people, and the church is being greatly revived under his strong preaching. There were eight additions to the church.

The first quarterly conference of 28th Street church was held last Wednesday night, at which time the Presiding Elder, Dr. Monk, preached a strong sermon and administered the sacrament. All reports were good.

Other quarterly conferences held in Little Rock during this week were Hunter Memorial on Tuesday night, Winfield on Wednesday night and First church on Thursday night; all these churches were shown to be in a most thriving condition.

#### AS TO TITHING.

In the Western Methodist of January 26, we find an article headed, "Tithing is not for this Day and Generation." Possibly the article will be answered by some of our Bible reading Methodists; still we were so impressed with the mistake under which the writer is laboring that we wish to write a few thoughts which occurred to us while reading his letter.

He says: "Tithing was fulfilled in Christ, and he gave us a New Testament reference in which I find no mention of tithing." Still he quotes from Heb. 7:5, in which tithing is not only mentioned, but is mentioned as a commandment. If the brother will read Matt. 23:23, he will find that Christ forever placed his sanction on tithing when he said: "Woe unto you hypocrites, for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ye ought to have done and not to leave the other undone." In Luke 18:12 we find our Savior speaking of the Pharisee as saying: "I fast twice in the week, I give tithes of all I possess" and we know he is not condemning either the fasting or the tithing but the self-exaltation of the Pharisee.

Using his own quotation, Hebrew 7:12: "For the priesthood being changed there is of necessity a change also of the law." Now, to change a law does not mean to revoke or abolish it, and to change the law of tithing does not mean to do away with tithing. This scripture teaches that as the priesthood was changed from the Levitical priesthood to that of Christ which is after the order of Melchisedec, so "there is of necessity a change also of the law." Instead of paying tithes now to the Levitical priesthood we are to pay tithes to Christ "who was not of the sons of Levi, but of the tribe of Judah;" a "Priest forever after the order of Melchisedec," and as long as that priesthood lasts so long are we to pay tithes.

He says "So the law was changed, and sacrifice was discontinued," which is perfectly true. Christ was given as the great sacrifice for the sins of the people, but who ever heard of tithes being offered for the sins of the people? The good book says, "For He shall save the people from

their sins," but it never says He shall save them from tithe paying.

Again he says, "The law of tithes was fulfilled in the sacrifice of Christ because sacrifice was made of the tenth part of the tithes." Now this is a serious mistake. God never recognized tithes as a sacrifice. How can we offer as a sacrifice that which does not belong to us? The Bible tells us "The tithe is the Lord's, it is holy unto the Lord. Leviticus 27:30. The law of sacrifice was abolished after Christ offered himself for our sins, but the law of tithing was only "changed."

The writer says: "Not one jot or tittle of this law was ever given to us Gentiles;" still we as a Christian nation are remembering "the Sabbath day to keep it holy," and our State and national laws are founded largely on the old Mosaic law. As we changed our tithe paying from the Levitical priesthood to that priesthood which is after the order of Melchisedec so have we changed from the old Jewish Sabbath to our Christian Sabbath. The "Holy Sabbath" and the "Holy tithe" both belong to the Lord and will never be abolished.

Finally he says: "The present plan—minus tithing, has always been perfectly satisfactory to me," but if tithing is omitted what plan have we? There does not seem to be a definite plan if the church is to be supported by volunteer gifts which we never know whether we can depend upon or not; and I want to say just here that while "the present plan—minus, tithing—has always been perfectly satisfactory" to the writer of that article, perhaps it might not have been, (supposing him to be really interested in the coming of the kingdom of Christ,) if he had been where we have been and had met the experiences we have met; for while I am not a preacher I am a preacher's wife and know something about the situation in some places at least. O the struggle that is being made to support the church of God! Can we believe He would send out this blood-bought institution without provision or means of support to take its chance against the world?

We all know the discouragements that our stewards meet in trying to collect the pastor's salary. We know that often these salaries are not paid, causing deprivations and anxiety the world never knows. Paul says, "Even so hath God ordained that they which preach the gospel shall live of the gospel." Where did the Lord ever "ordain" a plan for the support of the ministry except in the tithe law given by Moses? If tithing was essential then why is it not essential now?

Some of us know what a struggle our good women are making in our Ladies' Aids and Home Mission Societies to keep our churches and parsonages comfortable and respectable and to keep the Old Ship of Zion moving on.

In many places we find our people resorting to heterogeneous and fruitless plans of raising money—schemes which belittle the church in the eyes of the world and send it out a beggar often ridiculed and dishonored. We have served churches where non-church members, seeing the state of affairs, rallied to the assistance of the church in getting up ice-cream suppers, bazaars and numerous other things in order to raise sufficient means to keep the church from dying at those places. Such ones have no desire to unite with the church because they have lost respect for its membership. O the humiliation of it!

While the church of Christ is the biggest thing in the Universe and God is in his church we are resorting to plans which lower the church—plans ad nauseum, for its support all of which would be unnecessary if God's plan were observed.

MRS. G. L. R. CROOK.

#### ANTI-SALOON LEAGUE DELEGATES.

Every church in Arkansas is requested to appoint, at once, three delegates to attend the State Anti-Saloon League Convention to be held in Little Rock February 24-26. Let every pastor see that each of his churches elect or appoint these delegates *at once* and send their names to the undersigned at Room 25, Masonic Temple, Little Rock. It is expected that R. R. rates will be provided. Let every pastor who wants to see Arkansas go dry attend to this at once.

FRANK BARRETT,  
Supt. Anti-Saloon League

### EPWORTH LEAGUE, EAST OKLAHOMA CONFERENCE.

The Executive Committee of the East Oklahoma Conference Epworth League Board, under call from the President, met at Wagoner, Okla., January 12, 1911, to formulate definite plans for League work during the ensuing year, and the following policy was adopted:

Realizing that the Epworth League has an important place in the Methodist Episcopal Church, South, and that the future of our church depends largely upon the care of our young people who rightfully belong to us, and the plan of the General Epworth League Board is adequate to meet every demand for the ingathering and maintenance of the same. We, therefore, order that, as far as possible, Epworth Leagues, Junior and Senior, be organized in each class in every charge. Knowing that we must have funds to carry forward this movement, it is the plan of the Board that an assessment equivalent to and in addition to the annual assessment to the General Epworth League Board (Senior, ten cents per member, Junior, \$1.00 per chapter) be forwarded to the Treasurer of the Conference Board, George E. Davis, Vinita, Okla., and that the assessment to the General Board go through the hands of above Treasurer.

It is further the policy of the Board that one or more members of said Board visit all stations and circuits where there is a possibility of organizing a League; to aid the pastor in person; by addresses and distribution of free literature along the line of Epworth League work, as prescribed by the General Board.

Knowing the value of reading and studying the official organ of the League, the Epworth Era, we earnestly desire that the pastors and League officers, especially the Era agent, do their utmost to secure subscribers.

It is our plan that a District Epworth League Rally be held in each district in the Conference during the year, to complete the organization of each district (if not already organized) and that the Board keep in touch with the District Leader and ask their cooperation in forwarding the above policy as adopted by the Board.

After a thorough trial, the League has proven to be the pastor's right arm in religious work, we therefore kindly solicit the co-operation of Presiding Elders and pastors in this great work.

We, as a board, heartily indorse League Assembly at Sulphur next August, and urge all Leaguers to attend.

H. B. VAUGHT, *Pres.*,  
BURTON KIDD, *Vice Pres.*,  
PAUL PARROTT, *Sec.*,  
GEORGE E. DAVIS, *Treas.*,  
J. W. ANDERSON,  
H. J. HAYES,  
C. L. CANTER,  
C. H. DREW.

### "REASONS WHY"—VIEWS OF OUR LEADERS ON OUR NATIONAL ENTERPRISE.

REV. GEORGE S. SEXTON, D. D.

In a general sense the church understands that an effort is being made to erect, in Washington City, a building worthy of the great church to which we belong.

While we are loyal Methodists and undertake to do that which the General Conference declares ought to be done, the reason for doing it may not always be fully understood. That all might be thoroughly informed, a number of our leaders have been asked to state in a concise form just why the church at large should do this work.

The reasons given are strong and when carefully considered ought to move men to give liberally to this worthy enterprise.

HON. ASA G. CANDLER.

Washington is the capital of all the people of the United States. The Methodists are the most

numerous, and possibly the most wealthy, of any Protestant denomination in our great country. The South, where our church is so largely represented, is the most prosperous section in the Union. The people of the South love the government as ardently as any people ever loved their government; they are more purely American than the people of any other section, and are the most orthodox people on the continent. We should, as a denomination, therefore, be represented in the capital city by a great church building, the most notable in the capital, and thus show to all the world the high esteem in which we hold our religious opportunities.

BISHOP E. E. HOSS, D. D.

Among the many enterprises that our church now has in hand, few, if any, are more important than the building of a new and stately house of worship for our chief congregation in Washington City. That we ought to have such a house in the capital of the nation is not open to doubt. Without it we cannot take the rank to which we are entitled among the other denominations that are at work there. There comes time when a church that is able to meet a call of this sort, and fails to do it, is doomed to retrograde in spirit and in influence. With the humblest and lowliest chapel that was ever erected God is well pleased, if it is the best that his people can do; but not if they can do a great deal better. Our ability is beyond question. Many of our people are rich, and vast numbers of them are well-to-do. If they only will, they can promptly and easily answer the call of the General Conference and rear a temple of which no Southern Methodist need to be ashamed.

There is good reason why the whole burden of this enterprise, instead of being put upon the shoulders of the local congregation, should be distributed throughout the entire connection. The congregation, while loyal, active and liberal, is limited in its financial resources, being made up largely of men and women who make a bare living and no more. Then, besides, Washington is a representative city. It belongs to the whole country. People from every section flock thither. More and more the Southern States are furnishing their full quota to the great army of government employes who make it their home. Strangers from abroad visit it in droves, and note with deep curiosity the signs and tokens of religious life which they find on exhibition. Our status in the eyes of the world at large is determined very largely by what they see of us at this meeting place of the nations. On every ground the whole church is bound to assume a large responsibility, and to discharge it in a broad and liberal spirit. It is my earnest hope that wherever Dr. Sexton goes he may meet with the most cordial reception. Let nobody turn him the cold shoulder. His task is a heavy one, and he needs all the assistance and support that can be given him.

### EAST AND WEST OKLAHOMA CONFERENCES: SOME STATISTICS.

It may be interesting to know the relative strength of the two Oklahoma Conferences, as they now stand. From the Minutes I have gleaned the following:

The East Oklahoma Conference is composed of the following districts: Chickasaw-Cherokee, Creek-Cherokee, Durant, McAlester, Muskogee, Tulsa, Vinita, 19 charges from Ada, 4 from Ardmore, and 8 from Oklahoma City. A total of 175 charges with a total membership of 24,624, and property valued at \$751,302.00. These 175 charges paid last year for ministerial support, including Presiding Elders' salary, \$82,742.00; an average salary of \$474.30, not including missionary appropriations; an average of \$3.35 per capita. For Missions they raised \$8,817.00; an average per capita of 36 cents.

The West Oklahoma Conference is composed of the following districts: Chickasha, Clinton,

Guymon, Lawton, Mangum, 15 charges from Ardmore, 4 from Ada, and 19 from Oklahoma City. A total of 139 charges. These charges have a total membership of 27,797, with property valued at \$804,981.00. They paid for ministerial support last year \$76,889.00 (including salary of Presiding Elder), an average salary of \$523.00, not including missionary appropriations, or an average per capita of \$3.11. For Missions they raised \$10,175.00; an average per capita of 36 cents.

In the East Conference 26 charges are full-blood Indians with a total membership of 2,749. In the West Conference one charge is full-blood Indian with a membership of 218.

W. F. DUNKLE.

McAlester, Okla.

### AN APPRECIATION.

In the passing of Rev. E. B. Hotchkiss from the church militant to the church triumphant, Hot Springs Methodism loses an historic figure. In the cause of righteousness, as well as in the work of the church, he and his good wife have, for many years, been the recognized leaders. At Central church he will be greatly missed. It is hard to think that we shall wait in vain for his warm handshake, his soulful songs and his fervent prayers. Today he is shaking hands with the host of the redeemed and singing songs, led by a choir of angels. There we shall meet him again.

During the week which commemorates the coming of our Lord, in the bosom of his family and surrounded by loved ones and friends, at the good old age of 80, he quietly slipped away to be forever with the Lord.

In perfect submission and in unwavering faith, his saintly wife awaits the reunion, which is surely coming, "in the sweet by and by." It will gratify many to know that as he lays his work down, his son comes forward to take it up. "They rest from their labors, but their works do follow them."

His pastor,

FORNEY HUTCHINSON.

### A WORD TO BOYS.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a clubfoot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a dull one, help him get lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of him, there are two great wrongs and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—*Horace Mann.*

### A TERRIBLE KNOCK.

The Supreme Court of Tennessee some weeks ago handed down a decision that strikes the liquor traffic a hard blow. The decision held that the possession of a government license in dry territory is *prima facie* evidence that the holder is violating the liquor laws. It is further true that under the United States statutes a State's attorney may make a requisition on the revenue officer and obtain a transcript of his record showing who possess government license. This transcript is, we understand, all the evidence that is needed in a Tennessee court. If the liquor gang think they are going to run things much longer in that good old State, they will find themselves greatly mistaken. Wait till Hooper is elected Governor, and the administration straightens out after them under this new leverage, and their day is done over there. It will be impossible longer to point to Memphis as an illustration that "prohibition does not prohibit."



## CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

Hollis, Okla., Jan. 16, 1911.

Dear Methodist: I am a little girl 8 years old. I am going to school. My teacher's name is Miss Eva Howard. I like her fine. I am in the third grade. Mona Rodgers is my desk mate at school. I go to Sunday school every Sunday I can. My Sunday school teacher's name is Miss Alma Copeland. I like her fine. Brother Gulledge is our pastor. He is a fine preacher. Did any of the cousins have a nice time Christmas? I sure did.

How many of you cousins can guess this riddle: Round as a biscuit, deep as a cup, all the king's horses can't pull it up. Well, I hope this letter will not go in the wastebasket. Good-bye.

BLUE-EYED IRMA.

Hollis, Okla., Jan. 16, 1911.

Dear Cousins All: I just imagine I can hear some of the cousins say: "There comes old 'Geranium.' I hope she won't stay very long." It has been a long time since I have written. I expect some of the cousins have forgotten me. There were several of the cousins guessed my age. I sent them all cards. I am going to school now. I like it fine. I am in the seventh grade. My desk mate is Dona Riley. Say, cousins, how many of you aim to have an education? I aim to get one if it is possible. I don't know yet what I will do when I am grown. Say, Evelyn, why don't you answer my card? I haven't heard from you in a long, long time. How did old Santa Claus serve you cousins Christmas? I got several presents. What I liked best of all was a ring with my birthstone in it. My birthday is in August. I go to Sunday school every Sunday that I can. We live in the country and it is so far to church we can't go every Sunday. Say, Eileen Stephens, I will guess your riddle: Round as an apple, deep as a cup, all the king's horses can't pull it up. It is a well. Hugh McTimmons, I certainly enjoyed your letter. Come again. Ruth Carr's story, called "Who Owed the Debt?" certainly is fine. Say, cousins, I am going to have you all to guess at my name. I can make the best riddle out of it. I want you cousins to try

## AWFUL PAINS

## FULLY DESCRIBED

## A Lady of Pizarro Tells Story of Awful Suffering That Cardui Finally Relieved.

Pizarro, Va.—"I suffered for several years," writes Mrs. Dorna A. Smith, "with that awful backache and the bearing down sensations, so fully described in your book.

"I tried doctors and other medicines and found little relief, until I was induced to try Wine of Cardui, when I found instant relief and today I can heartily recommend Cardui to all suffering women and think there is no other as good."

In some instances, Cardui gives instant relief; in others, it may take a little time. But in all cases of female trouble Cardui can be depended on to be of benefit, as it is a specific remedy for women and acts in a curative way on the womanly organs.

As a general tonic for women, to build up your strength, improve your appetite, bring back rosy cheeks and make you look and feel young and happy, nothing you can find will do so much for you as Cardui.

Your druggist has it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

and see who can guess the closest. To the three that guess the closest I will send cards.

My given name is the first four letters of a State in the United States, and my last name is the name of a wild animal and contains four letters the way it is spelled when spelling the animal, but I spell it with five. Now see who can get the nearest to it. Well, I must ring off. Affectionately,

GERANIUM.

R. F. D. No. 2, Box 50.

Hollis, Okla., Jan. 16, 1911.

Dear Methodist and Cousins: I thought I would stop in and see you all a while. How did you all spend Christmas? I just had a fine time. Miss Katherine said for us to tell about what we did Christmas. I will tell you about what I did, if I can make it interesting enough so you all will listen: My cousin, Rosalie Carter, came down from Dodson, Tex., Friday before Christmas and stayed until Tuesday after Christmas. We went to a Christmas tree Christmas eve. I went home with her and we had a time. She lives two and one-half miles from Dodson, so you all have an idea what a time I had. I guess most of you cousins are going to school. I am. I have been to school today. We have a fine teacher this year. His name is Mr. Owens. Well, cousins, I guess I had better stop, and I suspect you all would be rather glad, wouldn't you? Well, good-bye. Lovingly,

PETUNIA.

Violet Hill, Ark., Jan. 17.

Dear Methodist and Cousins: How are you all this cold day? This is my first time to write. I am going to school to Mr. Tipton Hall. I like him very well. My desk mate is Miss Lochie Forrest. There is just a little over a month of our school. How many of you cousins go to Sunday school? I do. Our pastor for this year is Brother Mack. He came from Missouri. I have just heard him preach once. Our presiding elder is Brother Wilford. I have never seen him. I will tell you all my studies at school: Third reader, arithmetic, history, geography. Well, I will let you all guess my age. It is between 9 and 15. The one guessing my age will receive a postcard. I will close, with love to all the cousins and Miss Katherine. Your new cousin,

RUBY HAINES.

Howe, Okla., Jan. 17, 1911.

Dear Miss Katherine and Cousins: I thought I would write for the third time. I guess you had a good time Christmas. I go to school every day, and Sunday school, too. My school teacher's name is Miss Carrie Booth. I think Miss Ruth Carr's stories are fine. My Sunday school teacher's name is Mrs. Moreland. Our pastor's name is Brother Terrill. I like him fine. Miss Katherine, I guess you had a good time Christmas. We girls are beating the boys in writing letters. There is only one boy's letter in the paper this week. I will close by asking a question: What is the longest verse in the Bible? I will answer Eileen Stephen's riddle: It is a well. Your cousin,

HELEN AUSTIN.

## BETTER THAN SPANKING.

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

Rev. M. Columbus Hamilton, pastor of the Vinita Methodist Church, filled his pulpit Sunday morning and night. He was greeted with a large congregation. His subject at 11:00 o'clock was "Prison Bars," from which he preached a splendid sermon. Fine music greeted the congregation, and upon the whole an excellent service was held.—Murray County Record.

## FATHER COX.

I have just read the announcement of the death of "Father" Cox, and I feel as one personally bereft. Truly he was a good man and a very special friend to all who were trying to do right. I have known "Father" Cox for several years. In fact, one of the first things I can remember relative to church work was when "Father" Cox was first sent to the old Fourche Circuit, in Scott County.

There being no parsonage on the work, he moved into a house on my father's place, where he lived for about two years, and the two families became lifelong friends. Father Cox and my father, Rev. E. C. Sullivan, now in his 85th year, used to travel together a great deal and preach. He was a good preacher, and in his life was always sincere and deeply in earnest. He was my pastor, in all, for seven years. The last was in 1889, when he was sent to the Gravelly Circuit, as senior, and the late Rev. W. S. Bristow, of most precious memory, and who afterward became my husband, as junior preacher. Their associations together were most pleasant, and their friendship never waned while life lasted. He always spoke of Mr. Bristow as "my preacher boy," and his advice and letters were as a father to his son.

Farewell, dear Father Cox, for a while, but when this earth with its difficulties and disappointments have passed, and we, too, have swept beyond the reach of sin and sorrow, we shall all clasp glad hands together in our Father's house not made with hands.

MRS. BRISTOW-VANDIVER.

## REV. E. NEAPPER.

On the 16th day of January, 1911, the death angel came to the home of our dear Brother Neapper and called him from labors here to the home of the good.

Rev. E. Neapper was converted in young manhood and joined the Methodist church in which he lived a consecrated life. He was licensed to preach in middle life, and was a good preacher. He loved the church and pastor and would make any sacrifice for the same that it was in his power to make. His health had been bad for several months. But he was ready when the summons came, and told me it was all right. He said the Lord and him were having a good time together. He leaves a brother, a wife and four children and many friends to mourn his loss. A Baptist brother said he lived in the house with him for two years and he adorned his profession. May his mantle fall on one of his dear boys and call them to the ministry. His love for us was dear and had ripened into great confidence. But he had ripened for the golden harvest for the garner of the Lord. May God's blessing rest on the broken-hearted wife and dear children and may they follow him as he followed Christ. His age was fifty-four years.

D. P. FORSYTHE, Pastor.

A recent discussion in regard to the proper place for a portrait of a famous woman suggests a consideration of the the whole matter of memorials. Thus far in our history, as in the history of England, memorials have been set up impulsively, not to say recklessly, and the results have been far from satisfactory. Westminster Abbey has been a terrible sufferer in this respect. Some parts of it make the visitor think he has strayed by mistake into the 'discarded' corner of a gravestone quarry. The busts and statues are bad in themselves, or unsuited to their place, or so crowded as to lose all effect of dignity.

Portrait or bust or statue is not the only form which loving regard may take to keep the dead in mind. Why not build a memorial that will work? The memory of a whole-hearted philanthropist or a self forgetting teacher may be best alive by a living breathing force, rather than by a more or less perfect

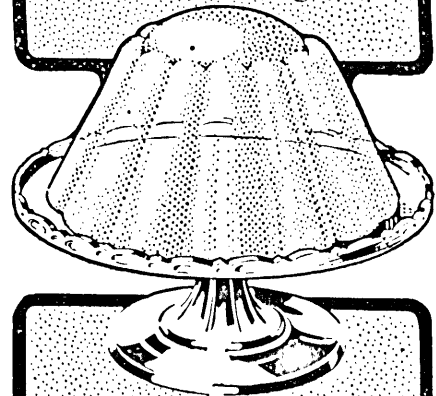
representation of the form in which, after all, the spirit imperfectly showed itself.

For example, a fellowship for astronomical study at one of the great observatories is a fitting memorial of the famous woman astronomer, Maria Mitchell. The endowment of the Ingersoll lectureship at Harvard College was a fine way of enshrining the memory of the founder in a series of monographs on the "Immortality of the Soul," in which will be embodied the advancing thought of successive generations.

A loan fund for needy students or mechanics, an endowment for research, a church building fund—any one of these is a memorial which will work all the time, and keep sweet and fresh the names we revere.—The Youth's Companion.

## BOSTON CRYSTAL GELATINE

One grows tired of rich pastries, but never of "Crystal" jellies. They are rich and appetizing, but pure, wholesome and easy to digest.



Delicious with fruit. A great number of dainty dishes can be prepared quickly from Crystal Gelatine at a very slight expense. Thousands prefer it to all other kinds.

Ask your grocer. Sample free.

CRYSTAL GELATINE CO.  
121 A Beverly St.  
BOSTON, MASS.



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**W. F. M. S., Little Rock Conf.**  
 \*\*\*\*\*  
 Edited by Conference Officers and  
 District Secretaries  
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**W. F. M. SOCIETY.**

Mrs. L. W. Smith of Hot Springs will supply any information needed by auxiliaries in regard to literature for mission study classes. Any society that takes up this work as a duty will soon find it changed to a privilege and a delight. That's the beautiful thing about duty, so stern when first we look upon it, so fair in the end. Never have I seen this better exemplified than in this great new departure of the missionary work.

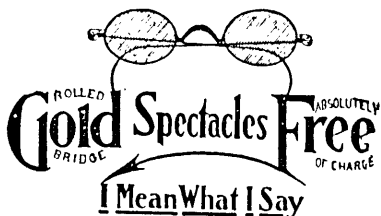
Mrs. F. S. OVERTON.  
 \* \* \*

#### INFORMATION THE ELIXIR OF THE CHURCH.

The greatest and most important organization is the church. Planned and builded on the tenets of Bible truth, its basic principles are impregnable; but to promulgate and inculcate the great system of evangelization there is an educational system detailing the wisest and best means of drawing the constituency of the church in closer touch, giving it a strength and vital force it could not otherwise have.

It is positively necessary that each member of the church should know of its progress and the definite plans of its work. The religious press is the open sesame of instruction, and in this age of progress there need be no limitation to the information of religious work extant in the Christianized world.

For many years the women's organized societies of the Methodist Church, South, have been ably fortified by two magazines, Our Homes and the Woman's Missionary Advocate, that came monthly like illustrated love letters to our members, bearing such an aroma of Christlikeness and purity, the whole body of missionary women were twined together with a bond of sacred determi-



And I positively don't want you to send me a single solitary penny when you answer this announcement. Why? Because I am now introducing a new kind of Spectacle—my wonderful "Perfect Vision"—the latest and most remarkable eyesight protectors and preservers the world has ever seen.

—These latest "Perfect Vision" Spectacles of mine will actually make a blind man see—of course, I don't mean one blind from birth, but blind on account of age.

—These latest "Perfect Vision" Spectacles of mine will enable you to shoot the smallest bird off the tallest tree-tops, plough in the field and drive on the brightest, hottest, sunniest days without any danger of your getting cataracts, chronic sore eyes, or granulated lids.

—These latest "Perfect Vision" Spectacles of mine will enable you to read the very finest print in your bible, and do the finest kind of embroidery and crocheting just as well as you ever did in your younger days, and at one and the same time they will also be protecting and preserving your eyes and be keeping them from getting weaker while doing it.

And I therefore want you and every other spectacle-wearer in your county (all my old customers also) to get a handsome ~~gold-rimmed~~ pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor—not an obligation, mind you—I will kindly ask you to

#### Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

If you want to do me this favor write me your name and address at once and I will immediately mail you my Free Home Eye Tester and latest ~~gold-rimmed~~ Spectacle offer. Address:—

DR. HAUX, ~~Haux~~ Building, ST. LOUIS, MO.

NOTE:—The above House is Perfectly Reliable.

nation to overcome the barriers to progress and march in solid phalanx to the great consummation of the world's evangelization. The weekly papers bring us in touch with the work in a general way, but the departmental literature informs us of the growth of the work and the wisest means employed to extend the knowledge of God's kingdom. Our women learned to eagerly expect these missionary papers, and the reading of the Go Forward was a helpful source of information, the three papers converging on the great plan of taking to the heathen nations the inheritance purchased by our Redeemer. Few things are so good they cannot be better, so at this period of great missionary advance, good and wise men and women have formulated and executed the uniting of the three papers unto one, thus giving force and concentration that otherwise our missionary literature could not have. The name of this new child of Southern Methodism is The Missionary Voice. Could there be any title more appropriate? There is much in a name; when we hear this, involuntarily we assume an expectant attitude. The Voice bears a message, and each attentive ear heeds and each loving heart responds. The first number came to us in the dawning of the New Year, and with the buoyancy and elixir of young life, its winsome pages have brought hope and joy into the woman's work and the sweet sense of being aided and abetted by our coworkers, "the parent board," makes our love more steadfast. What the women of the church at large need is information! Now that the missionary papers are merged into one, with a price so reasonable that it is in the reach of all, shall we not expect great development on all lines of "woman's work for woman." Much has been done by the women of the Little Rock Conference for missions during the year just past, but is there one who can say, I have done all that I could do for the spread of the gospel? My dear sisters, let us examine ourselves in the sunlight of this great religious harvest-time and see if we cannot redouble our diligence. The calls from idolatrous lands have never been more insistent. If we carry not the bread of life, to whom can they go? My heart yearns as never before for universal sweep of gospel tidings. God's word never returns to him void! The church holds the golden censer; it stands with the commission still falling from the lips of the Redeemer, "Go, teach all nations." Let us work and let us pray until the united forces of the Christianized world shall have attained the grand culmination, and the Master, exultant, will say, "Well done! Well done!"

ELMIRA F. SNODGRASS.

#### EVERY MEMBER CAMPAIGN.

Dear Brethren of West Oklahoma Conference: Will each presiding elder, preacher in charge, and layman, men and women, undertake, with love for our Master and church, the plan that is now being suggested by our Home Mission leader, Brother O. E. Goddard, to make a personal canvass in April of every member? What has been done can be done again and improved upon, but if we will just do as well as Greensboro, N. C., did last year, and Buffalo, N. Y., has recently done, as published in Western Methodist, how far ahead of what we have done will we be. To say the least of it, we certainly could reach the minimum, and that would put us far in advance of our present standing record. What we need is an effort. You would be surprised at your own success. Will you stop now and give just a little of your time and effort? Can't you afford to do just a little in this matter? How can you afford to see all around and about you work and not do your part? You have accepted and this work must not be neglected when so much could be accomplished by so small an outlay of time. It is your time that the church needs more of, and that will bring more results than all the money you could ever pay. This is a great opportunity,

# The M. M. Cohn Co.

LITTLE ROCK, ARKANSAS

## Spring Merchandise

Rapidly our store is assuming the fresh, bright air of newness that the arrival of spring merchandise brings, and as you read, each department is making initial showings for 1911. As usual this store is the first to show advance styles in

**Women's Suits, Dresses, Waists and Skirts, Silks, Dress Goods, Boys' and Girls' Clothing, Dress Accessories, and Shoes for All the Family.**

Each article in our establishment has been selected with care and goes forth with our positive assurance of entire satisfaction to the purchaser.

### Your Special Attention

is called to our entire readiness to supply complete trosses for brides, graduates, or confirmation day, at prices to suit the purchaser.

### Send Us Your Mail Orders

They will be promptly filled, but carefully state as near your desires as possible, and if we may substitute or not, and unless you are a charge customer or have a mercantile rating, kindly inclose bank exchange, postal or express order, to cover order, which, of course, will be returned if your order cannot be filled.

and if we neglect it some one else will be raised up to do the work and reap the reward. So will you, as district and lay leader get busy now and be ready? Have your plans all adjusted. Start early and don't hold up until every member has been waited upon, and the Lord will take care of the results. Our people so much need training. There are so many homes that no one ever enters to speak an encouraging word. Your pastor can't see all the people, and if he could, how much a visit five or ten minutes from a layman would encourage and uplift you can not tell. It will increase Sunday school attendance, church and prayer meeting going, and this will bring a general better feeling, and who knows but from an effort of this kind a great revival may break out and thousands of souls be saved? Our Lord said, "Inasmuch as ye did it unto one of the least of these little ones you did it unto me." Oh, for a revival of work in our conference and throughout the church now! Let us labor and pray for it. As ever, your brother, for more and better work,

T. S. DEARMON,  
 Conference Lay Leader.

#### BOARD OF CONTROL MEETING.

The Board of Control for Superannuated Homes which was created by order of the recent session of the Little Rock Conference will meet for organization and such other business as may come before it in Camden, Ark., Wednesday, March 8, at 2:00 p. m.

J. A. SAGE,  
 J. E. GODBEY,

#### OKLAHOMA CONFERENCE MINUTES.

A package of minutes of the Oklahoma Conference has been sent, either by mail or prepaid express, to every preacher whose address was in possession of the editors. If any member of the conference has not received his, he should inquire at the express office. We sent each presiding elder enough to furnish those whose addresses we did not

## 10,000 SEEDS 10c.

We want you to try our Prize Seeds this year and have selected 50 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25. worth of Vegetables and 10 bushels of Flowers.

Seeds	Best Varieties	3 pkts.
2,500 " Cabbage	4 " "	4 " "
2,500 " Lettuce	4 " "	4 " "
1,000 " Onion	2 " "	2 " "
1,000 " Radish	4 " "	4 " "
300 " Tomato	3 " "	3 " "
2,000 " Turnip	4 " "	4 " "
2,500 " Flowers	30 Grand Flowering Varieties	

In all 10,000 Seeds, and our new Seed Book with a 10c Credit Check good for 10c selection, postpaid, 10c. FAIRVIEW SEED FARMS, Box 122, Syracuse, N. Y.

### Fruit Trees, Arkansas Grown.

Have world-wide reputation for fruit. A few thousand Elberta, 2 to 3 feet high, cheap. We sell direct to planters and also through agents. More agents wanted.

GREGORY NURSERY Co., Cabot, Ark.

have—for instance, supplies who have been appointed since conference. Superannuates, supernumeraries and laymen will be supplied by their pastors or presiding elders. Additional copies may be had by application to me at Ada, or to Rev. W. J. Moore, 319 Harrison Avenue, Oklahoma City; Oklahoma applicants enclosing 4 cents per copy to cover postage, outside applicants 25 cents per copy.

Brother Moore handled the statistics, I the remainder. Brethren will appropriate their kind words accordingly.

E. M. SWEET, JR.

### THE ARKANSAS CONFERENCE CHURCH EXTENSION BOARD.

The Executive Committee of the Church Extension Board of the Arkansas Conference will meet at Clarks-ville, Ark., March 24, at 3:40 p. m. Let all who desire to make application for donations or loans have their applications in the hands of the secretary at that time. The secretary has blank applications which will be sent out at your request.

J. M. HUGHEY, President.  
 R. E. L. BEARDEN, Secretary.  
 J. J. GALLOWAY, Treasurer.

PROGRAM

Of the Preachers' and Laymen's meeting at Central Church, Fort Smith, March 1 and 2:  
at Central Church, Fort Smith, February 28 to March 2:

FEBRUARY 28.

7:45 p. m. Sermon by Bishop J. H. McCoy, D.D.

MARCH 1.

MORNING SESSION.

Subject: Revivals.

9:00. Prayer for a great revival, led by J. B. Stevenson.

9:30. Evidences of the Need of a Sweeping Revival:

(a) As Seen in the Church. W. T. Thompson (20 minutes).

(b) As Seen in the Ministry. M. N. Waldrup (20 minutes).

10:10. The Place of Prayer in Bringing It About. E. R. Steel.

10:30. What Kind of Preaching is Needed for It? Bishop J. H. McCoy, D.D.

11:00. Address. Rev. John M. Moore, D.D.

AFTERNOON SESSION.

Subject: Laymen's Movement.

2:00. Devotional service. John Womack.

2:15. What Does the Movement Propose? G. W. Droke.

2:35. How Can the Laymen Be Enlisted? A. A. McDonald.

2:55. The Work of the Missionary Committee. P. W. Furry.

3:15. The Every Member Campaign. G. G. Davidson.

3:55. Round Table. Rev. John M. Moore, D.D.

EVENING SESSION.

7:45. Address. Bishop J. H. McCoy, D.D.

MARCH 2.

MORNING SESSION.

Subject: Missions.

9:00. Devotional service. Fred Lark.

9:15. The Great Commission. R. E. L. Bearden.

9:35. What Is Our Present Status in Foreign Fields? John M. Moore, D.D.

10:15. What Has Been Done for Our Conference Fields? F. S. H. Johnston, D.D.

10:35. What Are Our Present Needs and Future Aims? J. H. O'Bryant.

11:00. Address. Rev. O. E. Goddard, D.D.

AFTERNOON SESSION.

Subject: The Preacher.

2:00. Devotional service. J. J. Galloway.

2:15. The Call to the Ministry. Rev. J. A. Anderson, D.D.

2:35. Ministerial Preparation. President A. C. Millar, D.D.

2:55. The Preacher in His Home. W. T. Martin

3:10. The Preacher in His Pastorate. J. F. E. Bates.

3:25. The Preacher in His Study and Pulpit. Rev. O. E. Goddard, D.D.

3:45. The Preacher Approaching the Dead Line. Bishop J. H. McCoy, D.D.

J. M. HUGHEY.

Chairman Committee.

CHECOTAH STATION.

We came to this place as supply on August 1 of last year, and have been "on the job" every day since that time. Bishop Denny having returned us at the last session of our annual conference.

We have been preaching and praying for a revival, and many of our church people were anxious. After I had looked the ground over thoroughly I decided that what I needed for the situation was the Lord and Locket Adair.

After some unsatisfactory correspondence I went to Muskogee, where Adair was holding a meeting, and made a date with him. All the pastors except one came in and we made it a co-operative meeting.

The tangible results were about 240

conversions, 100 reclamations, and more than 120 accessions to the various churches, 62 of whom have joined the Methodist Church. We have about 25 yet to receive above the 62 already received. The majority, possibly 90 per cent, of the accessions were adults, many of them men of families.

The intangible results eternity alone can measure. The civic spirit of the community has been purified. Men have quit swearing, drinking, gambling, boot-legging, and have resolved to be better men, fathers, husbands, citizens.

We had the meeting in a great hall which would seat a thousand people. It was always full, and often men and women went away for lack of room.

Locket Adair, of Dallas, Tex., is a wonderful man, a man of faith and prayer. He has had a wonderful experience and been wondrously saved. He is the pastor's friend. There is nothing sensational about this work. The old doctrines of "Justification by Faith," "Repentance," "Regeneration," "The Witness of the Spirit," "Heaven for the Good—Hell for the Lost," all these are emphasized in his work, and the result is a clean-cut experience of conversion. The converts worked in the congregation, and on the streets to get their friends saved.

Adair gave expression to a fine spirit when, in the last service, he called for the local pastors and told the congregation there were the men who had made possible the great meeting and had all who had been helped give the pastors their hand. In effect it was saying: "I am nothing but God's instrument. I am leaving. Forget me and cling to your local pastors and your church."

Miss Hogan, Adair's singer, is a wonderful woman. She has a voice of marvelous strength and sweetness. She is also a speaker of rare force and charm. Any congregation is fortunate in having her as an assistant. Mr. Cason did faithful work as a personal worker.

I can commend these faithful people of God to all our congregations. No better help can be found. We raised about \$800.00 for the total expense of the meeting, and it was given cheerfully.

We are serving a splendid people and have no notion of moving for some years to come. Of course we have not notified the good bishop of our decision yet. We have heard a story about "slips betwixt cup and lips."

Nevertheless we are grateful to God for his blessing and depending on him for grace to do our duty and feed his sheep and his lambs.

R. T. BLACKBURN, P. C.

Muskogee, Okla., Jan. 26, 1911.

I enjoyed my visit to Checotah very much. Many evidences of a genuine revival greeted me. Brother Adair impresses me as a most efficient evangelistic preacher and worker, who, with faith in God is pressing the battle for the promotion of the kingdom, the salvation of souls, and the uplift of men. Sound in doctrine, sane in methods, persistent in labor, he is a pastor's helper who may be trusted, and a leader of the hosts who may be safely followed. May the blessings of Heaven be upon him and his co-laborers. I unhesitatingly commend him to our pastors. Sincerely,

W. M. WILSON.

Presiding Elder, Muskogee District.

METHODIST ORPHANAGE.

Since my last report in the Western Methodist we have received for the Orphans' Home one quilt from the Woman's Home Mission Society at Washburn, Booneville, circuit, by Rev. M. C. Bevins, junior preacher; one box of clothing from the Woman's Home Mission Society at McGehee; \$10.00 in cash from Magnolia Sunday school, Rev. W. P. Whaley, P. C. This will be applied to the payment of the heating plant. The Little Rock Conference Woman's Home Mission Society has completed the furnishing of the library. Among the

**If Soda Crackers Grew on Trees**

Nature would cover them with shells, like nuts, protecting from moisture, mildew, dirt and insects. Just so are Uneeda Biscuit protected by the moisture-proof, dust-proof package. It keeps them oven-fresh and crisp, retaining all their flavor and goodness till used. Think it over and you will always buy the protected kind

**Uneeda Biscuit**

Never Sold in Bulk

**5c**

*In the moisture-proof package*

**NATIONAL BISCUIT COMPANY**

beautiful furniture placed in it are some sectional bookcases. They are ready now to receive books and we will be glad to receive contributions of books from any and all who have them to spare or who wish to buy a book for the library. It will be a good way to have one's name remembered, a nice book stating on the fly-leaf by whom presented. The books may be sent to me or to the Methodist Orphanage, Sixteenth and Elm streets, Little Rock, Ark. If sent to the orphanage, care should be taken to see that the name is written Methodist Orphanage, as there is another Orphans' Home in this city and main intended for one sometimes goes to the other. I am sorry to say that we have found it necessary to use our new hospital so beautifully furnished by Mrs. Pemberton. We have nine cases of measles. None are seriously sick and we hope all will recover. Remember these sick children in your devotions and the faithful matron, Mrs. Bonner, who has the entire responsibility of nursing them.

GEORGE THORNBURGH,  
President.

CABOT AND JACKSONVILLE.

We are making a good start on this charge and present indications give promise of a successful year's work. Congregations at both places are good. Our Sunday schools are growing both in interest and attendance. Our noble women are doing faithful work in the Foreign and Home Missionary Societies. Our Epworth League at Cabot has pledged \$60.00 for the support of a Bible woman in the Foreign field, and our little people have promised \$40.00 for the same purpose. We have organized a League at Jacksonville with

24 members, but as organizing a League anywhere is always an experiment, I cannot at present say what the outcome will be. However, we have quite a number of nice young people here, and under the wise leadership of Prof. F. O. Horten, a man of much experience in such work, I see no reason why the movement should not succeed.

On Sunday night following Hendrix day, we had with us Rev. B. A. Few, of Hunter Memorial Church, Little Rock. Brother Few preached an excellent sermon and presented the claims of Hendrix College. We secured \$100.00, which was forwarded to Brother Farris. In looking over the subscription the following day I noted two facts which impressed me and which I think worthy of mention here. The first was that one half the amount contributed was given by one man, the congregation giving the other half; and the second fact was that seventy-eight of the one hundred dollars was paid by persons who have lived in Searcy and were patrons of Galloway College. I know this is as it should be, but inasmuch as Galloway has been forced to do like the small boy when the preacher comes (stand off and wait), I feel that their liberality toward Hendrix is highly commendable, but who does not know that the surest and best way to help Galloway is to make Hendrix self-sustaining, then Galloway can have what she so richly deserves, the right of way everywhere and every when.

W. E. HALL, P. C.

MARRIED.—December 28, 1910, at the home of Mr. John Bevills, whose wife was a sister of the bride, Rev. William S. Yarbrough officiating, Mr. Ray Johnson to Miss Bettie Sue Foster.



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

IMBODEN, ARK.

Like a city set upon a hill, Imboden is a beautiful town nestling in the hills of North Arkansas, on the Frisco road, and near the Mammoth Spring river.

## When The Stomach Stops

Working Properly, Because There Is Wind in It, Use Stuart's Dyspepsia Tablets to Set It Going Again.

A Trial Package Free.

The doctors call it flatulency, but unprofessional folks know it as "wind on the stomach," and a most distressing state of things it is. It is a serious condition of this great motor organ. Always annoying and painful in the extreme, at times often leading to bad and fatal results. The stomach embarrassed and hampered with wind, cannot take care of its food properly and indigestion follows, and this has a train too appalling to enumerate. The entire system is implicated—made an active or passive factor in this trouble and life soon becomes a questionable boon.

All this is explained in doctor books; how undigested food causes gases by fermentation and fomentation in which process some essential fluids are destroyed—burnt up—wasted by chemical action, followed by defective nutrition and the distribution through the alimentary tract of chemically wrong elements and as a consequence the stomach and entire system is starved. Plenty of food, you see, but spoilt in preparation and worse than worthless.

A deranged stomach is the epitome of evil; nothing too bad to emanate from it, but the gas it generates is probably its worst primary effect and the only way to do away with this is to remove the cause. Stuart's Dyspepsia Tablets go to the root of this trouble. They attack the gas-making foods and render them harmless. Flatulency or wind on the stomach simply cannot exist where these powerful and wonder-working little tablets are in evidence.

They were made for this very purpose to attack gas making foods and convert them into proper nutriment. This is their province and office. A whole book could be written about them and then not all told that might be told with profit to sufferers from this painful disease, dyspepsia. It would mention the years of patient and expensive experiment in effort to arrive at this result—of failures innumerable and at last success. It would make mention of the different stomach correctives that enter into this tablet and make it faithfully represent all.

Stuart's Dyspepsia Tablets are not alone intended for the sick, but well folks as well; for the person who craves hearty foods and wants to eat heartily and run no risk of bad effects, they act like a charm and make eating and digestion a delight and pleasure. They keep the stomach active and energetic and able and willing to do extra work without special labor or effort. Don't forget this. Well people are often neglected, but the Stuart Dyspepsia Tablets have them in mind.

A free trial package will be sent any one who wants to know just what they are, how they look and taste, before beginning treatment with them. After this go to the drug store for them; everywhere, here or at home, they are 50 cents a box and by getting them at home you will save time and postage. Your doctor will prescribe them; they say there are 40,000 doctors using them, but when you know what is the matter with yourself, why go to the expense of a prescription? For free trial package address F. A. Stuart Co., 209 Stuart Building, Marshall, Michigan.

There are a bank and several nice stores that do a real good business. They have a large two-story brick academy. There are many beautiful homes and nearly all the dwelling houses are painted snow white.

We have desirable property, both in church and parsonage. Rev. J. W. Thomas is the popular young pastor. He is a fine young man and is developing into an excellent preacher. He was called away to a double wedding at Hardy, so I missed him.

The first quarterly conference has just been held. They have made liberal provisions for the new year. Rev. M. M. Smith, the worthy presiding elder, was present and delighted. Dr. J. C. Poindexter was especially helpful to me. To him I am indebted for the hospitality of his home and four new subscribers: Mrs. W. F. Blackwell, Mrs. G. W. Good, J. W. Jones and K. D. Crouch. Walter Wells and his noble father, Dr. J. R. Wells, were also helpful. I found all our subscribers in a good humor—Walter Taylor, G. McLaughlin, R. G. Rainwater, S. B. Henderson, S. Weir, Dr. Henderson, E. Wells, J. H. Miller, H. M. Rainwater, Mrs. D. Robertson, Mrs. Christian, G. G. Guthrie, Mrs. Polk, M. E. Morgan, J. H. Kell, and the pastor. Only one requested to stop the paper.

BLACK ROCK.

A few hours were spent in Black Rock with Rev. J. Z. Burleson, enjoying a good dinner at the parsonage. They have a large and interesting family.

Black Rock is on the high hills at the crossing of the Frisco road over the Black river. It is surrounded by fine farming country, which makes it a splendid trading point. They have a bank, ice plant, electric lights, plenty of nice stores, two very large timber mills, good school house and three churches. We have nice property both in church and parsonage. Brother Burleson has made a fine start. His people speak highly of him. We secured one subscriber, Mrs. E. F. Burks, sister of Hon. George Thornburgh of Little Rock. I was pleased to meet Rev. C. L. Freeman, a worthy local preacher.

PORTIA.

Part of an afternoon and part of a night were spent in Portia, which is one of the nicest little towns along the Frisco road. The burnt district has been rebuilt. They have a bank, some mills, and fine back country of rich land.

Our church has been beautified. We have a real good membership. Their first quarterly conference had been held, and everything starts well with them. Brother Burleson is also pastor here. I secured one new subscriber, A. C. Endaly, an old Hendrix College student.

POCAHONTAS.

The county seat of Randolph county is Pocahontas. The Poplar Bluff branch of the Frisco road crosses the Black river at this point. A new bridge is being built. Substantial two and three-story brick business houses, brick court house, large two-story school house, several mills and very rich land. Two banks, with Brothers Brown and Wells cashiers. We have a neat parsonage and a new brick church, in which we had a pleasant service a rainy night. Rev. W. J. LeRoy and wife are stationed here. They are very fine intelligent workers. Had three good years at Black Rock and Portia. They start well at Pocahontas. Their congregations are delighted with them. Their home is blessed with a sweet little girl and the aunt of Brother LeRoy.

Collecting extra well from the old, we secured seven new subscribers: W. A. Brown, H. Stephens, O. Keith, Marvin Bickley, Mrs. M. E. LeRoy, J. W. Bennett, and Prof. W. H. Phipps, the principal of the school.

RIGGERS.

This is the first town north of Poca-

# Run Down?

Ayer's Sarsaparilla is a tonic. It does not stimulate. There is not a drop of alcohol in it. You have a steady, even gain, day by day. Ask your doctor about it. Secure his approval first, then go ahead.

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

## YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shaped Notes, for \$3.00 for 100. Words and music. Eighty-three very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Indiana.

hontas. It is in a rich valley. They have a three-story brick hotel, well kept by Mrs. Harrison, several nice stores, lumber yard, large public school house, in which we worship. There is a concrete foundation for a \$3,000.00 church, and the spirit to build. They are sure to build. Brother Carter, the new pastor, is the man they wanted. He is consecrated, intelligent and full of energy. His good wife was visiting a sick sister at Walnut Ridge.

Shaping up the five old, I secured one new subscriber—Dr. J. J. Johnston.

REYNO.

Part of a half-day was spent in Reyno. They have very nice business, a bank, several mills and gins. We have a church which is to have \$400.00 worth of repairs this year. Mrs. J. L. Johnston subscribed for the paper. The pastor promised to see others for us.

DATTO.

A pleasant night was spent at Datto. Brother and Sister J. T. Adams furnish splendid entertainment. Brother Carter joined me on the way here. We had a large congregation and a precious service. The Baptists dismissed their prayer meeting to attend. The young people furnished charming music. We have a good church here. The public school building is a fine two-story brick and is a great credit to the district. Brother Lewis, pastor of the Baptist church, is principal. His 10-year-old son thanked me for my sermon, saying he enjoyed it, which I took as a real compliment. If I can preach to the understanding and pleasure of the young people I am truly glad.

SUCCESS.

I had only one hour for Success, but improved it by collecting from the old and securing two new subscribers: D. F. and J. B. Dunn.

Success has a bank, several nice brick stores, mills, and good school house. We have a new church, built last year. We have several good members.

This is the last town as you leave Arkansas on the Frisco road for Missouri. The rich river bottom land is being drained, and when it is all cleared and ditched will be a great country. Brother Carter has four nice railroad towns. We shall expect a fine report from this work next conference.

You have catarrh of nose and throat. Try a pleasant remedy. It gives relief and often cures. Quapaw Catarrh Remedy. By mail, 50 cents a bottle. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

WALDO CHARGE.

Dear Methodist: We, too, have entered upon our year's work in full blast. We have had our first quarterly conference, which yielded about as much results as Banquo's ghost. We had one steward present besides our presiding elder and the pastor. This conference ended with such flattering results we decided to have the second within one and one-half months. Our people on this work are kind, courteous, genteel and large-hearted and are good people; but there are qualities lacking in their lives. These qualities lacking are fundamental in all successful church work: Organization, aggressiveness and prayerfulness. When our own lives are wanting in true organization, and when

we ourselves are not aggressive and fail to pray earnestly and prudently the church moves out but slowly. How many study daily "to present themselves approved unto God?" Where are our family altars? Where is our shrine of worship? In the store, on the farm, or at the bank. Where are our men on whom we may depend—men of piety, godliness, consecration and business tact? They number from one to three in every church. The most popular church work now is that which demands the least sacrifice and the smallest numbers of hours away from our business.

Snow storms, thunder clouds, torrents of rain, and oftentimes not even sickness, are sufficient to keep us from our business engagements. But what small hindrances keep us from a quarterly conference or Sunday service! These conditions prevail in many of our rural charges, circuits and small towns. We trust that our people will catch a new vision of Christ and their duty this year and "press toward the mark of the prize of the high calling of God in Christ Jesus." "Awake thou that sleepest and arise from the dead and Christ shall give thee light." May a new life, a new power and a new purpose come into our lives. Sincerely,

R. M. HOLLAND.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

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

TEXHOMA AND GOODWELL.

The work is progressing nicely at Texhoma and Goodwell. This is a very pleasant charge to serve. Am preaching to crowded houses. Several have asked for prayer and one conversion. The people in large numbers have covenanted with the pastor in praying for great revivals this year. The responsibility in this field is very great. The preachers out here are striving to meet the demand. We lost a faithful friend and wise counsellor—a man who lived close to God—when J. F. Lawlis left the district. Our loss is the gain of the church at Hobart.

The new presiding elder, R. A. Baird, is moving rapidly and working hard. He is well liked wherever he goes. Surely he must succeed. We ask the prayers of those who read this notice for the workers on this firing line of the home field. The good Lord bless and prosper you. The good old Western Methodist is truly a friend to your humble servant.

R. A. CROSBY, P. C.

January 25, 1911.

Don't Take Harsh Purges  
They are too harmful  
Bond's Pills are Gentle

They do not sicken or gripe.  
They do not "tear you to pieces."  
They do not leave you constipated.  
They are small, mild, effective.  
Why waste time and money on the "Syrups" or "Candy Cathartics?"  
Just take ONE Bond's Pill at bed time for that headache, biliousness, torpid liver, etc., and WAKE UP WELL! All Druggists—25c.  
Write Bond's Pharmacy Co., Little Rock, Ark., for FREE SAMPLE.

## FROM CUBA.

We have just closed the twelfth annual conference of the Cuban Mission. There are some features of the conference which may be of interest to your readers, as they indicate the general condition of the work in Cuba.

A large per cent of the preachers and missionaries were present. An unusually large per cent of the native preachers stood their examinations. All, so far as I was able to find out, made excellent grades, and I may say that the examinations are as thorough, and not less carefully conducted, than are those given in the annual conferences in the States. I take this as an evidence of the intellectual growth of the native ministry, and also that they are receiving with an open mind the doctrine of our holy religion.

There was a considerable growth in the membership during the year; something over 300 were received on profession of faith. It was noticeable that the church had greatly improved in its organization during the year. More money was received to meet the financial needs of the church, and almost every charge paid the assessments made upon it. There was a decided growth in the Sunday school work. Possibly a larger growth was made in the Sunday schools than in any other department of the entire work. The statistics show that the Sunday schools are better organized than ever before.

Our colleges have made advancements along many lines during the year. The attendance has been good. In some of them the tuition has been paid more promptly than ever before; there are more boarding students. We might easily double the student body in Candler College if we had the room. We are greatly in need of buildings commensurate with the opportunities now before us; but which cannot last much longer.

ESTABLISHED 1858  
**CHURCH AND SCHOOL BELLS**  
Write for SPECIAL DONATION PLAN Cat. No. 85  
THE C. S. BELL COMPANY, HILLSBORO, O.

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**Mrs. Winslow's Soothing Syrup**

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

**Reliable Agents Wanted**

IN ARKANSAS

to represent strong "Old Line" Life Insurance Company.

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

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

unless some effort is made to meet them, as schools are being organized around us that will necessarily take our place if we do not enter as we should. The sense of need was very evident in the conference; nor was it concentrated in a few who are especially interested in school work. When the committee on education finished reading their report the oldest of the native preachers expressed in a few simple words the importance of a school for the education of the Cuban ministry; and then made an offering in behalf of Candler College. Others took it up and in a very quiet way, but with a deep sense of the great need, the collection went forward. When the report was made of the collection it was found that \$1,500.00 had been given to help the Board of Missions raise \$15,000.00 that is necessary to secure \$15,000.00 more that the new building may be begun at once on the beautiful site which we already have. A number of Cuban preachers who receive a salary which will only meet the bare necessities of life gave \$50.00 each for the college, and instructed our treasurer to collect it, so strong was their sense of the need of Candler College.

The most significant feature of the conference was the spiritual hunger that pervaded the whole conference. There was a great longing for God. This was found to be as strong among the native preachers as the missionaries, and as a natural result of this hungering for the divine presence there was an outpouring of the Holy Spirit such as we have never known in the Cuban mission. An evangelistic movement was started which we believe will result in the salvation of hundreds of souls. The preachers returned to their work, or went to their new fields with a vital faith in God and a full purpose to make Christ known to the people. There is a reality of faith, an immediateness of the Divine, which can come only from the indwelling of the Holy Spirit, which pervaded the lives of our preachers as they went out to their new year's work. May I not solicit the prayers of all of those who read your paper that there may be a definite awakening of sinners, and a widespread work of the Holy Spirit in the conviction and conversion of men and women throughout Cuba this year. Sincerely yours, HENRY SMITH.  
Havana, Cuba, January 23.

## 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.

## JAPANESE LECTURE AT ELDORADO, OKLA.

Mr. Aeyda (pronounced E-see-dor, with the accent on the second syllable) came to Eldorado and lectured at the Methodist church on Sunday, January 22, at 11:00 o'clock, and he made a profound impression on our people. He returned and delivered a lecture and showed stereopticon views of Japan, and also showed some moving pictures which were entertaining, comic and instructive.

His paid lecture was in the interest of the Woman's Home Mission Society, and they netted a neat sum therefrom. His talk at the church on Sunday was calculated to stir the hearts of the people to greater missionary zeal. His experience alone is enough to dispel any doubts that may be lurking in the minds of any as to the wisdom of sending out missionaries.

Now the reason that I am writing this is to let others know of this wonderful man, and in case he should appear in your community you might already have some idea as to who he is.

If you can arrange to have him lecture to your people on Sunday, do so at all hazards. His Sunday lectures are free, and he is making his living by

## METHODIST MUNITIONS.

Twelve Reasons Why I Am Not a Campbellite.  
The Campbellite Defeated, or God's Altar Established.  
Heaven's Dynamics, or the Baptism of the Holy Ghost.  
Wrecks by the Way, or Apostasy Proven.  
Methodist Dynamite, or Immersion Exploded.  
The Antipedobaptist Torpedoed, or Infant Baptism Elucidated.  
Sledgehammer on Baptist Succession, or the Unbroken Chain Broken.  
Our Polity Vindicated, or Why I Am a Methodist.  
Rev. George S. Sexton: One of the strongest statements of the Methodist doctrines I have ever seen. Absolutely unanswerable.  
We have examined carefully the doctrinal pamphlets by Rev. O. L. Ballard, and find them clear, strong, conclusive, logical, and scriptural.  
Rev. J. M. McClean, D. D.  
Rev. T. J. Beckham  
Rev. J. M. Binkley  
Rev. W. H. Hughes  
Rev. W. M. Vaughn  
Single copy, prepaid, 15c; one of each, prepaid, \$1.00; per dozen, prepaid, \$1.30; per hundred, not prepaid, \$8.50.  
A new book: LEXICAL FACTS VS. IMMERSIONISTS FOLLIES. Price 10 cents, single copy; 90 cents per dozen, prepaid; per 100, not prepaid, \$6.50.  
Address  
REV. O. L. BALLARD, Sherman, Texas.

his week-day lectures, for which he charges and divides the proceeds with whatever society co-operates with him. His paid entertainment is the best that I have ever had the pleasure of seeing, viewed from all sides. His object is to learn all he can of our people, get pictures of this country and people, and then return to Japan and lecture on the United States, and in connection with his lectures there to show the "Passion Play" and explain the life and mission of Jesus to his own people and thus prepare them for the work of the missionary.  
W. R. ROSSER, P. C.

## WHY HAVE CORNS?

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

## IOLAND CIRCUIT.

Our first quarterly conference has come and gone. Robert A. Baird, our beloved presiding elder, was with us and preached four times for us. Brother Baird is a new man on the district, but he is a fine presiding elder and looks well after every interest of the church. The board of stewards provided well for the pastor and presiding elder this year. The salaries are 13 per cent better than last year. Since annual conference I have received 12 into the church on profession of faith. I have organized one new Epworth League, with a membership of 25, and we have organized two cradle rolls in the Sunday school department of the church. We are planning to build three church houses on this charge this year, and I must say that they are all very much needed. The Western Methodist is a welcome visitor to this charge, and on my next round I am going to look after its interests.  
W. P. MEADOR, P. C.

## DR. W. S. MAY.

Eye, ear, nose, and throat. Office rooms 14 and 15, Masonic Temple. Hours: 9 to 1, and 2 to 5; Sunday, 9 to 11:00; 9:00 to 1:00, and 2:00 to 5:00; Sunday, 9:00 to 11:00. Little Rock, Ark.

## GOOD SERMON.

The Rev. Dr. Crosby delivered one of the most eloquent and impressive sermons last Sunday night that we have had the pleasure of hearing for some time. Those who were so unfortunate as to not be present don't know what they missed. The text was taken from the good book that contains the wonderful as well as instructive writings—Rom. 5:1-5, and was ably delivered. The members of the M. E. Church should be proud that they were so lucky in securing the services of Rev. Crosby. The singing was good and it seemed as though everybody joined in and enjoyed it. The Epworth League, too, seems to be having a success in every respect.—Goodwell (Okla.) News, January 19, 1911.

## WOLF BAYOU MISSION.

We arrived here on December 21, and found the parsonage and grounds run down, all in a dilapidated condition, and we are trying to pull the ends together a little so we can make out for

the year in some comfort. I have been one round on my work, and have been kindly received at every appointment. Many of our old friends have passed away since we were here, but many remain, and are moving on nicely, and as an expression of their appreciation of our return to the work, a few nights ago they gave us a pounding which added much to the culinary department of the parsonage, which we greatly appreciate, and by the help of the Lord will try to prove ourselves worthy of their benevolence. Hoping for a good year for you and our people also, I am yours in the work,  
R. H. GRISSETT.

January 26, 1911.

## BLIND TIGERS.

On examining the records in the office of the United States Revenue Office, I find that a number of persons have taken out U. S. license in dry territory. I doubt not that some of these are for blind tigers. I would be glad to answer any inquiry as to who these people are in any particular locality. There are some parties who should be looked after at Caddo Gap, Coal Hill, Dardanelle, Bonanza, Brinkley, Bend in Yell county, Earle, Eldorado, DeQueen, England, Camden, Clarendon, Des Arc, Datto, Fayetteville, Huntington, Junction City, Leslie, Malvern, Luxora, Marshall, Newport, Nealy, Osceola, Paragould, Pocahontas, Reyno, Success, Stuttgart, Rogers, Spadra, Texarkana, Tinsman, Thornton, Warren, Walnut Ridge, and a few other places.  
GEORGE THORNBURGH,  
President Arkansas Anti-Saloon League.

## APPLE ORCHARD.

Forty-five acres in 8-year-old trees just coming into full bearing; good condition; half mile from depot at Centerton, Ark. Price, \$100.00 per acre. A single full crop will pay for the whole thing. Owner getting old and wants to unload. Cut out this advertisement and address it to J. W. Womack, Centerton, Ark., for terms. It is a bargain for any man who wants to get into that fine region.

## CHURCH EXTENSION NOTICE.

The Executive Committee of the Board of Church Extension of the Little Rock Conference will meet at Camden Wednesday, March 8. All parties who desire to make application to the General Board for aid, either loans or donations, will please forward the same to Rev. Moffet J. Rhodes, secretary of the Conference Board, Hot Springs, Ark.  
J. A. SAGE, Chairman.

## Enhance Your Beauty

by keeping your skin sweet, healthful and attractive, with

**Glenn's Sulphur Soap**

Sold by druggists.

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

## OBITUARIES.

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

**WELLS.**—Bro. R. P. Wells was born May 25, 1856, in Tippah county, Mississippi. He came to Dallas county, Arkansas, in 1865. He professed religion and joined the M. E. Church, South, when 19 years old, and was a consistent member until called home. In 1876 he was married to Miss Mary Webb Taylor, who died February 28, 1905. On September 3, 1905, he was again married to Mrs. Mary Phillips, who with one son and three daughters of his first union, all grown, and a little girl of his second union are left to mourn his departure. Brother Wells was a man of excellent Christian character, a splendid citizen, a kind and affectionate husband and father. He loved his church dearly and was for many years steward and superintendent of the Sunday school, and did his duty well. He was the preacher's friend, and his was the preacher's home. For two years before his death he was in bad health and could not attend church, but his religious zeal and fervor never cooled, and nothing delighted him so much as to have his pastor visit him and talk of the church and its interests. Just a few days before his death, while alone in his room, he sang in a clear voice two of his favorite hymns. One week before his death I visited him, and before leaving he asked me to read the 71st psalm and pray with him. I did so, and at the conclusion of the prayer he was shouting happy. As I bade him good-bye he said, "I want to get well, but if the Lord wants me to go, I am ready. All is bright before me." On Christmas day, just one year since he had given a reunion dinner for his family, and while the world was in the midst of the holiday festivities, his spirit took its flight into eternal day. In Clements Cemetery, near Brooks, Ark., in the presence of many sorrowing friends, we laid him to rest. He has gone, but we know where to find him.

J. E. WADDELL.

\* \* \*

**WALKDEN.**—Joseph Walkden was born in Little Lever, England, July 10, 1828. In 1863 he with his wife and two children left their native land and came to the State of Illinois where they lived until 1882, removing then to Angus, Iowa. After twelve years residence in Iowa they found a home in Northwest Arkansas, living there fourteen years. There the youngest daughter and the wife, his companion for nearly sixty years, found their last resting place. After the death of his oldest daughter in Iowa he came to live with his daughter in Vian, Okla., a year ago and here after a short illness departed this life Tuesday morning, January 17, 1911, being eighty-two years, six months, five days of age. The funeral was held from the Vian Methodist church January 18. The flower remembrances were very pretty. He was laid to rest in the Vian cemetery. He was converted before he was twenty years of age and was a devoted Christian for a number of years serving in the ranks as a local preacher, often walking to his appointments. He leaves one daughter with a number

of grandchildren and a host of friends to mourn his departure.

HIS PASTOR.

\* \* \*

**MANN.**—David Jones Mann was born in Roberson County, Tennessee, November 11, 1839; was married twice, first to Martha J. Harrison, February 28, 1867, and on January 19, 1871, he was married to Fannie E. H. Gatling. He was converted at Mann's school house in the year 1868, under the ministry of Rev. George Butler, and joined the M. E. Church, South, in which he lived a consistent life until the Master said it was enough, come up higher. He held many important positions in the church, which he always filled with credit to himself and honor to the church. For quite a number of years he was a delegate to his district conference; also a member of the annual conference. He was always ready to do what he could to further the cause of the church and kingdom of his Lord. He was Sunday school superintendent for about 25 years. He loved his church devotedly, and oh, what a help he was to his pastors! Always in his place, joyful, buoyant and hopeful. The Sunday school work was the delight of his soul. He loved the children, and they in turn loved him. On the night of January 21, 1911, his work ended, and January 23, 1911, in the presence of a large concourse of people, he was laid to rest in Sardis Cemetery. He leaves a wife and eight children, and a number of grandchildren, and a host of friends to mourn their loss; but we feel sure that what is our loss is his eternal gain. May the blessings of God be upon the bereaved ones, and may each one so live that after awhile they may make an unbroken family, where there will be no more sorrow, pain nor death, but unmingled joy will be forevermore. Servant of God, well done.

J. J. COLSON.

#### COLLEGE HILL STATION AND THE LAYMEN'S MOVEMENT.

According to prearranged plans, a grand missionary rally of the laymen of College Hill M. E. Church, South, was held on Sunday evening, January 8, 1911. The largest audience ever seen in College Hill Church was in attendance, so many have said. Our Baptist brethren were out in full force, which was much appreciated by the Methodists.

Brother W. H. Wagoner had charge of the program and the move in general, and moved things to the satisfaction of every one present. He is our local leader and seems to be very enthused over the cause of missions. The missionary spirit on College Hill has the appearance of deepening and widening in the minds of our laymen. Quite a number of interesting speeches were made, which had the true missionary ring to them.

G. L. R. CROOK, P. C.

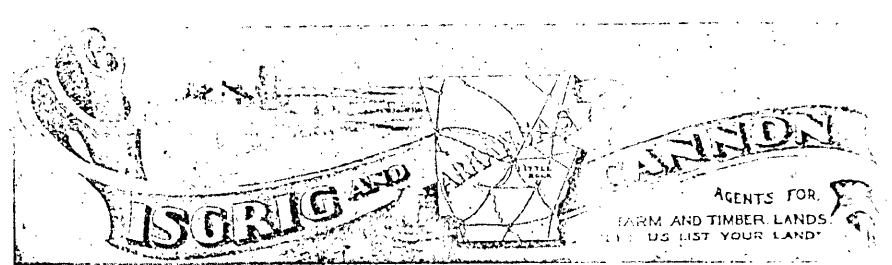
#### WEST POINT CIRCUIT.

At the recent session of our conference we were read out to this pleasant charge, so after getting our freight billed on we started, December 17, to our new field of labor, and reached our destination the same day.

We have been very kindly received and granted an open, cordial welcome everywhere we have been. Many expressions of appreciation and many tokens and evidences of love and esteem have been given us. The usual pounding was not omitted, and such things as chickens, meat, butter, sugar, coffee, and canned goods have thus found their way to the parsonage.

We have already spent \$71.00 in repairing and furnishing churches. The people all over the work give good attention to preaching. Our Sunday schools are in good shape for the time of year. We are hoping for a year of success.

WM. S. YARBROUGH, P. C.



200 acres of the finest alfalfa, corn, and cotton land in the South. This land took the two first prizes on cotton at the St. Louis World's Fair in 1904. 165 acres in fine state of cultivation, good fences, and five good tenant houses. The soil is as black as your hat, and is twenty or more feet deep, and is very mellow after it is once broken in the spring. This land will grow from forty to seventy-five bushels of corn, and from one and one-half bales of cotton per acre. We offer this place at the exceedingly low price of \$35.00 per acre.

160 acres of good black land, 65 acres in cultivation, two houses, good fences, will produce from forty to seventy-five bushels of corn and one bale of cotton per acre; seven miles from good railroad town. If you are wanting a good black land farm at a small price you can't afford to pass this up. Land around this tract is selling at from twenty-five to forty dollars per acre. We offer this for \$15.00 per acre for a quick deal.

40 acres, one and one-half miles from county seat; 25 acres in cultivation; four room box house, fine well of water, and small orchard. Will grow from twenty-five to forty bushels of corn and from three-fourths to one bale of cotton per acre, and is especially adapted to the growth of wheat, oats, sorghum, potatoes, grasses, fruits, and vegetables of all kinds. Price \$650.00.

80 acres, all fenced and mostly in cultivation, good orchard and vineyard; one and one-half miles from good railroad town, and on the public road. Good four-room frame house, in fine white neighborhood, and is especially adapted to the growth of corn, wheat, oats, potatoes, grasses, fruits, and vegetables of all kinds. A bargain. Price \$1,000.00.

1,160 acres first-class unimproved cut-over upland, well located, free from rocks, healthy, red and black sandy loam soil, fertile, for \$7.50 per acre.

320 acres. A fine place at moderate price. All fenced, 210 acres cleared, 80 acres in bottom land in high state of cultivation, two and one-half acres in orchard and vineyard. This place is convenient to school and churches. \$25.00 per acre. \$1,800.00 cash, balance one and two years.

400 acres of land in Red River bottom, eight miles from railroad. This land is all improved, but can be cleared at reasonable expense. This same grade of land in same district has produced more than two bales of cotton per acre. These lands will not be on the market very long at the price, \$12.00 per acre.

356 acres farm land. Soil a black rich loam; produces the finest cotton, corn, or rice in the world. 200 acres in a high state of cultivation, with 11 tenant houses, wells, 4-room house with cistern. Good barns, commissary, and blacksmith shop; 100 acres deadened, ready for cultivation; 56 acres woodland.

This land is situated on a railroad, in a country of good advantages and facilities. A most attractive proposition.

We have inquiries for farms in various parts of the State. If you have land to sell let us list it for you. Write us about it today.

122 EAST FOURTH ST., LITTLE ROCK, ARK.

#### BUREAU OF PUBLIC SERVICE.

The editors of the Western Methodist are frequently asked by their young friends in schools and colleges for information regarding public questions of the day to be used in debates. We are glad to refer all such inquirers to the Bureau of Public Service, Vanderbilt University, where they have on file more or less comprehensive briefs of nearly all the prominent questions likely to be chosen as subjects for debate. These briefs have been prepared under the general direction of Prof. A. M. Harris of the Department of Public Speaking, and copies will be furnished for the mere cost of copying. There is no other charge. Address: Prof. A. M. Harris, Vanderbilt University, Nashville, Tenn.

#### WEST OKLAHOMA CONFERENCE TELLER'S NOTICE.

Dear Brethren of the West Oklahoma Conference: In your remittances to me as teller please distinguish carefully between "W. J. Moore's Salary" and "Sunday School Missions." Some only say "Sunday School Special," and if I have no other guide I shall think this means "Sunday School Missions."

If any of your receipts show the wrong entry on this account please return them with instructions for correction.

Please send in Brother Moore's salary as soon as you can secure it. He needs it. Fraternally,

W. L. ANDERSON, Teller.  
Ryan, Okla., Jan. 30, 1911.

#### NOTICE, PASTORS OF VINITA DISTRICT.

Dear Brethren: Don't neglect "Sunday School Day," February 12, 1911. Be sure to take an offering because it is very much needed just now in our Sunday school work. Neglect at this point will embarrass our field worker and necessitate borrowing money on the part of the Sunday School Board.

Please send your collection to the teller, Mr. Frank Jones, Ada, Okla., at once. Yours for a greater Sunday school, HALA BURNS, Secretary Sunday School Board, East Oklahoma Conference.

**MARRIED.**—Mr. George N. Kelley, of Shreveport, La., to Miss Mildred Gardner, daughter of Mr. and Mrs. J. W. Gardner, of Mena, Sunday, 2:15 p. m.,

**BELLS, PEALS, CHIMES**  
Made only of best selected Copper and India Tin. Well known for their full tone and durability. Write for catalogue. E. W. YANDUZEN CO. Prop'r Buckley Bell Foundry (Estab. 1837). 515 E. Second St., CINCINNATI, O.

#### Rice Lands For Sale

320 acres rice land, located two miles from thriving town, one-half of which is prairie, the balance cut over land. Land is well adapted for rice culture, requiring comparatively few dikes, and having natural advantages for drainage at harvest time. Price \$26.00 an acre, one-half cash, balance one year 6 per cent interest. Write E. Hamilton, Wynne, Ark.

630 acres St. Francis River bottom cut-over land, adjoining railroad, within 10 yards flag station. Is excellently situated and very fertile. Price \$30.00 an acre, one-third cash, balance in one and two years, 6 per cent interest. Write E. Hamilton, Wynne, Ark.

January 29, 1911. Miss Mildred was raised here in Mena, her father having been one of the leading citizens since the town started, and likewise a member of the official board of the M. E. Church, South. Mr. Kelley is a civil engineer in the employ of the Kansas City Southern Railway Company. They will make their future home in Shreveport, La. M. K. IRVIN.

January 30, 1911.

#### PREACHERS APPOINTED.

You may announce that I have appointed Rev. W. M. Nesbitt pastor of the Evening Shade circuit, and Rev. W. M. Jones pastor of the Desha circuit with W. S. Story as junior preacher.

I have also appointed Rev. J. I. Porter as one of the preachers on the Mountain View work. The other for this work can not come yet. He is now in Vanderbilt University.

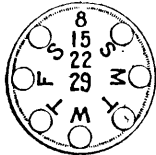
BOONE L. WILFORD.

#### TO THE PASTORS OF THE BATESVILLE DISTRICT.

Brethren, please present the Henderson College cause before every congregation in your charge by March 1. Are you willing for 6,000 members to help to pay \$1,500.00 to a great cause like this? Use every opportunity. Take hold of the matter and stay with it until the amount is raised. Yours to pay the debt,

BOONE L. WILFORD, P. E.

#### KEYRING CALENDAR, POSTPAID, ONLY



Perpetual. Every one wants this most useful novelty. Day of the month always at hand. Send for one today.

KEYRING CALENDAR CO.,  
Box 62, Little Rock, Ark.



## QUARTERLY CONFERENCE.

## ARKANSAS CONFERENCE.

## FAYETTEVILLE DISTRICT.

(Second Round.)

Lincoln Circuit, at Evansville.....	Feb. 11, 12
Springtown, at Highfill.....	Feb. 18, 19
Gravette and Gentry, at Gentry.....	Feb. 25, 26
Huntsville Ct., at Presley's Chapel.....	March 4, 5
War Eagle, at Cold Gap.....	March 8, 9
Centerton, at Oakley's Chapel.....	March 11, 12
Rogers Sta.....	March 12, 13
Parkdale and Farmington.....	March 18, 19
Fayetteville Sta.....	March 19, 20
Lea Ridge Ct., at New Home.....	March 25, 26
Bentonville Sta.....	March 26, 27
Siloam Springs.....	April 2, 3
Winslow, at Brentwood.....	April 8, 9
Elm Springs Ct.....	April 15, 16

J. B. STEVENSON, P. E.

## MORRILLTON DISTRICT.

(Second Round.)

Clarksville.....	Jan. 28, 29
Altus.....	Feb. 4, 5
Holland Ct., at Oakland.....	Feb. 11, 12
Plummerville.....	Feb. 12, 13
Morrilton Sta.....	Feb. 18, 19
Morrilton Ct., at Oak Grove.....	Feb. 18, 19
Damascus Ct., at Batesville.....	Feb. 25, 26
Pottsville Ct., at New Hope.....	March 4, 5
Atkins.....	March 5, 6
Spadra Ct., at Mount Zion.....	March 11, 12
Hartman Ct., at Coal Hill.....	March 11, 12
Springfield Ct., at Greenbrier.....	March 18, 19
Dover Ct., at Davis Chapel.....	March 26, 27
Russellville Sta.....	March 27, 28
London Ct., at Maden Chapel.....	April 1, 2
Lamar.....	April 2, 3
Conway.....	April 8, 9
Conway Miss., at Salem.....	April 8, 9
Appleton Ct., at Mount Zion.....	April 15, 16

District Conference will be held at Lamar, Ark., April 20-22.

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

## FORT SMITH DISTRICT.

(Second Round.)

Hackett Ct., at Hackett.....	Feb. 4, 5
Hartford, at Hartford, 11:00 a. m.....	Feb. 12
Huntington and Mansfield, at Mansfield.....	Feb. 12
7:30 p. m.....	Feb. 12
Charleston, at Grand Prairie.....	Feb. 18, 19
Mulberry, at Shiloh.....	Feb. 25, 26
Alma and Kibler, at Alma, 7:30 p. m.....	Feb. 26
Van Buren Ct., at Bethel.....	March 4, 5
Van Buren Miss., City Heights.....	March 11, 12
Van Buren Sta.....	March 15
Ozark Ct., Springhill.....	March 25, 26
Ozark Sta.....	March 26
Beech Grove Miss., Beech Grove.....	March 28
Fort Smith Ct., Lavaca.....	April 1, 2
Midland Heights.....	April 9
Dodson Avenue.....	April 12
Greenwood.....	April 16
Central Church.....	April 17
First Church.....	April 23

J. M. HUGHEY, P. E.

## LARRISON DISTRICT.

(Second Round.)

Green Forest Ct., at Green Forest.....	Feb. 4, 5
Berryville, at Berryville.....	Feb. 5, 6
Quitman Sta.....	Feb. 11, 12
Higden Ct.....	Feb. 13, 14
Quitman Ct., at Mount Pleasant.....	Feb. 18, 19
Rumley Ct., at Archey.....	Feb. 22, 23
Clinton Ct., at M. H.....	Feb. 25, 26
Mountain Home Ct., at M. H.....	March 4, 5
Cotter Ct., at Cedar Grove.....	March 11, 12
Yellville Ct., at Pleasant Ridge.....	March 18, 19
Lead Hill and Zinc.....	March 20, 21
Harrison.....	March 25, 26
Leslie.....	April 1, 2
Marshall.....	April 8, 9
Ozage Ct., at Rule.....	April 15, 16
Eureka Springs.....	April 22, 23

It is the duty of every official to be present at the sessions of the Quarterly Conference. Clip this and paste it where it will be a reminder to you of the time of your Conference.

W. T. MARTIN, P. E.

## LITTLE ROCK CONFERENCE.

## CAMDEN DISTRICT.

(Second Round.)

Waldo Ct.....	Feb. 11, 12
Stephens Sta.....	Feb. 18, 19
Thornton Ct.....	Feb. 25, 26
Magnolia Sta.....	March 5, 6
Magnolia Ct.....	March 11, 12
Locust Bayou Ct.....	March 18, 19
Kingsland Ct.....	March 25, 26
El Dorado Ct.....	April 1, 2
El Dorado Sta.....	April 2, 3
Hampton Ct.....	April 8, 9
Chidester Ct.....	April 15, 16
Bearden Ct., at Cedar.....	April 22, 23
Benna Vista Ct.....	April 29, 30
Camden Sta.....	April 30
Strong Ct.....	May 6, 7
Huttig Sta.....	May 7, 8
Atlanta Ct.....	May 13, 14
Junction City Sta.....	May 20, 21
Wesson Sta.....	May 21, 22

R. W. McKAY, P. E.

## MONTICELLO DISTRICT.

(Second Round.)

Crossett Sta., and Miss.....	Feb. 11, 12
Mount Pleasant Ct., at Selma.....	Feb. 18, 19
Collins Ct.....	Feb. 25, 26
Monticello Sta.....	Feb. 26, 27
Tillar and Dumas, at Dumas.....	Feb. 28
Wilmar Sta.....	March 4, 5
Dermott and Portland, at P.....	March 11, 12
Lake Village and Endora, at E.....	March 18, 19
Snyder Ct., at Montrose.....	March 25, 26
Parkdale and Wilmot, at W.....	March 26, 27
Lacey Ct., at Prairie Chapel.....	April 1, 2
Hamburg Sta.....	April 8, 9
Hamburg Ct., at Hickory Grove, at Arkansas City.....	April 15, 16
McGehee and Arkansas City.....	April 22, 23
Warren Sta.....	May 6, 7
Watson and Halley.....	May 13, 14
Johnsville Ct.....	May 20, 21
Hermitage Ct.....	May 21, 22

J. A. HENDERSON, P. E.

## WHITE RIVER CONFERENCE.

## SEARCY DISTRICT.

(Second Round.)

Judsonia Sta.....	Feb. 11, 12
Searcy, First Church.....	Feb. 18, 19
Searcy Ct., at Higginson.....	Feb. 19, 20
Pangburn Ct., at Mount Pisgah.....	Feb. 25, 26
Wilburn Ct., at Pleasant Valley.....	March 4, 5
Heber Springs Sta.....	March 5, 6

McRae Ct., at Section.....	March 11, 12
Beebe and Austin, at Ward.....	March 18, 19
Vilonia Ct., at Cypress Valley.....	March 25, 26
Auvergne and Weldon, at Weldon.....	April 1, 2
Newport Sta.....	April 2, 3
West Point Ct., at Griffithville.....	April 8, 9
Belcher Ct., at Ridout.....	April 9, 10
Cabot and Jacksonville, at J.....	April 15, 16
Augusta Ct., at Revell.....	April 22, 23
Augusta Sta.....	April 23, 24
Cato Ct., at Concord.....	April 29, 30
Gardner Memorial.....	May 6, 7
Dye Memorial.....	May 7, 8
Bradford and Bald Knob.....	May 13, 14

A. F. SKINNER, P. E.

## OKLAHOMA CONFERENCE.

## M'ALESTER DISTRICT.

(Second Round.)

Stuart.....	Feb. 11, 12
Pleasant Val. Ct., at View Spgs.....	Feb. 18, 19
Kiowa.....	Feb. 19, 20
Coalgate Ct., at Mowdy.....	Feb. 25, 26
Coalgate.....	Feb. 26, 27
Caney Ct., at Boggy.....	Feb. 28
Atoka.....	March 1
Tushka.....	March 2
Farris Ct.....	March 3
Hartshorne.....	March 4, 5
Krebs.....	March 5, 6
Quinton Ct., at Kinta.....	March 7, 8
McCurtain.....	March 9, 10
Enfauila Ct.....	March 11, 12
Canadian and Crowder, at Canadian.....	March 18, 19
Enfauila Sta.....	March 26
Cameron Ct., at Pocola.....	April 1, 2
Spiro.....	April 2, 3
Poteau.....	April 4, 5
Howe.....	April 8, 9
Heavener.....	April 15, 16
Wister.....	April 22, 23
McAlester, Philip's Memorial.....	April 30
McAlester, Stonewall Avenue.....	April 30

The District Conference will meet April 25-27 at Hartshorne.

S. H. BARCOCK, P. E.

## LAWTON DISTRICT.

(Second Round.)

Davidson Sta.....	Feb. 18, 19
Headrick Sta.....	Feb. 19, 20
Snyder Sta.....	Feb. 25, 26
Mount Park Ct., at Cold Springs.....	Feb. 26, 27
Cement and Fletcher, at Fletcher.....	March 4, 5
Cyril Ct., at Layerty.....	March 5, 6
Fort Cobb Ct., at Valley View.....	March 11, 12
Geary Sta.....	March 18, 19
Anadarko Sta.....	March 19, 20
Glenwood Ct., at Oak Grove.....	March 25, 26
Lawton Sta.....	March 29
Hastings Ct., at Lone Star.....	April 1, 2
Hastings Sta.....	April 2, 3
Temple Sta.....	April 8, 9
Walter Sta.....	April 9, 10
Alpheatone Ct., at Alpheatone.....	April 15, 16
Indian Work at Big Bows.....	April 22, 23
Manitou Ct., at Manitou.....	April 29, 30

Brethren, please secure your Home and Foreign Mission collections this quarter.

C. F. MITCHELL, P. E.

## MANGUM DISTRICT.

(Second Round.)

Hester, preaching 3:00 p. m.....	Feb. 5
Blair.....	Feb. 5, 6
Carnegie and Boise, at Boise.....	Feb. 11, 12
Granite.....	Feb. 12, 13
Lone Wolf and Gotebo, at Gotebo.....	Feb. 18, 19
Hobart.....	Feb. 19, 20
McQueen and Looney, at McQ.....	Feb. 25, 26
Duke, at Victory.....	Feb. 26, 27
Dryden and Red Hill, at Dryden.....	March 4, 5
McKnight, preaching 3:00 p. m.....	March 5, 6
Hollis.....	March 5, 6
Mangum Circuit, at White Flat.....	March 11, 12
Reed, preaching 3:00 p. m.....	March 13
Deer Creek Station.....	March 12, 13
Vinson, at Union.....	March 18, 19
Elmer, at Francis.....	March 25, 26
Altus.....	March 26
Mountain View.....	April 1, 2
Mangum Station.....	April 2, 3
El Dorado.....	April 8, 9
Olustee.....	April 9, 10
District Conference, at Olustee.....	April 11-13
North Mangum, at Ozona.....	April 15, 16

C. H. McGEHEE, P. E.

## MUSKOGEE DISTRICT.

(Second Round.)

Wanhilla Ct., at Christie.....	Feb. 4, 5
Westville and Barron.....	Feb. 5, 6
Muskogee Ct., at Frozen Rock.....	Feb. 11, 12
Hulbert Ct., at Hulbert.....	Feb. 12, 13
Stillwell Ct., at Oak Grove.....	Feb. 18, 19
Stillwell Sta.....	Feb. 19, 20
State Line Ct., at Pawpaw.....	Feb. 25, 26
Brushy Ct., at Hanson.....	Feb. 26, 27
Vian and Muldrow, at Muldrow.....	Feb. 28
Cowlington Ct., at Cowlington.....	March 4, 5
Webber's Falls and Porum, at Porum.....	March 5, 6
Whitefield Ct., at Enterprise.....	March 11, 12
Stigler.....	March 12, 13
Warner Ct., at Warner.....	March 13
Tablequah Ct., at Union.....	March 18, 19
Tablequah Sta.....	March 19, 20
Tomaha Ct.....	March 24
Sallisaw.....	March 25, 26
Fort Gibson, at Gore.....	March 26, 27
Oaktaba.....	March 28
Checotah.....	March 29
Boynton.....	April 1, 2
Bald Hill Ct., at Bald Hill.....	April 2, 3
Morris.....	April 3
Wainwright.....	April 4
St. Paul's, Muskogee.....	April 5
City Mission, Muskogee.....	April 6
First Church, Muskogee.....	April 9, 10
District Conference, at Tablequah.....	April 11, 13

W. M. WILSON, P. E.

## CHOCTAW-CHICKSAW DISTRICT.

(Second Round-In Part.)

Sans Bois Ct., at Sans Bois Ikana.....	Feb. 18, 19
LeFlore Ct., at Spring Hill.....	Feb. 25, 26
Bethel Ct., at Bethel Hill.....	March 4, 5
Kullituklo Ct., at Okachukok.....	March 11, 12
Atoka Ct., at Pleasant Hill.....	March 18, 19
Bennington Ct., at Kullituklo.....	March 25, 26
Antlers Ct., at Nelson Chapel.....	April 1, 2
Kiowa Ct., at Dansby Chapel.....	April 8, 9

A. S. WILLIAMS, P. E.

## VINITA DISTRICT.

(Second Round.)

Afton.....	Feb. 5, 6
Miami.....	Feb. 5, 6

Books  
You  
Should  
Have  
Send your  
orders to  
**ANDERSON,  
MILLAR  
& Co.**

122 E. 4th.

LITTLE

ROCK,

ARK.

TARBELL'S  
TEACHERS'  
GUIDE  
TO THE  
BIBLE  
LESSONS  
1911

REVELL

## GOOD BOOKS

Thrice-Born Men.....	\$1.25
Peloubet's Notes, 1911.....	1.10
Tarbell's Guide, 1911.....	1.10
Christianity and the Nation.....	2.00
Mott's Pastor and Modern Missions.....	1.00
Making Men and Women.....	.75
Down in Water Street (Hadley).....	1.00
Twentieth Century New Testament.....	1.00

ANDERSON, MILLAR &amp; CO.,

Little Rock, Ark.

Big Cabin.....	Feb. 8
Claremore.....	Feb. 18, 19
Inola and Telala.....	Feb. 19
Wagoner Ct.....	Feb. 25, 26
Wagoner Sta.....	Feb. 26, 27
Chouteau.....	March 4, 5
Pryor.....	March 5, 6
Welch.....	March 18, 19
Vinita.....	March 19
Grove.....	March 25, 26
Beatsy's Prairie.....	March 26
Chelsa.....	April 1, 2
Fairland and W.....	April 2
Vinita Ct.....	April 8, 9
Centralia.....	April 9
Adair.....	April 15, 16
Blue Jacket.....	April 16
Chapel.....	April 22, 23
Spavinaw.....	April 23
Peggs.....	April 29, 30

Let pastors and official boards remember that promptness and accuracy measure the efficiency of men in everything.

JOHN W. SIME, P. E.

## ADA DISTRICT.

(Second Round.)

Sasakwa and Yeager, at S.....	Feb. 4, 5
Wetumka.....	Feb. 11, 12
Holdenville.....	Feb. 12, 13
Wewoka and Seminole, at S.....	Feb. 18, 19
Calvin Ct., at Atwood.....	Feb. 19, 20
Kopawa.....	Feb. 25, 26
Maud.....	Feb. 26, 27
Ada, First Church.....	March 1
Ada, Asbury.....	March 2
Vanoss Ct., at Picket.....	March 4, 5
Ada Miss., at Union Hill.....	March 5, 6
Byars and Stratford, at S.....	March 11, 12
Hickory Ct., at Fitzhugh.....	March 12, 13
Wanette Ct., at Mount Zion.....	March 18, 19
Moral Ct., at Hill's Chapel.....	March 19, 20
Asher Ct., at Oak Grove.....	March 24, 25
Wolf Ct., at Antioch.....	March 25, 26
Pontotoc Ct., at Pontotoc.....	April 1, 2
Roff and Mill Creek, at M. C.....	April 2, 3
Stonewall, at Tupelo.....	April 8, 9
Oakman Ct., at Lovelady.....	April 9, 10
Sulphur, Vinita Avenue.....	April 15, 16
Sulphur, First Church.....	April 16, 17
District Conference, at Colon.....	April 18-21

S. F. GODDARD, P. E.

## GUYMON DISTRICT LAY LEADER.

To Whom It May Concern:

I have appointed Hon. E. O. McCance of Mutual as district lay leader, vice Gavin Roach, who has moved from the district.

I have also appointed Rev. W. M. Spain president of the District Epworth League Conference to fill out the unexpired term of Charles E. Hoole, moved away.

Let all interested parties take due notice and govern themselves accordingly.

R. A. BAIRD, P. E.

## APPLE LANDS, BENTON COUNTY.

1. One farm of 100 acres, three and one-half miles from Highfill Station, 12 miles southwest of Bentonville; 85 acres in cultivation, 45 acres in apple trees, just now coming into bearing; 12 acres in young timber; close to schools and churches; good neighborhood. This farm is in the great apple region of Benton county, one of the finest regions to be found anywhere. The owner has more than he can look after. Price, \$40.00 per acre, good terms. For fuller particulars cut out this advertisement and write R. L. Coffelt, Centerton, Ark.

2. R. L. Coffelt has another fruit farm of 80 acres near Centerton, Benton county, well improved; six-room house, 20 acres in orchard. Cheap at \$2,200, easy terms. Write him, send this advertisement, at Centerton, Ark.

# A Genuine Rupture Cure Sent On Trial To Prove It

## Don't Wear a Truss Any Longer.

### After Thirty Years' Experience I Have Produced an Appliance for Men, Women and Children That Actually Cures Rupture.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no ties.

I send on trial to prove what I say is true. You are the judge, and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

#### Pennsylvania Man Thankful

Mr. C. E. Brooks,  
Marshall, Mich.

Dear Sir:—

Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable godsend to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,

JAMES A. BRITTON,  
80 Spring St., Bethlehem, Pa.

#### Recommend From Texas Farmer

Brooks Rupture Appliance Co.,  
Marshall, Mich.

Gentlemen:—

I feel it my duty to let you, and also all people afflicted as I was, know what your Appliance has done for me. I have been ruptured for many years and have worn many different trusses, but never got any relief until I got your Appliance. I put it on last November, but had very little faith in it, but must say I am now cured. I have laid it away—have had it off for two weeks and doing all kinds of farm work with ease.



The above is C. E. Brooks, the inventor, of Marshall, Mich., who has been curing rupture for over 30 years. If ruptured write him today.

While I was wearing it, I had la grippe and coughed a great deal but it held all right. Words cannot express my gratitude towards you and your Appliance. Will recommend it to all ruptured people.

Yours sincerely,  
J. E. LONG,  
Bald Prairie, Texas.

#### Others Failed But the Appliance Cured

C. E. Brooks,  
Marshall, Mich.

Dear Sir:—

Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you. Yours respectfully,  
WM. PATTERSON,  
No. 717 S. Main St., Akron, Ohio.

#### Cured at the Age of 76.

Mr. C. E. Brooks,  
Marshall, Mich.

Dear Sir:—

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very respectfully yours,  
Jamestown, N. C. SAM A. HOOVER.

#### Child Cured in Four Months

Brooks Rupture Appliance Co.

Gentlemen:—The baby's rupture is altogether cured, thanks to your appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly,  
ANDREW EGGENBERGER.

#### Ten Reasons Why

#### You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

#### Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

#### Free Information Coupon

C. E. Brooks, 4302 Brooks Building,  
Marshall, Mich.  
Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name.....  
City.....  
R.F.D.....State.....

#### EUFULA, OKLA.

The greatest revival in the history of the town came to a close last Thursday night, January 26. Methodism has never been on a more sure basis than now.

The League, the Sunday school, the prayer meeting, and in fact every department of the church receives a great boost as a result of the revival. I have received to this date somewhere between 75 and 100 members. Among the number received are some of the leading business men of the town. The whole town was influenced to some extent by the meeting.

A petition signed by practically all of the business men, and which has in the neighborhood of 1,000 signatures, was presented to the sheriff, county attorney and county judge, asking that the joints where liquor was sold be

closed. As a result practically every booze joint in Eufaula is out of business. The public sentiment for moral and civic righteousness in Eufaula is at high tide.

The outlook for this charge in the future is great.

Rev. Burk Culpepper, of Valdosta, Ga., was with us three weeks, preaching from two to four times a day, holding services in the church, at the schools, on the streets, and in the county jail. He is a plain, straightforward, fearless, old-fashioned Methodist gospel preacher. Not only was a great work done in reaching the unsaved and the back-slidden, but the finances were materially bettered. Brother Culpepper received more than \$400.00 for his services. A thank-offering of \$90.00 was made to the pastor's family, and the church agreed to raise the salary \$200.00. I

will be able to make the best report this fall I have ever made since I have been a pastor. Brother Culpepper is now at Boynton, assisting Brother Dayman.

I most heartily recommend him to any pastor needing an evangelist.

J. A. DOSIER, P. C.  
January 30, 1914.

Henry Watterson fought on the Confederate side in the Civil War. But he can now say, and does say, in a paper on "Twenty Presidents of the United States," which appears in the Youth's Companion of February 16, that "no man can read the documentary history of Abraham Lincoln's administration, especially his letters and state papers, and doubt that he was among the really few great men who have lived in the world."

General Charles King, in his historical sketch, "Faster Than the Fastest Pony," in the Youth's Companion, tells how, at the time of Custer's last fight, the Indians as far east as St. Paul had intelligence of the great Indian triumph and slaughter three days before the whites of the United States had got it by courier and telegraph. The red men had their own system of signaling by mirror flashes, fire and smoke signals, something like that anciently used by the Scottish clans, and in a country without telegraph it outstripped anything on legs.

Santos-Dumont was the first to design and operate a practicable dirigible balloon. He contributes to one of February issues of the Youth's Companion a most interesting story of his first experiments and later conquests of the air.