

OKLAHOMA EDUCATIONAL SPECIAL WESTERN METHODIST

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

VOL. XXXII.

Little Rock, Ark., Thursday, January 30, 1913.

No. 5.

IT IS VITAL.

Shall our Methodism educate? If Methodism must educate, can Oklahoma Methodism establish and maintain itself without educating? These are the questions that are put in front of our Oklahoma people this week. We trust that every Methodist in that great State will stop, weigh these questions, and give them an honest answer.

To raise the question as to whether Methodism must educate seems to us an anachronism. If we have settled anything, we have settled that. We do not adhere to the opinion of some that the State ought not to enter the realm of higher education—and that is the sort of education with which we are here called to deal, it being admitted on all sides that the State ought to do elementary education. We believe that the State has a right and a duty to develop all the forces that must enter into its own upbuilding, and among those forces are educational factors. There are certain great economic and civil functions that no uneducated man can perform. The State has a perfect right to prepare men to perform those functions. But there are other high functions in human life for which men and women must be prepared, functions that lie beyond the business of the State, functions that relate us to the highest and noblest in life and that relate us to a life beyond. Man is not merely an economic and civic factor; he is also a moral and spiritual being, having relations moral and spiritual to this world and to another world. To ignore in our processes of education these facts is nothing less than absurd. It will be found also to be tragic. An education that does not take account of all the facts must always be defective; it may also be fatal. This is the ultimate basis, a basis in nature and in fact, upon which the duty of the Church to educate must be made to rest.

Our Oklahoma Methodism can no more get away from these ultimate principles than any other Methodism can get away from them. Our people in that great State would be recreant to one of the highest trusts that Almighty God has imposed upon them if they should even try to escape an obligation so vital.

Lying on the hither side of such considerations as we have just set forth are all the interests of our denominational life. No denomination can hope to maintain itself if it declines to educate its own people. If Methodism as a peculiar and special form of moral and spiritual life is worth anything to the world, then for the sake of Methodism, for the sake of perpetuating its very life, we as Methodists must educate. The church that declines to educate is unworthy of a place on the earth, and by an infallible law will lose its place.

Our girls are no less entitled to an education than are our boys. They are the future mothers, which is the same as to say they are the future molders, of our people. If the next generation of Methodist homes in Oklahoma have in them an educated and consecrated motherhood, that will mean one thing. If they have in them an uneducated and unconsecrated motherhood, that will mean another thing—and the difference between the two things is beyond the power of any mortal mind to calculate.

Moreover, our girls ought to be educated in

schools set up and conducted for girls. A girl is not a boy. She will not go out into life to do the work of a boy or to have the feelings of a boy. She is to be a woman, and not a man. An education ought to lay hold upon the powers that God has placed within a human being; ought to develop those powers along their own special lines; ought to prepare for the general sphere one is to occupy in life. There are many things that ought to enter into the preparation of a woman for life which do not enter into the preparation of a man. There are certain delicacies of feeling and of refinement that are the peculiar charm of woman, but which would make a man contemptible.

Shall Oklahoma Methodism lose her opportunity in Oklahoma Wesleyan College, or will our Methodism seize that opportunity and seize it now? We should be ashamed of her if she failed. Nor do we believe she will fail.

* * * * *

WANTED.
FIFTY MEN, to contribute ONE THOUSAND DOLLARS each to the building of THE OKLAHOMA WESLEYAN COLLEGE.

It has been suggested that the first 50 men contributing as much as \$1,000.00 or more to the college should have their names engraved on a bronze tablet and placed conspicuously in the administration building.

Not only this, but God will engrave their names on tablets more enduring still.

Who will volunteer?

* * * * *

TEN THOUSAND EXTRAS.

We are issuing this week 10,000 extra copies of the Western Methodist. It is an effort to help our Oklahoma brethren in their great campaign for Oklahoma Wesleyan College.

Why should we issue extra copies at all? It is not a small undertaking; it means great labor and expense; why issue extra numbers?

In the first place, we want all our Oklahoma people to know about an enterprise that is vital to the life of Methodism in that State.

In the second place, there are 10,000 people in our Church in that State who are not getting the Western Methodist. Most of these get no church paper at all.

It follows that if we reach these people at all, we must send out extra copies of the paper. The pastors are called on to take these extra copies and distribute them among their people.

A few years ago the Conference Mission Boards of Arkansas made a special campaign. What would it have been worth to the thousands of people who were not reading the paper to have printed their matter in the paper? The fact was that we had to issue thousands of extra copies to get this information before the people who needed to read it.

Suppose we should set about to push the interests of Galloway College in some special campaign, as we perhaps shall be called on to do; how many thousands of our people who ought to

be reached would never see a word of what should be written?

How many people do you know who do not read the church paper and who take any interest in any of these schools, or in missions, or in anything else pertaining to the larger interests of Methodism? You may produce a feeble and ineffective Methodist, with local interest, but you never will produce a Methodist who takes an interest in the onward march of the kingdom of God, who will contribute money for education, for missions, for church extension, till you get him to reading the church paper! Mark that. Let our pastors note it. We do not think that any of them, at least, will be disposed to gainsay it. Let our dear brethren and sisters who are parents mark it, and let them reflect that if their church in its wide relations to great causes it children are to grow up with an intelligent appreciation of their church, they must know that represents. And who is it that desires to rear children who are not intelligent about the work of the church? Some of us older people amount to so little we are ashamed of ourselves; but we have a creditable desire to make something of our children. The chances for an intelligent Methodist without church paper are almost nil.

We earnestly ask every family receiving one of these extra copies to think about this thing in you or in your children an intelligent appreciation of your church than going to church once in a while will make you an effective Christian. It is the steady pull, the steady pull only, that will do much for you. You need the steady stream of facts, of information, of inspiration, that come through a church paper, poured into your home every week. Without this your children will never develop.

Will not our regular subscribers remember this? They are interested in the work of the kingdom; surely they will be willing this very week to speak to their neighbors, who will have received a sample copy of this paper, and ask them to become regular subscribers. The fact that we go to great trouble to reach them with these 10,000 extras is a demonstration that they need the paper to carry on the work of the church.

We do not run this paper to make money; we run it to make Christians, broad, intelligent and useful Christians—precisely as we do not preach for money, but preach to make Christians, and to develop them into great and useful lives. Remember that we are taking new subscribers now at one dollar, which is an introductory price. Get up a club of five or ten and send them in at once.

A PROMISE.

Earth's pleasure are so fleeting,
We scarcely end the greeting,
Ere they are gone,
And Time alone
Keeps record of the meeting.

So ever forward pressing,
Earth's joys ne'er caressing,
Go on your way,
And some glad day
In heaven you'll find your blessing.

MRS. ALTA WATERFIELD.
Ozark, Ark.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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P. E. EAGLEBARGER }

D. J. WEEMSField Editor

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Remittances.—As our bank now charges for collection of
out of the city checks we request that in every instance our
friends remit by postal money order, express money order,
St. Louis, New York or Little Rock bank exchange. Make
all money orders or drafts payable to Anderson, Millar & Co.

Gen. J. F. Smith, of Marion, Ark., was among
our most appreciated callers this week.

Rev. P. C. Fletcher, after an acute spell of
sickness, is, we are glad to report, about his work.

Rev. R. S. Satterfield, Paul's Valley, Okla., is
gratified at the prospects in his charge. He is
always sane and industrious.

Our preacher at Rogers, Rev. F. E. Dodson, has
had a most delightful reception by his people.
He starts well on the new year.

Rev. O. H. Keadle, one of our superannuated
brethren, of the Little Rock Conference, made us
a brotherly call Saturday.

Rev. B. F. Musser, Bauxite Circuit, was among
our visitors last week after the paper was made
up. He is energetically pushing his work.

Mrs. E. L. Watson, one of the elect women in
our church at Camden, Ark., was buried last
Sunday. She was held in high esteem by all her
neighbors.

Rev. A. L. Cline, who is doing such fine work
at Springdale, is at this writing assisting Rev.
J. H. Ruble in a revival meeting at Elm Springs.
They make a good team.

Rev. W. A. McKee has made a very fine im-
pression at Gravette and Decatur, Fayetteville
District. The outlook for a good year with him
is most favorable.

Our Doctor C. C. Godden, everybody's Doctor
Godden, passed through this city the other day on
his way to the more genial clime of Southern
Texas. He will be gone several weeks.

Rev. J. F. Hendrey, of Noble, Okla., says in a
private note that he is making a good beginning
in that charge, and he adds some very kindly
words about his Presiding Elder, Doctor Peter-
son.

While we were working away on this educa-
tional edition in came two of our school men,
Dr. George H. Crowell, of Henderson-Brown,
and Rev. A. P. Few, of our Stuttgart Academy,
both of them in good humor with the world.

We were pleased to have a call this week from
Rev. A. C. Hyatt, pastor of Cartwright Methodist
Church, Phoenix, Arizona. He is an Arkansas
boy, and seems to be doing quite well out in the
Salt River Valley.

Revs. A. J. Murphy and M. C. Hickman, brethren
of the Arkansas Conference, M. E. Church,
made us a brief but brotherly call Saturday.
They were in attendance on the recent session of
that Conference in the city.

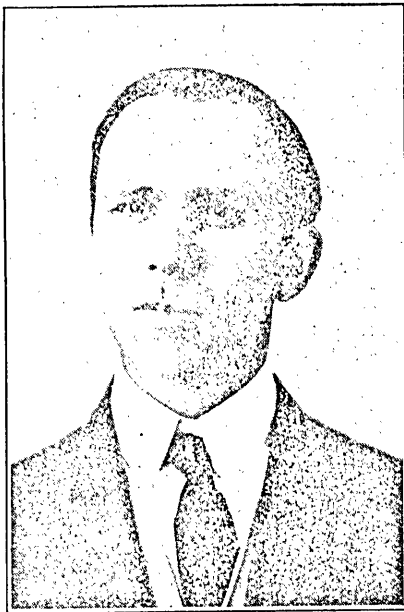
Rev. G. M. Byers has just closed a very suc-
cessful revival at Big Cabin, East Oklahoma Con-
ference, in which he was assisted by Conference
Evangelist M. A. Cassidy. Seventeen new mem-
bers were added, and the spiritual state of the
church greatly built up—better than it has been
for years.

Rev. George McGlumphy, of Bentonville Sta-
tion, Arkansas Conference, is preaching to large
congregations in that important old charge. He
is putting his usual diligence and system into his
work—books in the morning and doorbells in the
afternoon. Such methods always win.

The meeting at Conway closed last Sunday
night. It was a most gracious and effective meet-
ing. There was never at any time a great out-
burst, but the deep undertow of divine power was
often manifest. About sixty new members were
added to the church.



REV. R. E. L. MORGAN,
President Board of Education, West Oklahoma
Conference.



C. C. BARNHARDT,
Registrar Oklahoma Wesleyan College.

Rev. B. Margeson is renewing his youth at
Gentry, Ark. Our people are much encouraged
at Gentry and expect this to be a great year.
Brother Margeson has returned to the Arkansas
Conference after several years in Florida and
North Carolina.

Rev. J. M. Haley has been well received and
duly "pounded" at Huntsville, Ark. He is re-
joicing in several conversions since Conference.
The people are delighted with his earnest, evan-
gelistic preaching, as well as his faithful service
as a pastor.

Mrs. W. L. Oliver, Conference Organizer Wo-
man's Missionary Societies for White River Con-
ference, addressed the Mammoth Spring congre-

gation Sunday at 11:00 a. m., January 26, 1913,
and says the free will offering at the close of
service the largest she has yet received.

Bishop W. A. Quayle, of the Methodist Epis-
copal Church, has just spent a week in this city,
holding the Arkansas Conference of that church,
which adjourned last Monday. Bishop Quayle
lectured on Rip Van Winkle on Monday night.
The lecture was greatly enjoyed by many of our
people.

Rev. W. C. Watson, our Galloway Commis-
sioner, who has started well in his campaign for
a greater Galloway, is at present in Memphis,
where his good wife underwent a rather serious
operation on the 27th. Mrs. Watson was resting
well after the operation. She is at the Lucy
Brinkley Hospital.

Rev. F. R. Hamilton, a recent transfer to the
Arkansas Conference, starts well at Siloam
Springs. Having finished his course at Vander-
bilt University last June, he is showing great di-
ligence both in his studies and in his pastoral work.
His people are delighted with him both as a
preacher and as a pastor.

Rev. M. N. Waldrip, at Fayetteville, has had
the most encouraging beginning on this his third
year of any year of the three. He has gathered
about him a great official board, and to be in one
of their meetings is really an inspiration. The
Epworth League at Fayetteville is great, the con-
gregations large, and outlook most hopeful.

Our neighbor of the Central Christian Advo-
cate, Kansas City, Dr. C. B. Spencer, was in this
city last week, attending the Arkansas Confer-
ence of the M. E. Church. His stay was very
brief, but he had the goodness to "ring up" at
least, and he reported a great work going forward
in enlarging the circulation of the Central, on
which we congratulate him.

We perhaps have a few people in the region of
Waldron, Ark., who will remember Rev. George
H. Pooser, who was licensed to preach by the
Quarterly Conference of that circuit in 1868,
and who served that circuit for a while. He re-
cently died in South Carolina, having lived a
good and faithful life. This writer knew his son
George at the Vanderbilt University.

One of the most pleasing visits we have had
in a long while was that of Brother S. B. Moss,
of Tubal, Ark. He is the best type of good old
North Carolina Methodist and farmer. He
knows how to serve God, how to be a good
neighbor, and how to make an acre of land yield
400 bushels of sweet potatoes. Our verdict is
that this is not a bad type of citizen.

Rev. J. A. Grimes has made a splendid begin-
ning on Bluejacket Circuit, East Oklahoma Con-
ference. He has for four weeks been holding a
revival at Bluejacket, assisted by Rev. W. M.
Grose, of Centralia, and by Rev. E. M. Sweet, Jr.,
Presiding Elder, resulting in eighteen conver-
sions and ten additions to the church. At the
first Quarterly Conference Brother Grimes re-
ported twenty-three additions on the circuit.

Rev. Murray P. Timberlake is starting off well
at Mammoth Spring and the charge is well
pleased with him. He has the habit of "open-
ing the doors of the church" every service, and
so far this year eight have entered in. Thirty-one
additions before he arrived give 39 additions
since last pastor left and more to follow. The
Sunday school is too large for the church and
there is some talk of a stone church large enough
to accommodate the congregation.

The election of United States Senators oc-
cupies the middle of the stage. Following the
instructions of the preferential primary, the
legislature of Oklahoma has returned Hon. Rob-
ert L. Owen to the Senate. The legislature of
Tennessee has elected for the long term Chief

Justice J. W. Shields, and for the short term, Prof. W. R. Webb. The legislature of Arkansas has elected for the short term Mr. W. M. Kavanaugh, a banker of Little Rock, who is, by the way, a nephew of Bishop H. H. Kavanaugh; and for the long term Gov. Joe T. Robinson has been elected, making the remarkable record of having been Congressman, Governor, and United States Senator in less than three months.

STILL THEY COME!

Our pastors were never so active in behalf of this paper. The campaign for a larger circulation has gone steadily on for the last week. New subscribers have arrived at the rate of thirty or forty a day. Keep going, dear brethren, keep going. We shall do our part in this office. And we thank you for your efforts on the field.

This paper ought to be going into at least 20,000 homes in our two States every week. What a power it would be, helping every good cause!

and do it instantly. Take a vote on the question at all services next Sunday, and send in the result to your Representative.

It is not necessary for us to comment on the bill; its meaning is perfectly plain. It puts the whole question of the sale of liquor in Arkansas into the hands of white people, and it compels the liquor dealer to secure the consent of the white people before he can sell liquor. That is all. It is simply a question as to whether the white people of this country shall be permitted to prescribe its moral status. No more effective temperance legislation has ever been proposed. And we can pass it. But you must act promptly.

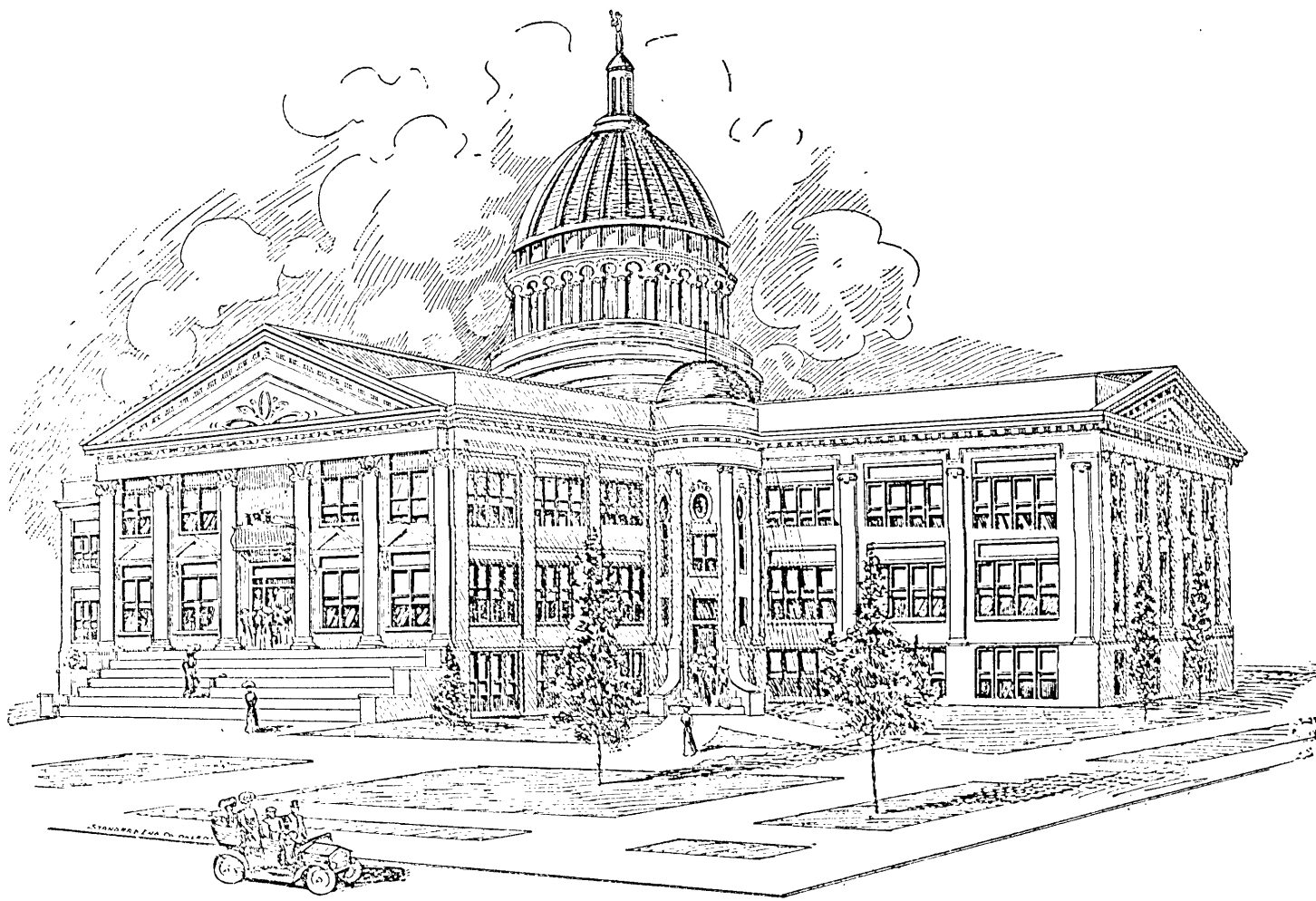
A BILL

For an Act to be entitled, "An Act to Regulate the Issuance of Liquor License in Arkansas."
Be it enacted by the General Assembly of the State of Arkansas:

dressess signed thereto, shall have been first published in at least two issues of some newspaper published in the town, city, or county, in which said petition was circulated, for at least ten days before the said court acts upon the petition.

And, provided further, that the court shall duly consider all competent evidence offered by remonstrants to said petition, for the purpose of showing that the petition does not contain a majority of the adult white inhabitants as set forth therein, and all legal testimony that may be offered by the petitioners or any of them in support thereof, and both petitioners and remonstrants shall have the right of appeal from all final orders and judgments.

Sec. 3. Any officer of a court and any officer of a town or city council in this State, and any other persons violating this act or any of the provisions thereof, shall be guilty of a misdemeanor, and upon conviction thereof, shall be fined in any sum not less than five hundred dollars nor more



OKLAHOMA WESLEYAN COLLEGE, OKLAHOMA CITY, OKLAHOMA.

LIGHTNING FALLS FROM HEAVEN.

We give below in full the text of a bill which is on the calendar of the Arkansas State Senate. It has the signature of 19 Senators, and is as good as now passed—probably will be passed before our readers see this print. It fell like lightning out of heaven on the little whisky crowd in the Senate last Wednesday, and was, to their utter consternation, pushed through its first and second reading by the 19 faithful men whose names were signed to it, and by them safely lodged on the calendar, without reference to a committee. The bill will probably be in the House of Representatives before this reaches our readers. Of course the whole power of the entire liquor machine will be brought to bear on it there. We have for years been able to count on the House. It turns out that now we are able to count on the Senate, the best one we have had for many years. But it is imperatively necessary that our people throughout the State who want this bill put through the House should get instantly busy. Pour in the petitions and letters and telegrams to your Representatives,

Be it enacted by the People of the State of Arkansas:

Section 1. It shall be unlawful for any court, town, or city council, or any officer thereof, to issue a license or permit, or any other authority to any corporation, person, or persons, to sell, barter, or give away, any alcoholic, malt, vinous, or spirituous liquors, or any compound or preparation thereof, commonly called tonics, bitters, or medicated liquors within the State of Arkansas, except as provided in this act.

Sec. 2. When a majority of the adult white inhabitants living within the incorporated limits of any incorporated town or city in this State shall have signed a petition to the County Court of the county in which said town or city is situated, asking that license for the sale of intoxicating liquors be issued for that town or city, then the said County Court may issue such license for a period already provided by law.

Provided, that the majority of the votes cast at the last general election in that county on the question of "For License and Against License" was in favor of "For License."

Provided, further, that said petition referred to in this act, together with all names and ad-

than one thousand dollars, and imprisoned in the county jail not less than two months, nor more than twelve months.

Sec. 4. This act shall not repeal Section 5131 of Kirby's Digest of the Statutes of Arkansas, nor any local acts or local option law forbidding the sale of intoxicating liquors. But this act shall be cumulative to all laws now in force.

Sec. 5. Each petitioner shall sign his or her name thereto, and if any petitioner cannot write, then his or her signature shall be witnessed by two reputable white persons who can write, and shall sign their names as witnesses. Each petitioner shall give his or her post-office address.

Sec. 6. Before any such petition shall be filed in any court in this State the person circulating same shall attach an affidavit thereto stating that the name of each petitioner was signed by him or her in his presence, or by affiant in the presence of the petitioner and at his or her request, and if such affidavit is false in any particular, the same shall be deemed perjury and affiant shall be punished accordingly.

Sec. 6. This act being necessary for the public peace, health, and safety, shall take effect and be in force from any after December 31, 1913.

A PROBLEM AND A SOLUTION.

The greatest problem that confronts Oklahoma Methodism today is the Christian education of her children. Hence her educational institutions. How we solve this problem within the next few years will largely determine our future as a church, a nation or a State. It has been said that no church is stronger than her education institutions. If this be true then Oklahoma Methodism is weak indeed and on the verge of a dark day for we have only one school in the State and two others in process of construction. The Roman Catholics have twenty-nine, such as they are, the Baptists three, the Presbyterian one. These figures present an appalling situation that should stir the blood of every loyal Methodist in the State. The only ray of hope that can come to us is the fact of the youthfulness of our enterprise. We are laying foundations in Oklahoma, by and by the superstructure will arise.

To begin with, we believe in culture for animals. By it we have come from the animal no larger nor faster than a sheep to the modern thoroughbred with its marvelous record for fleetness. It is the way we have come from the wolf to the St. Bernard; from the wild cattle to the Hereford or Jersey. Culture is the watchword of the herdsman. We believe in culture for the arts. The metal is left no longer in the coarse and useless ore; it has gone to school to the pick and drill and hammer and furnace heated seven times hot, and the cunning hand, till it is shaped into a sword or candlestick, inlaid and adorned by man's device, and it has become a thing exceedingly precious—a thing of art. So the old mossgrown tree finds its soul and melody in the violin. Culture means liberty, refinement, transfiguration. It is to bring forth hidden and unsuspected qualities from anything. The organ or violin is not simply the block of wood painted or veneered or rubbed with pumice stone. It is the block of wood awakened from its slumber of a century and quickened until every fiber cries out. It has become a new, nobler and diviner thing. It has been given a soul.

It is just this that we mean when we speak of the Christian education of the youth of our State. The liberation and deepening of the soul. Christian education is not the extension of ourselves from without so much as it is the enlargement of ourselves by growth from within. It is not paint, it is bringing out the fine grain; not fine manners, it is a deep and noble mood; not a gaudy coat, it is a beautiful spirit. Education is tang, richness, quality. It is what Jesus had in mind when he said "the kingdom of God is within you."

Now we all believe in this kind of education; if not then we ought to be transferred to Africa or some island of the sea to live with the savages. For Christian education bridges the great chasm between civilization and heathenism. If the angel of Christian education had not come and said, "Follow me and I will show you the grandeur of yourself and your world-house," we would be savages today. This world has changed but little since our heavenly Father said: "It is good and very good." The stars have always sparkled in the blue roof above; flowers have always bloomed in the green carpet below; fires have always burned in the deep craters within; oceans have always washed the shores around; but there were no human eyes which—

"Overleapt the horizon's edge,
Searched with Apollo's privilege;
Through man and woman and sea and star,
Saw the dance of Nature forward far;
Through worlds and races and terms and times,
Saw musical order and pairing rhymes."

No, there was no seeing eye, no trained human brain to appreciate all this. For thousands of years the stars waited for man to say "I shall outlast thy brilliancy!" For thousands of years

the animal creation waited for man to declare "I am thy Lord." Does not the savage have all the materials of astronomy, law, literature, medicine, religion, electricity, steam, aeroplanes, and automobiles? Having the material, what does he lack? The mental power which organizes them into the arts and sciences of civilization. In a word Christian education.

But the paramount question confronting Oklahoma Methodism is, Where shall we educate? Many fathers and mothers have said to me where shall I send my girl to school? And with shame face I have had to point to some school outside the State. We have schools in Oklahoma equal to those of any other State. Grammar schools, Normals, and Universities almost without number. And they are doing a noble work. They are filling their mission but they are not giving our children a finished Christian education. They cannot from the very nature of the case do the work of a church school. They cannot teach religion for we are a heterogeneous people. Almost every race under the sun has its home among us. Divers creeds and beliefs will forever prevent the teaching of religion in its truest and highest sense in our State or County schools. So we must turn to the church for the religious training of our youth. Nor can we entrust the Ark and Oracles of God to any other church. The Methodist Church must have her Christian educational home for her boys and girls, or she will lose her place among the galaxy of churches. The days of the church that does not educate her own leaders are numbered. For educated men and women have lead and will continue to lead in the world's word and work.

Oklahoma Wesleyan College is being built to give a Christian education to the young women of the State. If the plans are carried out it will be a college second to none in the United States. The sight of the dormitories and administration building is beautiful for situation, built as they are upon a rolling eminence that gives an enchanting view of the smoky metropolis and the wide stretching plains on either side as far as eye can see. The imposing structures building will stand before the general public and the scholars who will be their tenants as a witness to the higher life of free and intelligent democracy. To them will repair the future generations of teachers, students and supporters who will frequent their halls with profit and delight. Many Methodist families have purchased lots here and expect to build their homes in the future and rear their children in the lap of this institution. I repeat, it is to be an ideal Methodist community, dedicated to the purposes of Christian education of the womanhood of Oklahoma. I believe this magnificent enterprise which has called forth the best effort, prayers and sacrifices of those with whom its building has been entrusted, will supply a long-felt need of our church and State. May it be given us to behold what others desired but have not seen. Our thanks are due to the eternal Father of all Mercies, whose guidance has been our light in the past, and whose love is our crown for today and whose strength is our support for the future.

W. U. WITT,

Presiding Elder Ardmore District, West Oklahoma Conference.

TO THE FRIENDS OF CHRISTIAN EDUCATION IN THE GREAT STATE OF OKLAHOMA.

Greeting: We are coming to you with a great cause and a great burden, but offering you a great opportunity. The college which we present to you this day is no minor issue, no real estate scheme, no private plan; but a great undertaking for God and his "little ones." We come to you in the name of Christ and appeal to you for aid—aid to carry out the purposes of God in you and in all of his children in this State; aid in the

form of money, in the form of influence, of prayer, and all else that you can possibly give.

If you can give \$10,000.00 you will make no mistake in measuring up to the requirements of the Almighty Father as "he hath prospered you."

If you can give less, and only less, do your best and God will bless you.

Every one can give something and all can pray. Pray earnestly for us. Remember us at a Throne of Grace!

Please cut out the card below, sign and send to us and don't forget your pledge:

* * * * *

* "BELIEVE." "BELIEVE." *

* A CALL TO PRAYER. *

* I hereby solemnly promise, God being *

* my witness, that I will pray daily for the *

* success of the campaign in the interest of *

* the Oklahoman Wesleyan College until *

* one hundred thousand dollars has been *

* laid on God's altar, for this institution. *

* This will I do, God being my helper. *

* Signed..... *

* P. O..... *

* (Sign this card and return to 301 Pat- *

* terson Bldg., Oklahoma City. *

* * * * *

THE PROVINCE AND PREROGATIVE OF THE CHRISTIAN SCHOOL.

BY REV. ROBERT E. GOODRICH.

In his "Republic," Plato has a chapter on "Shadows and Realities in Education." He likens humanity unto men chained in a cave with their backs to the light and with their faces rigidly set towards the innermost wall. Behind the prisoners, but between them and the light, or mouth of the cave, is a procession of men and animals, moving back and forth. Their shadows are cast upon the wall before the prisoners, and the men in chains, seeing the shadows, mistake them for realities, and on this delusion frame their whole conception of life. A very few of these prisoners manage to free themselves from their chains, and turning their faces to the light, climb the wearisome slope to where they see men and animals as they are, and judge no longer of their natures by the shadow dances on the wall. These escaped prisoners, in Plato's figure, are the educated souls of the race.

This was a noble conception for a man in the great philosopher's far-off day, and it is a figure that serves quite well to define the process and scope of secular education in this present time. But it is one step short of an adequate description of that for which Christian education stands, and that step is the all-important step. Christian education leads its followers—not only to look upon men and things as they are, but to understand the significance of men and things in the related universe of God. It is one thing to see in reality, for instance, the letters that form a symbol of speech, but it is another and far more important thing to understand the idea or thought contained in that symbol. To open the soul's eyes in this latter sense, is the province and prerogative of religious institutions.

"Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power." If Tennyson will allow us to interpret his use of the word "self" to mean the related self, we shall accept his words. Otherwise, they are not true. Any contemplation that reveres self as apart from its relation to God is an inadequate and false reverence. It is worship of the creature and not the Creator. Paul likens our bodies—our unrelated selves, to "earthen vessels;" but the knowledge of God, the idea of the related self, he pro-

claims to be a golden "treasure." "All matter is essentially evil," said an ancient philosopher. "Whoso layeth his hand on a human body toucheth heaven," said Carlyle. The difference between them was the Cross of Calvary. True self-respect is not a reverence for what we are, but for what, under our kinship to God, we may become.

Likewise, any knowledge of self that does not comprehend the self's relation to God is a tragically imperfect knowledge. Laboratories can resolve these bodies back into their physical elements and tell us what per cent of these forms are oxygen and nitrogen and sodium and potassium, but that is no knowledge of the true self. That process is sufficient for beast and flower, but it staggers to failure before the problems of man. For a comprehensive knowledge of the true self, we must seek elsewhere than in the testing tube, being mindful of the word that God "breathed into man's nostrils the breath of life, and man became a living soul," and that now "in Him we live and move and have our being." Looking into the fires of the burning sun, the spectrum revealed the element helium. Long years afterward, scientists found a strange element in certain minerals of the earth, and subjecting it to the spectrum's test, it was found to be of like substance to the element in the sun, hence its true nature and its right relation to the Universe became known. It is not otherwise that we discover the full scope of man's meaning and privilege, and the process by which his meaning and privilege must be realized "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Furthermore, any control of self that does not bring the self into unity with God's will is sadly superficial. Self-control apart from the self's relation to God is only a stoical obedience to an impersonal law, or, at best, it can be nothing short of a Pharisaical adherence to empty ceremonials mechanically performed. David had the high and true vision when he prayed: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer," and likewise Paul when he said: "But I buffet my body and bring it into subjection lest when I have preached to others, I myself, should be a castaway," and to the Roman Christians, when he pleaded: "But yielded yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness."

In this sense of related "Self-reverence, self-knowledge and self-control," we receive the words of the great laureate. And in this highest idea of an education that deals with life in the light of its significance and correlations, we find the ground and authority for Christian schools.

Such an institution, then, is our Oklahoma Wesleyan College destined to be. Under God, its mission is to unfetter the minds of our daughters, leading them away from shadows to realities, and then to take that further step which State education can never take—to teach them the significance of these realities, which can be done only in the revelation of the true relationships of these realities. And this scope and process, to say the final word, is to bring the soul face to face with the Lord of life; it is to take our daughters by the hand and lead them up to Him who is

"Himself the gate whereby men can
Enter the temple of God in man."

And because of this high mission, Oklahoma Wesleyan College is worthy of the last degree of love and loyalty in Methodist hearts, and for that love and loyalty we plead.

St. Luke's Church, Oklahoma.

THE CALL TO THE WESLEYAN A CALL TO METHODISM.

By SIDNEY H. BABCOCK.

If the present witnesses women entering activities unthought for them, the future will further broaden their lives. They will have a broader political life. Whether they will or no, the ballot already in their hands anywhere will be given them everywhere. Nor will her responsibility end with the act of voting. It will be coextensive with citizenship.

Another task for women is social regeneration. That there must be a new order in the social world is growing more and more apparent. The decadent eroticism in the high places producing shameful practices and disgusting divorce proceedings is quite as repugnant to the finer sense as the foul lust of the low places. Between these extremes from childhood up there are all sorts of social corruption. The cry for a new socialism is loud and long. In the functional sense social regeneration is in the grasp of women. They determine and delimit well-nigh all social functions. Purification here will do much to purify organic society. Their efforts will not be confined here, but will be manifested in national movements, some of which will be inaugurated and carried on by them.

Women will have a larger place in the Church. The sneer, "the church is for women and children only," never had the semblance of truth. The fact is, for a long time women had little or no place in the church. Perhaps the most serious blunder of Paul was his prophecy concerning the relation of women to the church. Now their activities are largely local or confined to societies organized within the church by themselves. The day is near when they must share the responsibilities of the greater progress of the whole church.

However broad their life becomes, they must retain pre-eminence in motherhood and home-building. Obviously here the young wife of today faces a more difficult problem than did her mother, especially in the cities, the constant growth of which multiplies the difficulties. In spite of all unnatural and strained circumstances and in the thick midst of their broader life women must hold, will hold their place in God's economy and show to the world as pure a type of motherhood and as high a type of home as has ever been known. How may maidens prepare for this broader life?

By narrowing. Broadness comes first of all by narrowing. Lightning on the face of a storm cloud has only a limited constructive value, but if incarcerated in a wire has manifold uses. At the proper time maidens should be taken from the flux of life and hidden, as it were, in some place where their inner life may be discovered to them, set in the right direction and trained; where they will learn relative values and how to cast off the inferior and cling to the superior.

A broader intellectualism. The whole intellectual process for women must be extended. The finishing school for girls ought never to have come. May God hasten its doom. Henceforth a woman must have an intellect so developed that she can dispatch many domestic duties with the waves of the hand and the twinkle of the eye and grasp the weightier matters of political, social, religious and home life with a womanly masculinity.

In a word, the soul of woman must be continentalized—imbued with continental culture and after a womanly fashion. We look to women to become the poems of spiritual development, to have a strength of soul commensurate with the gamut of life, plus a beauty, symmetry and rhythm of inner greatness which will make the rough places smooth, the deserts blossom with roses and the altars of Baal glow with the fire of eternal love.

Now the maidenhood of Oklahoma, born and

unborn, calls to the Oklahoma Wesleyan to rapidly build, equip and fully endow a high-grade college that they may be educated to meet the ever-increasing responsibilities of the ever-broadening life of womanhood. They call to the Wesleyan because there is no such place in easy reach of them. Indeed they could go a long way and not find what they want. The public schools are altogether inadequate. State schools, universities and such places furnish no protection for young women at a time when, above all other, they need protection, and they well-nigh preclude the development of that larger selfishness peculiarly necessary to a woman bearing her own burden. True, these schools teach political and social science after a fashion, a poor fashion, for the most part, and furnish a physical and intellectual gymnasium for the most part good; but they do not emphasize the deepest and highest and best spiritual teaching, nor do they lead students to those hidden springs of eternal life.

Therefore the call to the Wesleyan for a college of the highest and best type for young women in that dangerous but glorious time when their powers of self are being crystallized. This call to the Wesleyan is a clarion call to Methodism. Always leading in mighty works, let us lead in this. Let the rich pour their treasures there. Let the poor add their blessing. Let all Methodism baptize this college with money and prayer and their heart's best blood, that in the ages to come it may be said of this and that woman as she leads in the great movements of life that she was born there.

WRITE TO THEM.

February 1 is the date set for the consideration of the Kenyon bill by Congress. That is the bill to allow dry States to make their own laws in regard to liquor shipped into such States. The whisky people have a strong lobby at Washington City. The temperance people should let their Representatives and Senators hear from them on the subject. I understand that Senator Clarke has expressed himself as intending to vote for the bill, and I have the opinion that most, if not all, of the others from Arkansas will do the same.

You can address Senator Clarke, Hon. James P. Clarke, United States Senate, Washington, D. C., and Senator Heiskell, Hon. J. N. Heiskell, United States Senate, Washington, D. C.

The Congressmen are addressed, House of Representatives, Washington, D. C. Their names and districts are as follows:

- First District—Hon. Bruce Macon.
- Second District—Hon. W. A. Oldfield.
- Third District—Hon. J. C. Floyd.
- Fourth District—Hon. ? ? Cravens.
- Fifth District—Hon. H. M. Jacoway.
- Sixth District—Hon. Sam M. Taylor.
- Seventh District—Hon. W. S. Goodwin.

The action of the League at Malvern, as reported in last week's Methodist, is a very good example for other Leagues. The prospect is favorable for the passage of the bill, if it can be brought to a vote.

If you send telegrams to your Congressmen, prepay them.

GEORGE THORNBURGH.

ANOTHER CHURCH UNION.

Commissioners of the Southern Presbyterian Church and the United Presbyterian Church unanimously agreed upon a basis of union a few weeks ago. The result will be reported to their respective General Assemblies next spring. We are heartily glad of this union. We rejoice in every genuine movement that looks to thinning down the churches to a stand. They will grow better. We are assuming that the agreement will be ratified when the assemblies meet.

LEAGUE PAGE

FEBRUARY 9.
(NEGRO EDUCATION. PAINE COLLEGE). THE
BURDEN OF THE STRONG.

SUGGESTED PROGRAM.

Song Service
"Nearer, My God, to Thee."
"All Hail the Power of Jesus' Name."
"From Greenland's Icy Mountains."
Prayer by Leader.
Scripture Readings: Acts 20:35; Rom. 15:1;
I John 4:7.
Solo.
Sentence Prayers.
Introductory remarks of Leader.
Five Minute Talks
Our Debt and Duty to the Negro.
The History of Paine College.
The Future of Paine College, Its Ambitions, Its
Hopes, and its Prospects.
Song, "Rescue the Perishing."
Open Discussion, "The Imperative Need of Edu-
cation Amon the Negroes."
Benediction.
Handshaking.

THE TOPIC.

The subject of negro education is a vital question to every member of the Protestant churches and especially to the churches throughout the southern part of the United States.

Since the Civil War the negroes crowded into the area, crescent-shaped, extending from a point in South Carolina on through Georgia, Alabama, Mississippi, Louisiana, and on into Texas.

The population of the black against the white is in the ratio of 8 to 2. It seems almost incredible to say of these representatives of the African race that they can hardly speak a language intelligible to civilized beings. Certainly the conditions as outlined above are enough to bring this question of Negro Education before our Epworth Leagues very forcibly.

Over in Augusta, Georgia, is located our Paine College, a school for the education and the manual training of negroes.

In order to give more light on the subject, and also to show the attitude of the Methodist Episcopal Church, South, toward the promotion of negro education, we quote from "The Missionary Voice" the following:

"A committee on the negro work was appointed by the Commission of the Board of Missions on the Home Department, and is composed of Bishop J. H. McCoy, Dr. J. D. Hammond, Mr. John H. Sherard, Mrs. R. W. MacDonell, and Dr. John M. Moore. This committee met September 25, 1911, in the office of the Home Mission Secretary. All members of the committee were present. Dr. Stonewall Anderson, Secretary of the Board of Education, and Dr. E. B. Chappell, Secretary of the Sunday School Board, by special invitation sat with the committee.

"On motion of Doctor Moore, it was recommended that the Board of Education and the trustees of Paine College be respectfully asked to give consideration to the advisability of enlarging the department for the training of preachers at Paine College, and of establishing a correspondence school for ministers of the Colored Methodist Episcopal Church.

"The following resolution was also adopted:

"In view of the need of enlarging the work of Paine College in several directions, it is recommended that we request the Board of Education to consider the matter of authorizing the president of Paine College to set about raising immediately an endowment for the college, as well as raising funds for current expenses. It is also recommended that the Board of Missions give its hearty endorsement and pledge its support to such a movement."

"After discussing the question of training colored workers the following action was taken:

"We believe that Paine College should be the educational center through which the Methodist Episcopal Church, South, should at present undertake to prepare colored men and women for religious service. We respectfully recommend

that the Board of Education and the Board of Missions and the trustees of Paine College consider the advisability at their next meeting of establishing a training school as a department of Paine College for the training and equipment of young woman deaconesses, settlement workers, Sunday school teachers, and for other religious work."

The clipping below is from the Western Methodist. It shows what the manual training department of Paine College can do towards making better cooks out of the negroes:

"MAMMY ROSE'S GRANDCHILD.

"Miss Mary, I'm mighty troubled in my mind 'bout them granddaughters of mine. They's poor and they's got to work; but they don't know how



W. A. SHELTON, A.M., B.D.,
President Oklahoma Wesleyan College.

to do nothin', an' they ain't got the right kind er manners to suit white folks' houses.

"They don't never see inside such a house as they'd have to clean up if they wuz ter hire out to a nice white lady. Why, Miss Mary, they's jes that ign'an' they'd act lac fools if they wuz ter try it. An' as fer cookin' they ain't never tasted the things they's be 'spected ter cook, an' they don't know the names er the kin' of chiney they'd hatter set the table with. I come ter ax year if you can tell me how to git some kin' er trainin' fer dem gals er mine.

"I heard you knowed 'bout some place or nuther where colored gals wuz learnt how ter do all kin's er work ter help 'em make a honest livin' as well as learnin' they books. If you knows on sich a place, Miss Mary, won't yer help me ter get Mandy thar? If it takes a little money ter do it, I gwine tell you a secret. I'se got more'n fifty dollars hid under de floor what I saved outen de money I been makin' by nussin' the sick from time to time. I wuz keepin' it to pay fer my funeral, but I spec' it better go fer the livin' than the dead.

"(Three years later.) "Howdy, Miss Mary; dis here is Mandy I've brung ter see you. She's plum through that school, an' I thought you'd lac to see what you done hope to make outen her. Her and me is gwine ter stay a while, and, please, ma'am, let her get yer supper, jes' ter show yer how good she can cook, caze eatin' is de onliest way yer kin tell 'bout cooking. Yer sec dat dress she got on? Well, she made it and everything under it her own self. Mandy, let Miss Mary see them stitches, honey. And I want yer ter let her take home one of yer nice shirtwaists, so she can show yer how nice she can wash and iron.

"What dat yer say, Mandy? Course you kin

show Miss Mary your certificate. An' she's gwine ter read some outen the Bible they done give her as a 'ward.

"You knowed, didn't yer, Miss Mary, that Mandy got religion down at that Paine school and is tryin' ter live right as well as work right, an' the way I sees her act every day I think she's gwine ter do the bes' she kin."

PRACTICAL POINTS.

1. The lesson of today is especially of interest to us of the South. Not only on account of our strength, but on account of our burden or privilege or both, as we may choose to consider it.

2. If there is a greater word than "duty" it is "privilege." It is not only our duty, but our privilege, to serve our Master by uplifting our colored neighbor. The remedy for the Negro problem is Christian education—in other words, Christianity and education.

3. If you doubt your duty remember the words, "It is more blessed to give than to receive." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." If you are weak you are to blame, for if you follow this exhortation you will be strengthened: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God." Try it and see.

PAINE COLLEGE.

The charter of this school for negroes was issued in 1883. In 1903 it was renewed for another 20-year period. The institution is under the care of the Methodist Episcopal Church, South. Like a god many other schools so related, it has a self-perpetuating board. The Colored Methodist Episcopal Church co-operates in its maintenance, and in the matter of preachers and teachers is the chief beneficiary of its work.

For more than 20 years prior to his recent lamented death Dr. George Williams Walker, as teacher and president, gave the wealth of his personality and scholarship to building up this institution. In recent years the fostering church has been increasing its beneficence. An industrial department properly housed has been established by the women of the Methodist Episcopal Church, South. The industrial work for boys has been extended, a tolerably complete theological department has been added, and other features to meet the growing demand and opportunity of the times have been made a part of the college's work.

For this swiftly developing stage of the institutions history no better guiding hand could have been found than that of Rev. J. D. Hammond, D.D. For 12 years the able and efficient secretary of education of his Church, an experienced college president, a close and sympathetic student of the negro and his needs, President Hammond, ably seconded by Mrs. Hammond, who is the author of one of the most penetrating and moving studies of negro social problems ever printed, is manifestly a providential man. No better concrete evidence of the swiftly rising tide of conscientious interest in the welfare of the black man on the part of the white Christians of the South could be asked than the willingness of a man like J. D. Hammond to throw the strength of his ample equipment and wide experience into cause of negro education. Dr. W. D. Weatherford, student secretary for the South of the International Committee of the Young Men's Christian Association, reports that several thousand of the college men of the South last year engaged voluntarily in the study of the negro question in mission study classes. So eager was the interest in this subject that a textbook prepared by Doctor Weatherford in 1910 has had already to be supplemented by another issued by him this year. The conjunction of this widespread interest in this subject among the college men of the South with the administration of Paine College by a man known and admired in all the educational

circles of the United States has a peculiar significance. Doctor Hammond should have the unstinted support of his Church, for he is a man who will command also the co-operation of many in other quarters. The catalogue of Paine College for 1912 (which Doctor Hammond will gladly send upon application to him at Augusta, Ga.) gives a succinct history of the college, with outlines of proposed and desired enlargements and an account of the work of the graduates and students sent out during the institution's 28 years of operation. Doctor Hammond's expert knowledge of educational standards is a guarantee that the work outlined in the catalogue is actually done. Naturally not many graduates of the college have been sent out during the institution's past years of history. Its work is mostly in the preparatory and inferior grades. Yet it rightly maintains a college course, made possible by the scholarship and self-sacrifice of members of the faculty. The few negroes who can take a college degree ought to be encouraged to do so, and when they receive a degree it should stand for honest work. We are sure that no guarantee that Paine College does that kind of work will be required by those who know its president.

An enlargement of the facilities of this college, especially in the way of buildings, is greatly to be desired. The alumni are undertaking a library building to be named in honor of Doctor Walker. A new and larger administration building is needed. Equipment of a special training school for missionaries and Christian workers is of urgent importance. We would lay the interests of this important school on the hearts of our people. What we do for this college and for Lane College, at Jackson, Tenn., is practically all that the Methodist Episcopal Church, South, is doing for the negro. And it is not enough—far from it.

SENATE BILL 118.

LOCAL OPTION, LOCAL SELF-GOVERNMENT AND REGULATIVE.

This bill is perhaps the only one ever introduced in the Senate of Arkansas with the names of a majority of the members of the Senate subscribed to the bill. The bill repeals none of our present local option laws prohibiting the sale of liquor, but is added thereto.

Under this bill license to sell liquor may be issued in incorporated towns or cities only after the county has voted wet, and a majority of the adult WHITE inhabitants in such towns or cities shall have signed a petition to the county court seeking for the issuance of liquor license.

This is *local option*, *local self-government* (by the white people), and *regulative*.

This bill does not interfere with the right of the negro to vote for or against license at the September election, but does provide that as a police regulation the white people shall have the right to say whether or not liquor shall be sold in their city.

The advocates of local option in our late State-wide campaign, as well as our prohibitionists, should give their unqualified support to this bill if they are in favor of a white man's rule on the liquor question in Arkansas.

If this bill passes, liquor can not be sold in Arkansas except when a majority of the white people want it sold bad enough to sign a petition for it.

Let every church congregation that wants this bill passed adopt resolutions to that effect next Sunday and send to their representative at once.

This is better than any State-wide bill that the prohibition people could pass. The liquor interests will do everything possible to defeat this bill in the House. Let everybody who believes in a WHITE PEOPLE'S rule on the liquor question, write their representative at once, urging him to vote for this bill.

FRANK BARRETT,
Superintendent Anti-Saloon League.

FROM REV. M. L. BUTLER, D.D.

The meaning attached to the word education varies greatly. According to some writers it includes all the forces that influence human development. According to others it is limited to something so narrow as to be equivalent to nothing more than teaching. The widest meaning is well expressed in the words of John Stuart Mill, who tells us that education "includes whatever we do for ourselves and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature in its largest acceptance; it comprehends even the indirect effects produced in character, and in the human faculties, by things of which the direct purposes are different, by laws, by forms of government, by the industrial arts, by modes of social life; nay, even by physical facts not depend-

ment to forward the work of development. As there are the possibilities of the vast forest embraced in the small acorn, so in man's moral life there are innumerable possibilities. To approximate these attainments the powers of the soul must be developed.

It is patent to all who have given any thought thereto that our State institutions do very little in the way of soul-culture. The nobler part of our natures remains untouched by any moral uplift. It is not the purpose of the writer to disparage the work which is being done in our State institutions, but necessarily anything like definite religious training is prohibited. No definite doctrinal teaching setting forth the great fundamentals of our holy religion is allowed. In case an effort were made by one of our State schools to definitely emphasize the divinity of Jesus Christ, it would be met by a vigorous protest from a very respectable class of good citizens. No Christian parent alive to the best interest of their children is satisfied with the indefinite religious instruction received in our secular schools. Every Christian believes the perpetuity of our government and the integrity of the home are based upon the principles of the gospel of Jesus Christ. Therefore it is imperative that we establish and maintain Christian colleges, that our sacred institutions may be perpetuated. It is the earnest desire of the church to aid in building character, to produce men and women who will under all conditions stand for the right. To build such character Jesus Christ must be the chief corner stone. Therefore the church is engaged in the work of education, and she purposes continuing in the work. She has a divine call to go forward in this work and she dare not disregard the call.

We are face to face with a crisis in our educational work in Oklahoma. It is folly to discuss what might have been done or to waste time in weeping over spilled milk. Like men we must meet the issues. In the near future we will have a great plant at Muskogee which will be the pride of all Southern Methodists. Under the

present wise management success is assured. The Oklahoma Wesleyan College, located at Oklahoma City under the efficient presidency of Rev. W. A. Shelton, has already demonstrated its efficiency and indicates unlimited possibilities. The completion of the main building, now under construction is of greatest importance, that the school may resume work next September.

Our young women must be trained for the greatest usefulness and we dare not turn this work over to some one else. The parents who would shirk the responsibility of caring for, rearing and protecting the children borne to them would be ostracized, and justly so. I believe the church which deliberately refuses to properly care for her children is far more reprehensible. God has given the M. E. Church, South, a specific work, not only to evangelize, but to train for the highest usefulness our young women of Oklahoma. We are not a poverty-stricken people. Many of our girls are being sent to adjoining States and large numbers of them are being trained in the schools of sister denominations. It is far from my purpose to in any way reflect upon the work of others; but we must look after our own, rally to our schools, equip them so the very best facilities may be had at home, resulting in the training of the young, promising life of our Church for the great work of today.

Improve the opportunity for an introductory subscription for one dollar per year.



REV. ROBERT E. GOODRICH,
Pastor St. Luke's Church, Oklahoma City.

ent upon human will; by climate, soil, and local position."

He himself seems to feel that this rather too wide a view to be of practical application, so he restricts it in the same address to "the culture which each generation purposely gives to its successors, in order to qualify them for at least keeping up, and, if possible, for raising the level of the improvement which has been attained."

In both definitions it will be observed that the idea of purpose is involved in the process of education. In a large number of the definitions supplied by eminent writers there is one term prominent in all of them, that is development. The idea is set forth that sound education is like a tree planted near fertilizing water which flourisheth and bringeth forth fruit in due season. A little seed from which a large plant of great fruitfulness has sprung.

The idea of development involves the correlative idea of organism and organism implies the existence of an inherent law that is brought to light in the development of the organism. This indeed would compel us to hunt for the meaning of this mysterious thing called Life.

The church recognizes the intellectual life of man, which distinguishes him from the rest of the animal creation. She also regards the moral life of man, which is capable of the highest development. Strictly speaking the possibility of moral development is limitless; therefore the church of God must seek the very best equip-

REPORT OF PRESIDENT W. A. SHELTON.
To the Bishop and Members of the West Oklahoma Conference, Assembled at Frederick, Okla., November 14, 1912:

DEAR FATHERS AND BRETHREN—I hereby submit to you my first annual report of the administration of the Oklahoma Wesleyan College.

I need not tell you that the year has been a hard one. That condition has been so nearly universal as to touch the work of everyone, and the college has not been an exception, although it has not suffered like some other institutions, considering the crisis in which the storm caught us, for, thanks to a kind Providence, we still exist, and, while we have found it necessary to suspend internal operation for a time, our financial condition, which will be submitted later, will indicate that we are not so hard hit as some of our more unfortunate fellows.

The beginning of the school year was the high crest of the wave of financial disturbance, a disturbance which some of the older schools did not weather, and which left many commercial institutions stranded. But in spite of all this, the year was a very successful one, and while, if it was to do over again, the school would not be opened so early, yet we cannot regret that it was opened, seeing that so many young lives were touched and helped and have gone out into the world to bless the day they entered our doors.

During the year we enrolled 118 girls, 46 of whom were in the boarding department, and with the fewest exceptions, girls of whom any school would be proud. The expense of maintaining the school for the year was \$14,724.54, and the total income was \$14,009.42, a net loss of \$715.12. This takes into account, however, appropriations amounting to \$2,250.00, but it also takes into account a large sum of the income from students, which was necessarily expended in meeting old accounts. At the beginning of the year the indebtedness of the college was \$42,806.37. This has been reduced to \$36,138.91, a net reduction of \$6,667.46. This reduction was by collection from the College Park Company and donations.

Improvements have been made as follows: City electric lights have been installed, a telephone, sidewalks and sundry such improvements. The lawns have been sodded with bermuda grass, and many shrubs, besides 2,000 trees, shade and ornamental, have been induced to grow on and around the campus. A garden has also been developed. The college farm, consisting of over 100 acres, has been utilized and has netted something like \$250.00 for the year.

One of the greatest marks of progress, however, is the development of friendship, and the stirring of conscience, in the interest of the college, but in spite of all this we found it impossible to go forward with the school this year, and after doing all we could, which included a visit by the president to New York and New England, a visit which will be of great value to the college in years to come, the Board of Trust was called together on July 24, and adjourned to meet August 1, and finally, on the last named date, fully decided that it was impossible to open the school for the current year of 1912-13. With sad hearts we submitted to the judgment of the board, which was the inevitable. The causes for this are not far to seek. The unfinished condition of the administration building, the heavy debts which would necessarily increase with the efforts to open the school, and our utter inability to secure the necessary funds, owing to the heavy financial pressure on everyone during the year. We found ourselves unable to so much as pay for the issuing of a catalogue, to say nothing of the repairs necessary for the buildings. And all this in the face of the heaviest enrollment for which our highest ambitions had led us to hope. It is

probable that we would have had 200 girls, and that without making a campaign.

On September 15 Bishop Mouzon called a meeting of all parties interested, and a plan was set on foot to sell bonds to liquidate the debt, and finish the building, and \$6,000.00 was subscribed, but this plan was later found to be illegal, according to the laws of the State, and it was decided to ask each one who subscribed to make their subscription a donation, and we found them more than willing, as most of them had felt at that time that the donation plan would be better. Some of them have even indicated their intention of increasing their contributions, and others have kindly offered good subscriptions voluntarily. Judge R. L. Williams, of the Supreme Court, has been of great assistance to us in our plans, and in his own contributions.

We have, at the present time, property as follows: 160 acres of land with title in fee simple, on which are two dormitories, a bungalow, a barn, laundry, servants' houses, farm house, and large main building, which is one story up—aggregating in all an outlay of some \$80,000.00, and besides this the college owns a brick store building worth \$1,500.00.

The College Park Company has made an offer to turn over to the college 1,000 lots, approximately 125 acres of land, and estimated to be worth at least \$50,000.00, in full settlement of their pledge to the college. A very conservative estimate of the value of all college property would be not less than \$200,000.00, against which there is an indebtedness of some \$36,000.00.

In connection with the other interests of this report, I wish to mention several individuals who have been of special value to the college:

First, my predecessor, Rev. N. L. Linebaugh, D. D. "By their fruits ye shall know them," and coming immediately into the reaping, where others had sown, it is meet and right that I should mention the condition of that which I received ready made. The condition of the college certainly was not good at the beginning of this conference year, but neither was the condition of any other institution in this State, ethical or commercial. Into this institution Doctor Linebaugh had put his very life. It was the dream of his heart, and he counted nothing dear unto him, if he might succeed in this one great undertaking, and I say advisedly he wrought well, for while mistakes than might be expected in the development with us, on the other hand, there were fewer mistakes than might be expected in the development of a new school, and especially where conditions prevailed such as surrounded the inception of this institution, and many things, I may say most things, were wisely done. The administration building was started on a plan that, if completed according to that plan, will be a monument to the foresightedness of the founder in the generations to come. The dormitories are built according to the accepted plans of the leading educators of the land. A splendid faculty was secured at a small expense, and in years to come it will be seen that much of the credit of laying the foundations of a great institution of Oklahoma was due to the untiring zeal and sacrifice of this man, and future generations will rise up and call him blessed.

The work of Rev. C. C. Barnhardt, the register, is worthy of commendation. He was never idle, and his zeal for the school never flagged, and when the sum of factors which went into the establishment of the school is written down not least will be the work of this man of God.

Mr. W. L. Clark, the college bookkeeper, is really the business manager. There is not in the State a more efficient accountant, a man more devoted to the business of his employer. He is untiring in his zeal for the college, and no better man could be found for the place which he occupies.

I have had reason to investigate the doings of the College Park Company, and I have found them to be men of God, who both know and love the Church, and I believe they have done all in their power to meet their obligations to the college.

OUR NEED.

We need money; we must have money, and much money. Let no man think the gospel can be propagated in any field of its operations without a constant stream of money. The value of money comes from one's ability to use it wisely, and no man is really a Christian until he realizes that his money belongs to God and God's cause has a right to call for a tithe of it. We need, first, \$36,000.00 to pay our debts. Second, \$200,000.00 to build and endow the institution. Such an amount will not be raised in a day, nor in a year, and it may take ten years, but the above amount is necessary, and even when we reach that goal we will have set another, and as Bishop Mouzon has said, there never will be a time when we will not be collecting money for this institution.

Again, we need something more than money. We need you. We want your heart, your mind and soul. We need your sacrifice and your service. There will be no trouble about financing the proposition when every man stands at his post and does his duty for God and the Church in this field and when all of the people call it "Our School," and proceed on the basis of personal interest and devotion to the cause of Christ. We need a more religious spirit in the field of education. There is too much pealousy and animosity, as though each institution were a personal affair. A broad spirit of religious interest in the cause of Christian education, a spirit which demands the success of every movement for God and the Church, and which takes into account the true brotherhood of Christian workers. I appeal to the loyalty of every Methodist, to the devotion of every Christian, to the patriotism of every citizen, to the common interest of a common brotherhood, in a common humanity, and especially in the purity and strength of the fountains of the future. I appeal in the name of motherhood, of womanhood, of society, of the Church, and in the name of the Christ, whose we are and whom we serve; to every man to whom God has graciously given a heritage, whether of means, of talent, of influence, or any or all of these, for the unqualified support of this gigantic undertaking.

W. A. SHELTON, *President.*

A WORD CONCERNING THIS EDITION.

It has been impossible to get the material desired in the time we have had for this work. There are some valuable cuts which ought to have been made and sent in but it was impossible and perhaps the Methodist will kindly run them for us one by one in the future.

We appreciate very much the spirit of the editors in contributing this edition and feel sure they are doing work for God and the church and may God's blessings be upon them.

Please use this copy to the very best service possible, make it count. Lay it up also for future use.

Do all you can for Wesleyan. Believe God and press onward!

Yours for success in His name!

W. A. SHELTON.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—*Edward Howard Griggs.*

In calling on our advertisers, please mention the Western Methodist.

WOLF BAYOU, ARK.

Dear Western Methodist: I see in the conference appointments that I was read out for Wolf Bayou circuit. So this meant a long move over a rough mountainous road from Mountain View, Stone County, to Wolf Bayou, Cleburne County. So we loaded up and started on the morning of January 2, and the first thing that we had to encounter was a snow storm that overtook us about two miles from home, but we kept pressing on through the day and got within four miles of the parsonage a little after sundown and stopping with Brother and Sister Sharp, and so after enjoying the kind hospitality of these good people for the night we started next morning for the parsonage and on reaching the preacher's home we found that because of the lack of a supply of stoves for the parsonage we could not stay. However we unloaded our house plunder in the parsonage and the family was carried to the home of Brother and Sister Cranford, where we were cared for some ten or twelve days until we could get the parsonage fixed up. On the fourteenth we set up house-keeping and are getting along very well.

I wish to say that I believe that I have met some of the best people here that I have ever met anywhere. On the night of the seventeenth about 7 o'clock the good people of the neighborhood came with the usual pounding which consisted of the so many good things that go to bless the preacher's home and to make glad the hearts of the family.

So in submission to the great call of God who hath called to the ministry, we bow our heads and hearts with a determination to put forth our best efforts to do all that we possibly can for the salvation of unsaved and for the building up of the church and for the spread of the gospel. I will close by asking an interest in the prayers of our faithful presiding elder and all of the preachers in the Batesville district.

F. M. Copeland, P. C.

Jan. 21, 1913.

HELP OFFERED.

Dear Brethren: Of course, Texas has a great field for revival work, but I love to visit Arkansas, the "scenes of my childhood," and hold a few meetings. In Arkansas I got religion, got a wife and got a circuit. Many of my kindred are still "nater born" in Arkansas and all of them believe Uncle is a great preacher. So if I'm needed and wanted, write me as soon as you see clearly.

Sincerely,

"Finch" M. Winburne.

Jan. 14, 1913.

SILSBEE AND BUNA, TEXAS.

The past year was one of signal success and marked progress in every department of the church among these willing and progressive people, and the present year's work has begun with praise of still larger results.

The Epworth League and two Junior Leagues are leading the young people into larger service than ever. They are delighted to have the greatest number of Leaguers there is in Beaumont district. Training for service is what these Leagues mean. Consciousness of possibilities and a vision of life is pressing many of them toward the highest goal—service—which is God's call to man.

The two Sunday schools are full of life and have intelligent, missionary zeal; officers, teachers and pupils manifest an interest that is becoming and are doing a work that will abide and its influence will be felt in home and foreign lands during the coming years.

The Home Mission Society is composed of capable, intelligent women whose abiding interest and industry is proven by their progress and success. They have collected and made hundreds of dollars and are expending it wisely upon the church and parsonage. They have helped many of the needy and poor. Their husbands rejoice in their good work and help them, willingly and freely. The city of Silsbee knows of this Society and believes mightily in it. Frequent and abundant "poundings" come to the parsonage. I am thankful for kindnesses shown me and my family, and for all the good that has been done. There is much in sight yet to be done. My friend, Dr. E. W. Solomon, is a presiding elder of great worth to this country. The preacher that has not both Junior and Senior Leagues and a Home Mission Society is to be pitied, for he is in a bad row for stumps." I am sorry for him for I know he is down at it, digging. The conference minutes read in several places, "Silsbee Station," when it was last year and is this year, Silsbee and Buna—this much and no more.

Cordially,

I. B. Manly,

WARNING ORDER.

State of Arkansas,

ss.

County of Pulaski
Amelia Tokus, Plaintiff, vs. Unknown heirs of Charles Tokus, deceased, Defendants, in the Pulaski Chancery Court.

The Defendants, the Unknown heirs of Charles Tokus, deceased, are warned to appear in this Court within thirty days and answer the complaint of the plaintiff, Amelia Tokus.

January 9, 1913.

J. S. MALONEY, Clerk.

F. A. Garrett, D. C.

George Vaughan, Solicitor for Plaintiff.

E. T. Evans, Attorney-at-Law.

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H. K. FORD, President.

T. B. FORD, Secretary.

LITTLE ROCK, ARKANSAS.

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This library of splendid volumes, aggregating nearly four thousand 12mo pages, will be furnished, boxed, transportation prepaid, for only \$5 for the set of ten volumes. (Single volumes, 50 cents; postage, 10 cents extra.) This is less than half the published price of these books.

Those who help to place these strong Methodist books in the hands of the people, especially the officials of the Church, will have done much toward putting this work in broader fields and of increasing the usefulness of those who get them. This is not a guess, but a certainty proved by actual experience. We urge every one to see to it that the people are given an opportunity to procure these books.

Only \$5 for the Entire Set

A Bible Dictionary for Sunday Schools and Families. By Bishop J. C. Granbery. 415 pages.

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Can It Be False? By John F. House. 300 pages.

The Methodist Armor. By Hilary T. Hudson. 320 pages.

Bible Tools for Busy People. By J. H. Nichols. 375 pages.

A Circuit of the Globe. By Bishop C. B. Galloway. 464 pages.

High Living and High Lives. By Bishop W. A. Candler. 239 pages.

Hot Shots: Sermons and Sayings of Sam P. Jones. 304 pages.

Self-Help. By Samuel Smiles. 422 pages.

Life of John Wesley. By Richard Watson.

A Descriptive Circular of These Will Be Sent on Application

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ATLANTA CIRCUIT.

We are moving off well in our new year's work. The good people of Atlanta gave us the usual pounding. They brought us many good things in the way of catables, from a can of baking powder to a barrel of flour. We have had our first quarterly conference. The Board of Stewards gave us a substantial raise in the preacher's salary, for all this I am grateful.

C. F. Musser, P. C.

SUNDAY SCHOOL DAY.

February 9 will be East Oklahoma Conference Sunday School Day. Let every school observe the day with a suitable program, and take an offering for the cause. It will stimulate your school to give the morning preaching hour to the work. We must make a better record in this important

department of our work this year than we did last year. The observance of this day will help. The offering is very important, also; the Board is in a hard condition, financially, and we sincerely expect a liberal offering on this day. Report to the Chairman, A. E. Bonnell, Muskogee, the success of the day.

James E. McConnell,
Sec.-Treas. S. S. Board.

LITTLE ROCK PROPERTY OR SALE.

My former residence, a comfortable convenient, homelike place, in good residence section, but near high school, churches, and business, for sale at a bargain. Some one moving to Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

To The Methodists of Arkansas.

We are anxious to sell you your Shoes. We have made a long-time advertising contract with this valuable paper and through its mediums we are going to present to you our reasons why we think that it is to your interest to patronize us.

This store was established 14 years ago on possibly the smallest capital that any shoe store was ever started in our State. Through the liberal patronage of the public we have built up the largest retail shoe business in this State.

We will appreciate your business, and can assure you that we are in position to take care of your wants. Our midwinter clearance sale is now on. MAIL ORDERS given careful attention.

A. B. POE

The Shoe Man

SECOND AND MAIN STS.

LITTLE ROCK, ARKANSAS

Woman's Missionary Department

Edited by Miss Ross Eaglebarger, 122 East Fourth Street, Little Rock, Ark.

Press Superintendents.

Arkansas Conference.....Miss Lila G. Rollston
Little Rock Conference.....Mrs. C. A. Evans
White River Conference.....Mrs. Mary Neill
East Oklahoma Conference.....Mrs. A. Ernsberger
West Oklahoma Conference.....Mrs. O. S. Walker

All communications for this department should be sent to the Editor at address given above.

HOME MISSION WEEK OBSERVED

I am writing to say we observed Home Mission Week at Martha, beginning 19th inst., and running to 26th. Brethren came from the various charges nearby and rendered great service. In fact we have about enjoyed a Chautauqua on Home Missions. Among the others, Rev. C. F. Mitchell, P. E., came and held Quarterly Conference and lectured Wednesday evening on the Indian, a subject with which he has been made very familiar by his Mission work among them while presiding over the Woman's Foreign Mission School at Anadarko.

The lectures were as follows: Sunday, 19, The Country-wide Revival, by the Pastor; Monday evening, The Foreigner, by Rev. E. R. Welch of Altus; Tuesday evening, Personal Consecration, by Rev. J. B. Blackwood, Blair; Wednesday, The Indian, by Brother Mitchell; Thursday evening, Home Missions, by Rev. H. O. Moore, Granite; Friday evening, The Perils of the City, also by Rev. R. O. Moore, who filled the place of Brother J. W. Sims at his request and on very short notice. However, one would have thought Brother Moore had been preparing this last speech a month.

THE FOLLOWING DESCRIBED FARMS ARE FOR SALE AND NOT FOR TRADE.

Farm No. 1.

80 acres sandy prairie, 50 acres in cultivation, small orchard, nice grove around house, two-room house, large dug-out, a well of splendid water, ten miles from Altus, County site, two miles from school house, six miles to nearest railroad town.

Price, \$25.00 per acre, one-third cash, balance one to five years, 8%.

Farm No. 2.

160 acres black prairie, 100 acres in cultivation, four-room house; two and one-half miles of railroad town, with three cotton gins, two banks, 1,000 population, good schools, no negroes.

Price \$4,500.00, \$2,500.00 cash, balance five years, 8%.

Farm No. 3.

320 acres rich prairie, 275 acres in cultivation, two sets of improvements, no waste land, one and one-half miles from good railroad town, running water in 300 yards of house.

Price \$35.00 per acre, \$5,000.00 cash, balance one to five years, 8%.

Farm No. 4.

160 acres black prairie, 115 acres in cultivation, well improved, one and one-half miles of good railroad town.

Price \$40.00 per acre, \$3,000 cash, balance one to five years, 8%.

Farm No. 5.

320 acres of choice black land, well watered, well improved, 200 acres in cultivation, the entire tract perpetually smooth, no rocks nor grubs, three miles of good town, one mile from school.

Price, \$40.00 per acre, one-half cash, balance one to five years, 8%.

My age will not justify keeping these farms, so must sell. It will be time and money well spent to come and inspect what I offer.

We have four railroads, a densely populated country, no malaria, good schools and church going people.

Come and see.

R. C. JOHNSON,
803 North Hudson, St., Altus, Okla.

This leads me to say we have a very valuable man in Brother H. O. Moore, a recent acquisition from the M. E. Church, but originally of Tennessee Southern Methodism. Brother Moore is well prepared on the subjects of Home Missions, Perils of the Modern City, Four Chapters in Church History, Twentieth Century Missionary Conditions, Why Protestants Should Preach in Catholic Lands, Africa the Land of History, Mystery and Promise, Eastern Asiatic Conditions, India and rich menu to draw from. His own charge, Granite, will feast this year, and Brother Moore said incidentally that if any of the Boards or brethren should desire his services and defray expenses he would gladly deliver any of these addresses at any point desired.

Special mention should be made of Brother Welch's lecture on The Foreigner. I am sure this has been accumulating on him for years for he could scarcely have gotten together so much fact and data in so short a time unless he had a library purely on that subject. When it was all through it was hard to say which we shall profit most from or which we enjoyed most. And we were simply overwhelmed with Home Mission responsibility so that the Pastor had to strive on the Sunday closing the exercise to lead the congregation to a plan of escape from the great dangers and needs jointed out by our visiting brethren—which he did from Romans 12:21. "Be not overcome with evil but overcome evil with good."

Come again, brethren, with your messages of love and wisdom.

Yours cordially,
Pastor, Martha, Okla.

INSTITUTE DATES.

To the Auxiliaries, Durant District, East Oklahoma Conference:

Miss Dasie Davies, Field Secretary for Woman's Missionary Council, will hold the Institutes in this district at Hugo, February 5 and 6, and at Durant, February 7 and 8. These institutes will mean so much to the missionary work in this district if you will avail yourselves of the opportunity to hear her. Let just as many as possible come from every Auxiliary. Pastors, and representatives of prospective societies are invited. Let every society work for a large and enthusiastic attendance at these institutes.

Mrs. M. E. Mackey,
District Secretary.

Durant, Okla., Jan. 27, 1913.

ARKANSAS CONFERENCE.

Miss Denton writes me that the Home and Foreign Auxiliaries of Central and First Church, have each become United Societies. Have any others taken this advanced step?

Mrs. Tolleson sends me the following yearly report of our Home Department. Can't we improve on this report next year?

L. G. Rollston.

YEARLY REPORT OF ARKANSAS CONFERENCE MISSIONARY SOCIETY, HOME DEPARTMENT.

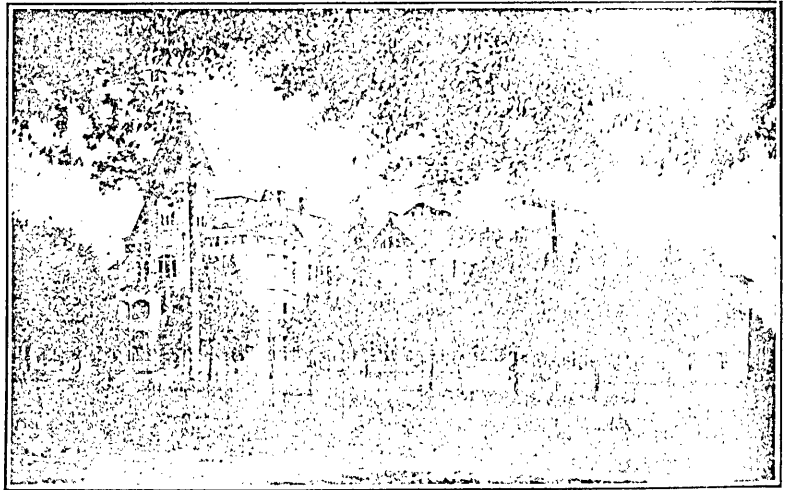
I'm sure every woman is anxious to hear our yearly report. Somehow the figures show little gain, but this has been a good year in our Conference and it's hard to express a true condition in figures, (when some auxiliaries fail to report each year).

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J. A. Chapman, President
W. B. Key, Vice President

John W. Gilliland, Cashier
T. E. Smith, Asst. Cashier

The State National Bank

CAPITAL \$50,000.00.

HOLDENVILLE,

OKLAHOMA

Total number of members in auxiliary (adult), 1,214.

Total number of members in auxiliary (young people), 151; gain, 111.

Total number of members, Junior Division, 424; gain, 284.

Total number of subscribers to "Missionary Voice," 400; gain, 12.

Total number taking Reading Course, 200.

Total number enrolled as Christian stewards, 186.

Number of members in Mission Study Class, 200.

Number auxiliaries observed Week of Prayer, 25.

Amount sent Conference Treasurer for dues, \$1,240.45; gain, \$16.00.

Amount sent Conference Treasurer for specials, \$472.31; gain, \$98.80.

Amount expended for local work, \$12,902.75; gain, \$7,906.

Mrs. F. M. Tolleson.

Dardanelle, Jan. 22, 1913.

"SUNDAY THE TRUE SABBATH OF GOD"

By the Rev. S. W. Gamble. This book gives a history of the sabbaths of all nations, including the Jewish and Christian, and proves by the Bible that Sunday is the true Sabbath of God. Cloth bound, 200 pages. Sent postpaid for \$1.00. Money refunded if not satisfactory. Rev. Frank Hopkins, 1877 First Ave., Butte, Montana.

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Rooms at reasonable rates. Everything kept thoroughly respectable.

NOTICE.

The Minutes of the Arkansas Conference were sent out to the several preachers last Wednesday by postage and express and in every instance the expressage prepaid. If you have not received yours, please call at the express office.

Yours truly,
William Sherman,
Secretary Committee.

Van Buren, Ark., Jan. 27, 1913.

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THE ORPHANS' HOME.

Since my last report in the Methodist, we have received special contributions, as follows:

Mrs. D. A. Chrisman, of England, \$5.00; Rev. J. E. Caldwell, Tulip, \$2.50, Pritchard Lumber Co., Little Rock, \$25.00; R. H. Wolfe, Tillar, \$25.00. This is not the first contribution of Rev. Caldwell, Mrs. Chrisman, or Mr. Wolfe, and Mr. Wolfe is not a member of the Methodist Church.

We received a box of nice clothing from the Woman's Missionary Society of Lewisville, by Mrs. R. L. Montgomery. Also a barrel of preserved fruit from the ladies of the Methodist Church at Dardanelle, by W. L. Lee.

We recently put down a sidewalk in front of the building, added new radiators, increased the heating, and put in gas for fuel, under the boilers. Also installed new hot water heaters. Our desire is to beautify the grounds, and we expect to start some landscape gardening, as soon as we have the funds in hand.

The children are all well, except a boy who recently came into the home. George Thornburgh, Pres.

BANNER CHARGE.

This is my first time to report my work in your paper. I filled my first appointment at Oaklawn, January 5, and since that time have been busy getting over my work one time. We have five organized classes in the Banner charge. The people have received me in the most cordial manner possible and have done many things to prove their appreciation of the man sent to minister to them in spiritual things this year. On the 25th of January we had our first quarterly meeting with Brother Moss Weaver, our new presiding elder, in the chair. He preached three great sermons for us. The church seems to be greatly revived in spiritual life. We had dinner on the ground and the good people of Oaklawn had plenty and to spare when it came time to eat. Sunday morning at 11 o'clock, Brother Weaver preached to us and adminis-

tered the Lord's Supper. About 60 per cent of the congregation partook of same. Banner charge has a bright future. Pray for us that we may have a great year for God and for the church.

Fraternally,
 E. H. Shirley, P. C.

OUR MEETING AT BIG CABIN.

Big Cabin is a small town on the M. K. and T. railroad, first station south of Vinita, Okla.

We began our meeting January 12, ably assisted by Rev. M. A. Cassidy. While we did not have more than 20 professions, our town was never stirred so much. The church had become desperately backslidden; many backsliders were reclaimed and even old scores straightened up, and now I'm quite sure our church is in a position to go forward. Fifteen valuable members were received into the church, making a total of nineteen since conference at this place.

Cassidy was the man for the hour. To say he is a good preacher is injustice to him, he is one of the best; I never listened to better, taking it all through the two weeks' meeting. His services were highly appreciated by all. His sermon to men and boys was one of great power. I can heartily recommend him to any pastor who wants the Gospel preached in its old time power.

George M. Byers.

"LEST WE FORGET."

Is a book of fifty-eight chapters and three sermons written by Rev. J. H. Riggin, D.D., and Rev. W. F. Evans of the Little Rock Conference. These chapters contain character gems from South Arkansas with many illustrations showing the faces of many of your old pastors, leading laymen and lay women who have stood in the forefront of advancing Methodism in South Arkansas. You may order from the authors at Arkadelphia, Arkansas, or from Anderson, Millar & Company, Little Rock, Ark. Price by mail, \$1.

TEXARKANA PREACHERS' MEETING.

Texarkana preachers' meeting convened in the pastor's study of First Church, January 27, 1913. Present Henderson, Hayes, Thomas, Seay, and Cummings and C. C. Godden. After devotional service the following reports were made.

First Church, Thomas. The week was a delightful one. The new parsonage was thrown open for inspection Tuesday night from 8 to 11. Several hundred attended. The elegant home was a bouquet of beauty. Congregations fine yesterday. Two men were received by baptism and one woman by vows.

College Hill had a full and pleasant week. I have been showered at intervals since I came, but it reached its climax last week. Sunday schools the best of the year. Good services. One accession by transfer. The women are enthusiastic in their work. And everything is hopeful.

Fairview. I did some pastoral work. Congregations were good for the day. The Sunday school was large, the largest of the year.

C. C. Godden reported that Gallo-way is doing a splendid work. They have a full school. The Christian influence is fine. Dr. Godden's presence was a benediction to us.

James Thomas, Sec.

DUMB CHILLS AND FEVER.

Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months. Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

POULTRY FOR SALE.

One single comb Rhode Island Red rooster. Less than a year old. Fine active bird. Disposing of him because of relationship to pullets. No other reason. Well worth \$3.00, \$2.00 gets him.

P. R. Eaglebarger,
 Little Rock, Ark.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Board of Church Extension, of the Little Rock Conference, will meet at Fordyce, Ark., Friday, March 7, at 2 p. m. All applications to the General Board for loans or donations for either churches or parsonages must be approved by this Committee before they will be considered by the General Board. Let all parties who are interested file their applications as early as possible with Rev. Moffett Rhodes, Stamps, Ark., who will send suitable blanks, free of all charge, to any one who makes request for them.

J. A. Sage.

ONE THOUSAND AGENTS WANTED

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

ARKANSAS CONFERENCE MEMBERSHIP INCREASE.

By reference to the minutes just out we notice that last year there were 1,767 additions on profession of faith in the bounds of the conference. There were 2,610 additions by certificate and otherwise. Total, 4,377.

Removals by death and otherwise, 3,141. Increase, 1,236.

Now the minutes show a loss of 366. This is unjust to the conference. Evidently if we have had 1,236 more additions than removals from all causes, we have that increase.

Another thing. There is a wide difference between the amounts apportioned to the conference on the general claims by the general boards of the church, and the sum total of the assessments as reported by the pastors and records in the minutes. In fact the difference is \$1,392, not including conference claimant's fund.

All the districts have fallen short, some more than others. The Fayetteville is short \$25, the Booneville, \$113, the Fort Smith, \$117; the Harrison \$387; the Morrilton \$750. I cannot explain this discrepancy. One of three things, however, seems clear. There was an error made in the amounts the district stewards received to be apportioned to the several charges, or the district stewards made an error in their apportionment, or the pastors failed to report correctly the amounts apportioned. It is clear that all of us should endeavor to avoid these errors in the future.

J. M. Hughey.

CAMDEN DISTRICT BULLETIN.

The Eagle Lumber Company furnishes a parsonage for our preacher on the Eagle Mills circuit. J. C. Johnson, the pastor, is already in the good grace of his people, and the prospect for that charge is very encouraging. He has secured twelve new subscriptions for the Methodist, and expects as many more.

The Bearden and Millville charge was on the Mission Board last year. This year it turned over to another circuit two of its good churches, and still almost doubled the pastor's salary and is independent of mission aid. L. W. Evans is the pastor. The revival fires burn in that charge even in cold rainy weather. There have been four conversions on that charge since conference. The Freeman-Smith Lumber Company at Millville co-operates with us, and contribute liberally to the pastor's support.

The new church at Thornton is nearing completion, and is a shapely and attractive building. Our people there will be splendidly housed. J. F. Simmons is the new pastor. He is a

graduate of Hendrix College. The charge proved its appreciation of the pastor and his young wife by many fine courtesies and a substantial increase in salary. Already sixteen new Methodists are coming to that charge.

J. C. Samply feels like the lines have fallen to him in pleasant places on the Kingsland circuit. The stewards have increased the salary there by a little more than \$100, and are making better plans for collecting. Two of our superannuates live at Kingsland, C. W. Drake and C. C. Greene.

There is talk of a new church at Hampton. That charge has increased the pastor's salary. These people got just what they asked for when T. M. Armstrong was sent back to them, and they met him with an old fashioned pounding; only the pounding has never gone out of fashion down here. Most of our preachers are enjoying them. District Editor.

HOT SPRINGS METHODISM.

The preachers' association of Hot Springs met in Central Church, Monday morning, at 11, Rev. C. O. Steel in the chair. After singing "My Faith Looks Up to Thee," Dr. C. R. Hyde, of Chattanooga, Tenn., led in prayer.

Dr. Monk stated that he had a fine prayer service on Wednesday evening. On Sunday morning the attendance at Sunday School was not as large as usual, owing somewhat to sickness and bad weather. There were fine congregations at each service, and a funeral in the afternoon of Mrs. Epps who found peace in trusting in God on her dying bed. Many attended this afternoon service and much good was accomplished.

Brother Dean had no midweek prayer meeting on account of the bad weather. Sunday school attendance not so large as usual. Congregations morning and evening fairly good. The young people's meetings were fine.

Brother Bulkley had a fairly good attendance at the prayer meeting. Sunday school attendance not so large as usual. There were two accessions to the church and four children were baptized in the afternoon.

Brother J. R. Dickerson worshipped in the morning with Brother Bulkley's people.

Brother Ditterline had no prayer meeting at Oaklawn, but Sunday school was good. A good attendance on the morning service, but small crowd in the evening.

Brother Robertson stated that his Sunday school was not quite so large as it had been. Rather large congregations both morning and evening. Several came forward for prayer during the evening services. A. M. R.

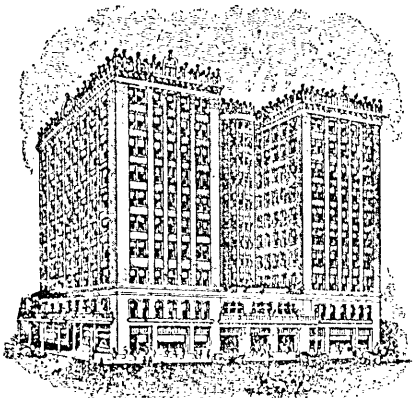
PLEASANT HILL CHARGE.

Will try to give a brief sketch of our work. We are now holding a meeting at Bethel. Brother J. M. Scivally is with me here. Good attendance, but have had no conversions to date. Prospects encouraging. Our first quarterly conference is past. Brother C. F. Mitchell, our presiding elder, was on hand looking well after all the interests of the church. Brother W. A. Shelton was with him and gave us a fine sermon Saturday.

J. T. Armstrong.

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A splendid farm nine miles from rail road. Good for stock, cotton and corn. 2,000 acres, about 600 cleared, 300 in cultivation, good fences. Fine six room residence, 14 tenant houses, good wells and springs. Healthful location. Splendid range. Good pine, oak and hickory timber. Price only a little more than unimproved land. Owner has too much business and wishes to move to his smaller farm. Address M. 319, care of Anderson, Millar & Co., Little Rock, Ark.



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We are delighted with Henryetta, the most business, wide-awake town that it has been our privilege to labor in. The town is booming but the mining and oil interests place it on a solid basis. Nothing ephemeral about the growth of this city. The people of the church started out for a year of progress by increasing the salary of pastor \$200.00, planning to raise it by voluntary weekly contributions (envelope system) and collecting all deficits the first of each month. We preach to good congregations every Sunday morning and full house, sometimes crowded, at night. Our Sunday school is well organized and well attended, the record attendance being 225.

In our regular services we received fifteen members before the protracted meeting which began the first Sunday in the new year, and continued two weeks, closing last Sunday night.

Rev. Jerry Jeter, our Conference Evangelist, and his faithful wife, were with us for two weeks. Although we had but four days of god weather, the meeting was a success.

The first Sunday of the meeting we received five valuable members by letter, and later two more came in by letter.

The last Sunday of the meeting was a great day, especially among the young people. There were thirty-two professions, and thirty-one gave their name for membership. We baptized twelve and received thirteen into the church that night, making twenty received during the meeting, and a number to be received.

CHURCH BELLS SCHOOL

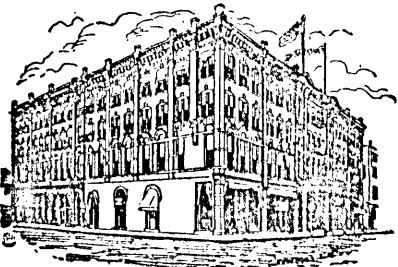
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Yours respectfully,
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NEW MANAGEMENT
T. P. MURREY, Prop.
European Plan
Corner Second and Center Streets
LITTLE ROCK, ARK.

This was Brother Jeter's first meeting as Conference Evangelist, and I most heartily commend him to the love and confidence of the brethren. He uses no "clap-trap" methods, but preaches the fundamentals of the gospel and of Methodism, and calls sinners and backsliders to repentance and salvation "by faith."

Brother Jeter is an interesting Chalk-talker, and specialists in boys work, and interests the young people generally.

He stands by the pastor and the faithful element in the church, strikes straight from the shoulder regardless of what is in front, and hews to the line allowing the chips to fall upon corns of chronic grumblers and the callous and formalists and sinners. Brother Jeter is in this service for the love of the Master and the salvation of the people, and is diligently striving to make the very best preparation for this work.

Mrs. Jeter is an accomplished Christian lady, well equipped for the responsible position she occupies. We are praying for God's special blessing to attend these consecrated servants.

The people have neither pounded or petted us, but received us with open-hearted cordiality, flattering us with their compliments, and heartily co-operating in every good work.

W. T. Ready.

A CORRECTION.

Dear Methodist: A brother pastor in Oklahoma City remarked that one item in Epworth report in the Western Methodist might be a bit misleading. He referred to the salary. I should have said perhaps, that the salary of the pastor was \$1200.00 "including appropriation." I had failed to mention the appropriation, which, by the way, all the Conference understands is made to this charge. I gladly make this correction. However, this does not affect the progress of the church. The church itself pays just \$291.00 more than last year to pastor and P. E. and weekly without fail every cent of the salary is paid.

By the way, Mr. Editor, in the regular services last Sunday we had five bright professions, four at 11 a. m. and one at night, and all joined the church with six others by certificate. No, I do not mean to pad any report I make.

Your brother,
H. E. Snodgrass.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children 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 urine difficulties by day or night.

BRADFORD, ARK.

At our last annual conference held in Newport, we were returned to Bradford and Bald Knob, which was very satisfactory to us. And judging by the way we have been received it was agreeable all the way round.

We have started out for a good year on all lines. Since conference we have paid off a debt on our parsonage of \$265.00 which has been standing for almost five years. We have an excellent parsonage, one with a little more work on it will be a credit to any charge. The people and preacher are rejoicing together because the debt is paid. The Missionary Societies are doing some fine work at both places, Bald Knob and Bradford. An Epworth League of 26 members has been organized at Bradford, with Prof. J. W. Henry, President. We have a fine class of young people that can make it go, and it is going with fine interest. We have a fine class of young people at Bald Knob we want to get organized soon.

Edward Forrest.

Write Ideas For Moving Picture Plays!

YOU CAN WRITE PHOTO PLAYS AND EARN \$25. OR MORE WEEKLY

We Will Show You How!

If you have ideas—if you can think—we will show you the secrets of this fascinating new profession. Positively no experience or literary excellence necessary. No "flowery language" is wanted.

The demand for photoplays is practically unlimited. The big film manufacturers are "moving heaven and earth" in their attempts to get enough good plots to supply the ever increasing demand. They are offering \$100. and more, for single scenarios, or written ideas.

We have received many letters from the film manufacturers, such as VITAGRAPH, EDISON, ESSANAY, LUBIN, SOLAX, IMP, REX, RELIANCE, CHAMPION, COMET, MELIES, ETC., urging us to send photoplays to them. We want more writers and we'll gladly teach you the secret of success.

We are selling photoplays written by people who "never before wrote a line for publication."

Perhaps we can do the same for you. If you can think of only one good idea every week, and will write it out as directed by us, and it sells for only \$25. a low figure.

YOU WILL EARN \$100 MONTHLY FOR SPARE TIME WORK.

FREE Send your name and address at once for free copy of our Illustrated Book, "Moving Picture Playwriting"

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The banking business of out of Muskogee customers is always given the prompt and efficient service with which our customers are acquainted.

RICHMOND CIRCUIT.

I have just closed the most successful revival ever held in the Methodist church at Wilton, Ark. The church was greatly revived and about thirty persons converted or reclaimed. Seventeen joined the M. E. Church, South. The preaching was done by Rev. J. C. Crippen of Herndon, Va. The meeting was of the old time order, sinners were convicted and came weeping to the altar where they knelt and prayed until God saved them. The evangelist and pastor were supported by one of the most faithful bands of personal workers it has ever been my privilege to know. These personal workers were members of the church at Wilton. The church is planning, by means of the Sunday school, Epworth League, prayer meeting and the regular church services, to conserve the results of the meeting and push the work forward.

H. C. Simpson, P. C.

The De Soto Hotel

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New Brick Building.

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Rates, \$10 per Week and Up.

Strictly modern and elegantly furnished. Steam heat, hot and cold water, baths, electric call bells.

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HOT, SPRINGS,

ARK.

In writing our advertisers mention the Western Methodist.

Manager's Column.

Great is Methodism in Arkansas. Hendrix College for men; Galloway, for women; Henderson-Brown for men and women. Methodists and the general public may make choice. The Methodist youth of this great commonwealth may find in these colleges all the advantages they could get elsewhere, only there is not so much said about it.

Henderson-Brown has a splendid plant, and a magnificent body of students. The great number of cups won in contests in clean athletics, shows what they are in training and physical manhood. And the showing is excellent also, in scholarship and good order.

An up-to-date dairy, conducted according to approved sanitary methods, a truck farm and a canning department, assist in supplying the table with the wholesome and nutritious food given the one hundred and sixty boarding pupils. Those parents who want their sons and daughters educated in contact with each other and other sons and daughters, will find in Henderson-Brown an ideal college. The President, Dr. Crowell, and his splendid faculty, are competent and faithful.

The student body, the faculty and the Methodists of Arkadelphia are with us for a "Greater Western Methodist."

The pastors are appreciating the faith of the publishers in making a special effort to get the paper into the homes of all the official members.

Those new subscribers, well, they are coming.

We saw a statement last week in a church paper, a neighbor in a neighboring city, that their new subscribers were a thousand a week.

A "Greater Western Methodist," implies more expense, therefore more capital is required.

The pastors will, we are sure, appreciate all the official members on the subscription list.

Let us not relax our efforts until every steward, trustee, class leader, and the officers and teachers of the Sunday schools, receive the church paper.

The pastor of one of the great churches of Arkansas told the writer recently, he would keep at it until every member of his official board received the church paper.

The regular price of the paper is \$1.50. Renewals are at the regular rate.

The rate of one dollar for new subscribers runs until the first of March.

The old subscriber knows the worth and need for a church paper and will pay the price.

This paper should have 30,000 subscribers.

For a Pittance by Parcels Post

You can now get firstclass Letter Heads and Envelopes Sent you.

Also cards—all printed matter except books and circulars.

We respectfully solicit the Job Work of our preachers in printing. We do only firstclass work. Send us your order. The price will be satisfactory to you.

Anderson, Millar & Co.

Our New Spring Lines

Our salesmen are now on the road with their complete Spring lines and we invite an inspection of their displays before placing Spring orders. If possible we suggest to every merchant in this territory the advisability of visiting this market in person and comparing the values we offer with those of any other house, local or national.

Our building is the largest wholesale dry goods establishment south of the Ohio River, and its nine floors, covering over six acres, are filled with the choicest Spring lines.



Wm. R. Moore Dry Goods Co.

Exclusively Wholesale

MEMPHIS, TENN.



There are about 160,000 members of our church in Arkansas and Oklahoma.

It is supposed that the families of the South will average five to the family.

According to the figures usually accepted one family in three of our church receives the church paper in Arkansas and Oklahoma.

A hard pull, and a pull altogether and these figures may be changed during the year.

Suppose we set ourselves the task of getting the church paper in every other family this year.

WE WILL PAY YOU \$120.00

to distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, Arch St., Philadelphia, Pa.

TUCKERMAN, ARK.

The good people of Tuckerman have been exceedingly nice to us. Our attendance at all the services is increasing. Nineteen new members reported at Sunday school yesterday. A very spiritual service closing with an old fashioned Methodist hand-shake at 11. A large attendance at 7 p. m., coming to definite decision to, at once, sell the old parsonage building, rent a home for the preacher for a short time and proceed to build a modern brick structure for the preacher's home. We are very much encouraged over the outlook for a splendid, good year in Tuckerman, and are praying that this forward movement may continue and many precious immortal souls may be won for Christ in our charge.

Very sincerely,
W. P. Talkington.

Tuckerman, Ark., Jan. 27, 1913.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7042 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

A CHANCE TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Any brainy person can do likewise; so if you want to make more money than you ever possessed, send forty-eight two cent stamps to cover the expense of mailing seventy-seven Pure Food Candy Formulas, and and moulds to make the candy. I will help you start in business. I am glad to help others, who, like myself, need money. People say that "the candy is the best they ever tasted"—therein lies the beauty of the business—the candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you. Isabelle Inez, Block 1007, East Liberty, Pittsburgh, Pa.

DESHA, ARK.

As I have been reading so many nice letters from the brother preachers of the many charges, I thought I would say something about our trip to Desha and of the kindness of the good people, toward us after we got moved. But permit me to say a good word for the people where we moved from. Just a short time before we started to our new home, several families came one morning to spend the day with us. They each brought a nice box of good things to eat. Well, to say we were made happy by their visit would not be saying enough. But we had a happy day together. This was December 26. After we had all eaten of the good things and were filled we had enough left to last us several days. On December 30, we loaded our goods into wagons and started to Desha. We traveled 18 miles in wagons till we got to Calico Rock. There we bade our friends that came with us goodbye. There we took the train for Batesville. It was after dark when we got to Batesville, and I began to enquire for a place to stay over night. When I heard some one call out, saying, "I was looking for you, Brother Baty," when I turned to see who was calling to me, who can imagine my joy when I saw the smiling face of Rev. C. F. Hively. Sister Mills, of Desha, on hearing of us coming phoned to Brother Hively, who came with his buggy and took us to his home. Oh, how we did bless the Lord in our hearts for this kindness and we will ever remember Sister Mills and Brother

Hively for the good treatment we received at this time. We came the next day in wagons to Desha and met several of the good people and was made to feel welcome indeed. We had only been here a short time till this kind hearted people came in on us one night and we received such a pounding that we could not find words with which to express our thanks. "But we tried." The first thing that I saw was something wrapped up in a cloak. Brother Bell handed it to me and when I looked to see my pound, it was a baby boy. Then they filled our table with all sorts of good things to eat and as the table was not large enough they had to use a bench that stood near. If it had not been a stormy night there is no telling of the good things we would have got, for our pounding consisted of everything from a sack of flour or a joint of meat down to a pound of soda. We are happy in our new home and all of the good people seem to be well pleased with their little preacher. Well I am taking up to much space, so I will try to write some more after a while, for we are expecting great things from God this year.

N. J. Baty, P. C.

Jan. 27, 1913.

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 a tasteless form, and the most effectual form. For grown people and children, 50c.

TO OUR CUSTOMERS IN THE ARKANSAS, THE LITTLE ROCK, AND THE WHITE RIVER CONFERENCES.

By an arrangement with Messrs. Anderson, Millar & Co., which took effect January 1, 1913, all orders for Sunday school Literature, Sunday School Supplies, Books, and Periodicals are to be filled by the Publishing House direct and not as heretofore through Messrs. Anderson, Millar & Co.. We suggest to our customers that they order either from the Nashville or the Dallas House, as may be most convenient to them. Both Houses will take pleasure in giving prompt attention and courteous service to all our customers in the State of Arkansas.

SMITH AND LAMAR, Agents.
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GUYMON DISTRICT MISSIONARY INSTITUTE

Guymon, Okla., Feb. 18, 19, 1913.

Tuesday, February 18.

3:00 p. m. Opening exercises, W. J. Stewart, P. E.

3:30 p. m. A Revival in Every Congregation, P. H. Talley, Pastor at Texhoma.

4:00 p. m. Woman's Missionary Work, Work, Mrs. William Nagle, District Secretary, and Mrs. Charles E. Bell, of Grand Valley.

4:30 p. m. Christian Citizenship, Judge W. C. Crow, of Guymon.

7:30 p. m. Song service and special music.

8:00 p. m. Sermon, Rev. H. B. Thomason, Tyrone, Okla.

Wednesday, February 19.

8:45 a. m. Devotional exercises, Rev. Claud Bryan, Boyd, Okla.

9:00 a. m. Every Sunday school a Missionary Society, G. L. Gilbert, Goodwell.

9:15 a. m. A Children's Day Service in every School, T. C. Steele, Bois City.

9:30 a. m. A Campaign for Our School Work, H. B. Thomason.

10:00 a. m. Educational Policies, E. L. Young, Guymon.

10:30 a. m. Paying Off Old Debts, F. M. Miller, Grand Valley.

11:00 a. m. Our Young People and the Epworth League, Prof. J. L. Kinsey.

11:30 a. m. Some Things We Can Do, W. J. Stewart, P. E.

Let all pastors and officials, especially in the western half of the District, attend the Institute, if possible.

W. J. Stewart, P. E.

ROWELL CIRCUIT.

As other brethren are sending in their reports of the work, I want to say that I take it as God's providence, through the wisdom of the conference presided over by Bishop Candler, that I am sent on Rowell Circuit. There are some good people here, I mean by that there is a few who are religious. Many who are not. We are in much need of a revival of pure and undefiled religion at every charge, for this we are praying and working night and day. Quite a number have come forward and expressed their desire for salvation at the regular services. But we will not be satisfied until we see them converted and happy in a Savior's love, the love of God shed abroad in the hearts of penitents when they truly repent of all their sins. Will give them the witness of the Spirit in their own hearts and this will make soldiers of the cross that will not give up or go back when the enemy attacks. One lady came forward and knelt at the altar and re-

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of advertising and bold promises to cure every ailment, are not resorted to by the manufacturers of

BOND'S LIVER PILLS

Such methods are left to the struggling tradesmen in their grand "Bargain Sales," and to the newly fledged medical candidates, with their "wonder working," but alas! unknown "remedies."

BOND'S LIVER PILLS are no experiment. They are honestly and skillfully prepared from the best known agents, without regard to cost or trouble.

They are gentle, safe and satisfactory laxatives, intended to relieve the ailments arising from torpidity or engorgement of the liver or the bowels. Headaches, Sour Stomach, Neuralgia, Colds, Billiousness and Constipation cannot linger if Bond's Pills are properly used.

Take just ONE pill at bed time; you will usually WAKE UP WELL!

All druggists, 25c.

mained until she found Christ, made a public confession and joined the church at the same hour. Dear brethren and fellow workers for Christ and his kingdom, if we have but one convert let's strive by God's help to have one that's not ashamed to stand up before the world and witness for the Master, and one whose heart has been regenerated and born of God. If we hold for this God will help us with his Spirit. It is not the number but the kind that will count for the advancement of the kingdom. Let us pray and hold for more spirituality among lay members. Pray for me that I may be filled with God's spirit and knowledge of God. Not by might or by power or in enticing words of men's wisdom that this world shall be overcome, saith Christ, but by my spirit. Well, I will stop this for fear, some one will accuse me of trying to preach you a sermon. The stewards have been kind to us concerning temporal things as well as other members. We have been neither hungry nor cold nor without shelter. The pounding that usually comes to the new man came our way. But, brethren, I fear some times we are all so inclined to count all things as going well when their matters are attended to. So let us all be the more humble and prayerful that this shall be the most fruitful year in the history of Christendom for the salvation of man. A letter from our presiding elder is comforting and helpful to young preachers, I know from experience, so let us follow them as they follow Christ. All whose eyes may chance to read this breathe a prayer that Christ may be in all we do and say.

Sincerely,

J. H. Ross.

Jan. 21, 1913.

TO RENT.

A five-room bungalow on a five acre tract of land, suitable for truck farming, or chickens, located on street car line near Oklahoma City. A good well of soft water.

Address, Box 65, Mangum, Okla.

WORK WANTED.

Being a sufferer from rheumatism, I was not able to take work last fall, but since I have secured medicine which has effected a cure, and I would like to take a pastorate somewhere in Texas or Oklahoma. I am a local preacher, but want to join a conference. Am 28 years old and married. Can furnish recommendations. For further reference write my former presiding elders, Rev. J. B. Gober, Sulphur Springs, Texas, or Rev. W. J. Stewart, presiding elder Guymon, Okla., or the pastors at Goodwell and Texhoma, Okla. Address me at Rice, Okla., or, if you desire telegraph me at Texhoma, Okla., care of Rev. P. H. Talley.

CHARLES L. COLE.

TALOGA, OKLA.

"Taloga Station" appears in the Minutes of West Oklahoma Conference as "To be supplied." I am now the regularly appointed supply for the charge.

This for the purpose of being used in your 10,000 extra copy issue and list of pastors. Cheerfully,

E. E. Grimes, P. C.

PHOTOGRAPHER WANTED.

A fine opening for a first class Photographer. I should be glad to correspond with some good Southern Methodist who wants a new location for this business.

James E. McConnell.

Stillwater, Oklahoma.

DR. W. S. MAY.

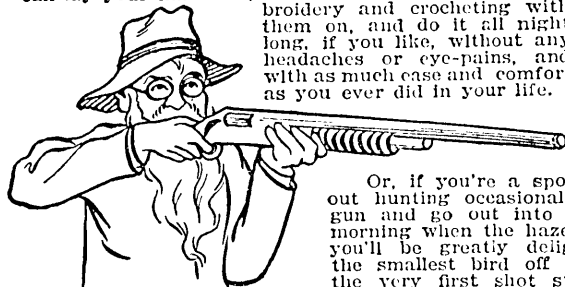
Eye, Ear, Nose and Throat. Office rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00; Sunday, 9:00 to 11:00. Little Rock Arkansas.

Glasses Absolutely Free

Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.	
I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.	
My age is.....	
Name.....	Postoffice.....
Rural Route and Box No.....State.....	

NOTE:—The above firm will do everything they promise, as we know they are absolutely reliable.

NOTICE.

The East Oklahoma Conference of the M. E. Church, South, at its last session authorized the observance of February 9, as "Sunday School Day," using the 11 o'clock hour. This is an opportunity to get the Sunday school interests before the entire membership. We hope the pastors and Sunday school superintendents will use this second Sunday in February as an occasion for sowing some good seed. If you will apply to either A. E. Bonnell at Muskogee or J. E. McConnell at Stillwater, we will give you a suggestive program for the occasion. Pastors and superintendents get busy and let's make of it a great day. If you can't observe February 9, use some other Sunday, but observe the day. The collection goes to aid in the work in the East Oklahoma Conference. If we can serve you in any way command us and may the Lord bless you.

Sincerely,

Rev. J. E. McConnell, Sec'y.

A. E. Bonnell, Chairman.

S. S. Board East Okla. Conference

Keystone Hotel

R. H. POWELL, Proprietor.

Steam Heated Private Baths

Running Water In Each Room

Rates \$2.50 to \$3.00 Per Day

HOLDENVILLE, OKLAHOMA.