

WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Five Conferences of Arkansas and Oklahoma

VOL. XXXIII

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NO. 14

THE CHURCH HAS LOST VANDERBILT UNIVERSITY.

That Vanderbilt University has been completely taken out of the hands of the church by the decision of the Supreme Court of Tennessee is beyond question. It is useless for us to say that we are disappointed, and that the basis of that decision does not seem to justify the court in its action. We believed the decision on some points would be reversed, but that the church should be completely ejected and the university turned over to the Board of Trust, with no semblance of property rights and rights to shape its spirit and policy left with the church, is more, we believe, than what was hoped for by the trustees themselves. In fact, we know of some of them who are quoted as saying that they are disappointed with the decision because it is a complete alienation of the university from the church.

Further relation of the church to the university is a mere matter of co-operation. It is a "by-law" relation and the Board of Trust can change its by-laws at will. The decision only gives the General Conference the privilege of confirming the election of trustees made by the board with a warning against contumacy in case it should refuse to confirm such elections. We give below an article by Dr. A. C. Millar, which in the main, expresses our views in regard to what the church should do in the future:

Vanderbilt University Lost—What Now?

The decision of the Tennessee Supreme Court to the effect that our church did not found Vanderbilt University, does not own it, and has no right of control except the contractual right to confirm trustees elected by the board, leaves Southern Methodism without the connectional university which we had long supposed was ours. Whatever may be one's private opinion about the reasoning and antiquated technicalities invoked to sustain the decision, it should be accepted as final without further discussion. The church can always afford to lose in Caesar's court when the cause is just, but cannot afford to take anything at Caesar's hands that is not both morally and legally hers. The church can not afford to gain the whole world and lose her own self-respect.

It is well that this controversy came and that the issue is settled, otherwise the church might have invested millions in Vanderbilt to the neglect of other institutions and a century hence the question might have arisen with disastrous results. We now have the satisfaction of knowing that while Vanderbilt was recognized as ours it set the standard for higher education and after it had become secularized and had ceased properly to represent Southern Methodism it created conditions that produced the fatal rupture. The church is entitled to credit for the good accomplished and is not responsible for the evil. As the conduct of the trustees, faculty and students clearly demonstrates that the connection of the church is resented, let the General Conference frankly and fully relinquish all connection and permit the wayward institution to go untrammelled to work out its own destiny.

While all loyal Southern Methodists must regret to lose the great institution which we fondly believed was ours, it is probably a timely deliverance from embarrassing conditions just beginning to be manifest. Twenty-five years ago when a college with endowment of \$100,000 was rare in the South it was considered unnecessary and practically impossible for our church to have more than one university, and Vanderbilt with its million was considered adequate for all university purposes. It is fortunate that this opinion prevailed, since it set a high standard and saved us from enterprising embryonic universities to our own confusion and shame. Now, however, conditions are different.

We have ten or ten colleges which will in ten years approximate Vanderbilt's present equipment, professional departments. Unless we have become pre-eminent as a university, it is not likely that we have satisfied the needs of the church. There has been a growing feeling, most to a conviction, that a church with 2,000 members in nearly half the states could not adequately served by a single weak (from a modern standpoint) university remote from two-thirds of her members. The Northern Methodist Church, with only a few more white members in the United States, has at least six universities equal to Vanderbilt, and as many more almost equal in strength. Several are in immediate proximity to great private universities. All are growing and prospering. With rapid growth in population and wealth and varied sectional needs our own church should have at least four, ultimately six universities. No matter how wealthy the university today it needs a great city to furnish students, money, and opportunities in hospitals, courts, and industries. Our Methodism is not impressing itself on our great cities and not profiting by their great wealth because we have no universities to spiritualize the material in these cities. Every great city will have its university, some will have two or three. Some will be private, some will be state, some will be municipal, some will be denominational. Why should not our Methodism have universities in four or six of our growing cities? Any city of a hundred thousand and appreciation of the future will gladly contribute the initial million necessary to found a university. Only the departments demanded by its environment need be organized at first. Others can be added as needs require and funds justify. The wealth of the prosperous city flows freely toward a respected university, hence their future would be safe. Each section would develop a university of its own type, and thus we would be prepared to educate all of our youth instead of forcing most of them, as now, into Northern institutions.

Then to avoid the complications incident to the connection of a theological school with a university, let us establish four or five theological seminaries independent of the universities and better at different cities so that we may increase our influence and give variety to our training. An independent seminary may be maintained with \$500,000 endowment and equipment. The seminaries should be under the control of the General Conference, the universities under the control of a group of allied Conferences.

Thus we would ultimately have a university for the Northeast, one for the Southeast, two or three for the Mississippi valley, one for the Southwest, and one for the Pacific. To avoid conflict with colleges these universities should begin work with the junior year and emphasize professional and graduate work. In a state where the state has a poor law school, our university would establish a strong law department. In another where the state medical college was weak, our university would create a strong medical department. In another where the state school of technology was in a village without industrial environment, our university would maintain a modern school of technology affiliated with local industries. Our theological seminaries would be located where the students would have first-hand opportunities to engage in modern church enterprises and to become preachers' assistants and learn pastoral duties from great pastors.

If the General Conference will outline a far reaching policy, such cities of Baltimore, Richmond, Durham, Atlanta, Birmingham, New Orleans, Dallas, Memphis, Louisville, St. Louis, Kansas City and San Francisco might contribute millions to our Methodism and come under our influence in much

higher degree without subtracting a dollar from our colleges and other institutions.

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria."

"Therefore they that were scattered went everywhere preaching the word."

As the persecution of old scattered the disciples and sowed seed to the strengthening of the church, why may not Caesar's treatment of our church at our Jerusalem result in the planting of Southern Methodist institutions in a dozen strategic centers? Evil may be overruled for greater good.

AN EXTRAORDINARY MAN.

A few weeks ago there died in Paris an Englishman, Lord Radstock, who had a remarkable career. Educated in Oxford he became an officer in the British army, but resigned in middle life and devoted the balance of his days to evangelistic lay preaching. His high social rank brought him in contact with people not ordinarily influenced by the revivalist, yet his methods with them were old fashioned and unconventional. He worked among the Russian aristocracy, and one of his converts, Colonel Paschkoff, a brilliant courtier, opened his palace to meetings and himself became a street preacher until ordered to cease by the Imperial Government. Lord Radstock was known in continental Europe as "the Moody of Europe." He preached at Berlin in the largest church by special invitation of the old Emperor William, who with his suite occupied a box in the gallery. At the close he asked all who desired to lead a better life to kneel. The interpreter hesitated and looked at the Emperor. The latter immediately nodded approval, and when the request was interpreted advanced in the sight of the assembly and reverently knelt, followed by his staff. After an earnest prayer they marched out singing a German hymn. It is impossible to estimate the influence of such a man.

According to the New England Journal of Education no farmer boy in the North or West raised more than 136.7 bushels of corn to the acre in 1913, while eight boys in the South exceeded that, their records being 232.7, 214.9, 190.4, 181.7, 170.2, 163.5, 154, 148.6. School girl canning clubs of the South are equally in the lead, seven girls from the South having raised more than 2,000 pounds and three girls in the North.

In view of the prospect of securing an abundance of electricity from the water power of Red, White and Grand Rivers, our readers may be interested to know that in Norway and Sweden, where the numerous waterfalls are harnessed, electricity is freely used for lighting, cooking, heating and manufacturing. In some towns the cost is so low that even the dwellings of peasants and fishermen living on the coast islands are supplied with electricity. Such general use of electricity will soon come in America when our water power is properly utilized.

To elevate scholarship standards the Wesleyan University faculty has agreed that a student is to be allowed but one examination on a subject. If he fails, he must take the subject again. A student must receive one grade higher than passing in 60 per cent of his work or lose his classification. This is aimed at the "gentleman who never allows his studies to interfere with his play." All freshmen are debarred from university athletics for the first half year, and upper classmen who get on probation for failure in three courses are debarred from all athletics.

## WESTERN METHODIST

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hands of those whom he wishes to influence to become sub-  
scribers.

Rev. J. T. McBride is rejoicing over the great meeting just closed in Lindsey, Okla. Dr. D. V. Yord did the preaching.

Evangelist Casidy and Kirby are having a great meeting at Elk City with Bro. Proctor pastor. More than 60 conversions have already resulted from the meeting and still the interest is growing.

Dr. Alonzo Monk, P. E. of the Arkadelphia District, called last week and reported everything prospering on his district. His address after April 1st will be Hot Springs instead of Arkadelphia.

We give in this issue of the Western Methodist extracts from a letter from Dr. William Crawford, registering his protest against his church building in Atlanta, Ga. It shows the right spirit. Read it.

Mrs. H. H. Holman and Miss Bessie Galloway, of Wetumka, Okla., nieces of Rev. A. T. Galloway, were visitors to our office Thursday of last week. They had been visiting their uncle at Brinkley, Ark., before he left for his new work at Key West, Fla.

A letter from Grove, Okla., states that Rev. Jerry Jeter is holding a meeting there with Bro. Dupree, pastor. Thirty conversions to date. Bro. Jeter goes from there to McCloud. Mrs. Jeter is resting in Oklahoma City. Bro. Dupree is in great favor with his people at Grove.

Our church at Camden is wide awake and growing under the pastorate of Rev. M. S. Monk, who is there in his first year. This editor preached to large audiences there last Sunday morning and night. All of the homes of the church were put on our subscription list and that church and its popular pastor take their places this week on our honor roll. Bro. Monk was born there within a stones throw of the church of which he is now pastor, and in popularity is crowding along in the footsteps of his distinguished father, Rev. Alonzo Monk, D. D.

B,

## WEST OKLAHOMA NEWS.

R. S. Satterfield.

News has reached us that the wife of Rev. J. F. Roberts, of Augusta, Ga., died on the 12th of March. Bro. Roberts was transferred last fall, having served Vinita Avenue, Sulphur, last year. We extend sympathy to the husband and pray for him in the care of the little ones that are left motherless.

Bro. Bowen on the Paoli work has been laid up with the grippe but is out again.

Our church folks at Purcell have moved the old parsonage off the lot and are starting a new parsonage. We understand that the women have more than a thousand dollars in the bank to be used in the new building. What would we do without the women?

People in Oklahoma are getting very much interested in the matter of our next Governor. There are good men in the race for nomination. At the same time there is a man with a criminal record behind him who is making a hard fight for the nomination, and has his followers. The good people would consider it nothing less than a calamity for him to be so much as nominated.

Bro. Craig visited us recently and preached a sermon. We had never met him before; but that

is our loss. He is well adapted for the work he is doing, unusually tactful and sane in his methods, and splendid company. The coming of such a man leaves a good taste in one's mouth.

Our work in Pauls Valley is prospering in a substantial way. There is no mushroom growth but we are gaining. Had two conversions at the evening service last Sunday. Mrs. Satterfield has been ill for several weeks but is out again.

Pauls Valley, Okla., March 24, 1914.

## OKLAHOMA NEWS AND NOTES.

By L. C. Craig.

## Pauls Valley.

When I stepped into the splendid home of Mr. W. W. Robinson, at Pauls Valley, Tuesday afternoon, I found that Mrs. Robinson was Miss Willie James, formerly of Widner, Ark. Rev. W. S. Satterfield, the popular pastor at Pauls Valley, took me in his buggy and we visited many homes Wednesday morning. This is Bro. Satterfield's second year and he is doing a fine work here. By special request of my Arkansas friends, I came back to Pauls Valley Thursday night and preached. Mrs. Wilson and daughter, Mrs. Maj. Moore, Mrs. Patterson and sons, and Bro. John Conner and wife and daughter, all of Heber, Ark., formerly, gave me a hearty welcome. Bro. Satterfield and his excellent wife are great friends of the Western Methodist. We will finish the work for the paper there later.

## Berwyn.

Through the thoughtful suggestion of Bro. Witt, arrangements were made for me at Berwyn for a room at the Moran Hotel, by Bro. Mann, the pastor. Bro. Mann assisted me Saturday morning, and we secured four new subscribers. Our stay at Berwyn was very pleasant, and I feel like my work for the paper was fully appreciated. Bro. Mann is full of plans for the organization of his work.

## Marietta.

Rev. W. A. Govett, the pastor, was looking for a tall man and I walked up to him from the train before he saw me. We soon began the work for the Western Methodist. Our list is in good shape here. Four new subscribers were added. This is Bro. Govett's fourth year, and will doubtless be his best one. He knows everybody and they all like him. We attended two services at the Presbyterian revival, which is being conducted by Rev. Thacker of Norfolk, Va. Marietta is a growing town, surrounded by fine farming country. There are many excellent people there. We were entertained at the Vansant hotel. This is an ideal stopping place for a Christian.

## Ardmore.

My stay in Ardmore was rendered very pleasant by the kindness and assistance of our wide awake pastor, Rev. C. R. Gray. We met many of his people and found the Western Methodist in favor with them. Ardmore is the booming town of Southern Oklahoma. The great oil and gas fields, near here, have revolutionized conditions. Hotels are crowded and the streets alive with hustling, busy throngs. I enjoyed the pleasure of meeting Rev. W. U. Witt, P. E. Bro. Witt is suffering with a serious throat trouble but will soon be able to do his accustomed work. This is his fourth year, and he is in great favor with all his people. We have no better man in Southern Methodism. Bro. and Sister Gray are filling First Church to the brim. They are a consecrated, capable couple, and doing choice work for the Master. I appreciated their thoughtful courtesies, and Christian fellowship very much.

Rev. W. T. Freeman, pastor of Carter Ave., was out of town. I will return later and meet his people. Rev. W. F. Mayberry, pastor at Ardmore Mission, is suffering very much with a facial paralysis, but seems to be improving. He will not be able to do any further work at present. Bro. Gray and I found him very cheerful. I met him and his wife at Duncan several years ago.

## Mannsville and Ravia.

In the absence of the pastor I looked after the interests of the Western Methodist at Ravia Wednesday afternoon. The P. E. had held the quarterly conference there Monday. I secured two new subscribers and arranged for the pastor to follow up the work. I reached Mannsville that night in

time to hear the pastor dismiss the prayer meeting. Bro. and Sister Rogers made everything pleasant for me at the parsonage. At Old Town Thursday we had a very pleasant meeting with Sister L. V. Colbert, widow of Rev. L. V. Colbert. We have 18 subscribers at Mannsville now. They have built a new parsonage since Conference and the women of the Missionary Society, as usual, are pushing things. Bro. Rogers and I enjoyed a good dinner with Bro. and Sister Mashburn.

## ARKANSAS NEWS AND NOTES.

By D. J. Weems.

## Warren.

Rev. W. C. Hilliard is pastor here, the second year. He is ever cheerful and knows how to keep others in a good humor. His people speak of him as an excellent preacher, and a fine pastor. Whether on station or district he has made a fine record. He and his good wife have trained a large and intelligent family. With his aid we collected well from the old and secured six new subscribers. We have a fine church and parsonage here. Bro. Carl Hicks is lay leader. Prof. J. A. Presson is Sunday school superintendent. V. R. McKinney is president of the Epworth League. Warren is the county site of Bradley county. Population about 6,000. Three large sawmill plants, extensive retail and wholesale business, three large public school buildings. Prof. J. A. Presson is superintendent. The Baptist and Presbyterians have each a strong church and large houses. We have a most excellent membership.

## Monticello.

This is the county site of Drew county. Two railroads, four banks, excellent general business. Quite a number of the merchants are Methodist. There are splendid school and church privileges. The Agricultural school, conducted by Professors J. T. Spence and A. M. McCain, is doing a great work. Rev. L. D. Lindsey, the popular pastor, is a good preacher, and deeply consecrated Christian. To know him is to have confidence in him. Dr. M. B. Corrigan is a great favorite of the Monticello people. He stands by the pastor and is ever ready to help in all church work. Rev. R. W. McKay, the efficient presiding elder, makes his home here. It would be hard to find his superior either as a preacher or presiding elder. He ranks with the best. He insists on every Methodist taking the Western Methodist.

## Crossett.

Sunday was spent most pleasantly with Rev. W. C. Davidson at Crossett, one of the best, if not the best mill towns in the state. It is beautiful for situation. Broad streets, neat cottages, large department stores, electric light, sewers, water works. The town is kept clean, physically and morally. There is a fine class of men from the managers to every operator. Saloons have never been allowed. There is an excellent public school. Prof. D. C. Hastings is superintendent. Mr. A. Trieschman is superintendent of the large Sunday school. Miss Henry, the deaconess, is quite helpful in all church work. Rev. W. C. Davidson, the pastor, has a large class of men and Sister Davidson has a large class of married ladies. Mrs. Rule, the Philathea class and Bro. Thieschman the Baracca class. Bro. Davidson has served well on both stations and districts. He is a fine preacher, faithful pastor. Paul, their eldest son, is a graduate of Hendrix. Mary is in Galloway College. Josephine and Chapman are bright and will be ready for college soon. Happy family. We had good services and found everything delightfully pleasant. We enjoyed the hospitality of the parsonage and Dr. and Mrs. Sparks.

## Hamburg.

The county site of Ashley county is one of the old substantial towns, with two railroads, two banks, general business houses. Excellent public school, three churches for the whites. We have good parsonage and excellent new modern brick church. This is Rev. R. M. Holland's third year. The people speak well of him and the church is doing well. The Missionary Society and Sunday school are flourishing. J. F. Titus and J. W. Cabaniss are superintendents. We did a successful business for the Western Methodist.

**Lake Village and Portland.**

Here we renewed the old and secured three new subscribers. This is the county town of Chicot. It extends about two miles on the west bank of the beautiful lake. It is a great resort for fishing. Business seems to be good. We have good church and parsonage. Baptists and Presbyterians have good churches and pastors. Rev. A. M. Shaw is pastor at Lake Village and Portland.

He is one of the best preachers of his Conference. Having received him into the church, and signing his license to preach, I have a special interest in him and rejoice in hearing so many speak of him in such high terms. He is preaching to crowded houses. More chairs have been necessary at Lake Village to seat the congregation. His home is blessed with a consecrated wife, sweet little daughter and four enthusiastic boys. It was a pleasure to hold chapel at the excellent public school, Prof. Hall principal. Portland is a fine business point, in a very rich farming country. They have good church and have purchased a nice and comfortable parsonage. Bro. E. J. Camock still has charge of the prosperous Sunday school.

**Eudora.**

A very profitable half day was spent at Eudora with Rev. J. C. McElhaney. We secured twelve new subscribers, thus placing the Western Methodist in every Methodist home. Eudora is building nicely. It has never had a saloon. The lamented Bro. Scott, who owned the town site, made it a condition in the deeds that there should be no saloons. We have some excellent people here. We have desirable property both in the church and parsonage. Bro. J. H. Masingale is Sunday school superintendent. This is his pet. Bro. McElhaney is an excellent man and a fine preacher. His people are well pleased with him.

**Parkdale and Wilmot.**

This has developed an excellent charge. We have real nice church at Wilmot. Rev. E. J. Slaughter, P. C. A more accommodating man would be hard to find. On a rainy day he helped me in the canvass of these towns, though it kept us up until after midnight to get back to the parsonage. He has captured his people and is hopeful of a good year. He is worthy and well qualified, and has a happy home life in his good family. These are both fine business towns. Bro. Brown is principal of school at Parkdale. A new church is the talk. We secured six new subscribers, and shaped up the old. The land is very rich and productive.

**Snyder and Montrose.**

Rev. J. L. Hoover has a real neat parsonage at Snyder and good church at each place with some extra fine members. Montrose being a railroad crossing is developing into a good town. Bro. Hoover and wife were returning from Monroe, La., having taken his good wife there for treatment. She was much better and quite hopeful. He is highly appreciated by his people and is doing well. We had fine success for the paper.

**Wesson.**

Sunday was spent with Rev. C. N. Baker and his good people at Wesson, a fine mill town, much on the plan of Crossett. The employees are excellent men, have extra nice church and parsonage. W. T. Baker and wife, parents of the pastor, keep the hotel. It was a real pleasure to be entertained by them. Rev. C. N. and wife are in loving favor with their people. We shaped up the old and secured every family for the Western Methodist, making 23 subscribers. Bro. Baker is in demand for revival work. We had two precious services in Wesson, and a spiritual service in the afternoon at Pleasant Hill, with Rev. J. C. Williams. He is a hustler. He has a large circuit. This is his fourth year. He has the honor securing more new subscribers for the Western Methodist than any circuit preacher. Only about seven families in the Eldorado circuit do not get the paper. He expects to get them soon.

"Statistics show that most physical defects are as prevalent, or more prevalent, among pupils in rural schools than among those who go to schools in the city."

**LITTLE ROCK AND ARGENTA PREACHER'S MEETING.**

March 31. Present: Workman, Mann, Butt, Key, Richardson, Hundley, Buhler, Twitty, Evans, Walker, McClure, Fitzhugh, and Wade.

Capitol View.—Four accessions; good attendance at all services. Rev. S. S. Key of the Arkansas Conference preached a most excellent sermon at morning hour.

First Church, Argenta.—Good attendance for rainy day; Sunday school growing; Y. M. C. A. to have a union meeting in church in May.

Pulaski Heights.—Bro. P. R. Eaglebarger preached at the morning hour and Bro. Murphy of Congregational church at night, the pastor, Bro. Twitty, being ill; 70 at prayer service, one family of ten members all present.

First Church.—Good attendance at morning service. Sunday school and League growing.

Gardner Memorial, Argenta.—Every department of church is alive and growing, in better condition than at any time in the past. The unsaved are being reached.

Oak Hill Circuit.—Bro. Fitzhugh reported things moving along nicely.

Bro. J. L. Wade of Bigelow was a pleasant visitor. Twenty-eighth Street.—Good attendance in spite of rain; church growing more and more harmonious and congenial. Sunday school increasing.

Bro. Butt preached to a very attentive audience at Henderson Chapel Sunday morning. He was delighted with the studiousness and department of the Sunday school.

Hunter Memorial.—Above the average attendance for rainy day. All departments of church in fine shape.

Bro. Key preached at Capitol View at morning hour, the congregation was gratified.

Asbury.—Arkadelphia led in the contest last Sunday, but on the whole Asbury is ahead. The missionary money for the year is paid in full. Asbury is the first church in the Conference to win this honor.

Winfield.—Good attendance at both services; all departments of church at work. The unsaved manifested considerable interest at night service.

Rev. Mr. Newman was present and stated the purpose of his work in the city being in the interest of "The Knights of Luther."

"Ministerial Ethics" was the topic for discussion, led by Bro. Evans, who discussed the matter emphasizing the fundamental principles underlying the topic, viz: Love, spirituality, good temper, without which no rules or laws would be effectual. Bro. Hutchinson also spoke convincingly along similar lines.

**FROM HARRISON DISTRICT.**

I greatly rejoice in the success so far attained in your campaign to put the Western Methodist into all the homes of the church. If it were in all the homes for a few years, I predict that the growth of the church would be almost phenomenal, when the growth is compared with former growths. A lack of knowledge of what the church is doing begets indifference as to the welfare of the church. A knowledge of the work of the church, except in one's own immediate vicinity, can be obtained only by reading the church paper. In those churches where the campaign has been successfully carried to completion and the paper is going to every home. I hope the official boards will not be discouraged if the paper is not eagerly read at first. If it continues to go for a time the people will gradually acquire the habit of picking it up and reading it, church news will be disseminated, a religious conscience will begin to form, and more sons and daughters will be born into the Kingdom of God.

W. T. Martin, P. E.

**AS WISE AS THE LODGES.**

By E. M. Sweet Jr., P. E.

A consultation of the letter files of The Western Methodist will show that the idea of an official effort by the board of stewards to put the church paper into every Methodist home is an idea of mine. I mention this only to emphasize that I believe in it. From the standpoint of the steward—putting it on the lowest plane of consideration, the financial—it will pay.

For example, in the Vinita congregation are 183 homes. Suppose that the board of stewards should finance a plan whereby a copy of the Western Methodist shall go into every one of these homes.

Does any one doubt that as much as \$183 more will find its way into the treasury of the church during the year by reason of this circulation of the church paper than otherwise would? If we could reckon that in four years it would be so, it would be a profitable investment. But I verily believe that such an investment, a paper in every home, will pay for itself the first year and every year, and more than pay for itself. The people who back up the enterprises of the church are the people who know what the church is doing. There are too many members of our church who do not know how good and how big a thing they belong to.

The weakest feature of our work is the low circulation of our church papers. Some day the church will be as smart as the lodge and consider the church paper as a perquisite of membership. Some day "support its institutions" will be frankly interpreted to include the church paper; and if one join the church who is too poor to pay for it, the congregation will do it. When we do that, we can reduce the price to one dollar a year.

**COMMENDED BY DR. J. H. BALL.**

P. E. Tulsa District.

I wish to commend your efforts to put the Western Methodist into every home in every charge, and urge our people to heartily co-operate with you in the enterprise. We can scarcely place too much emphasis upon the necessity of the church paper in our homes. I am willing to assist in any way possible for its larger circulation.

**J. B. SEEVENSON, P. E. BENTONVILLE DIST.**

I commend most heartily the campaign for the Western Methodist and congratulate all concerned on your success so far. How we need the paper in all the homes of our Methodist people! It will help us in every line of church work, and create a spirit of loyalty and intelligence which nothing else can do. Many of us appreciate your liberal offer of one dollar a year (when it goes in every home), and we certainly appreciate what the paper stands for in the interest of education, temperance and every good cause.

**FROM DR. N. L. LINEBAUGH.**

P. E. Holdenville District.

I am gratified to know so many of our pastors are taking advantage of your splendid offer, to put the Western Methodist in every home in the charge. If I served a pastorate I would endeavor to place my charge among those accepting your generous proposition. The way for us to have a strong conference organ is to support it. I sincerely hope you will reach the twenty thousand mark this year. I trust our pastors and people will understand you brethren are in this important branch of our church work just as the pastor is in his place. Brethren, let's help our editors in their efforts to serve the church.

**BOOK REVIEWS.**

**Current Activities and Influences in Education.** A Report upon Educational Movements throughout the World, being the Third Volume of the Annals of Educational Progress, by J. P. Garber; J. B. Lippincott Co., Philadelphia; \$1.25.

Few persons appreciate the important changes that have taken place in educational aims and spirit within the last decade. The passing of ten years marks a new era. More interesting than romance is the history of the world struggle to free the human mind, enrich the soul, and advance the human race. This annual volume brings messages of inspiration and information of the highest value. It tells of public schools and private schools, of high schools, colleges, and universities, their latest courses and tendencies and their improved equipment. It discusses the most recent educational problems and achievements, and outlines the conditions not only at home but in all foreign lands. It is difficult to imagine in advance the quantity and quality of information in this book. Teachers can not afford to leave it out of their libraries. Men who wish to be considered progressive must have it.

In education, as in business and industry and politics, the true issue is to establish our institutions upon a basis of real democracy that will promote individual freedom and efficiency, and thus promote the widest social welfare.—Philadelphia North American.



## OUR CHURCH HONOR ROLL

Pocahontas Church, with Rev. W. F. Blevins as pastor, and Harrell with Rev. J. J. Kline, as pastor, go on the Honor Roll this week, the former with 43 new subscribers, the latter with eight. Reports from Searcy and Newark are to the effect that the churches of those towns have accepted the proposition, but we have not received the lists up to the hour of going to press. Keep your eyes on the churches named below:

### Oklahoma.

Church—pastor	New names Added
SALISAW, Rev. E. C. Wallace .....	20
BOSWELL, Rev. J. W. White .....	25
QUINTON, Rev. I. R. Haun .....	33
DURANT, Rev. O. C. Fontaine .....	50
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### AMONG OUR FRIENDS.

Quite a number of new subscribers have been added to our lists this week, and there has been a larger number of renewals than has been received in several weeks. Following are friends of the Western Methodist to whom we are indebted for clubs of new subscribers and renewals this week:

Rev. J. C. Williams, El Dorado; Rev. H. E. Van Camp, Grady; Rev. R. H. Denny, Verden, Okla.; Rev. T. L. Stinson, Traskwood, Ark.; Rev. H. B. Thompson, Lone Grove, Okla.; Rev. J. T. Armstrong, Randlett, Okla.; Rev. W. L. Anderson, Sayre, Okla.; Rev. F. M. Miller, Tangier, Okla.; Rev. A. A. Averyt, Broken Bow, Okla.; Rev. J. B. Sims, McGehee, Ark.; Rev. Bede Pickering, Ed Dorado, Ark.; Rev. J. W. Campbell, Quitman, Ark.; Rev. T. F. Hughes, Holly Springs, Ark.; Rev. Forney Hutchinson, Little Rock, Ark. presiding elder; Rev. P. A. Robertson, London, Ark.; Rev. W. C. Hilliard, Warren, Ark.; Rev. J. W. Harrell, Malvern, Ark.; Rev. J. H. O'Bryant, Booneville, Ark.; Rev. J. H. Ross, Hamburg, Ark.; Rev. L. W. Evans, Bearden, Ark.; Rev. R. H. Cannon, Stephens, Ark.; Rev. G. L. Crow, Allen, Okla.; Rev. Walter J. Faust, Danville, Ark.; Rev. W. P. Whaley, Camden, Ark.; Rev. M. M. Spain, Ryan, Okla.; Rev. E. S. Harris, Roff, Okla.; Rev. T. J. Taylor, Martha, Okla.; Rev. J. B. Richie, Ti, Okla.; Rev. C. L. Canter, Sulphur, Okla.

### THE JUNIOR CHURCH AND ELSE.

By Rev. Jno. A. Rice, D. D.

So many inquiries have been made about our work at First Methodist Church, Fort Worth, Texas, that I have thought it worth while to send out a sketch that others may profit by our experience.

#### Trained Motherhood.

We have organized our mothers into a council whose purpose is to increase the efficiency of the home. They supervise a Sunday school class which studies not only the Bible but also child life and welfare, household economics, eugenics, etc., etc., and have lectures by specialists. They buy the graded lesson books and study them with their children and make it possible for the teachers to co-operate with them in the religious training of their children. They have also a Thursday Class which studies at present the Montessori system as applied to the home. They go together with their

children at intervals to the woods and study nature under an expert who shows mothers and children what to see and how to see it. Occasional conferences are devoted to practical problems.

#### Graded Instructions.

We are trying to use the Bible as a real source book of religious education, adapting its rich pedagogical material to the epochs of the child's life, to the changing interests of infancy and youth. Therefore the graded literature is used in all departments.

The educational activities of the church are correlated under a Committee on Religious Education, composed of the pastor, the superintendent of the Sunday school, a representative from the Board of Stewards, the Woman's Missionary Society, the Epworth League, the Brotherhood, and the Church at large. The Director of Religious Education has charge of the whole.

#### Graded Worship.

The individual repeats in his life the history of the race, epoch for epoch. The child lives in the world of sense, begins with animism and passes through all the varying stages of primitive religions, including paganism. Our teaching and our appeal must, therefore, be made in terms of these advancing interests, if it is to be effective. And worship must express the real life of the child, must feed the predominant hungers. As these hungers change, the forms of worship must change with them. The child must be helped to unfold according to the laws of its own life. The regular church service does not meet these needs. The fact that eighty-five per cent of our church members come from the Sunday school, eighty-five per cent of the pupils do not attend church, and at least forty per cent disappear forever, and that Jesus is present in the consciousness of as low as five per cent of conversions, would in the business world compel immediate attention. We are, therefore, grading our worship in three separate simultaneous services. At the 11 o'clock hour a competent nurse cares for those under two and a half in a nursery fitted up for the purpose, thus enabling mothers to attend church. From two and a half to seven they are trained in self-expression by means of the Montessori apparatus, clay modeling, songs, nature work, story telling, etc., etc. The aim here is to teach concentration, self-command, and lead them through the senses to God.

From seven to fourteen they worship together in the Junior Church, which is organized with a Board of Stewards, Board of Ushers, a choir, a secretary and a treasurer. They have a full service suited to their needs, including proper songs, responsive reading, a sermon, all conducted by the Director of Religious Education who is their pastor. Their interest is steadily deepening, their numbers growing, and the effect is tonic upon the whole congregation. It is bringing men out who come with their boys. The children are devoted to what each calls "My Church." At least one-third of the hundred and fifty or more converts in our recent revival came from the Junior Church.

#### Graded Expressional Activities.

Insight outruns power to act in youth. Boys and girls see much further than they can do. How then shall we bring up the will? What is unexpressed dies. And each stage of life to be conserved must be expressed in terms of its own capacities and interests. But no complete list of things that can be done at each stage of development has yet been made. Our boys under twelve are organized into the "Brotherhood of David," those over twelve into "The Boy Scouts," and the girls into "The Camp Fire Girls." We are beginning to organize the "gangs" in certain neighborhoods for Bible study, gardening, etc. The organized classes are directing their expressional activities into lines of social service. We have base ball teams, and other means of recreation and play.

#### Trained Leaders.

We have electrified our Wednesday evening by making the first fifteen minutes a strong devotional meeting; the next thirty minutes I am talking on "How We Got Our Bibles," after which we break up into classes on Bible, Psychology, Church History, Missions and Social Service, Household Bacteriology, and such other subjects as are helpful in the art of living rationally and efficiently. These courses will be changed from time to time and will alternate so that each can take all. Still other classes ramify from these. We have one of eighty-five on Tuesdays studying Browning, Tennyson and

the Bible, and another of thirty-five studying Dante and the Bible. Yet others will be organized. We are trying to act as middle men between the university and the people in matters vital. Friday evenings are open to free lectures on Fine Arts, Civics, Welfare Work, etc., etc. We call it "Fine Arts Evening."

#### The Director of Religious Education.

We are fortunate to have as Director of Religious Education Rev. E. R. Stanford, a graduate of Yale, who has charge of all these educational activities. This office must now be recognized as necessary to an efficient city church.

#### Results.

The effects are visible on every hand. The whole atmosphere of the church has changed. A new spirit is born. A desire to help others is finding spontaneous expression all over the congregation. The stirring of the emotions without adequate outlet may be damaging, but a people who once yield fully to our glorious evangel and are then established on the great trunk lines of principle that traverse the universe, can never go back, can never again escape the compelling charm of the Master's call to self-sacrificing service.

### LIMPING LOGIC OF ANTI-PROHIBITION.

By Rev. A. M. Shaw.

Dear Methodist: I send you the following excerpts from a letter of an unknown correspondent, and my reply; not because of any special merit in either, but because there is much of this sort of logic (?) abroad, and some are deceived thereby. I omit his (?) name, and much of the letter, but give full meaning.

#### The Letter.

"Weir, Tex., 3-22-1914.

"Rev. A. M. Shaw, Portland, Ark.

"Dear Brother: I read your 'Camp Followers of Reform' in last week's Christian Advocate....I judge from your reference to prohibition that you are its advocate. I was once a pro and thought it was right, I'm now an anti and know its right....Would you be willing to take an oath that prohibition is a correct doctrine to teach?...Examine the doctrine of prohibition in the light of reason and the Gospel of Christ....Life is a battle....God hath so ordained it. The secret of success in life is overcoming difficulties....Prohibition says, 'Take away the difficulties'....Anti-prohibition says, 'Overcome the difficulties or be overcome by them.' I believe in giving every man a chance to show what is in him, whether good or evil. That's the divine idea.

"Prohibition is a question of education, not of legislation.

"Under the Mosaic law, the Jews were required to give a tenth of their income to the Lord....They could still give more if they wanted to, and it became a free-will offering....In like manner, all that the law of God or man demands is, that we live temperate lives, but we can be te-total abstainers if we so desire, and it becomes a free-will offering on our part; it's a question of education. What is the cause of Intemperance?

"Respectfully,

A. B. F."

#### My Answer.

Portland, Ark., March 26, 1914.

A. B. F., Weir, Texas.

Dear Friend: If a man will take the trouble to think about the things he knows, he will often find that he doesn't know quite so much as he thinks. I would "be willing to take an oath" that, to the best of my knowledge and belief, Prohibition is not the best possible solution of the liquor question; but I will also swear that, to my certain knowledge, it is almost infinitely better than the open saloon, with or without license or "regulation."

It is well that you know you are right: for if it were only a conclusion of yours, drawn from your arguments, nothing would be easier than to confuse you "in the light of reason and the Gospel of Christ." Your arguments I find to be two—both of which the Christian world, and enlightened mankind generally, have long since weighed in the balances and found wanting. 1. "Life is a battle," etc. "The secret of success in life is overcoming difficulties," "failure—in being overcome," etc. "Without difficulties there is neither success nor failure, but prohibition." "Prohibition says, 'Take away the difficulties;' anti-prohibition says, 'Overcome' or 'be overcome.' Give every man a chance to show what is in him."

Let us see where this logic leads. Ignorance is one of man's "difficulties." Education aims to "remove the difficulty." We should therefore, not educate, for it makes a man's road too easy. Let him struggle with his ignorance, and "show what is in him." Gambling hells and brothels are but some of society's "difficulties." To suppress or remove them is wrong, for it takes away some of the difficulties, and doesn't give our boys and young men a chance to show what's in them! Even so, robbery, murder, theft, and all forms of lawlessness and violence, are but "difficulties" in the way of society's progress, of commercial advancement, of the march of civilization. It is wrong to PROHIBIT them, for you thus remove "difficulties" and don't give the sons of men a chance to show what's in them!

Whatever else your theory may be, it is not, my friend, "the Divine idea"! "Thou shalt not" is not merely the language of the fool prohibitionist, but the infinitely holy God. If the prohibition principle is, as you contend, inherently wrong, then the world is indeed a miserable ship of fools, sailing through space, and the God who made it, but little wiser: for PROHIBITION is the tap-root of the ten commandments, and the core of the criminal and penal statutes of all the states of the world.

2. Your second argument seems to confuse total abstinence with prohibition. But no one wishes to enforce total abstinence by legislation. Prohibition aims to prohibit the sale of intoxicating liquors (poisons), as beverages.

Then, referring to the Jewish law of tithing, you say, "After they had given a tenth, they could still give more if they wanted to, and it became a free-will offering.... In like manner (all that the law of God or man demands is that we live temperate lives, but we can be total abstainers if we so desire and it will become a free-will offering on our part."

Here are two fundamental errors:

(1) That the Jewish free-will offerings were not demanded by the law. Whereas, the tithe, or tenth, was only a minimum fixed by the law: all that the authorities could enforce the payment of. But the offering was as truly demanded by the divine law, as was the tithe. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and OFFERINGS."—Mal. 3:8. Here the withholding of the "offering" is accounted as much a robbery of God, as the withholding of the tithe.

(2) That 'works of Supererogation,' as taught by the Roman Catholic Church, is a correct doctrine. That is, that we can do all that God requires, and then do more, of our own free will. But Christ says, "When ye have done all those things which are commanded you, say, We are unprofitable servants."—Luke 17:10.

Paul's doctrine of "Expediency," makes it incumbent upon the Christian to "shun every appearance of evil," to abstain from anything "whereby a brother is offended or made weak." "If eating meat (that has been offered to idols) make my brother to offend, I will eat no meat while the world stands," etc.

A free-will offering is nothing, if it have no merit in it. And if it have merit, we are bound to do it. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

Finally, you are correct in saying, "It is a question of education." But what is education? It is simply developing, training and perfecting the powers. It may be either good or bad. Vicious habits are but wrongly developed and misdirected powers. You can train and develop the animal in a child, and neglect the moral and spiritual, until you produce a bestial man. And the saloon is beyond question, the world's greatest school for such training. Right education consists in training and developing the higher and nobler powers; intellectual, moral and spiritual; and keeping the lower—the appetites and passions—in strict subordination to the higher.

Would you educate a child in hygiene by placing him in an environment of filth? Then, put him in a pig-sty and let him "overcome his difficulties." Is a girl to be educated in virtue by an environment of lewdness. If so, all honor to the white slaver! He certainly gives her a chance to show what is in her! If it is right to help human beings, in the struggle against the hell-powers of the universe, by positive means—by maintaining schools and churches, it is right to help by nega-

tive means—by suppressing drunkard factories, vice-mills, and schools of anarchy.

There is but one "cause of intemperance." That is appetite. Appetite, predisposed to intemperance by mis-education. Yours truly,

A. M. Shaw.

#### CONCERNING A NEW BOOK.

Few recent books have received more favorable comment than "Religious Unrest and Its Remedy," by Dr. Jas. A. Anderson, of the Arkansas Conference. Here are a few condensed statements:

"This work is broad, based upon scholarship and insight and loyal love to Jesus Christ."—Presbyterian, of Toronto, Canada.

"Fairly faces the new knowledge and yet intelligently holds to the essentials of the old faith."—Presbyterian Banner, Pittsburgh, Pa.

"Here then is our one and our only remedy. Jesus Christ is the same, yesterday, today and forever."—Herald and Presbyterer, Cincinnati.

"Nothing could be more refreshing than the statements in the chapter, 'Are the Gospel Records Reliable?'"—Mississippi Baptist.

"Worthy of the strongest recommendation."—Methodist Advocate Journal.

"The book is in our opinion a strong one and deals with fundamental principles in a manner very satisfactory."—California Christian Advocate.

"It is redolent with common sense, and many a Christian worker who finds himself perplexed will get new strength for his task after reading it."—Presbyterian.

"While the truth never changes, man's attitude toward it is variant with the years. Thus it happens that our generation must complete its new intellectual habitation. We must constantly strengthen our positions concerning the great questions of life. It is in full realization of this fact that Dr. Anderson approaches the theological unrest of the present time."—Zion's Herald, Boston.

"A clear Christo-centric argument."—The Continent, Chicago.

"The book is an admirable treatise on Christian evidence, and will do good wherever read."—Examiner, New York.

"A book with a message for the hour."—Book News, Philadelphia.

"To follow the writer is to think after an interesting lead."—Western Christian Advocate, Cincinnati.

"Thought-provoking."—S. S. Banner, Toronto.

"Every candid mind who follows him in his clear, concise and unbiased discussion of this live and pertinent subject will find abundant reason for agreeing with him."—Record of Christian Work, E. Northfield, Mass.

"In this remarkable book—for such it is—the author gives all critics full credit for honest deductions judged from their respective criteria, whether from science, history, or as applied to method. So full are his admissions that honest doubters will admit the fairness of his treatment of difficulties found in Biblical interpretation. The writer has condensed volumes into his comparison of Christianity with other religions. But his application of the standard test, judging Christianity by its fruits, personal and social, must be satisfactory to any honest inquirer after the truth of Christianity."—Christian Advocate, Pittsburg.

"The writer frankly recognizes the unprecedented ferment of religious inquiry into which recent scientific study has thrown our generation. One may welcome all possible light from any realm of truth whatsoever and yet remain firm in faith if he but keep Christ in all honor at the center of his life. 'Unrest is infinitely better than falsehood, better than traditional notions that are not true.' Peace comes, in spite of all uncertainty as to details of historical criticism, when Christ floods the soul with his saving light of divine love."—Standard, Chicago.

Price, net cash, 75 cents. Postage, 6 cents.

Order of Jas. A. Anderson, Conway, Ark.

#### PLAYING PREACHER.

Some years ago I was in a mercantile establishment when a young man came in at brisk gait. He was accosted by one of the clerks with, "What's your hurry?" to which he promptly replied: "I am playing preacher—begging."

The general idea of the world is that preachers are beggars. The minister of the gospel is not a beggar nor pauper but God's ambassador, proclaiming the glad tidings of salvation to a lost world.

He proclaims life to all men in all places. He alone of all men carries an open mission of love to every son and daughter of Adam. God has established His church on earth and made ample provisions for its support and maintenance. The ground of ministerial support does not rest upon choice merely. "God has ordained that they who preach the gospel should live of the gospel." It is an imperative duty. The minister is represented as a workman who is worthy of his support. If the preacher is devoted to his work and diligent in his every duty, then he should be paid like men in other vocations of life. Money is necessary for the extension of God's Kingdom, the building of churches, missionary operations, in fact the conversion of the world is largely one of money. No church can long survive in its various evangelistic work without financial support. Men with no higher motive than that of morality are under obligations to support the gospel. Wherever Christianity comes it erects a standard of morals and men must conform to that standard or forfeit the respect of those around them. "Morality as such has a cash value in all business relations." It is the condition of successful professional life. In fact it is the gate way to all those great trusts which communities and nations delight to bestow on the men who are adjudged faithful. Men are indebted to the gospel for life, property and liberty. For the benefits of intellectual and Christian civilization. A man must be hard hearted and fiend-like who has all his life been under the moral force of the gospel, the definite and didactic teachings of the Scriptures and the many wholesome and gracious forces that pervade society, and in the face of all this ignore the claims of a preacher and relegate him to the ranks of a beggar; he but repeats the ingratitude and rebellion of the prodigal son, who on the account of his wealth made haste to proclaim his independence of the father who gave him all he had. In every county where Christianity has been established, it has been done through the labors and sufferings of the preachers. Pauls Valley, Okla. R. H. Grimstead.

#### OUR NAME.

Editor Methodist:

The great men of the forthcoming General Conference will have the change of name projected upon their attention and I hope will settle it wisely. But it is on my mind and we are all more or less concerned with the question and I submit a few observations on the subject. Of all the Christian denominations in the South, the M. E. Church, South, is the only one that is distinctly Southern, though all the others are as much Southern in spirit and sympathy as we are. The Southern Baptist Church and the Southern Presbyterians were influenced in their organizations by the same conditions that brought about the Southern Methodist Church. But these denominations are not incumbered or blest as the case may be by the suffix South. There is much in a name. It might be that a rose would smell as sweet by some other name, but it might not look so well or be so highly appreciated. The Saviour had a purpose in asking the demoniac his name. It might have been to call his attention to the fact that he had an honorable name and thereby arouse him to reflection. It is a custom and a good one with many people to name their children for some celebrity. In the South there are many R. E. Lees, Stonewall Jacksons, Bedford Forrests. In the North there are many U. S. Grants, Phil Sheridans, Tecumseh Sher-mans and perhaps in Kansas are many John Browns. What would be thought of a young man who should ask the legislature to relieve him of the name of Lee, Grant or Wesley? The reflection would be on him and not on the great men for whom he was named.

No man, in whatever section of this great country he may have been born, need be ashamed or prejudicial against the word South. God made the country and the people made it the grandest nation God's sun ever shown on. The men prominent in building this nation were Southern men. Randolph of Virginia was president of the first Continental Congress. Richard Henry Lee of Virginia drew the resolutions declaring the colonies free and independent states. Thomas Jefferson of Virginia wrote the Declaration of Independence. George Washington of Virginia led the armies of the Revolution, gained an independence and was the first president of the young Republic. Jas. Nicholson

of Virginia was her first naval commander. Marshall of Virginia and Toney of Maryland were her first Chief Justices. Of the fifteen presidents prior to 1860, eleven were Southern. Francis Scott Key of Maryland wrote our national anthem. The Star Spangled Banner." Winfield Scott, George Thomas, Zachary Taylor, Jefferson Davis, R. E. Lee, Stonewall Jackson, J. E. and S. Johnston, A. T. Hill, Beauregard and Bragg, who immortalized this nation in the war with Mexico were Southern men. The most colossal men in the U. S. Senate before the war were Henry Clay of Kentucky and John C. Calhoun of South Carolina. The fame of these two Southerners reached the uttermost bounds of the earth. Even Abraham Lincoln was Southern born. What is true in the state is likewise true in the church. Two of the most saintly, Christly, brainy men among the Bishops of the M. E. Church were J. F. Hurst and John Vincent, the former a Marylander, the latter an Alabamian.

Thomas Jefferson of Virginia added the Louisiana Purchase to the United States. James K. Polk of Tennessee added the Pacific Slope. Virginia gave to the U. S. Ohio, Indiana, Michigan and a part of Minnesota. Monroe, a Southern man, established the Monroe doctrine. Cyrus McCormack's Southern man, invented the reaping machine. Jas. Gatling of N. C. the Gatling gun. Francis Goulding of Georgia produced the sewing machine and Watkins of Georgia the cotton gin. The first railroad of the world was in South Carolina, and the first steam ship to cross the Atlantic left the port of Savannah, Ga. William and Mary College of Virginia was the first university in the United States. Georgia has the honor of establishing the first State University and the Wesleyan College at Macon, Ga., was the first chartered woman's college in the world and this institution issued the first diploma ever issued to a woman. South Carolina had the first public school as far back as 1710 and in 1910 Savannah, Ga., had the lowest per cent of illiteracy in the United States. And in 1912 Woodrow Wilson, a Southern man, defeated President Taft, a Unitarian, and is making the best president since the war.

There were forty millions in the United States in 1861; thirty-one millions north of Mason and Dixon line, nine millions south; four millions negroes and five millions white. Five millions against more than thirty-one millions in the most gigantic struggle known to history, maintained themselves for four years and came near gaining their independence. What noble, magnanimous soul, North or South, would be ashamed to be numbered with such a chivalrous people or be called by the name of the land that gave them birth. If there be any so little and narrow the Southern Methodist Church can get along splendidly without them. The record of the Southern Methodist Church is no less glorious than that of the country whose name it bears. It is always a suspicious circumstance when a man wants to change his name. It is proper for a woman sometimes to change her name, but she needs to be exceedingly choice about it. I should not want my daughter to marry a Scholgoz, Giteau, Judas Iscariot or Benedict Arnold. There is naught in Southern history that any one need be ashamed of. I was in the congregation of another church sometime since, when the preacher said on one occasion he asked that the people from the different states would stand up. He said there were people among those who stood up from every state in the Union except Arkansas. He said there was a man there from Arkansas, but he was ashamed to own it. I arose and said, "I lived many years in Arkansas, and a braver, nobler people God never made and no doubt if the facts were known Arkansas would have abundant reason to be ashamed of this unworthy son, if son he was." By the way, the name South seems not to have been much of an incumbrance or obstacle to the progress of Southern Methodism. The state of Georgia, with a population of a fraction over two millions has two hundred and fifty thousand Southern Methodists. The state of New York, with a population of something over eleven millions, has not over five hundred thousand Methodist Episcopal communicants. With two-thirds the population of the United States something near seventy millions. The M. E. Church, South, in a territory embracing less than thirty millions now has a membership of over two millions. South does not seem to be much of a bar to progress. New York has about seven heathen and unconverted souls to Georgia's one, would it not be the Christly thing for

our sister denominations to spend her money and employ her men among the millions of lost souls in their own territory instead of squandering them among a people who are amply provided for? I have the most kindly feeling for our sister church and am frank to say if I lived north of Mason's and Dixon's line would put my membership with them. But it is simply a shame, a discourtesy, an insult, to set up altar against altar. It is a perversion, a reckless squandering of a sacred fund. Not more than ten miles from where I sit is a town of not over 500 inhabitants. The M. E. Church, South, was well established. Abundantly able to take care of all Methodists that might settle there. The M. E. Church came in and built a splendid church financed largely by Church Extension money, and has sustained a station preacher chiefly by missionary funds. I know a U. S. Presbyterian Church doing the same thing in an Oklahoma town. This in the face of the fact that there are millions of unsaved in their own territory. It seems that with a world-wide name, as they call it, they have not made the progress that we have with a name that especially identifies us with a certain country.

Are they ashamed to be called the M. E. Church, North? That is just what they are. These two geographical terms are only intended to define the territory of these two sister churches. They are both the M. E. Church; one the M. E. Church, North, the other the M. E. Church, South. The words "South" is a part of our name only as an adjunct, an adjective to define the territory to which by solemn agreement when the two churches separated in 1844 we were assigned. The fact that the North has a population of nearly 70 millions and only 14 millions communicants, and the South has a population of between 25 and 30 millions and over ten millions church members shows how well we have cultivated our territory and how little the word South has been in our way.

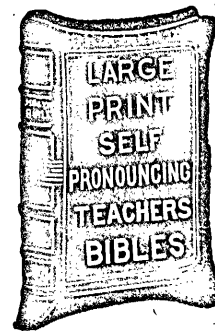
If the Southern Church wished to invade the M. E., North, territory, it is more than probable the names would be in our way. The U. S. A. Presbyterian Church as ultra Northern in its politics and affinities, which admits negroes to its General Assembly with equal rights and privileges, gained a foothold in the South by swallowing the Cumberland Presbyterian Church—at least all who would submit to the process. This is one of the most astonishing alliances in church history. That the Cumberland Presbyterian Church, composed mainly of Southern people, should allow themselves to be taken over unconditionally and lose forever their identity and that too by a General Assembly whose deliberations were participated in and influenced largely by negro votes is beyond me. Against this union some 75,000 members revolted. These 75,000 Christians as good as any the Christian church has ever produced, were deprived by law of the last vestige of property and set down in the wilderness without a roof to protect them. This is a most astonishing piece of moral ethics, and a strange specimen of religious conscience. But it is from the same bolt that the M. E. Church tried to hand us in 1844 and did hand it to us in 1864-5 by military power supplanting M. E. South preachers and appointing M. E. preachers to our churches. They only returned them at the end of the law. The U. S. Presbyterian Church is as different from the Southern Presbyterian Church as the M. E. Church is from the M. E. Church, South, or the Northern Baptist from the Southern Baptist. But the fact is not known because they call themselves simply "Presbyterians" and the average man does not know the difference between the U. S. A. Presbyterian and the Southern Presbyterian. We are often asked to define the difference between the M. E. Church and the M. E. Church, South, but seldom asked the difference between the U. S. A. P. and the S. P. The difference is exactly the same, and the cause that keeps them apart is the identical cause that divides the two Methodist Churches—only more so. The Southern Presbyterian Church stands for something doctrinally, the Northern Presbyterian stands for anything that will get members (whatever you is, I is). They are alternately Calvinian and Armanian, Democrat and Republican, for negro equality or against it. This is the church that swallowed the Cumberland Presbyterian.

Does any one ask if I am in favor of dropping the word "South" in our name. Not unless it can be shown that we would progress much faster and produce a higher type of Christian character. As to the former, we have just seen that the M. E.

Church, not so hampered, has not made the progress that we have. As to the latter, the type of Christians produced in the South will not suffer by comparison with any in the world. During the war, R. E. Lee, when he invaded the North gave strict orders that all private property must be respected. General Sherman's march through Georgia and Sheridan's boast that a crow coming after him would have to carry his rations, stand out in bold contrast before the world. From Jefferson Davis down to the lowest general, nine tenths of the Confederate generals were devout Christians. From Abraham Lincoln down to the lowest general not one in ten even professed to be Christians. General Stewart, commander of Lee's calvary, was a conscientious Christian. General Sheridan, commander of Grant's calvary, though a great general indeed, was far from being a Christian. It would seem that our sister churches had sadly failed to do their work. There were more negro Christians in the South before the war than could be found in any other country on the globe.

Whether it be true, as George Adam Smith teaches, that climate and country have much to do with the morals and religion of a people, it is certainly true that leadership has much to do with both. For that reason, there is vast difference in people in towns, cities and churches in the same section. In one town immorality and scandal abound, another hard by is practically free from both. One church is always harmonious with themselves and pastor, another is always in a turmoil. One is exceedingly hospitable, another is just the reverse. What's the cause? Look to the leader. Blame not the Mormon laity for the Mountain Meadow Mosacre—dupes of a false religion that would put to blush any heathen religion of the world. Blame Brigham Young, John D. Lee and all that ilk of impostors. If ever a people was blessed with great leaders the Southern people have been.

There is no need of changing our name, even if we should go north to help our sister church work their field, for ours is so much better worked than theirs. No noble Northerner could object to the word "South." They have a great many foes to contend with—Christian Science, Divine Healing, Spiritualism, Theosophy, Mormonism, White Slavery, Alcoholism, Devilism and every other kind of ism. King Alcohol is more strongly entrenched in the North than in the South. The men who are leading the fight against this devil in the Congress of the U. S. are Hobson of Alabama and Shepherd of Texas, both Southern Methodists. None of these fads that hold "high jinks" in the North have ever flourished in the South. It would seem that our brethren in the North had become disheartened with their field and wanted to come down where it is easier. That is not brave, brethren; don't run. Face the foe and "hold the fort."



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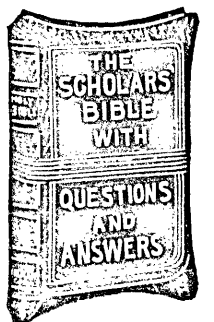
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We have gotten along splendidly with our name, better than they with theirs. Why then appeal to the legislature to have it changed. Oh, General Conference, spare that name, than which there is not a more glorious in human history. The M. E. Church, South, despite the fact that the Civil War killed most of our men and what of our property was not burned was appropriated, has demonstrated its ability to hold its place against all comers. The M. E. Church, South, has produced leaders in church who stand head high with any in the world in any age. Let us cultivate our own field, let them do the same. "Sweep around our own doors" and we will be kept busy. It is a sin and shame to waste the Lord's money in envious rivalry. When I joined the M. E. Church, South, it had but 300,000, mostly women, most of our men had been killed in the war. I have lived to see it grow to 2,000,000. Would we have done any better with another name? I trow not. We need more piety, more learning, more money; but we have a most glorious name. None better. Let it alone. Gettysburgh, Cold Harbor, Chickamauga, Shilo, every battle field in the South, United States Senate, every pulpit and platform have covered it with glory.

J. C. Hooks.

#### WHY THE DIFFERENCE?

I see by actual figures that are intended to represent actual facts that the five presiding elders of the White River Conference were paid in cold cash \$8,759. and the ninety-five pastors were paid \$70,679. This \$8,759 gives to each P. E. an average salary of \$1,757. The \$70,679 paid the pastors gives to each an average of \$743. The P. E.'s salary is near \$5.00 a day. To be exact it is \$4.75 per day. And the \$70,679 paid to the pastors is \$2.00 a day and a little the rise. Will some man who is wise, or otherwise, arise and explain why this vast difference in payments to men who are brethren, and bound together with cords of love, and the Christy spirit? If any one of our presiding elders now in, or out for this year, have large and expensive families I do not know it. To my certain knowing one in this year has no one but his wife, and one other who was in last year had no one but his wife. And one of these got \$1,614 and the other got \$1,820. I make bold to say that \$150 or \$200 will pay all expenses on either district, except Batesville, and the big cost there is a conveyance for traveling. Where this is secured the expense is not heavy and is practically nothing over horse shoeing and buggy repairs. Few P. E.'s pay any expensive bills any where. They are entertained and that usually by the pastors (Bro. Farris' speech at Conference on conditions as a witness). I may be wrong, if I am I am open to righting, but the per cent rule is oppressive, and unfair, especially when it is as much as 16 or even 14 percent added to the pastor's salary. The people say, "We can not pay our pastor a creditable salary on account of the P. E.'s being so much, and all this added to the ever growing Conference benevolences we feel burdened." And there is danger of balking an overloaded team of horses, and there is a good deal of horse in most men. Now don't any of you beloveds get red headed on the entertainment idea, for we pastors like to have you in our homes, and our good wives put the best on the table we have, and if the "sugar is out," the little boy goes for some and the lack is supplied. But when (?) consolidation consolidates the sugar bowl will never be empty. By the way, if the consolidation egg is as long, and late in incubating, as was the annual conference minute egg was, we will be the little (?) White River Conference for four more long sweet years. See? This is not written in a spirit of envy, nor sore-headness, not at all, but to call attention to what I think are unequitable and unfair discriminations between men who are brethren. And who are not laboring for money, but for souls, and the glory of God.

Imboden is being put on the map in new colors for this year. Our Sunday school is taking on new life. A roll of 122, only eight absent last Sunday. Every teacher and officer at their post. Congregations good and getting better.

Jas. F. Jernigan.

Statistics show that the West, with its proverbial passion for education, sends a larger proportion of boys and girls to college than the East.

The man is rich who knows the value of time.

#### A COLOSSAL METHODIST BLUNDER.

By Rev. William H. Crawford, D.D., President of Alleghany College.

Having been out of the country for some weeks, I have just heard of what seems to me a blunder of colossal proportions—the purchasing in Atlanta, Ga., of a "valuable estate" at a cost of \$50,000, on which is to be erected "a fine new church" of our denomination for the use of white folks. It seems that the Board of Home Missions and Church Extension has appropriated \$10,000 for the purpose, and is pledged to \$20,000 more. If all this is true, and it seems to be, it is certainly not to the glory of Methodism. No wonder Dr. Edward Laird Mills, of the Montana Conference, describes it as "An amazing procedure," and "belligerency, pure and simple."

Can any one doubt that a storm of righteous indignation would be aroused among our people if the Methodist Church, South, should attempt such a thing in New York, Chicago or Pittsburgh? We would not stand it. Instant appeal would be made to the Commission on Fraternal Relations, or to the two Board of Bishops. Our Church papers, all of them, would be filled with articles protesting against the action. Ringing editorials would appear, and the whole church would feel the sting of attempted injustice. I cannot imagine how our proposed scheme can otherwise affect the ministry and laity of the Methodist Episcopal Church, South. Atlanta was my home for four years, and I know something of conditions there.

The city of Atlanta is in the very heart of the South. It is one of the battle fields of the Civil War. But the war is supposed to be over, and the differences of the war buried under the benediction of our immortal Ulysses, "Let us have peace." Since the war Atlanta has grown to be a city of which the whole nation may be proud. In none of the prosperous and flourishing cities of the South has our sister denomination more fully and perfectly proved herself worthy of the mission entrusted to her by our common illustrious founder. Statistics at hand as I write show that the Church, South, has in Atlanta thirty preachers, 20,000 church members, and 16,000 Sunday school scholars. The church buildings are adequate, organization under episcopal leadership is effective, and the pastors are men of commanding influence, not only in their own denomination, but among the Christian people of the city. Knowing the situation as I do, I cannot see how we shall be able to justify the action taken by our Home Mission Board from any point of view. If there were a congregation of our people in Atlanta who could not be made to feel at home in the Methodist churches of the city, and they desired to build "a fine new church" on a \$50,000 estate, the money being in hand, not so much could be said against it, even though the proposition might be regarded as one of doubtful propriety, in view of the close fraternal relations existing between the two churches. But when the building venture is in the nature of a missionary enterprise, our Home Mission Board promising, or tacitly promising \$30,000, with the expectation, no doubt, that generous laymen in the North will turn in and help, the proposition is altogether a different one, and smacks of bellum days rather than the new days of peace which some of our prophets are describing as near at hand.

My soul is stirred, and neither my conscience nor my judgment will allow me to rest until I enter protest against this reactionary movement which can only bring harm to ourselves and embitter the spirit of the members of the church, South. I protest against what is proposed: First, because it is an impeachment of the work which has been done, and is being done, by the Methodist Episcopal Church, South. Second, because it is a violation of the agreements of the Cape May Commission of 1876, and of the Joint Commission on Federation of 1898. Third, because it is altogether out of harmony with the spirit and letter of the program adopted by the Federal Church Council. Fourth, because it is utterly at variance with the spirit of Christian unity and fraternity to which we are pledged by the action of our General Conference and our Annual Conferences. Fifth, because no such church as the one described is needed. The work of Methodism is already being done in Atlanta, and better done than we could do it. It is too far away from our base of supplies. Sixth, because great injustice would be done to other fields. Think of \$10,000 from our Home Mission Board for "a fine new church in Atlanta," where a

Methodism, blood of our blood, is doing royally the work of Methodism, and giving only \$6,850 for church extension purposes in the great states of North and South Dakota and Montana and in considerable portions of Idaho. The Oregon and Montana Conferences, with fifteen church building propositions on hand, receive \$500. This is only a sample. Brothers, it won't do. To use the language of a fine lot of young men with whom I associate daily, "We won't stand for it." When all the facts are known, Methodism won't stand for it, either. I believe better of the church I love than to think she will do such a thing. It is out of harmony with the spirit of Methodism, and out of harmony with the spirit of Jesus.

It is not too late to undo what has been done in Atlanta, but there must be speedy action. Protest should be made to the Home Mission Board to hold the \$10,000 until the church can be heard from. When the church is heard from on this matter, it will be clear enough for everybody to see that our \$30,000 can be used more profitably elsewhere.

It is our chief business in the South to do the things that most need doing. Personally, I do not see how "a fine new church" on a valuable \$50,000 estate, built largely with missionary money, can be placed in the list of things that most need doing. It is one thing to maintain a modest church home for our white members in Atlanta, as we have done for many years, and at no inconsiderable expense; it is an altogether different thing, and, as I see it, a reactionary thing, to use missionary money for a church building of almost cathedral-like proportions, when we do not have a membership, or any prospects of a membership, to justify it, and where a sister Methodist Church is strong, vigorous and aggressive, and devoted to the task of preaching the witness of the Spirit and spreading the spiritual holiness.—Central Christian Advocate.

#### NEW ERA FOR AMERICAN COLLEGE.

Dr. Henry L. Smith, president of Washington and Lee University, Virginia, in a bulletin sent to the alumni of that institution says in part: "The German-American University has now become the home of scholarship and research, the professional schools are steadily encroaching upon the four years' college period from above, and the public high school with marvelous growth and limitless resources is absorbing the freshman and sophomore years from below. Meanwhile a ceaseless stream of hostile critics lament the decay of scholarly ideals; the idleness and degrading vices of the campus, the dominance of athletic and social activities, and the hopeless antagonism between the ideals and hero worship of the study body and the official bestowment of college honors by the faculty. If the American college is to repeat in the Twentieth Century the inestimable service it rendered to American civilization in the Nineteenth, it must recognize the dawn of a new era, bring this period of turmoil and readjustment to a close before its place is usurped or its vitality weakened, and reshape its aims and functions to the needs and the call of a new social and civic order. Let the American college answer the call of the new century, and take as her mission the training of leaders in the realm of American citizenship. Let her typical graduate be the ideal American citizen, trained not only to know, but to appreciate, and to be and to do, of virile and vigorous mind as of yore, but of virile and vigorous body as well, energetic, resourceful, high-minded, sympathetic, able to manage himself and others with a passion for righteousness and a self-sacrificing devotion to the public welfare. To manufacture this product our complex educational machinery must revolve around a new center. The age of megalomania, of zeal for mere size and numbers, of institution-worship, must give place to a new era, when alma mater with her reputation and riches and splendor shall be the means not the end; when all college machinery shall revolve around the individual student as its center, with his training, development, and inspiration as the aim of all college activities. The administration of the new collect will recognize that the campus atmosphere is more powerful in making or marring the individual student than the intellectual influence of the whole faculty. He will, therefore, bend all his efforts to make it clean and warm and uplifting. Against the foul fiends of drunkenness, licentiousness, and gambling, which

poison college life at its fountain head, he will wage a relentless and exterminating warfare, whose hostility toward the common enemy is equaled only by its sympathy with his weak and immature victims. The whole system of official honors and college discipline should be remodeled to fit the new ideal of college training. The paralyzing spectacle of a faculty crowning a graduate who is scorned by the campus, and the campus adoring a hero expelled by the faculty, will be inconceivable when the new laureate combines the virtues of both ideals, and students and faculty unite in selecting the honor men of commencement. The college which thus trains the whole man will realize the vast importance of the body, and place its systematic care and training on a par with that of the mind. The present one-sided and narrow development of college athletics, which, even without faculty sympathy and guidance, has been of inestimable value of American manhood, will be replaced by universal, systematic and compulsory bodily development, correcting weaknesses, remedying defects, imparting knowledge, and guiding conduct, thus giving the graduate a physique which will stand the long continued pressure of modern life. It will likewise take over, as the object of its fostering care and expert guidance, all the social, literary, and recreational activities of student life, teaching the future citizens to loaf wisely and to play happily as well as to work efficiently and study diligently, thus rounding him into the full stature of symmetrical manhood."

When President Smith speaks of the American college, he has in mind a strong small college with at least \$500,000 endowment and as much more invested in buildings and equipment. Our people in Oklahoma might as well make up their minds that buildings alone will not give them a college. If their institutions should open with good buildings and no endowment, it is questionable whether they could maintain themselves. It is imperative that we should endow our schools so that when they open they may do their work in harmony with the ideals above expressed.

A. C. Millar.

Muskogee, Okla.

#### "DEWDROP'S MEMORIAL."

Rev. H. H. Smith.

They named her Dewdrop. Whether the name was suggested because of her diminutive size—for she was a wee bit o' baby when she first opened her eyes to the light of this world—or whether the purity of the heaven-distilled dew naturally suggested the name for one so fresh from the hand of God, it is impossible to say. One thing is certain, the happy parents could say with the poet:

"Of all the darling children  
That e'er a household blessed,  
We place our baby for compare  
With the fairest and the best;  
She came when last the violets  
Dropped from the hand of Spring;  
When on the trees the blossoms hung—  
Those cups of odorous incense swung—  
When dainty robins sing."

But the career of this fair child was also like the dewdrop in another respect—it was of brief duration. Three short years and God sent the angels to take her home to Him. This brief sketch would never have been written if it were not for her "after life,"—the life, I mean, which she has lived in this world during the past nine years since God took her to heaven. We live an "after life," as the Word of God puts it, "being dead, yet speaketh." But pray, how could a child of only three years exert a posthumous influence worth recording? It came about this way: She exerted an influence upon her parents, and they, in turn, for her sake, exerted a wonderful influence over many, many lives. How? To be brief, the parents were devout Christians, and when the matter of erecting a suitable monument for the grave of the little one was considered, the father, who was an official member of the Methodist Church, in conversation with his wife, said: "Let us erect a practical monument. I have in mind the endowment of a ward in the Wesleyan Hospital, or the establishment of a Church Extension Memorial Fund." Before deciding they investigated the matter of the Church Extension Loan Fund carefully. The secretary of the Board mailed them the Handbook and a number of tracts and also wrote them urging them to adopt this appropriate method of erecting a monument to the memory of their dear

child. The words of Bishop Morrison, recorded in the Handbook, emphasizing the activity and usefulness of Loan Funds, made a deep impression upon them. His words must be quoted: "It never wearies in well doing. Ever giving, yet never exhausted; toiling ever, yet never tired; a sort of everlasting benediction; an immortal Good Samaritan, with wine and oil and bandages for the bleeding and helpless churches of the land. Going to the West, it fortifies a point; returning to the East, it repairs a breach in the wall. It leaves joy and gladness in its pathway. It is a sort of financial angel flying through mid-heaven preaching the everlasting Gospel. Every dollar that goes into its treasury becomes imperishable. It lives for all time, and lives for God. If you would make your money immortal, cast it there. It will work on and on after you have ceased to work, and will come to you with exceeding increase in eternity."

After reading this strong appeal and the letter from the secretary of the board, they decided to contribute \$2,000 as a Memorial Fund.

And now if you will visit the cemetery of a certain plain country church in our South land, you will see a little grave with a modest piece of marble as a headstone, upon which are engraved these words: "Our Darling, Dewdrop, daughter of John and Kate Darden, aged three years and four months." But this modest piece of marble is not her true monument. You will have to travel many thousands of miles and visit many states to see her true monument; and then it will not appear in marble but in the lives of many people. In the state of New Mexico you will find a beautiful modern \$15,000 church, with a membership of 275, and a flourishing Sunday school and Epworth League, built by the aid of the Dewdrop Memorial Loan Fund. From thence you will have to fly to Kentucky, and in a pretty little town of 80 inhabitants, you will find a beautiful brick church costing \$7,500, erected through the aid received from this Loan Fund. Nor can you stay here. From thence you must go to Tennessee, and you will find in one of its attractive mountain towns an excellent house of worship, a membership of 200, with a large Sunday school enrollment—a building enterprise which could not have been accomplished without the aid received from this Loan Fund. And at present these funds are being employed in aiding the building of a church in a new mining town where church facilities are badly needed.

We have somewhere read that the sight of the grave of a very pious Christian was enough to convert a certain infidel; but this practical monument, erected in memory of a little child, will be the means of leading thousands into the way of life, and many will rise up at the last day to call Dewdrop Darden and her parents blessed.

This story was awarded third prize by the Committee in the Church Extension Story contest. Copies for free distribution, and other Church Extension literature, may be had by applying to the Board of Church Extension, W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Kentucky.

#### "THE MATTER WITH THE MINISTER."

In an issue of the Ladies Home Journal, October, 1913, a very suggestive article was printed under the above caption. Providentially, like all good things, it was not lost. A good brother, who is up-to-date on the church work of the laymen, rescued it from our scrap pile and asked that it be published in these columns this week. Here it is:

"Your minister may be lazy. Many people are, in all lines; it is a common trait of human nature. It was said, indeed, by a wise man that 'everybody is as lazy as he dares to be.' Or he may be indifferent, having mistaken his calling: he ought to have been a blacksmith or a broker. Or he may be incompetent, preaching poor sermons because that is honestly the best he can do. The chances are, however, that he is overworked. He is trying to do a lot of things which are no part of his proper business. He is doing all the work, and the people are standing about watching him do it. That used to be the general idea of the proper relation between the parson and the parish. As it says in the Book of Job: 'The oxen are plowing, and the asses were feeding beside them!' We live, however, in a day of specialization. The man who would do a serious work must give his undivided mind to it.

"A minister ought not to be expected to manage

the finances of the church: some business man should be looking out for that. He ought not to be concerned with the details of the missionary society: that is the province of the women. The choir, the boys' club, the responsibilities of light and heat, the Sunday school, even the greater part of the visitation of the parish, should be taken off his shoulders. These are for the lay people. Then the minister may devote himself to his services and sermons and to his work of leadership. That is what he is for. Half the time the critics who complain of the minister are themselves making the occasion of complaint by leaving the minister to do not only his own duty but theirs also."

#### SCIENTIST SEES PERIL IN SMOKING.

Professor Frank Hochwart, the eminent scientist, has conducted a series of tests in cases of nervous diseases among smokers. He has arrived at the conclusion that youthful smoking involves the greatest perils to future health. He says the symptoms of nicotine poisoning rarely ever appear in youth, but usually take years to develop, and frequently do not become apparent till between the ages of forty and fifty. He also finds that moderate smokers who acquire the habit in the youth are frequently victims of some form of smoker's diseases. Professor Hochwart examined several nonsmokers who had been sitting in a smoke-laden atmosphere and found in several cases a greatly increased circulation of the blood, and variations of the pulse, and he affirms that a smoke-laden atmosphere will produce nervous affections even among nonsmokers. He calls upon teachers everywhere to instruct children to avoid the company of smokers. This deliverance from such an eminent scientist of Professor Hochwart should aid in the campaign against juvenile smoking and not only that, but it should give pause to all fathers who have acquired the habit.—Northwestern Christian Advocate.

#### NOTES FROM THE SCHOOL FOR THE BLIND.

In commemoration of Washington's Birthday, which came on Sunday of last week, the pupils enjoyed a holiday on Friday. The chapel was decorated in the national colors, many large American flags being used. George Washington's and Frances E. Willard's pictures being outlined with small flags and white ribbon, the emblems of purity and patriotism. The scene was inspiring as the Temperance Legion marched down the aisle waving flags and singing "Onward Christian Soldiers, Alcohol to fight." The chorus sang with spirit.

Saturday night, the students were given a heart party.

Mrs. Hinemon has conducted several chapel exercises during Mr. Hinemon's absence and her talks have been both instructive and helpful. "Happiness of Duty and the Duty of Happiness," the subject of one of her talks was especially enjoyed and contained lessons for both the young and old. In speaking of the control of the tongue, she quoted from Will Carlton's, "The First Settler's Story."

Careful with fire is good advice we know  
Careful with words is ten times doubly so.  
Boys flying kites haul in their white winged birds;  
You can't do that way when you've flying words.  
Thoughts unexpressed may some times fall back  
dead,  
But God himself can't kill them when they're  
said.

In the study of the licensed saloon and in observing the sum and substance of what is said in its favor, we often think of Dyonisius the tyrant who stripped the statue of Jupiter Olympus of a robe of massy gold and substituted a cloak of wool, saying, "gold is too cold in winter, and too heavy in summer. It behooves us to take care of Jupiter."

Those who court honor would be wise to learn her nature. She is unstable, and seldom the same; for she feeds upon opinion, and is as fickle as her food. Christ reversed the order, so universally followed by man, when he taught that to become the greatest, we must become the servants of all, and "he that humbleth himself shall be exalted."

One of the most lamentable things that confronts a pastor is when he sees a man, who, having devoted the activities of his young manhood to vice, his decrepitude to repentance, finishes the farse by bequeathing his dead body to the chancel, which, when living, he interdicted from the church.



## LEAGUE PAGE

"ALL FOR CHRIST."

WARING SHERWOOD ..... Editor

APRIL 12.

## "THE ENTHUSIASM OF EASTER IN THE SOUL."

(Mark iii. 18; John i. 40-42; xx. 18.)

The Easter we celebrate today is one of the greatest events in the cycle of the year—not even Christmas can equal this holy of holy day, for does not Easter commemorate the new birth of the Saviour of the world?—the beginning of the spiritual life as against the Christmas marking the beginning of his earthly life?

Easter was first observed by the Christian church soon after the resurrection of Christ. There was a difference of opinion as to the time of observing the day between the Jewish Christians and the Gentile Christians. The point at issue was when the Paschal feast was reckoned as ending.

"With the Jewish Christians," says the Encyclopædia-Britannica, "whose leading thought was the death of Christ as the Paschal Lamb, the fast ended at the same time as that of the Jews, on the fourteenth day of the moon at evening, and the Easter festival immediately followed, without regard to the day of the week.

"The Gentile Christians, on the other hand, unfettered by Jewish traditions, identified the first day of the week with the Resurrection, and kept the preceeding Friday as the commemoration of the crucifixion, irrespective of the day of the month. With the one the observance of the day of the month, with the other the day of the week, was the guiding principle."

A final settlement of the dispute was one among other seasons which led Constantine to call the Council of Micaea in 325.

The Christian Churches of the West today observe the Easter festival on the same day, viz.: the first Sunday after the first full moon after the vernal equinox.

Enough for the historical setting of Easter.

The enthusiasm of all Christians centers in the knowledge that "Christ is indeed risen from the dead and become the first fruits of them that slept."

As the buds burst forth and all nature awakes to the call of spring, the Christian in his indomitable faith comes with music divine and joins in acclaiming praise and honor to the Master and Maker of all. "For my Redeemer liveth ever more; Let every nation sing his praise, for ever, ever more."

SOUR, ACID STOMACHS,  
GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

The fact of Easter is so near to the experienced Christian that it does not require a set day in order for him to offer his praise and glory to his Lord—but it is a daily Easter festival for him. With the dawning of every new day the joy is rekindled and with a song on his lips he enters into the work of the day with an enthusiasm kindled by divine hands.

## EASTER LILLIES.

Junior League Lesson for April 12.

John xiv. 19; xi. 25-26.

(Missionary Lesson.)

What does Easter mean, and why do we celebrate it? Why do we use the flowers, especially the lily, on this glad day?

Last autumn the flowers faded and died. Through the winter months the seeds and bulbs slept in the earth; but when the warm spring days came the flowers began to grow. We say the plants have come to life. The lily bulbs sent up their tall, slender stalks to hold up to the sunlight the pure white blossoms with rich golden centers.

We carry the flowers to the church on Easter Sunday because their coming to life in the spring symbolizes to us the resurrection of Jesus Christ. That was the first Easter day; and we can scarcely imagine the joy it gave to the hearts of the followers of Jesus.

Late Friday afternoon Joseph of Arimathea had given his own burying place for the body of our Lord. Think how sad the disciples were as they went to the synagogue that morning, enduring the taunts of Christ's enemies.

But, surpassingly greater was their joy when on the next morning Christ fulfilled the promises they had not understood. He was with them again and would be in their hearts to the end.

Just as dark as the lives of the disciples that day and even darker are the lives of those who have never had the hope of Christ. As we rejoice in the beauty of the lilies, this Easter day, speaking to us of the purity and worth of Christ's life let us thank God for the raising of his son; and then ask him to make us as pure and beautiful as the lilies and other flowers that we may carry this hope to those who have it not.

## VINITA DISTRICT LEAGUE CONFERENCE.

Wagoner, Okla., April 3-5.

In addition to the splendid program and the religious entertainments, including a banquet on the first evening, we give below the subjects to be discussed. It is one of the best of League programs and we are sorry we cannot give it complete.

Saturday Morning.

President's Annual Message, Chas. E. Hoole.

Talks and Discussions:

(1) The President and his Cabinet, Rev. Johnson, Welch. (2) The League as an Evangelical Force, Rev. Cameron, Claremore. (3) "I Wish My League Would ——" minutes for pastors.

Papers and Discussions:

(1) The League and athletics, Fred Marsh, Bluejacket Circuit. (2) Rural Problems and Success, Ross Griffith, Grand View. (3) Some Socials, Miss Fuller, Cleisa, and Miss Brown, Vinita.

Saturday Afternoon.

Papers and Discussions:

(1) Drilling the Awkward Squad, Miss Kelpie Stough, Vinita. (2)

## WHY COUGH?

Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide.

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

## COME TO TEXAS

There is a new settler every hour of the day and night, according to the census—Richest lands, lowest prices in the United States. School lands sold on forty years time, three per cent interest, one-fourth annually. Expert examinations and reliable reports made. Send one dollar (\$1.00) for full descriptive report on each County in book form. Special examinations made at nominal cost. No land to sell, we represent purchasers.

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San Antonio, Texas

## Methodist Benevolent Association

A Brotherhood for Mutual Benefit Protection. Whole Life, 20-Pay Life, Term and Disability Certificates. Benefits payable at death or disability by age or sickness. \$150,000 paid widows, orphans, disabled. \$27,000 assets and reserve. Write for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

To the Homeseeker  
To the Business Man  
To the Wise Investor

We offer the opportunity to secure valuable Real Estate holdings in the fastest developing section of the Southwest. WACO is the center of the rich territory offering exceptional opportunities to the far sighted Investor, Business Man or Homeseeker. Let us know what you want, and we will send you a list of Real Estate and Mortgage Loans that will be of interest to you.

James N. DeMond and H. I. Furman, Managers, Real Estate Department,

The National Exchange Insurance & Trust Co., 1300 Amicable Bldg., Waco, Tex. Authorized Capital Stock \$1,000,000.00, Assets \$493,000.00

League Missions, Frank Keener, District 4th Vice Pres., Welch.

Junior Problems and Possibilities Mrs. C. H. Buchanan, Conf. Junior Superintendent, Vinita.

Sunday Morning.

Annual sermon, by Bishop E. E. Hoss.

Sunday Afternoon.

Sermon, Rev. G. E. Holley, followed by Consecration Service.

## NOTICE, LEAGUERS OF ARKANSAS CONFERENCE!

As Conference Era agent I want you to know of a deplorable fact—with 74 chapters in the Conference only 43 of said number are using the Era. Only 232 Leaguers of a vast host of 2,360 have the Era in their work. Less than 10 per cent.

If 74 chapters with 232 Era readers can raise \$1342 for missions and other purposes, what would we raise of 60 or 70 per cent of our members should have the Era?

If we can show a net increase of 530 members with less than 10 per cent Era readers, what could we do if 20 per cent of our 2,360 members were readers?

Let every Era agent write Rev. J. Marvin Culbreth, Nashville, Tenn., who will send all literature necessary and sample copies of the Era, for general distribution.

Club rates can be secured. Five or more to one address, 60 cents per copy; 10 or more to one address, 50 cents per copy. Single subscriptions, 75 cents per year.

Who will be the first to report an Era in every home of the League?

Yours "all for Christ,"

Wm. A. McKee,

Conf. Era Agent.

## A COPY FOR YOU ALSO.

Nearly a million people have read Mahaffey's recent book on baptism, proving from oldest records that John baptized by sprinkling. Many say they would not take \$10 for it. Why not send 16 cents in stamps to Box 148—Batesburg, S. C., and get yours now.

## PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

## BIG DEAL ON STERLING HOSE.

Big purchase from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

Sterling Hose are stainless fast dye, good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, South Carolina. tf

## Your Foot Comfort

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EZ WEAR Shoes \$3

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Soft vici kid, unlined, turn style

dressy model, steel arch support, rubber

heels, cut low to the tip. Laced

to conform to shape of any foot.

Made Also in Oxford Ties.

Simon's EZWEAR Shoes

For Men, Women, Children

Do away with foot

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from agonies that are

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shoes. Ezwear shoes

are built to give every possible comfort—soft, stylish,

do not need breaking in. We GUARANTEE to fit any

foot perfectly or if for any reason you are not satisfied,

to refund your money.

Style,  
Service  
and Comfort  
Combined

FREE CATALOG

of 197 handsome EZWEAR styles and

measurement blanks. Write today!

THE O. S. BELL CO., 1580 Broadway, Brooklyn, N. Y.

Established 1852.

Ask for Catalogue and Special Donation

Plan No. 22.

THE O. S. BELL CO., Hillsboro, Ohio.

Better and safer than calomel—Swamp

Chill and Fever Cure. Instant relief. At

druggists.

## Woman's Missionary Department

Edited by Mrs. W. H. Pemberton, 303 East Sixth St., Little Rock, Ark.

### Press Superintendents.

Arkansas Conference ..... Miss Lilla G. Relston, Fayetteville, Ark.  
 Little Rock Conference ..... Mrs. C. A. Evans, Arkadelphia, Ark.  
 White River Conference ..... Mrs. Mary Neill, Batesville, Ark.  
 East Oklahoma Conference ..... Mrs. A. Ernsberger, Tulsa, Okla.  
 West Oklahoma Conference ..... Mrs. R. S. Satterfield, Pauls Valley, Okla.

Communications for this department should reach the editor not later than Friday for publication next week.

### NO CORNER ON TRANSFERS.

"If you are on the Gloomy Line,  
 Get a transfer.  
 If you're inclined to fret and pine,  
 Get a transfer.  
 Get off the track of Doubt and Gloom,  
 Get on the Sunshine Train, there's  
 room,  
 Get a transfer.

If you are on the Worry Train,  
 Get a transfer.  
 You must not stay there and complain,  
 Get a transfer.  
 The Cheerful Cars are passing  
 through,  
 And there is lots of room for you,  
 Get a transfer.

If you are on the Grouchy Track,  
 Get a transfer.  
 Just take a happy Special back,  
 Get a transfer.  
 Jump on the train and pull the rope,  
 That lands you at the station, Hope,  
 Get a transfer."

—Author Unknown.

### SPECIAL WORK OF OUR YOUNG PEOPLE IN HOME AND FOREIGN FIELDS.

#### Notice, Young People.

The special for the young people for 1914 is the Laredo Seminary, at Laredo, Texas. Amount to be raised, \$10,000. Auxiliaries would do well to take the support of one teacher per month—that is, make a special of a teacher whose name will be given you along with the needed amount by Mrs. F. F. Stephens, the Council Second Vice President. The auxiliary can select the teacher and fix the sum for one, two, or three months' salary as the object for which you are to work. The beauty of this plan lies in the assurance that the missionary teachers will be upheld by the special prayers of the young people during the period when they are carried by the different auxiliaries. Repairs, furnishings, and incidental expenses, along with the current expenses, call for an appropriation of \$10,000.

#### Young People to Help McTyeire.

McTyeire School, in Shanghai, China, has again been given to the young people as the special object of their interests, their gifts, their prayers.

### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach,  
 Sluggish Liver and Bowels—They  
 work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

ers. The gifts of the young people to McTyeire in 1913 amounted to about \$8,000. With the increased membership and the increased number of auxiliaries, the gifts for 1914 are expected to total at least \$15,000. The school is doing a splendid work. It needs enlargement. The young people, by giving \$15,000 this year, will make possible an increased service, the influence of which cannot be measured.

A number of Conferences have already made their pledges for this work, the last one being the North Mississippi, whose young people have promised \$500 from their thirty auxiliaries. The doors of mission schools in China are closed to many a fine young woman hungry for a Christian education, closed because there is no room. The young people are resolved to open the doors of at least one of these schools. Every young people's auxiliary should report the amount of its pledge to the Conference Second Vice President, and prayer for McTyeire should accompany every gift.

### ANNOUNCEMENTS! IMPORTANT!

Delegates to Annual Meeting Little Rock Conference Woman's Missionary Society in Magnolia May 1-5, read carefully the following information sent by Mrs. H. B. Askew, about connections of trains at McNeil, where everybody has to change trains:

The south bound trains get to McNeil at 8:11 a. m., 7:21 and 8:17 p. m. The north bound at 8:00 and 9:17 a. m. and 9 p. m.

Our local train for Magnolia will meet all trains except the 9 o'clock north bound train at night and we will have automobiles meet that. Send all names of delegates to Mrs. T. P. Gantt, Magnolia, Ark.

### OUR CONFERENCE PUBLICITY EXHIBIT.

#### Which Will Be the Banner District?

The committee asks your co-operation in making this feature of our Annual Meeting, soon to be held in Magnolia, a success. We propose to have a room full of interesting things illustrating the work of our Conference which you may study at your leisure and note for the benefit of your auxiliary.

In a short time you will receive from your district secretary a large blank with spaces for various items of work that we are wont to compare in judging the work of an auxiliary. Will you please fill this out with information concerning the year 1913, from Jan. 1 to Dec. 31, and return at once to the district secretary? These blanks will be mounted by district secretaries and the district furnishing the most complete report will hold the Conference banner for the year.

In addition to this report we want you to bring to Magnolia any posters which you may have used during the year, newspaper notices, souvenirs of socials, charts, or anything illustrating the work of your auxiliary. Unless you receive other directions from some Conference officer these things will best be mounted on sheets of cardboard such as may be purchased

at any printer's but bring them along, anyway.

The plan of an exhibit is not original. It has become an important part of all large meetings of the kind. Whether ours is a success depends on you. Won't you give it thought, and let us have at least a full report from every auxiliary?

Mrs. Moffett Rhodes, Chm.

### LITTLE ROCK CONFERENCE.

Mrs. C. A. Evans, Pub. Supt.  
 Portland, Ark.

The Woman's Missionary Society, Portland, Ark., was organized a little over one year ago and now has 20 working members. Under the leadership of our president, Mrs. E. J. Camak, we bought a parsonage and have paid cash \$1,200 and hope to pay for it in full this year, besides doing other local work, repairing the church, helping the needy, etc. We have just taken up the Foreign work and have about \$50 subscribed to the pledge fund.

Mrs. J. W. Brown, Cor. Sec.

### Encouraging Notes From Monticello.

"Our work for the new year has been encouraging. The young people are doing splendid work; all 27 members take the reading course. The Juveniles are well organized and ready for work.

"The adult auxiliary is studying 'The New America,' and lessons in John's Gospel.

"The local demands are urgent, but we hope to equalize our time and efforts in all lines of work. Recently, our church was the recipient of a nice kitchen shower, after which an informal reception was held in the church parlors."—Mrs. J. E. Shell, Pub. Supt.

### EAST OKLAHOMA CONFERENCE

Mrs. A. Ernsberger, Pub. Supt.

Members of auxiliaries will note the announcement of the Annual Meeting to be held at Durant, May 5-8.

## EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a glass of Salts before breakfast  
 if your Back hurts or Bladder  
 bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a teaspoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

Plan to send at least two delegates. You will be repaid fourfold in the benefit your auxiliary will receive by the information and inspiration they will bring back to you.

The 31st of March closes our first quarter. Don't forget your reports.

A clipping from the Chelsea Reporter tells of the work that live Society is doing in both Home and Foreign work. Mrs. Strange conducts the Mission Study class, and the members are much interested in the "New America." In the W. M. S. meeting in March, Mrs. Greer discussed alcohol and its effects, in an able manner.

### ANNUAL MEETING.

The Annual Meeting of the Woman's Missionary Society of East Oklahoma Conference will convene in Durant May 5th to 8th. Let all delegates go prepared to stay until close of session. Send names of delegates and visitors to Mrs. A. S. Faulkner, Durant, at once. Let special prayer be made once. (Continued on Next Page.)

### LOCAL REPRESENTATIVE WANTED.

No canvassing or soliciting required. Good income assured. Address National Co-operative Realty Co., R594 Marden Building, Washington, D. C.

### SUMMER COURSE IN CONSERVATORY OF MUSIC.

Many Music Teachers and Music Students are too busy in school session to study music. Therefore Meridian College Conservatory, one of the largest and best equipped in all the South, offers a six weeks course, beginning June first, including Piano, Pipe Organ, Voice, Violin, Cornet, Theory, Harmony, etc. Special attention is given to Music Teachers.

Beautiful surroundings, Athletic ground, Swimming pool, excellent board, dairy, poultry farm, vegetable farm, add to attractiveness. Write for particulars. Woman's College, Meridian, Miss. 14-11.



## SANATITE

The uses of this delightful powder preparation are manifold.

It is a perfect deodorant that destroys all offensive body odors, due to excessive perspiration, etc., and restores natural body fragrance without covering up with perfume.

It is a splendid foot remedy, that requires no inconvenient wash. Simply dusted on the feet in the morning it will prevent and relieve tender, aching, burning, itching or blistered feet and give grateful foot comfort throughout the day.

SANATITE is the best thing made for rough, sore, chapped hands and face, healing quickly without the smart and sting of glycerine or the grease of salves and ointments. Add SANATITE to your toilet—many other uses.

A large can of SANATITE will be mailed anywhere postage prepaid for 25c. and your money refunded if not perfectly satisfactory. Address

THE GERMICIDE CO.,  
 2414 16th St., Denver, Colo.

daily for Divine guidance in all the deliberations. Delegates should go instructed regarding amount of pledge for each department.

Mrs. W. R. Greer, Pres.

Miss Millie Jernigan, Sec.

March 23, 1914.

#### WEST OKLAHOMA CONFERENCE.

Mrs. R. S. Satterfield, Pub. Supt.

A word of explanation. Owing to severe illness I have not been able to attend to the correspondence during this past month, and many letters lie on my desk still unanswered. I am sorry it had to be just at this time before the Council and our Annual Meeting. My letters concerning the publicity exhibit were all mailed on time, and while the response has not been what it should, the interest is growing in this phase of our work, and I believe the close of 1914 will see us a much better informed body of women through the influence of our Auxiliary Publicity Agents.

Annual Meeting.—The Annual Meeting of the Woman's Missionary Society of the West Oklahoma Conference will be held at Sulphur, April 30-May 4, Miss Bennett and probably Bishop Lamberth will be present.

Mrs. Walker's letter brings us a message of cheer and encouragement. She writes concerning our work in Foreign department:

We can report some gain last year, but we did not reach the heights we had hoped for. Sixty auxiliaries, reporting on time, the pledge and all the funds paid in full was our aim. But even this we did not quite accomplish this last year, we have the present in which to do. May we prayerfully, before God determine to do our full duty to advance his cause. And realizing our individual responsibility ask our conscience and our God if we did our part. If not, let's do it this year.

The Council the 8th of April and our Annual Meeting the 30th demand our prompt attention, if our Conference is to be represented intelligently. Please decide on your pledge at once if you have not already, and let me or your

### GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

district secretary know by the last of the month.

It is also desired that you pay your Conference fund of 25 cents, your Scarritt fund of \$2 per year and your retirement fund of 5 cents per member together with your dues this quarter. By doing this, and paying part of your pledge each quarter there will be no shortage to the close of the year.

Second. Be sure to elect your delegates, soon, for the annual meeting at Sulphur, April 30-May 4. May no auxiliary fail to send at least one delegate. We hope for a great inspiration to result from this conference. A practical program is planned, we shall have outside help and many of our own women will just be back from the Council.

God grant that we may each strive to do our part to enlarge our work this year. Please read this message which comes with a prayer, to your auxiliary.

I shall depend on each secretary to let me know immediately or through your district secretary about your pledge before the 5th of April. I leave for Fort Worth the 7th. Be much in prayer for the Council and our own Conference and work.

Marguerite C. Walker,  
Cor. Sec. Foreign Dept.

#### SHE STAYED IN BED.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad, I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

The highest court in Austria has reversed a string of lower courts by declaring that a man cannot be put in jail for refusing to take off his hat and kneel in the streets when a Roman Catholic priest goes by with the uncovered sacramental emblems.

#### SOUTHERN WRITERS IN THE YOUTH'S COMPANION.

It happens this year that the place of honor in the Eastern Number of The Youth's Companion and also in the Memorial Day Number is given to a Southern writer, Nancy Byrd Turner of Madison, Virginia, is author of "Aunt Emmeline's Easter"—a charming story in the issue of April 9th. Fanny Kemble Johnson of Wheeling, West Virginia, is author of "The Sixty-Second Name"—the touching story of a veteran, in the issue of May 28th. Other Southerners who will contribute to The Companion during the next few weeks are Congressman Underwood of Alabama, Archibald Rutledge, and George Madden Martin. Anyone inclosing this notice to The Youth's Companion, Boston, Massachusetts, will receive three current issues free, beginning with that of April 2nd.

14-1f.

The Jewish Outlook for 1914 states that the number of Jews in the world now exceeds 13,000,000, located as follows: Europe, 9,950,175; Asia, 494,359; Africa, 404,836; America, 2,194,061; Australia, 19,415. Total, 13,052,816.

#### CHURCH FURNITURE

Chairs, Pulpits, Pews, Altars, Desks, Book Racks, etc. The finest furniture made. Direct from our factory to your church at wholesale prices. Catalog free. DeMoulin Bros. & Co., Dept. 79, Greenville, Ill.

## Our Colleges

#### TWENTY-FIFTH ANNIVERSARY.

Galloway College will celebrate at this commencement occasion its Twenty-fifth Anniversary. Though the history of the institution has been one of constant struggle, it has also been one of constant achievement, making its way through difficulties to what now appears to be a permanent place in the educational world.

We account ourselves very fortunate because of the speakers who have accepted places on the program. Dr. Stonewall Anderson, General Secretary of the Board of Education, will preach the Commencement sermon; and Dr. Phillip Cone Fletcher, of Texarkana, will preach the annual sermon before the Y. W. C. A. The Baccalaureate address will be delivered by Dr. Lvan Lee Holt, who is well known in Arkansas as one of the coming young men of our church. Bishop E. R. Hendrix has accepted our invitation to make the Anniversary address. He it is who was so closely associated with Bishop Galloway during his life time and who knows better than perhaps any other man in our church the great forces which impelled Bishop Galloway to the accomplishment of the great things which he did for Methodism.

There are other features of this celebration which will be announced later, for it is the purpose of the Board of Trustees in the management of the college to make this a great event in Galloway history. We expect a large homecoming of the Alumnae, and Searcy will extend her borders for the entertainment of those who have helped to make this event possible.

J. M. Williams.

#### HENDRIX COLLEGE CONFERENCE FOR MINISTERS DATE CHANGED.

The date of the Conference for Ministers to be held at Hendrix College has been slightly changed, and will open Monday afternoon, June 8, and close the night of the 12th. A number of our pastors will want to attend both the conference and the commencement. This change will permit them to do so. It will also enable ministers who desire to hear the Commencement address by Dr. Shailer Mathews of Chicago on June 7, to do so if they will come one day before the opening of the conference. It will also enable all the preachers to get back to their appointments Sunday June 14th.

Some men's friends are to be pitied more than their enemies.

#### TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

## 8 GRAPE VINES 1\$

One hardy vine of each variety, Brighton, Wyoming, Concord, Champion, Moore's Early, Niagara and Moore's Diamond. Just the thing for the home garden or for arbor covering. A wonderful fruit offer. Home comfort, health, vigor and happiness greatly increased for only ONE DOLLAR. Vines sent post-paid. To everyone sending us a dollar bill for this grape vine collection, we will include a real valuable prize—a subscription to **GOOD POULTRY**, a quarterly magazine, devoted to special crops and intensive farming, with special attention to the care and handling of poultry. Tells how to make \$200 per acre per year on any farm from 5 to 100 acres. Every grape grower needs poultry. **Good Poultry** alone, 10c a copy; 25c a year. Order now; write tonight for Bargain Fruit List, B.

SHOREWOOD FARMS CO., Saugatuck, Mich.

## Adler's Famous No Money Down—Free Trial Adler Organ Offer

**Saves You \$48.75**  
**Your Own Time to Pay**  
My Remarkable Offer Breaks all Sales Records—Banishes Competition—Send today for my Free Organ Catalog—learn how you can have World's Best Organ—winner of highest prize at St. Louis World's Fair—also winner of Gold Medal at National Conservation Exposition, 1913, Knoxville—sent to your home, without paying a cent down, for a **FREE 30 Day Trial**—Send no money. Have it a month free. If you want to keep it, then pay me in **Small Easy Payments** small amounts as convenient. **No Burden To You** **50-year Guarantee**. I save you \$48.75, because I sell direct from \$1,000,000 **Adler Organ Factory** (greatest in existence) wiping out all in-between profits.  
C. L. ADLER, Pres., ADLER ORGAN CO.,  
3705 W. Chestnut Street  
Louisville, Ky.

## Laughlin

Non Leakable—Self Filling

### Fountain Pen

No Extensions to "remember"  
No Locks to "forget"

The Pen without the trouble.

Guaranteed absolutely non-leakable—pen and feed kept moist and primed, insuring a free, uniform flow of ink, instantly upon contact with writing sheet.

May be carried in any position in pocket or bag without possibility of leaking or sweating.

Every pen guaranteed satisfactory to the user—or money refunded—size illustrated in this advertisement

**\$2.50** by mail  
prepaid

to any address—plain black, chased or mottled as desired.

It is not necessary to write us a letter, simply enclose \$2.50 and a slip of paper containing your name and address and we will mail the pen by return mail.

Send us the name of your dealer, that you asked to show you a Laughlin Non-leakable Self-filling Fountain Pen, and we will send you free of charge one of our new Safety Pocket Fountain Pen Holders.

It is not required that you purchase a pen to get this Safety Holder, we simply want the names of dealers who do not handle this pen, that we may mail them our catalogue. Address

#### Laughlin Mfg. Co.

40 Wayne Street  
Detroit, Michigan

Swamp Chill and Fever Cure takes the place of calomel. All druggists.



### EAST OKLAHOMA CONFERENCE DISTRICT S. S. INSTITUTES.

The time for the District Sunday School Institutes is drawing near—nearly every district conference will convene during the month of April—the institutes will be held in connection with the conferences. Let every pastor and Sunday school worker help their presiding elder to make the work a success. Let every Sunday school worker plan to attend if at all possible.

A. E. Bonnell, Chairman.  
James E. McConnell, Sec.

### TO EAST OKLAHOMA PASTORS.

The time has arrived when the second quarter's drafts are due to the preachers who are serving mission charges. But the collections have been coming to the teller so slowly that there is not nearly enough money in the treasury to pay these drafts and for this reason the secretary can not issue them.

These heroic preachers, who serve these hard works, need this money very much; and they need it all the more now, because so little is being paid many of them these hard times by their own congregations. But there is no way to pay them until the Home and Conference Mission assessments are collected and sent in to the teller.

An examination of the teller's books shows that, while some of the weaker churches, hit hardest by the hard times, have collected and remitted this fund, some of the strongest churches, most able to attend to it, have neglected it.

Brethren, let us not neglect this urgent duty longer. Let every pastor please to give this immediate attention and send it in to the teller within the next week. Do unto these faithful brethren serving these mission charges as you would wish that they would do to you if your and their positions were exchanged.

It is necessary only to tell the people where this Home and Conference Mission money goes, and they will pay it when given a chance.

The secretary will issue the drafts just as soon as the money is in the treasury to pay them. He cannot do so before. We earnestly hope that the pastors will remit their Home and Conference Missions within the next week.

E. M. Sweet, Chairman,  
R. C. Taylor, Secretary,  
Board of Missions.

### CHANGE OF ADDRESS.

I have changed my address from Elk City, Okla., to Hobert, Okla. Any one ordering the book, "What Is Man?" etc., please order it from me there, or from the publisher, Mr. C. I. Cochran, at Clinton, Okla. Let all remember that the book contains 148 pages 5x7, and that cash with order will expedite shipping either by mail or express.

J. M. L. Hoyle.

### LONOKE HOME COMING.

This being the 25th year since the building of our brick church—"Silver Anniversary," our people have decided to throw open their homes and hearts and invite all the ministers, members and friends to come back and spend as much time with us during this occasion as they can. The opening sermon will be preached by Rev. H. Jewell on Monday night, May 4, and the closing service will be Sunday night, May 10.

Our people propose to throw wide their doors and give royal free entertainment to all who come. We need a great revival here, and primarily this

is our object in having you to come and visit us. Full program will be sent out soon. These good people have shown us many token of kindness and tender love since coming here. Our congregations have grown very rapidly. The outlook is most promising.

W. W. Nelson.

Lonoke, Ark., 3-30-14.

### THE ORPHANAGE.

Since my last report in the Western Methodist, I have received, for the Orphanage, from Miss Cora Myers, at Pecan Point, \$2.00 cash. Miss Cora is a regular contributor to the Orphanage, and has shown much interest in its welfare.

I received other gifts as follows: From the ladies of Old Chambersville Church, near Thornton, two quilts, by Rev. J. F. Simmons, pastor; one quilt from Miss Maggie Robbin's class of thirteen children, of Gum Springs Church, Hot Springs circuit, by S. V. Mann, pastor; one quilt from Goshen, by Rev. J. N. Villines, pastor.

I received from Mr. and Mrs. Dawson at Arkadelphia, the picture of a little girl whom we gave to them five years ago, when the child was only a few weeks old. They say in their letter, "We wish you could see her. She is so sweet and smart. She loves music and art. She is a great comfort and pleasure to us. If people who have no little ones in their home, knew what a pleasure a child is, there would not be enough orphans to supply the demand. We are sending you a picture of the baby." The picture shows a beautiful and kindly face.

Geo. Thornburgh, President.

### FROM REV. J. M. L. HOYLE.

Having no pastoral charge and having my little book to sell, and this being the only means of support for me and family, I am necessarily absent from home most all the time. I visit many homes and thereby have found that that part of the booklet relating to Family Religion is not to be considered untimely. The family altar is too much a thing of the past. Children grow up and go out from homes of Christian parents who never worshiped God around the home altar, and the children know nothing about the family altar, and therefore never think of worshipping God in their home. To show the great need of the family altar I have in the last 15 months sold nearly 3,000 of this little book. I am now getting out another edition with considerable additions to it. I have been taking notes as I have been out among the folks. In one place where I stopped, preached, and sold books, I found the M. E. Church at work. Housed in their own new church. I stayed over night with the pastor and he made his report, from which I gathered the following: When he moved in that place, coming from Missouri, a local preacher, he and all the Methodist there had their letters from the M. E. Church, South; and the nearest point where they could have a home in that church was 12 or 13 miles away. They waited for a year. Then a M. E. preacher came in, and after some further waiting they "joined in" for a church home at home. They organized with only three who did not come in by letters from the M. E. C., S., and they were new converts. They now have a good class and the majority are those who from the start are of the M. E. C., S. At another place, the M. E. pastor told me that more than half of his members were of the M. E. C., S., and that if some M. E. C., S., preacher would

come in and pull them out, it would break him up. I said, "My dear Bro., I hope every M. E. C., S., preacher has more religion than to do so little a thing as that, in a place like this." He said that he thought me correct in my feelings respecting the matter, but that he knew of where their preachers had not done the fair, Christian thing on ground occupied by us. I told him that that was not the fault of the man who did the right thing. "If thou doest not well, sin lieth at the door." I have found some of the places where neither of the Methodist Churches are at work. Those are country points where a preacher could spread himself if he had two feet so he could climb over fences, leap over gullies, scramble up hills and at times swim creeks. He would have hard work, and little pay on the start. But the Lord would be with him if he did not try to walk by himself. I want all who read this to pray for me and my family. God bless the Editor and all his people—the readers of the Western Methodist. J. M. L. Hoyle.

Elk City, Okla.

### FOOT COMFORT ASSURED; BROOKLYN MAN SOLVES THE PROBLEM

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self measuring blank to all who write him. Write for your copy today and make your feet happy. Address Mr. O. Simon, 1589 Broadway, Brooklyn, N. Y. 10-2t.

A speaker in a Sunday School Institute, in the course of an address, asked the question, "Why are some Superintendents and Teachers like the St. John's River?" No one seeming to know he answered, "Because they are bigger at the mouth than at the head."—Florida Adv.

### CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife, Acids or X-Ray, over 90 per cent, of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. KELLAM HOSPITAL, 1617 W. Main Ct., Richmond, Va. Write for literature.

No amount of nice, soft, or simpering speech will atone for lack of careful, prayerful preparation for teaching; nor will your soft speech fool your class for one moment.

## Cotton Seed

(No Boll Weevil)

We sell all standard varieties grown for planting purposes.

THE CREAM OF THE AUGUSTA TERRITORY

Close Prices on Car Lots.  
ROWLAND & CO.

Cotton Seed Specialists  
Soy Beans, Velvet Beans, all Field Seeds.

726 Reynolds St. - Augusta, Ga.

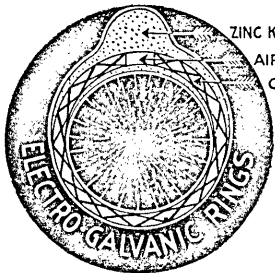
Don't dope with calomel. Swamp Chill and Fever Cure is better. At your drug-gist.

## A FAMILY ORCHARD IS

Greatest fruit tree bargain ever offered. A good assortment of hardy trees, just right for planting: 4 Jonathans, 4 Spitzenbergs, 4 McIntosh Red—all for ONE DOLLAR, postpaid. Enough for any home. Good fruit means good health. Eat apples and save the doctor's bill. A home without the apple tree is incomplete. To make this \$1.00 offer doubly attractive, we include a subscription to a quarterly magazine.

**GOOD POULTRY** devoted to special crops and intensive farming, with special attention to the care and handling of poultry. Tells how to make \$200 per acre per year on any farm from 5 to 100 acres. Poultry needed in every orchard. Good Poultry alone, 10c a copy; 25c a year. Order now, write tonight for Bargain Illustrated Nursery List, B.

SHOREWOOD FARMS CO., Saugatuck, Mich.



ZINC KNUB (PORUS) 21%  
AIR CHAMBER  
COPPER BAR 79%

### WANTED.

The first thousand readers of this ad who are not in good health to wear our Electro Galvanic Rings for 30 days free trial. They absolutely produce health without medicine. If benefited to your own satisfaction you buy them for \$1.00. If not, return them to us and they cost you nothing. Guaranteed for Rheumatism, Neuralgia, Blood, Nerve, and all Female Troubles. Hundreds of testimonials. Write today for free trial offer.

ELECTRO GALVANIC RING CO.,  
Corsicana, Texas.

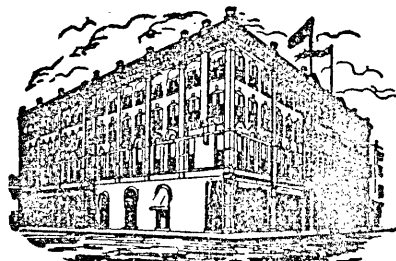
## FRECKLES

Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.



## Gleason Hotel

NEW MANAGEMENT

T. P. Murry, Prop.

EUROPEAN PLAN

Corner Second and Center Streets  
LITTLE ROCK, ARK.

## It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

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

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

Advantageous rates; easy payment; profits to policy holders. And your Church is entitled to share in these benefits.

IT IS UP TO YOU. For applications and particulars address HENRY P. MAGILL, Sec. and Manager, Insurance Exchange, Chicago, Ill. Mrs. Allee Hargrove Barclay, Agent M. E. Church South 314 Norton Building, Fourth and Jefferson, Louisville, Ky.

## Children's Page

(We shall be glad to have all the children contribute to this page. Let all letters for this page be addressed to Miss Hazel Barrett, care Western Methodist, Little Rock, Ark.)

VIOLET HILL, ARK.

Dear Miss Hazel and Cousins:

How are you all by this time? I have a big time going to school. Lillie Forrest is my desk mate. I am in the third grade. I have one sister and two brothers. For pets I have some little pigs and a little calf. What did you cousins get for Christmas? I got a doll and some little dishes. I will try to tell you something about our trip from Oklahoma to Arkansas two years ago last fall. Uncle Harvey Forrest and ourselves were on the road three weeks. We saw many beautiful things and some scary places too. We crossed several beautiful streams. The most beautiful stream was King's river, the water was as clear as a crystal. You could see the beautiful pebbles in the bed of the stream. We also saw many large fruit farms in Benton county.

Your cousin,

2-14-14.

Lettris Forrest.

BELLEFONTE, ARK.

Dear Miss Hazel and Cousins:

I enjoy reading the children's page. I go to school. I am only in the third grade. I love to go to Sunday school. My school teacher's name is Miss Vida Thompson. My Sunday school teacher's name is Mrs. Elsie Redden. I love both very much. Miss Vida is sick today. She wasn't at Sunday school. I will close by asking a riddle. Round as a biscuit, deep as a cup; all king's horses can't pull it up. I will write again.

Your new cousin,

2-22-14.

Marie Ruble.

BEXAR, ARK.

Dear Miss Hazel and Cousins:

How are you this cold day? I have never written before. We take the Western Methodist and I enjoy reading the children's page. Come up, cousins and we will have a time skating on the ice. I have black hair, black eyes and dark complexion. My school was out last Friday. My teacher was Mr. Rufus Goodwin. I liked him fine. I will let you all guess my age. It is between 8 and 11. Love to all.

Your new cousin,

2-19-14.

Esther Copeland.

BEXAR, ARK.

Dear Miss Hazel and Cousins:

My papa takes the Western Methodist and I enjoy reading the children's page. My papa is a Methodist preacher and is on the Bexar circuit. I like to live at Bexar. I have dark hair, black eyes and light complexion and weigh one hundred and five pounds, and am five feet and five inches tall.


Now I will let you guess my age. It is between 8 and 18. To the one that guesses it I will send a postcard. My school was out last Friday and we had an exhibition and certainly had a fine time. Come up cousins and we will skate on the ice. Come on Arkansas boys and girls and don't let the Oklahoma boys and girls beat us. I was glad to see those letters from Wolf Bayou boys for I am acquainted with the writers. Lovingly,

Your cousin,

2-19-14.

Pearl Copeland.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.



# Accomplishing a great reform

**THE HUGHES' Insurance** Investigation of 1905, found that all life-companies were heavily burdened by agency-expense which came out of the pockets of policyholders, of course.

Press and public agreed that the elimination of the agent was the great reform needed.

The Postal Life Insurance Company was organized that same year to help work out this very reform.

It has done its part by demonstrating that the business of life insurance can be done direct: it has thus done business successfully for more than eight years; it does not employ agents at all but gives the public the benefit of the saving thus effected.

**THE FIRST YEAR**, policy-holders receive a guaranteed commission-dividend corresponding to what other companies pay their agents, less a moderate advertising charge.

**This dividend ranges up to 40% of the premium on whole-life policies**

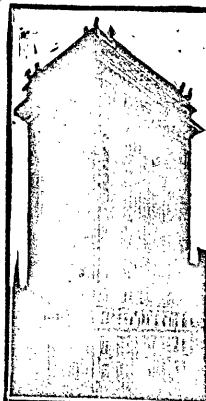
In subsequent years policy-holders can deduct the entire agent's renewal commission of 7½% and an office-expense saving of 2%, making up the **Annual dividend of 9½%** guaranteed in the policy

**AND IN addition**, the Postal pays, every year after the first, the usual contingent dividends earned by the policy.

Agents, of course, find it hard to compete with the Postal: they fight it and get certain easily-influenced insurance periodicals to help them.

The public is therefore warned not to take the word of any such agents or to believe the framed-up articles that may appear in such periodicals.

The Postal Life is a highly-accredited institution and enjoys the confidence of the well-informed insuring public.



Postal Life Building

Write and find out the exact sum the Company will save you at your age on any standard form of contract—Whole-Life, Limited Payment Life, Endowment, Joint Life or a Monthly-Income Policy.

Call at the Company's office if convenient, or write for full official information. Simply say:

**Mail me insurance-particulars as per advertisement in Western Methodist**

In your letter be sure to give:

1. Your full name.
2. Your occupation.
3. The exact date of your birth.

No agent will be sent to visit you: the benefit of his commission goes to you because you deal direct.

**STRONG POSTAL POINTS**

First: Standard policy reserves, now nearly \$10,000,000. Insurance in force nearly \$50,000,000.

Second: Old-line legal reserve insurance—not fraternal or assessment.

Third: Standard policy provisions, approved by the State Insurance Department.

Fourth: Operates under strict State requirements and subject to the United States postal authorities.

Fifth: High medical standards in the selection of risks.

Sixth: Policyholders' Health Bureau arranges one free medical examination each year if desired.

## Postal Life Insurance Company

WM. R. MALONE, President  
Liberty, S. W. Cor. Nassau St., NEW YORK

### MANGUM CHARGE.

Dear Editor: Will give you a few dots of the good old Mangum charge, as this is the only way we have to give vent to the three sermons we intended to preach today. We are under quarantine for the diptheria. First Sunday I have been at home with my family since second Sunday in December. Moving from the Ardmore district, we did not reach our work until 7th of December. We found a welcome reception awaiting us. Great is the Mangum charge. In two respects at least. First, in the good men that have served the charge; second, for the good Methodist families in the different churches on the charge. Our first and second quarterly conferences have been held. Our second quarterly conference was real. We got a full treatment as was promised. If some pessimist of the later day could have seen and heard our "beloved" magnify his office, they would have decided, as all present did, that the church still needs the presiding elder. The subjects were "The Church," and "Finance." The full treatment mentioned above was all-day services on Saturday and Sunday with dinner for all on Saturday. Twenty out of twenty-five of our official members were present with good reports from most of the churches. We have five organized churches, six preaching appointments and six Methodist Sunday schools on

our charge. Have announced for six revivals, beginning the first of July and running until the 10th of Sept. I am confident we will get through since our junior preacher has arrived at the parsonage the 16th inst. Our people are hopeful. With good revivals in every church and collections in full, we are going to Annual Conference to report a "good year, Bishop."

J. Calvin Morris, P. C.

### MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

## INDIGESTION

I will gladly send anyone suffering with indigestion, a recipe from which can be made a simple but splendid remedy. My physician charged \$2 for this prescription, but I am able to send you a copy of it for 25c. Send stamp or money order. J. L. KECK, Box 452, Clinton, S.C.

### MEN AND WOMEN WANTED FOR GOVERNMENT JOBS.

\$65 to \$150 month. Vacations. Steady work. Parcel Post means many appointments. Common education sufficient. "Pull" unnecessary. Write immediately for free list of position open to you. Franklin Institute, Dept. E114, Rochester, N. Y. 11-4t.

## ANNA BELLE

And Her Two Dolls Only 25c

Every little girl and boy wants one of these "Great Big Beautiful Dolls" and her Two Smaller Dressed Dollies. They have lovely golden hair, big brown eyes and are most life like indeed. All three dollies are beautifully printed on one large piece of Muslin all ready to cut and stuff. Just send us one quarter and we will send postpaid, these three dolls exactly as illustrated. Give your full name and mention this paper to receive your dolls without delay. Southern Novelty Co., Clinton, S. C.



Actual Height 25 Inches  
BIGGER THAN A BABY

Actual Height 7 1-2 Inches

Actual Height 7 1-2 Inches

## OBITUARIES

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Two hundred words will be published free, but all over that amount will be charged for at the rate of one cent per word, which must accompany the manuscript.)

**FOSTER.**—Sallie J. (Page) Foster was born near Ranger, Ark., Sept. 2, 1862, died March 5, 1914. She professed religion at the age of 13, joined the Methodist Church and lived a useful, Christian life until the end. She suffered intensely for several weeks, being taken sick about Jan. 30, 1914. After several days illness she was carried to the hospital at Fort Smith, there the most skilled physicians treated her, but of no avail.

When she learned that her afflictions were beyond the reach of man's power she put her whole trust in the Great Physician. "He can heal me," she said. That song was one of her favorites. She sang it and "Sweet Hour of Prayer" just before her death. She leaves a loving husband, eight children and a host of other relatives and friends to mourn her departure, but our loss is her gain.

Her life was filled with helpfulness and all with whom she was associated learned to love her dearly.

"Blessed are they that die in the Lord, for they rest from their labors and their works do follow them."

The precious one from us is gone,

The voice we loved is stilled.

A place is vacant in our home

Which never can be filled.

A Friend.

Belleville, Ark.

**JONES.**—Eliza Thornberry Jones, born July 26, 1830, died at her home at Cincinnati Feb. 1914. She was married to W. C. Jones 1852. To this union four children were born, three girls and a boy. Her husband and three of the children preceded her to the world beyond.

She leaves a daughter and several relatives, and a host of friends to mourn her loss. She united with the Methodist Church, South, when young and was faithful to the church until death. She was raised by Christian parents, two of her brothers being ministers of the M. E. Church in Arkansas and in early days her brothers, Walter and Martin Thornberry were the founders of the old Thornberry. Many of the preachers in the Arkansas Conference have been there.

Mrs. Jones was laid to rest in old Union cemetery at Cincinnati to wait the resurrection morning.

H. A. Armstrong.

### GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

**NORTHERN.**—Thomas Phillip Northern was born in Christian county, Ky., Oct. 17, 1869; moved to Independence county, Ark., in 1876. He was married in 1906 to Birdie Pace, who, with two children survive him, one little one having preceded him. He died Feb. 25, 1914. He never did a dishonorable act in all his life, was pure hearted and high minded. He had never made a public profession of religion, but had often been an inquirer after the way of life, but there was something that hindered him from making the final decision until in the last hours of his life, when the sun light of God's love shone into his soul. He did not seem to fear death, but regretted leaving his little children. At the last he spoke of his father who twenty-nine years ago placed his arms around him and said, "Tommy, take care of your mother." He had been faithful to that trust. Mother is still lingering in the borderland and will soon join her boy in the better world. We say, good bye, Tommy, but not forever, for we believe that we will see and know him in heaven.

His Brother,  
James Northern.

**O'NEAL.**—Miss Jennie O'Neal, daughter of Bro. and Sister James O'Neal, was born Sept. 11, 1894, near Randall, Ark., died January 26, 1914. She was converted and joined the M. E. Church, South, at the early age of eight years and lived a consistent member to the day of her death. She was a leader among the young people. Her place will be hard to fill.

It was the writer's sad pleasure to visit her the day before her death, it being Sunday, he asked her, "Do you want to go to church?" She smilingly, in a whisper said, "No, I would like to go, but that can not be any more."

Her body was consigned to the grave by Rev. J. A. Sage, before a great concourse of sorrowing relatives and friends.

To say that Jennie was a good girl but faithfully expressed her character. People who knew her best loved her most and said that she was only satisfied when she was engaged in church work and trying to get others to work, which she could easily do, because everybody loved her. But as some one has said, "Death loves a shining mark," there, there is no death, and as some one has said, "The stars go down to rise upon the other shore." Then, father, mother, brothers and sisters, look across the Jordan of Death, for Jennie is doubtless watching for you, ready to gladly welcome you. There the smiles of God dries all tears, soothes all sorrows and heals all wounds.

Her pastor,  
W. B. Harper.

Rowell, Ark., March 16, 1914.

**KENNEY.**—Mrs. W. B. Kenney, the wife of W. B. Kenney, was taken from earthly scenes and battles to heavenly sights and victories on Feb. 27, 1914, at 7 o'clock in the morning. Just as the sun was beginning to light up earth with his radiance, she went where there was a grander and continual radiance from Diety on his throne. Upward where many mansions be, where her Savior had prepared a place for her she journeyed. There she will await the coming of other loved ones till all can answer "here" at the last roll call. Mrs. Kenney was born near St. Louis, Mo., and moved to Oklahoma after her marriage.

She was born Feb. 4, 1869, was married Feb. 26, 1890, to W. B. Kenney. God gave to this union two sons, one of whom was called to heaven just as we were laying his mother in the grave. Mrs. Kenney was converted at an early age and united with the Methodist Episcopal Church, South, and lived a good Christian life. She was always found at her post of duty. As a wife, she was much devoted to her husband; as a mother, affectionate and kind; as a neighbor, was hospitable and ever ready to help her fellow beings when it was in her power. She was loved and respected wherever she went; has a host of friends and acquaintances who feel sad because of her departure from this life. No, she is not dead, only transplanted from this world and this life to a brighter world and happier life. Truly a good woman has passed from the walks of life.

Ernest C. Webb.

**KNIGHT.**—Homer Knight was born July 11, 1902, in Columbia county, Ark., and died March 19, 1914, at Bradley, Ark. He is the son of Bro. and Mrs. J. W. Knight. Homer was converted and joined the Methodist Church last summer under the preaching of his pastor, Rev. J. J. Mellard, and lived a consistent member until death. All during his illness he prayed for the Lord to have mercy upon his soul, and when the summons finally came, he was ready to meet it, thank the Lord. That his school mates and Sunday school mates loved him and will miss him very much was evidenced by the way they attended his funeral service, many of them breaking down and weeping bitterly. He leaves his father and mother, his two married sisters, Mrs. Bithie Tolland, Mrs. Suusie Smith, Robert, Odessa and little Joe to mourn his death. May the gracious Master help them in this sad hour of affliction and finally when they shall hear their summons to go may they, too, be able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Their pastor,  
W. H. Hansford.

The upright in heart ask WHAT recommends a man; the corrupt WHO.

## "TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

**AGENTS** We want, at once, a man or woman, one capable of earning a good salary, in every community where we are not represented. SUN MFG. CO., 325-327 N. 3rd St., ST. LOUIS, MO.

## I Tell You Catarrh Can Be Cured

I Know That What Cured Me After 25 Years of Useless Doctoring Will Interest Every Catarrh Victim and I'll Spend the Money to Tell Them How This Modern Wonder Was Accomplished.

You Can Try and Prove This Great Method Absolutely Free of Cost.

I am not a doctor and not a scientist, but simply an American business man with plain common sense enough to appreciate a really good thing when I have it proved to me, and with enough humanity to want others to benefit as I did. When a man suffers all the inconvenience, the humiliation, the embarrassment of catarrh for 25 long years, spending hundreds of dollars and much valuable time on alleged remedies without any success, and then suddenly finds a means that cures him almost like magic, it is his plain duty to see that all the world is made to hear of it.



It makes no difference how bad your Catarrh or Asthma may be, the very first use of this treatment will bring you INSTANT relief. I tell you to depend upon it absolutely.

For all those years I went about half ashamed of myself, always conscious of the nauseating and disgusting practices I was forced to indulge in. I couldn't help hawking, spitting, sneezing and blowing my nose, no matter where I happened to be (just as you do if you are a catarrh victim), and I was well aware that people shunned me like a leper and kept away from my vile breath and filthy habits as much as they could.

After I had tried about everything (half a hundred different remedies), I learned of this wonderful Swiss treatment and had proved to me some of the remarkable results it had brought about. I tried it and was better in an instant. In just a short time I was well and free from that awful catarrh.

I was so pleased, so thankful, that I determined everyone should have the chance to profit by it. I bought the formula and rights and now offer you sufferers from catarrh the chance to try this wonderful SWISS-AMERICAN VAPORATOR without a cent of cost. Just send me the coupon below. The VAPORATOR is so small it can be carried in the pocket or handbag and used without trouble or publicity. Just send the coupon—but do it NOW. Grasp the opportunity while it still knocks at your door. Send today sure.

### FREE TRIAL COUPON.

A. H. Preeman,  
Suite 381, 102 N. Fifth Ave.,  
Chicago, Ill.

I have never tried the SWISS-AMERICAN VAPORATOR TREATMENT, and should like to do so if I can without any cost for the trial. I suffer from catarrh or asthma.

Name .....

.....

Address .....

.....



## DISTRICT CONFERENCES.

**Oklahoma.**  
Lawton District, Snyder, Apr. 28-30  
Vinita District, Chelsea, June 9-11  
Ardmore District, Wynnewood, Apr. 27-29  
Holdenville District, at Weleetka, Apr. 23-26  
Hugo District, Bennington, May 28-31  
Guymon District, Woodward, May 1-4  
Tulsa District, Okmulgee, April 21-23  
Muskogee District, Porum, April 23-26  
Chickasha District, Marlow, April 24-27  
Oklahoma City District, Lexington, April 20-23  
Mangum District, Mangum, April 23-25  
For License to Preach and Admission on Trial, J. W. Sims, H. A. Stroud, C. T. Davis, Deacons Orders, J. G. Blackwood, T. J. Taylor, J. B. McCance, Elders Orders, J. O. Peterson, J. C. Scivilly, W. A. Randle, C. F. Mitchell, P. E.

**Arkansas.**

Texarkana Dist., Lewisville, May 28-31  
Camden Dist., Bearden, June 30-July 3  
Ft. Smith Dist., Charleston, begin Apr. 20  
Morrilton Dist., Morrilton, April 28-30  
Booneville Dist., Scranton, April 14-16  
Helena District, Aubrey, May 28-31  
Pine Bluff District, Roe, June 25-28

## EAST OKLAHOMA CONFERENCE.

**TULSA DISTRICT.**

(Second Round.)  
Bearden, April 11-12  
Okfuskee, April 18-19  
J. H. BALL, P. E.  
Tulsa, Okla.

**HOLDENVILLE DISTRICT.**

(Second Round.)  
Vanoes Ct., at Friendship, April 11-12  
Ashbury Sta., April 12-13  
Wewoka Sta., April 18-19  
Weleetka, April 23-26, Rev. W. L. Broome  
Weleetka Sta., April 25-26  
Wetumpka Sta., April 19-20  
Dustin Sta., April 26-27  
N. L. LINEBAUGH, P. E.

**MUSKOGEE DISTRICT.**

(Second Round.)  
Vian and Webbers Falls, at Vian, April 8  
Fawn, April 11-12  
Wainwright, at Augusta Avenue, April 15  
Warner and Porum, at Porum, April 15-19  
CHAS. L. BROOKS, P. E.

**McALESTER DISTRICT.**

(Second Round.)  
Coalgate Ct., at Nixon, April 11-12  
Coalgate Station, April 12  
McAlester, Barnett Memorial, April 19  
Krebs and Haileyville, April 19  
Poteau, April 26  
Comeron, April 26  
Heavener, May 3  
Howe and Wister, May 3  
McAlester, Phillips Memorial, May 10  
W. M. WILSON, P. E.

**MADILL DISTRICT.**

(Second Round.)  
Aylesworth Ct., at Blue Ribbon, Apr. 11-12  
Durant, Grace Church, Apr. 16  
Woodville, April 18-19  
JAMES W. ROGERS, P. E.

**CHOCTAW AND CHICKASAW DIST.**

(Second Round.)  
Bruno Ct., at Pleasant Hill, April 11-12  
Jesse Ct., at Dansby Chapel, April 18-19  
Rufe Ct., at Good Water, April 25-26  
McCurtain, May 2-3  
Antlers, May 9-10  
J. A. KENNEY, P. E.

**VINITA DISTRICT.**

(Second Round.)  
Spavinaw Ct., at Requa, April 6  
Locust Grove Ct., at Strang, April 7  
Cherokee Ct., at Murphey, April 9  
Chapel Ct., at Welch Schoolhouse, Apr. 10  
Chapel Ct., at Greenbrier, April 11-12  
Adair and Big Cabin at E. C. April 12-13  
Bluejacket Ct., at Grandview, April 14  
Welch, April 15  
Estella Ct., at Willow Springs, April 18-19  
Generalia Ct., at Centralia, April 19-20  
Wagoner, April 24  
Peggs Ct., at Grand River, April 25-26  
Wagoner Ct., at Wassom's Chapel, Apr. 26  
Chelsea, April 29  
Vinita, May 1  
Claremore, May 3  
E. M. SWEET, JR., P. E.

**HUGO DISTRICT.**

(Second Round.)  
Ft. Towson, April 8  
Tallihina (Q. C.), April 17  
Tallihina at Tuskahoma preaching, April 18-19  
Boswell, April 25-26  
Bokehito, April 26-27  
Freely St., May 3-4  
Kemp Ct., May 9-10  
Cludy, May 17-18  
R. T. BLACKBURN, P. E.

**CREEK DISTRICT.**

(Second Round.)  
Okmulgee Ct., at New Town, April 11-12  
Honey Creek Ct., at Springfield, April 18-19  
Broken Arrow Ct., at Davis Chapel, May 2-3  
Sapulpa Ct., at Sapulpa, May 9-10  
Holdenville, Okla., May 17-18  
T. H. F. ROBERTS, P. E.

## ARKANSAS CONFERENCE.

**FORT SMITH DISTRICT.**

(Second Round.)  
Mulberry Ct., at Dyer, April 11-12  
Alma Sta., April 12-13  
First Church, April 13-26  
Van Buren, April 14-26  
Beech Grove Ct., Oak Grove, April 18-19  
Charleston Ct., Charleston, 1 p. m.  
Central Church, April 21  
J. M. HUGHEY, P. E.

**MORRILTON DISTRICT.**

(Second Round.)  
onway Ct., at Salem, April 11-12  
Conway, April 12-13  
Spadra Ct., at Hays Chapel, April 18-19  
London Ct., at Knoxville, April 19-20  
Springfield Ct., Solgahatchie, Apr. 25-26  
Plumerville, April 26-27  
F. S. H. JOHNSON, P. E.

**FAYETTEVILLE DISTRICT.**

Viney Grove Ct., at Rhea, April 11-12  
Prairie Grove Station, April 12-13  
Parkdale and White River at Sulphur City, April 18-19  
Winslow at West Fork, April 25-26  
Fayetteville Station, April 26-27  
Pea Ridge Circuit, May 2-3  
Rogers Station, May 3-4  
Bentonville Station, May 5, 7:30 p. m.  
War Eagle Circuit, May 6, 11 a. m.  
Huntsville Circuit at Hindsville, May 9-10  
J. B. STEVENSON, P. E.

**BOONEVILLE DISTRICT.**

Dardanelle Circuit, April 11-12  
Scranton, April 13  
JAS. A. ANDERSON, P. E.

**HARRISON DISTRICT.**

Marshall Station, April 11-12  
Leslie Station, April 12-13  
Clinton Ct., at Pleasant Grove, Apr. 18-19  
Higden Ct., at Higden, April 20-21  
Lead Hill Ct., at Pratt, April 25-26  
Yellville Ct., at Yellville, May 1  
Cotter Ct., at Cotter, May 2-3  
Mtn Home, at Wesley Chapel, May 9-10  
W. T. MARTIN, P. E.

## WHITE RIVER

**BATHESVILLE DISTRICT.**

(Second Round.)  
Camp Mission at Mt. View, April 11-12  
Salem Station, April 12-13  
Bexar Ct., at Bexar, April 18-19  
Viola Mission at Viola, April 19-20  
Melbourne Ct., at Philadelphia, April 25-26  
Calico Rock Ct., at Flat Rock, April 26-27  
Central Avenue and Bethesda, at Bethesda, May 2-3  
Smithville Circuit, May 6  
Desha Circuit, May 9-10  
Floral Circuit, May 10-11  
A. F. SKINNER, P. E.

**JONESBORO DISTRICT.**

(Second Round.)  
Barfield Ct., at Clear Lake, April 11-12  
Fisher St. and Pleasant Grove, at Pleasant Grove, April 11-12  
Brookland Ct., at New Haven, April 12-13  
Harrisburg Ct., at Cross Roads, April 18-19  
Harrisburg, April 19-20  
Eardstown Mis., at Louise, April 18-19  
Earle, April 25-26  
Crawfordsville and Vincent at Crawfordville, April 26-27  
Vandale Ct., at Cherry Calley, May 2-3  
Luxora and Rozelle, at Rozelle, May 2-3  
Osceola, May 3-4  
W. L. OLIVER, P. E.

**PARAGOULD DISTRICT.**

(Second Round.)  
Maynard Circuit, April 8-9  
Pocahontas Ct., April 11-12  
Imboden Charge, April 18-19  
Mammoth Spring, April 20-21  
Marmaduke Mission, April 25-26  
Old Walnut Ridge Mission, May 2-3  
Knobel Mission, May 7-8  
Lorado Circuit, May 9-10  
Corning Station, May 16-17  
St. Francis Mission, May 23-24  
New Liberty Ct., May 30-31  
Boydsville Ct., June 4-5  
Piggott and Rector, June 6-7  
M. M. SMITH.

**HELENA DISTRICT.**

(Second Round.)  
Cotton Plant Station, April 11-12  
Brinkley and Hunter, April 12-13  
Haynes and Madison at Widener, April 18-19  
Howell and Devlew at Devlew, April 25-26  
McCrory, April 26-27  
Hamlin Ct., at Morton, April 28  
Turner Station, May 2-3  
Wynne Station, May 9-10  
Parkin Station, May 10-11  
J. A. FARRIS, P. E.

**Searcy District.**

(Second Round.)  
Bradford and Bald Knob, at Bald Knob, April 8  
Cato Ct., at Shiloh, April 11-12  
Beebe Ct., at Ward, April 12-13  
Auvergne and Weldon, at Weldon, April 18-19  
Newport Station, April 19-20  
Cabot and Jacksonville, at Jacksonville, April 25-26  
Searcy, First Church, May 3-4  
Vilonia Ct., at Mt. Olive, May 9-10  
Augusta Ct., May 15-16  
Augusta Station, May 17-18  
R. C. MOREHEAD, P. E.

## WEST OKLAHOMA CONFERENCE.

**MANGUM DISTRICT.**

(Second Round.)  
Brinkman and Deer Creek, at Brinkman, April 11-12  
Martha, April 12-13  
Eldorado, April 18-19  
Olustee, April 19-20  
Mangum, April 21  
C. F. MITCHELL, P. E.

**OKLAHOMA CITY DISTRICT.**

(Second Round.)  
Blanchard at Washington, April 11-12  
St. John's, April 12-13  
Paoli Circuit, April 18-19

Perry, April 19-20  
Piedmont Circuit, April 25-26  
Guthrie, April 26-27  
St. Luke's, May 2-3  
R. E. L. MORGAN, P. E.

**CLINTON DISTRICT.**

(Second Round.)  
Hammon, at Moorwood, April 11-12  
Elk City, April 12-13  
Bethel, at Mt. Zion, April 18-19  
Clinton, April 19-20  
Rocky, April 25-26  
Strong City, May 2-3  
Cheyenne, May 3-4  
Port, May 9-10  
Sentinel, May 10-11  
Custer, at Mt. Hope, May 16-17  
Correll, May 17-18  
District Conference, at Weatherford, March 16-19. Rev. W. L. Anderson will preach opening sermon evening of 16th.  
L. L. JOHNSON, P. E.

**ARDMORE DISTRICT.**

(Second Round.)  
Woodford, at Sneed, April 11-12  
Elmore, at Fair View, April 18-19  
Hickory, at Palmer, April 25-26  
Davis, April 26-27  
Wynnewood, April 28  
Ardmore, Broadway, May 3  
Ardmore, Carter, May 3  
Sulphur, First Church, May 10  
Sulphur, Vinita ave., May 10  
District Conference, April 27-29  
W. U. WITT, P. E.

**CHICKASHA DISTRICT.**

(Second Round.)  
Rush Springs, April 11-12  
Ryan, April 12-13  
Comanche, April 18-19  
Chickasha, April 19-20  
MOSS WEAVER, P. E.

**LAWTON DISTRICT.**

(Second Round.)  
Manitou, at Deep Red, April 11-12  
Indian Work, at Mt. Scott, April 18-19  
Headrick at Headrick, April 5, 6  
Walter Ct., at Valley Side, April 25-26  
Walter, April 26-27

**GUYMON DISTRICT.**

(Second Round.)  
Lakemp, at Union, April 29  
W. J. STEWART, P. E.

## LITTLE ROCK CONFERENCE.

**LITTLE ROCK DISTRICT.**

(Second Round.)  
Twenty-eights St., p. m., April 8  
Scott and Keo, at Scott, April 11-12  
England Station, p. m., April 12  
Capitol View Church, p. m., April 15  
Bryant Ct., at Congo, April 18-19  
Lonoke Station, p. m., April 22  
Oak Hill Ct., at Martindale, April 25-26  
Winfield Church, p. m., April 28  
First Church, p. m., April 30  
FORNEY HUTCHINSON, P. E.

**TEXARKANA DISTRICT.**

(Second Round.)  
Cherry Hill Ct., at Nunley, April 11-12  
Mena, April 12-13  
Richmond Ct., at Alline, April 18-19  
Ashdown, April 18-19  
Vandervoort Ct., at Hatfield, April 25-26  
Gillham Ct., at Chapel Hill, May 2-3  
DeQueen, May 3  
Foreman Ct., at Miller's School House, May 9-10  
First Church, May 17  
Fairview, May 17-18  
Lockesburg, May 21  
Umpire Ct., at Green's Chapel, May 23-24  
J. A. HENDERSON, P. E.

**MONTICELLO DISTRICT.**

(Second Round—in part.)  
Dermott Sta., April 12-13  
Eudora Ct., April 18-19  
McGehee, April 26-27  
Hermitage Ct., May 2-3  
Lake Village, May 9-10  
Hamburg Ct., May 16-17  
Jersey Ct., May 23-24  
Snyder Ct., May 30-31  
Wilmott, May 31  
R. W. McKAY, P. E.

**PRESCOTT DISTRICT.**

(Second Round.)  
Dellight, April 11-12  
Amity, April 12-13  
Columbus, April 18-19  
Mineral Springs, April 25-26  
Hope mission, May 2-3  
Gurdon, May 6-7  
Harmony mission, May 9-10  
W. M. HAYES, P. E.

**CAMDEN DISTRICT.**

(Second Round.)  
Huttig, April 11-12  
Chidester, April 18-19  
Atlanta, April 25-26  
Magnolia, April 26-27  
Junction City, May 30-31

Strong, June 6-7  
Eagle Mills, June 13-14  
Camden, June 15  
Waldo, June 22-23  
El Dorado Circuit, June 27-28  
Wesson, June 28-29  
W. P. WHALEY, P. E.

**ARKADELPHIA DISTRICT.**

(Second Round.)  
Lono Ct., at Leola, a. m. and p. m.  
Friendship Ct., at Midway, April 11-12  
Traskwood, at Hickory Grove, a. m. and p. m., April 15  
Arkadelphia Ct., at —, April 18-19  
Holly Springs Ct., at Mt. Olive, April 25-26  
Princeton Ct., at Zion, a. m. and p. m., April 29  
Ussery Ct., at —, May 2-3  
Walco Ct., a. m. and p. m., May 6  
Cedar Glades and Sims Circuits in one, May 9-10  
Hot Springs Ct., at —, May 16-17  
ALONZO MONK, P. E.

**PINE BLUFF DISTRICT.**

(Second Round.)  
Rison Ct., at Moore's Church, April 11-12  
Altheimer and Wabbaseka, at Altheimer, April 19  
Hawley Memorial Ct., at Good Faith, April 25-26  
Carr Memorial Ct., at Faith, 8 p. m., April 26  
First Church, Pine Bluff, May 3  
Star City Ct., at Mountain Home, May 9-10  
Stuttgart Station, May 17  
Humphrey Ct., at Sunshine, 3 p. m., May 17  
Grady Ct., at Douglass, May 23-24  
Redfield Ct., at Redfield, May 30-31  
Lakeside, Pine Bluff, 11 a. m., June 7  
Swan Lake Ct., at Swan Lake, 8 p. m., June 7  
Rowell Ct., at Shady Grove, June 13-14  
Sherrill and Tucker, at Sherrill, June 21  
J. A. SAGE, P. E.

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Topeka, Kan.

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## CHILDREN TEETHING

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**WHAT OTHERS SAY.**

I am enclosing check for invoice of November 21st. Please double my last order and ship at once. Your Medicated Salt Brick are surely "good things." I sold a brick to each of several farmers and in a few days they returned and bought from two to six bricks each. One farmer told me it got worms from five brood mares that he thought were in perfect condition. Had not suspected them of being wormy.

HOMER C. HYDE,  
Holdenville, Okla., Dec. 10th, '12.



IMBODEN, HARDY AND RAVENDEN  
SPRINGS. ARK.

We are moving on safely and pleasantly at all of the above named places. The junior preacher, Bro. H. H. Blevens, is making good at Wilford, Hopewell and Wyatt's school house. Our Sunday school at Imboden merits special mention. Under the efficient supervision of Bro. G. W. Wells and an able corps of teachers the school is doing a fine work. The school will raise \$100 over running expenses to be used on the benevolent claims. And this additional interest in finances has increased our attendance. Some thought it would hurt instead of help, but not so. Let others try it, and see a decided growth in all the work of the Sunday school. Congregations are good, and growing as the fine spring weather comes on and gives the old people a chance to get out. I have had a few accessions, perhaps I do not urge this as much as some others. My motto has been, let a person decide this most meritorious question for himself or herself. I have known of some of our preachers who were so bent on getting members, as to extemporize in such a way as to have "associate" members. May be all right, but it don't sound just right to me. I am praying and planning for a great revival at each appointment. Say what you will, our church is a revival church and cannot do as well without them as with them. In those great religious awakenings is when we get the bone and sinew of our membership. Training in a Sunday school will make a Methodist, but it takes conversion or regeneration to make a Christian. This same training in Catholic schools makes a Catholic, but it don't make a Christian, and Catholics will not deny this. You ask a Catholic if he is a Christian and he will say, "I am a Catholic." You can not train sin out of any one, it takes pardon, and regeneration to get it out. You can train a dog, but he is a dog still. It takes a birth to change his dogship. And it takes a spiritual birth to make a Christian.

Jas. F. Jernigan.

## BRIGHT STAR CIRCUIT.

We are moving on nicely. We have the best folks, I think, in Arkansas. They are religious, most of them who are in the church. Two conversions in Sunday night prayer meeting at Doddridge, a father and mother, and one at Concord a few weeks ago who joined the church.

We will begin a tent meeting at Canell school house third Sunday in July; Doddridge, first Sunday in Aug.; Olive Branch, third Sunday in Aug.; Concord, fifth Sunday in Aug. I make these announcements so any who wish to attend can do so. If you are a preacher we will preach you or make you backslide, if we think it is the best thing to do. Having conducted tent meetings 21 years I believe we are going to have some fine meetings this season. God is ready and if the people will get ready, the devil can't help himself.

I wonder how far from God the brother is, who talks and writes against his P. E.? I conclude he has been a candidate and gotten defeated, and lost his bishopric like Judas Iscariot, or

his prospective presiding eldership.

We need our parsonage moved from Bright Star to Doddridge. The change would be immaterial with me, but I believe it would be for the good of the cause. Pray for us to the end that we may have a great year in the Master's cause.

Hugh Revely, P. C.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

## A GOOD DAY AT MALVERN.

Sunday, March 15th, was "Go to Church day" in Malvern. The churches were all filled with men, women and children. It was a perfect day, warm and spring like. The church was beautifully set with pot plants and evergreens, and Easter lilies. On that morning we had a large attendance at Sunday school. Congregations are growing every Sunday. The Epworth League is well attended, and is doing a fine work. On Go to Church Day, three new members were received. The music on this occasion was es-

pecially fine. Every body seemed to be in love with every body else. It was indeed a great day for Malvern. Your paper is pleasing the people. That is what counts after all.

J. W. Howell.

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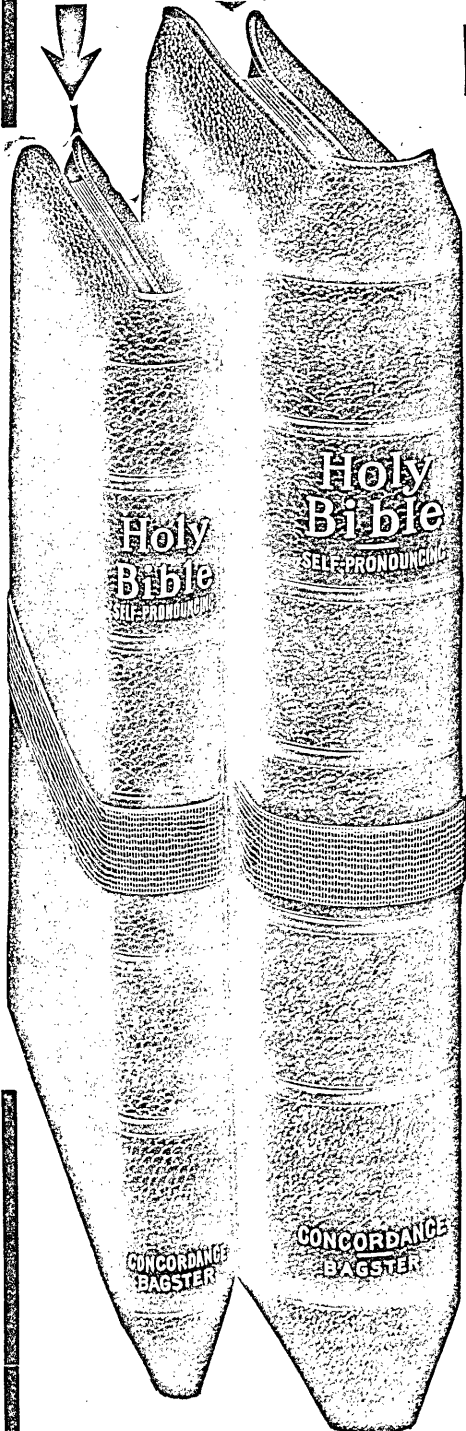
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