

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, May 23, 1907.

No. 21.

EDITORIAL.

Graveyard Whistling and Worse.

With whisky cleaned out of all Tennessee, except three or four cities, the Commercial-Appeal whistles as follows:

It is known by all dispassionate and intelligent observers that prohibition is not a practical remedy for the drink evil. Travelers find in Maine more drunken men than in almost any other state in the Union. It certainly does not prohibit in Iowa and Kansas. How, then, does it happen that a form of prohibition obtains nearly all over the state of Tennessee?

In this connection the Commercial-Appeal informs us that preachers and women are easy victims of temperance delusions, good conscientious people who do not know what they are about! We must tell the Commercial-Appeal that neither the preachers nor the women nor anybody else in these parts, nor anywhere else, for that matter, is looking to that paper for guidance on moral issues. We have all long ago learned better than to do that. As an example of its fidelity to truth as respects temperance, compare the foregoing paragraph with the following statement as to conditions in Maine, furnished the Home-Herald (The New Voice of the Ram's Horn), on May 8th, by S. E. Nicholson, a pious Quaker, who is National Secretary of the Anti-Saloon League of America. We presume that Mr. Nicholson will be taken to be quite as reliable a witness as the Commercial-Appeal.

One hears much at times about the results under the prohibitory policy in the state of Maine. It is so persistently stated by certain newspapers and some people, that more liquor is sold and drunk in Maine today than ever before, that many people have come to believe it. It is said that the law is not enforced, and that the state is reeking with lawlessness and drunkenness.

Three important facts impressed me on a recent and somewhat extended trip to that state.

1. That public disorder, poverty and crime, so largely prevalent in license towns, are almost entirely missing in the Maine towns and cities.

2. That prosperity is evident on all sides, and in a state with naturally limited resources, there is evidently plenty of ready money with which to transact all necessary business.

3. That despite the claim that hotels cannot run successfully without the sale of liquor, the Maine hotels are the best of their class I have ever seen.

I was in Rockland three different nights, a city where it is claimed there are violations of the prohibitory law. One of these was Saturday night, when till ten o'clock and later there were crowds of people thronging the sidewalks. Yet so orderly were the people, and there was such a manifest absence of scenes where drunken men are frequent, that there was no sort of comparison with conditions in license towns of the same size and larger.

I was struck with the same fact in Portland, Lewiston, Bath, Bangor, Rumford Falls, and other cities of large size in the state. I have never yet seen a license town of similar size, where at night, as well as in the day, there was such a manifest reign of morals and good order. It is a condition not imagined, but plainly realized. Then the evidences of prosperity are everywhere manifest. In communities where, according to natural resources, there would naturally be expected much of poverty, apparently the people live well.

Maine has in her savings banks about \$90 per capita, and yet has so few natural resources. Ohio, with an abundance of resources, has about one-tenth as much.

If as much liquor is now sold in Maine as under license, it is strange that the liquor dealers of Boston are helping to pay the bills of the resubmission campaign, and this fact has been freely affirmed. The fact is that the prohibitive features of any law are far easier enforced than the regulations of a permissive statute, and this is borne out by the facts in the Pine Tree State.

A gentleman in Camden said to me, "None of my children has ever seen a saloon, except my oldest son, who now is in a Boston college." That fact alone is worth the whole effort to secure the Maine law and to maintain it.

We have not at hand anything at all about the present situation in Iowa, but an eye witness describes a scene recently enacted in the police court of Kansas City, Kan., and this will further confirm the reliability of our philosophical editor of the Commercial-Appeal. Here is the scene:

One day the police magistrate at Kansas City, Kansas, adjusted his spectacles preparatory to calling the first case. There was no answer. An apologetic bailiff who stood by grinned, and explained, "There ain't none, your honor." The magistrate cast his eye down the empty court room. "Where are the prisoners?" he asked. For the first time in the history of the municipality, at least within the memory of the oldest office holder, the shabby row of "drunks and disorderlies" failed to line up before the bar of justice.

The two hundred saloons have been put out of business in this city, and the jails are empty. Assistant Attorney Trickett is master of the situation, while Mayor Rose, discouraged and depressed, has had to resign his office to escape prosecution by the Supreme Court. Another session of the police without plaintiffs has been held—two in one week. The city jail is empty. Even the two guards have been discharged. The police force has diminished, and the jail rock-pile is silent. A startling decrease in crime has been the result of the temperance administration. Only a few months ago the city officials were considering plans for enlarging the jail. That was before Attorney Trickett inaugurated his crusade. The crooks and criminals have sought other fields. They have gone to cities where there are more saloons and gambling houses. Kansas City is rid of them, probably forever. Bankers and merchants who protested at first against the campaign have voluntarily apologized and have aligned themselves with the reform forces. They now admit that the enforcement of the law has helped business rather than caused a depression. A timekeeper of one of the large packing houses testified that since the saloons were crushed the effect on employees has been marked. "If the saloons were kept closed," he said, "the company soon could afford to raise the wages of the men."

We could easily produce a great abundance of testimony on this subject, all to the same effect. Such statements as are made in the first clipping have been disproven a thousand times. If the Commercial-Appeal does not look out it will get itself written down as secretary of the "Ananias Club," paid by brewers and saloon men to hold that position.

The Gifts of the Rich.

It is one of the hopeful signs of the day that the rich are beginning to give. It has been said hitherto that the poor must carry forward the kingdom of the Lord. Not that the church has ever been without the support of some rich men, for from the days of Abraham, some rich men have also been pious. But the rich have, as a rule, been concerned for the things of this world. Yet everybody can see that the men of large fortunes are now beginning to understand that they owe something to the world. The example of Mr. Carnegie and Mr. Rockefeller and of Mrs. Sage will tell mightily upon the years that are just ahead of us. Mr. Carnegie and Mr. Rockefeller seem determined to give away their immense fortunes. The latter having recently given forty-three millions of dollars to education in America is now reported to be arranging to give fifty millions for education in

China. We mark this last fact as one of great significance. It means, as far as we can determine, the most unselfish benevolence.

Nor can we agree that the church should decline to take and administer this money as being money ill-gotten by the donors. Ill-gotten or not, they now hold it, and if they got it by unfair means they got it from the world of mankind. The best they can now do with it is to restore it to mankind, and then go and sin no more. It may be that in their own hearts they are taking this view of it. If they would still uphold the methods by which they obtain these vast sums, then we may at least take the money on the same ground on which Bishop Geo. F. Pierce once took ten dollars for missions from a man who said he gambled for it: on taking the money he gave the man to understand that he and the devil had been in possession of it long enough, and that it should now be put to better use.

It is to be hoped that our men of means everywhere will begin to learn that it is the business of money to lift up and bless humanity. It is to be hoped that they will come to know that the man who so uses money will get most out of it. No man has a right to use his money to pamper himself and his family, and no man can so use it without being cursed by it.

We doubt not that there are many great men who are known only to a few, possibly some of them are known to no one, but they are those who can well afford to be unknown. Great opportunities and great causes do not make great men—they only discover them to the world. Greatness is a quality that is its own reward and can better afford to remain unknown than to parade before the gaze of the world for notoriety's sake.

There is a sense of humiliation attending upon some forms of temptation. We have an instinctive feeling that if we were as good as we ought to be we would not be tempted in some directions. The instinct is a true one. It is true that temptation is not sin; but it is also true that we ought to be above some forms of temptation.

You need not be afraid to keep God's commands; you need not think you will maybe fail if you do as he wants you to do. The only thing you really need to fear is that you may fail to keep to his ways. If you keep his will he will keep you, that is certain.

Be gentle! Be gentle! Many a man you meet, and many a woman, with serene countenance, is bearing about all a mortal can bear, though the burden be hidden away from the world. You may jar upon heartstrings already strained to the breaking point.

How fearful the hold of sin upon some of its victims! When once it has really gotten its virus spread through the nature of a man nothing but a miracle of divine power can deliver him.

WESTERN METHODIST.

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER.....Editors

REVS. D. J. WEEMS and J. C. RHODESField Editors

ANDERSON, MILLAR, & CO.Publishers

Published every Thursday. Entered as second-class matter, January 3, 1907, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879.

Subscription in Advance.....\$1.50 a year

The address label shows date to which subscription has been paid. Paper is sent until ordered stopped and all arrears paid.

Address articles or communications for the paper to Editor Western Methodist, and always use separate sheets for all business matters. Items received after Monday are too late for publication the same week.

Letters intended for either editor personally should be marked Personal, and then will be held for addressee.

Address all business letters, and make remittances payable to Anderson, Millar & Co., 122 East Fourth St., Little Rock, Arkansas.

The Foreign Advertising of the Western Methodist

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NOTES AND PERSONALS.

METHODIST CALENDAR.

District Conferences.

Jonesboro, at Nettleton .. . May 28-30
 Duncan, Marlow, I. T. May 30
 Fayetteville, Prairie Grove, May 29, Jun 2
 Wynnewood, at Sulphur June 12-16
 Oklahoma, Tecumseh, .. 8:30 a. m., June 20
 Little Rock, Benton June 20, 21
 Weatherford, at Cheyenne..... June 26
 Choctaw, Kullituklo, 9 a. m. June 26
 Mangum, Hollis June 26-29
 Ardmore, Carter Avenue, June 26-30
 Texarkana, Lockesburg June 19-23
 Oklahoma City, Tecumseh, June 26
 Paragould, Walnut Ridge, June 27-30
 Arkadelphia, at Hot Springs, .. June 27-30
 Prescott, at Gurdon, June 27-30
 Pine Bluff, at Rison, July 4-7
 Beaver, Woodward, O. T. July 10-14
 Monticello, Snyder July 10, 11
 Holdenville, Okmulgee, July 10-15
 Camden, Stephens, July 10-14
 Helena, Haynes July 17-21
 Batesville, Calico Rock 9 a. m., July 18
 Camden, at Stephens, embracing second
 Sunday in July.

Searcy, Beebe July 17-20

Our College Commencements.

Henderson College Commencement, May
 26-29.
 Galloway College Commencement, June 2-5.
 Hendrix College Commencement, June 9-12.
 Willie Halsell Commencement, Vinita, I. T.,
 May 26-29.

Women's Societies.

W. H. M. S., Ark. Conf., Greenwood, May
25-28.

W. F. M. S., Ark. Conf., Ozark, June 15.

W. H. M. S., White River Conf., Marianna,
May 26.

Our next General Conference will be held
 at Ashville, N. C.

Rev. J. W. Sims has just closed a gracious
 revival in his church at Ardmore, I. T.

Rev. W. C. Watson of Lakeside church, Pine
 Bluff, is touring California in company with
 the Shriners.

Rev. T. Y. Ramsey preached the commence-
 ment sermon for the public schools of Mor-
 rillton last Sunday.

Rev. Henry Stiles Bradley, D. D., will
 preach the commencement sermon for Vander-
 bilt University, June 16.

Bishop E. R. Hendrix will be at the Univer-
 sity of North Carolina on June 2, and will
 preach the commencement sermon.

Work on the new Asbury Church, corner
 of Schiller Avenue and Twelfth street, Little
 Rock, is progressing satisfactorily.

At the recent meeting of the Woman's
 Board of Home Missions at Houston, Texas,
 nine deaconesses were consecrated.

Rev. F. E. Dodson of Tigert Memorial, Hot
 Springs, dropped in last Tuesday, and report-
 ed progress on his new church building.

Next Sunday Dr. M. B. Corrigan of Hot
 Springs will preach the commencement ser-
 mon for the Fordyce Training School.

Rev. T. J. McBryde of Plumerville circuit,
 in company with his brother, made the Meth-
 odist a pleasant call on Friday of last week.

In a recent private letter from Rev. L. L.
 Thurston of Pauls Valley he says that the
 Lord is prospering his work in that charge.

The Woman's Foreign Missionary Society
 reports a great increase of membership, and
 the collections are \$18,000 in excess of last
 year.

On Tuesday, Rev. J. D. Hammons of En-
 gland, was in our office. He looks well after
 his foreign trip and reports his church in good
 condition.

Rev. P. B. Hicks, Conference missionary
 evangelist for the Oklahoma Conference, is
 holding a meeting for Rev. J. S. Simmons
 at Porum, I. T.

Hon. R. W. Perks, M. P., a prominent En-
 glish Methodist, will visit our country in the
 interest of his plan of federation for Method-
 ism throughout the world.

On one Sunday in last month Rev. J. W.
 Keithly of Lake Village and Dermot received
 eleven persons into the church, seven of them
 coming on profession of faith.

Rev. R. A. Child, the financial agent of
 Wofford College, Spartanburg, S. C., has se-
 cured \$150,000 for the endowment of that in-
 stitution within the last two years.

At the Georgetown District Conference of
 Texas, twenty-five choice young men were li-
 censed to preach. Twenty-four of the num-
 ber were students in the Southwestern.

We are in receipt of an invitation to the
 marriage of Rev. Wm. Francis Price to Miss
 Ida Evelyn Bell, June the first, in Athens,
 Ala. We congratulate in advance all parties.

Rev. N. E. Joyner has had a good begin-
 ning at Louisiana Avenue Church, New Or-
 leans. Mr. Joyner succeeds Rev. John C.
 Sligh, who was forced to resign a few weeks
 ago and go to Texas for his health.

Rev. Seba Kirkpatrick has returned from
 Vanderbilt, and will spend the summer work-
 ing for American Sunday School Union, and
 will return next fall to Vanderbilt to finish
 his theological course. His summer address
 will be at Ardmore, I. T.

The Board of Missions of Little Rock Con-
 ference met in our office on Tuesday to dis-
 cuss plans. They recommend that a Confer-
 ence Missionary Evangelist be put in the field.
 In attendance were Revs. T. Y. Ramsey, J. W.
 Berry, H. M. Bruce, R. W. McKay and Mr. E.
 D. Irvine.

We note with pleasure the marriage of our
 pastor at Clinton, Okla., Rev. Thomas A. Li-
 senby, to one of the young ladies of his
 flock, Miss Annie Pipkin. This coming event
 was casting its shadow before when we were
 at Clinton some weeks ago. We congratulate
 all concerned.

Rev. C. H. Gregory of the Arkansas Confer-
 ence, now residing in Little Rock, filled the
 pulpit of our church at England very accept-
 ably during the absence of the pastor for
 three months. He greatly enjoyed preaching
 and claims that he feels younger when he
 preaches.

On Wednesday we had the pleasure of a
 visit from Rev. B. L. Harris of Crawfordville,
 White River Conference, who is assisting Bro.
 Haltom in a meeting at Dye Memorial, Ar-
 genta. Bro. Harris is hoping to build one or
 two churches this year, and reports his
 churches in prosperous condition.

Rev. T. Y. Ramsey of First Church, Pine
 Bluff, has accepted an invitation from the
 Pine Bluff Camp of Confederate Veterans to
 be their guest during the reunion at Rich-
 mond, Va. He will probably visit Norfolk,
 Baltimore, Washington, New York and other
 points during his vacation of three weeks.

Rev. W. D. Bass, a local elder of Corinth,
 Miss., who is known to many of our brethren
 and has helped them in their meetings con-
 templates spending July in Texas and ex-
 presses a willingness to help any of the breth-
 ren who may need him during the month of
 June. He is a man well vouched for and de-
 clares that he is not seeking the easy places.

John J. Tigert, the son of the late Bishop
 John J. Tigert, who won the Rhodes scholar-
 ship and has been in attendance at the Oxford
 University, England, the last two years, has
 just been elected to the chair of Moral Phi-
 losophy in Central College, Mo. He will re-
 turn in July and enter upon the duties of his
 position in September.

Rev. D. B. Price, for six years principal of
 our Training School at Stevensville, Mont.,
 has been elected superintendent of the Mon-
 tana State Reform School. As an Arkansas
 man and for some time a student of Hendrix
 College, he is warmly congratulated by his
 old friends in Arkansas. Having watched his
 career closely we predict great success for
 him in his new and important work.

Having been authorized at a Quarterly Con-
 ference, the trustees of Hunter Memorial
 Church, Little Rock, have sold their lot and
 purchased two lots on the northeast corner of
 Eleventh and McAlmott, fronting the City
 Park. This is a beautiful and convenient lo-
 cation. The present house may be used for
 a year, during which it is hoped a new church
 will be built. The courage and zeal of this
 church under the care of Bro. Hutchinson is
 greatly to be commended.

Pres. J. W. Conger, LL. D., of Ouachita
 College, the leading Baptist school of the
 State, has resigned to accept the presidency
 of the Southwestern Baptist University, Jack-
 son, Tenn. Practically the founder of Ouach-
 ita College and its system of academies, Dr.
 Conger has for twenty years faithfully served
 the interests of higher education in Arkansas.
 Honored by all, he will be greatly missed in
 this State. We congratulate the Southwest-
 ern on securing a genuine leader and an ad-
 ministrator of the highest rank.

The liquor traffic has no common law rights.
 The business is vicious, aggressively vicious.
 The aggressive lawlessness of the saloon is
 responsible for the growing sentiment against
 it. The liquor interests have persistently and
 defiantly violated laws enacted for their reg-
 ulation and have fought every measure for
 their regulation. The saloon has lobbied leg-
 islatures and corrupted politics. The people
 are aroused. They do not propose to suffer
 any longer the effrontery and vicious conduct
 of the saloon. The saloons must go.—Word
 and Way.

We have expended no little effort to get to-
 gether material for an issue of the paper rela-
 tive to the recent missionary rally of the Okla-
 homa Conference at Chickasha. But the com-
 mittee having charge have found it difficult to
 secure the photographs and some other mate-
 rial desired. We have been working for some
 time to get identified the faces in one of the
 old Conference pictures, for instance, but have

met with only partial success. A number of the papers read at the rally are in hand. We have concluded to distribute such of them as we can handle along in various issues of the paper. We will publish the Conference picture when we shall have identified as many faces as we can.

Willie Halsell Commencement.

The closing exercises of Willie Halsell College, Vinita, I. T., will be held May 26-29. Rev. O. E. Goddard will deliver the sermon May 26.

Hon J. W. Swarts will make the literary address May 29.

This has been a profitable session. There will be two graduates who will receive their diplomas. The new faculty will be announced commencement day. J. B. McDONALD.

Jonesboro.

On the invitation of Superintendent Rogers and his co-workers I spent last Sunday in Jonesboro, preaching for the public schools. A vast audience was assembled in the First church to engage in the service. The sermon was about as good as the editor could make it; the music was excellent; the occasion was profitable. It is worth while that sermons should be preached for our public schools; it emphasizes the fact that this is a Christian country and the fact that our schools are not intended to be godless.

Jonesboro is justly proud of her schools. Superintendent Rogers is highly regarded by the people, and the corps of teachers is a good one. Among the teachers are Mrs. Babcock and her daughter, Miss Mary. A multitude of people in this State will be glad to know that this good woman, the widow of the sainted Rev. S. H. Babcock, and their children, are doing well. They are loved and honored in Jonesboro, and God's blessing is upon them.

The editor preached at night also, for the pastor, Rev. W. C. Davidson, who is doing exceedingly well in the work of that good charge, as he does everywhere.

Whiskey has been cleaned out of Jonesboro. They say it is out to stay. We may now look for the improvement of the town and for a better administration of its affairs every way. JAS. A. A.

Papers and Papers.

There are many points of difference between the religious weekly and the average secular paper.

1. The religious paper is seldom run for profit and seldom makes a profit. Even the few that make money turn the money immediately back into the paper to make it stronger for its work. The church paper is not a commercial enterprise. The average secular paper is run to make money and is a commercial enterprise.

2. The church paper must use more expensive material than the average secular paper; must print on better paper, must use better ink.

3. The average secular paper carries an amount of advertising which would not be tolerated in the church paper. It also carries a quality of advertising which would not be tolerated in the religious journal. It is further true that the secular paper is more local, that is, its circulation is within the commercial radius of the city from which it issues, and it is therefore able to sell local advertising space on its entire circulation. These three points, quantity of advertising, quality of advertising and circulation within the commercial radius of its own city, make the advertising account of the secular paper worth from three to four times the advertising ac-

count of a religious paper of the same circulation, and confine the advertising business of the latter to honest, clean articles of general utility, lying honestly within the reach of all readers. These are facts which are but little understood by the readers of church papers, but they ought to be obvious on the mere mention of them.

4. Many secular papers have still another source of revenue unknown to the religious paper—they accept subsidies from individuals or from various "interests." This is not the universal rule among secular papers, many of them are far above such methods. But there are many secular papers which are so subsidized. In some cases the subsidy is for direct editorial support. In more cases the editor will tell the applicant who desires space that the editorial department is "not particularly interested" in the matter presented, but maybe the advertising department would consider it. That means 10 or 15 cents a line if you get in. The average reader would be surprised to know how much of this is done, even when the matter discussed is one of public importance. Many a long article you read in certain papers, filling columns of space is so paid for. Now the church paper is expected to accept or reject matter bearing upon questions of public weal according as the matter is honestly and fairly presented, and in case of acceptance no fee or reward is thought of. It conceives it to be a duty which every honest journal owes the public to protect the public against fraud and to uphold all manner of public and private righteousness. It will publish free of charge any reading matter, not strictly advertising, which it will admit into its columns at all. It runs not for revenue but for righteousness. It holds that a subsidized press, or anything akin to it, is monstrous, as indeed it is, the very prostitution of journalism. For, if the reader will consider this thing, a paper with an unscrupulous advertising manager; with a sleuth reporter who is a compound of impertinence and pertinacity, with a nose adjusted to scent social carrion; with a venal and cowardly editor; such a paper is a deadly curse to any community, whose baleful influence is that of a upas tree, poisoning all the springs of honesty and decency. Such a paper deserves the utter contempt of the reading public and merits the unmingled scorn of high-minded men. Claiming for itself the privileges of a free press, it outrages every principle upon which the doctrine of a free press rests; for that doctrine presupposes the fearless honesty of the press, and such a paper is neither fearless nor honest.

We do not anticipate that these remarks will be misunderstood. They apply only when they apply, and the various papers of this country know themselves. We could easily point out, for instance, several "county" papers which we know that will take no exception to what we are here writing, but will gladly help us to a pure press.

5. Another advantage has the daily paper over the church paper: out of the daily edition is taken matter for a weekly, news all gathered, type all set, expenses for editorial service all paid, and this matter is thrown into a weekly, which can be sold very cheap—just as a boarding house keeper could sell the leavings of his table cheap, and make money. The religious weekly must make up everything fresh for every issue, not indulging even in the luxury of a "patent outside."

Now in the face of all these things, what wisdom is there in the cry that the church paper is "too high?" And what would become of the work of the church and its vast interests, what would become of temperance

and civic righteousness but for the work of a church paper? If the foregoing facts hold any meaning at all they show the imperative necessity that the church paper should exist. All good men have an interest in it, and the laymen of the church which it represents ought especially to sustain it. It is the very salt of journalism, the mightiest ally of the pulpit and, next to the pulpit, the mightiest conservator of society.

A Second to Thornburgh's Call.

By Dr. J. E. Godbey.

Editors Methodist: I know what it is to have \$25,000 due, bills pressing, weekly expenses fixed and relentless and subscribers careless about paying. It is a duty of all Christians, which of course means all your subscribers, to look well to these little accounts. A general neglect of them means to you a great injustice and embarrassment and ruin to a great church interest. If thousands contribute a mite to the neglect it becomes crushing. If they contribute a mite to its relief simply by paying what they owe all will go well. Carelessness about paying their subscriptions, on the part of people who are reckoned the most reliable in the land as to their debts, is the one great obstacle to the success of our religious papers. If you have \$25,000 now due you, I should not be surprised, nor would I be surprised if you would be glad to sell it all in the lump for 20 cts. on the dollar, and so for \$5,000 cash clear your books. Yet, perhaps it would insult any one of your subscribers now a year in arrears to be told that his obligation to pay could well be discounted 20 per cent for cash.

Of \$25,000 due running back two or three years, \$5,000 will be lost by people who die or move away and are not heard of more. Every mail brings you cards, reading like this: "John Smith, your subscriber at Crescent, has moved away. Stop the paper." You look on your mail list and see that John Smith owes for two years, \$3. Your clerk writes the postmaster: "Where did John Smith go?" The reply is, "I do not know," or, "he went to Texas, but don't know his address." You give it up and lose not only the \$3.00 but a good deal of work and some postage stamps. To get your money for delinquents you send out a collector, pay travelling expenses and \$50.00 a month. He misses seeing half your subscribers even at the larger towns. Many are from home, many live in the country. They won't pay to hire a buggy and go after them. I have handled these problems for eighteen years. I think I am safe in saying, the editors and managers of our religious papers would be glad every three years to sell all old accounts for 20 cts. cash on the dollar.

An Inspiring Note from Dr. Lambuth.

In a private letter from Nagasaki, Japan, under date of April 18th, Dr. Lambuth writes us:

"The whole East is astir. If we could throw the force into the field we might easily have a church in Japan, Korea and China, of half a million members in twenty-five years. In Korea alone, whereas 21 years ago the first convert was baptised, there are now 120,000 Protestant Christians. Our little band of Missionaries is simply overwhelmed. In Japan the whole upper stratum of society seems to be permeated with Christian thought. What we need now is personal conviction and the power of the spirit. Surely we are upon the threshold of great religious movements out here. Yours cordially,

W. R. LAMBUTH.

Korea—A Survey of the Field.

(Paper Read at the Mid-Year Missionary Meeting at Chickasha.)

One of the recent and most fertile mission fields we study today is Korea—a peninsula hanging down from Manchuria between the Sunrise Land and the Celestial Empire and separating the Yellow Sea from the Sea of Japan. Its position on the map with relation to Asia and Japan resembles Florida's position to the United States and Cuba.

Korea is about six hundred miles long and 135 miles wide and has an area variously estimated at from eighty-thousand to ninety-two thousand square miles, equivalent to that of Arkansas and Missouri combined or one-third larger than the new state of Oklahoma.

The configuration of the land consists of a succession of mountain ranges. The main axes of elevation which forms the great backbone of the peninsula, lies along the whole eastern seaboard. The northern half of the country is mountainous and well wooded, where at present there are large lumbering industries. To the west and south the hills are destitute of trees and are scarred with wide gullies which open out into fertile plains, but in tillage and in evidences of industry they do not approach the villages of Japan. One misses the orchards, the trees, the vines, and flowers which are ever present in the "Land of the Rising Sun." The soil is very fertile and the chief occupation of the people is farming. Rice is the most valuable crop, but barley, millet, oats, cotton, corn, beans, potatoes, cabbage, and tobacco are also grown.

The mineral wealth of the country is not yet known, however many kinds of valuable stones have been discovered and gold and coal are being mined extensively.

The population of Korea is at least twelve million, equal to the combined population of Arkansas, Missouri, Texas, Kansas, Kentucky and Tennessee. So you can see something of the great mass of people the saving Gospel is to reach.

Buddhism early entered Korea from China, and spread to Japan where it took firm root. For a thousand years it flourished in Korea, and was a power in the land. It is still found in a degraded form, its monks sunk in ignorance and its influence upon the people small. Until the new regime Buddhist monks were forbidden to enter the cities and not a single temple was allowed in the capital. Now the higher classes content themselves with ancestral worship and the Confucian morality, but the popular religion is the Shamanistic, characterized by animal worship, sorcery and all manner of superstitious practices.

Christianity entered Korea in 1775, through books sent by Jesuit missionaries at Peking. French missionaries found several thousand converts in 1836. Persecution, however broke out in 1866, and nine priests were executed at the capital. There are now thirty thousand Catholics and thirty French priests.

Protestant missions began in 1884, by the Presbyterian, Methodist, Episcopal and others, but little was done however until 1894. Up to that time "even the Chinese receiving the yearly Ambassador from Korea's tribute know as little as others of the inner life of the people." Since the distant past Korea has been the "Hermit Nation," endeavoring to work her way through independent of others. The result is since she has entered the company of treaty making nations she has been subject to violent agitations. Her introduction into foreign life has been through a hideous nightmare beginning with the Tonghaks continuing through the Japan-China War, and closing with the murder of the Queen. Korea had no desire for independence. She regarded China

as a child regards a parent. She felt in fact honored by recognition from the Great Middle Kingdom, which is the glorious center of a Korean's universe.

Since 1895, a brighter day has dawned upon Korea, although the government much of the time has struggled against the Japanese to retain her identity, yet political conditions are rapidly changing. The influence of the Japanese colonies is being felt and in many ways they are gaining the confidence of the Koreans. Municipal sanitation is already the first fruits of the new era. All along the military road the Japanese Gendarmes sit by the side of the magistrates to hear all cases of jurisprudence, and justice in many cases is being given. Instruments of torture are being destroyed; sanitary conditions are being rapidly improved; schools are springing up, and a new day, a Christian day, is breaking upon Korea.

Our work in Korea began in 1894, by Dr. C. F. Reid, a seasoned missionary from China. Its progress in its incipency was necessarily slow. It was a hard soil in which the divine mustard seed was planted, but having the germ of life it grew, and the winds of opposition and persecution only fixed its roots the deeper. In January, 1897, Rev. C. T. Collyer, in May, 1898, Dr. R. A. Hardie, in Sept. 1899, Rev. J. R. Moose, entered the field. These pioneers inaugurated effective work from the beginning. Since that time Rev. G. W. Cram, Rev. J. S. Gerdine, Rev. C. G. Hounshell, Dr. J. B. Ross and Rev. A. W. Wasson, have been added. A braver corps of standard bearers of the Cross never entered the missionary fields. With the courage of Leonidas' 300 they have fought for the supremacy of the Kingdom of our Lord and Master. Passing over the intermediate stages of their work we shall only have time to open here and there a window for a glance into this providentially directed mission field.

Korea, so long in darkness, so long the "Hermit Nation," for the past three years has been blest by a glorious, wide spread revival, which has been gathering volume and momentum continually. Rev. G. W. Cram of Songdo says Korea is stirred to the heart and she is crying for an education, be it religious or otherwise. During the past year revivals were held all over the District and the people in nearly every church were seen melted in tears as the Spirit did his office work and hundreds were heard to testify of the saving knowledge of God. Rev. C. T. Collyer of the Kang-won Circuit says: The people have at last come to grasp the fact that Christianity is a religion for the soul. And as an example of the genuine change in the heart, cites the testimony of a little girl. "The Jesus religion," she says, "is good for the body as well as the soul." And when asked what she meant, she told how her father used to come home drunk and drive her out at the end of the rope, "but now" she exclaimed while her great lustrous eyes vouched for the truth of the statement, "he is good to us and prays with us." Mr. Speer after traveling through Korea made this statement: "After making all the necessary qualifications to cover superficial, imitative and secular Christians and those who have come to Christ without knowing what it means and who will drop away when they learn; I am ready to say that I meet in few places in the world Christians so eager and intelligent, with such fresh spiritual experiences with such simple, practical faith, with minds so alert and quickened by the Gospel."

The Korean District established in 1896 which embraces our work in the thirteen provinces covers a territory larger than our annual Conference and is divided into six circuits and stations.

To give you a clearer insight into our work let us notice what is being done in a few of our circuits and stations. The Seoul Circuit embracing the city and adjacent country for a radius of thirty miles has ten churches, two in the city and eight outside. These have a membership of 219 baptized, and 183 probationers and 142 were baptized this last year. Five of these churches were organized this year and as you see the membership was more than doubled. One of the churches that sprang up this past year has a membership of 21 baptized and 30 probationers and they have their regular class meetings. Last February Seoul was visited with a great and widespread revival. Brother Collyer says that after the meeting had continued for two weeks "the ice broke" and one service continued for five hours without giving an opportunity to close, as, one by one, the people rose, confessing their sins, and with many tears prayed for forgiveness. At the close of the revival a class of 27 were baptized; most of these were men and in some cases whole families, including four generations.

The Sugumoonan church passed through a similar revival and at its close on a beautiful morning last May a class of 59 were baptized and received into the church.

In Kang-won Circuit scores of classes are being organized throughout its vast territory, which reaches one hundred miles into the country and many hundreds are being instructed in Christianity. Two churches have just been purchased and three more are being built.

Songdo Circuit northward, lies in three provinces comprising the territory of 95 miles long and 40 wide and the city of Songdo which has a population of 60,000. There are 36 organizations and a number of other preaching places on the circuit. During the last year the circuit doubled its extent in territory, and the spiritual results could not be tabulated.

The city of Songdo as it has been with Seoul was visited with a great revival. Men wept on account of sin, old troubles were settled and many added to the church.

We haven't time to speak of our work in Wonsan and other circuits. A volume might be written on the individual conversions and the forming of new societies in them, and it would read like the times of early Methodism in America, or the days of the apostles when it was said these "that have turned the world upside down have come hither also."

A spirit of self-support is growing up. The natives are building their own churches. On one circuit, eight or nine were built by the natives in the last year. The beautiful spirit of self sacrifice has been seen in many. They are contributing liberally toward their own support. The women like Dorcas of old have taken to preaching the new gospel and here is how they are doing it. "In the kitchen a special vessel is set to one side called the 'Lord's pot,' into this each time they cook a meal a handful of rice is dropped. At the end of the month this rice is sold to help support their churches.

Dr. James S. Dennis, the statistician of the Ecumenical Conference on Foreign Missions which met in New York said "Missionary statistics to be sure are mere figures, but they stand for immense and thrilling facts." They may be tame and passionless to the great majority of the world, but to those who have eyes to see they are the points of holy fire where the living energies of the kingdom of Christ on earth are focused. Of all classes of societies engaged directly or indirectly in mission work in Korea there are 10,000 church members and 20,000 candidates. The M. E. Church,

South, has foreign workers, including their wives, 14; native workers, 33. To this might be added the workers of the Woman's Auxiliary, 8; and their assistants native and foreign, 9. In our own church there are 1,217 members and 1,694 probationers. The total number of rolls is 4,864.

These magnificent figures accomplished practically in three years are the result of faith, prayer and toil. Faith and works have gone hand in hand. From the days of St. Paul the sublimest triumphs of faith have been in the missionary fields.

The opportunity for doing educational work in Korea is simply marvelous. The recent political changes have caused an immense desire for knowledge and the native Christians are contributing largely to the building of institutions, and are already supporting a day school for boys and girls under 16. The women of the Woman's Board are doing monumental work for the girls in the Carolina and other institutes, but they can not meet the growing needs alone. The pressing demand for trained native teachers is more and more making itself felt. Moreover the children of our converts are growing up around us. We are face to face with an imperative necessity of providing for them the means of a Christian education. If we do not teach them, the Japanese will. Bishop Candler says: "The need of a school for young men is imperative." Within the past few months our hearts have been made to rejoice because of a hearty response made to the call of the bishop for funds, to launch this institution and double the amount asked for has already been subscribed. Just in the nick of time and opportunity, providence has prepared the right man for this important department of work. The Korean "Gladstone," Mr. T. H. Yun. The production of one such Christian character is worth all the money spent on foreign missions.

The doors of opportunity are ours. Korea is in a ferment of excitement. She is looking this way, and that for help. If the church of this generation would open up her heart and furnish Korea the schools and her quota of men, she would in a large measure accept the power and influence of Christianity. May the Christ who took the little boy's loaves and fishes and multiplied them into a feast to feed the thousands, enlarge our hearts to see the vision and meet the responsibility. Whatever we are going to do to destroy the works of the devil, to cure the heart-aches of mankind, to help spread the sweet hopefulness and good cheer of Jesus Christ we must do today. Let the needs of awakened Korea in its ignorance and sin and sorrow, let the love wherewith Jesus Christ has loved us inspire our hearts with gratitude on the one hand, and with sympathy on the other, to do our utmost in the fear of God, in the power of the spirit, and in the blessed fellowship of his Son, our Lord.

W. U. WITT.

The Board of Church Extension.

By Rev. John M. Moore, Ph. D.

The Board of Church Extension met in the offices of the Board in Louisville, May 10th, and continued in session two days. All the members of the Board were present except Bishop Wilson, Bishop Duncan, and Dr. W. R. Lambuth.

The session was opened with prayer by the venerable Bishop O. P. Fitzgerald, who had not attended the meetings of the Board for many years. Bishops Galloway, Hendrix, Key, Candler, Morrison, Hoss, Ward, and Atkins were present, as were Vice President Mr. J. L. Wheat and Treasurer Mr. T. B. Morton and the following members of the Board: R.

B. Gilbert, M. D., P. H. Tapp and J. C. Strother of Louisville; Mr. T. S. Garrison, Timpson, Tex.; Rev. T. W. Lewis, Jackson, Miss.; Rev. J. M. Henry, New Iberia, La.; J. E. Godbey, D. D., Prescott, Ark.; Nelson B. Henry, D. D., Kennett, Mo.; Rev. Henry Trawick, Greensboro, Ala.; M. J. Cofer, D. D., Atlanta, Ga.; Rev. W. J. Johnson, San Marcos, Tex.; and W. J. Young, D. D., Richmond, Va. The absence of Bishop Wilson and Dr. Lambuth was due to their being in Japan, where they are serving the Church as the Commissioners from the Methodist Episcopal Church, South, to the Methodist Church of Japan. Dr. W. W. Pinson served in the place of Dr. Lambuth. Bishop Duncan was not sufficiently restored in health to undertake the journey to Louisville.

The former members of the Board were very much pleased to see the improvements on the office building and in the interior furnishings, which had been made at a cost of about \$1,000 since the present incumbent came into the office of Corresponding Secretary. The Church Extension office is now in keeping in appearance with the important relation which it holds to the Church. In compliance with the action of the Board at its last meeting, crayon portraits, of the same size as those which already hung in the office, of the following deceased members of the Board had been made and given proper places: Rev. P. H. Whisner, D. D., the former Corresponding Secretary; Bishop R. K. Hargrove, Bishop J. C. Keener, Bishop John J. Tigert, Bishop A. Coke Smith, Mr. J. S. Lithgow, Mr. Presley Meguiar (a former President of the Board), and Mr. John N. Ouerbaeker (the Treasurer who died a few months ago).

The annual report of the Corresponding Secretary, Rev. W. F. McMurray, D. D., with his recommendations and the attached report of the Committee on Applications and Appropriations made a document of rare value to the members of the Board. It showed clearly that the Secretary was not only master of the work of the office, but that he was fully cognizant of the need of the Church in his department, and that he had a business-like plan for meeting these needs. The information in his report was full and satisfactory. His recommendations were wise, and the action of the Committee on Appropriations, of which he was the adviser, was reasonable. The demands on the funds of the Board were never so numerous nor so great. There were 255 applications this year for help, as against 206 applications last year. The donations asked for amounted to \$162,160, while last year they amounted to \$121,490. This year the applicants asked loans of \$213,300, while last year the amount asked for was \$114,200. The receipts of the General Board on the assessments were \$55,189.55, which is one half of the amount collected on the assessment for Church Extension, the other half remaining with the Conference Boards. This was received on an assessment of \$125,000. Last year the assessment was increased \$15,000, and the General Board hopes to receive half of this amount next fall. But this amount is necessary to meet the expense of administration. So the Board decided that not more than \$56,825 could be realized for donations. The Loan Fund is now \$239,000, but only by the most careful and complete collections of all that is due can as much as \$70,000 be called in during the year to meet the appropriations which the Board may make. So the amount to be donated and the amount to be loaned were not equal to one-third of the amounts that were asked for in the two hundred and fifty-five applications for help. No body of men could have been more painstaking and more con-

scientious in making appropriations than were the members of the Board of Church Extension that spent two days of laborious work. This is the great era of church building in our Church. The industrial development of the South has made necessary not only new churches for thousands of new towns and cities, but more modern and more commodious houses of worship where the old buildings have become inadequate and out of keeping with the social and industrial conditions. After the Board saw the large demand for funds and the evident progress of the work of church building, they were not surprised that the Corresponding Secretary recommended that the assessment for Church Extension be increased. It was not merely the recommendation of the Secretary; it was the unmistakable demand of the Church, as shown in its work of Church-building now in progress. To be sure that he had heard the voice of the Church aright, the Secretary had sent a letter to the two hundred and seventy-three presiding elders of the Church, setting forth the conditions of this time; and in the letter he asked if they favored an increase in the assessment for Church extension from \$140,000 to \$200,000, or any other increase. Of the two hundred and ten men who replied to his letter, one hundred and forty favored some increase. When the matter came before the Board for discussion, several members favored increasing the assessment to \$250,000, while almost half of them favored \$200,000. The vote for \$175,000 was unanimous. This is an increase of twenty five per cent on the present assessment.

The Board endorsed the recommendation of the Secretary that the Conference Boards be requested to administer their one-half of the receipts from the assessment through the General Office. In other words, the Conference Treasurers may send the whole amounts of their receipts to the General Office, and the General Treasurer will pay the drafts made on him by the Conference Treasurer. This action does not make it obligatory upon the Conference Boards to administer their funds through the General Board, but simply offers them the privilege of doing so. This recommendation was considered wise because in this way the amounts granted by the Conference Boards would be secured by refunding bonds in the same manner as the grants made by the General Board; the friction sometimes caused by two sets of conditions being required of Churches receiving aid from both the General and Conference Boards would be practically removed; the Conference Treasurers would be enabled to remit funds at intervals during the Conference year as they accumulate; and grants could be paid much earlier than under the present arrangement, as at present no moneys are remitted until the close of the session of the Annual Conference. Promptness in paying grants will increase promptness in the collection of the assessment.

The Board approved the recommendation of the Secretary that the Board of Missions be invited to make its contributions to Churches held by local trustees or corporations through the Board of Church Extension, that funds so invested may be secured by refunding bonds. The greater risks are usually in the territory where the Churches need assistance from the Board of Missions, and it is important that the funds of the Church be secured against every contingency.

The Board found that a large amount of money must be raised by special collections to aid certain important enterprises of the Church. The members were convinced that the University Church, at Austin, Tex., should

have assistance aside from the donation of \$1,500 and the loan of \$3,000. So, in view of the fact that all Texas Methodism is vitally interested in the erection of the church because of the number of Methodist students that are in the University of Texas, the Board appointed Bishop Ward and Dr. McMurry to raise in Texas \$3,500 for the University Church. In Baltimore there is a great need of a representative church. Rev. F. J. Prettyman, D. D., the pastor of the Trinity Church, was heard by the Board, and he read a letter from Governor and Mrs. E. E. Jackson, who proposed to give \$50,000 toward the erection of a \$150,000 church in Baltimore, to be known as the "Alpheus W. Wilson Church." Dr. Prettyman said that Trinity Church, by the sale of its property and the gifts which its members would be able to make, could raise only \$50,000; and he asked the Board to give \$10,000 toward building the new church, and then the church would try to secure a like sum from the Conference Board, and the remaining sum from the friends of the Church. The Board expressed its appreciation by formal resolution of the generous offer of Governor and Mrs. Jackson, and authorized a "special" collection of \$2,500 per year for four years, which the Corresponding Secretary and the presiding bishop of the Baltimore Conference will endeavor to secure.

The erection of the \$275,000 church in Washington City, which the last General Conference approved, was the subject of considerable discussion. The Mount Vernon Church, through the sale of its present property and the gifts of its members, expects to raise the \$75,000, while the Church at large must raise \$200,000. The committee, composed of Bishops Candler and Hoss and the Corresponding Secretary, was appointed by the General Conference to direct this great enterprise. About six weeks ago they approved the purchase of a valuable lot near the location of the Mount Vernon Place Church, which will cost \$72,000. To secure this lot it is necessary to raise \$25,000 at once, of which amount the local Church will secure \$10,000, and the General Church must raise \$15,000. In view of the fact that Dr. McMurry is at present charged with more work than any one man can do, the Board decided to request the Mt. Vernon Place Church to borrow the \$15,000 and mortgage the church for that amount, and the committee will proceed at the earliest time possible to present the cause to the church.

The Corresponding Secretary called the attention of the Board of the urgent needs of the church in Oklahoma. The church membership of the Oklahoma Conference is now 40,000, and there are 797 organized congregations, with only 320 church buildings. There are 477 homeless congregations. The Board agreed that \$100,000 ought to be raised for Oklahoma, and the recommendation to appeal to the Sunday Schools, Epworth Leagues, and individuals of the church for \$50,000, on condition that the same amount is raised within the bounds of the Conference was approved.

If the present era of church-building continues and the demands upon the board increases as they have the last year, the Corresponding Secretary must have an assistant before the year ends. The work will employ all the powers of two superior men. Then it is evident that the Permanent Loan Fund should be increased at once by at least \$100,000. Men who are anxious for the permanent extension of the kingdom of God will do well to consider the advisability of making bequests to the Board of Church Extension. This is the day of opportunity for church-building and of substantial home mission work. The man who leads the work of church-

extension knows what to do and how to do it. The watchword of the Church today is, "Advance."

Two Liquor Advertisements.

By Rev. E. M. Sweet, Jr.

Both were issued by the same firm. One was intended for the public. The other was for "the trade" only. But the public has both. And the two taken together make interesting reading for the people of the new State of Oklahoma just at this time, as well as for some other people.

The following appeared in an Indian Territory newspaper on Saturday, May 11:

Wanted—Managers for our local liquor agencies in every county in the Indian Territory, to work up business, ready to begin when the new State Constitution is adopted; only \$10 required for outfit; \$75 to \$200 per month easily made by hustlers. The St. Louis Wholesale Liquor Association, 821 Chestnut Street, St. Louis, Mo.

And what kind of a business are these fel-

lowers, their sisters, their fathers, their brothers and their friends are driving us retailers out of business. The only salvation left for the liquor business lies in a firm resolve on the part of all retailers to be sure they sell nothing but the purest and best goods that can be had for their money.

And thereby we are reminded of the couplet that we have heard somewhere,

When the devil was sick, the devil a saint would be;
But when he was well, the devil of a saint was he.

It certainly is ludicrous, this spirit of reform that has seized some of the captains of the booze industry. They want to call a convention and frame a "model license law," for adoption by the legislatures of all the States. Let them make the necessary changes to make theirs a "model business," and it will not have to be licensed. But their dream of the forming their business is like the dream of the boy who prayed that the snow might come in summer time, so that he could go skating bare footed.

But Mr. Goode's head is level—if he will only follow the logic far enough. Mr. Goode has been good enough to point out that "the only salvation left for the liquor business lies in a firm resolve on the part of the retailers that they sell nothing but the purest and best goods that can be had for their money." But who shall decide this? The eminent Doctor Janeway, of New York, ought to be authority. He says that the worst thing about whisky is the alcohol in it. Then all right, Mr. Goode; distil all of the alcohol out of your "goods," put your "managers of local agencies" to selling pure Ozarka water, and they will have nothing to fear in the new State of Oklahoma from the mothers, sisters, brothers, fathers and friends of "the youth and the flower of our manhood."

But Mr. Goode does not want people to believe all he says,—only a part of it. And we will do that too. For instance, a part of what Mr. Goode says above is, that the "liquor business lies." We believe that. That is the trouble with the liquor business. And that is what it is doing when it makes all this pretense about wanting to be good.

Of course, we understand, this "want ad." is about thirty per cent for business and seventy per cent for bluff. This is one way that the liquor gang have of trying to create the impression that they will be doing business in Indian Territory "when the new State Constitution is adopted." They want a certain class of voters to believe that our "prohibition will not prohibit." "See the faith of the liquor men! Getting ready to do business!" That is the chief purpose of this advertisement.

Then, too, they are really in search of fools to tamper with the buzz-saw. That is the kind of fellows they must find if they do any business in this State. And they must find them now. They know that our new law prohibits also the advertising of liquor or the soliciting of orders; so they must get "ready to begin" before "the new State Constitution is adopted." And if they succeed in finding any such "managers," we may reply that the St. Louis Wholesale Liquor Association will furnish them the same kind of stuff which it confesses that it has been selling heretofore—"a compound which would kill a horse if he drank it." They seek to continue to sell "this accursed poison to the youth and the flower of our manhood, many of whom have been crazed, have lost their manhood, their honor and their all, because they drank it."

"The salvation of the liquor business!" Oh! Fie! Also Fudge! We have been taught to preach a wide salvation, but not that wide. On the contrary, the promises of salvation are drawn so definitely as to exclude the liquor

Why Not Use Our Books? They Are Very Popular.

Mrs. Thornburgh's Infant Catechism, 5c a copy, 40c a dozen.

A Sunday School Catechism of Church Government, by Hon. Geo. Thornburgh, 5c a copy, 50c a dozen.

Sunday School Teacher's Class Book, 5c a copy, 50c a dozen.

Sunday School Secretary's Roll and Record, 50c each.

Collection Envelopes, 25c per 100.

Vest Pocket Commentary on the S. S. Lessons for 1907. Cloth 25c, Morocco 35c, Interleaved 50c.

Peloubet's Notes on the Sunday School Lessons for 1907, \$1.10.

Sunday School Reward Tickets, per package from 5c to 25c.

Any of the following cloth bound books for 25c: Black Rock, Black Beauty, Pilgrim's Progress, Robinson Crusoe, Beside the Bonnie Brier Bush, Alice in Wonderland, Imitation of Christ.

All kinds of Bibles at Popular Prices.

Anderson, Millar & Co.,

122 E. 4th St. - Little Rock, Ark.

lows proposing to do "when the new State Constitution is adopted?" We can best tell by seeing something of the kind of business they have been doing. Out of their own mouth let us judge them. True, their "conscience" is a little wrought up by the operations of the recent pure-food law, but it is safe to reckon that, if they do any business in Indian Territory, it will be about the same kind that they have already been doing elsewhere, as set forth by the following confession. This is taken from a "confidential letter to the trade," dated April 17, 1907, and signed by J. B. Goode, manager of this same St. Louis Wholesale Liquor Association. Says he to the "managers" of his local agencies in Missouri, Illinois and elsewhere:

We retail dealers have allowed the "Reduction Rogues" to swindle us out of millions, by substituting for good whisky which we paid them for, a compound which would kill a horse if he drank it. We have unwittingly sold this accursed poison to the youth and the flower of our manhood, many of whom have been crazed, have lost their manhood, their honor and their all, because they drank it. Their

business. "And there shall in no wise enter into it (the holy city) anything that defileth, neither whatsoever worketh abomination, or maketh a lie!" Therefore the liquor business can not be saved. "For the promise is unto you and to your children"—to "the youth and the flower of our manhood." Hence the wail—"Their mothers, their sisters, their fathers, their brothers and their friends are driving us retailers out of business"—they are not concerned for the salvation of the liquor business, but for the salvation of "the youth and the flower of our manhood." Therefore the liquor business shall not stand in the judgment—in the day when the voters of the new State of Oklahoma make up their verdict.

Muskogee, Ind. Ter.

"Vote as You Pray."

The Inter-Church Federation has been working for the past few years in Indian Territory in behalf of Prohibition Statehood. The Anti-Saloon League has been doing the same thing in Oklahoma. Our church has been directing her temperance work along the lines indicated by these two organizations. Now Statehood is upon us. We have the opportunity of dealing the death blow to liquor in our new State. Are we going to do it? We have been preaching, praying, and collecting money—for what? We have told our people it was for prohibition. Are we going to work and vote now in keeping with our profession? Are we going to allow men to hazard their political lives fighting our battles against the liquor interests, and then ignore or even oppose them at the polls? Shame on us if we do! Are we going to shout prohibition for years and then go to the polls and in one short day undo all the work of the past? If we do, how long will it take us to regain the ground we lose thereby? Just long enough for politicians to forget our fickleness.

May the Lord give us some common sense and back bone enough to put it to right use. A wrong step now will be disastrous.

M. L. ROBERTS.

Facts Taken from "Who Is Who in America."

Eight of the nine justices of the Supreme Court of the United States are college men; seven of the eight are from denominational colleges.

Eighteen out of the twenty-six presidents of the United States are college men; sixteen of the eighteen were from denominational colleges.

Eighteen of the twenty-six recognized masters in American letters are college bred; seventeen of the eighteen were from denominational colleges.

Of the members of Congress of 1905 receiving college education, who were prominent enough to be mentioned in "Who is Who," two-thirds are graduates of denominational colleges.

Who can discount the value of Christian education. Pray that the Methodist church will speedily strengthen her schools and colleges.

JAS. THOMAS.

Commencement, Hendrix College.

The following is the program of the commencement exercises of Hendrix College, beginning Friday, June 7, 1907:

Friday, June 7, 8 p. m., Declamation contest by Academy students.

Saturday, June 8, 8 p. m., Oration contest.

Sunday, June 9, 11 a. m., Commencement sermon by Bishop James Atkins. 8 p. m., Y. M. C. A. sermon by Rev. James Thomas.

Monday, June 10, 10 a. m., Senior program for Academy. 8 p. m., Inter-Society debate.

Tuesday, June 11, 10 a. m., Alumni pro-

gram; address by C. L. O'Daniel, Little Rock. 8 p. m., Declamation contest.

Wednesday, June 12, 10 a. m., Graduating exercises; Baccalaureate address by J. H. Reynolds, Fayetteville.

Galloway Commencement.

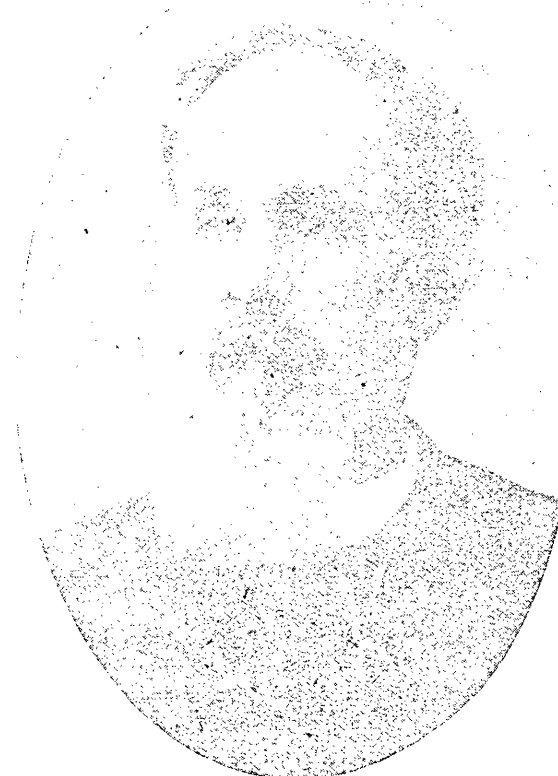
Rev. Alonzo Monk, D. D., will preach the commencement sermon for Galloway College June 2, at 11 o'clock in College Chapel.

The board of trustees will hold their annual meeting June 4. June 5 Rev. Forney Hutchinson will deliver the address to the graduates at 9:30 a. m., after which diplomas will be awarded.

C. C. GODDEN.

Children's Day Collection.

have received the Children's Day collection from one pastor already, which prompts



Captain G. B. Hester.

Bro. Hester was for many long years a chief layman in the Indian Conference, having settled as a merchant at Tishomingo in 1855, where he soon married Miss Elizabeth Fulton, who was engaged in missionary work among the Chickasaws, under whose gracious influence he soon joined the Methodist church. After the civil war they moved to Boggy Depot, where they were forward in every good work. Nothing that a good layman could do for the missionaries, for the church, for the cause of education and improvement among the Indians was left undone by Captain Hester. He served well in almost all positions that a layman can hold in our church, from steward to General Conference delegate. He passed away in 1897, leaving his good wife behind to continue the good work in which they so long labored together.

me to say that the money should be sent to the treasurer, Rev. A. M. Robertson, Ashdown, Ark., and not to me. I hope every preacher-in-charge will see that Children's Day is observed in some sort of way, no matter if it takes all summer and fall to get around.

GEO. THORNBURGH,

Chr. S. S. Board, L. R. Conf.

Notice.

Hymn books are cash—we pay cash and must have cash. The terms are dictated by the publishers, not by us. If you owe for hymn books, please settle at once. If you are ordering hymn books, send the money.

ANDERSON, MILLAR & CO.

Meeting of the College of Bishops.

The bishops met in their regular annual session May 13, in their room in the Publishing House. In the absence of Bishop A. W. Wilson, who is in Japan, and Bishop W. W. Duncan, who was not well enough to make the journey from Spartanburg, S. C., to Nashville, Bishop Galloway presided. Those present were Bishop E. R. Hendrix, Bishop J. S. Key, Bishop O. P. Fitzgerald, Bishop W. A. Candler, Bishop H. C. Morrison, Bishop E. E. Hoss, Bishop Seth Ward, Bishop James Atkins. Bishop W. A. Candler was appointed fraternal messenger to the Wesleyan Church of Great Britain. Rev. Collins Denny, D. D., Professor of Philosophy in Vanderbilt University, was appointed fraternal messenger to the General Conference of the Methodist Episcopal Church, which will meet in May, 1908, in Baltimore. The Commission on the Revision of the Ritual, which was ordered by the last General Conference, was appointed, as follows: Bishop E. E. Hoss; Rev. W. J. Young, D. D., of Richmond, Va.; President H. N. Snyder, of Wofford College, Spartanburg, S. C.; Rev. E. W. Alderson, D. D., the presiding elder of the Sherman District, North Texas Conference; and Rev. E. B. Chappell, D. D., the editor of the Plan of Visitation has been adopted for the ensuing year.

PLAN OF EPISCOPAL VISITATION.

First District Bishop A. W. Wilson—Japan Mission, Kobe, September 5, 1907; Korean Mission, Seoul, September 19, 1907; China Mission, Soochow, October 2, 1907; Baltimore, Roanoke Va., March 25, 1908.

Second District, Bishop Charles B. Galloway.—Illinois, Odin, Ill., September 26, 1907; Virginia, Petersburg, Va., November 13, 1907; North Carolina, Newberne, N. C., December 4, 1907; Florida, Tampa, Fla., December 12, 1907.

Third District, Bishop E. R. Hendrix.—Arkansas, Bentonville, Ark., November 6, 1907; Memphis, Humboldt, Tenn., November 13, 1907; North Alabama, Tuscaloosa, Ala., November 27, 1907; North Mississippi, Columbus, Miss., December 4, 1907; Mississippi, Jackson, Miss., December 11, 1907.

Fourth District, Bishop J. S. Key.—Denver, Walsenburg, Colo., August 22, 1907; Missouri, Moberly, Mo., August 28, 1907; Southwest Missouri, Independence, Mo., September 11, 1907; St. Louis, West Plains, Mo., September 18, 1907; Oklahoma City, Okla., November 13, 1907.

Fifth District, Bishop W. A. Candler.—German Mission, New Fountain, Tex., October 24, 1907; West Texas, Yoakum, Texas, October 30, 1907; Northwest Texas, Amarillo, Tex., November 6, 1907; North Texas, Sherman, Tex., November 20, 1907; Texas, Houston, Tex., November 27, 1907; Cuban Mission, Cienfuegos, Cuba, January 24, 1908.

Sixth District, Bishop H. C. Morrison.—Western Virginia, Carlettsburg, Ky., September 4, 1907; Kentucky, Frankfort, Ky., September 11, 1907; Louisville, Columbia, Ky., September 25, 1907; Holston, Bluefield, W. Va., October 9, 1907; Western North Carolina, Salisbury, N. C., November 13, 1907; Western North Carolina, Salisbury, N. C., November 13, 1907; South Carolina, Gaffney, S. C., November 27, 1907.

Seventh District, Bishop E. E. Hoss.—South Brazil Mission, Urugayana, Brazil, July 9, 1907; Brazil Conference, Rio de Janeiro, Brazil, July 31, 1907; Tennessee, Springfield, Tenn., October 2, 1907; Alabama, Enterprise, Ala., December 4, 1907; White River, Corning, Ark., December 12, 1907.

Eighth District, Bishop Seth Ward.—New Mexico, Alamogordo, N. M., September 12, 1907; North Georgia, Cartersville, Ga., November 20, 1907; Little Rock, Malvern, Ark., November 27, 1907; Louisiana, Ruston, La., December 5, 1907; Mexican Border Mission Conference, Saltillo, Mexico, February 6, 1908; Central Mexico Mission Conference, Mexico City, Mexico, February 13, 1908; Northwest Mexican Mission Conference, Durango, Mexico, February 27, 1908.

Ninth District, Bishop James Atkins.—Montana, Corvallis, Mont., September 13, 1907; East Columbia, Dayton, Wash., September 18, 1907; Columbia, Roseburg, Oregon, October 2, 1907; Pacific, Sacramento, Cal., October 9, 1907; Los Angeles, San Diego, Cal., October 16, 1907; South Georgia, Brunswick, Ga., November 27, 1907.

Bishop W. W. Duncan is left without assignment for this year on account of the present condition of his health.

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THE SUNDAY SCHOOL.

May 26. Childhood and Education of Moses.

Golden Text.—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. Acts 7:22.

About 135 years have elapsed between this and the last lesson, and the present lesson covers about forty years.

Moses was born in the capital city of Egypt which was either Memphis or Tanis.

Lesson Text.—Exodus 2:1-15.

During the period that intervenes between this and the last lesson the Pharaoh of Egypt sorely vexed the Israelites. In the last lesson he had placed task-masters over them, hoping thereby to reduce their numbers. During the period following he gave orders that all the male children should be murdered at their birth and later on it was ordered that all the male children should be cast into the river, no doubt the Nile. These last cruel orders had not been long promulgated when Moses was born. The marriage of Amran and Jochebed had been blessed by the birth of two children before Moses came into existence. Miriam, his sister, was eight or nine years old and Aaron, his brother, was about three years old when he was born. Miriam was a lovely girl, the first Mary of the Bible while Aaron was by right of his birth the priest of the family. His mother's name signified, "Jehovah is glory." The account given of this slave family is that they acted from an impulse of faith at every step. The galling servitude under which the Israelites had lived for so many years had rendered many of them very devout servants of the God of their fathers.

When Moses was born it is stated that his parents saw that he was a proper child. This statement has been rendered "Beautiful Child" by some but we are inclined to the opinion that the meaning of it all is that they were strangely impressed that he was a providential child. Probably they could not explain this impression but it served to nerve them to a resistance of the king's commandment. They would sooner perish by the wrath of the king than to allow this particular babe to be killed. The mother of our Lord Jesus found many things in the birth and early life of her son to ponder over in her heart. Jochebed acted with a sensible faith when she placed the babe in the flags by the river as was demonstrated afterwards. The appeal of the helpless child when the daughter of Pharaoh looked into his childish face was more than she could ignore and there was formed at once a determination that he should live. The unfolding of the providential plan in bringing him to his great life work is very interesting. He was given back to his mother and the opportunity given to train him. How well she performed this duty can be determined by his eventful life.

The education that Moses received in the schools of the capital city was very useful to him in his life work. Legend and profane history relate that at about the time that Moses came to his majority the Ethiopians rose up against the Pharaoh of Egypt and came very near over-running the country. Moses was finally placed in command of the Egyptian forces and by his skill and knowledge succeeded in driving them from the land and of punishing them severely even to the borders of their own land. On his return he found himself honored by the people so that the question as to what should be his career in life became a grave problem. He was in position to raise a mutiny in the army and thrust himself into the kingly office as he was already the son of royalty. But his decision

was averse to this course. His early training was such as to incline him to seek rather to lead his people out of Egypt than to become Pharaoh of that benighted land.

The slaying of the Egyptian task-master was only a straw showing the direction of the currents that flowed with a mighty vigor through his soul. The subsequent incident the next day apprised him of the fact that there was no hope of placing himself at the head of an uprising among the Hebrew slaves and he fled the country with many a heartache and much misgiving as to the great problem that lay out before him. A few years of meditation and fellowship with the God of Abraham, Isaac and Jacob in the mountain country of Midian brought to him the divine call to do the very thing that had been so close to his heart for many years. He drew back at the thought of the task but on the assurance of divine help he entered on the great undertaking with a decision that is beautiful to behold.

Sunday School Notes.

By W. J. Moore, Chairman.

With much expense and much work we, as a board, have endeavored to induce every Sunday School in Oklahoma Conference to observe "Children's Day." We sent order postals to every superintendent so far as we knew: and have written many personal letters. We even proposed to furnish programs free. And yet with all this expense, the fact is revealed that only about one-fourth of the schools have ordered programs. Brethren, are you really going to allow this opportunity of doing great service to pass? I hope you will not. If you do you will greatly handicap the work the board is trying to do. The discipline (Par. 247) says the day "shall be observed. Every loyal pastor ought to see that this is done.

The Duncan District Conference meets in Marlow on May 30. The enterprising presiding elder has given the Sunday School Board an afternoon for a program. We shall try to use it to good purpose. Let as many of our Sunday School workers in that District attend as can do so.

Dr. Hamill pronounces our "proposed Sunday School Program for District Conference" a very excellent one. Of course they are subject to change to suit the time and occasion.

We have 400 Sunday Schools in the Oklahoma Conference. Is it possible that only about 100 of these will observe "Children's Day?" No wonder that our Sunday School interests are dragging. They will continue to drag under such conditions as these.

The Northwest Texas Conference put a Sunday School evangelist in the field last fall. Here is a statement from a pastor who has had the evangelist with him in a three days' institute: "We are sure, too, that the Board is going to find that the work pays its own way immediately, and that the income will be multiplied in the coming years. The people respond gladly to this work with their money." It was a wise thing to do. Other conferences are doing the same thing. The Oklahoma Conference will be called on to put a man in this great field this fall.

Norman, Okla.

To Daughters of My Old Parishioners.

I do, sometimes, get letters from young ladies, and young men too, whose fathers and mothers I knew in the effective years of my ministry that are most cheering indeed to this deaf superannuate. St. Paul's remembrance of Timothy's mother and grandmother hardly ever fails to come into my mind as I peruse these letters. Some of these dear chil-

dren of my old parishioners, in the days of their infancy, the writer took up in his arms and said, "Grant that whosoever is dedicated to thee by our office and ministry may also be indued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord, God," and I said it in no perfunctory manner either.

Deem me not sentimental overmuch, when I say tears came into my eyes a few days since, as I met one of these Methodist daughters whose mother's funeral I preached, and who left the world "strong in faith giving glory to God."

How very thankful I would be to know if a word from my pen, with God's blessing prove helpful to the daughters, to be as were their mothers, true Christian women of the scriptural type.

First of all, I do love to see a woman womanly:

"Mild, sweet and tender is her mood.

Nor grave with sternness, nor with lightness free.

Against example resolutely good.

Fervent in zeal and warm in charity."

To attain unto this high degree of feminine excellence, and maintain it, young lady, you will have much need of moral courage, "against example resolutely good." That's it. This is a fast age, and you hear much talk about times being greatly changed. Very true, but principle never changes; it is pure gold and will be in demand as long as the world stands. Yea.

"The eternal years of God are here."

Just so, "shamefacedness and sobriety," the "meek and quiet spirit," modesty, refined gentleness, are graces that will ever make "woman the glory of man." Isn't it unseemly in the extreme, to her a young lady talk about snapping her fingers at men, and saying, "the time of our independence has come, we can make our own living, make money, too," and so forth? And there are some of David's fools yet alive, men that pronounce such talk as mighty smart, and glory in woman's spunk. To our mind it is brazen-faced manishness, pure and simple, utterly unbecoming the lips of one who ought to be, and can be the sweetest creature that walks this earth, a "gracious woman."

Now let your resolute goodness, young lady, be in evidence, and have the courage "mild but firm," if occasion offers, to say to young men seeking your company, "No sir, I do not believe in the wine cup, the card table, Sunday excursions, or other questionable amusements." Your influence in this premise can hardly be overestimated.

"O pshaw," per chance some young lady says, "if we go at that we will drive young men from us." I do not believe one word of it. But upon the contrary you will draw them to Christ. A word from you, young lady, kindly, gently, sweetly spoken, may shape not only the life but possibly the eternal destiny of some immortal soul. To the last degree of earnestness of which I may be capable, would I entreat my every young lady reader, "hold fast the form of sound words," the code of morals as taught by Him in whom dwell all the treasures of wisdom and knowledge, let his words, "Follow me," sink down into your hearts. So do, and you will be honored and loved none the less of earth, and the more of heaven.

JAMES E. CALDWELL.

Tulip, Ark.

We would be glad to figure with anyone having book or pamphlet printing to be done. We have the facilities for rapid work in any quantity. Anderson, Millar & Co.

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be written on one side only, and addressed to Box 284, Conway, Ark.)

Mooresville, Ark.

Dear Methodist: I have just been reading some of you little cousins nice letters, and I thought I would write a letter, too, and I hope the editor will print it. I am ten years of age and I am in the fourth grade. Miss Addie McDearmon was our teacher last winter. I have no pets at all. I enjoy going to school. I went to school till it was out. Some of the pupils didn't. If I see this I will write again.

JESIE PATTERSON.

Holland, Ark., May 6, 1907.

Dear Methodist: I am a little girl 9 years old. I live on a little farm in Central Arkansas. I am the only girl that papa and mama have. I have three brothers, one older and two younger than myself. My papa takes the Methodist and I certainly enjoy reading the children's page. I go to Sunday School every Sunday. Papa is our superintendent. Miss Susie Bragg is my Sunday School teacher. Bro. J. A. Ellis is our pastor. Bro. Glass is our presiding elder. I have never heard Bro. Glass preach. Our next Quarterly Conference will be at our church. I suppose I will get to hear him then. I would like to say many things but for fear that I will make my letter too long, I will close.

VERA JONES.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or in the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, Notre Dame, Ind.

Kingsland, Ark., May 4.

Dear Methodist: This is the first line I have written to the paper. I am so glad you have given the children a page. I am a little girl 7 years old and I am in the first grade at school. I like to go to school very much; my teacher's name is Miss Clytie Findly. I like her very much; she is my Sunday School teacher also. My papa is a Methodist preacher. I have three sisters and one brother; their names are Ruth, Allie, Mary and Frank. I will close by asking the cousins a question: How much did Joseph's brothers sell him for? Your little cousin,

ETHEL SCOTT.

Van Buren, Ark., May 6, 1907.

Dear Methodist: As I have been reading the children's letters I thought I would write. I am a little girl 9 years of age. My papa takes the Methodist paper. I have five brothers and seven sisters. I haven't any pets but my youngest brother has a dog. He is as white as snow. We have had him seven years. I will close hoping to see this in print. Yours truly,

LIELA SHIBLEY.

Have You an Eruption.

on your skin anywhere? It may be very slight now, but unless treated may run into Tetter, Ringworm, Eczema, or Erysipelas. Better Get Tetterine from your druggist, or send 50c to J. T. Shuptrine, Savannah, Ga.

Oden, Ark., May 2, 1907.

Dear Methodist: As we children have

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a page, I believe I will write. I have been reading the letters and think them fine. I am 12 years old. My birthday comes March 20. Bro. Revly is our pastor and I like him very well. I have four brothers and two sisters living and one brother in heaven. His name is Elmer; my other brothers' names are Burrell, Ernest, Roy and Grady. My sisters' names are May and Bertha. I go to Sunday School nearly every Sunday. Mama is my teacher and papa is our superintendent. I will tell all about my home. We have a fine young orchard that bears a good deal of fruit, and also we have some fine timber land, mostly pines. We have a big grassy yard and a good many flowers. I have a little flower garden of my own with roses in bloom and other flowers growing fine. How many of the cousins have flowers? Flowers make the home so cheerful and so lovely. Write us some more continued pieces, Mrs. Carr. They make the paper more welcome to us children. I saved "Chock" and mean to paste it in my scrap book. How many of the cousins love reading? I do. I have read several books and am reading the Bible through now, and just taking one year for it. If this does not reach the waste basket, I will try to come again. I will close with good wishes. I remain your friend,

LELA FEATHERSTON.

Men and boys wanted to learn Plumbing or Bricklaying trade; pays \$5 to \$8 day, great demand for graduates; position guaranteed, 3 months completes practical instruction. No books used. Free Catalogue. Prof. Nelson, Coyne Plumbing & Bricklaying School, St. Louis, Mo.

McKae, Ark., May 6, 1907.

Dear Methodist: I am glad you have given us a page in your paper. My papa takes the Methodist and I like to read the children's letters. I am nine years old. I go to Sunday School every Sunday. My teacher is Miss Adell Lyon and I like her very much. Bro. Newsome is our pastor and Bro. J. D. Sibert is our presiding elder. I like to go to church. If I see this in print I may write again. Your friend,

FINEUS BLEVINS.

Poteau, I. T., May 3, 1907.

Dear Methodist: This rainy afternoon finds us gently seeking admittance into the children's corner. We are country girls and like the country so much better than the city. Our home is situated in a broad valley between the Sugar Loaf and Kavinagh mountains. We are trying to raise some flowers this year, as we are great lovers of flowers, music and nature. We have an organ and can play very well. We go to Sunday School most every Sunday. Our sisters is our teacher. We have a fine Sunday School with a regular attendance of from 80 to 90. Bro. Dick Miller is our superintendent and Rev. W. L. Anderson is our pastor. We like them both fine. Mattie Edwards, you must come again. We have seen you, as your papa used to be our pastor. We will ask a few Bible questions. How old was Jacob when he died? How many sons had he? How many sons did Joseph have and what were their names? As this is our first attempt we will close. With best wishes to the Methodist and its many readers, we are sincerely yours,

RUTH and MYRTLE HOYLE.

(What a nice letter. Not a mistake in it. Write again.)

Searcy, Ark., May 3, 1907.

Dear Cousins: I thought I would drop a few lines into the Methodist, this being my first chance to write. I am 12 years old. I am in the third grade. Conway was my home for a while. I do not go to school now. I am working in the office of a firm of physicians who are going to establish a sanitarium here. There are two Methodist churches here. There is a Western Methodist and an Eastern Methodist. Bro. Talkington is the pastor of the Western Methodist.

ALBERT SULAVAN.

Berlin, O. T., May 5, 1907.

Dear Children's Page: I see that we have a page, so I thought I would write. I am a little girl 10 years old and I have one sister one year old and a brother three years old. I have one little brother in heaven. He was ten months old when he died. I have been going to school four years and am in the eighth grade. I am glad the editor

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and I will ship O. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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BURNS WOOD OR COAL

was kind enough to think of us, for it is so pleasing to read the letters of other boys and girls. We take the Methodist paper. Mama and papa belong to the Methodist church. There was to be Baptist preaching at Berlin today, but it was raining so we could not go. Bro. W. H. Duncan is our pastor. We are going to leave Oklahoma and go to Texas. Texas is my mama's native State and Arkansas my papa's. I have a nice time with my little brother, Grant. My little sister's name is Anna Francis. My brother and I play together. I am the oldest child. You little girls who have no brothers or sisters, I know you are sometimes lonesome, for it is a great pleasure to have them to play with. I will close by asking the question, Who was Joseph and where did he rule? Yours ever,

LILLY McBRIDE.

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident any one can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis C. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1 each.

Vin, Ark., May 5, 1906.

Dear Cousins: I have been reading the cousins' letters and I thought I would write. I am 13 years old and I am a farmer. I like farming. Papa is dead. He died two years ago. So I have all the farming to do myself. I have two sisters and two brothers. We have a good Sunday School and prayer meeting at this place. Bro. Albright is our pastor and we all like him very much. My letter will be a surprise to mama, as she does not know I am writing. Well cousins, as this is the first letter I have written to the Western Methodist, I will close. Your cousin and friend,

LEWIS J. BOATMAN.

Pleasant Plains, Ark., May 5, 1907.

Dear Western Methodist: I am so glad that you have given the children a page that I want to write. I have just been reading the children's letters and I think they were very nice. We have not any Sunday School here yet. I went to church last Sunday. Bro. Copeland is our pastor and I like him fine. Bro. Skinner is our presiding elder. I am 11 years old and am very fond of flowers and music. Who of the cousins have my birthday—Dec. 28th. I live in the country, and like country life—for it is here that we can hear the songs of the pretty little birds and enjoy the sweet sunshine and fresh air. As this is my first letter, I will close. If I see this in print, I may write again. I remain your new cousin,

WINNIE HORTON.

Pike City, Ark.

Dear Western Methodist: Will you let me join your band? I am a little girl 12 years old. Papa has been taking the Methodist thirteen years. I don't think we could get along very well without it. I enjoy reading the children's corner. I also enjoyed reading Ruth Carr's story about Chock and

wish she would write again. My papa is a preacher and is serving on Pike City circuit. Pike is a beautiful place in which we live and is so healthy. Bro. W. R. Harrison is our presiding elder. We like him very much. I have just come home from Frost, Texas, where I went to visit my Grandma Moore. I enjoyed the visit very much, but oh how I missed grandpa. He died last June. How many of the cousins help do the house work? I do, mama is sick so much. I enjoy helping her. I am not going to school now. I am in the seventh grade. I go to Sunday School. Mrs. Nona Slaughter is my teacher. I like her fine. How many of the cousins like to fish? I do. Papa goes with me to the natural pond sometimes and we fish and boat ride, too. I have no pets. I have two brothers and one sister—Hollis, Pierce and Lois. For fear of that horrible waste basket I must close. Love to the cousins and the Western Methodist. Your cousin,

LIMA REESE.

Peggs, Okla., May 5, 1907.

Dear Methodist: I see that you have given the children a page, so I thought I would help fill it out. I am a member of the Methodist church and go to Sunday School nearly every Sunday. Mrs. Robbins is my Sunday School teacher; we all like her very much. Of course I like the superintendent because he is my papa. Mr. Potter is our pastor. I have three brothers living and two sisters dead. Two of my brothers belong to the church and I wish I could say the third one. I am 14 years old.

Before I close I want to ask one question. How many children who are readers of this paper read in the Bible every day? I have read the Bible every day for five years except one or two when I was so sick that I couldn't read. I don't remember missing but two days and was sorry that I had to miss any. As this is my first letter to the Methodist I would like to see it in print. If this letter does not go in the waste basket perhaps I'll write again. I guess I had better quit for fear I crowd someone else out. Yours truly,

DENNY HINDS.

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The Man of One Talent.

The world and the church do not appreciate as they should the man of small talent and restricted opportunities. The tinsel and trappings of high position, the fire and brilliance of genius, the glamor of wealth—these things too often dazzle us and blind our eyes to the beauty of a simple life of humble, faithful service. Too often we let the earthquake and the fire and the mighty wind obscure our vision so that we fail to see the helping hand of God's humble servants as they reached out to succor his little ones. We crown the conquering general with the wreath of victory and forget that it was the faithfulness of the unknown men who trained the guns that turned the tide of battle.

"The Lord seeth not as man seeth," The man with one talent out in some obscure nook of the Master's vineyard watching the world sweep by without a glance in his direction, may be tempted to bury his talent and give up the fight. The mountains may loom so high that the moving of one stone may seem to be a useless performance. The longing to get away from the little humdrum round of simple duties and do some great thing for the Master may at times be almost overpowering. But God knows best for each of us and the duty he sets before us, however humble and lowly it may seem, is the duty we should do. The highest service is to do the Master's will.

Of those who read these words there may be some who, in loneliness and poverty and weakness, have become discouraged and tempted to let go. It may be some mother whose life, hemmed in by household cares, seems meager and limited. It may be some simple, uneducated preacher whose lot is cast among heedless and unappreciative people. The world may not see, the church may not notice, but our Father knows and understands and sympathizes. No little service escapes his eye; no unteaching human heart fails to touch the divine heart. The lowliest, humblest, most obscure may claim his richest promises; for the vision of himself is only for the pure in heart and the crown of life for those who are faithful unto death.

The Stern Fare of Self-Help.

The self-made man is the hero of our day. The multitude and the millionaires are alike full of his praise. And who would withhold his meed of approval from one that has buffeted with many a storm and navigated his ship through to pacific waters? There is about his career a something that awakens in us the sense of the sublime; and when he asserts, with evident sincerity, that whatever of success he has achieved he owes to no man but himself, we half persuade ourselves that his words are true. He has reared himself on the stern fare of self-help. By self-help he lives; in self-help he believes. Has he not good reason for his faith that is in him? He has been working many years against tremendous odds. He has had to fashion his life out of poor and unpromising materials, and sometimes even these seemed lacking. When funds were low, he had no rich uncle whose purse was at his service. His more fortunate relatives in the early days (they acknowledge him now that he drives his own carriage) hid themselves from their own flesh. When he embarked on new and hazardous ventures, he was confronted with opposition and ridicule,

and—worse than all—chilled with the faint praise and apathy of fair-weather friends. Yes, he has been through it all—and survived. At every point where most men fail and faint, this man showed renewed enterprise, initiative, and courage. Gentlemen—if you please—hats off to the self-made man!—Selected.

Does the Parole System Help?

Prisoners in the courts of Illinois, as well as other States, are sentenced for an indeterminate period, limited only by the maximum and minimum terms fixed by the law for that particular offense, and the board of pardons is authorized to release prisoners on parole within that period.

The conditions imposed by the parole are difficult to meet, providing among other things that the paroled prisoner shall not change employment, except by order of or upon permission from the warden first obtained in writing; that he shall make a monthly report to the warden, stating how much he has earned, how much expended, and for what. If he has been idle, he must state the reason. In case of sickness or the loss of his position through any misfortune whatever, he must report at once to the warden. Our convict knew that these conditions had resulted very often in making hypocrites out of the convicts who found themselves forced to deceive when they submitted their required monthly reports to the prison authorities. He knew that since the indeterminate sentence and the parole law had been established, it had been claimed that seventy per cent. of those so released had reformed; but being a man of more intelligence than the average, he perceived that such statistics were largely the result of guesswork based on the discovery that few of the paroled men came back to the institution from which they had been released. He saw that the true explanation of the matter lay in the fact that, finding it impossible to live up to the agreement of their parole, released convicts generally left the state in which they had served sentence and resumed a life of crime beyond its borders.—"The Tragedy of a Released Convict," in the June Everybody's.

Labor and Wait.

Of all the lessons the young man who would succeed in life should learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith, not in brilliant genius, in tricks and devices, in occasional splendid bursts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, "reminding you of the steady, never accelerated movement of a great engine's eccentric beam."—Success.

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The Penitent.

Most men are penitent when they think that penitence is the only way to escape calamity. However, if the threatening clouds pass by, the reason for all their penitence is gone, and their wickedness returns with the sunshine. The one who repents truly is sorry for his sin because it is sin, and sorry enough to quit. It is strange that Jacob was never struck severely by penitence until he got back into Esau's country and feared Esau's sword. All those years he was with Laban he ought to have been crushed down with shame and guilt, instead of using every scheme and trick to get more personal property from his uncle. Genesis 32:1-12.—Religious Transcript.

How a Model Church Member Acts

He believes in his church. He loves it. He prays for it and speaks kindly of it. He cheers and encourages the brotherhood by regular attendance at services. He does not grumble because he is not noticed. It is a delight for him to work and sacrifice for the welfare and peace of others. He gives with cheerfulness; he honors his covenant; he is not derelict, no stumbling block; he is persistently aggressive; he has faith without cant; he strives to make the gospel winsome. He is a lively stone in a spiritual temple.—Lutheran Observer.

Seeing the Unseen.

It is reported that a woman in New York City had typhoid fever, from which she recovered. After this there appeared cases of the same disease in every family where she was employed. And investigation revealed the fact, that, though immune herself, she was a veritable microbe factory, carrying the disease everywhere she went. She was put in the hospital for the protection of others.

Those people who take six drinks a day, yet walk straight, dress well, and sing in the church choir; those who are expert card players and do not scruple to put up a V or X to make the social game interesting, yet belong to the "City Reform League" and sit on a front seat in church; those social lepers, who yet mix with good society—what a pity they can't be put in a moral hospital for the protection of those who are not immune to the pestilential microbes they carry about.

Recently Dr. Kohler Wiesbaden, at a Roentgen ray conference in Berlin, explained the science of the photography of the breath. Pictures of the breathing of sick and healthy people were thrown upon a screen. It is expected that this discovery will play an important part in the diagnosis of tuberculosis and other respiratory diseases.

Truly wonderful. But far more startling, not to say appalling, would be a device by which unuttered thoughts could be photographed and thrown upon a screen. Who would dare have this done? Not I. But there is One who is doing this very thing for every one of us! Let's think of that.—Selected.

"Scylla and Charybdis."

There are threatening rocks on which many have been wrecked on either side of the channel of truth.

The waters of the channel are deep and perfectly safe to all who will abandon their barks absolutely to the divine pilot who will keep them in the center of the stream, but to all who take the helm in their own hand there is certain peril.

This was never more evident than today, and while many majestic fleets, under the hand of the heavenly pilot sweep through the channel out into the great ocean, on every side there are others who are beating upon the rocks.

On one side, many are wrecked on the Charybdis of formality; on the other, by the Scylla of fanaticism.

On the one side, unscriptural errors in regard to the coming of Jesus; on the other, ignoring of and opposition to this great Bible truth.

On one side, the wreckage of licentious indulgence; on the other side, unscriptural and unnatural restrictions.

On one side, religious anarchy; and on the other hand, popish infringement on the liberty of individual conscience and freedom of individual utterance.

Where self assumes the helm instead of God, on this and other lines this wreckage always follows.

Absolute safety consists only in sailing by the chart of the written Word with the Holy Spirit for its interpreter, and Jesus for the pilot.

To all such safety is assured, and amid the wrecks on either side they sweep swiftly and triumphantly forward in the name of him through whom they are "more than conquerors."—Selected.

A Word of Consolation.

God loves to come to his people in their hours of darkness. He loves to soothe their quivering nerves and the aching heart. He loves to bring light to our minds in the midst of our perplexities. He loves to part the fingers that are bound tightly over the weeping eyes and let in the sunlight. O brother mine, let us not bind our souls to hopeless grief; let us look for God to do for us the things he loves to do.—Selected.

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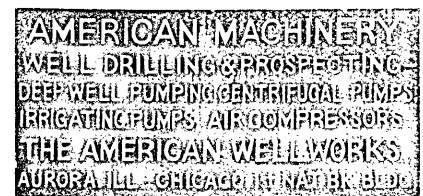
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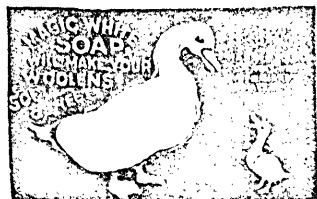
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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Harrison District Conference.

Harrison District embraces part or all of seven counties—Carroll, Boone, Marion, Baxter, Madison, Newton and Searey. This country is noted for its good water, rich valleys, mountain streams, fine fruit, big barns filled with grain, fine mules and horses. They are also producing a high type of men and women. The young men and ladies that attend our schools from this country make good records while in school and go forth to bless the world in after days. While this country is rich in minerals, timber and other material, its greatest wealth is the high type of citizens she is producing.

The new railroad from Leslie to Searey is rapidly being built. This will connect Memphis with Eureka Springs, and make a fine outlet to the East and South.

Leslie, the seat of the district conference, has all the characteristics of a new railroad town. They have a population of nearly two thousand, and almost every train brings others. Several valleys converge to form Wiley's Cove. So this is destined to make a fine town. The popular pastor, Rev. A. J. Cullum is enthusiastic over the prospect of a \$5,000 brick church. They have a very desirable lot and are planning to build.

The District Conference convened in the old church, May 8; the opening sermon by Fred Lark, which was well received. I have a peculiar interest in him and J. J. Galloway, the presiding elder, whom I licensed to preach a few years ago. Paul was not prouder of Timothy than I am of these worthy young ministers. Bro. Galloway presided with perfect satisfaction and is making for himself and his Lord many friends. The Conference was well attended both by preachers and delegates and was hospitably entertained by the good people of Leslie. Rev. Wm. Sherman represented the cause of missions and Rev. James Thomas the cause of education. A strong resolution was passed endorsing the Western Methodist and its editors, and recommending that the Sunday Schools place a library in each of the schools. The brethren agree to carry out the Annual Conference resolution to secure their part of the 5,000 new subscribers.

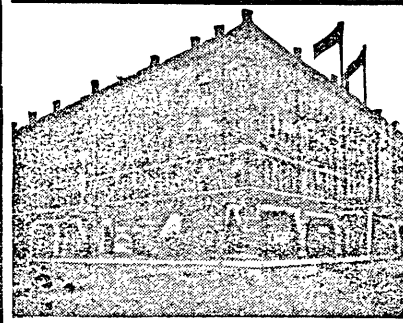
Marshall.

Sunday was spent at Marshall. Preached to good congregations. The Sunday School is one of the most hopeful signs of the church. They have in Bro. Hollabaugh a first class superintendent. He prepares himself thoroughly with the lesson and knows how to apply it. Marshall is the county seat of Searey county; has several stone and brick business houses, two stone churches and an excellent hotel run by Judge and Mrs. Bratton.

The Harrison District Conference.

The Harrison District Conference convened at Leslie on May 9, in what was perhaps the busiest and most helpful session in the history of the district. The presiding elder, Rev. J. J. Galloway had planned the Conference with a view of meeting the needs of this rapidly developing field, and the results attest the wisdom of his leadership. The pastors were all present but two; these were providentially detained. There were also present an enthusiastic body of laymen and local preachers. Rev. E. A. Lark preached the opening sermon Wednesday evening. Under the touch of the spirit in this first service, it was evident that the Conference would be one of power. Prof. J. L. Bond of Yellville was elected secretary. The first day was devoted to the study of Missions with special reference to the needs of the Harrison district. The reports from the different churches show that the preachers of the Harrison district are not one whit behind the leaders of our great church in interest and zeal, and the results of their labors bear testimony to their efficiency. The Conference was especially fortunate in having with us Rev. Wm. Sherman, Conference missionary secretary, whose zeal and ability is known to us all. His stay was not only pleasant but will be fruitful. Rev. James Thomas, Commissioner of Education for our schools, was a delightful visitor. He encouraged us with the report of his work, inspired us with his genial spirit and helped us with a message of love from the pulpit. We have planned for his return to our district

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in the near future, and we hope to get in closer touch with our educational interests. Every interest of the Church was carefully considered, with special emphasis laid upon the Spiritual. Our pastors planned for their revival work with a view to holding their own meetings. We have just bought and will put into immediate use a large gospel tent to meet the needs of revival work in the district. Perhaps one of the most far reaching movements of the whole conference was the organization of the laymen which resulted in the calling of a great layman's conference to meet at Harrison in July. This conference will be composed of the leading laymen from each congregation in the district, and will be addressed by the strongest speakers to be had in our church. The object of the conference is to develop leadership among our laymen in every phase of church work. We expect to have more than a hundred laymen present. The conference recommended four young men for admission into the annual conference, and licensed one to preach. These are all young men of fine promise. The preaching throughout the session was of a high order. The conference closed Sunday night with a great revival service in which more than a dozen souls were saved. The conference was harmonious throughout; with enough spirit and fire in the business to intensify the interest. The next conference goes to Berryville. Fifteen of the nineteen preachers in the district were raised in Arkansas. The average age of the preachers in the district is 36. George G. Davidson.

Harrison, Ark.

PETITION TO SELL LANDS.

Notice is hereby given that on June 15, 1907, or as soon thereafter as a hearing can be had I will petition the Pulaski County Probate Court for an order to sell northeast quarter of southwest quarter of Sec. 33 Tp 1 S. R. 12 W. Pulaski County, Ark., to pay debts of John Ivens deceased, subject to dower of his widow therein.

W. J. LAWHON, Administrator.

J. C. Marshall, Atty.

Texico, New Mexico.

Western Methodist: As our District Conference has just closed and I have been on my work half the year, I thought I would tell you something of the work in the Sunshine Territory. I know very little of the west side of our New Mexico Conference, but I was agreeably surprised when I met with our district. We have some fine preachers out here—able men. We had as good preaching as it has ever been my lot to hear at any of our District Conferences. I was glad to meet with the boys of my old Conference and as long as a Conference has such men as W. W. Turner, J. A. Trickey, J. M. Ray and Bro. Bogle of the Indian Mission Conference, and Shelton, J. P. Wheeler, W. S. Teer, Samuel Lingo, S. E. Wilson and the Western Evangelist Roberts, Albuquerque district will succeed. These men of God are making sacrifices and traveling distances that compare with early Methodism. They are men of God and it is a blessing to meet with them.

We had a temperance rally at our District Conference that was a success. The report of our committee revealed the fact that there were 148 saloons and 49 preaching places in our district. May God bless the Western Methodist.

J. L. SOUTHWARD.

Pussy Willow's Hood.

All winter long Pussy Willow had been shut up in her house by the brook, but one bright spring morning she opened the door and peeped out. It was

very early—oh, very early! Not a flower was to be seen yet. Here and there were a few shy buds, and a few brave little birds, the only friendly beings she saw. Pussy Willow shivered, either because it was lonesome or because it was cold, but she cuddled her little head back in her warm, fuzzy hood and sat very still.

"Ah, good morning, Pussy Willow," called the brook as it sparkled by, glad once more to be free from its winter covering of snow and ice, and to be able to look out once more upon the warm sun and blue sky.

"Ah, good morning, Pussy Willow," creaked the stiff old boughs of the trees, as they straightened out their naked branches, through which the winter winds so long had played at will.

"Ah, good morning, Pussy Willow," cried jolly old Jack Frost, who knew well enough that his fun was very near at an end. "Ah, good morning, Pussy Willow," chirped the little sparrows, as they flew busily back and forth from tree to tree, looking very likely for a place for a home by and by, and a nest in which to raise their family of baby sparrows. But by this time old Robin Redbreast, who had been about all winter long—so warm was he in his warm coat of feathers—began to grow jealous of all this attention poured out to Pussy Willow. "Good morning, Pussy Willow," he said, flitting up to a near by branch, and gazing critically at her. "What a funny little hood you have. Why do you wear it?"

"Oh, Mother Nature told me to, and she always knows what is best, answered Pussy Willow.

"I would not wear a hood," sneered Mr. Robin, and down he flew to the ground, leaving Pussy Willow a little unhappy, for, like all little girls, she liked to wear nothing that was queer or unbecoming. Then Mr. Robin—he was a cruel robin—whispered to all the other birds and to the boughs and to the brook, "Pussy Willow has to wear a hood. Pussy Willow has no hair."

And the next morning, as soon as the sun was up, they called out at Pussy Willow and laughed at her. Poor Pussy could have cried for grief. "Never mind," soothed Mother Nature. "wait a few days, and it is Mr. Robin who shall weep, and hide his very head for shame."

And Pussy Willow did wait; and one morning, when the sun was very warm, and the water in the brook sparkled and leaped from pebble to pebble, and all the trees were full of birds, behold Pussy Willow gave up her hood to Mother Nature, and sprang forth happy as a little bee, her long yellow curls dancing in the sunlight and shining like gold as the sun's rays fell upon them.

The birds and the boughs and the brook laughed this time at crestfallen Mr. Robin, until for very shame Mr. Robin was driven from field and forest. —Mary A. Howlison in Pacific Methodist Advocate.

OBITUARIES.

A Wreath for the Grave of My "Uncle Sam."

After thirty years of loving and faithful service in the Master's vineyard, Rev. S. G. Shaw, my beloved uncle, on Sunday, Oct. 28, went from his home at Fort Sam Houston, Tex., to that glorious home beyond the skies.

Dear patient, faithful, gentle and loving "Uncle Sam." It was hard indeed to those who loved you so dearly to sever the strong and tender cords of earthly companionship, and to know that never again in this life shall we hear your gentle voice or feel the pressure of your loving hand, as it last rested in blessing on our heads.

To me, his earthly orphaned niece, his example and advice was an inspiration. To be or do something that would merit his praise or approval was untold pleasure to me. I felt that he understood, and appreciated my every effort, and his "well done" was ample reward.

About 24 years ago, while Uncle Sam was presiding elder on the Batesville district in Arkansas. I spent some months with him and his faithful wife, at their home in Barren Fork. And I shall never forget the glorious revivals I attended with them throughout his charge. The camp meeting at old "Shavers Camp Ground" I shall always remember, as one of the grandest meetings I ever attended.

In the autumn of that same year he was transferred, on account of failing health, to the West Texas Conference and I saw him no more until the summer of 1903, when he visited us, and assisted our pastor in a meeting at Crandall's Chapel in the North Texas Conference. Oh how we rejoiced to clasp hands once more, after a lapse of 20 long years.

After the frosts of many winters had silvered his erstwhile sunny hair, and I had grown from a light hearted happy girl of 18 to the mature age of 38, with a husband and two dear little girls of my own.

That visit will ever remain a green spot in memory's garden. How we vied with each other (my father's family and my own) in trying to do him honor and to make his stay with us pleasant. His last words to us at parting were these: "If I never see you again on earth, meet me in heaven," and by the grace of God we expect to do so.

Standing one day before a life-size portrait of my departed mother, whom he said had been "mother, sister and everything to him," in his early youth, with tears coursing their way down his cheeks, he remarked as if speaking to her in the flesh, "Ah, Katie dear, it won't be long till I will be with you," and it was even so. Today while all nature is bursting forth into new life and beauty, dear "Uncle Sam," together with my sainted mother and all the loved ones gone before, is singing the victorious song of the redeemed; while in glad and holy companionship they walk through the golden streets of the New Jerusalem. I would say to his sorrow-stricken wife and her orphaned children, Be patient and submissive; follow in his footsteps and by and by you shall have your own dear "papa" again in that land of eternal light and joy, where pain and heartaches are not known and parting comes no more. May the dear Lord whom he served so faithfully deal gently and kindly with his sorely bereaved wife and children. And while they will always miss his constant and tender solicitude, may

she, who so gladly shared the changing fortunes of an itinerant minister's life, never know physical want, or spiritual strength ever fail her.

Dear "Uncle Sam," rest sweetly after your long and ardent labors. We know where to find you, for in that book of spotless white, among the records of heaven the recording angel has placed his seal of approval upon your life work.

And by and bye we too shall cross over to the other side, where we will all be at home together forevermore.

MATTIE RUARK SWAIN.

Sulphur, I. T.

GARLAND.—Mahallah Lucretia Garland, wife of Dr. Garland of Buckner, Ark., was born June 29, 1858, and died May 10, 1907, after several years of bodily affliction. Sister Garland joined the Methodist church at the age of 14, and was a constant worshiper in the house of the Lord until her health failed, and was considered a lively member, working to advance the cause of Christ as opportunity offered.

When she could no longer regularly attend church, she encouraged her husband and children to attend, often making sacrifices that they might attend the preaching of the word.

Through her years of weakness and suffering she was patient, never allowing herself to murmur or complain. She was buried at Buckner, after appropriate services in the church at that place. A large congregation assembled to pay this last tribute of respect, gave the complimentary words that are spoken from mouth to ear, growing out of the memory of her life and association. Though we may not be able to understand it, yet "All things work together for good to them that love God." An earthly tie is broken, but an heavenly one now binds thee more strongly.

T. P. CLARK.

LADIES. We will give you FREE 2 pairs beautiful Lace Curtains for selling only six Hold Fast Skirt Supporters or Sanitary Belts at 25 cents each. No money in advance. 50 per cent. commission if preferred. Send postal today. Colver Company, 115 No. Broadway St., Philadelphia, Pa.

COUDAN.—Mrs. Mirtle Coudan was born in North Carolina in the year 1883 and died in her home May the 9th, 1907. Sister Coudan was converted in early life; has been a member of the M. E. Church, South, ever since her conversion; been afflicted many years but was patient in her affliction. She was loved by a host of friends and will be missed in church and home. We, as many other have done, must submit to the inevitable. She can not come to us any more, but if we are true to Jesus we can go to her. She leaves a husband and two sweet little girls—Mildred, age 7; Fay, aged 4.

The husband has our prayers and sympathy in his dark hour. Dear husband, be true and you will meet your loved one beyond the grave, where there is no parting, no farewell, no good-byes; nothing to mar our happiness. May the God of all grace comfort you in this hour of great trouble.

W. M. LEATHERWOOD.

Spavinaw, I. T.

GREEN.—Little Katie Grace, daughter of Edwin and Anna Green, was born October 14, 1906, died at Tulip, Ark., April 20, 1907, age six months and six days. Little Grace was a very sweet baby and was much pleasure to her parents who loved her dearly. She died very suddenly and unexpectedly to her parents. For some reason unknown to us God in his wisdom saw fit

to call her little spirit back to himself ere she experienced the cares and sorrows of the world. We are so glad that our Savior during the days of his flesh never passed the little ones by unnoticed, but took them up in his arms, laid his hands upon them and blessed them. To the deeply stricken parents let me say: While you can not call your little one back again, you may go to her. May you so consecrate yourselves to the service of God as to be ready when God calls you to meet your darling baby, where there will be no more parting. Her uncle,

C. C. GREEN.

CROSS.—Florence Cross was born in Lee County, Ark., July 17, 1894, and died at home near Goodwin, Ark., May 2, 1907, was laid to rest in the Salem graveyard May 3, 1907. For five days she was a patient sufferer with hemorrhage. Fond parent and faithful physician, and loving friends administered to her every comfort but the time of her departure had come. Florence tried to cheer her loved ones by many words of comfort and they will ever be cherished in their memory, but the light which guided her on was, "I am the vine, ye are the branches." Dear sorrowing ones, we will all soon be gathered home, where parting will be no more.

CHARLEY F. WILSON.

Goodwin, Ark.

LAWSON.—Mrs. Katie D. Lawson, nee Smith, was born Jan. 3, 1867.

She was twice married, the first time to William D. Cravens, on Jan. 11, 1887. After an honorable and noble widowhood of five years, she was married the second time to W. L. Lawson on April 30, 1907. Hardly has one week passed since this last prospective happy union, when the sudden and unexpected summons came, calling her to higher and broader duties in the life beyond. Truly her wedding tour was the unplanned and unexpected, so far as we are concerned. But he who plans for his children more wisely and better than they can for themselves, called her at this strange time from service and duty to rest and reward.

Sister Lawson was converted and joined the M. E. Church, South, in early life, and during all her life she loved and honored the church of her choice. She was a quiet, Christian spirit, and as most of us do, she fought many battles for the victory of her soul.

The good book says, "This is the victory which overcometh the world, even your faith," and she was faithful and patient in the service of her Lord, and on May the 6th, at about 11 a. m., she met her last enemy—death. Today we are confident that through Christ she has conquered.

In the death of Mrs. Lawson we feel that all of us have lost a friend and neighbor, the church a good member, her brothers and sister one indeed and in truth from among themselves, and her husband his counselor and companion.

But our loss is no doubt her gain; she has gone to be richer and happier and we too shall join her soon, amidst the victories of the cross of Christ in the sweet bye and bye. Her pastor,

B. L. HARRIS.

WILSON.—Roy, son of John and Mattie Wilson, was born Dec. 17th 1895, and died May 5th, 1907. Little Roy bloomed into the home bringing happiness for seventeen months and then went home to Jesus, who said,

A Cordial Invitation

is extended

ALL SOUTHERNERS

to visit

The JELL-O Booth

at the

Jamestown Exposition

Located in Food Products Building at entrance to Horticultural Court.

We have provided a spacious Rest Room especially for your convenience, where you may meet friends, write letters, read your favorite magazine, etc., etc.

Our demonstrators will be glad to serve you with JELL-O, the dainty dessert, and Ice Cream made from JELL-O ICE CREAM Powder, free, and explain how easily they can be prepared for the table.

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FOR WOOD AND IRON
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Want

LITTLE ROCK, ARK.

"Suffer little children to come unto me." The bereaved know where he is.

J. M. HIVELEY.

May 17, 1907.

GOULD.—G. Frank, son of Wm. M. and M. J. Gould, died at his father's home, Murfreesboro, Ark., May 4, 1907. Frank was a moral boy, much devoted to his parents and home. A son and daughter out of the same home in a little more than one year. His pastor,

D. D. WARLICK.

Opium and Drink

Habits cured at the Purdy Sanitarium, Houston, Texas, by mild. Safe guaranteed methods; no guards or confinement. Read the following statement:

Joseph, Waller Co., Tex., Feb. 28, 1907.
This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine twenty-six years and that I was using thirty grains of morphine daily when I went to the Purdy Sanitarium November 6, 1906. I remained there five weeks and three days, returning home December 15, cured. No words can describe my feelings of thankfulness, and I write this without being asked to do so by Dr. Purdy or anyone else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters.

H. M. POSS.

Mr. Poss is a Confederate veteran, a member of the Baptist church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for free trial package of our home treatment. Sealed booklet sent on request.

DR. PURDY, Suite B, 614 Fannin Street, Houston, Texas.

QUARTERLY CONFERENCES.

Oklahoma Conference.

WYNNEWOOD DIST.—THIRD ROUND.

Sulphur, First Church.....	June 17, 10 a. m.
Sulphur, Vinita Ave.....	June 17, 2:30 p. m.
Elmore Ct., Antioch.....	June 22, 23
Whitehead Ct., Whitehead.....	June 23, 24
Lindsay Station, Lindsay.....	July 29, 30
Davis Station, Oak Ridge.....	July 6, 7
Dougherty Ct., Price's Chapel.....	July 7, 8
Pauls Valley Station, P. V.....	July 10, 11
Lexington Station, Willow View.....	July 13, 14
Noble and Shilo, Noble.....	July 14, 15
Blanchard Ct., Fairview.....	July 20, 21
Purcell Station, Purcell.....	July 21, 22
Alex Ct., Ireton.....	July 27, 28
Moral Ct., Hills Chapel.....	Aug. 3, 4
Wanett Ct., Gilbert.....	Aug. 4, 5
Paul Ct., Wayne.....	Aug. 10, 11
Tussey Ct., Homer.....	Aug. 14, 15
Mill Creek, Mill Creek.....	Aug. 18, 19
Hickory, Flood Creek.....	Aug. 19, 20
Byers Ct., Hart.....	Aug. 24, 25
Red Station, Red.....	Aug. 25, 26
Wynnewood Station, Wynnewood.....	Aug. 30
J. S. LAMAR, P. E.	

BEAVER DISTRICT—THIRD ROUND.

Garrett Ct. at Garrett.....	June 1, 2
Bay Ct. at Blue Mountain.....	June 8, 9
Lexington and Goodwill at G.....	June 15, 16
Grand Valley at Fulton.....	June 22, 23
Guyman, at Guyman.....	June 30, 31
Beaver, at Sunset.....	July 6, 7
Woodward, at Woodward.....	July 13, 14
Persimmon.....	July 19
Inland.....	July 19
Grand, at Allan.....	July 20, 21
Tyngs and Hazelton.....	July 23, 24
Tyngs, at Nabisco.....	July 27, 28
Carthage.....	Aug. 3, 4
The District Conference will be held at Woodward, O. T., July 10-14, 1907.	
J. E. LOVETT, P. E.	

HOLDENVILLE DIST.—3RD ROUND.

Calvin Circuit at Guertie.....	May 25, 26
Stuart Circuit at Ashland.....	May 26, 27
Haskell and Bixby at Haskell.....	June 1, 2
Tulsa First Church.....	June 2, 3
Tulsa, Tigert Memorial.....	June 3, 4
Broken Arrow Circuit at Broken Arrow.....	June 8, 9
Broken Arrow Station.....	June 9, 10
Sapulpa Circuit at Concharty.....	June 15, 16
Okmulgee Station.....	June 16, 17
Okema and Okfuskee at Okfuskee.....	June 22, 23
Welch and Paden at Paden.....	June 25, 26
Okmulgee Circuit at Cussetah.....	June 29, 30
Henryetta and Dustin at Henryetta.....	June 30, 31
Honey Creek at Blackjack.....	July 6, 7
Wetumka Station.....	July 7, 8
District Conference, Okmulgee.....	July 10-15
Holdenville Circuit at Coston's.....	July 13, 14
Holdenville Station.....	July 14, 15
Seminole Circuit.....	July 20, 21
Beard Circuit.....	July 21, 22
Wewoka at Thluwakla.....	July 27, 28
Ada Station.....	July 28, 29
Ada Circuit.....	July 30, 31
Our motto is: A revival everywhere and collections in full.	
C. M. COPPEDGE, P. E.	

OKLAHOMA CITY DIST.—3RD ROUND.

Guthrie.....	May 25, 26
Norman.....	May 26, 27
Franklin, at Stella.....	May 30, 31
Bristow.....	June 1, 2
Stroud.....	June 2, 3
Earlboro and Wewoka.....	June 8, 9
Seminole.....	June 9, 10
Prague.....	June 15, 16
Sparks.....	June 16, 17
Tecumseh.....	June 22, 23
St. Lukes.....	June 29, 30
Epworth.....	June 30, July 1
Piedmont.....	July 6, 7
Capitol Hill & Wheatland.....	July 13, 14
Maywood.....	July 14, 15
El Reno.....	July 20, 21
West End & Arcadia.....	July 21, 22
Shawnee, 1st. Church.....	July 27, 28
Shawnee, Trinity.....	July 28, 29
Shawnee Circuit.....	August 3, 4
McLoud.....	August 4, 5
Asher.....	August 10, 11
Konawa.....	August 17, 18
Maud.....	August 18, 19
The Oklahoma City District Conference will convene at Tecumseh June 20th at 8:30 A. M. The opening sermon will be preached by P. R. Knickerbocker. Local preachers must report in writing.	
W. J. Sims.	

MANGUM DISTRICT—THIRD ROUND.

Davidson at Alpin.....	May 25, 26
Frederick Station.....	May 26, 27
Hobart Station.....	June 1, 2
Mountain View and Gotebo at Mountain View.....	June 2, 3
Mountain Park at Mountain Bend.....	June 8, 9
Willow at Ozona.....	June 15, 16
Granite and Lone Wolf at Granite.....	June 16, 17
Snyder at Ernest.....	June 22, 23
L. L. JOHNSON, P. E.	

MCALISTER DIST.—THIRD ROUND.

Hartshorne at Dow.....	May 25, 26
Kiowa at Gauthier.....	June 1, 2
Edwards and Craig at Savannah.....	June 2, 3
Phillips Memorial.....	June 8, 9
Stonewall Ave.....	June 9, 10
Bennington and Boswell at Boswell.....	June 15, 16
Canadian at Indianola.....	June 22, 23
Atoka Station.....	June 29, 30
Tishomingo.....	July 7, 8
Mowdy and Herbert.....	July 8, 9
Willhutton Station.....	July 11, 12
Caddo and Sterrett at Caddo.....	July 13, 14
Bokchito at Freney.....	July 14, 15
Wapavaca at Dunett.....	July 20, 21
12 Mile Prairie at Bee.....	July 21, 22
Wilson Grove and Boggy.....	July 22, 23
Durant Station.....	July 27, 28
Stonewall Ct. at Jesse.....	Aug. 3, 4
Coalgate Station.....	Aug. 4, 5
Albany at Albany.....	Aug. 10, 11
Colbert.....	Aug. 11, 12
Pontotoc at Campground.....	Aug. 13, 14
SAM G. THOMPSON, P. E.	

MUSKOGEE DISTRICT—THIRD ROUND.

In this quarter the General Rules must have been read, the sermon on Christian Education been preached and a written report be made, a written report be made upon the condition of the church registers and records of church conferences by those appointed thereto. The canvass for new subscribers to the Western Methodist must have been completed. Stewards should pay in full the amount to date on pastor's salary, and pastors should have collected in full the assessments for missions, temperance and church extension and have the other well arranged for. Sunday Schools should observe Children's Day. Quarterly meetings as follows:

Quinton and Kinta at Kinta, 3 p. m. May 25	
Coweta and Porter at Porter, 3 p. m., May 29	
Porter and Warner at Warner.....	3 p. m., June 1
Stigler Ct. at Tamaha.....	3 p. m., June 8
Brushy Mt. Ct. at Athens.....	3 p. m., June 15
Muldrow Ct. at Pawpaw.....	3 p. m., June 22
First Church, Muskogee.....	8 p. m., June 26
Poteau and Cameron at Cameron.....	8 p. m., June 30
Muldrow Station.....	8 p. m., July 6
Sallisaw Station.....	9 a. m., July 8
St. Paul, Muskogee.....	8 p. m., July 10
Spiro Station.....	8 p. m., July 13
Pocota Ct.....	3 p. m., July 13
McCartain Ct. at Starr.....	3 p. m., July 20
Wagoner Ct. at Fisherland.....	3 p. m., July 27
Muskogee Ct. at Brushy Mt., 3 p. m., Aug. 3	
W. F. DUNKLE, P. E.	

CHOCTAW DISTRICT—THIRD ROUND.

Grant Ct. at Atlas.....	June 1, 2
Talibina at Tusahoma.....	June 8, 9
Albion Ct. at Esta Chapel.....	June 9, 10
Sugar Loaf Ct. at Spring Hill.....	June 16, 17
Bethel Ct. at Tawalia.....	June 22, 23
Idabel Ct. at Garvin.....	June 23, 24
Kullituklo Ct. at Kullituklo.....	June 26-30
District Conference, Kullituklo.....	July 6, 7
Chapple, Red Oak.....	July 7, 8
Howe Ct. at Wister.....	July 13, 14
Atoka Ct. at Salem.....	July 13, 14
Kasoma Ct. at Parris.....	July 14, 15
Sans Bois Ct. at Long Mountain.....	July 20, 21
Owl Ct. at Salt Creek.....	July 27, 28
Et. Towson Ct. at Rufe.....	Aug. 3, 4
Rufe Ct. at Rufe.....	Aug. 3, 4
Antlers Ct. at Nelson.....	Aug. 10, 11
Hugo Ct. at Hugo.....	Aug. 11, 12
Chickasaw Ct.....	Aug. 17, 18
Kiamitia Ct.....	Aug. 24, 25
W. P. PIPKIN, P. E.	

ARDMORE DISTRICT—THIRD ROUND.

Marietta Station.....	May 26, 27
Cornish & Grady at Dixie.....	June 1, 2
Oakland & Mannsville at Oak.....	June 8, 9
Thackerville at Loves Valley.....	June 15, 16
Madill Station.....	June 23, 24
Carter Avenue.....	June 29, 30
Overbrook at Eastman.....	July 6, 7
Leon at Cross Roads.....	July 7, 8
Lebanon at Lebanon.....	July 13, 14
McMillan at Enville.....	July 14, 15
Cumberland at Aylesworth.....	July 20, 21
Kingston at Kingston.....	July 27, 28
Lone Grove at Lone Grove.....	August 3, 4
Berwyn at Berwyn.....	August 4, 5
Woodford at Sneed.....	August 10, 11
Broadway.....	August 18, 19
Ardmore Mission at Poland Ch., Aug. 17, 18	
Ravia at Russett.....	August 24, 25
District Conference will be held at Carter Avenue, Ardmore, June 26-30.	
W. T. FREEMAN, P. E.	

WEATHERFORD DISTRICT—SECOND ROUND.

Hammons.....	May 25, 26
Gip.....	May 26, 27
Cheyenne, at Bethel.....	May 26, 27
To the preachers: Be sure and raise every cent of your missionary collections during the quarter. Press the claim of our conference organ, The Western Methodist.	
Brother stewards, look after your pastor's wants and raise at least one-half of their salaries during this quarter.	
The District Conference will be held at Cheyenne, commencing on Wednesday evening before the fifth Sunday in June.	
WM. D. MATTHEWS, P. E.	

JUNCAN DISTRICT—THIRD ROUND.

Cement at Fletcher.....	May 25, 26
Duncan Circuit at Hopewell.....	June 1, 2
Walter at Lone Star.....	June 8, 9
Hastings Station.....	June 9, 10
Carnegie and Ft. Cobb at Boise.....	June 15, 16
Anadarko and Minco at Minco.....	June 22, 23
Verden and Tuttle at Tuttle.....	June 23, 24
Lawton Station.....	June 29, 30
Chickasha Station.....	July 6, 7
Terral and Ryan at Bonner.....	July 13, 14
Marlow Station.....	June 20, 21
Duncan Station.....	July 21, 22
Temple Station.....	July 27, 28
Bailey Circuit at Doyle.....	August 3, 4
Chickasha Circuit.....	Aug. 11, 12
Indian Work.....	Aug. 12
The District Conference will be held at Marlow, J. T., May 30th, 1907.	
N. L. LINEBAUGH, P. E.	

Arkansas Conference.

DARDANELLE DIST.—THIRD ROUND.

Altus and Denning at Altus.....	May 18, 19
Dover and London at New Hope.....	May 25, 26
Dardanelle Station.....	May 26, 27
Lamar and Knoxville at Knoxville.....	June 1, 2
Prairie View Ct. at Prairie View.....	June 15, 16
Ozark Ct. at Grenades Chapel.....	June 22, 23
Roseville and Webb City.....	June 29, 30
Ozark Station.....	June 30, July 1
Dardanelle Ct. at Oak Grove.....	July 6, 7
Clarksburg Ct. at Antioch.....	July 9, 10
Coal Hill Ct. at Bethel.....	July 13, 14
Clarksburg Station.....	July 14, 15
Belleville Ct. at Chickaloh.....	July 17, 18
Walnut Tree at New Prospect.....	July 20, 21
Rover Ct. at Salem.....	July 23, 24
Gravelly Ct. at Oak Ridge.....	July 27, 28
Danville and Ola.....	Aug. 3, 4
J. H. O'BRYAN, P. E.	

HARRISON DISTRICT—THIRD ROUND.

Cotter and Flippin at Cotter.....	May 18, 19
Berryville Ct. at Pleasant Cove.....	May 25, 26
Berryville Station.....	May 26, 27
Valley Springs at St. Joe.....	June 1, 2

Green Forest at Denver.....	June 8, 9
Bellevue at Pottsville.....	June 15, 16
Mountain Home Ct. at Fairview.....	June 15, 16
Mountain Home Station.....	June 16, 17
Love Rock at Love Rock.....	June 18, 19
Fair View at Piney.....	July 6, 7
Eureka Springs.....	July 13, 14
Lead Hill at Protch.....	July 20, 21
Kinross at Cross Roads.....	July 27, 28
Leimsville at Huntsville.....	July 27, 28
Yellville Ct. at Ware's Chapel.....	Aug. 4, 5
Yellville Station.....	Aug. 5, 6
Harrison Station.....	Aug. 10, 11
Marshall and Leslie at Marshall.....	Aug. 13, 14
J. J. GALLOWAY, P. E.	

Little Rock Conference.

ARKADELPHIA DISTRICT—SECOND ROUND.	
Malvern Ave.....	June 2, 3
Arkadelphia Ct.....	June 8, 9
Malvern Ct.....	June 16, 17
Perla and Wales, at Peck.....	June 19
Arkadelphia.....	June 23, 24
District Conference at Park Avenue, Hot Springs, June 27-30.	
H. M. BRUCE, P. E.	

MONTICELLO DISTRICT—SECOND ROUND.

Washington Ct. at Washington.....	June 1, 2
Murfreestown Ct. at Eliz.....	June 8, 9
Pike City Ct.....	June 15, 16
Warren Ct.....	June 22, 23
Warren Sta.....	May 25, 27
J. W. HARKELL, P. E.	

MONTICELLO DIST.—THIRD ROUND.

Jersey Ct.....	June 1, 2
Dermott and Ark. City.....	June 8, 9
Snyder Ct.....	June 15, 16
Monticello Station.....	June 23
McGeece and Watson.....	June 29, 30
Wilmer and Parkdale.....	July 6, 7
Lake Village and Portland.....	July 7, 8
Lacey Ct.....	July 13, 14
Tiller Ct.....	July 20, 21
Hamburg Ct.....	July 27, 28
Wilma Ct.....	Aug. 3, 4
Palatine Ct.....	Aug. 10, 11
New Edinburg Ct.....	Aug. 17, 18
Warren Station.....	Aug. 18, 19
Cornas Ct.....	Aug. 24, 25
Keener Campground.....	Sept. 1
Ludora Ct.....	Sept. 7, 8
Hamburg Station.....	Sept. 14, 15
Crossett Station.....	Sept. 15, 16
J. W. HARKELL, P. E.	

LITTLE ROCK DISTRICT—SECOND ROUND.

Winfield Memorial.....	June 2
First Church.....	June 2
Capitol Hill.....	June 9
Quinter Memorial.....	June 9
Antioch and Fairrose, at Olive Hill.....	June 15, 16
Epworth League Conference, Benton, June 15	
Sunday School Conference, Benton, June 19	
District Conference, Benton, June 20, 21	
A. O. MILLAR, P. E.	

CAMDEN DISTRICT—SECOND ROUND.

Magnolia Ct. at New Hope.....	June 8, 9
Stamps.....	June 9, 10
Stephens and Wardo.....	May 25, 26
El Dorado Ct.....	May 4, 5
El Dorado Sta.....	May 5, 6
Hampton Ct.....	June 22, 23
Magnolia Sta.....	June 15, 16
Fordyce Sta.....	June 1, 2
Camden Sta.....	June 30

Our District Conference will be held at Stephens embracing the second Sunday in July. The District Epworth League Conference will have the entire day on the 11th, and the District Conference proper will convene on the 12th. Let all our churches be sure to have representatives at the League Conference on the 10th.

B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—SECOND ROUND.

Stuttgart Sta.....	May 26, 27
Rosen, at Mt. Carmel.....	June 1, 2
Kingsland, at Cross Roads.....	June 4
St. Charles, at Bethel.....	June 8, 9
Gillett, at Baker's Chapel.....	June 9, 10
Redfield.....	June 15, 16
Sacramento Circuit.....	June 22, 23

District Conference will convene at Rison, July 4, at 9:00 a. m., and run until Sunday night. Epworth League Conference will convene at the same place, July 3, at 9:00 a. m. Prof. J. L. Holt will preside over the League Conference. Rev. J. H. Bradford will preach the opening sermon for the District Conference, July 4, at 11:00 a. m.

Let each pastor see that his Quarterly Conference record is on hand for examination. Let each local preacher be present or send a written report.

J. M. GURSTIN, P. E.

White River Conference.

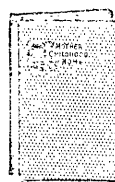
BELLEVILLE DIST.—THIRD ROUND.

Corred City Station.....	June 1, 2
Cotter, Plant and Cross.....	June 8, 9
Gravelly Station.....	June 9, 10
Byrnes Station.....	June 16, 17
Clarksburg Station.....	June 16, 17
Rock Island Ct.....	June 23, 24
Camden Ct.....	June 29, 30
Holly Grove and Marshall at Turner, July 6, 7	
Clarksburg Station.....	July 14, 15
Leimsville Station.....	July 17, 18
Shawnee Station.....	July 20, 21
Clarksburg Ct. at Oak Grove.....	July 23, 24
Leimsville Ct. at Salem.....	July 27, 28
Belleville Station.....	Aug. 3, 4
Belleville Ct. at Chickaloh.....	Aug. 11, 12
Verden Ct. at New Prospect.....	Aug. 14, 15
Gravelly and DeWitt.....	Aug. 21, 22
Camden Ct.....	Aug. 27, 28
District Conference at Hot Springs, opening sermon at 8 p. m., July 1, by Rev. M. T. Lister, alternate, R. J. L. Johnson, Committee.	
J. A. Patterson, Organization and Admission	
—R. A. Schell, A. B. Galloway, H. L. May, Sunday School, C. H. Hamilton, H. O. Denrick, Jr., Bascom Dunlap.	
Z. T. BENNETT, P. E.	

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PALA GOULD DISTRICT—SECOND ROUND.

Pocahontas Ct., at New Home.....	May 25, 26
Pocahontas Sta.....	May 26, 27
Imboden Ct., at Wayland Springs.....	June 1, 2
Mammoth Spring and Hardy, at Hardy.....	June 8, 9
District Conference at Walnut Ridge, Thursday, June 27-30. The conference will begin Thursday at 2:00 o'clock p. m. Opening sermon Thursday night by Rev. Ira H. Russell.	

Committee:
License to Preach and Admission on Trial
—R. M. Pipkin, W. L. Oliver and L. C. Craig.
Deacons and Elders Orders—A. E. Hollo-way, A. C. Griffin and J. S. Watson.
J. F. FARRIS, P. E.

BATESVILLE DISTRICT—SECOND ROUND.

ROUND.	
Pleasant Plains Ct., at Pleasant Plains..	June 1, 2
Desha Ct., at Salido.....	June 2, 3
Bethesda Ct., at Cushman.....	June 6
A. F. SKINNER, P. E.	

WOMAN'S H. M. SOCIETY.

EDITED BY
 Mrs. A. L. Malone, White River Conference
 Mrs. V. S. McLeidas, 1818 Chestnut St., Pine Bluff.
 Little Rock Conference.
 Mrs. G. G. Davidson, Greenwood.
 Arkansas Conference.
 Mrs. F. B. Crofford, Chickasha, I. T.,
 Indian Mission Conference

Send all communications to the editors

Annual Meeting of the Woman's Home Mission Society of the White River Conference, Marianna, Ark., May 26 to 28.

SUNDAY, MAY 26.

11 a. m. Annual sermon—Rev. Fred Little.

3 p. m. Miss Head and young people. Music—Children. Reading—Miss Stella Word. Music.

8 p. m. Organ voluntary. Music—Mozart's Gloria from Twelfth Mass. Address of Welcome—Local Auxiliary, Mrs. T. D. Benthall. Hymn and prayer. Address of welcome. Marianna Foreign Missionary Society, Mrs. Fred Little. Address—Young Woman's Westminster Circle, Mrs. W. H. Dendrick. Anthem: God of Israel—Rossini. Address—Baptist Aid Society, Miss Zora Williams. Address—Presbyterian Willing Workers, Mrs. P. D. McCulloch. Hymn. Address—St. Andrews' Guild, Mrs. P. N. Burke. Response—Mrs. W. L. Baugh. Anthem—Hark, Hark My Soul, Shelley. President's Address. Benediction.

MONDAY, MAY 27.

9 a. m. Opening devotional services—Mrs. Leon Roussan. Roll call and organization. Reading rules of order. Presentation of memorials. Paper—"Our Homes," its history and mission. Mrs. W. W. Longley. Reports of Vice-Presidents. Report of District Secretaries. Report of Treasurer. Paper—Press department; value of publicity. Mrs. A. L. Malone. Devotional hour—Mrs. S. H. Babcock.

MONDAY, 2 P. M.

Devotional services—Mrs. J. H. Lackie. Paper—Work among the Children, Mrs. C. Pope. Paper—Can we enlist the young women of the M. E. Church for Christ? Mrs. Nels Barnett. Paper—Can we make the Home Mission Society stand for more in our village life? Mrs. M. G. Newsome.

5 to 7 p. m. Al Fresco Reception—Residence of Mrs. W. S. Atkins.

8 p. m. Devotional service. Anthem. Report of Corresponding Secretary. Violin solo—Miss Irene Garner. Address—Miss Head. Vocal Solo—Miss Zora Williams. Report of delegate to board meeting. Doxology.

TUESDAY, MAY 28.

9 a. m. Devotional service—Mrs. Howard. Paper—History of our Home Mission schools for Foreigners, Mrs. J. A. Boston. Discussion—Best ways and plans for advancement; leader: Mrs. W. S. Atkins. Paper—Purpose and benefit of a quiet hour. Delegate from Searey.

2 p. m. Devotional service—Mrs. A. L. Malone. Paper—View of the incoming millions, Mrs. S. H. Babcock. Paper—History of our Home Mission schools for nations, Mrs. Arthur Lindsay. Song—God Be With You 'Till We Meet Again. Benediction.

Dear Sisters of the W. H. M. S. Oklahoma Conference.

The Board meeting is over, and the Annual Meeting also, and everything is moving along in the same old way. But I hope the various officers and delegates who attended this delightful meetings absorbed enough enthusiasm to be able to impart a great amount of it to those who had to stay at home.

We are extremely fortunate in having the presence of Miss Mable Head in our Conference. We had the pleasure of meeting her and hearing her lecture on the various phases of our work and only wish it were possible for her to visit every Auxiliary. But let us be up and doing, for the year is fast passing by. We more than doubled the amount of dues collected last year and let us do still more this year and keep up on all lines of connectional work, and don't I beg you, allow your Auxiliaries to become that selfish, narrow, uncharitable thing, "an Aid Society."

The W. H. M. S. of Duncan district

will be held with the District Conference at Marlow, May 29d and 30.

I am unable to give the program, but we are preparing for a great meeting. Hope to have delegates from every Auxiliary in the district. Yours for better service,

MRS. R. F. SCOFFERN,
 Conference Treasurer.

The Woman's Home Mission Society of Madill, I. T. has closed a most successful year's work. At our first meeting this year we elected the following officers: Mrs. D. B. Taliaferro, President; Mrs. J. W. Ross, First Vice President; Mrs. Ryburn, Second Vice President; Mrs. Eakins, Third Vice President; Mrs. Trammell, Secretary; Mrs. Willett, Corresponding Secretary; Local Treasurer, Mrs. Slough; Auxiliary, Mrs. Waller; Agent for Our Homes, Mrs. Milner. Our society is composed of 27 members, and I consider it one of the truest and most energetic bands of workers in the conference. During the past year a lovely parsonage has been erected and partly furnished, also a nice barn has been built. Other interests of the society have been looked after. Mrs. D. B. Taliaferro has been president of the society for two years. In her we have a leader of unusual ability whose enthusiasm and untiring efforts are an inspiration to all engaged in the work. Our first vice president, Mrs. J. N. Ross, is also an earnest and efficient worker and has ever in her heart and hands the comfort of the pastor's family. She is one of the members we could not do without. In fact, all the officers are well qualified for their places.

Mrs. I. K. Waller.

Madill, I. T.

Dr. W. S. May.

Specialist Eye, Ear, Nose, and Throat. Office, 219 1/2 Main, Little Rock. Office hours, 9:00 a. m. to 12:00 and 2:00 to 5:00 p. m. Old phone, office, 4014; residence, 3318.

WOMAN'S F. M. SOCIETY.

Notes from the W. B. F. M.

For a month I'd been gathering strength at Hot Springs, and on May 7th, while quietly enjoying Miss Mabel Head's closing address to the W. H. M. Society of the Little Rock Conference, a telephone message from Mrs. Hawley reached me, that I must go to Richmond—her boy was very sick. In such a few hours I was in Memphis that a friend asked if I "always kept that bag packed ready for a missionary meeting."

A wrecked train in Alabama, where four poor fellows lost their lives, threw me too late for the introductory exercises of Thursday evening, but in time for Friday morning when the Woman's Board of Foreign Missions got down to genuine hard work. All the officers were present except the first vice president, Mrs. Wilson, who with the associate secretary, Mrs. Cobb, is in China. Twenty-four Conferences were represented by their secretaries, six by reserves and four unrepresented. Nine returned missionaries were present—and Conference officers and district secretaries galore, and numerous visiting brethren attested the appreciation in which this body is held by being at every session. The many churches united in serving delicious lunches each day to all in attendance.

Notwithstanding this historic city had so many points of interest, not one hour was given to sight-seeing—the only time for social recreation being the noon luncheon.

The absence of the pastor, Dr. Young, was regretted. On Sunday the Rev. Dr. Tudor delighted all by his fine discourse on the "Peace that Passeth all Understanding."

The report of the general secretary showed an increase of 2,000 in membership, the largest gains being in the young people's societies. Miss Daisy Daviss of Atlanta having given several months to visiting among the church schools and colleges.

The Bible and Training School had had the best year of its existence. Plans were perfected for increasing its endowment and bringing it into closer relation with the entire church. The treasurer reported collections to March of \$171,597.82, being \$18,000 more than last year; but best of all were the nine young graduates, who with joyous countenances came to receive their appointments for work among the heathen. Dr. Emely Runyan, for many years a

AGENTS

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practicing physician in Richmond, gave herself as assistant to Dr. Polk in Sclow Hospital, and Mrs. S. S. Harris of Citra, Fla., for fifteen years an efficient member of the board from that Conference, asked to be sent to China.

These, eleven in all, were received on Monday night and appointed: Miss Agnes Ruff of S. C., to Cuba; Alma Jones, S. W. Mo., and Belinda Barcroft, to Mexico; Eunice Andrews of Tenn., May Dye, N. Tex., to Korea; Ruby, Kendrick, N. Tex., Martha Batie, Tenn., and Rubie Lilly, S. Ga., to Brazil; Emma Steger, S. Mo., Nell Drake of Miss., Mrs. S. S. Harris, Fla., Dr. Emely C. Runyan, to China.

New Orleans was selected as the next place of meeting. Many expressions were heard of the harmony and deep spirituality characterizing this 29th annual meeting. The presence of Miss Bennett, now a manager of the Board, and that of Mrs. G. W. Matthews of the S. Ga. Conference added much to the interest.

Dr. Moose of Korea told much of that far off land, now turning so rapidly to Christianity.

I have secured the promise of our vice president, Mrs. Barnum, and Miss Elisa Perkinson, for eleven years missionary in Brazil for our annual meeting in Newport, June 22-26. Resting here for a little while, I am most cordially yours.

MARY A. NEILL.

Washington, D. C., May 16, 1907.

Not a Bottle Returned.

Experience of an old druggist: "I have sold nearly all the Hughes' Tonic bought of you, and not a bottle has been returned. I have been in the drug business for twenty-five years and have never sold anything that gave such satisfaction." Sold by druggists—50c and \$1.00 bottles. Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

Siloam Springs, Ark.

Our second quarterly meeting was held May 11th and 12th. Brother Sherman was with us and preached two good sermons which were enjoyed not only by our own people but by many of the members of other Churches in the city who attended the services. We are steadily and surely coming to the front in Siloam Springs.

There are several items of interest in the reports given in Saturday night at our quarterly conference which I will enumerate.

First and foremost, there was a good attendance of officials and leading members of the Church at the conference. The board of stewards reported more than half of the salaries for the year paid in cash. Both the Foreign and Domestic Mission assessments were reported paid in full. A considerable amount of money raised for other purposes was reported. "Wasson Day" was observed on Easter day by the rendition of two excellent programs, one by the Epworth League and one by the Sunday School; the total collection taken for the Wasson fund amounting to \$24.83 in cash. There were three recommendations to the District Conference for license to preach.

The reports in regard to the Epworth Leagues, Sunday School and general state of the Church shows that the Senior League has increased its membership during the quarter, and the Junior League from twelve to twenty-five members during the quarter. The Sun-

day School has an enrollment of ninety and is doing good work. Ten persons were received into the Church. Attendance at Church services has increased something near fifty per cent during the quarter. A splendid choir is now organized which is faithful and efficient and is doing much good.

Our Church can and ought to become a great power for good in this city of foundations. Our people are care are moving here and we can care of them. And we might say to those of our people who may be contemplating a move that very few better places than Siloam Springs can be found in any country. It is a beautiful little city, in a delightful climate, a fine health resort with an abundance of the purest spring water, and surrounded by thousands of goodly acres which produce enormous crops of apples, strawberries, peaches, and many other fruits. And in this beautiful, clean, wholesome, moral city with its thirty-five hundred people there is no reason in the world that the M. E. Church, South should not hold her own. There are in the city six Churches with regular stationed pastors. Our Church here is the home Church of five of our most successful evangelists, three of whom are now engaged in revival work in Virginia.

We are planning for a great meeting to begin about the middle of August which will be conducted by Evangelists Jno. B. Andrews and Jno. E. Brown who are two of the five mentioned above. We intend to hold our meeting in the Chautauqua Auditorium which is soon to be erected and which will seat three thousand persons. We are praying that God may graciously bless our efforts.

There is a debt of something near five hundred dollars on our Church building and parsonage but we intend to pay it off before the meeting of the Annual Conference and go to Conference with a clean record.

Geo. E. Patchell, Pastor.

Strong Circuit.

Editor Western Methodist: I am very glad to report through the Methodist that our work in this field is progressing most satisfactorily and even gloriously. Our second quarterly conference has just been held at Bolding, and during my ministry I have never seen a greater quarterly meeting occasion. Bishop Atkins made no mistake when he put B. B. Thomas on the Camden District. Our people here are delighted with him. Sunday was the greatest day in the history of Bolding. The large church was packed with three preaching services Sunday—twice by the presiding elder and once by the pastor. It looks like a new day was dawning for this section of country. We are soon to break ground for a new church at Felsenthal which promises to be a town of 2000 people within a year. Our new presiding elder is alert, able in the pulpit, wise in council and prudent in management. Best of all he is religious, boiling over with love for God and man. We have an intelligent and appreciative high type of Methodists in this country and they are going "forward."

J. C. Hooks, P. C.