

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL.

Political Parties and Prohibition.

We have never believed in the utility or the practicability of the Prohibition party. We indulge in no unkind criticism of the well-meaning people of that political faith; but we have never believed that the country would get prohibition through them. There is not at this hour a single sign that we have been mistaken in this judgment. If we are to get prohibition, we must get it through the action of republicans in some places and through the action of Democrats in other places, each acting within party lines. We are hoping, therefore, that we shall have no Prohibition party ticket in Arkansas politics this year. But nobody can blame the former leaders of this party in this state if they bring out a ticket to supply any dereliction upon the part of the Democrats and the Republicans.

But the time has come when both these leading parties ought to take a decided stand for prohibition in Arkansas. The issue can not much longer be ignored; the people will demand that it be passed upon, are demanding that now. Twenty years ago we had the best temperance laws in the Union. Relatively we have fallen far behind some of the other States. Our local option laws have served us well; have enabled us to expel liquor from fifty-nine of our seventy-five counties; have enabled us to steadily build up a public sentiment, till now a good majority of all the citizens of Arkansas favor wiping liquor entirely out of the State. It is precisely the existence of this sentiment which makes it obligatory upon the two leading parties to submit the question to the people in such form that they shall be able definitely to pass upon it. Party leaders have no right to obstruct the demands of the people. No true party leader will attempt to do it, and whoever attempts it is at heart a traitor to his people, utterly unworthy of being kept in power. In this country the people rule. They know it. Sooner or later they will let would-be leaders know it. The true end of all honest politics is not to obtain triumph for the party and offices for the party leaders; it is to incorporate into the social and economic organization and history of the country great principles. And when these great principles have already taken deep root in the popular instincts, have become imbedded in the hearts of the people, it is political folly and ultimately it will be political suicide, for party leaders to ignore them. This is exactly the situation which the leaders of our two parties must now face. We assert without the least hesitation that the people of Arkansas are going to have prohibition, state-wide prohibition. All men know it. It is coming, on all sides of us, as well as in many States that do not adjoin us. On our east Mississippi has ordained it, effective next January; Tennessee will ordain it for the entire State at its next legislature. On our north, in Missouri, rapid progress is being made, more than half of the Missouri counties

now being dry. The same is true on our south, in Louisiana. Oklahoma has it, and will make it good beyond doubt. Our people are going to have it, and have it speedily.

We do not bring the question forward as a partisan measure. It is a question in which all men of all parties are interested. We should deplore any partisan treatment of it. Nothing but the favorable action of one of the parties and the unfavorable action of the other party, or its being ignored by the other party, can make it a partisan question. The leaders of the Republican party have announced that they intend to declare for prohibition in their platform, which is now being prepared. We commend them highly for this course. It is certainly sound Republican doctrine to give the people a chance to express themselves. We know many of these leading Republicans, and we know them as men of high character. Will the Democratic party put into their platform a plank which will give the Democrats of Arkansas a chance to express themselves. We confidently believe they will. How can they decline to do it? If the Republican party an-

legislature. If the people declare for it, then they are entitled to it. No man can be either a good Republican or a good Democrat or a good American and deny this; nor can any man be a good Republican or a good Democrat for a good American and decline to give the people an opportunity to say what they want. Let the party leaders submit the question.

Every man among us needs all the manhood, all the energy, and the wisdom and strength he has to enable him to do well the work which God has committed to him. If life has any deep and everlasting meaning its responsibilities are too great to permit us to waste any of the forces that are within us in undoing anything we ought never to have done or in protecting ourselves against the wrongs we have committed. How terrible is the burden of the man who by wrong-doing has come to a time when he not only must discharge the duties of his station, but must contribute half his energy to taking care of himself as against his past wrongs!

Remember

The Western Methodist proposes to be a law-abiding paper. We have cleared our lists of those who are delinquent more than a year, as required by the Postal Regulations. We intend to conform to this law. We ask our subscribers to remember this, and to keep an eye upon their labels. Under the present situation there will be more dropped in the month of May. Look now at your own label—and govern yourself accordingly.

nounce such a platform and the Democratic party declines the issue or straddles it nothing is more certain than that thousands of the prohibition people will vote with the Republicans; for with thousands this is going to be the deepest issue before the people of Arkansas next September.

We are not particular as to the exact wording of this plank. All we have to insist upon is that it shall be definite. It is possible to provide that the words, "For State-wide Prohibition" and "Against State-wide Prohibition" shall be plainly printed on the tickets, and provide that the vote upon the question thus stated shall be an instruction to the next legislature. It is possible to provide in these platforms that the vote upon the issue of license or no license shall be an instruction to the same body. In either case it is practically a referendum vote. The people will know the precise meaning of it. If in the vote the people declare against instructing the legislature to enact state-wide prohibition, the Western Methodist will stand sponsor for the pledge that we will not ask it at the hands of the

Whoever habitually neglects to attend the house of the Lord has robbed himself of one of the very greatest forces that any man can have. If there is any sincerity left in a man, if there are any good impulses left within him, he will have the good that is left in him stirred into action by what he receives in God's house. The help of the Spirit of God comes mightily through sermon, through song, through meditation. Depend upon it, friend, depend upon it, if you are finding it hard to keep to the right path, you will find no better help than the Lord's house.

Watch the wrath of the best people of the community as it flames out against a great wrong; behold the deep indignation of good men, all the more eloquent because it is more than half silent; think of the wrath of God, coming out of the infinite depths of his nature; think! and turn your feet from every evil way.

Pray that Christ may be in the Western Methodist! The paper has great responsibilities as it goes among the people of two great states. It can accomplish its mission only as the purity, the love and the strength of Christ are really in its columns.

Telling the truth is a good thing, but if a man tells the truth he is yet responsible for so telling it as to make it powerful for the ends of righteousness. So to tell the truth as to forfeit the sympathy of those who hear it is a poor business.

No Methodist preacher is entitled to hope for success except as he has the backing of the divine powers; and no man will have this backing except as he consents to give himself up wholly to the will of Christ.

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

Methodist Calendar.

- Muskogee District Conference, Checotah, April 14, 2 p. m. to April 17.
Tulsa District Conference, April 29-May 2.
Fayetteville District Conference, Gravette, April 28-May 1.
Harrison District Conference, Berryville, May 7, 3 p. m.
Ardmore District Conference, Kingston, May 27-31.
Ada District Conference at Ada, May 27-31.
Ft. Smith District Conference Huntington, 9:30 a. m. May 28 to 31.
Guymon District Conference at Tyrone, June 4-7.
Hendrix College Commencement, June 14.
Pine Bluff District Conference, Stuttgart, July 2 at 9 a. m. to July 5.
Weatherford District Conference, Sayre, June 3, 8 p. m.
Arkadelphia District Conference, Arkadelphia, June 30 to July 2.
Monticello District Conference at Monticello, July 6-9.
Texarkana District Conference, July 9-11.
McAlester District Conference, Caddo, June 2-4.
Camden District Conference, Camden, June 25-27.
Texarkana District Conference at College Hill, July 9, at 9 a. m. to July 11, 5 p. m.

Dr. J. J. Moncrief, of Beebe, was in the city on Friday of last week and made the Methodist a pleasant call.

Rev. T. N. Brewer, of Carlisle and Hazen, spent a while in Little Rock last week and made us glad by a pleasant call.

On their way to the Laymen's Conference, Rev. J. W. Harrell, Monticello District, Rev. O. E. Goddard and Rev. Orlando Shay, Muskogee, Okla., visited our office last Monday.

Rev. Harvey H. Watson of Lake Village and Portland, spent last Sunday in Little Rock visiting relatives and made us a brotherly call. He is attending the Laymen's Meeting at Chattanooga this week.

While at Epworth League Conference at Prescott last week, Rev. W. F. Evans secured the promise of \$10,000 for the endowment of Henderson College. The name of the generous donor cannot now be announced.

Rev. Jas. Campbell, Dr. Sid. Bass, and Mr. W. C. Everett, all of Texas, while on their way to the meeting of the Book Committee at Nashville, paid us an appreciated visit last Tuesday.

Rev. S. E. Kerby, a local preacher in our church now attending Hendrix College, Conway, Ark., desires to make dates for services with the pastors in their protracted meetings as singer. Bro. Kerby has a splendid voice and knows how to use it in singing in church service. Address him at Conway, Ark.

Rev. J. L. Gage and wife of Davis, Okla., on April 8th, 1908, were bereft of Paul, their first born. Aged two years and seven months. He had measles and croup. He was a very bright child. The Western Methodist extends sympathy to the bereaved parents.

The late Senator Whyte of Maryland was a deeply religious man. He died a few weeks ago at the age of eighty-four years. Recently he said: "The older I grow the more firmly I am convinced that no government that is not based upon the principles of Christ can continue to exist."—Ex.

Rev. Joseph King, of Claremore, Okla., writes a pleasant private note concerning himself and his work. As the pastor and presiding elder of one of the editors while in Missouri, he won a warm place in the editor's heart. He is one of our best preachers and truest men. We rejoice that he is able to serve the church efficiently at Claremore.

Mr. Morris Harvey, one of the most prominent laymen in our connection, died at Fayetteville, W. Va., April 11, at the advanced age of 86. By honest industry and economy he had amassed a small fortune, and as a good steward had given away much during his lifetime. The college at Barboursville, W. Va., named in his honor, had received over \$70,000, and more than twenty churches had been aided by him. The church needs just such men, and misses them when called up higher.

Little Rock Laymen's Conference.

Pursuant to resolution of the Little Rock Annual Conference the Presiding Elders met at Prescott, Apr. 15, to arrange for the Conference of Laymen. It was decided to hold the Conference at Hot Springs, Sept. 4-5-6. Each District is entitled to as many delegates as it has charges and five additional all to be appointed as the respective Presiding Elders may decide. Mr. W. K. Ramsey, of Camden, was elected temporary president, and Judge A. Curl, of Hot Springs, was elected temporary chairman. These officers have authority to prepare the program and arrange all necessary preliminaries. It is hoped that this will be a great meeting.

Galloway College Commencement.

Dr. H. M. Du Bose will preach the commencement sermon at Galloway Sunday, May 31. The address to the Alumnae Association will be delivered by Rev. M. N. Waldrip of Fort Smith.

The Cole Lectures.

The Cole Lectures, Vanderbilt University, for this year are of special interest, especially in view of the subject matter, "The Fact of Conversion." They run from April 26th to May 3rd. The lecturer is Rev. George Jackson, B. A., Toronto, Canada. It will be seen from the scheme of the lectures, published below, that the lecturer will be working right at the very heart of the gospel. There is no field in the range of present day thinking upon which the emphasis more needs to be laid. Here is the program:

The Fact of Conversion.

Introductory sermon, West End church, Sunday, April 26, 1908, 11 a. m.

Subjects and Dates of Different Lectures.

1. The Reality of Conversion as a Fact of Consciousness, Wesley Hall Chapel, Monday, April 27, 11 a. m.

2. The Reality of Conversion as a Fact for Life, Wesley Hall Chapel, Tuesday, April 28, 11 a. m.

3. Varieties of Conversion, Wesley Hall Chapel, Wednesday April 29, 11 a. m.

4. The Rationale of Conversion, Wesley Hall Chapel, April 30, 11 a. m.

5. The Psychology of Conversion, Wesley Hall Chapel, Friday May 1, 11 a. m.

6. Present Day Preaching and the Conversion of Men, Wesley Hall Chapel, Saturday, May 2, 11 a. m.

Closing Sermon.

Tulip Street church, Sunday, May 3, 11 a. m.

The Cole Lectures are open to the public free of charge.

The Epworth League Conference.

The session of the Little Rock Epworth League Conference, held at Prescott, April 14-16, was well attended, the program was faithfully carried out, except as one or two speakers, detained by sickness failed to appear; the interest was sustained, the enthusiasm high, the entertainment royal.

Rev. J. M. Workman presided with his accustomed tact and added much to the program by his appropriate exhortations. Drs. Werlein and Sharp preached with clearness, force and fire. Miss McKenzie, our deaconess, greatly helped by quiet talk and spiritual suggestion. The Presiding Elders, furnishing the information sought concerning the needs of the home field, gave a practical turn to the discussions. One of the most serious hindrances was the failure of certain pastors and league officers to answer inquiries sent out. Rev. F. Hutchinson's address on the Leaguer's call to service was searching and impressive. Rev. Jas. Thomas conducted all of the devotional services in his own characteristic way. Mr. Adam Trieschmann, a layman from Crossett, made a valuable address on Systematic Giving, which ought to be repeated before our laymen at every opportunity. Miss Rachel Hill gave an admirable talk on Child Training for Service. Rev. W. F. Evans closed the delightful occasion with a strong missionary address and an appeal which was answered by the consecration of some dozen Leaguers to missionary service. The collection amounting to over \$500 will go to one of our most important Korean churches. Rev. J. M. Workman asked to be relieved from the presidency, which he had so faithfully filled, and was appointed field secretary for Little Rock Conference. Rev. F. Hutchinson was elected president and Miss Byrdie Anderson secretary, and the other officers re-elected. Texarkana will entertain the conference next year. Rev. T. D. Scott and the Prescott people looked faithfully after every interest and captured all hearts. The failure of Dr. Du Bose to come on account of sickness in his home was greatly regretted.—A. C. M.

Review of Charles Wesley's Poems.

Monday is our holiday at Hendrix. To this new professor who needs to study his lessons more diligently than the students whom he teaches Monday brings grateful relaxation, and a chance to indulge myself in random reading, which I always find to be the best mental recreation, and for which our college library of more than eleven thousand well selected books gives me excellent opportunity.

I have before me now the poems of Charles Wesley. Are not all Methodists well acquainted with the poems of Charles Wesley? No, at least this writer must say that in this volume of 370 pages 12 mo. is found five times as much poetry from the pen of Charles Wesley as he ever knew about before.

I have often thought John Wesley imag-

ined himself good looking, for I have ten different pictures of him, most of them posing in striking attitudes. Now, considering the fact that there was no photography in his day, and no such thing as stealing a picture with a snapshot, this certainly suggests that he was fond of having his picture taken. But I have no picture of Charles Wesley, and there is none even to adorn this volume. But there is a picture of Charles Wesley in these poems. It could not be better drawn. We discern in this mirror the opinions, the mental temper and spirit of the man.

Wesley's hymns as sung in our churches, and which have given him fame as a hymnologist unsurpassed, are mostly fragments of longer hymns and poems. "Jesus the Sinner's Friend to Thee" as it stands in our hymn book is made up of the first two and the eleventh stanzas of a poem of thirteen stanzas. There are many expressions in those stanzas that we would not admit into sacred song. In the third, as found in the Hymnal, we sing "Lord I am lost" instead of "Lord I am damned." In the original the last line of the third stanza is "All my nature teems with hell." The last line of the twelfth is: "I feel a thousand hells my due."

These seem to us exaggerated expressions to represent the sorrow of the penitent, but the last stanza in which the penitent prays God to destroy him is still more startling:

"While groaning at thy feet I fall
Spurn me away, reject my call
If love permit contract thy brow,
And, if thou cans't, destroy me now."

As a representation of the misery which sin in itself must entail in spite of infinite and eternal love this is not an appropriate picture.

Wesley's spirit is not always in harmony with his creed. His intellect was sufficiently clear to see that one who holds an illogical creed may still be a disciple of Christ in spirit. He says in his poem on Dead Orthodoxy,

"The orthodox renowned in fight
Fierce champions for opinions right
May reason's strength display,
Their Arian and Socinian foes
And heresies whole household knows
The truth as much as they."

Men are not saved for their attainments in knowledge but the heart finds Christ wherever it truly seeks him. But this germ of perfect Christianity did not bear its perfect fruit in Wesley's conduct. When his younger son joined the Catholics, he wrote a poem on the occasion "on the apostasy of his son."

Farewell my all of earthly hope
My nature's stay, my age's prop
Irrevocably gone."

It seems that he discarded his son.

"My child no longer: I consent
To see his face no more."

He thinks however that this is a judgment on him for his own sin:

"My sins the cause of my distress
I feel and mournfully confess
The punishment is just."

I confess I do not like this poem. It contains sentiments with which I cannot sympathize.

Besides if Samuel's state was so terrible one will say that it might have been a proper subject for secret prayers and tears to his distressed father, but hardly a subject to write poetry about.

This note is introductory. On next Monday I shall continue this review.

J. E. GODBEY.

Hendrix College Notes.

The work of the college moves along smoothly. A very few of the students have been compelled to drop out since the end of the second term on account of financial pressure, not as many, however, as we feared when the financial stress struck the country in the fall and early winter.

So far we can still say that we believe this has been, in many ways, the best year in the history of the college. We look forward to a good closing in June, and to still larger and better things for next year.

This is the season, as all know, when particular interest centers in athletics. So far we have no reason to believe that the interest taken by the board of trustees, by the president and faculty of the college in the promotion of athletic sports, has been productive of anything but good to the student body. We are glad to see it, and believe that such sports as are engaged in are a help and not a hindrance both to good class work and to the development of character. The many readers of the Methodist will be glad to know that Dr. Godbey grows continually in love and favor with the student body. May he have many years yet added to his already long and useful life with which he comes in contact here with his ripened stores of wisdom and experience.

R. H. C.

What the Laymen Expects of the Pastor.

J. D. Clary.

(A talk made at the Laymen's Conference of the Camden District and printed by request of the Conference.)

The little study which I have given to homiletics has led me to the belief that it is frequently a mistake to begin at the beginning of a lecture or sermon. So I begin in medias res.

The pastor should be a leader. We have bits for the horses' mouths, a helm for the ship, a rod for the fool's back, but the shepherd's method is different. He calleth his own sheep by name and leadeth them out, and he goeth before them and the sheep follow him. This relationship implies gentleness, guidance, care. It is the part of the shepherd to provide for the growth of his flock and to lead them where their wants may be supplied. He has to choose a body of officials who are to be his staff officers. He should be a leader who knows men. He can afford to be ignorant of many things in science and philosophy and even in theology, but he must not be ignorant of men. He should see beneath the mask and read men as they are that he may have a wise body of officials.

When the best have been chosen there is still need for skill on his part. There is often a flagging zeal to spur, a weary one faints and must be refreshed, an indifferent one must take new interest, the timid must be encouraged. The inexperienced must be patiently taught, the ignorant and untrained must be developed, the rash are to be restrained, mistakes to be corrected, errors turned to good account, good brought out of blunders. These are no small task and call for untiring diligence and watchfulness.

Then there is the quality characteristic of

every great leader. He must be able to inspire men to personal contact. It was said of Rhoderick Dhu that one blast upon his bugle horn were worth a thousand men. The personality of Stonewall Jackson would cause the wounded to rise when he approached and the faint hearted to take courage for a fresh onset. This the pastor must be to his force of stewards, teachers, officers. Through him they must get their inspiration for the work and often their training for its responsibilities. With this subtle power that attracts and charms he must tactfully and shrewdly

Try each art, reprove each dull delay,
Allure to brighter worlds and lead the way.

(To be continued.)

Another Call.

Dear Methodist: The readers of the Methodist have been so kind to me and have responded so readily to the appeals I have made that I am free to make another appeal for a mired wheel in our mission work. This time I come to you for help at our own door, Durango, Mexico. The needs are great indeed and help must come from some source. I think I know a Christian heart and know it will respond to a reasonable cause and deeply sympathize with those in need. This time my dear readers! come asking you to help me raise \$500 to assist our work at Durango, Mexico, where I have a member of my own household at work with Miss Tydings. The school building had become so dilapidated that the teachers lived in perfect dread of being buried alive by the decayed condition of the roof. They were forced to repair or close the school. They had no money and the Board had none with which they could supply them, so by faith the work has been done, and the appeal has been made to me for help. Bishop Ward, who has just returned from Mexico says: "Miss Tydings has probably written you about her work, they very much need to purchase the grounds adjoining their school. Besides she has to make some repairs this summer for which she lacks funds. These good women in Mexico are largely making brick without straw. If you can find some person willing and able to help them it will be a good work."

The appeal that comes from Durango says, "THE WORK JUST HAD TO BE DONE. The roofs are made of brick, dirt, lumber and cement, and when it gives way there is nothing to hold it up. It comes right in on you. Last year the roof of one of the schools fell in and killed several of the children. Before we had the roof fixed we were miserable for fear it would tumble in on us."

My dear friends don't you think it is enough for them to go and do the work without having to live feeling that their lives are in peril every moment? Let's help them. I know where the last \$25 will come from when the other \$475 is raised. Who will be the first to start the work?

As one who loves all men and is doing his best to aid in Christ's universal work I appeal to you for help.

W. F. EVANS.

Warren, Arkansas.

Temperance Songs.

Four songs, "Dixie Dry," "The Stainless Flag," "State-Wide Prohibition," and "Arkansas," have been put in a leaflet and are ready for use in the temperance campaign. They are suitable for church and Sunday School purposes. Get our people to singing about "State-Wide Prohibition," and the victory will be easier. Price: 5 cts. for three, or 75 cts. per hundred postpaid. Order of Anderson, Millar & Co., Little Rock, Ark.

"A Prophet in Babylon."

This is the best day the church of Christ has ever seen, in the dawning of the morning of this golden age of God, W. J. Dawson, the London preacher and evangelist, comes as a prophet in Babylon with a message of evil. The hero of his book is a New York preacher in a fashionable church who awakens from his stupor superinduced by enfeebling theology and soporific tradition to find himself a mere "seller of rhetoric,"—a reader of careful essays to an eclectic congregation. He despairs of the church in its present form and would vote for its total abolition. He says it is on its death-bed with lights and moving music and all that kind of thing, but the odor of decomposition is in the air. In a climax of mole-eyed pessimism, one of the characters prophesies that America will be pagan in 1930 unless a radical reformation is accomplished.

A startling indictment is made against the church of Christ,—that she has lost her knowledge of her own worldwide mission, that Christianity has openly become the church of the rich in our cities, that she constantly retreats before the invasion of poverty. Down town churches are sold for immense sums of money, and the wealth so gained is employed to build gorgeous religious club houses in the suburbs among the wealthy and comfortable classes; and the result is districts full of disease and poverty, forgotten and despairing, whose life is hell; that the chief function of the modern church appeared to be not to capture the world, but to coddle the saints, and mighty poor saints at that; that the church has largely lost its note of self sacrifice; it exists for self culture, not for conquest, content to maintain its life by the accretions of hereditary good people out of its own homes and the Sunday Schools; that with a large number it meant the loose acceptance of creed, and, at the best, the profession of an experience and not the laying down of life in the service of Christ and humanity. He gives as a reason for the decline in candidates for the ministry not lack of compensation, but rather that men of brilliant parts will not consent to grind out their lives in piffling trivialities, as required by many congregations.

Now for his remedy. He would abolish all churches and form a "League of Service," being a union of all who love in the service of all who suffer. It will have neither creeds nor form nor subscriptions. Its ministers will not be paid,—how they are to live is very hazy. Its law will be freedom and its condition service. It will include everybody, even the Buddhist and the Mohammedan. It will worship Christ, but neither as man nor God, but as a living presence in all men, making all men divine.

Such is the nightmare and the dream of the Prophet of Babylon. As will be plainly seen a large portion of this indictment is based on utterly false premises. In the first place, Dr. Dawson had only been in the United States a very little while when he wrote the book, and in the nature of the case, could have only a superficial view of the conditions. He brings before us a preacher who delivers weakly essays on the philosophy of Browning and similar themes to a dilettante congregation, and would have us believe that they are both representative. As a matter of fact, the pulpits of our country are to a very large extent filled with strong, positive preachers, and the laity is demanding just that class of preaching. The spineless specimen of emasculated manhood who is a "seller of rhetoric" only and a manikin in the hands of a Board of Control made up of narrow-

headed, near-sighted, weak-chested business men is certainly in the very slim minority.

There is a modicum of truth in the allegation that the churches are retreating before the downtown districts and building family churches in the wealthy suburbs, leaving the working people and the poor to rot in helpless stagnation. Many a great church has just as certainly sold out Jesus Christ for silver as ever Judas did to the high priests. Whenever any church, whether Methodist or otherwise, forgets that motto of John Wesley, "Not where we are needed, but where we are needed most," that church is a traitor to her Lord, and kissing his cheek she at the same time sells him for comfort or money or prestige. Even in Southern Methodism we have not been guiltless. May the time never come when Methodism shall be looked on as the rich man's church and a sort of social club.

There is food for thought in the statement that many churches seem to think that the chief function of the ministry is to coddle the saints and not to conquer the world, and that men of parts will not fritter away their lives in a ceaseless round of piffling trivialities—patting people on the back and administering soothing syrup and tepid milk to grown babies. Some churches undoubtedly seem to think that the chief function of the ministry is in just such services, and they resent it if he is so occupied with the larger duties of the Kingdom of God that the coddling is forgotten.

The acts of the Methodist ministry of Oklahoma in the year of our Lord 1908 would be a sufficient refutation of the statement that the church had lost the note of sacrifice. It is true that we have a growing number among us who have never known what it means to sacrifice a single luxury for Jesus' sake. Of course Christ does not grip these people, who for the most part are children of cultured homes. They have never made a renunciation for Jesus' sake, and consequently they are milk and water followers. It is also a fact that many churches are satisfied with reaching the hereditary Christians, and are doing little or nothing to capture the world. A church in a down-town district was slowly dying. Finally a meeting was called to preside at the obsequies. Coffin, hearse, mourners and all were in attendance. They were going to bury the old shell without hope of resurrection. But in the midst of the ceremonies one of the officers got up and said they did not have to die. They had for years been going contrary to Christ's teaching. They had been trying to save themselves, now they should try to save the community,—employ a missionary to go out among the people of the vicinity and bring Christ to them. They mocked him, because they could not pay their debts now, and he said: "This is the way to pay debts." Finally they consented to make the sacrifice, and today that church employs a number of workers and is a strong fort in the church militant.

There was another dying church in a great city, and the new minister suggested that they send a missionary to the foreign field. They laughed at him, saying it was impossible. He persuaded them that the only way to save themselves was to save others, and now that same church has seven missionaries in the foreign field and is one of the strongest churches in the world.

A missionary from China tells of his annual collection at Christmas time, when the natives were making an offering for missions. One of the number was an African girl of sixteen years. She brought eighty cents and laid it down for Christ. The missionary was amazed

at the amount, as it was astonishing for anyone in that country and in their poverty to give so much. He told her she must not do it, but she burst into tears and said she must. Afterwards he asked her where she got so much money, and she told him her story. She had not anything to give. She must, love must. She had gone to a planter and sold herself for a slave for eighty cents. She sold herself as a slave for life and gave it all to her Savior. When we are worthy to stand in her shadow, His Kingdom will come.

Dr. Dawson's remedy for the need of the world is too thin. It sounds poetic—"League of service." A union which will include everybody, even the Buddhist and the Mohammedan is bound to be pretty loose, and then when we find that they worship Christ not as God or man but as a presence in all making all men divine, we are befogged and confused. It is rose-tinted fog, but fog nevertheless. The need of the world is a Christ, both man and God. The ineradicable instincts of the human heart cry out for such a Savior. The need of the world is not an ineffable somewhat, but a living, breathing, personal Redeemer; and the church which has had a victorious history for two millenniums is learning to speak a word as taught by Jesus,—a triune word, soft as the dew and radiant as the stars, a word that will send the dogs of war skulking to their lair; a word which will bind labor and capital in the white covenant of peace; a word which will abolish the slums and out of hell's bog build a new city, whose foundation shall be righteousness. That word is the blessed trinity of "love, sacrifice and service;" one word and yet three, for each must include the others. Love ultimates in service by means of sacrifice in the name of "him whose we are and whom we serve."

The Southern Methodist church must adapt itself to its environment. We have been irresistible in the country—we must learn from the Wesleyan forward movement, which expressed itself in the open church, how to storm the citadel of the great city. What is the open church J. E. McCulloch answered in his book, "The Open Church, or How to Reach the Masses." The open church is a church organized for the purpose of aggressive evangelism in its immediate community, where as a rule wholesome social and religious influences are deficient; the working principle of the organization being to supplement the ordinary methods of the gospel, such as preaching, prayer meeting, and Sunday school, by a system of practical kindness and service, ministering to the physical, social and intellectual as well as the spiritual needs, and reaching as far as possible all the people all the time with the ultimate of saving the whole life through vital faith in Jesus Christ.

The re-statement of our faith we believe is of small moment. We hold to the great truths of Evangelical Christianity, and we believe that we ought to prove our faith by our works. We are not troubled with "intellectual and moral measles," but we must live up to the Wesleyan watch words, "The world is my parish;" "I desire a league offensive and defensive with every child of God;" "We have nothing to do but save souls;" "We go not where we are wanted but where we are wanted most."

P. R. KNICKERBOCKER,
Pastor St. Luke's, Oklahoma City, Okla.

Every good Sunday School teacher needs Peloubet's Notes on the International Sunday School Lessons for the year. Price post-paid, \$1.10. Anderson, Millar & Co.

As We Are and Our Duty.

Readers of the Western Methodist: I have just read an excellent article by Rev. G. W. Hively. I feel like saying something for the cause of temperance. Neither argument or reasoning is necessary, for had both or either one been awaiting the desired object would have been accomplished long ago. God's law eternally settles the fate of a drunkard, and excludes argument. God's law is not a gush of ambition to control, but a wise rule by which men may attain the purest happiness hereafter. Why men endowed with fine intelligence, who can draw logical deductions on other subjects, become irrational as soon as prohibition of intoxicants is named in their presence is a mystery. On this mystery hangs a bit of history. Seventy-eight years ago we had free distillation, free selling and free drinking, freely indulged in. Under the law of like begetting its likeness their children inherited a thirst for strong drink, and but for the social restrictions throws around the women then we would now be a nation of drunkards. The nature of alcohol is to destroy the power to reason. A man born with an inherent thirst for strong drink is semi-insane on that subject. If you approach such every red globule will lick its forked, serpent-like tongue as if you were invading the sanctum of its rights, and the circulation of pre-generated alcoholic effects dethrone reason on the subject of prohibition. This is the condition that we face. If intoxicants were abolished today, "three or four generations would be visited with the iniquity of our fathers." It would take that long to free the blood from alcoholic virus. The first drunkenness on earth brought a physical curse on the Negro. I am glad that it is only physical. But we must know that the physical debasement of the Negro is given to us as a perpetual reminder of what every drunkard's moral degradation is most like. They are abject slaves to thirst and vendors, and have no power of their own, neither will they ever consent to be freed by friends. Here comes the hard part of duty. Do we love these helpless captives so that we will free them by removing out of their reach the accursed thing? They will fight to the last. Are you a friend to them, then come and try to save them by prohibitory even if they bruise our faces while at it.

J. T. HAMBY.

It Will Continue.

Enclosed you will find five dollars. This is not on my account. The late newspaper law made no difference with me. Happily my paper is paid to 1910. I have been extremely fortunate in this one thing.

But the Lord has blessed me further. He has given me a Christian mother. One of those good old-fashioned Methodist sort. He has blessed me with a disposition to be something and do something to advance his cause and kingdom in the world.

But my influence has been limited. I was left fatherless at the age of eleven. My father was one of those old-fashioned Baptist sort, who lived the first year of his life in a log pen, used afterward for a smoke-house. His life-long struggles left mother with four children and a small farm.

We children, two boys and two girls, have never been fined, never been tried in the courts for any misdemeanors or crimes, but have taught school, all of us, and are also members of the Methodist church.

I was the oldest boy, and for the last eighteen years have been fighting the battles of life alone, save the care and love of our moth-

er. I am now a local preacher serving as supply on one of the hardest circuits in Arkansas. I would not say my people are mean. They are morally good. They are not poverty-stricken. Many of them are rich in store-house and land. But I do mean that, those who have stood by the interest of the church and who have prayed "Thy Kingdom come" for these many long years, are financially poor. There were no crops made in this country last year. The soil is mostly thin. It cannot stand a drouth and yield a great harvest.

We have had spiritual failures as well. This has been caused by the lack of proper cultivation. We have the people. Many young, intelligent boys and girls. But their spiritual natures need to be cultivated. They have seriously been neglected so far this year. I have been tied up in school this winter for three and one-half months.

Under the present conditions I was compelled to teach. But I am not yet rich. On account of the meagre wages received and the high prices of things, I have saved nothing. Yet I have met my appointments. Have not missed one on the account of bad weather or sickness. I will not be bothered any longer by a school. Have nothing to do but to throw myself right into the work. I am praying earnestly for a great blessing both temporally and spiritually throughout our entire work this year. But the results are in the future. I

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BOTH IN ROUND OR SHAPE NOTES

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am sure I will need all the money that I will receive.

If this work is not set on foot and something done along the financial line, I will be financially ruined this fall. Probably I can get out of debt by selling out. But if I have to sell my horse, bridle and saddle also, I will stay with this work. It will continue.

And this is not all that will continue. My mother will continue to read the paper. True her name had been dropped from the subscription list. It was one of the first names ever placed upon the list. It has been coming to my home all my life. It has been a great factor in forming my spiritual nature. It has been a pleasant visitor to the entire family when we were all at home with father.

But father is no longer there. We children are away a great deal of the time. So mother is left alone and even without the paper. No, never, it will come. It has been coming too long for a newspaper law to snatch it away.

If I have to quit my work this fall, I will go home, then mother can read my paper. But I do not want to be driven home under poverty's lash. The work is too great. The field is too green. Too many souls are starving a gospel-starvation, to think of such a thing. The call to the ministry is too urgent. I could not rest at peace with my God, if I failed to obey him.

Yet charity begins at home. The boy who

does not love home and mother is not a human being. He may be in form and features, but he is not in feeling and thought. The boy who will not spend the last cent he has for his mother, when she is in need is, at least, not the stuff that the true Methodist preacher is made of. For they have a heart, they have a feeling, they have a love for all mankind, or else, they would not leave the dearest place of earth; the very best friend of the entire world.

But home and mother will not continue as they are. The farm is going to rack. The roofs on the buildings leak. So great gullies will be washed out through the land. The buildings will be rotten down. Mother's face once aglow with smiles is gradually changing. Soon great wrinkles will be formed there by the failing of her constitution.

But the spiritual life grows day by day and after awhile her toils of this life will be finished. God will gather his jewels home. To a home that will be lasting. We want to keep up the sign-boards from earth to heaven. The church papers are among the truest and best of these sign-boards. So they must not be torn down.

JOHN H. BRADFORD, L. P.

Edge, Ark.

Rev. Ellison M. Davis.

Ellison M. Davis was born Sept. 20, 1848. Professed religion and joined the Methodist church early in life. He was admitted on trial in the White River Conference in 1866. From that day till the day of his death he was a loyal itinerant Methodist preacher. Though sometimes read out to a hard place yet he went without a murmur. He was of a kind disposition, never speaking evil of others. He loved to read and was well up in history. He knew the doctrines of his church and could preach them forcefully and with fine effect, without antagonizing others. During the year 1907, while at Salem, Ark., his health was not good, and when he and his good wife moved to Evening Shade in December he was not well. He only preached in his new charge one time, the last Sunday in December. From then till the day of his death he was scarcely free from pain, suffering intensely from rheumatism. But he bore his afflictions with patience, and expressed his willingness to die if it was God's will. He said he was ready to go. His devoted wife was untiring in her attention to his wants, and the good people of Evening Shade did all they could for him. But the death angel came for him about midnight of the 25th, of March, 1908. We buried him in Evening Shade cemetery on the 27th, in the midst of a multitude of sorrowing friends. While he is gone from us his work will abide. May the God of all grace sustain the bereaved companion and other relatives, and may they meet him where parting is not known.

A. F. SKINNER.

The Chief Need.

Much is being done and well done by the various committees to insure the success of the Chattanooga Laymen's Conference. To all human appearances such is well-nigh assured. But when men have done their best something still remains. There is a vast territory where the combined skill and strength of men cannot venture. There are forces unaided men cannot command. It is on these forces real success depends. The pride of human capability was rebuked once and forever when it was written, "It is not by might nor by power, but by my Spirit saith the Lord." We must know our insufficiency without divine help that we may cry to him who is always with us for the manifestation of His power.

If there ever was a time in the history of our

WESTERN METHODIST.

Loan Fund Day.

Summary of Contributions to Loan Funds from the Several Annual Conferences, 1882-1907.

CONFERENCES	Loan Funds
Alabama	\$3,095 07
Arkansas	302 25
Baltimore	14,186 70
Central Mexico	57 00
Columbia	5,361 57
Denver	25 00
East Columbia	37 56
Florida	24 00
German Mission	758 00
Holston	1,842 72
Illinois	232 45
Kentucky	1,146 40
Little Rock	37,058 72
Los Angeles	5,395 73
Louisiana	1,644 00
Louisville	34,324 50
Memphis	21,731 05
Mexican Border	7,152 95
Mississippi	97 83
Missouri	10,897 68
Montana	4,301 05
New Mexico	67 40
North Alabama	40 00
North Carolina	559 13
North Georgia	165 75
North Mississippi	266 94
North Texas	133 57
Northwest Mexico	18 50
Northwest Texas	3,251 95
Oklahoma	2,505 36
Pacific	15 83
St. Louis	859 87
South Carolina	640 15
South Georgia	176 13
Southwest Missouri	8,080 97
Tennessee	\$167,353 82
Texas	\$70,989 61
Virginia	\$238,343 43
West N. Carolina	
Western Virginia	
White River	
Not localized*	
Interest earned	
Total	

It will be seen that the amount contributed to the Loan Fund Capital was \$167,353.82. These contributions came from the Conference Territories as shown in this table, during the years 1882-1907 (March 31st). During this period the accumulated interest (less amount paid to annuitants) has amounted to \$70,989.61, which, added to the original capital, makes the total Loan Fund Capital \$238,343.43 at the close of the last fiscal year. * Of this amount \$5,516.89 was set apart from receipts on the first, second and third Assessments as a nucleus for a Loan Fund.

This table is published that our people may be informed as to the source of our present Loan Fund Capital. It will be noted that some of the larger Conferences have contributed nothing, and others very small amounts. We are expecting a response from every quarter of the Church on Sunday, May 10th—Loan Fund Day.

W. F. McMURRY,
Cor. Secretary.

Church Extension.

Rev. Arthur Mather, D. D.

The "Statement and Appeal" of the Board of Church Extension which has appeared in the Church Press, asking for an increase of its Loan Fund Capital, brings forcibly before our people the vastness of the operations which are going on in our material Zion, and at the same times give cause for thanksgiving for what has already been accomplished and large encouragement for future enterprise.

Some of the facts contained in the "Appeal" will bear a much stronger emphasis than has been put upon them. For instance, when it is recalled that of the total number of Church Buildings now owned by the Methodist Episcopal Church, South, nearly 50 per cent of them have been built with the aid of Church Extension money. It will be seen that the Organization which was effected more than twenty-six years ago, has more than "made good."

Many of our people are probably unaware of the real significance of this phase of our Church work; partly because it relates almost exclusively to material advancement; and partly because many think that the Board confines itself mostly to the dispensing of small donations only. A closer observation, however, reveals more than this, and bears the conviction home to the minds of thinking men and women that unless adequate building equipment is provided for the "Societies" which are being continually organized, alike in the city and country, the work of God will inevitably be retarded, and this cannot in

most cases be prevented by gifts of comparatively insignificant proportion.

The "day of small things" in our Methodism is past, and rightly so. Spiritual progress invariably means material advancement. Make men good and they forthwith begin to reap the advantages of thrift and prosperity. Eliminate the extravagancies consequent upon the pursuit of evil and an era of material prosperity generally sets in. This great "forward movement" therefore in the work of Church Extension is but an outward and visible expression of the inward and spiritual grace which has been made manifest in the conversion of the multitudes. Everywhere in our Zion is heard the cry, "Let us arise and build" and one of the most encouraging and hopeful signs in our midst today is the fact that the spirit which dominated the Psalmist of old when he declared his desire to "build a house for the Lord which shall be exceedingly magnificent and of great glory," is being emulated everywhere where our preachers have obtained a spiritual foothold. Consequently while our fathers were glad if they could but obtain a roof under which to meet and worship their children are not content without the best and most modern church edifices in which to carry on the great work of the Kingdom.

It would seem that this "appeal" on the part of the Board of Church Extension will commend itself with practical unanimity to the business men of our Zion. Our rich laymen will of course be heartily in sympathy with a movement which looks to the enlarged equipment of our Church plants at the least possible "connectional" outlay, and at the same time preserving the individual identity of our congregations. On the principle that it is more "blessed to give than to receive" our people will be more likely to accept aid in their Church Building Enterprises, where they have the distinct privilege of returning that aid when they themselves have a self-supporting congregation than they otherwise would be if the aid given merely came to them as a donation.

When one comes to face this whole subject squarely, it is surprising what can be accomplished along the lines of Church Extension with even a limited capital. Everyone is of course aware of the marvelous cumulative power of money that is put out at interest. It may not be widely known however, but it is nevertheless a patent fact, that in many portions of our Israel it is no easy task to borrow money from local sources with which to build houses of worship. For some reason or other real estate men generally do not look upon church property as a first class or desirable investment and often flinch at it. Consequently when loans are made through local sources, the rates of interest charged are often very high, and generally speaking, there is no line of real estate which is harder to place on the market than the class to which we refer. We have known Trustees who have gone from "Dan even unto Beersheba," figuratively speaking, trying to obtain needed relief in the matter of negotiating a loan by means of which to assist in building or completing a house of worship, and be turned down at every stage. This disability did not arise from any disqualification in the Trustees themselves for they were all men of means and of good standing socially; but from the custom prevailing almost everywhere which has mired church property in a class by itself so far as its desirability for mortgage purposes is concerned. The value of the Loan Funds of the Board of Church Extension to our Israel

Church when a united prayer should go up for divine guidance and blessing such a time is now upon us. The spirit of awakening is on our laymen. They are casting about for the best means of doing the greatest things. Leaders are seeking to devise ways, and bring to bear influences for mobilizing the vast army of our laymen. The whole Church is astir and there is an eager expectancy abroad. There is the feeling of a new dawn evident in every direction. But by these very tokens there is need of much prayer that this movement may be guided to fullest and widest and highest results.

Realizing this is a call for prayer and a prayer calendar have been mailed to a large number of our laymen, requesting that they unite to pray: "1. 'For the presence of the Spirit in the Movement.' 2. 'For a deeper and more universal sense of responsibility' and 3. 'That we may be given vision of present opportunity.'" This call to prayer is with special reference to the Conference at Chattanooga. This call is hereby extended to all our people. Moreover there are many young men and women who are on the verge of a decision for life and perhaps never so many whose thoughts turn to the mission field at home and abroad. We should pray the Lord of the Harvest in their behalf.

It is enough to encourage our faith to see how God is moving on the Church, but the victory is not yet. There should be continuous prayer from now till April 21st that this most significant movement of modern times may have the seal of God upon it, and that the Conference may be made an occasion of great spiritual power.

We would suggest that our pastors make it a subject of prayer in their public ministrations. Also we suggest that it be made the subject of at least one prayer-meeting, and that wives and mothers and sisters join the men in a united cry to God for His blessing. Should we come to a full sense of our own insufficiency and humbly and penitently throughout the whole church ask and seek and knock, the heart fairly leaps at the thought of what is in store for us. Whereas, if in our self-sufficiency and pride of human strength we tempt the Lord He may rebuke us. Better Israel defeated than Israel vaunting themselves saying, "Mine own hand hath saved me." Our first cry must be, "The Sword of the Lord," and then the names of our valiant human Gideons will become a power. "Let us advance upon our knees."

Church Extension Loan Fund.

May 10th has been designated by the General Board of Church Extension of the M. E. Church, South as "Loan Fund Day." At the mid-year meeting of the Little Rock Conference Board held at Stuttgart March 11th, it was resolved that all churches in the conference be urged to observe "Loan Fund Day" and that the preachers take collections as suggested in the appeal of the General Board.

J. R. SANDERS, President.
W. J. PORTER, Treasurer.
M. W. MANVILLE, Secretary.

Some Good Books.

Twentieth Century Cook Book, \$1.75.
Winton's New Era in Old Mexico, \$1.00.
Shannon's Racial Integrity, \$1.00.
Light on Old Testament from Babel, \$2.00.
Ancestry of our English Bible, \$1.50.
Any book sent POSTPAID at price named.
Our Martyr Presidents, \$1.50.
Order something as second choice, if you are willing to use something else. It might save delay.
ANDERSON, MILLAR & CO.

WESTERN METHODIST.

THE EPWORTH LEAGUE.

C. W. Lester Editor

Scripture Lesson for April 26: Jno. 6:5-14;
Matt. 13:10-17; Luke 19:1-10.Topic: A Threfold Ministry: To relieve,
to teach, to save.

The gospel of Christ is designed to cover the whole range of man's need. Its purpose is to make the whole man whole. In order to this it must look after the body as well as the soul and must be able to meet the legitimate demands of the body as well as those of the soul. The body gets hungry and needs food, it gets thirsty and needs water, it gets cold and needs a covering, it gets sick and needs medicine, nursing and nourishment. The simple truth is the body has needs which are at times as imperative as the soul's needs, and in some cases the body must receive attention even before the soul. This is not because the body is worth more than the soul but because you can hardly expect to reach the needs of the soul in many cases until you have met at least some of the needs of the body. It is sometimes necessary to give bread before you give the gospel, to cleanse up the body and apply the simple laws of sanitation to the premises before trying to clean up the heart. And often when you have done the one

instruction is to be poured into the minds, especially of childhood and youth.

The other, and indeed the ultimate purpose of Christianity, is to save men. To save men from sin. Many people look upon religion as being simply and only getting into heaven at last. To them religion is the old Ship of Zion with them on board, sailing successfully over a tempestuous sea and landing safely in the quiet harbor of Everlasting Peace. They put the emphasis upon the safe landing. But salvation has a truer meaning. It means a present deliverance from present sin in this present world. To save men from lust, greed, idolatry, hatred, strife, heresies, envyings, murders, drunkenness, revellings, lying, love of ease, of pleasure, of the world—this IS the purpose of Christianity.

Oklahoma Epworth League Notice.

The death of Col. Frank Fields at Sulphur, Okla., leaves the board of trustees of Epworth League without a secretary.

I am anxious to have some definite understanding with the Commercial Club of this city concerning our Annual Encampment, but as yet have never got them to reduce any proposition to writing. Perhaps they are waiting for a settlement of the debt due Webster and Weems from the church as they are prominent members of the club. They have advertised the Chautauqua (state) June 19 to 23, also Epworth League Assembly without date. I don't know by what authority. The minutes of our annual conference say the trustees shall act as soon as this debt is settled. I don't know whether the latter has ever paid anything on it or not. Brother Waller is anxious for some one to say something about the matter. I have from time to time asked the Commercial Club to give me some information, or make some proposition that I might call the trustees together to consider, but failed so far. I can see no use of calling a trustees' meeting (with the necessary expense) unless we had something to consider. I am going to take Bro. Turner and a copy of the conference minutes, also copy of Epworth League Conference minutes, and ask for a hearing. R. W. CUMMINS.

Chairman Board of Trustees.

Watch.

By B. F. M. SOURS.

The Master bade thee watch till He return.
It may be soon; it may not be for long:
But be thou loyal, be thou true and strong,
Though lone the night, or hot the noon may burn,
For home and rest now does the spirit yearn?
O feel not bound, my friend, as by a thong!
Fill up the whole day with exultant song
And every thought of dark impatience spurn.
He comes—you know not when. Then falter not!
He is thy Lord, thy Savior, and thy love.
This voice would cheer thee when the day is dark.
When—no, I do not know. He lingers. Fraught
With joy divine, I watch his stars above,—
Lust for his footfalls?—are you ready?—
hark!
Mechanicsburg, Pa.

"Spiritualizing the Material,"

by Rev. A. C. Millar, is a little tract that will help the people to understand the religious use of money. Every preacher should distribute them among his members. Price post-paid, 10c. a dozen, 75c. a hundred.

cannot therefore be overestimated when these things are taken into account; and as a matter of pure business enterprise alone, it is a wise policy to endeavor to accumulate Loan Funds of such proportions as will meet the exigencies of the Church in this particular.

In reality, nothing that the Board of Church Extension has done in the past can be more heartily commended than the wisdom and forethought of the men of 1883 who started out with the determination to raise at least half a million dollars for a Loan Fund Capital. Had this object been attained twenty years ago, the Board would doubtless now have been asking for one million dollars increase rather than the \$100,000 for which it now appeals and the work of erecting churches would have been proportionately greater than it has.

It would seem that there must be legions in our Israel not possessed with great individual wealth, yet filled with the enthusiasm for the spread of the Kingdom of our Lord and Savior, and ready as an evidence of that enthusiasm to place gifts according to their ability, upon the altar, who will hail this opportunity with gladness, well knowing that their gifts will not merely accomplish a specific purpose, but, like the grace of which they have been the recipients and which grows from "strength to strength," will multiply with the passing years, and temple after temple will rear their magnificent domes to the heavens as the direct outcome of their practical devotion to the cause of our common Lord.

This "Appeal" for funds is especially attractive as it will enable the rank and file to put together their offerings to greater purpose, possibly than any other way which could have been devised. It is said that "many hands make light work," and while the burdens, which we as a Church have assumed, are heavy, yet if the hands of every individual Methodist are put to the plow, there can be no doubt as to the outcome. There is more truth than poetry in the old Scottish proverb, "Mony a mickle maks a muckle" and this is the right time for us as a great denomination to give solid evidence of this fact. One hundred thousand dollars added to the Loan Fund at this time will mean many times that amount put into new Church Building enterprises during the next decade. Sunday, May 10, 1908, should go down as a "Red-Letter Day" in the history of the Board of Church Extension of the Methodist Episcopal Church, South.

Louisville, Ky.

Program, Board of Missions, M. E. Church, South, St. Joseph, Mo., May 9-12, 1908.

Saturday, May 9th, 10-12 a. m. Discussion of China, Japan and Korea, by Bishop A. W. Wilson and W. R. Lambuth.

Sunday, 10th, 11 a. m. (Pulpits occupied by members of the Boards of Missions and Church Extension.)

3 p. m. China: Address by Dr. D. L. Anderson, President Soochow University.

Korea: Address by Rev. J. L. Gerdine, Songdo.

8 p. m. City Missions: Address by Bishop Chas. B. Galloway.

Monday, 11th, 10-12 a. m. Discussion of Brazil, Mexico and Cuba, by Bishops E. E. Hoss, Seth Ward and W. A. Candler.

8 p. m. Laymen's Meeting: Addresses by Mr. John R. Pepper and Bishop E. E. Hoss.

Tuesday 12th, 9-10 a. m. Discussion of Mission Fields in North America, by Bishops J. S. Key, Seth Ward and James Atkins.

11 a. m. Annual Sermon, by Bishop A. W. Wilson.

A FEW COPIES OF
Peloubet's Notes

Sunday School Lesson 1908
At 65 Cents Each, Postpaid
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you have made possible the other. You must often reach the soul through the body. You can sometimes minister to the soul best through the body. If a man has a real urgent need of the body, relieve that first, and then give him what his soul needs. The pastor and the League have no finer opportunity for doing real service that will count than during the sickness of a friend or a stranger.

Then there is the social need of our lives. It must be met and relieved. We are social beings, we need the company and friendship of others. Indeed we must have them if we are to develop normally and fully. Only this week I visited a poor old invalid who said she had been neglected in this respect. I ventured to suggest that we need this from each other and her reply was a pitiable wail of these words, "Oh, the mind without it! Oh, the mind without it! How awful it is!" To meet this need and relieve it is a part of the purpose of our gospel.

Another great function of Christianity is to teach. The Founder of Christianity is called the Great Teacher. He came to bring light, that is, knowledge about God, duty, human life, in its purpose and glory, the relation of man to his fellows, sin, death, judgment, hell, immortality, salvation, eternal life. Upon these great themes Christ and Christianity are unique and authoritative. And it is the business of those who represent Christ as a Teacher to keep fresh upon the minds and consciences of men these great truths. Continually and systematically this

WESTERN METHODIST

THE SUNDAY SCHOOL.

April 26.—Jesus Teaches Humility.

Golden Text—A new commandment I give unto you, That ye love one another, as I have loved you. John 13:44.

Time—April 6, A. D. 30.

Place—An upper room in Jerusalem. Six days have passed since our last lesson and the scene has shifted from Bethany to the city of Jerusalem.

Lesson Text—John 13:1-20.

The recent lessons that we have studied show us the drawing to a close of the great life of our Christ. The raising of Lazarus was his last great miracle according to John. It aroused the strongest resentment on the part of the official Jews and put in motion the diabolical scheme which resulted in the betrayal and crucifixion of Jesus. It was the strongest blow that he directed at his enemies and did their opposition to him more hurt than anything he had before accomplished. As he spoke the words that brought the dead Lazarus forth from the tomb he must have realized that his chief stroke in his attack upon sin had been made. Henceforth he must deliver his parting counsel, receive some honors from his friends and become the sacrifice of the ages for the sins of the world.

He knew that his hour had come. He knew it calmly. He had no bitter regrets; nothing to apologize for. The die had been cast. Calmly, with complete composure, he makes preparation to meet his death. As the world with its enchantments and pleasures for the carnally minded receded from his view he did not relax his grasp upon those he loved in the world. Having loved his own he loved them to the end of life and on and on to the present and on to the end of time and eternity. A pure god-like love that knew no time nor place.

He knew also that he was now possessed of all things. God was well pleased with his son and placed in his hands the riches and powers of his eternal kingdom. He had been thoroughly tried and God could trust him with all things. Complete resignation on the Savior's part brought complete confidence from the Father. Upon the assurance that all things are in the hands of Christ the commission to evangelize the world in his name has been accepted and whatever has been accomplished has been done with this understanding.

What recognition of his character! What cause might this be for self esteem! He is the beloved son of the great Father. Yet with these emoluments he humbles himself and gives a demonstration of his lowliness. He did not gird himself to do obeisance to some great one. If he had he would have been degraded in an instant. He addressed himself to the task of showing how well he thought of his brethren. It was an act of love. It was quietly performed and had its proper result in the hearts and lives of the apostles. He was greater than they but his love for them forbade his exercising lordship over them. They were his brethren beloved and he would impress upon them in this way how he regarded them and at the same time teach them how they should regard each other. There is no master with voice or gesture unkind in the realm of love. All are equal and akin in the Lord Christ. This is the lesson he would teach. Shall we who profess to have imbibed his spirit fall short of an appreciation of this beautiful lesson.

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Sunday School Notes.

By W. J. Moore, Chairman.

Not Our Fault.

We have endeavored to put it in the reach of every Sunday School in the Oklahoma Conference to observe "Children's Day." We have sent an urgent letter to each pastor, enclosing an addressed post-card order for programs. We then sent a card to each superintendent urging him to see his pastor "today," and make order for programs. A personal letter has gone to every presiding elder asking him to see after the matter in his district. So, if any school in the conference fail, it will not be our fault. The motto is: "A Children's Day service and an offering in every Sunday School in the Conference."

Our Late S. S. Conference.

This important meeting looked forward to with so much interest for several weeks, has come and gone. It was a rare treat from beginning to end. The program was rich, and full; and the speakers came up to the highest expectation in the discussions of the various topics on the program. Perhaps, the most just criticism that could be offered that we had too much program for the time allotted. We needed a week.

Bishops Key and Atkins were with us, and gave excellent addresses. The latter set a high standard in the opening address on "The Problem of the Church in the Life of its Youth." Bishop Key opened our eyes on the "boy" problem. His strong presentation of the facts was enough to open our eyes, to break our hearts and bring us to our knees, and then put us on our feet to go after our boys who are going to ruin.

Dr. Chappell, in three addresses, presented the Sunday School interests in the most inspiring and helpful way. We are sure that every one present went away with a new and enlarged view of the possibilities of the S. S. Dr. Cook, in four addresses, fired every heart with missionary zeal; and gave such a fund of information, and pointed out other sources for the S. S. that we were impressed with the thought that it is one of the greatest, if not the greatest missionary force in our church.

Miss Frayser, of Kentucky, brought us great obligations in the discussion of the primary and junior problems in the S. S. She is a talented, modest, consecrated woman; and the Lord is blessing her work. She delivered three addresses and held one conference.

Mr. Abbleby, of San Antonio, presented in a practical way the Baraca movement, by bringing a class of young men before the audience and demonstrating the work. It was one of the most interesting features of the convention.

Mrs. C. S. Field, of Ft. Worth, gave us two fine addresses and brought us all under great obligation. Bro. Field presented "A Magnet for Men," in a most helpful and instructive way. These two worthy Texans are doing a great service in the N. W. Tex. Conf as S. S. "Field" workers. They are bringing things to pass.

But time would fail me to tell of the excellent papers and addresses made by our own local workers. Every paper and every address was up to high water mark. There was not a dull minute in the entire conference. Bishop Atkins said in the closing address, "This is the greatest convention of its kind I was ever in." Everett said, "Moore, this is a great conference."

Prof. Excell led the music. That is all that is necessary to be said for you to know that the service of song was inspiring and uplift-

ing. It was worth all the time and expense of the occasion just to hear the music.

This closed our first State Methodist S. S. Conference, whose influence and inspiration may permeate every portion of our conference. The success of this conference encourages us to plan for another one next year.

The Sunday School Board is brought under obligations to all who helped us so efficiently in making our recent S. S. Conference a success. There was not a dull paper nor a dull address in the whole program. Only those who attended know what a treat others missed. It is unfortunate that every pastor and superintendent did not attend. I dare say that no man or woman who did attend has regretted the time or expense. We'll attend next year, won't we?

Strange and unorthodox as it may seem, we did not have a collection at our recent S. S. Conference. Some of the brethren were disappointed. The Board so managed the affairs as to make it unnecessary. If the brethren—pastors and superintendents—will do the Methodist thing they can put us where we can really do something for the Sunday School cause in Oklahoma.

"Children's Day,"—May 17, 1908. Get programs, get ready—observe it—do good.

Our motto: "A Children's Day service and an offering in every Sunday School in our Conference."

Our S. S. Missionary Plan.

It will be remembered that our last Annual Conference passed a resolution urging the Sunday Schools of each district to assume, or to undertake, the support of a missionary in the foreign field. We have entered upon this forward movement; and it has, in the main, met with the heartiest approval. Some of the districts will soon be ready for a missionary to be named or appointed. It is a movement that no other conference has ever undertaken before, so far as we are informed, but there is one danger: If we do not unify our efforts, and continue on this one line we shall thwart the whole thing. Appeals will be made for help from various sources, and worthy are they; but we cannot do this and divide our efforts. One or two strong Sunday Schools in a district may cause a failure by not chiming in with the plan of the conference.

Brethren, let us not "swap horses while crossing the stream." Let us obey the instructions and suggestions of the conference; and if this be not the best plan, let the plan be changed at the next Annual Conference. I really believe every presiding elder, pastor, superintendent and Sunday School under a solemn and moral obligation to carry out this plan as directed by the conference.

Lawton, Okla.

Prohibition Year Book.

Authority on Prohibition Progress. Facts Up-To-Date. Every preacher and temperance worker will need it this year to prepare for the State-wide campaign. 25 cents postpaid. Anderson, Millar & Co.

We are just bringing from the press a new edition of the Methodist Catechism No. 2, by Geo. Thornburgh. It is neat and attractive and should be used by those who have been through the Infant Catechism by Mrs. Geo. Thornburgh. 5 cents each or 40 cents per dozen. ANDERSON, MILLAR & CO.

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be addressed to Lillian Anderson, in care of the Western Methodist, Little Rock, Ark.)

St. Louis, Mo.

Dear Children: I have not written to you in a long time, for I have been away from home for several weeks. I want to tell you of a visit I made not long ago to a great big house where there were more than 150 little babies, none of them over two years old. When I first went in the building I heard a merry chatter of baby voices and was soon taken into a large hall, where twenty-two little boys and girls, none over two years, were playing. Long rows of little white beds were all around the room, and a little fence was in the middle of the room, making a "pen" for the babies that we were. About half a dozen bright, pretty little fellows were sitting on their beds and the nurse said they were not well, but fifteen little toddlers were having lots of fun playing in the "pen." When the nurse gave a bottle of milk to one, she made him lie down on the floor till he was through, for they break so many bottles, and often hit each other with them. There was one beautiful little fellow with big blue eyes and yellow curls, who waited till the nurse turned away, then slipped up and stole the bottle. The nurses call him the "little bottle thief."

There is one little Filipino baby with big black eyes and coarse black hair and the nurses named him Phil; he and the other little ones toddled to the fence and reached for my hand. One of them kissed my glove over and over as he jabbered "ma-ma."

It almost made me cry, as I said "You poor little darling; you haven't a mamma in this world, and nobody wants you." I wanted to adopt about half of them and take them to my house and start me an orphan home.

I was soon taken up stairs into another long room completely filled with rows of little railing beds. There were sixty babies in there, all with long dresses on. As they were too small to play or be amused, a great many were asleep, while many more were crying. The nurses are kept busy bathing, dressing and feeding these little ones day and night.

I went to every bed trying to see which was the prettiest one, but so many of them were beautiful that I could not decide. One little one was only a week old and had been found in the park, while many of them were found in baskets on doorsteps.

Isn't it sad to think that any one would want to put a dear little baby out in the cold where it might freeze?

The policeman found a pair of twins not long ago in an old basket with only a few rags wrapped around them. No mother or father could be found for them, so they were taken out to the "Home," but they were so cold and blue that one of them died.

There was another room in the Home where a great many babies were sick, most of them had the whooping cough.

Any one who wants to can go there and get one of these babies, and they give away two to twenty every month, but new ones are being brought in every day or two, so they keep about a hundred all the time. Most of these dear little ones are adopted into homes where there are no children, but if they reach the age of two years and have not been adopted, they are then taken to another "Home" for large children.

When you say your prayers at night dear children, don't forget to thank God that you have good mothers and fathers who love you too well to treat you as these dear little babies have been treated—many of them thrown out in the cold, some dark rainy night, hoping they will die. We send missionaries to India to teach the heathen mothers there that it is wrong to throw their babies in the river for the crocodiles to eat, but it would not be a bad idea for some missionaries to come to America and teach American women to love their helpless little babies and not put so much of their time and love on ugly little pug dogs.

Perhaps I shall write you next week

CURE YOUR CATARRH FREE

MY NASAL DOUCHE



MY FREE OFFER TO CATARRH SUFFERERS

I want to have the name of every man, woman or child who suffers from Catarrh, Hawking or Spitting, Headaches, Discharging Ears, Head Noises, Ringing or Buzzing in the Ears, so I can send them absolutely free my Nasal Douche, Five Days' Treatment and my New Book on Catarrh, Eye and Ear Troubles. My Nasal Douche is my own invention, constructed on scientific principles, easily cleaned, perfectly sanitary and so simple that any child can use it. I've proved its value in thousands of cases and I want to convince you that I can cure you. I can prove this statement to you in five days' time if you will only let me do so. I don't care how serious your case may be or how long you may have suffered, or what other doctors have told you. I want you to prove it for yourself at my expense. Simply send me your name and address and I will send

My 50c Nasal Douche, Five Days' Treatment and My Illustrated Book—ALL FREE.

My Illustrated book tells how to quickly relieve and cure Distressing Head Noises, Ringing and Buzzing in the Ears, Discharging Ears and Catarrh. It tells how deaf people, except those born deaf, may be restored to perfect hearing. It tells in plain, simple language how all diseases and defects of the Eye, such as Falling Eyesight, Catarrh, Granulated Lids, Styes, Sore Eyes, etc., etc., may be successfully treated by my patients in their own homes. It tells all about my Mild Medicine Method which has cured so many Catarrh sufferers and has restored hearing and sight to scores of supposedly incurable patients in every State.

Simply your name and address on a post card and you'll receive by return mail my 50c Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.

Send No Money

DR. F. G. CURTS, 120 Gumbel-Gurts Building, KANSAS CITY, MO.



of something else I saw while on a visit to the city.

Good bye, God bless each one of my dear children, especially those who appreciate the feeble service that is being rendered to the children by one who loves them devotedly.

RUTH CARR.

Pitman, Ark., Feb. 2, 1908.

Dear Western Methodist: How are all the cousins. This is my first letter to the Methodist. I am in the fifth grade and I'm 10 years old. I am sorry to say that we don't have Sunday school here. I have two brothers both younger than I am. Mr. Henry Vester is my teacher. I like him; I have two grandmas and two grandpas. My papa takes the Western Methodist. He and mamma have been off on a trip and took the baby with them; he is three months old. I can hardly wait to see him. We have taken a little orphan girl too. I guess this is all for this time. Your new cousin,

FLAVIA RUFF.

Lorena, Tex., Feb. 14, 1908.

Dear Methodist: I am a little girl who will be 7 years old tomorrow. I am not going to school, because I am too small, but I will be big enough some of these days. I can spell some and can read too. My pet is a little yellow kitty. Its name is Tom; we sure have some fun sometimes. I go to Sunday school nearly every Sunday. It is too cold sometimes. If I haven't made too many mistakes this time and this misses the waste basket I will come again. Your cousin,

RUTH LINDSEY.

Lorena, Tex., Feb. 4, 1908.

Dear Methodist: I am a little boy eight years old. I like to read the children's letters very much. I am going to school, and am in the second grade. For a pet I have a little calf. I have named it Dick. I can ride it to water and other places when I want to. Papa is going to get me a Shetland pony next year and then I shall have some fun, won't I. I go to Sunday school at Stanford's chapel. My teacher's name is Mrs. Barcus. I will close for fear this will go to the waste basket. If I see this in print I will write again. Your cousin,

WILBUR LINDSEY.

Clovis, N. M.

Dear Methodist: Papa takes the Methodist and I enjoy reading it and I thought I would write for the first time. I am a little girl 11 years old. I have been going to school for a long time. I like my teacher fine. Her name is Miss Nelle Lindsay. Magdalene Humphrey is my deskmate. I like to sit with her. My papa is a preacher. He lectures all over Mexico. Well I will close for this time. Love to all the cousins. Your cousin,

ANNIE SOUTHWARD.

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Tetterine, the fragrant antiseptic and healing ointment, following baths with Tetterine Soap, is the finest treatment ever discovered for Eczema, Tetter, Skin and Scalp diseases, and Itching Piles. It relieves the worst itching in a few seconds and destroys the germs, thus curing the disease permanently. Costs only 50 cents at druggists, or by mail, The Shuptrine Co., Savannah, Ga.

Alexander, Ark., Feb. 16, 1908.

Dear Methodist: I am 14 years of age. I am in the fifth grade. I go to Sunday school; my teacher's name is John Davenport. My father takes the Methodist. I like to read the children's page. My papa is the superintendent. I have two sisters married and one at home; she is 11 years old. I will close hoping to see this in print.

SUMTER GREGORY.

Mist, Ark., Jan. 20, 1908.

Dear Methodist and Cousins: As I have never seen any letters from Mist, I thought I would write. I am a little girl eight years old. We don't have any school here now; our school was out in October. I am sorry to say we don't have any Sunday school here. Now my papa takes the Methodist and I enjoy reading the cousins' letters. Brother Timberlake is our pastor, and I like him fine. I think he is a good preacher. Who of the cousins has pets. I have no pet but a collie and her name is Jessie and I love her better than anything. I have got a doll and her name is Pessie. I think she is a sweet doll. How many of you cousins had a good Christmas? I had a good Christmas and I enjoyed it fine. Hello, Ruth Carr; come and bring us another story. Well I will close with best wishes to all the cousins.

LILLIE GILL.

Bellefonte, Ark., Feb. 25, 1908.

Dear Methodist: As I have been reading the children's page, I thought I would write you a short letter. I am a little girl seven years of age. I have a little sister four years old. Her name is Lula. I go to Sunday school every Sunday. Mrs. Cantrell is my teacher. Professor Jeter is our superintendent. Our pastor is Bro. H. A. Stroud. I like him fine. He preached a sermon to the children the third Sunday night in this month. I am in the third grade at school. Miss Laura Pitts is my teacher. Thelma Bruton is my playmate. This is my first letter, so I had better not make it too long. Your new cousin,

LENA ALBRIGHT.

Hollis, Okla., March 3, 1908.

Dear Methodist: I am a little girl 11 years old. I am in the fourth grade at school. My deskmate's name is Fanny Herndon. I have three sisters; their names are Laura, Neva and Irma, and two brothers; their names are Clifford and Luther. We have a nice little dog and two pretty cats, but I don't get time to pet them much. My greatest pet is my little sister Irma. I live in the country; we have lived here 9 years. I like to live in the country all right. I like Ruth Carr's stories fine. I think Jessie's Journal the best of all. Who has my birthday—the 6th day of August. If this escapes the waste basket I will write again. Your new cousin,

EULA C. WOLFE.

Walnut Ridge, Ark., Feb. 26, 1908.

Dear Western Methodist: I will write to the cousins' page for the first time. I enjoy reading the cousins' page very much. My papa takes the Western Methodist. My own papa is dead; he died when I was four years old. My step-papa is Rev. C. R. Pain; he was pastor of the Smithville and Powhatan

churches last year. We have moved back to our farm near Walnut Ridge. I like to live on the farm. We have lots of nice fruit on the farm of all kinds. I have two brothers and one sister. I go to school every day. My school teacher's name is Miss Emma Moore; I like her very well. I am a little girl eleven years old. I am in the fifth grade. I will close with best wishes to the Methodist and its little writers. I am your new cousin,

RUTH BRANNON.

Texarkana, Ark., Feb. 28, 1908.

Dear Methodist: I am a little girl; will be 5 years old next July 27. My papa will take the Methodist this year. My mamma reads all the cousins' letters to me. I asked mamma where were the Texarkana cousins' letters and she said there were none from Texarkana. I asked mamma to write one for me. I hope the waste basket will not get my letter. I love God. I hope the other cousins do too. I say my prayers every night. My mamma and papa hold prayers every night, too. Please print this and I will not ask mamma to write any more for me. My papa sent the Methodist to my grandpa Marshall and I want her to see my letter.

ELLA B. MARSHALL.

Hollis, Okla., March 3, 1908.

Dear Western Methodist: We take the Methodist and I enjoy reading the letters very much. I am a girl 12 years old. I am in the 6th and 7th grade at school. My teacher's name is Mr. Hedges. I go to Sunday school as often as I can, as we live so far from church that we don't get to attend regularly. Our pastor's name is Bro. Holley; he is a fine preacher. Our presiding elder's name is Bro. Johnson. He is also a fine preacher. I have three sisters and two brothers living and two brothers and one sister in heaven. My oldest sister is attending school at Clarenden, Texas, college. I sure do enjoy Ruth Carr's stories. If this misses the waste basket I will write again.

NEVA F. WOLFE.

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ONE**

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AND THE PAIN IS GONE.

W. F. M. S. Little Rock Conf.

 Edited by Conference Officers and
 District Secretaries.

 Mrs. L. H. Reeves.

How many remembered the 17th of April, the day set aside for fasting and prayer, that the Holy Spirit might guide the annual meetings of the Woman's Board of home and foreign missions to meet at Louisville, Ky., and New Orleans, La? We ought to remember these things for more is wrought by prayer than we think. God has so planned it that we might have the privilege of working for Him when otherwise we could not, for not many of us can go to these meetings but thank God, we can help if we would only remember and join with others in prayer for these special meetings.

While we are speaking of prayer let us remember our own Annual Conference meeting, to be held at Malvern June 1st. Let us petition the Father every day that His Spirit may rest upon us with power and that we may plan well and wisely for the coming year.

How many have organized prayer circles as recommended in the report of extension of work and have tried to secure our part of the 500 members? How many Auxiliaries have held an open meeting? All of these things were planned for the growth of the missionary work and you know in order to grow we must work and pray.

The following are facts collected from various periodicals:

The men in the Presbyterian church have organized with committees in each presbytery and are planning to increase their foreign missionary offering from \$275,000 of last year to \$1,000,000 this year.

The Southern Baptist church has organized and has planned to increase its missionary offerings for foreign fields from \$400,000 to \$750,000.

The "Go Forward" asks the question, "Shall we not swing into line? If other churches can, we can and must for the responsibility of our church is at least 45,000,00 souls in the six foreign fields we occupy and the response of the church of Christ to the missionary call is the surest index of this spiritual life and power.

The study of missions is inspiring when we read of a Korean walking 100 miles to recite Bible verses to his pastor and after repeating the entire sermon on the mount he was told that if he simply memorized it it would be a feat of memory and nothing more; he must practice its teachings. His face lighted up with a smile as he promptly replied: "That is the way I learned it. I tried to learn it but it wouldn't stick in, so I hit on this plan. I would memorize a verse and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick."

Imagine this humble Korean Christian in a heathen city making that matchless moral code and precept by precept putting it into practice in his life with his neighbor. Is it any wonder that the Korean church grows?

MRS. L. H. REEVES,

We have some beautiful designs in Cradle Roll Charts and card to accompany them. ANDERSON, MILLAR & CO.

Needed—A Sense of Proportions.

I remember once reading of a gift to the Lord's work placed on the collection plate at the Sabbath service. The incident ran something in this wise: The giver had slept upon a bed of ease in a home of comfort; he had partaken with a wholesome appetite of goodly food and he put a nickel on the collection plate.

He had been prospered in business during the week—yet he put a nickel on the plate.

He had enjoyed pleasures for which he had unhesitatingly paid a good fee—yet he put a nickel on the plate.

He had long professed his love for the Father of all, in whose name the offering had been asked—yet he dropped a nickel on the plate.

He had declared his belief in the great Creator by whose power the earth had been fashioned, who made the stars in order, and by whose immutable decree the heavens stand—and he dropped a nickel in to support the church militant. And what is the church militant? The church militant is the church that represents upon the earth the church triumphant of the great God, to whom the man gave a nickel.

And the man knowing this put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't.

The nickel hid beneath a quarter that was given by the poor woman who washes for a living.—The Home Mission Monthly.

From the Children's Point of View.

"In all the talk we have had for and against race suicide, I have noticed little consideration of the children's point of view," says Christine Terhune Herriek in the May Woman's Home Companion.

"In the first place, why do people want children? How many bring them into the world with the thought that for the sake of the country they should have offspring, and that patriotism demands a large family? I would also like to know how many bear children with the thought that their progeny will not only make the world a better place to live in, but will, on their own account, be so happy, so useful, so valuable to themselves that the parents could not feel justified in refusing them existence.

If these questions were answered truthfully, I believe that in nine hundred and ninety-nine cases out of a thousand it would be shown that parents desired children for the sake of their own personal happiness (when they think of the matter at all)—for what the children would mean to them of joy and interest. Such feelings are entirely natural, but they can hardly be counted to the parents for righteousness. If a man and woman choose to have children because of the pleasure they will themselves receive from it, I do not think that they should be looked upon as civic benefactors, only as ordinary human beings who have made wise investments on their own account which turn out also to be an advantage to the community at large."

\$60 LIFE SCHOLARSHIPS \$25

Beginning April 10th, we are going to show our appreciation of the **Very, Very Liberal** patronage our **University** has **Always** received, and on account of the recent money panic, and sell a **Limited** number of **\$60 Life Scholarships** at **\$25**. Buy one before they are sold, for they will go fast at this price and get ready for a good position in the early fall. If you can't come at once pay us \$10 now, which will insure you the reduction, and pay the balance on entering.

HARRIS BUSINESS UNIVERSITY,
JACKSON, MISSISSIPPI.

The Man Over Forty.

Following his interesting and suggestive discussion of "The Age of Mental Virility" in the April Century, Dr. W. A. N. Dorland will go further into the subject in the May number, presenting, under title of "What the World Might Have Missed," a brilliant and startling summary of the great work done by men over forty—in the field of science, in the world of art, in political and diplomatic life, in music, and most of all, perhaps, in literature. The result of the Philadelphia physician's years of research along this line of investigation makes a splendid and stimulating showing for the man above middle age.

The American Prohibition Year Book for 1908.

This compact and timely volume contains a whole library of valuable matter. The authors have made a specialty of going to official sources to government reports, for much of its statistical information. Being double the size of former editions, it covers a much broader field. It has fifteen departments, as follows: "Almanac," "Total Abstinence," "Consumption and Cost of Drink," "Economics," "Criminology," "Legislation," "Results of Legislation," "The Liquor Trade," "A National Problem," "Political Action and Methods," "Party Records," "Religious Bodies," "Returns," "Organization and Lists," "Courts and Decisions," "Election."

Here are many hundreds of things which the people wish to know in connection with the present widespread agitation on the liquor traffic and its record. We observe that under "Economics" it presents a very compact, yet comprehensive view of the fundamentals of political economy, while under "Legislation" it gives the history from earliest civilization of all methods of dealing with the liquor traffic, including "Tribute," or "Tax," "Permits," or "Grants," "Low License," "Dispensary," or "Gothenburg System," "High License," "Local Option," "Prohibition," etc. There are no secret chambers in this volume, for a copious index throws open every door. The student of affairs, the politician, the public speak-

er, the clergyman and the private citizen should find in this book matter suggestive, informing and authoritative. Paper 35 cents postpaid.

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 Little Rock.

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 No-Tar, Three Grades.
 Congo, Three Grades.
 Galvanized Rubber, Heavy.
 One, two and three ply Felt.
 Slater's Felt.
 Lining Paper, all grades.
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Dudley E. Jones Company.

Little Rock, Ark.

Muskogee District Conference Resolutions.

As secretary of district conference Muskogee District, I submit the following resolutions for publication:

Missions and church extension: (1) "We urge and insist upon immediate collection of the assessment for domestic missions. The conference board of missions is in great straits for money.

(2) We urge all domestic mission charges to become self-supporting at the earliest possible date.

(3) We call attention to the great convention of laymen, to be held in Chattanooga next week. We are in position to make any layman a delegate who will go from this district.

(4) The map, displayed on the wall, reveals an appalling situation. We need forty-eight new church houses in Muskogee district. We can not conserve the results of our labors without these houses.

(5) We recommend the organization of a district board of church extension, provided one hundred men and women can be found who will subscribe five dollars or more to be paid on call of presiding elder. We recommend that W. J. Henson be elected as provisional president; J. J. Moore provisional secretary and W. O. Bruton provisional treasurer. These officers together with the presiding elder shall be charged with the work of securing these one hundred names.

When such a number shall have been secured it shall be declared by presiding elder that we have a district board of church extension organized and these provisional officers shall become officers proper.

Committee: O. E. Goddard, T. E. McDonald, W. M. Grose, W. J. Henson, D. F. Garland.

The committee on church finance respectfully recommends: (1) That Muskogee district put itself on record as standing for a minimum salary of five hundred dollars and a furnished home free to the pastor.

(2) That the request of those churches asking for half time be ignored unless they guarantee a minimum salary of three hundred dollars and a furnished home or its equivalent in salary.

(3) That a financial campaign be organized and lead by the laymen of the district looking to the wise increase and full collections of adequate salaries for pastors.

(4) That the pastors see to it that the collections (ordered by the Annual Conference) be in the hands of the conference teller not later than the sitting of the third quarterly conference.

W. M. Annes, Chas. A. Holloway and W. M. P. Rippey, committee.
W. M. SPAIN, Sec. Conf.

Osceola, Ark.

Easter Sunday was a real fine, bright day with us. Our Sunday school superintendent had arranged for an Easter service, and I gave the 11 o'clock hour to the school. Bro. Abrey the superintendent had made a representation of the tomb of our Lord. The decorations were beautiful, and elaborate. The songs and recitations were appropriate to the occasion; in fact, it was a beautiful, profitable, impressive and spiritual service.

The superintendent and the whole school are to be congratulated in the

success of the whole affair. The church was crowded to its utmost capacity. The baptism of children preceded the service. All together it was an excellent service. At 7:45 p. m. I preached on the resurrection of Christ. Congregation was large, and a spiritual service. Three accessions by certificate. Thus ended the greatest day of our church at Osceola, since we have been on this charge. Our Protestant churches in the city have invited Evangelist Cates, and he has agreed to come soon, and conduct a revival meeting. We are talking, praying and preaching, and hope to have a great revival.

H. B. COX, Pastor.

Okemah and Weleetka.

Five months of the conference year have passed and we note the following results:

Nice oak pews ordered for the church at Okemah. Church debt paid at Weleetka, and church painted; will order pews here shortly. Sunday schools and Leagues doing fairly well and waking up to their possibilities. A good meeting held by the pastor at Weleetka, will hold one at Okemah as soon as the pews come. Forty have been added to the church and twelve dismissed, a net gain of 28. Salaries not quite up. Domestic missions paid and five dollars over. All claims will be met in full at the end of the year and we will keep up all along. We live in Weleetka in our own hired house. The good women here help us with the rent and those elect women at Weleetka, not to be outdone gave us a nice suit of clothes. Brother Goddard is making us a good presiding elder and he is very popular with both preachers and people. May the Lord abide with us in the person of the Holy Spirit and keep us from all evil and lead us to victory.

A. C. PICKENS.

Earl, Ark.

We are in a great meeting at Earl, Ark. Our new church is full of people and the power of the Holy Spirit is evident on all sides. We have had 22 conversions to date, and strong business men are on their knees and in tears. Deep conviction is sweeping the town and we expect many, many works of grace before we close. Will write up the meeting later. Pray for us. Rev. C. L. Smith of Paris, Tenn., is assisting us in the preaching and L. J. Lemons of Murry City, Tenn., is leading the song force, and all is with old-time modern power and wisdom. Truly,

BEDFORD L. HARRIS, P. C.

April 21.

Warren, Ark.

The Easter services at Warren were well attended. At Sunday school there were more than 350 present and the exercises were intensely interesting and profitable. The Baraca class was overrun and could not find seats for all present. Six new members were enrolled. The Knights of Baracas—boys at work for boys, were also at a loss for seats. The church throughout was decorated for the occasion. At 11 a. m. fourteen infants were baptized and fourteen members received on profession of faith and one by certificate. At the evening hours four infants were baptized and seven members were received on profession of

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faith, making a total of forty for the day. We greatly rejoice in the work and give God the praise, "for without Him we can do nothing." Our Sunday school is paying \$140 for foreign missions this year; and our assessment for foreign missions has been paid in full, and other interests of the church advanced in proportion. Yours for the uplift of the world,

W. F. EVANS.

The Foes of the Soul—The Vainglory of Life.

A man may be neither sensual nor covetous, and yet in moral danger from the pride of life. Some value wealth as a passport of indulgence of appetite, some for the accumulation of what their eyes desire. Others can not think of money except as a means of ostentation. In some ways this danger of vainglory threatens the community at large more than either of the other self-indulgences. It works like an evil leaven everywhere. Each class in the community desires to imitate the ostentation of the one just higher up in worldly possessions. The sin of vainglorious pride is not, therefore, merely a peril of wealth; it extends down through the whole community to the poorest of the poor.

Examples of this desire of showy living may be found on the streets and in the homes of any of our towns and villages. The shop-girl starves herself to wear cheap lace in imitation of her ostentatious wealthy sister. The wife of a poor man is ashamed to entertain on any less lavish scale than her more prosperous neighbor. There is no more pitiful and threatening sight than the open-mouthed and envious or sullen admiration with the crowds gather on the edges of any well advertised social function in wealthy homes. Wealth is a call to responsibility in witness-bearing. The vulgarity of ostentatious wealth is a double poison. It eats out the soul of its pos-

essor with the dry-rot of pride, and it leads a thousand foolish imitators to the sacrifice of comfort, health and self-respect.—Congregationalist.

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Has its own waterworks. Also good cistern, steam heat, hot and cold baths, electric lights, beautiful natural shade, 31-2 acres of ground.

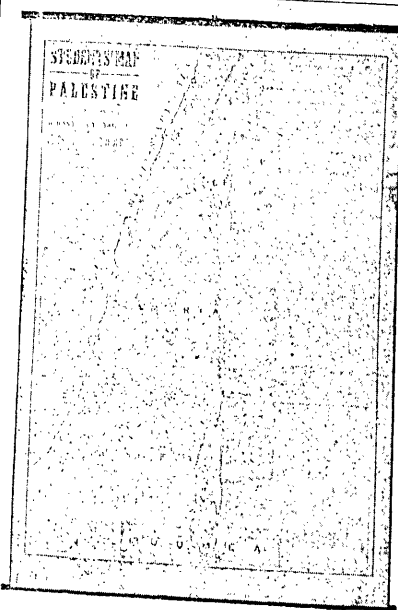
An ideal place for the sick or for those needing a change, rest and recuperation.

Terms reasonable.

JOHN B. GRAMMER,
Resident Physician.

MARRIED.

On the evening of April 12th, 1908, at the home of the bride's parents, Miss Nora Williams to Mr. Chas. Asberry, both of Thornton, Ark. C. C. Green officiating.



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Muskogee District Conference.

Knowing the Secretary to be a busy man, I shall say a few words about the Conference before the glow of it fades.

Last year I thought we had reached high-water-mark in our District Conference, but this year a new level was reached. From first to last there was not a dull nor common-place item before the Conference.

On Tuesday night, the 14th, Rev. N. L. Linebaugh delivered a great address on Church Extension. He made us think that Oklahoma could find a man to take McMurry's place when he becomes something else.

On Wednesday night O. E. Goddard spoke on Domestic Mission problems in Oklahoma. It was a lucid and powerful appeal for the miner, the Indian, the unevangelized whites. Following him, Miss Fullerton told us of her work and that of the Woman's Board in Brazil.

On Thursday night, Rev. W. J. Sims, Commissioner of Education, made about the greatest address on education I have heard. A collection followed amounting to \$760.00. Now let the other conferences do likewise, or better.

Wednesday and Thursday morning Rev. Willmoore Kendall spoke on "Jesus as a Teacher," "Jesus as a Preacher." Both were wonderful addresses; wonderful in grasp of matter, perspicuity and spiritual power. Any man is fortunate to have heard them.

Each afternoon O. E. Goddard spoke on some phase of preacher life—The preacher as a man, The preacher as a Leader, The preacher as a Soulwinner. No saner or more helpful things have been heard amongst us. For instance: "Many a preacher has been lost to the

church for lack of four brushes—a toothbrush, a hair brush, a clothes brush, and a shoe brush."

Preaching at 11 o'clock each day was done by Rev. Jno. H. Rogers of Sallisaw, and by Rev. J. C. Jeter of Muldrow. Both are fine men and good preachers. Bro. Jeter is lately come among us from Baltimore Conference and takes the place of Rev. W. D. Neale who went back to Missouri.

The finances of the district are somewhat behind, but all expected to pay in full.

Four men were licensed to preach: William James Cole of Whitefield circuit, George D. Ray of Brushy ct., Wilbur Alvin Frazier of Sallisaw and Orva Silas Snell of St. Paul's.

The character of all local elders, deacons and licentiates was passed, and in case of the latter, their license renewed.

Delegates to Annual Conference are: J. F. Holden, St. Paul's; W. J. Henson, Checotah; W. O. Bruton, Muldrow; Ky Coleman, Brushy ct. Alternates are: J. J. Moore, St. Paul's; J. B. Holleman, Stigler; Orlando Swain, Okmulgee.

A new Board of trustees for district parsonage was elected and instructed to take all necessary and legal steps to get possession of the property now held and claimed by another but which is of right ours. The board is: W. O. Bruton, L. F. Cain, Wm. M. Matthews, W. D. McBride, J. B. Holleman.

A District Church Extension Society was organized. It is to be composed of 100 members, 78 of whom are already enrolled, who are to pay \$5.00 per annum into the Board's treasury for district work. The officers are: W. J. Henson of Checotah, Jno. J. Moore of Muskogee, and W. O. Bruton of Muldrow.

The Sunday Schools of the district pledged themselves to give their missionary offerings this year to our Hiroshima Girls School in Japan to procure additional grounds for additional buildings. Already our Sunday Schools support one missionary and two Bible women.

A revival campaign similar to that of last year was inaugurated, under direction of the Presiding Elder, and the pastors in our smaller towns and cities pledged to open air preaching on Saturdays and Sundays. Hoping thereby to reach a large rural population that we do not now preach to, and cannot.

The parent Board of Missions was asked to convey as early as possible the Spaulding College property to the Oklahoma Conference, and to grant the use of any equipment now in Willie Hallsell College.

The utmost good feeling and brotherhood prevailed from first to last. The attendance was very large—more than 100—especially from the small towns and circuits.

Checotah set before us the utmost of openhanded hospitality, and had our thanks accordingly. Many of us wished to come again next year, but Bro. Rogers and the people of Sallisaw were so urgent in invitation that we finally voted to go there.

Of visitors we had all too few. Rev. Sam G. Thompson and Rev. N. L. Linebaugh from McAlester District, and Rev. W. J. Sims being the sole luminaries to gladden us. We had planned it differently, but the Fates (or whatever it is that works us ill) decreed otherwise.

We greatly missed the editor but did not forget the Methodist.

With our hearts beating warmly in brotherly love, with our hopes set on a

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Arkansas

great revival campaign, with a firm resolve to build where we can and to collect in full every where, and with grateful thanks to Almighty God for his presence and blessing, the Conference adjourned to meet next year in Sallisaw.

W. F. DUNKLE.

An Open Letter.

Little Rock, Ark., Mar. 19, 1908.

Dr. C. H. Gregory—I feel that I owe you a debt of gratitude that I never can pay. In September, 1907, I was down in the last stage of consumption. The doctors said they could not cure me. As you remember I went to your office on Twelfth and Main streets. I could not speak above a whisper. My lungs gave me great pain, especially when paroxysms of coughs came on. I bought and used six bottles of your GREGORY'S ANTISEPTIC HEALING OIL. By taking a few drops on my tongue occasionally from a bottle I kept in my pocket, and swallowing it, I began to get relief at once. In a month I was well and in three months passed an examination and took out a life insurance policy. At this date, March 19, 1908, I am sound and well, and owe the fact to GREGORY'S ANTISEPTIC HEALING OIL. I could give you hundreds of witnesses to these facts. I am a barber by trade and my shop is now on Seventh and Ringo.

Little Rock, Ark.

(Signed) GEORGE GLASS.

Witness—GUS STROM.

GREGORY'S ANTISEPTIC HEALING OIL is for sale by druggists. A bottle by mail from us for 25 cents stamps.

Use it and if not satisfied notify us and we will refund cost price to you, no matter who you bought it from. Address Gregory Medicine Co., 317 Center St., Little Rock, Ark.

Little Rock Preacher's Meeting Notes.

T. E. Sharp, chairman, presiding. Hunter Memorial, Forney Hutchinson pastor—Had ten additions to church, eight infants baptized; 214 at Sunday School, the largest number in the history of the church. Men's meeting on Monday night resulted in an organization called the "Hunters."

Capitol Hill Church, P. R. Eaglebarger pastor—Fifty two in attendance at Sunday school. Easter program in Sun-

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day school. Good congregations at both preaching services.

Asbury Church, W. A. Swift pastor—Had 160 at Sunday School; one profession, one for prayer.

First Church, T. E. Sharp pastor—Had 14 additions; 12 infants baptized; 300 at Sunday School. Good League service in the evening at 7 p. m. Song service at 8 p. m.

Winfield, S. H. Werlein pastor—Had 21 additions in the last three Sundays; 285 at Sunday School yesterday. Increase in League attendance.

Dr. A. C. Millar, presiding elder, had been out on the district for several days and made a report of his work.

Rev. M. B. Umsted representing the Methodist Orphanage was present and made a report of his work, having raised several thousand dollars toward the erection of a new home.

Ministers present, Sharp, Millar, A. B. Halten of Argenta, Swift, Werlein, Lowery and Eaglebarger.

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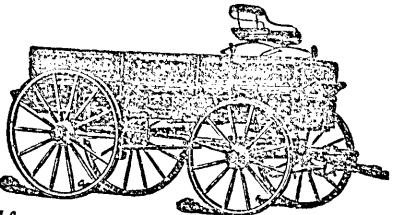
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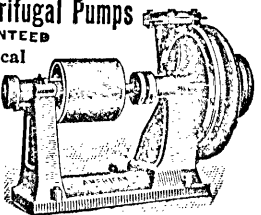


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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Oklahoma City.

A day was spent at the Methodist Sunday school conference in Oklahoma City, which is the largest city of the new state.

Rev. W. J. Moore, chairman, presided to the entire satisfaction of all, and showed his good zeal and love for the great Sunday school cause.

Bishops Key and Atkins delighted their hearers. It was indeed a great pleasure to meet Dr. Cook, son of my old Georgia presiding elder, and hear his earnest address. Dr. Chappell added much to the interest of the conference. Mrs. Field, Mrs. Dickey and Miss Frayser delighted all who heard them. The home talent was well represented by Brothers W. J. Sims, O. E. Goddard, W. T. Freeman, T. L. Rippey, W. F. Dunkle and others. Prof. Excell charmed all by his excellent music. But I will leave a full report to Bro. Crosby, the secretary.

Noble.

Tuesday night was spent at Noble. A large congregation, a real good sermon by Brother Thurston, who was helping Brother Florence in a meeting. Four professions and a good interest. Was so rainy I did but little except collect some old subscriptions. Brother Florence was in great earnest for a gracious revival. He impressed me as a good and faithful man of God. He has some excellent members and will no doubt have a good year.

Lexington.

This is a good sized town on the east side of the Canadian river.

Rev. H. H. Everett had been diligent in looking after our interest, so there was not much to do. He has done some fine work for the paper both in his own and other charges. Rain prevented us from having any service.

Purcell.

Situated on the west bank of the Canadian river is Purcell, which bids fair to be a large and prosperous town. There are three thousand or more people already there, and the town is growing.

Rev. C. F. Roberts, our pastor, is doing a fine work. They are already talking and planning for a new church. He and his consecrated wife have trained a large family, and have two sons in the conference. He had collected nearly all that was due on the paper, but we added eight new subs. It was interesting to hear Sister Roberts tell of living for a year in a dug-out with the children, while her husband was away at the General Conference as a delegate, or on his large district as the presiding elder. She looks back on that year with much pleasure. Says she had such a good time for prayer and reading. Surely we make our own heaven while on earth.

Pauls Valley.

This is a splendid town in the rich valley of the Washita river, on the main line of the Santa Fe railroad. A refreshing night was spent in the pleasant home of Brother C. A. Sanders. He is chairman of the board of stewards and is a big hearted man. Rev. L. L. Thurston, the pastor, is an excellent preacher and an enthusiastic worker. His people hold him in high esteem. With his aid we collected well from the old and secured 24 new subs. in a few hours.

Paoli.

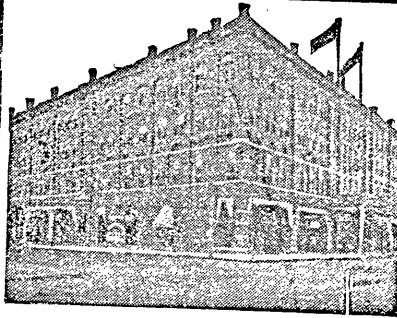
It rained almost incessantly while I

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was at Paoli; but Rev. P. A. Smith, the pastor, and I trudged around in the mud and did some business for the paper. We have a good list of subscribers here, and Brother Smith will look after this as well as all other duties pertaining to his sacred calling. He and his son attended the Sunday school conference. He said he enjoyed a meeting like this much more than he would a base ball game. I predict the father's mantle will fall upon this son. "A wise son maketh a glad father."

Wynnewood.

No town in Oklahoma has impressed me more favorably than Wynnewood. Nearly a thousand feet above sea level it has a fine health record. Sunday was spent most delightfully with Rev. G. C. French and his excellent people. They have a large and enthusiastic Sunday school—E. C. Spencer superintendent. The day was ideal and the congregation large and attentive. Rev. A. M. Brannon, the conference missionary evangelist, preached at night. The sermon was well received and will help to pave the way for his meeting to be held at this place soon. The singing, conducted by Bro. Paul Templeton, was charming. Brothers Brannon and Templeton hold their next meeting at Po-teau.

Brother French and his cultured wife are in their fourth year at Wynnewood. I regard him as one of the strong men of the conference. Every department of the church is carefully looked after.

It rained nearly all day Monday, but we secured nine new subscribers and shaped up the old ones. There are a number of my old Arkansas friends here. The Moores and Rollow of Quitman, Sister Mat Garner and daughter, Mrs. Minnie Rollow; Dr. W. A. and J. T. Clark of Ozark, afterwards Bald Knob. Glad to find them all doing well. Wynnewood is a hopeful competitor for one of the state normals. It would certainly be a good place for it.

Augusta, Ark.

We have just closed a very gracious revival. About 25 conversions, and that many accessions to the various churches in the town. We will get about 20 accessions. But the greatest blessing seems to have come to the church in the way of a great spiritual uplift. So many Christians declared their purpose to live more deeply consecrated lives. A number of backsliders came back to God. The whole town was stirred by this meeting.

Bro. H. H. Hunt helped us eight days at the beginning of the meeting. Then came Bro. Clarence Buxton of Poplar Bluff, Mo., and helped us just a week and two days. Rev. Bill Hackaday chanced to drop into our town during the meeting and preached for us several nights. All these brethren did faithful and valuable service, and left many friends among this people. Our work moves on very pleasantly here. Yours,
A. E. HOLLOWAY.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Why Susie Waited.

"Let's say our prayers out loud, Susie," said Mabel, as the two little sisters were getting ready for bed one night.

"All right," answered Susie. So the two said their "Now I lay me" and their "God bless papa and mamma" together. Then Mabel jumped right up on her bare feet, but Susie still knelt a quiet little while by the white bed.

"What are you waiting for, sister?" asked Mabel.

"Why, I was listening for God to answer," said sister; "don't you remember Miss Josepha said we mustn't hurry over our prayers? She said that was like a little boy that knocked at her door once, and then ran away before she could open it. So now I always wait to see if God wants to say anything to me."

"Did he say anything to you tonight, sister?" asked Mabel, looking startled. Susie nodded.

"Oh sister! What?"

Susie didn't answer just at first, because it is not easy to talk about what that little inside voice says. But in a few minutes, she said in a low tone, "You know we said, 'God bless all my friends,' and right away I thought of Sadie Burwel, 'cause we had a fuss today; and while I waited God said, 'Tell her you are sorry.'"

"Will you tell her, Susie," persisted the eager little questioner.

"Yes, of course I must tell her."

Mabel crept into bed quietly, saying to herself that she would wait for God's answer too, and wondering if he would tell her to confess about breaking mamma's cut glass flower vase!—Ex.

OBITUARIES.

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

MILLSAP.—Mrs. Emily Millsap, widow of David B. Millsap, was born Oct. 2, 1861. She was the mother of thirteen children, seven of whom are living, and of these four sons and one daughter were with her in her last hours. One daughter, Mrs. Rosetta Gwinn, lives at Hoffman, Okla., and another, Mrs. Julia Morgan, lives at Dustin, Okla. She departed this life on the 25th of March, last.

CALLENS.—William D. was born in East Tennessee, Dec. 11, 1836. In 1850 his father moved to Yell county, Ark. In this vicinity father and son lived and died. William married Nancy J. Huff April 11, 1867, Rev. Robt. R. Marshall officiating. They moved on their farm five miles west of Dardanelle, where they lived and raised 11 children. Bro. Callens died April 12, 1908, on this same farm. Nine of their children, Roe, Allie, Donie, Will, Clem, Harry, James, Orlean and Gus, are living. Two, James and Frances are dead. About 1874 he was converted and joined the church at Mt. Zion where he continued faithful. He was a prosperous farmer, always made a good living, honest and quiet. He and wife lived on the farm to raise their children and did a good job. Not a public man, but one on whom the public depends. He was an ex-confederate soldier. For two years his health has been failing. Some six weeks ago he had a carbuncle on the back of his neck that complicated his afflictions and ended his pilgrimage. His mortal remains were laid to rest at Mt. Zion to await the resurrection.

EUGENE WOODRUFF.

WATERS.—Mrs. Hettie Waters, daughter of I. A. and Alice Black, was born December 19, 1887; was married to W. R. Waters July 14, 1907, and died at the home of her parents in Fordyce, Ark., March 30, 1908.

She was converted and joined the Methodist church in early childhood and lived a consistent Christian life to the end of her pilgrimage. Her last illness was of several weeks' duration, but she bore her afflictions with Christian cheerfulness and submission. She was perfectly resigned and willing to depart and be with her Lord. The influence of her quiet, gentle life will abide as a heritage of blessing to her home and the circle of friends who knew and loved her best.

J. A. SAGE.

ANDERSON.—Hugh Thomas Anderson was born in Morgan county, Ill., Feb. 10, 1824, and died at the home of his daughter, Mrs. Spaulding, Vinita, Okla., April 10, 1908. For 39 years he has been a consistent member of the Methodist Episcopal church, South. For eleven years he has been afflicted. But he bore his afflictions without murmuring. He was a kind husband, an affectionate father, and a man of faith and prayer. He much appreciated the kind sympathy and love of his children and grand-children who so devotedly cared for him in his old age. He leaves a devoted companion who so lovingly attended him in all of his trials. She too is a Christian and happy in the thought of the sweet reunion just a little beyond. May all of the loved ones join him there.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."
J. M. CANTRELL, Pastor.

FIELDS.—In memory of Col. Frank Fields, whose life passed away from

his family and friends at Sulphur, Oklahoma, April 11th, 1908, to the unknown home of the dead. Col. Fields was a native of Missouri, born in 1850. Was married to Miss Martha B. Clark in St. Louis, Mo., 1878. They had ten children; seven boys and three girls. One of the girls died in infancy. The rest of the family survive their departed father. Bro. Fields was a business man with varied success. He was one of our moral, enterprising and aggressive citizens. We all feel his loss and join in sympathy with his most excellent family in their great bereavement. Our church has lost their secretary of board of trustees of Epworth League and we as a board of trustees mourn his loss and miss his efficient work. May the promises of the Lord be a comfort and consolation to all. We laid him to rest at this place in the new cemetery, April 12, 1908.

R. W. CUMMINS.

Chauncey M. Depew in a recent address said: "It has been my fortune for twenty-five years as attorney, as counsel, as business associate in many enterprises, to become intimately acquainted with hundreds of men who, without any equipment of education, have accumulated millions of dollars. I never met with any of them whose regret was not profound and deep that he had not an education. I never met one of them who did not lament either the neglect of his parents or his own opportunities that failed to give him the equipment. I never met one of them who did not feel in the presence of cultivated people a certain sense of mortification which no money could pay for. I never met one of them who was not prepared to sacrifice his whole fortune that his boy should never feel that mortification."

—Selected.

The Testimony of the Liquor Journals.

The Liquor and Trades Review, as quoted in "Facts About the Liquor Traffic," page 3, says: "It is generally considered and understood that nearly all beer brewed in this state (New York) as well as in most states, would not pass muster under a pure food law, and if brewed in, say, some parts of Germany would land the brewer in jail."

The Wholesalers and Retailers Review, a liquor journal of San Francisco, says: "A man who knows the saloon well can honestly say that most

of them have forfeited their right to live.

"The model saloon exists chiefly in the minds of liquor journals, in the imagination of a certain type of ministers and in the mythical stories at saloon men's campfires.

"Unfortunately the average tipping house is a place of ill-fame, a place of shame and debauchery.

"With comparatively few exceptions, our saloons are houses of drunken men, profanity and obscenity of the vilest possible type."

Bonfort's Wine and Spirit Circular says: "We have said for years and say it again, that the real fight is not against whisky, wine or beer, but against retail liquor places which are a disgrace to our trade and a blot upon civilization, and we believe that society has determined to get rid of these places by one means or another."

Right you are, Mr. Bonfort's. "Society has (at last fully) determined to get rid of these places," which you and other liquor journals yourselves condemn in such unmeasured terms. And why should it not? Why?—Ex.

The Equality Myth.

I know two boys. They are the same age, physically strong, and apparently of equal mental capacity. When I ask one how long he expects to go to school he says, "Till I get through college." When I ask the other the same question, he says, "Till I am fourteen." When I ask the one what he is going to do when he grows up, he says, "A lawyer." When I ask the other the same question, he says, "I'm going to drive a coal wagon." Two boys of equal ability, equally well fitted to prepare for any position, yet one is looking ahead in his boyish way to practice of law and the other to a job on a wagon.

When I watch the boys in their homes I see one is encouraged on every hand, and taught by private teachers; the other goes to school because the law compels it and gets no assistance at home.

When the one goes to the theater he is in the care of his father and mother, and sees a standard play; the other puts his penny in a slot machine and watches a prize fight or climbs

to the top gallery of a cheap theater. The one has ample space in house and yard for play but the other plays in the street. The one is always at home in the evening, and the other is always selling papers on the corner. The one spends his summers in the country but the other is lucky if he gets a week in camp with some fresh air society or a day's picnic with some Sunday school.

The surroundings of the one, unless he is an exception to the rule, will make him a man of affairs; the surroundings of the other unless he is an exception to the rule, will make him a man with the hoe.

Democracy will some day mean equality of opportunity.—Co-operation.

A Woman Can

Abolish unnecessary noise.
Establish traveling libraries, and so bring reading matter within reach of all.

Help to save the forests from demolition.

Clean up her own back yard and make it such a thing of beauty that it will be an inspiration to her neighbors.

See that the health of her fellow citizens is cared for by securing the appointment of a public nurse whose duty is the care and instruction of the poor.

Secure lighted streets at night and thereby prevent crimes.

Insist upon paved sidewalks.

Demand clean streets and get them.

Get rid of tramps by having an ever-ready town woodpile. No work, no pay.

Help to prevent the injustice of child labor.

Do away with immoral theaters, moving picture shows and postal cards.

Beautify her street with window boxes.

Prevent telephone and telegraph companies from hacking off and mutilating the branches of trees.

Prevent much loss of life by insisting that all wires be underground.

Arouse public interest in the public welfare.

Keep her garbage box clean and covered, and insist upon her fellow citizens doing the same.

She can, because she has done every one of these things. And when she does them all towns and cities will be clean, happy, wholesome places in which to live.—The May Delineator.

KIMBALL PIANOS
Offer the Truest Kind of
PIANO ECONOMY

In all the world there is no piano that gives such a full measure of musical satisfaction or for a longer time than the Kimball, no matter how high the price may be.

The tone of the Kimball is unsurpassed in brilliancy. The action is plastic, the wearing qualities guaranteed.

"The Kimball is the Best to Buy."

Catalogues, prices and terms upon request.

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MAIN STREET, AT SEVENTH.

HOLLENBERG BUILDING.

Arkansas Headquarters for "Columbia" Graphophones and Records.

QUARTERLY CONFERENCES.

Arkansas Conference.

FAYETTEVILLE DISTRICT—2ND ROUND.
Parksdale & Winslow at P. Apr. 25-26
Goshen Ct. at New Cross May 9-10
Fayetteville Station May 11
Springdale Station May 16-17
Elm Springs Ct. at Ebenezer May 23-24
Wm. SHERMAN, P. E.

DARDANELLE DIST.—THIRD ROUND.
Walnut Tree Ct. at New Prospect Apr. 23-24
Rover Ct. at Liberty Grove Apr. 25-26
Ola Mission, at Mt. Carmel Apr. 25-26
Dardanelle Ct. at Stubbs Chapel May 16-17
Dover Ct. at Sunny Point May 24-25
Dardanelle Station May 25
London & Knoxville at Nadden May 30-31
Lamar Station June 6-7
Clarksville Station June 18-19
Clarksville Ct. at Bethlehem June 20-21
Coal Hill and Hartman at C. H. July 5-6
Spadra Mission July 11-12
Prairie View, at McKendree July 18-19
Roseville & Webb City, Sandy's Ch July 25-26
Altus and Denning July 26-27
Ozark Ct. at Oak Grove Aug. 1-2
Ozark Station Aug. 2-3
The District Conference will convene at Altus, Ark., April 30 at 9 a. m. Opening sermon at 11 a. m. by Rev. Jeff Sherman.
Committee for License to Preach and for Admission on Trial—W. T. Thompson, H. Hanesworth and J. C. Weaver.
For Deacons and Elders Orders—J. M. McAnally, W. E. Bishop, J. C. Shipp.
J. H. O'BRYAN, P. E.

FT. SMITH DISTRICT—THIRD ROUND.
Alma & Prairie Grove at P. G. May 2-3
Van Buren Station May 3
Waldron Ct. at Mt. Pleasant May 9-10
Waldron Station May 10-11
Bates Ct. at Weeks May 16-17
Van Buren Ct. at Mt. View May 23-24
Midland Heights May 24
Huntington & Mansfield May 30-31
Greenwood May 31
Ft. Smith Ct. at Spring Hill June 6-7
Central Church June 7
Mulberry Ct. at Dyer June 13-14
Dodson Ave. June 14
First Church June 21
Branch Ct. at Lowe Creek June 27-28
Paris Station June 28
Charleston Ct. at New Prospect July 4-5
Magazine Ct. July 11-12
Hackett Ct. at Bethel July 18-19
Hartford July 19
Abbott Ct. at Lilo Chapel July 25-26
Booneville Station July 26
Washburn Ct. at Washburn Aug. 1-2
F. S. H. JOHNSTON, P. E.

Oklahoma Conference.

WEATHERFORD DIST.—THIRD ROUND.
(In Part.)
Custer at Bethel April 25-26
Geary Station May 2-3
Erick and Texola May 16-17
Clinton Station (At night) May 17
Pioneer at Heatley May 23-24
Weatherford Station (At night) May 24
Butler Ct. at Shilo May 30-31
Sayre Station June 6-7
District Conference at Sayre, June 3-7.
Opening sermon on Wednesday evening, June 3rd, by Rev. C. A. Burris.
WM. D. MATTHEWS, P. E.

MCALISTER DIST.—SECOND ROUND.
Ft. Towson Ct. Apr. 25-26
Idabel Ct. Apr. 26-27
Impson Valley Ct. May 1-2
Antlers Ct. May 2-3
Talihina Ct. May 8-4
Albion Ct. May 4-5
Phillips Memorial May 9-10
Hartshorne Ct. May 10-11
Pocahontas Ct. May 22-23
Spiro & McCurtain May 23-24
Howe Ct. May 24-25
Quinton Ct. May 30-31
Canadian Ct. May 31-June 1
SAM G. THOMPSON, P. E.

MANGUM DISTRICT—SECOND ROUND.
Mt. Park, at Mt. Bend April 25, 26
Frederick Ct. at Good Hope May 2, 3
Frederick Station May 3, 4
Granite and Gotebo, at Gotebo May 9, 10
Mt. View May 10, 11
Willow Ct. May 16, 17
Mangum Station May 17, 18
L. L. JOHNSON, P. E.

ARDMORE DISTRICT—SECOND ROUND.
Paoli Ct. at Florence Chp. Apr. 25-26
Berwyn and Springer at Springer Apr. 26-27
Elmore Ct. at Antioch May 2-3
Tussey Ct. at Tussey May 3-4
Woodford Ct. at Elk May 4-5
Thackerville Ct. at Love's Valley May 9-10
Marietta Station May 10-11
Leon and Burneyville at Leon May 16-17
Whitehead and Mayesville at W. May 23-24
Overbrook Ct. at Marsden May 24-25
W. T. FREEMAN, P. E.

MUSKOGEE DISTRICT—SECOND ROUND.
Eufaula Ct. at Deer's Chapel, 2 p. m. Apr. 25
Eufaula Station, 9 a. m. Apr. 27
Muskogee Ct. at White Church, 2 p. m. May 3
Wagoner Ct. at Victor, 2 p. m. May 10
Cawlington at Cawlington, 7:30 p. m. May 14
Whitefield Ct. at Dukes, 2 p. m. May 16
Stigler, 9 a. m. May 18
Oktoha Ct. at Oktoha, 2 p. m. May 23
Haskell and Bixby, 7:30 p. m. May 24
Brethren, please send in at once the names of your delegates to District Conference. Let all pastors have Church Extension and Domestic Missions collected in full by this quarterly conference. Make a special effort to circulate good literature, and take subscribers to our conference organ. Will the stewards be faithful to look after the pastor's and P. E.'s salary? Special effort should be made to keep paid up to date. If all will be faithful and the membership be honest with God, then no place will fall behind and no pastor have need. Let all plan

and pray for a gracious revival in each charge
W. F. DUNKLE, P. E.

TEXARKANA DISTRICT—THIRD ROUND.
First Church May 24-25
Fair View May 24-27
College Hill May 31-June 1
Mena June 6-7
De Queen June 7-8
Texarkana Ct. June 13-14
Gillham June 20-21
Janssen Ct. June 27-28
Foreman Ct. July 4-5
District Conference JULY 9-11
Bright Star Ct. July 18-19
Wilton Ct. July 25-26
Mt. Ida Ct. August 2-3
Horatio Ct. August 8-9
Ashdown Ct. August 15-16
Locksburg Ct. August 22-23
Cherry Hill Ct. August 29-30
Dierks Ct. Sept. 5-6
Let the Pastors of the Circuits prepare for a Laymen's Conference on Saturday with dinner on the ground and representatives from every church.
B. B. THOMAS, P. E.

OKLAHOMA CITY DIST.—2ND ROUND
Sparks Ct. at Johnson Apr. 25-26
Shawnee Ct. at North Canadian Apr. 26-27
Blanchard Ct. at Blanchard May 2-3
Noble & Shiloh at S. May 9-10
Lexington Station May 10-11
McLoud and Union Chapel at U. C. May 16-17
Epworth University May 17
Piedmont Station May 23
El Reno Station May 24-25
A. L. SCALES, P. E.

FULSA DISTRICT—SECOND ROUND.
Grove Apr. 21-22
Vinita Ct. Apr. 22-23
Kansas at Rose Apr. 25-26
Spavinaw Apr. 26-27
District Conference, Chelsea, Ok., April 29, May 2.
J. R. McDONALD, P. E.

DUNCAN DISTRICT—THIRD ROUND.
Carnegie and Ft. Cobb, at Boise Apr. 19-20
Comanche Apr. 25-26
Verden and Anadarko, at A. Apr. 26-27
Waurika, at Baumer May 16-17
Ryan & Terral, at Ryan May 17-18
Alphestone, at Junction City May 23-24
Temple, at Gregg May 24-25
Rush Springs, at Oak Grove May 30-31
Cement, at Fletcher May 31-June 1
Randlett, at Cache Valley June 6-7
Hastings, at Pecan Grove June 7-8
Marlow Station, A. M., June 14; P. M., 15
Minco & Tuttle at M., p. m., June 14; a. m. 15
Carnegie & Ft. Cobb at Ft. Cobb June 20-21
Chickasha Station June 21-22
Eschite, at Eschite June 27-28
Walter Station June 28-29
Lindsay, at Erin Springs July 5-6
Verden and Anadarko, at Verden July 8
Alex at Chitwood July 11-12
Bailey, at Bailey July 12-13
Comanche July 18-19
Duncan Station July 19-20
Duncan Ct. at Roseland July 25-26
Lawton Station July 26-27
C. H. McGUIRE, P. E.

GUYPON DISTRICT—THIRD ROUND.
Hooker May 16-17
Guypon May 23-24
Grand Valley May 30-31
Tyrone June 6-7
Boyd June 13-14
Cathage June 20-21
Midwell June 27-28
Gresham July 4-5
Postal July 11-12
Grand July 18-19
Ioland July 25-26
Mutual Aug. 1-2
Woodward Aug. 2-3
Beane Aug. 8-9
Texhoma Aug. 15-16
Optima Aug. 22-23
J. F. LAWLIS, P. E.

ADA DISTRICT—SECOND ROUND.
Bearden Ct. at Bearden April 25, 26
Okemah Ct. at Paden April 26, 27
Holdenville Ct. at Sasakwa April 28, 29
S. F. GODDARD, P. E.

CREEK AND CHEROKEE DISTRICT—THIRD ROUND.
Uchee at Bailey Chapel April 25-26
Broken Arrow at Springtown May 2-3
Sapulpa at Sapulpa Chapel May 16-17
Cherokee at Butler Chapel May 23-24
Seminole at Salt Creek May 30-31
Wewoka at Springfield June 6-7
Hitchita at Broadenax June 13-14
Illinois at Rose June 20-21
ORLANDO SHAY, P. E.

Little Rock Conference.

PRESCOTT DISTRICT—SECOND ROUND.
Okolona May 2-3
Pike City May 3-4
Spring Hill May 9-10
Hope May 10-11
Blevins May 16-17
Prescott May 17-18
Emmett May 23-24
Fulton and McNab May 24-25
Mineral Springs May 30-31
Washington and Ozan May 31-June 1
Harmony June 6-7
Gordon June 13-14
Bingen June 20-21
Chidister June 27-28
THOS. H. WARE, P. E.

MONTICELLO DISTRICT—2ND ROUND.
Hamburg Ct. April 25-26
Crossett and Mission April 26-27
Collins Ct. May 2-3
Selma Ct. May 9-10
Wilmar Station May 10-11
J. W. HARRELL, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND.
Hickory Plains Ct. at Hebron April 25, 26
Mauville Ct. at Spring Valley May 2, 3

Carlisle and Hazen, at Hazen May 10
DeVall's Bluff and Des Arc, at D. A. May 24
Carlisle Miss., at Hamilton May 30, 31
A. O. MILLAR, P. E.

CAMDEN DISTRICT—SECOND ROUND.
Atlanta Ct., at Atlanta Apr. 25-26
Stamps Station May 3-4
Magnolia Ct. May 9-10
Magnolia Station May 17-18
Camden Ct. May 23-24
On the second round we will discuss Sunday Schools, Womans' Missionary Societies and church finances. Let all the pastors have their best workers present and prepared to take part in the discussions. On the circuits we will open the Quarterly Conference at 9 a. m. and continue the whole day. We can make this conference very helpful if the members of the quarterly conference will be present.
B. W. McKAY, P. E.

TEXARKANA DISTRICT—SECOND ROUND
Ashdown Ct. May 2-3
Mt. Ida Ct. May 9-10
Cherry Hill Ct. May 16-17
Now brethren of the Stewardship, you have ample time and notice of the second round, and you ought to bring up fully half of your assessments on these dates. Come with it sure.
B. B. THOMAS, P. E.

PINE BLUFF DIST.—SECOND ROUND.
Roe and St. Charles at Bethel April 25-26
Stuttgart April 26-27
Rowel at Prosperity May 2-3
DeWitt Ct., at Forester May 9-10
DeWitt Station May 10-11
Douglass and Grady, at Bethel May 16-17
Gillett, at Haller's Chapel May 23-24
Kingsland, at Camp Springs May 30-31
Rison June 2
Redfield June 6-7
Sheridan, at New Hope June 13-14
W. W. CHRISTIE, P. E.

ARKADELPHIA DIST.—SECOND ROUND.
Amity at Pleasant Hill Apr. 25-26
Princeton, at Princeton May 2-3
Park Ave May 10-11
Tigert Memorial May 10-12
Hot Springs Ct., at Cason's Chapel May 16-17
Third Street, Hot Springs May 17-18
Ussery Ct., at Friendship May 28-24
Central Avenue May 31
Malvern Ave May 31
H. M. BRUCE, P. E.

White River Conference.

MONTICELLO DISTRICT—THIRD ROUND.
Arkansas City and Dermott May 16-17
Warren Mission at Carmel May 23-24
Warren Station May 24-25
Watson Ct. at Watson June 6-7
Tiller Ct. June 13-14
Lacey Ct. June 20-21
Lake Village & Portland June 27-28
Parkdale and Wilmet June 28-29
Jersey Ct. July 4-5
Hermitage Ct. July 11-12
New Edinburgh Ct. July 18-19
Selma Ct. July 25-26
Snyder Ct. July 26-27
Hamburg Ct. Aug. 1-2
Collins Ct. Aug. 15-16
Hamburg Station Aug. 22-23
Eudora Ct. Aug. 29-30
Crossett Mission Sept. 5-6
Monticello Station Sept. 13-14
Wilma Station Sept. 13-14
J. W. HARRELL, P. E.

PARAGOULD DIST.—SECOND ROUND.
Maynard Ct., at Siloam Apr. 24
Pocahontas Ct., at Vernon Apr. 25-26
Pocahontas & Hixie at P. May 2-3
Reyno Ct., at Biggars May 3-4
Hardy Ct. May 9-10
Mammoth Springs Station May 10-11
Imboden Station May 16-17
Black Rock and Portia May 17-18
Walnut Ridge Station May 24-25
District Conference will convene at Marquette, Thursday, May 28, at 10 o'clock a. m. Opening sermon Thursday night by Rev. W. F. Walker. Committees: License to preach and admission on trial, E. M. Pippin, C. H. Newman and P. B. Wallis. Elders and Deacons orders, E. N. Brickley, J. S. Watson and A. C. Griffin.
J. K. FARRIS, P. E.

BATESVILLE DISTRICT—SECOND ROUND
Newark Station April 25, 26
Wolf Bayou Ct. at Marcella May 2, 3
Desha Ct. at Oak Valley May 9, 10
Pleasant Plains Ct. at Corner Stone May 10-11
Bethesda Ct., at Cushman May 16-17
District Preachers' meeting at Melbourne, Apr. 21-23.
A. F. SKINNER, P. E.

SEARCY DISTRICT—SECOND ROUND.
Pangburn Ct. at Pangburn Apr. 23-24
Heber Station Apr. 25-26
Dyer Memorial May 2-3
Gardner Memorial May 9-10
Cato Ct. at Bethel May 16-17
Cabot Ct., at Jacksonville May 17-18
Beebe Station May 23-24
Bald Knob Ct., at Kensett May 24-25
West Point Ct., at Higginson May 24-25
JOHN H. DYE, P. E.

HELENA DISTRICT—SECOND ROUND
Holly Grove & Marvell at H. G. Apr. 26-27
La Grange Ct., at Spring Creek May 2-3
McCrory & DeView at DeView May 9-10
Turner & Shiloh at Shiloh May 16-17
Clarendon Station May 17-18
Wheatley Ct., at Prairie Chapel May 23-24
Marianna Station May 31-June 1
St. Francis Mission June 1
Helena Station June 7-8
Z. T. BENNETT, P. E.

JONESBORO DIST.—SECOND ROUND.
Crawfordsville & Earle at E. Apr. 25-26
Brookland Ct., at New Haven May 2-3
Trinity Ct., at Fifty Six May 9-10
Luxora & Rozell, at Rozell May 16-17
Oscarola Station May 16-17
Vandale & Cherry Grove May 23-24
Blytheville Ct., at Yarbrough May 30-31

Blytheville Station May 31-June 1
Monette and Lake City, at Macey Jun 6-7
Manilla and Dell, at Dell June 7-8
Bay City June 13-14
Cotton Belt Ct., Kellers June 20-21
CADESMAN POPE, P. E.

No Need of a Carnegie There.

The chaplain of the Indiana reformatory, the Rev. W. E. Edgin, has thought for some time that a pipe organ in the prison chapel would be a splendid aid to the public worship. He naturally thought of Mr. Carnegie as a possible benefactor, and when Governor Hanly visited the institution recently, laid his plan before him, and asked how the iron master could be approached. The governor replied, "We can get an organ without Mr. Carnegie. I'll give you \$100. Go out and collect the rest, telling the people you have the governor's authority back of you."

It was decided to invite the inmates of the institution to give to the fund and at chapel exercises of March 22d a statement was made of the plan for an organ, and the opportunity to subscribe was given. When the collectors came back it was found that \$900 had been given by these prisoners, the sums ranging from thirty-five dollars to ten cents. This is a simple statement of fact that we give to our readers with its weight of suggestion.

We close with this question: If prisoners in a state reformatory voluntarily and cheerfully give so abundantly of their limited means to the equipping of a chapel of which they are enforced attendants, what should be the response of the members of the Methodist Episcopal church when called upon to support the local church and contribute to the furtherance of the kingdom?

Furthermore, would not those for whom our wealthier churches are now building and supporting missions be glad to pay a large proportion of such expenses if the appeal was made direct to them? The artisan classes are saying that this is just what they would do, and like it better than having their bills paid for them.—Ex.

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM.

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

A New Form of Educational Philanthropy.

Schools and colleges may be founded, etc., but the trouble has always been and still is, to induce the great mass of young men to accept the benefits offered and to make an effort to remain in school. This is especially true of the public high schools and schools of preparatory grade. But Mr. N. W. Harris, a banker of Chicago, has invented a scheme that about solves the problem. He puts a premium on attendance in the way of actual cash, that will certainly induce many a boy who is about to drop out of school at the beginning of his high school course to engage in work, to remain in school to the completion of his course. He proposes to the boys of his native town in Massachusetts to pay them \$5 a week during their attendance at the local high school. In the four years they will thus earn something like \$800, out of which a boy may save several hundred dollars, if he has a mind to. At the same time he is continuing his education and preparing for a broader and better sphere in life.—Ex.

